

SEVENTH SUNDAY AFTER PENTECOST (*Tone 6*)

Commemoration of Saint Anthony of the Kiev Caves

GREAT VESPERS

Deacon: Arise! O Lord, bless!

Priest: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Clergy: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

O come, let us worship and fall down before Him.

Then the chanters chant the following selected verses from the 103rd Psalm:

Psalm 103 (Selected Verses)

Chanters: Bless the Lord, O my soul. Blessed art Thou, O Lord. Bless the Lord, O my soul. O Lord my God, Thou hast been magnified exceedingly.

Refrain: Blessed art Thou, O Lord.

Confession and majesty hast Thou put on.

Refrain: Blessed art Thou, O Lord.

Upon the mountains shall the waters stand.

Refrain: Wondrous are Thy works, O Lord.

Between the mountains will the waters run.

Refrain: Wondrous are Thy works, O Lord.

In wisdom hast Thou made them all, hast Thou made them all.

Refrain: Glory to Thee, O Lord, Who hast made them all, Who hast made them all.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Great Ectenia

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For travellers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

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Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

READING OF THE PSALTER

Then the First Kathisma of the Psalter (Psalms 1-8), 'Blessed is the man...' is read in three stases, with a little litany after each stasis. In current parish practice, only selected verses from the first stasis of the first kathisma are sung:

Blessed is the Man
(Selected Verses)

Blessed is the man that hath not walked in the counsel of the ungodly. Alleluia, alleluia, alleluia.

For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish. Alleluia, alleluia, alleluia.

Serve ye the Lord with fear, and rejoice in Him with trembling. Alleluia, alleluia, alleluia.

Blessed are all that have put their trust in Him. Alleluia, alleluia, alleluia.

Arise, O Lord, save me, O my God. Alleluia, alleluia, alleluia.

Salvation is of the Lord, and Thy blessing is upon Thy people. Alleluia, alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Alleluia, alleluia, alleluia.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

LORD I HAVE CRIED...

Canonarch: In the Sixth Tone: Lord, I have cried unto Thee, hearken unto me.

Then immediately we chant 'Lord, I have cried...' (Psalms 140, 141, 129, and 116).

Psalm 140

Chanters: Lord, I have cried unto Thee, hearken unto me. * Hearken unto me, O Lord. * Lord, I have cried unto Thee, hearken unto me; * attend to the voice of my supplication, * when I cry unto Thee. * Hearken unto me, O Lord.

Let my prayer be set forth * as incense before Thee, * the lifting up of my hands * as an evening sacrifice. * Hearken unto me, O Lord.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

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For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

Psalm 141

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Stichera at ‘Lord I have cried...’

10 Stichera: 4 for the resurrection from the Octoechos; and 6 for the venerable one from the Menaion.

The Resurrection Stichera, in Tone VI —

Stichos 10: Bring my soul out of prison * that I may confess Thy name.

Gaining victory over hades, Thou didst ascend the Cross, that Thou mightest raise up with Thyself those who sit in the darkness of death, O Christ Who art free among the dead. O almighty Saviour, Who pourest forth life from Thy light, have mercy on us!

Stichos 9: The righteous shall wait patiently for me * until Thou shalt reward me.

Today hath Christ risen as He said, having trampled down death; and He hath granted joy to the world, that all of us, crying out, may thus utter a hymn: O almighty Saviour, well-spring of light, unapproachable Light, have mercy on us!

Psalm 129

Stichos 8: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

Whither can we sinners escape from Thee Who art over all creation, O Lord? Thou dwellest Thyself in heaven. In hades Thou didst trample down death. In the depths of the sea there is Thy hand, O Master. To Thee do we flee, and falling down before Thee, we pray: O Thou Who art risen from the dead, have mercy on us!

Stichos 7: Let Thine ears be attentive * to the voice of my supplication.

In Thy Cross do we boast, Christ, and we hymn and glorify Thy resurrection; for Thou art our God, and we know none other than thee.

3 stichera for the venerable one, in Tone IV, Special Melody: ‘Called from on high...’ —

Stichos 6: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

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

Stichos 5: For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

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

Stichos 4: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

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

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And 3 stichera for the venerable one, in Tone V, Special Melody: 'O venerable father...' —

Stichos 3: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

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

Psalm 116

Stichos 2: O praise the Lord, all ye nations; * praise Him, all ye peoples.

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

Stichos 1: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

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

Glory to the Father, and to the Son, and to the Holy Spirit.

Doxasticon for the venerable one, Idiomelon, in Tone VI —

Hard was thy way of life and thy labours for God, as the fathers of the Holy Mountain learned. Wherefore, in accordance with God's providence, they sent thee to thy homeland, saying: 'Go, child, that through thee God may become known to those ignorant of Him there.' There, when thou didst arrive, O venerable one, thou didst enlighten thy native land and becamest a

leader of monks, bringing a multitude of them to Christ. Wherefore, pray thou that we who celebrate thy most splendid repose may be preserved unvanquished by the enemy, and that our souls may be saved.

Both now and ever, and unto the ages of ages. Amen.

Dogmatic Theotokion, Tone VI —

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

The Entrance

At the concluding sticheron (at 'Both now and ever, and unto the ages of ages. Amen.') the holy doors are opened for the Entry. The priest and deacon, bow twice before the Holy Table, kiss the Gospel and the corner of the Holy Table respectively, and bow a third time. The deacon taketh up the censer and presenteth it the priest to bless it. The deacon leadeth the priest out of the altar by way of the high place and the north door.

As they approach the holy doors, the deacon saith quietly:

Deacon: Let us pray to the Lord.

The priest saith this prayer quietly:

Priest: Evening, morning, and noonday we praise Thee, we bless Thee, we give thanks unto Thee, and we pray Thee, O Master of all: Direct our prayer as incense before Thee, and incline not our hearts unto words or thoughts of evil, but deliver us from all that hunt after our souls; for unto Thee, O Lord, O Lord, are our eyes, and in Thee have we hoped, let us not be put to shame, O our God.

For unto Thee is due all glory, honour, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

The deacon censeth the entrance, the icons of Christ and the Mother of God, and the priest. He then standeth at a right angle to the priest (facing north), transfereth the censer to his left hand, and taking his orarion in his right hand and pointing toward the holy place, saith to the priest quietly:

Deacon: Bless, master, the holy entry.

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And the priest, blessing, quietly saith:

Priest: Blessed is the entry of Thy holy ones, always, now and ever, and unto the ages of ages.

Deacon: Amen.

The deacon again censeth the priest and, turning to the east, standeth at the entrance and waiteth.

When the sticheron is ended, the deacon maketh the sign of the Cross with the censer and exclaimeth:

O Gentle Light

Deacon: Wisdom! Aright!

At the Entrance, we chant the Vesper Hymn, the work of Sophronius, patriarch of Jerusalem:

O Gentle Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: * Having come to the setting of the sun, having beheld the evening light, * we praise the Father, the Son, and the Holy Spirit: God. * Meet it is for Thee at all times to be praised with reverent voices, * O Son of God, Giver of life. * Wherefore, the world doth glorify Thee.

THE VESPERS PROKEIMENON

Saturday Vespers Prokeimenon, Tone VI

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! The Prokeimenon in the Sixth Tone:

The Lord is King, He is clothed with majesty.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* The Lord is clothed with strength and He hath girt Himself.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* For He established the world which shall not be shaken.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* Holiness becometh Thy house, O Lord, unto length of days.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: The Lord is King:

Chanters: He is clothed with majesty.

THE PARAMIA

Three Readings for the Saint:

Deacon: Wisdom!

Reader: The Reading from the Wisdom of Solomon.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from the Wisdom of Solomon

[Wisdom 3:1-9]

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 forever. 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.

Deacon: Wisdom!

Reader: The Reading from the Wisdom of Solomon.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from the Wisdom of Solomon

[Wisdom 5 5:15-6:3]

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 judgement instead of an helmet. He shall take holiness 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

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abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall 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 of the Lord, and sovereignty from the Highest, Who shall try your works, and search out your counsels.

Deacon: Wisdom!

Reader: A Reading from the Wisdom of Solomon.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from the Wisdom of Solomon

[Wisdom 4:7-15]

Though the righteous be prevented with death, yet shall he be in rest. For honourable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the grey 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.

The Augmented Ectenia

Deacon: Let us all say with our whole soul and with our whole mind, let us say.

Chanters: Lord, have mercy.

Deacon: O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy.

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery: this holy monastery*): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery: this holy monastery*).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice.*

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Vouchsafe, O Lord

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Reader: Vouchsafe, O Lord, to keep us this evening without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth forever; disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

The Litany of Supplication

Deacon: Let us complete our evening prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and

Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For a good God art Thou, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O Lord our God, Who didst bow the heavens and come down for the salvation of the race of man, look upon Thy servants and upon Thine inheritance. For unto Thee the terrible judge and Lover of mankind have Thy servants bowed their heads, and submitted their necks, not expecting help from man, but awaiting Thy mercy and looking for Thy salvation; keep them at all times, during both the present evening and the coming night, from every enemy, from every opposing work of the devil, and from vain thoughts and evil memories.

Then the priest exclaimeth:

Priest: Blessed and most glorified be the dominion of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE LITIA

After the exclamation, the clergy go forth in procession to the narthex of the church as the Litia stichera are chanted by the chanters.

Stichera at the Litia

We chant the sticheron of the temple, and then sing immediately the stichera of the saint.

Stichera of the venerable one, in Tone I—

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

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

In Tone II: What human understanding or tongue can recount or praise thy life as is meet? For the angels themselves marvelled at the life thou leddest on earth in the body, and praised Christ, Who bestowed upon thee such a victory over the passions, O venerable one. Him do thou beseech, O all-lauded and all-wondrous Anthony, that he who fashioneth this praise for thee may, as far as possible, be saved.

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

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

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Doxasticon for the venerable one, in Tone VIII —

Great is the boldness and faith which thou didst acquire before God, O venerable Anthony; for as the Prophet Gideon tested victory with the fleece, so didst thou, O father, desire to learn through a fleece which

site was pleasing to the Mistress and Queen. Wherefore, thou didst say: ‘If I have found grace before thee, let dew cover all this land, but let the place whereon thou dost desire thy temple to be built be dry. And afterward, let there be dew upon that place.’ And thou didst receive both these things, O father. Wherefore, thou didst build the all-honourable church of the Mother of God. With her entreat Christ, we pray, that our souls be saved.

After the usual prayers, we enter the church proper, chanting the Aposticha stichera.

THE APOSTICHA

Canonarch: In the Sixth Tone: ‘Thy resurrection, O Christ Saviour, the angels hymn in the heavens ...’

We chant the Resurrection stichera in Tone VI —

Chanters: Thy resurrection, O Christ Saviour, the angels hymn in the heavens; vouchsafe also us on earth with pure hearts to glorify Thee.

Stichos: The Lord is King * He is clothed with majesty.

Having broken down the gates of bronze and shattered the gates of hades, as God almighty Thou didst raise up the fallen human race. Wherefore, we cry out together: O Lord Who art risen from the dead, glory be to Thee!

Stichos: For He established the world * which shall not be shaken.

Desiring to lift us up from our ancient corruption, Christ was nailed to the Cross and laid in the tomb; and with tears the myrrh-bearing women sought Him, and weeping they said: ‘Alas, O Saviour of all! How is it that Thou hast willed to make Thine abode in a tomb? And having desired to dwell there, how is it that Thou hast been stolen away? How hast Thou been moved? What place concealeth Thy life-bearing body? Yet, as Thou hast promised, reveal Thyself to us, O Master, and take from us the lamentation of tears!’ And as they were weeping, an angel cried out to them: ‘Cease your weeping! Tell the apostles that the Lord is risen, granting purification and great mercy to the world!’

Stichos: Holiness becometh Thy house, O Lord, * unto length of days.

O Christ, Who wast crucified as Thou didst desire, and madest death captive by Thy burial, Thou didst

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rise on the third day as God in glory, granting the world never-ending life and great mercy.

Glory to the Father, and to the Son, and to the Holy Spirit.

Doxasticon for the venerable one, Idiomelon, in Tone VI —

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

Both now and ever, and unto the ages of ages. Amen.

Aposticha Theotokion, in Tone VI —

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

The Prayer of St Symeon

Reader or Canonarch: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light of revelation for the Gentiles, and the glory of Thy people Israel.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Dismissal Troparion

The troparion 'O Theotokos and Virgin, rejoice...' in Tone IV —

O Theotokos and Virgin, rejoice, * O Mary, full of grace; the Lord is with thee; * blessed art thou among women, * and blessed is the Fruit of thy womb, * for thou hast borne the Saviour of our souls. *Twice.*

Troparion of St Anthony of the Kiev Caves, in Tone IV —

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

If a Litya has been served, the Blessing of the loaves follows.

Chanters: Blessed be the name of the Lord from henceforth and for evermore. *Thrice.*

And the first ten verses of the 33rd Psalm are chanted:

Psalm 33:1-10

Chanters: I will bless the Lord at all times, * His praise shall continually be in my mouth.

In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together.

I sought the Lord, and He heard me, * and delivered me from all my tribulations.

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Come unto Him, and be enlightened, * and your faces shall not be ashamed.

This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them.

O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him.

Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Priest: The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Here endeth Great Vespers

MATINS

THE SIX PSALMS

We begin the Six Psalms, with each one listening in silence and compunction (standing, with no moving about). And the reader, with reverence and fear of God, saith:

Glory to God in the highest, and on earth peace, good will among men. *Thrice.*

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. *Twice.*

Psalm 3

O Lord, why are they multiplied that afflict me? Many rise up against me.

Many say unto my soul: There is no salvation for him in his God.

But Thou, O Lord, art my helper, my glory, and the lifter up of my head.

I cried unto the Lord with my voice, and He heard me out of His holy mountain.

I laid me down and slept; I awoke, for the Lord will help me.

I will not be afraid of ten thousands of people that set themselves against me round about.

Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken.

Salvation is of the Lord, and Thy blessing is upon Thy people.

And again: I laid me down and slept; I awoke, for the Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me.

There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins.

For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me.

My bruises are become noisome and corrupt in the face of my folly.

I have been wretched and utterly bowed down until the end; all the day long I went with downcast face.

For my loins are filled with mockings, and there is no healing in my flesh.

I am afflicted and humbled exceedingly, I have roared from the groaning of my heart.

O Lord, before Thee is all my desire, and my groaning is not hid from Thee.

My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me.

My friends and my neighbours drew nigh over against me and stood, and my nearest of kin stood afar off.

And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftinesses all the day long did they meditate.

But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth.

And I became as a man that heareth not, and that hath in his mouth no reproofs.

For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God.

For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me.

For I am ready for scourges, and my sorrow is continually before me.

For I will declare mine iniquity, and I will take heed concerning my sin.

But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied.

They that render me evil for good slandered me, because I pursued goodness.

Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

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And again: Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered.

So in the sanctuary have I appeared before Thee to see Thy power and Thy glory.

For Thy mercy is better than lives; my lips shall praise Thee.

So shall I bless Thee in my life, and in Thy name will I lift up my hands.

As with marrow and fatness let my soul be filled, and with lips of rejoicing shall my mouth praise Thee.

If I remembered Thee on my bed, at the dawn I meditated on Thee.

For Thou art become my helper; in the shelter of Thy wings will I rejoice.

My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be.

But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

And again: At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord. have mercy. *Thrice*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

And the priest cometh out of the altar, and saith the morning prayers secretly, i.e. silently, while standing with uncovered head before the holy doors.

Psalm 87

O Lord God of my salvation, by day have I cried and by night before Thee.

Let my prayer come before Thee, bow down Thine ear unto my supplication.

For filled with evils is my soul, and my life unto hades hath drawn nigh.

I am counted with them that go down into the pit; I am become as a man without help, free among the dead.

Like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand.

They laid me in the lowest pit, in darkness and in the shadow of death.

Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me.

Thou hast removed my friends afar from me; they have made me an abomination unto themselves.

I have been delivered up, and have not come forth; mine eyes are grown weak from poverty.

I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee.

Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee?

Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction?

Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten?

But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee.

Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me?

A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress.

Thy furies have passed upon me, and Thy terrors have sorely troubled me.

They came round about me like water, all the day long they compassed me about together.

Thou hast removed afar from me friend and neighbour, and mine acquaintances because of my misery.

And again: O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name.

Bless the Lord, O my soul, and forget not all that He hath done for thee,

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Who is gracious unto all thine iniquities, Who healeth all thine infirmities,

Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged.

He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, longsuffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth.

Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

The Lord in heaven hath prepared His throne, and His kingdom ruleth over all.

Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will.

Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

And again: In every place of His dominion, bless the Lord, O my soul.

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

And enter not into judgement with Thy servant, for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after thee like a waterless land.

Quickly hear me, O Lord; my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

And again: Harken unto me, O Lord, in Thy righteousness, and enter not into judgement with Thy servant. *Twice.*

Thy good Spirit shall lead me in the land of uprightness.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Great Ectenia

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

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Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For travellers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

GOD IS THE LORD

Deacon: In the Sixth Tone: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Stichos 1: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 2:* Surrounding me they compassed me, and by the name of the Lord I warded them off.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 3:* I shall not die, but live, and I shall tell of the works of the Lord.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 4:* The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvelous in our eyes.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Troparia at 'God is the Lord...'

Troparion of the Resurrection, twice; Glory... Troparion of the venerable one; Both now... Resurrectional Theotokion.

Troparion of the Resurrection, in Tone VI —

Angelic hosts were above Thy tomb, * and they that guarded Thee became as dead. * And Mary stood by the grave * seeking Thine immaculate body. * Thou didst despoil hades and wast not tempted by it. * Thou didst meet the Virgin and didst grant us life. * O Thou

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Who didst rise from the dead, * O Lord, glory be to Thee. *Twice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

Troparion of St Anthony of the Kiev Caves, in Tone IV —

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

Both now and ever, and unto the ages of ages. Amen.

Resurrectional Theotokion, in Tone IV —

The mystery hidden from before the ages * and unknown even to the angels, * through thee, O Theotokos, hath been revealed to those on earth: * God incarnate in unconfused union, * Who willingly accepted the Cross for our sake * and thereby raising up the first-formed man, * hath saved our souls from death.

Then two readings from the Psalter are appointed for Sunday Matins, each being followed by its little litany and its sessional hymns.

READINGS OF THE PSALTER

Chanters: Lord, have mercy. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the first stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the second stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the third stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

After the First Reading of the Psalter:

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

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After the Second Reading of the Psalter:

Priest: For a good God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Sessional Hymns

After the first reading of the Psalter, these sessional hymns of the Resurrection, in Tone VI —

When the tomb was opened and hades wept, Mary cried out to the apostles who had hidden themselves: ‘Come forth, ye labourers of the vineyard! Proclaim the tidings of the resurrection! The Lord hath risen, granting the world great mercy!’

Stichos: Arise, O Lord my God, let Thy hands be lifted on high; forget not Thy paupers to the end.

O Lord, Mary Magdalene stood before Thy tomb and wept aloud; and supposing Thee to be the gardener, she said: ‘Where hast Thou hidden our eternal Life? Where hast Thou laid Him Who sitteth upon the throne of the cherubim? For those who guarded Him have become as dead through fear. Either give me my Lord, or cry out with me: O Thou Who wast among the dead and hast raised up the dead, glory to Thee!’

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Resurrectional Dismissal Theotokion, in Tone VI —

O Thou Who hast called Thy Mother blessed, Thou didst go to Thy suffering with a free will, and didst shine forth upon the Cross, desiring to seek out Adam. And Thou didst say to the angels: Rejoice with Me, for I have found the lost coin! O our God Who hast ordered all things in Thy wisdom, glory to Thee!

After the second reading of the Psalter, these sessional hymns of the Resurrection, in Tone VI —

Life lay in the tomb, and a seal was affixed to the stone. Soldiers guarded Christ as they would a sleeping king, and the Lord arose, invisibly smiting His enemies.

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Jonah prefigured Thy tomb, and Symeon told of Thy divine resurrection, O immortal Lord; for Thou didst

descend into the tomb as one dead, demolishing the gates of hades, and didst arise as Master, without corruption, for the salvation of the world, O Christ our God, Who enlightened those in darkness.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Theotokion —

O Virgin Theotokos, entreat thy Son, Christ our God, Who of His own will was nailed to the Cross and arose from the dead, that our souls be saved.

THE POLYELEOS

Psalms 134 & 135

(Selected Verses)

Praise ye the name of the Lord; O ye servants, praise the Lord. Alleluia.

Ye that stand in the house of the Lord, in the courts of the house of our God. Alleluia.

Praise ye the Lord, for the Lord is good; chant unto His name, for it is good. Alleluia.

Blessed is the Lord out of Sion, who dwelleth in Jerusalem. Alleluia.

O give thanks unto the Lord, for He is good. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the God of gods. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the Lord of lords. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the God of heaven. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

Magnification

After the Polyeleos, this magnification —

Clergy: We bless thee, * O venerable father Anthony, * and we honour thy holy memory, * O instructor of monks and converser with the angels.

The chanters sing the following selected Psalm Verses with the above magnification after each verse, using as many verses as necessary while the priest censures the church —

1st Choir: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication. (*Psalm 39:1*)

We bless thee, * O venerable father Anthony, * and we honour thy holy memory, * O instructor of monks and converser with the angels.

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2nd Choir: He set my feet upon a rock, and He ordered my steps aright. (*Psalm 39:3*)

We bless thee, * O venerable father Anthony, * and we honour thy holy memory, * O instructor of monks and converser with the angels.

1st Choir: Lo, I have fled afar off and have dwelt in the wilderness. (*Psalm 54:7*)

We bless thee, * O venerable father Anthony, * and we honour thy holy memory, * O instructor of monks and converser with the angels.

2nd Choir: I am become like a pelican in the wilderness. (*Psalm 101:7*)

We bless thee, * O venerable father Anthony, * and we honour thy holy memory, * O instructor of monks and converser with the angels.

After the final psalm verse and repetition of the Magnification, ‘Glory... Both now... Alleluia, Alleluia, Alleluia are not sung; but immediately the resurrectional Evlogitaria are sung.

The Evlogitaria of the Resurrection

Chanters: Blessed art Thou, O Lord, * teach me Thy statutes.

The assembly of angels was amazed, * beholding Thee numbered among the dead; * yet, O Saviour, * destroying the stronghold of death, * and with Thyself raising up Adam, * and freeing all from hades.

Blessed art Thou, O Lord, * teach me Thy statutes.

Why mingle ye myrrh with tears of pity, * O ye women disciples? * Thus the radiant angel within the tomb * addressed the myrrh-bearing women; * behold the tomb and understand, * for the Saviour is risen from the tomb.

Blessed art Thou, O Lord, * teach me Thy statutes.

Very early the myrrh-bearing women * hastened unto Thy tomb, lamenting, * but the angel stood before them and said: * the time for lamentation is passed, * weep not, but tell of the Resurrection to the apostles.

Blessed art Thou, O Lord, * teach me Thy statutes.

The myrrh-bearing women, * with myrrh came to Thy tomb, O Saviour, bewailing, * but the angel addressed them, saying: * Why number ye the living among the dead, * for as God He is risen from the tomb.

Glory to the Father, and to the Son, and to the Holy

Spirit. *

Let us worship the Father, * and His Son, * and the Holy Spirit, * the Holy Trinity, one in essence, crying with the Seraphim: * Holy, Holy, Holy art Thou, O Lord.

Both now and ever, and unto the ages of ages. Amen. *

In bringing forth the Giver of life, * thou hast delivered Adam from sin, O Virgin, * and hast brought joy to Eve instead of sorrow; * and those fallen from life * have thereunto been restored, * by Him Who of thee was incarnate, God and man.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For blessed is Thy name, and glorified is Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages

Chanters: Amen.

The Hypakoë

The hypakoë of the resurrection, in Tone VI —

Having, as God, broken down the gates of hades by Thy voluntary and life-creating death, O Christ, Thou didst open ancient paradise unto us; and rising from the dead, Thou hast delivered our life from corruption.

Sessional Hymns from the Menaion

Sessional hymn for the venerable one, in Tone IV, Special Melody: ‘Go thou quickly before...’ —

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

Another sessional hymn of the venerable one, in Tone IV, Special Melody: 'Joseph marvelled...' —

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

Glory to the Father, and to the Son, and to the Holy Spirit.

Sessional hymn of the venerable one, in Tone VIII, Special Melody: 'Of the Wisdom...' —

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

Both now and ever, and unto the ages of ages. Amen.

Theotokion —

As the most immaculate Bride of the Creator, as the Mother of the Deliverer, who knewest not wedlock, as the vessel of the Comforter, O all-hymned one, haste thou to deliver me — who am the vile abode of iniquity and have become in mind the plaything of the demons — from their machinations; and make me the splendid habitation of the virtues. O radiant and incorrupt one, dispel from me the cloud of the passions, and vouchsafe unto me communion on high and the never-waning light, through thy supplications.

THE HYMNS OF ASCENT

Sixth Tone

Antiphon I

I lift up mine eyes to heaven, to Thee, O Word. Have pity, that I may live in Thee.

Have mercy upon us who are downcast, O Word, making us vessels useful to Thee.

Glory to the Father and to the Son and to the Holy Spirit.

The Holy Spirit is the Cause of all salvation. And if He blow upon anyone as is meet, He quickly taketh him away from among the things of earth: He giveth him wings, maketh him grow and setteth him on high.

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

Antiphon II

If the Lord were not among us, none of us would be able to combat the warfare of the enemy; for they who conquer are lifted up from hence.

Let not my soul be seized like a bird by the teeth of the enemy, O Word. Woe is me! How shall I, who love sin, escape them?

Glory to the Father and to the Son and to the Holy Spirit.

From the Holy Spirit cometh deification, goodwill, understanding, peace and blessing for all; for He worketh equally with the Father and the Word.

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

Antiphon III

They that hope in the Lord are fearsome to the enemy and wondrous to all; for they direct their gaze on high.

He who hath Thee, O Saviour, as his Helper, the Portion of the righteous, doth not stretch out his hands toward iniquities.

Glory to the Father and to the Son and to the Holy Spirit.

The dominion of the Holy Spirit is over all. Him do the armies on high worship, as doth every creature here below.

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

THE MATINS PROKEIMENON

Sunday Matins Prokeimenon, Tone VI

Deacon: Let us attend. Wisdom. Let us attend. The Prokeimenon in the Sixth Tone:

O Lord, stir up Thy might and come to save us.

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Chanters: O Lord, stir up Thy might * and come to save us.

Deacon: *Stichos:* O Shepherd of Israel, attend, Thou that leadest Joseph like a sheep.

Chanters: O Lord, stir up Thy might * and come to save us.

Deacon: O Lord, stir up Thy might:

Chanters: And come to save us.

Deacon: Let us pray to the Lord.

Chanters: Lord, have mercy.

Priest: For holy art Thou, our God, and Thou restest in the saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Let Every Breath Praise the Lord

Deacon: Let every breath praise the Lord.

Chanters: Let every breath praise the Lord.

Deacon: *Stichos:* Praise ye God in His saints, praise Him in the firmament of His power.

Chanters: Let every breath praise the Lord.

Deacon: Let every breath:

Chanters: Praise the Lord.

THE MATINS GOSPEL

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Chanters: And to thy spirit.

Priest: The Reading from the Holy Gospel according to *N.*

Chanters: Glory to Thee, O Lord, glory to Thee.

The priest reads the Resurrectional Matins Gospel of the week.

SEVENTH RESURRECTIONAL GOSPEL

**Holy Gospel according to John,
§ 63 [20: 1-10]**

At that time, the first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre and saw the stone taken away from the sepulchre. Then she ran and came to Simon Peter and to the other disciple, whom Jesus loved, and said unto them, 'They have taken away the Lord out of the sepulchre, and we know not where they have laid Him!' Peter therefore went forth, and that other disciple, and came to the sepulchre. And they both ran together, and the other disciple outran Peter and came first to the sepulchre. And stooping down and looking in, he saw the linen cloths lying, yet he went not in. Then came Simon Peter following him, and went into the sepulchre and saw the linen cloths as they lay and the napkin that had been about His head, not lying with the linen cloths, but wrapped together in a place by itself. Then the other disciple, who came first to the sepulchre, went in also; and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead. Then the disciples went away again unto their own home.

Chanters: Glory to Thee, O Lord, glory to Thee.

Having Beheld the Resurrection of Christ

And we sing this resurrectional hymn, in Tone VI —

Chanters: Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We worship Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ's holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, * He hath destroyed death by death.

Psalm 50

Reader: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

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Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

Troparia after Psalm 50

After Psalm 50, we chant in Tone VI —

Chanters: Glory to the Father, and to the Son, and the Holy Spirit.

Through the prayers of the Apostles, * O Merciful One, * blot out the multitude of our transgressions.

Both now and ever, and unto the ages of ages. Amen.

Through the prayers of the Theotokos, * O Merciful One, * blot out the multitude of our transgressions.

In Tone VI: Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, * blot out my transgressions.

Then this sticheron:

Jesus having risen from the grave * as He foretold, * hath given us life eternal, * and great mercy.

Save, O God, Thy People

Deacon: Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the Holy glorious, and all-praised apostles; (*if there be commemorated one of the twelve apostles or evangelists, there is said:* of the holy Apostles (and Evangelists) *N.*, and the other holy, glorious, and all-praised apostles); of our fathers among the saints and great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; of our father among the saints, Nicholas the Wonderworker, archbishop of Myra in Lycia; of the holy Equals-of-the-Apostles Methodius and Cyril, Teachers of the Slavs; of the holy Right-Believing and Equal-of-the-Apostles Great Prince Vladimir, and the Blessed Great Princess of Russia, Olga; of our fathers among the saints, the Wonderworkers of all Russia: Michael, Peter, Alexis, Jonah, Philip, Macarius, Demetrius, Metrophanes, Tikhon, Theodosius, Joasaph, Hermogenes, Pitrim, Innocent, and John; of the holy Hieromartyrs and Confessors: Tikhon, Patriarch of Moscow; Vladimir of Kiev, Benjamin and Joseph of Petrograd, Peter of Krutitsa, Cyril of Kazan, Agathangel of Yaroslavl, Andronicus of Perm, Hermogenes of Tobolsk, the priests John, John, Peter, and Philosopher, and all the new hieromartyrs and confessors of the Russian Church; of the holy glorious, and victorious martyrs: the holy glorious Great-martyr, Trophy-bearer and Wonderworker George; the holy Great-martyr and Healer Panteleimon; the holy Great-martyr Barbara; and the holy Right-believing Russian Princes and Passion-bearers Boris and Gleb, and Igor; and the holy Right-believing Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa-Martyr Alexandra, the Martyred Crown Prince Alexis, and the Royal Martyrs Olga, Tatiana, Maria, and Anastasia; and the holy nun-martyrs: Grand Duchess Elizabeth and Nun Barbara, and all the New Martyrs of Russia; of our holy and God-bearing fathers: Anthony and Theodosius of the Kiev Caves;

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Sergius, the Abbot of Radonezh, and Seraphim of Sarov; Job, Abbot and Wonderworker of Pochaev; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia; of our holy and God-bearing fathers: Herman of Alaska; Paisius Velichkovsky; Leo, Macarius, Ambrose, and the other Elders of Optina; the hierarchs Innocent of Moscow, Nicholas of Japan, John of Shanghai and San Francisco; and *N.(N)*, (*whose Temple it is and whose day it is*); of the holy Righteous Ancestors of God, Joachim and Anna; and of all the saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

Chanters: Lord, have mercy. *Twelve times.*

Priest: Through the mercy and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, and Good, and life-creating Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Four Canons: that of the Resurrection, with 4 troparia; hat of the Theotokos, with 2 troparia; and the two Canons of the venerable one, with 8 troparia. Katavasīa: 'I will open my mouth...'

THE CANONS

Ode I

Canon of the Resurrection, in Tone VI

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Refrain: Glory to Thy holy resurrection, O Lord.

O good Jesus, with Thy hands which were stretched out on the Cross Thou didst fill all things with the good pleasure of the Father; wherefore, we all sing a song of victory unto Thee.

Refrain: Glory to Thy holy resurrection, O Lord.

Cringing before Thee like a handmaid, death was commanded to approach Thee, the Master of life, Who through her granteth us endless life and resurrection.

Refrain: Most holy Theotokos, save us.

Theotokion: Having received thine own Creator incarnate of thy seedless womb in manner past understanding, O pure one, as He Himself desired, thou wast truly shown to be the Mistress of creation.

Canon of the Theotokos, in Tone VI

Refrain: Most Holy Theotokos save us.

When Eve partook of the fruit of the forbidden tree, she brought down the curse; yet when thou gavest birth to Christ, the First-fruits of blessing, O pure one, thou didst annul it.

Refrain: Most Holy Theotokos save us.

Having through the divine lightning given birth unto Christ the pearl, O pure one, with the light of thy radiance drive away the darkness of my passions and the turmoil of transgressions.

Canon I to the Venerable One, in Tone V

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

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

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

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

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

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

Refrain: Most Holy Theotokos save us.

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

Canon II to the Venerable One, in Tone V

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

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

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

Imitating the Master's love of wandering, O venerable one, it was thy pleasure also to wander, O Anthony; wherefore, the all-seeing Eye, beholding thy

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good intention, hath enriched thee with the gift of miracles, as one who is all-glorious.

Glory to the Father, and to the Son, and to the Holy Spirit.

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

Both now and ever, and unto the ages of ages. Amen.

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

Katavasia, Tone 4: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

Ode III

Canon of the Resurrection, in Tone VI

Irmos: There is none as holy as Thou, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Refrain: Glory to Thy holy resurrection, O Lord.

Creation, beholding God crucified in the flesh, melted away in fear; yet it was held firmly together by the sustaining hand of Him Who was crucified for our sake.

Refrain: Glory to Thy holy resurrection, O Lord.

Wretched death, undone by death, lieth lifeless, for unable to endure the assault of divine Life, mighty death is slain, and resurrection is given to all.

Refrain: Most Holy Theotokos save us.

Theotokion: The miracle of thy divine birthgiving transcendeth every order of nature, O pure one; for thou didst supernaturally conceive God in thy womb, and having given birth thou dost ever remain a virgin.

Canon of the Theotokos, in Tone VI

Refrain: Most Holy Theotokos save us.

The Good One, ineffably receiving my corrupt and mortal flesh from thy womb and rendering it incorrupt, O most pure Mother of God, eternally bound it to Himself.

Refrain: Most Holy Theotokos save us.

Beholding God incarnate of thee, O Virgin, the choirs of the angels were filled with awe and fear, and with unceasing hymnody they honour thee as the Mother of God.

Canon I to the Venerable One, in Tone V

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

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

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

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

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

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

Refrain: Most Holy Theotokos save us.

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

Canon II to the Venerable One, in Tone V

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

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; wherefore, thou hast received twofold recompense, O venerable one, for which cause thou dost hymn thy Master unceasingly with the angels.

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

Pray thou unceasingly for the flock which thou didst acquire with great efforts and labours, O father, that it be delivered from every evil circumstance, from tribulations and sorrows, that we may all hymn thee as a solicitous father.

Glory to the Father, and to the Son, and to the Holy Spirit.

Thou standest before God in gladness with the ranks of the saints, delighting there in joy and jubilation.

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Vouchsafe that we also may receive joy there, that we may magnify thee in gladness, O father Anthony.

Both now and ever, and unto the ages of ages. Amen.

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

Katavasia, Tone 4: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art our God, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Kontakion

Kontakion of St Anthony of the Kiev Caves, in Tone VIII, Special Melody: ‘To thee, the champion leader...’

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

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

Sessional Hymns

Sessional hymn of the venerable one, Tone IV, Special Melody: ‘Joseph marvelled...’ —

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

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Theotokion —

Joseph marvelled, beholding that which transcended nature, and when he pondered in mind thy seedless conception he thought of the rain on the fleece, the bush which burned without being consumed, and the rod of Aaron which budded forth; and bearing witness, thy betrothed and guardian cried out to the priests: ‘The Virgin giveth birth, yet remaineth a virgin even after birthgiving!’

Ode IV

Canon of the Resurrection, in Tone VI

Irmos: Christ is my power, my God and my Lord, the honoured Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Refrain: Glory to Thy holy resurrection, O Lord.

The Tree blossomed forth true life, O Christ; for the Cross was planted and, watered with the blood and

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water which flowed from Thine incorrupt side, budded forth life for us.

Refrain: Glory to Thy holy resurrection, O Lord.

No longer will the serpent falsely proffer deification, for Christ, the Deifier of human nature, hath now given me unhindered access to the path of life.

Refrain: Most Holy Theotokos save us.

Theotokion: Truly ineffable and unapproachable to those on earth and in heaven are the mysteries of thy divine birthgiving, O Ever-virgin.

Canon of the Theotokos, in Tone VI

Refrain: Most Holy Theotokos save us.

Saved by thee, O all-pure one we hymn thee, the most immaculate one; and piously chanting, we cry: Blessed art thou, O Ever-virgin, who gavest birth unto God!

Refrain: Most Holy Theotokos save us.

O Virgin, most blessed one, thou gavest birth to the Light unwaning Who shineth in the flesh upon those in the darkness of life; and thou hast poured forth joy upon those who hymn thee, O Ever-virgin.

Canon I to the Venerable One, in Tone V

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

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

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

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

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

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

Refrain: Most Holy Theotokos save us.

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

Canon II to the Venerable One, in Tone V

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

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

Glory to the Father, and to the Son, and to the Holy Spirit.

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

Both now and ever, and unto the ages of ages. Amen.

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

Katavasia, Tone 4: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

Ode V

Canon of the Resurrection, in Tone VI

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, as the true God Who calleth all forth from the darkness of sin.

Refrain: Glory to Thy holy resurrection, O Lord.

The cherubim now withdraw from me, and the flaming sword is now withdrawn, O Master, since they beheld Thee, O Word of God, as the true God Who made a path to paradise for the thief.

Refrain: Glory to Thy holy resurrection, O Lord.

No longer will I fear returning to the earth, O Christ, for in Thy great loving-kindness Thou hast led me up, the forgotten one, from the earth to the heights of incorruption, through Thy resurrection.

Refrain: Most Holy Theotokos save us.

Theotokion: Save those who with all their soul confess thee to be the Theotokos, O good Mistress of the world, for we have thee, the true Theotokos, as an invincible intercession.

Canon of the Theotokos, in Tone VI

Refrain: Most Holy Theotokos save us.

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Resplendent in purity and light, O most hymned one, thou becamest the divine habitation of the Master; for thou wast shown to be the only Mother of God, who didst bear Him in thine arms as a babe.

Refrain: Most Holy Theotokos save us.

Wearing the noetic beauty of thy most comely soul, thou becamest the Bride of God, sealed with virginity, O pure one, and illumining the world with the light of purity.

Canon I to the Venerable One, in Tone V

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

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

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

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

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

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

Refrain: Most Holy Theotokos save us.

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

Canon II to the Venerable One, in Tone V

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

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

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

Thou wast the temple and dwelling-place of the All-holy Spirit, O father Anthony, adorned with divers virtues; and inheriting the exalted heights through

humility, thou didst receive the riches of heaven through poverty, O venerable one.

Glory to the Father, and to the Son, and to the Holy Spirit.

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

Both now and ever, and unto the ages of ages. Amen.

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

Katavasia, Tone 4: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Ode VI

Canon of the Resurrection, in Tone VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Refrain: Glory to Thy holy resurrection, O Lord.

Crucified, O Master, with Thy nails Thou didst annul the curse against us; and pierced in the side by the spear, Thou didst free the world, rending asunder the record of Adam's transgression.

Refrain: Glory to Thy holy resurrection, O Lord.

Having been tripped by deceit, Adam fell headlong into the abyss of hades; but Thou, Who art a merciful God by nature, didst go down to search for him and, lifting him upon Thy shoulder, didst raise him up with Thyself.

Refrain: Most Holy Theotokos save us.

Theotokion: O all-pure Mistress who for men gavest birth to Christ, the Helmsman, allay the inconstant and grievous tumult of my passions, and grant serenity to my heart.

Canon of the Theotokos, in Tone VI

Refrain: Most Holy Theotokos save us.

Moses, great among the prophets, prefigured thee as the ark, the table, the candlestand, the jar, describing in figures the incarnation of the Most High which would be wrought in thee, O Virgin Mother.

Refrain: Most Holy Theotokos save us.

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Death is slain, and the corruption of Adam's condemnation is abolished, having been dashed against thy Fruit, O Mistress; for thou gavest birth unto the Life which delivereth from corruption those who hymn thee.

Canon I to the Venerable One, in Tone V

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

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

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

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

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

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

Refrain: Most Holy Theotokos save us.

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

Canon II to the Venerable One, in Tone V

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

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

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

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

Glory to the Father, and to the Son, and to the Holy Spirit.

Assembling for thine all-honoured memorial, which hath shone forth more radiantly than the sun, O Anthony, we glorify thy repose and the labours which

thou didst endure in this life, asking Christ that through thee we may receive remission of sins.

Both now and ever, and unto the ages of ages. Amen.

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

Katavasia, Tone 4: Celebrating this divine and most honoured festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art the King of peace, and the Saviour of our souls, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Kontakion

Kontakion of the Resurrection, in Tone VI —

Having by His life bestowing hand * raised up all the dead out of the dark abysses, * Christ God, the Giver of life, * hath bestowed the Resurrection upon the fallen human race; * for He is the Saviour of all, * the Resurrection, and the Life, and the God of all.

Ikos: We, the faithful, hymn and bow down before the Cross and Thy burial, O Bestower of life, O Immortal One. Thou didst raise the dead with Thyself, didst break down the gates of death, and didst destroy the dominion of hell, in that Thou art God. Wherefore, with love we mortals glorify Thee Who hast arisen and cast down the most destructive might of the enemy,

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and hast raised up all who have believed Thee to have risen and delivered the world from the arrows of the serpent and the deception of the enemy, in that Thou art the God of all.

Ode VII

Canon of the Resurrection, in Tone VI

Irmos: The angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldeans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Refrain: Glory to Thy holy resurrection, O Lord.

Lamenting at Thy passion, the sun cloaked itself in gloom, O Master, and that day, throughout all the earth, light was darkened, crying: Blessed art Thou, O God of our fathers!

Refrain: Glory to Thy holy resurrection, O Lord.

The uttermost depths were clothed in light through Thy descent, O Christ; and our first father was shown to be full of gladness, and, dancing, he leapt up, crying: Blessed art Thou, O God of our fathers!

Refrain: Most Holy Theotokos save us.

Theotokion: Through thee, O Virgin Mother, radiant Light hath shone forth upon the whole world; for thou gavest birth unto God, the Creator of all. Him do thou entreat, O most pure one, that He send down great mercy upon us, the faithful.

Canon of the Theotokos, in Tone VI

Refrain: Most Holy Theotokos save us.

The furnace did not consume the three youths who prefigured thy birthgiving; for, without consuming thee, the divine Fire made His abode within thee, and hath taught all to cry: Blessed art Thou, O God of our fathers!

Refrain: Most Holy Theotokos save us.

Enlightened by thy luminous radiance, the ends of the earth bless thee, O most pure Mother, as thou didst foretell, and, chanting with grace, they cry: Blessed art Thou, O God of our fathers!

Canon I to the Venerable One, in Tone V

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

At the command of thy spiritual leader, O blessed Anthony, thou wast sent back to thy native land; wherefore, those things which thy spiritual father said unto thee thou didst fulfill as though commanded by

God. And when thou didst arrive there, O father, thou didst lead the souls of many unto the Lord.

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

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

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

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

Refrain: Most Holy Theotokos save us.

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

Canon II to the Venerable One, in Tone V

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

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

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

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

Glory to the Father, and to the Son, and to the Holy Spirit.

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

Both now and ever, and unto the ages of ages. Amen.

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

Katavasia, Tone 4: The divinely wise youths worshiped not a creation rather than the Creator, but manfully trampling the threat of fire underfoot, they

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rejoice, chanting: ‘Blessed art Thou, O all-hymned God of our fathers!’

Ode VIII

Canon of the Resurrection, in Tone VI

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou alone, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Refrain: Glory to Thy holy resurrection, O Lord.

The Jewish people, who of old were slayers of the prophets, hath jealousy now made slayers of God, for they lifted Thee up upon the Cross, O Word of God. Him do we exalt supremely for all ages.

Refrain: Glory to Thy holy resurrection, O Lord.

Thou didst not leave the vault of heaven, and, descending into hades, Thou didst raise up with Thyself all of man, who lay in the mire, O Christ; and he exalteth Thee supremely for all ages.

Refrain: Most Holy Theotokos save us.

Theotokion: From Light thou didst conceive the Word, the Bestower of light; and having ineffably given birth unto Him, thou hast been glorified. For the Spirit of God dwelt within thee, O Maiden. Wherefore, we hymn thee for all ages.

Canon of the Theotokos, in Tone VI

Refrain: Most Holy Theotokos save us.

Having arrayed thee like a queen in the effulgence of the Spirit as in golden vesture, thy Son set thee at His own right hand, O all-pure one. Him do we exalt supremely for all ages.

Refrain: Most Holy Theotokos save us.

He Who by His will alone established the world taketh flesh from thine all-pure womb, desiring to form it anew from on high. Him do we exalt supremely for all ages.

Canon I to the Venerable One, in Tone V

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

O venerable Anthony, thou didst imitate the humility of Christ thy Master; wherefore, thou didst love the hard life of humility, cutting thyself off from passionate earthly attachments. For this cause thou wast vouchsafed the honour of the saints, and with them thou hymnest the Lord forever.

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

Pray thou, O blessed Anthony, that all who celebrate thine all-glorious repose be delivered from divers perils, that we may all glorify thee and exalt the Lord supremely forever.

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

Unto the Master direct thine eye, which regardeth us with pity, O venerable Anthony, showing thyself to be a solicitous father, and be thou not parted from us in spirit, as thou didst promise when thou wast with us, that with thee we may all chant unto Christ: Bless the Lord, all ye works of the Lord!

Refrain: Most Holy Theotokos save us.

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

Canon II to the Venerable One, in Tone V

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

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

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

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

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

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

Both now and ever, and unto the ages of ages. Amen.

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

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia, Tone 4: The Offspring of the Theotokos saved the pious children in the furnace — then in figure, but now in deed, — and He moveth all the

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world to chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

The Song of the Most Holy Theotokos

Deacon: The Theotokos and Mother of the Light let us magnify in song.

And we sing the Song of the Most Holy Theotokos (the Magnificat).

Chanters: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Saviour.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

For He hath looked upon the lowliness of His handmaiden; * for behold, from henceforth all generations shall call me blessed.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

For the Mighty One hath done great things to me, and holy is His name; * and His mercy is on them that fear Him unto generation and generation.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

He hath showed strength with His arm, * and He hath scattered the proud in the imagination of their heart.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

He hath put down the mighty from their seat, and exalted them of low degree; * He hath filled the hungry with good things, and the rich He hath sent empty away.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

He hath holpen His servant Israel in remembrance of His mercy, * as He spake to our fathers, to Abraham and his seed forever.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

Ode IX

Canon of the Resurrection, in Tone VI

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men, and magnifying Him with the armies of heaven, we call thee blessed.

Refrain: Glory to Thy holy resurrection, O Lord.

While sharing in sufferings through Thy sufferings, Thou didst remain untouched by the passions, O Word of God; yet as Thou art suffering for the passions, Thou dost loose man from the passions, O our Saviour; for Thou alone art dispassionate and almighty.

Refrain: Glory to Thy holy resurrection, O Lord.

Receiving the corruption of death, Thou didst keep Thy body untouched by corruption, nor didst Thou leave Thy life-creating and divine soul in hades, O Master; but having arisen as from sleep, Thou didst raise us up with Thyself.

Refrain: O Most Holy Trinity, Our God, Glory be to Thee!

Triadicon: O all ye men, with pure lips let us glorify God the Father and the Son Who is equally without beginning, and let us honour the ineffable and all-glorious power of the most Holy Spirit; for Thou alone art the almighty and indivisible Trinity.

Canon of the Theotokos, in Tone VI

Refrain: Most Holy Theotokos save us.

The Star which shineth forth out of Jacob with the rays of divinity shone forth upon those held fast in darkness; for through thee, O most pure one, did Christ God the Word become incarnate. And illumined by Him, with the armies of heaven we call thee blessed.

Refrain: Most Holy Theotokos save us.

Strengthened by thy power and grace, I have earnestly set forth hymnody for thee with all my heart. Accept it, O pure virgin, bestowing on me thy greatly radiant grace out of thine incorrupt treasures, O blessed of God.

Canon I to the Venerable One, in Tone V

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

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

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

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

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

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

Refrain: Most Holy Theotokos save us.

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

Canon II to the Venerable One, in Tone V

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

Imitating the way of life of Pachomius the great, who was vouchsafed the vision of the angel, O father, thou didst dwell in the cave like an angel. Wherefore, thou wast accounted worthy to receive angelic honour, O Anthony. *Twice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

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

Both now and ever, and unto the ages of ages. Amen.

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

Katavasia, Tone 4: Let every mortal leap for joy, enlightened by the Spirit, and let the nature of the

bodiless hosts keep festival, honouring the sacred feast of the Mother of God; and let them cry out: Rejoice, O most blessed Theotokos, pure Ever-virgin!

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For all the Hosts of Heaven praise Thee, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Holy is the Lord

Deacon: Holy is the Lord our God.

Chanters: Holy is the Lord our God.

Deacon: *Stichos:* For holy is the Lord our God.

Chanters: Holy is the Lord our God.

Deacon: *Stichos:* Above all peoples is our God.

Chanters: Holy is the Lord our God.

EXAPOSTILARIA

The Seventh Gospel Exapostilarion —

When Mary said that the Lord had been taken away, Simon Peter and the other initiate of the mysteries, whom Jesus loved, ran to the sepulchre; and when they arrived, they found only the linen-clothes lying within, while the napkin which had covered the Saviour's head lay in a place apart from them. Wherefore, they kept silence until they beheld Christ again.

Glory to the Father, and to the Son, and to the Holy Spirit.

Exapostilarion of the venerable one —

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

Both now and ever, and unto the ages of ages. Amen.

Resurrectional Theotokion —

Great and all-glorious things hast thou wrought for my sake, O my greatly merciful Christ! For Thou wast ineffably born of the Virgin Maiden, didst undergo crucifixion, and, having endured death, didst arise in glory, and has freed our nature from death. Glory to Thy glory, O Christ! Glory to Thy power!

THE LAUDS (THE PRAISES)

Canonarch: In the Sixth Tone, Let every breath praise the Lord.

Then immediately we chant Lauds (Psalms 148, 149, and 150) —

Psalm 148

Let every breath praise the Lord. * Praise the Lord from the heavens, * praise Him in the highest. * To Thee is due praise, O God.

Praise Him, all ye His angels; * praise Him, all ye His hosts. * To Thee is due praise, O God.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted.

Praise Him, O sun and moon; praise Him all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; for He spake, and they came to be; He commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye abysses.

Fire, hail, snow, ice, blast of tempest, which perform His word.

The mountains and all the hills, fruitful trees, and all cedars.

The beasts and all the cattle, creeping things and wingéd birds.

Kings of the earth, and all peoples, princes and all the judges of the earth.

Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Psalm 149

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Zion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

To do vengeance among the heathen, punishments among the peoples.

To bind their kings with fetters, and their nobles with manacles of iron.

Stichera at the Praises

8 Stichera: 4 for the resurrection from the Octoechos; and 4 for the venerable one from the Menaion.

The Resurrection Stichera, in Tone VI —

Stichos: To do among them the judgement that is written. * This glory shall be to all His saints.

Thy Cross, O Lord, is the life and resurrection of Thy people; and we who set our hope thereon hymn Thee, our risen God. Have mercy upon us!

Psalm 150

Stichos: Praise ye God in His saints, * praise Him in the firmament of His power.

Thy burial hath opened paradise to the human race, O Master; and, delivered from corruption, we hymn Thee, our risen God. Have mercy upon us!

Stichos: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

Let us hymn Christ Who is risen from the dead, with the Father and the Spirit; and let us cry out to Him: Thou art our life and resurrection! Have mercy upon us!

Stichos: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

7TH SUNDAY AFTER PENTECOST — TONE SIX — St Anthony of the Kiev Caves

Automelon: Thou didst rise from the tomb on the third day, O Christ, raising up our forefather with Thyself. Wherefore, the human race glorifieth Thee and hymneth Thy resurrection.

These stichera for the venerable one, in Tone II, Special Melody: ‘When from the Tree...’ —

Stichos: Praise Him with timbrel and dance, * praise Him with strings and flute.

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

Stichos: Praise Him with tuneful cymbals; * praise Him with cymbals of jubilation. Let every breath praise the Lord.

Accept thou today hymns of laudation in thy memory, O Anthony, and with thy supplications enter in unto God. Deliver us from having to stand on His left hand, and pray that we may receive the portion of the elect, that as is meet we may all bless thee as a fervent advocate.

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

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

And this idiomelon for the venerable one, in Tone VIII
—

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

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

Glory to the Father, and to the Son, and to the Holy Spirit.

Seventh Gospel Sticheron, Tone VII —

Lo! It is dark and very early in the morning. Why standest thou by the tomb, O Mary, harbouring much darkness in thy mind, wherein thou askest: Where hath Jesus been laid? But behold the disciples who have come running together, and how they have discovered the resurrection by the grave-clothes and the winding sheet, and remembered the Scriptures concerning them! And we, believing with them and through them, hymn Thee: Christ the Bestower of life.

Both now and ever, and unto the ages of ages. Amen.

Theotokion, in Tone II —

Most blessed art Thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

The Great Doxology

Priest: Glory to Thee Who hast showed us the light.

And we chant the Great Doxology:

Chanters: Glory to God in the highest, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and O Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world; have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name forever, yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed are Thou, O Lord, teach me Thy statutes.
Thrice.

7TH SUNDAY AFTER PENTECOST — TONE SIX — St Anthony of the Kiev Caves

Lord, thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee.

O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God. For in Thee is the fountain of life, in Thy light shall we see light. O continue Thy mercy unto them that know Thee.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Resurrectional Troparion

After the Great Doxology, the Resurrectional Troparion, in Tone II —

Having risen from the tomb, and having burst the bonds of hades, Thou hast destroyed the sentence of death, O Lord, delivering all from the snares of the enemy. Manifesting Thyself to Thine apostles, Thou didst send them forth to preach; and through them hast granted Thy peace to the world, O Thou Who alone art plenteous in mercy.

The Augmented Ectenia

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery*: this holy monastery): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery*: this holy monastery).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: To Thee, O Lord.

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

The Litany of Supplication

Deacon: Let us complete our morning prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

7TH SUNDAY AFTER PENTECOST — TONE SIX — St Anthony of the Kiev Caves

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For Thou art a God of mercy, compassion, and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O holy Lord, Who dwellest on high and lookest down on things that are lowly, and with Thine all-seeing eye lookest down on all creation: unto Thee have we bowed the neck of our heart and body, and we pray Thee: Stretch forth Thine invisible hand from Thy holy dwelling-place and bless us all. And if in aught we have sinned, either voluntarily or involuntarily, do Thou as a good God and the Lover of mankind pardon us, granting us Thine earthly and spiritual good things

He exclaimeth:

Priest: For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

The Dismissal

Deacon: Wisdom!

Chanters: Father bless!

Priest: He that is is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Chanters: Amen. Establish, O God, the holy Orthodox Faith of Orthodox Christians unto the ages of ages.

Priest: O most holy Theotokos, save us.

Chanters: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord have mercy. *Thrice.* Father, bless.

Priest: May Christ our true God, Who arose from the dead, through the intercessions of His most pure Mother; of the holy and glorious apostles; and Saint(s) N.(N.) (*to whom the church is dedicated*); and Saint(s) N.(N.) (*of the day*); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

Chanters: Amen.

The Polychronion

Our great lord and father, His Holiness N. * the Patriarch of Moscow and All Russia; * our lord the Very Most Reverend N.; * Metropolitan of Eastern America and New York, First Hierarch of the Russian Church Abroad, * and our lord the Most Reverend Archbishop (*or* Bishop) N.; * the brotherhood of this holy temple, and all Orthodox Christians: * preserve, O Lord, for many years.

Here endeth Matins

Then the reader immediately begins the First Hour

THE FIRST HOUR

7TH SUNDAY AFTER PENTECOST — TONE SIX — St Anthony of the Kiev Caves

Reader: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

Psalm 5

Unto my words give ear, O Lord, hear my cry. Attend unto the voice of my supplication, O my King and my God; for unto Thee will I pray, O Lord.

In the morning shalt Thou hear my voice. In the morning shall I stand before Thee, and Thou shalt look upon me; for not a God that wiliest iniquity art Thou.

He that worketh evil shall not dwell near Thee nor shall transgressors abide before Thine eyes.

Thou hast hated all them that work iniquity; Thou shalt destroy all them that speak a lie.

A man that is bloody and deceitful shall the Lord abhor.

But as for me, in the multitude of Thy mercy shall I go into Thy house; I shall worship toward Thy holy temple in fear of Thee.

O Lord, guide me in the way of Thy righteousness; because of mine enemies, make straight my way before Thee,

For in their mouth there is no truth; their heart is vain.

Their throat is an open sepulchre, with their tongues have they spoken deceitfully; judge them, O God.

Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out, for they have embittered Thee, O Lord.

And let all them be glad that hope in Thee; they shall rejoice, and Thou shalt dwell among them.

And all shall glory in Thee that love Thy name, for Thou shalt bless the righteous.

O Lord, as with a shield of Thy good pleasure hast Thou crowned us.

Psalm 89

Lord, Thou hast been our refuge in generation and generation.

Before the mountains came to be and the earth was formed and the world, even from everlasting to everlasting Thou art.

Turn not man away unto lowliness; yea, Thou hast said: Turn back ye sons of men.

For a thousand years in Thine eyes, O Lord, are but as yesterday that is past, and as a watch in the night.

Things of no account shall their years be; in the morning like grass shall man pass away.

In the morning shall he bloom and pass away. In the evening shall he fall and grow withered and dry.

For we have fainted away in Thy wrath, and in Thine anger have we been troubled.

Thou hast set our iniquities before Thee; our lifespan is in the light of Thy countenance.

For all our days are faded away, and in Thy wrath are we fainted away; our years have, like a spider, spun out their tale.

As for the days of our years, in their span, they be threescore years and ten.

And if we be in strength, mayhap fourscore years; and what is more than these is toil and travail.

For mildness is come upon us, and we shall be chastened.

Who knoweth the might of Thy wrath? And out of fear of Thee, who can recount Thine anger?

So make Thy right hand known to me, and to them that in their heart are instructed in wisdom.

Return, O Lord; how long? And be Thou entreated concerning Thy servants.

We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad.

In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils.

And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the works of our hands do Thou guide aright.

Psalm 100

Of mercy and judgement will I sing to Thee, O Lord; I will chant and have understanding in a blameless path. When wilt Thou come unto me?

I have walked in the innocence of my heart in the midst of my house.

I have no unlawful thing before mine eyes; the workers of transgressions I have hated.

A crooked heart hath not cleaved unto me; as for the wicked man who turned from me, I knew him not.

Him that privily talked against his neighbour did I drive away from me.

With him whose eye was proud and his heart insatiate, I did not eat.

Mine eyes were upon the faithful of the land, that they might sit with me; the man that walked in the blameless path, he ministered unto me.

The proud doer dwelt not in the midst of my house; the speaker of unjust things prospered not before mine eyes.

7TH SUNDAY AFTER PENTECOST — TONE SIX — St Anthony of the Kiev Caves

In the morning I slew all the sinners of the land, utterly to destroy out of the city of the Lord all them that work iniquity.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*

Lord, have mercy. *Thrice*.

Troparia

He readeth the Troparion of the Resurrection —

Angelic hosts were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate body. Thou didst despoil hades and wast not tempted by it. Thou didst meet the Virgin and didst grant us life. O Thou Who didst rise from the dead, O Lord, glory be to Thee.

Glory to the Father and to the Son and to the Holy Spirit.

He readeth the Troparion of St Anthony of the Kiev Caves —

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

Both now and ever, and unto the ages of ages. Amen.

Theotokion: What shall we call thee, O thou that art full of grace? Heaven: for thou hast dawned forth the Sun of Righteousness. Paradise: for thou hast blossomed forth the Flower of Immortality. Virgin: for thou hast remained incorrupt. Pure Mother: for thou hast held in thy holy embrace the Son, the God of all. Do thou entreat Him to save our souls.

My Steps Do Thou Direct

My steps do Thou direct according to thy saying, and let no iniquity have dominion over me. Deliver me from the false accusations of men, and I will keep Thy commandments. Make Thy face to shine upon Thy

servant, and teach me Thy statutes. Let my mouth be filled with Thy praise, that I may hymn Thy glory and Thy majesty all the day long.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice*.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages

Reader: Amen.

Kontakion

He readeth the Kontakion of St Anthony of the Kiev Caves —

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

Then:

Lord, have mercy. *Forty times*.

Prayer of the Hours

Reader: Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners; Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory: For blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the cherubim and beyond compare more glorious than the seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father bless.

Priest: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Reader: Amen.

Prayer of the First Hour

Then the priest reads the Prayer of the First Hour in front of the holy doors:

Priest: O Christ, the True Light, Who enlightenest and sanctifiest every man that cometh into the world: Let the Light of Thy countenance be signed upon us, that in it we may see the Unapproachable Light, and guide our steps in the doing of Thy commandments, through the intercessions of Thy most pure Mother, and of all Thy saints. Amen.

To Thee, the Champion Leader

Chanters: To Thee, the Champion Leader, we Thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos: but as Thou art one with might which is invincible, from all dangers that can be do Thou deliver us, that we may cry to Thee: Rejoice, Thou Bride Unwedded!

The Dismissal

Priest: Glory to Thee, O Christ our God and our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Father, bless.

Priest: May Christ our true God, {Who arose from the dead,} through the intercessions of His most pure Mother; of our holy and God-bearing fathers; and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen.

Here endeth the First Hour

AT THE HOURS

Troparion at all the Hours:

Troparion of the Resurrection (*Tone 6*)

Angelic hosts were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate body. Thou didst despoil hades and wast not tempted by it. Thou didst meet the Virgin and didst grant us life. O Thou Who didst rise from the dead, O Lord, glory be to Thee.

Troparion of St Anthony of the Kiev Caves (*Tone 4*)

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

Kontakion at the 1st & 6th Hours:

Kontakion of St Anthony of the Kiev Caves (*Tone 8*)

Having cleaved unto God, Whom from thy youth thou didst love above all, O venerable one, with love thou didst follow Him with all thy soul; and holding the corrupt world to be as naught, thou didst make a cave

in the ground, and, having struggled well therein against the snares of the invisible foe, thou didst shine forth like the radiant sun upon all the ends of the earth. Wherefore, in gladness thou didst pass over to the mansions of heaven. Standing now with the angels before the throne of the Master, be thou mindful of us who honour thy memory, that we may cry out to thee: Rejoice, O Anthony our father!

Kontakion at the 3rd & 9th Hours:

Kontakion of the Resurrection (Tone 6)

Having by His life bestowing hand raised up all the dead out of the dark abysses, Christ God, the Giver of life, hath bestowed the Resurrection upon the fallen human race; for He is the Saviour of all, the Resurrection, and the Life, and the God of all.

AT THE DIVINE LITURGY

The Third Antiphon (The Beatitudes)

10 Troparia: 6 from the Octoechos and 4 Ode III of the Canon of the Saint after 'Blessed are the meek, for they shall inherit the earth.'

1. Remember me when Thou comest in Thy kingdom, O God my Saviour, and save me, for Thou alone lovest mankind.

2. By a tree was Adam deceived; yet again by the Tree of the Cross was the thief saved, who cried out: Remember me in Thy kingdom, O Lord!

3. O Bestower of life, Who hadst broken down the gates and portals of hades, Thou hast saved all who cry out to Thee, O Saviour: Glory to Thine arising!

4. O Thou Who by Thy burial hast made death captive, and by Thy resurrection hast filled all with joy: remember me, in that Thou art compassionate.

5. The myrrh-bearing women who came to the tomb heard an angel cry out: Christ, Who hath enlightened all things is risen!

6. Together let us all hymn Christ, Who was nailed to the Cross and hath delivered the world from beguilement.

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

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

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

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

After the Small Entry, we sing the following troparia and kontakia:

Troparion of the Resurrection (Tone 6)

Angelic hosts were above Thy tomb, * and they that guarded Thee became as dead. * And Mary stood by the grave * seeking Thine immaculate body. * Thou didst despoil hades and wast not tempted by it. * Thou didst meet the Virgin and didst grant us life. * O Thou Who didst rise from the dead, * O Lord, glory be to Thee.

Troparion of St Anthony of the Kiev Caves (Tone 4)

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

Kontakion of the Resurrection (Tone 6)

Having by His life bestowing hand * raised up all the dead out of the dark abysses, * Christ God, the Giver of life, * hath bestowed the Resurrection upon the fallen human race; * for He is the Saviour of all, * the Resurrection, and the Life, and the God of all.

Glory...

Kontakion of St Anthony of the Kiev Caves (Tone 8)

Having cleaved unto God, Whom from thy youth thou didst love above all, O venerable one, * with love thou didst follow Him with all thy soul; * and holding the corrupt world to be as naught, thou didst make a cave

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in the ground, * and, having struggled well therein against the snares of the invisible foe, * thou didst shine forth like the radiant sun upon all the ends of the earth. * Wherefore, in gladness thou didst pass over to the mansions of heaven. * Standing now with the angels before the throne of the Master, be thou mindful of us who honour thy memory, * that we may cry out to thee: Rejoice, O Anthony our father!

Both now...

O Protection of Christians (Tone 6)

O protection of Christians that cannot be put to shame, * O mediation unto the Creator unfailing, * disdain not the suppliant voices of sinners, * but be thou quick, O good one, * to help us who in faith cry unto thee; * hasten to intercession and speed thou to make supplication, * thou who dost ever protect, O Theotokos, * them that honour thee.

The Prokeimenon in the Sixth Tone: Save, O Lord, Thy people * and bless Thine inheritance. (*Psalm 27:9*)

Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me. (*Psalm 27:1*)

And in the Seventh Tone: Precious in the sight of the Lord * is the death of His saints. (*Psalm 115:6*)

The Reading from the

**Epistle of the Holy Apostle Paul to the Romans,
§116 [15:1-7]**

Brethren: We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not Himself, but as it is written: "The reproaches of them that reproached Thee fell on Me." For whatsoever things were written in times past, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Therefore receive ye one another as Christ also received us, to the glory of God.

**Epistle of the Holy Apostle Paul to the Galatians,
§213 [5:22-6:2]**

Brethren, the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And those who are Christ's have crucified the flesh with its 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 and 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 the Sixth Tone:

Stichos: He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven. (*Psalm 90:1*)

Stichos: He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him. (*Psalm 90:2*)

And in the Same Tone:

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight. (*Psalm 111:1*)

**The Reading from the
Holy Gospel according to Matthew,
§33 [9:27-35]**

At that time, when Jesus had departed thence, two blind men followed Him, crying and saying, "Thou Son of David, have mercy on us!" And when He had come into the house, the blind men came to Him, and Jesus said unto them, "Believe ye that I am able to do this?" They said unto Him, "Yea, Lord." Then He touched their eyes, saying, "According to your faith, be it unto you." And their eyes were opened, and Jesus strictly charged them, saying, "See that no man know it." But they, when they had departed, spread abroad His fame in all that country. As they went out, behold, they brought to Him a man, dumb and possessed with a devil. And when the devil was cast out, the dumb spoke; and the multitudes marveled, saying, "It was never so seen in Israel." But the Pharisees said, "He casteth out the devils through the prince of the devils." And Jesus went about all the cities and villages, teaching in their synagogues and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people.

**Holy Gospel according to Matthew,
§10 [4:25-5:12a]**

At that time, there followed Jesus great multitudes of people from Galilee and from Decapolis, and from Jerusalem and from Judea, and from beyond the Jordan. And seeing the multitudes, He went up onto a mountain; and when He was set, His disciples came unto Him. And He opened His mouth and taught them, saying, 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. Blessed are they that mourn, for

they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they that are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad, for great is your reward in Heaven.'

Communion Verse: Praise the Lord in the heavens, praise Him in the highest! (*Psalm 148:1*)

Another: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings. (*Psalm 111:6*)

Alleluia, Alleluia, Alleluia!

Lambertsen Translation:

Troparion of the Resurrection (Tone 6)

Angelic hosts were upon Thy tomb, * and those who were on guard became as dead. * And Mary stood in the tomb, * seeking Thine all-pure body. * Thou didst make hades captive without being tested thereby. * And Thou didst greet the Virgin, granting life. * O Lord Who art risen from the dead, * glory be to Thee!

Kontakion of the Resurrection (Tone 6)

Raising up all the dead from the dark vales [of hades] * with His life-creating hand * Christ God, the Bestower of life, * granted resurrection to the human race; * for He is the Saviour of all, * the resurrection and life, and the God of all.

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