



The Introit

Justus ut palma, Psalm 92:11,12/1

Tone VI



The righteous shall flourish like a palm tree, *
and shall spread abroad like a cedar of Lebanon,
planted in the house of the Lord.

Psalm.

It is a good thing to give thanks to the Lord, *
and to sing praises to your Name, O Most High

Gloria Patri.

Glo-ry to the Father, and to the Son, and to the Holy Spirit, *
As it was in the beginning, is now and ever, to ages of ages. Amen

The Kyrie or Litany

Gloria in excelsis is omitted

The Collect:

O God, by your Holy Spirit you enabled your servant Anthony to withstand the temptations of the world, the flesh, and the devil: Give us grace, with pure hearts and minds, to follow you, the only God; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen.*

The Epistle 1 Peter 5:6-10

Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. ⁷Cast all your anxiety on him, because he cares for you. ⁸Discipline yourselves; keep alert.* Like a roaring lion your adversary the devil prowls around, looking for someone to devour. ⁹Resist him, steadfast in your faith, for you know that your brothers and sisters* throughout the world are undergoing the same kinds of suffering. ¹⁰And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you.

The Gradual

Beati qui in lege, Psalm 1:1, 2, with verses 1,2/3,4/5,6



The antiphon is chanted first by a cantor and then repeated by the congregation where indicated in the text. The Psalm verses alone may be sung omitting the antiphon.

Antiphon: Blessed are they whose delight * is in the law of the Lord

- V. Blessed are they
who have not walked in the counsel of the wicked, *
nor lingered in the way of sinners,
nor sat in the seats of the scornful!
- V. Their delight is in the law of the LORD, *
and they meditate on his law day and night. **Antiphon**
- V. They are like trees planted by streams of water, ↓
bearing fruit in due season, with leaves that do not wither; *
everything they do shall prosper.
- V. It is not so with the wicked; *
they are like chaff which the wind blows away. **Antiphon**
- V. Therefore the wicked shall not stand upright when judgment comes, *
nor the sinner in the council of the righteous.
- V. For the LORD knows the way of the righteous, *
but the way of the wicked is doomed. **Antiphon**

Alleluia

Si manseritis John 8:31,32

Alleluia, alleluia, alleluia

Tone I



V. If you continue in my word, you are truly my disciples, *
and you will know the truth, says the Lord. Alleluia.

The Holy Gospel

Mark 10:17-21

17 As he was setting out on a journey, a man ran up and knelt before him, and asked him, 'Good Teacher, what must I do to inherit eternal life?' 18 Jesus said to him, 'Why do you call me good? No one is good but God alone. 19 You know the commandments: "You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother." ' 20 He said to him, 'Teacher, I have kept all these since my youth.' 21 Jesus, looking at him, loved him and said, 'You lack one thing; go, sell what you own, and give the money* to the poor, and you will have treasure in heaven; then come, follow me.'

The Nicene Creed

Offertory

Desiderium animæ Psalm 21:2,3

Tone IV



You have given him his heart's desire, O Lord; ↓
you have not denied him the request of his lips; *
you set a crown of fine gold upon his head.

The Prayer over the gifts

Lord, accept this sacrifice we offer at your altar in commemoration of Saint Antony. Grant that no earthly attractions keep us from loving you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages.
Amen.

Preface of Saint Antony (Ambrosian)

It is truly right and just, our duty and helpful to our salvation,
that we should at all times and in all places give thanks to you,
O Lord holy Father, almighty and eternal God,
and to offer you the sacrifice of praise on this festival of the holy Abbot, Anthony.

You kindled in him the fire of your love,
so that with a single-minded joy
he heard and took to heart the precept of the Gospel.
Prompted by you, he gave up all he had,
and set his heart on following Christ alone.
Overcoming bodily weakness with vigor of spirit
this resolute seeker of solitude
chose the harshest wilderness to be his home.

And so, on his feast day we join with him to worship you,
and in the company of angels and saints
with whom he shares the vision of your glory
we proclaim your majesty in their joyful hymn of praise:

Communion **Communio Si vis perfectus Matthew 19:21** **Tone I**



If you would be perfect, go, ↓
sell what you possess and give to the poor, *
and come, follow me, says the Lord

The Postcommunion Collect

Lord, you helped Saint Anthony conquer the powers of darkness. May your Holy Mysteries strengthen us in our daily struggle with evil; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen.*

The Blessing:

May Christ crucified draw you to himself, to find in him a sure ground for faith, a firm support for hope, and the assurance of sins forgiven;

and May the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you, and remain with you for ever. *Amen.*

Life of Saint Antony of Egypt, Abbot

In the third century, many young men turned away from the corrupt and decadent society of the time, and went to live in deserts or mountains, in solitude, fasting, and prayer. Antony of Egypt was an outstanding example of this movement, but he was not merely a recluse. He was a founder of monasticism, and wrote a rule for anchorites.

Antony's parents were Christians, and he grew up to be quiet, devout, and meditative. When his parents died, he and his younger sister were left to care for a sizable estate. Six months later, in church, he heard the reading about the rich young ruler whom Christ advised to sell all he had and give to the poor. Antony at once gave his land to the villagers, and sold most of his goods, giving the proceeds to the poor. Later, after meditating on Christ's bidding, "Do not be anxious about tomorrow," he sold what remained of his possessions, placed his sister in a "house of maidens," and became an anchorite (solitary ascetic).

Athanasius, who knew Antony personally, writes that he spent his days praying, reading, and doing manual labor. For a time, he was tormented by demons in various guises. He resisted, and the demons fled. Moving to the mountains across the Nile from his village, Antony dwelt alone for twenty years.

In 305, he left his cave and founded a "monastery," a series of cells inhabited by ascetics living under his rule. Athanasius writes of such colonies: "Their cells like tents were filled with singing, fasting, praying, and working that they might give alms, and having love and peace with one another."

Antony visited Alexandria, first in 321, to encourage those suffering martyrdom under the Emperor Maximinus; later, in 335, to combat the Arians by preaching, conversions, and the working of miracles. Most of his days were spent on the mountain with his disciple Macarius.

He willed a goat-skin tunic and a cloak to Athanasius, who said of him: "He was like a physician given by God to Egypt. For who met him grieving and did not go away rejoicing? Who came full of anger and was not turned to kindness? ... What monk who had grown slack was not strengthened by coming to him? Who came troubled by doubts and failed to gain peace of mind?"