

THE 26th DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR VENERABLE FATHER MOSES OF THE CARPATHIANS
AT GREAT VESPERS

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

On “Lord, I have cried ...,” 6 Stichera of the venerable one: 3 in Tone I:

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

Abiding in purity of soul, thou didst continually maintain the purity of thy body, O Moses our father; and adorned therewith, thou dost now follow the unblemished and most pure Lamb, the Son of God Who was slain for the whole world. Him do thou entreat on our behalf, O venerable one, that we may keep the robe of our souls unsullied in this life, and enter into the bridal-chamber of heaven.

Thou wast like Moses the God-seer, O holy one, for perceiving God in thy soul, as he did in the burning bush, thou didst affix thy mind to the fear of Him; and having Him ever before thine eyes, with desire, as with flame, thou didst set thyself afire with divine love, from whence thou didst never depart. And standing now before the throne of majesty on high, pray for us, that, far removed from the passions, we may pass through our life and appear before the face of God.

The grace of the most holy Spirit which dwelt in thy pure soul made thee impervious to all the assaults of the slayer of mankind; and gaining the victory over him, thou didst destroy his machinations with the help of Christ, and wast revealed to be an invincible warrior. And now, standing before the throne of the Master, pray that He grant us peace and great mercy.

And 3 Stichera in Tone VIII:

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

O venerable father Moses, well didst thou struggle, rejecting carnal pleasures, and spurning earthly glory. Thou didst hate iniquity; wherefore, thou didst suffer; and having acquired boldness before God, thou prayest that we be saved.

O divinely wise father Moses, boast of the Carpathian lands, adornment of Russian monks, champion of purity and chastity: Having trampled down impure lusts, thou didst vanquish well the lying enemy. Wherefore, pray thou to Christ, that our souls be saved.

O passion-bearer father Moses, having acquired boldness before God, thou helpest those who are tempest-tossed by the passions, and healest infirmities of body and soul. Thou dost extinguish the burning of the raging flesh with the grace bestowed upon thee. Wherefore, entreat Christ God, that we be delivered from the passions, and that He save our souls.

Glory ..., in Tone VI:

Come, ye assemblies of those who love the feasts of the Church, and forming a spiritual choir let us praise the memory of our God-bearing father Moses, the mighty spiritual athlete, at his annual commemoration; for he contended greatly against the invisible foe who wished to undermine his purity with unclean passions, and suffered exceedingly for sake of purity, placing his trust in God. He hath been revealed wearing a crown, and, standing now before the Holy Trinity, he prayeth for our souls.

Both now ..., Dogmatic Theotokion, in the same tone:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the

humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

At Litiya, the Sticheron of the temple, and these Stichera, in Tone IV:

Today, the lands of the Carpathians boast in thee, O venerable father Moses. And the people of the Russian land honor thee as a lover of purity and right-victorious chastity, and fleeing to thine aid, as to their kinsman and advocate, they beseech thee to entreat Christ God, that our souls may be saved.

The Monastery of the Caves boasteth of thy relics, O venerable one, from whence streams of healings flow forth upon those who are sickened by bodily passions and spiritual infirmities. Wherefore, we also flee unto thee, begging healing of our passions and thy prayers for our souls, O venerable Moses our father.

Thou didst struggle in asceticism until the end, O Moses, adornment of monks, glorious boast of virgins, who hast joined the choir of passion-bearers, and who emulated Joseph of old. Thou wast a loyal soldier of Christ our God, by Whom thou wast crowned with a wreath. Pray thou unceasingly on behalf of our souls.

Glory ..., in Tone VIII:

We honor thee, O venerable Moses, as a right victorious monk and steadfast spiritual athlete, a teacher of chastity and keeper of purity, the boast of the Carpathian lands, adornment of the Monastery of the Caves, healing of the sufferings of the body, speedy helper of those who are sick with the burning of the passions, and intercessor for our souls.

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

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

On the Aposticha, these Stichera, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

Laboring faithfully for the all-praised passion-bearer, Prince Boris of Russia, thou didst also learn how to serve the King of heaven in holiness and righteousness, O our father Moses. And standing now before Him, forget not to pray for us, that we may enslave our members to the Spirit, and receive crowns of heavenly honor.

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

Following thy God-fearing master, O most blessed Moses our father, thou didst learn meekness and humility, and wast ready to lay down thy life for love of him; and in nowise opposing the visible foe, thou didst stand up only against the invisible foe. Having vanquished them utterly, pray thou also for us to the most high Master, that we may triumph over the spirits of wickedness in high places.

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

The grace of the Most High preserved thee, O venerable one; for when thine owner sought to slay thee, the most compassionate right hand of Christ God covered thee and kept thee like the apple of His eye until He made of thee a faithful servant for Himself. And having faithfully labored for Him in this life, thou hast received the joyous recompense of life everlasting. Pray thou that we also, who honor thy memory, may not be deprived thereof.

Glory ..., in Tone VIII:

O assemblies of the monks of Russia and lovers of purity, come ye to the holy cave and behold the shrine of the much-healing relics of our most blessed father Moses; and learn of him humility and purity, patience and magnanimity. And glorify the heavenly Father Who granteth great mercy to His servants.

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

O Lady, Mother of the Creator of all, deliver us today from all want and grief in thine honored temple, which thou hast founded as a dwelling-place for thee and enriched with many miracles.

Troparion of the venerable one, in Tone III:

Praising thee with sacred hymns as another Joseph, * O great lover of purity and chastity, * most honored Moses, peer of the angels, * we earnestly pray to thee: * Entreat Christ God, that He heal all our passions ** and grant us great mercy.

Another Troparion, in Tone VIII:

Thee do we have, O father, as a model of the virtues. * For, disdaining carnal pleasures as well as earthly wealth, * thou didst endure transitory sufferings, * and received never-ending delight and the glory of the kingdom of heaven. * O father Moses, boast of the Carpathian lands, ** entreat Christ God, that our souls may be saved.

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

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

AT MATINS

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

Thee do we have, O father, as a model of the virtues. * For, disdaining carnal pleasures as well as earthly wealth, * thou didst endure transitory sufferings, * and received never-ending delight and the glory of the kingdom of heaven. * O father Moses, boast of the Carpathian lands, ** entreat Christ God, that our souls may be saved. (Twice)

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

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone IV:

Spec. Mel.: “Go thou quickly before ...”:

Envious of the beauty of thy countenance, the most wicked enemy, that he might rob thee falsely of the magnificence of thy soul, beset with the passions the mind of the iniquitous woman, who with all manner of blandishments strove to shake thee, O venerable one. But recognizing his wiles, like another Joseph thou didst evade the hands of that wanton woman, and didst keep thy comeliness intact. Wherefore, in heaven thou now delightest in the beauty of the consubstantial Trinity.

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

All sinners, beholding thy speedy protection and intercession, thy boundless goodness and tender compassion, O pure one, hasten hither and receive the healing of repentance. But having spurned all of these, wretch that I am, I alone have lost thy help. Wherefore, recall me to thy goodness, that I fall not prey to the pursuer, but accept me who fall down before thee, O Lady, and guide me to the path of repentance.

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

Spec. Mel.: “Thou hast appeared ...”:

All the choirs of the angels marveled at this endurance and courage, O venerable one: how, though beset by the fire of the passion of fornication, thou wast not persuaded by the vile woman, nor didst thou submit to her will. For, possessed of a heart burning with the fire of God’s love, thou didst extinguish the flame of passion.

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

Speedily come thou to our aid, O most pure Lady, for enemies have arisen against us, waging war upon us day and night; and, vanquished, we have no shelter under which to escape the hands of the destroyers. Unto thee do we pray, as the Mother of God: Stretch forth thy mighty right hand, and smite them with thy power; and keep us unharmed, that we may offer unto thee the angelic hymn: Rejoice, O divinely joyous one! The Lord is with thee!

Polyeleos, and this Magnification: We bless thee, O venerable father Moses, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verse:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God! (Thrice)

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

Come, ye people, and with songs let us hymn our God-bearing father Moses, the valiant athlete, the invincible warrior, the boast of monastics and lover of purity; and let us praise God Who strengtheneth His servants and granteth them victory over enemies visible and invisible. For girded about with His help, he vanquished all the hordes of the prince of this world, and standing now before the throne of the Master in the mansions of heaven, he prayeth also for us, that we may be freed from all the assaults of the enemy and his temptations.

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

O most pure Lady, who art higher in honor than all creation: Turn not thy face, but accept the supplications of thy servants who today have recourse to thine honorable temple and bow down before thy most pure image. Stretch forth thy most holy hands wherein thou didst bear the Creator of all, and beseech Him, as the Master and Lover of mankind, to gird us about with His power from on high, that, conquering therewith all who rise up against us, we may magnify thy speedy intercession and help, O good one.

Song of Ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, §43 (MT. 11: 27-30)

The Lord said to His disciples: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

After Psalm 50, this Sticheron, in Tone VI:

Ardently loving the ascetic life, thou didst leave the Carpathian land and go to Kiev; and having been led captive into Poland, thou didst endure tortures there for the sake of chastity and purity. Then didst thou go to the Monastery of the Caves, where, having struggled in fasting, vigils and prayer, thou didst acquire the grace of healings, and prayest now for our souls, O venerable Moses our father.

Canon of supplication to the most holy Theotokos, with 6 Troparia, including the
Irmos; and 2 canons of the venerable one, with 8 Troparia.

ODE I

Canon I, in Tone II:

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

Come, O ye people, and let us offer praise unto God Who hath glorified His favored one, and shown him forth as unvanquished amid all temptations. And let us chant unto Him the hymn: Gloriously hast Thou been glorified!

The most wicked enemy, having brought death upon thy master, the blessed Prince Boris, through accursed fratricide, desired to slay thee with him; but, saved from evil men, thou didst chant: “Glory to God for all things! Blessed be the name of the Lord!”

Saved from death by the hand of God, thou didst escape to Kiev, to Predislava, sister of Yaroslav, where, held in pity for thy master’s sake, thou didst recount all that he suffered; and like a mute lamb, without complaint thou didst give thyself into the hands of those who sought thy blood, and didst chant: “Gloriously hath our God been glorified!”

For a time thou didst hide thyself out of fear, O venerable one, showing thy humanity, until the Lord revealed thee as a beacon for all who travel the narrow way of the monastic habit, which thou didst keep pure through many temptations, chanting: “O my God, in mine infirm flesh hast Thou gloriously been glorified!”

Theotokion: **O** Queen who in God art able to do all things, intercede speedily for those who make entreaty of thee, and behold how the slayers of men’s souls have risen up against us. With the arrows of thy power utterly destroy them, that we may unceasingly cry out to thee: Gloriously hath thy great name been glorified, and terrible is it to our enemies!

Canon II, in Tone IV:

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses’ outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Enduring trials, thou didst traverse the deep of earthly life, O venerable Moses; and reaching the harbor of life eternal, thou dost praise God Who hath glorified thee.

Thou wast persecuted by a frenzied woman, O father Moses, for even though she offered thee honorable marriage, thou didst reject it for the sake of the kingdom of heaven, preferring the monastic life.

Theotokion: **O** ye faithful, let us hymn the Virgin Mother of God, the glory of the virginal, the almighty strengthening of monks and the adornment of the chaste.

ODE III

Canon I

Irmos: **T**hou hast established me on the rock of faith, * and my mouth hath been emboldened against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none more righteous than Thee, O Lord.

Having established the senses of thy soul upon the firm rock of the Faith, thou didst go into captivity, placing in Jesus alone, Who endured most grievous wounds and the Cross, thy hope that He would deliver thee from the snares of the pursuer. Wherefore, in every place thou didst chant: “There is none more holy than Thee, O Lord!”

Thy hands and feet weighted down with heavy chains, thou didst first endure five years imprisonment, yet wast not broken in mind. And possessed of an unfettered tongue, thou gavest thanks to God for all that befell thee in those places, chanting: “Thou hast justly brought these things upon me, for there is none more righteous than Thee, O Lord!”

Seeing thee, who wast comely of countenance and most splendid in soul, in fetters, a certain noble widow was wounded with the arrow of love for thee, and sought greatly to seduce thee, O holy one; but thou didst answer her, saying: “I will in nowise submit to thy will, for thus is the will of God! Unto Him do I chant: There is none more righteous than Thee, O Lord!”

Marveling at the beauty of thy body, and even more at thy chaste words, the wanton woman strove repeatedly to ensnare thee with her allurements; but, possessed of a mind most firm, O blessed one, thou didst wisely say to her: “Who hath ever been saved listening to a woman?” And thou didst cry out unto God: “Save me, O God, from this temptation; for there is none more righteous than Thee, O Lord!”

As often as the vile woman sought to seduce thee, so often didst thou reply to her: “Redeemed by the blood of my Christ, I will in nowise make myself the slave of a shameless woman, for I am a virgin from birth! Seek not to set at naught my labor in these chains, for which I expect to be delivered from everlasting bonds, if I remain thus in endurance and chanting in thanksgiving: There is none more righteous than Thee, O Lord!”

Theotokion: Seeing me caught by the enemy in the toils of grievous sins and imprisoned in the dungeon of the darkness of my mind, O Lady, speedily free me by thine intercession, and with the rays of thy compassion visit my mind and move it to chant: There is none more quick to help than thee, O most holy Virgin Mary!

Canon II

Irmos: Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

The Carpathian lands reared thee; Poland witnessed thy suffering; and the land of Russia received thee, who vanquished the voluptuous nature of the flesh, as a radiant lamp.

O Moses our father, help us! For, lo! chastity faileth in our generation, and sin hath increased. But do thou, as a conqueror of the passions, pray that the virtues may be established in us.

Theotokion: O most pure Theotokos, thou art a wall of defense against all evils, an indestructible rampart and an almighty breast-plate for those wounded by the darts of the enemy.

Kontakion of the venerable one, in Tone III:

Seeking God Who is in the highest, * thou didst disdain all things earthly, * taking no care for thy body; * and, imprisoned in a dungeon, thou didst manfully surrender thyself to tortures. * Hunger, thirst and bonds didst thou valiantly endure, * and having undergone beatings, and the shedding of thy blood, * and the excision of thy members, for the sake of thy pure virginity, * thou dost now stand before the most holy Trinity * with the choirs of virgins, pray thou that they who cry unto thee: * Rejoice, O most blessed father Moses, ** may be delivered from all temptations!

Sessional Hymn of the venerable one, in Tone V:

Adorn thyself now, O Carpathian Mountains! Be glad, O land of Russia! Boast thou, O Lavra of the Caves! For, lo! from you hath the chaste Moses shone forth, the emulator of Joseph of old, the model and instructor of the ascetic life, to whom we all chant: O venerable father Moses, pray thou for our souls!

Glory ..., Another Sessional Hymn, in Tone V:

Set ever aflame by the fire of thy beauty, the wanton woman heeded the counsel of the evil one; for, she reasoned, if she redeemed thee from thy captor for a price, she would readily be able to bend thee to her will. But having the fear of God in thy heart, thou, O venerable one, didst unceasingly cry out: “Save me from such madness, O God, for I flee to Thee, my Master!”

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

O Lady who hath received the divine Fire in thy most pure womb without being consumed, with a drop of grace bedew me who am constantly aflame with the fire of the passions, that I may unceasingly chant: “Save me, for I flee unto thee, my Sovereign Lady!”

ODE IV

Canon I

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

The woman held captive by passion came to him who held thee in captivity, O blessed one, and paid a ransom for thee; and having taken thee, she released thee, desiring to bind thy soul with bonds of sin. But, guarding thyself with the sign of the Cross, thou didst enter her house, chanting with the Psalmist: “Though I should walk in the midst of the shadow of death, I will fear no evil, for God is with me, to Whose power be glory!”

Thou wast likened unto thy Master, for even as the Jews who paid a price for Him prepared Him for His Passion, so did the vile wanton woman prepare, that if she could not wound thy soul with the passions, she would inflict sufferings upon thy body. But thou didst prefer to suffer in body rather than in soul, chanting: Glory to Thy power, O Lord!

That thou mightest not sense the burning of the passions in thy body, thou didst cast all pleasant food and soft raiment from thee, and in their stead didst clothe thyself in fasting and prayer, preferring to partake of dry bread and water in purity rather than to eat divers foodstuffs and wine in abomination. And thou wast not vanquished by the enemy, but didst chant: Glory to Thy power, O Lord!

Behold a second Joseph, O brethren! For as the patriarch fled sin, leaving his robe in the hands of the adulteress, so did this one, stripping himself of the garments of beauty, escape the hands of her who would have drawn him into vile intercourse; and he thereby put to shame the invisible foe, who desired to defile the soul and body of the spiritual athlete, but accomplished naught; for the saint chanted to God: Glory to Thy power, O Lord!

Theotokion: The King most high, desiring thy beauty, descended into thy most pure womb like rain upon the fleece, O Virgin, at the counsel of the Father and the overshadowing of the most holy Spirit. O Lady, restore the fallen beauty of my mind, that I may chant unto thee unceasingly: Glory to Thy power, O Sovereign Lady Theotokos!

Canon II

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord.

Christ Whom thou didst love, O divinely wise Moses, do thou unceasingly entreat on behalf of us all, that piety, Orthodoxy and the love of righteousness may be established in the land of thy birth.

Thou didst not fear the amputation of thy members, O venerable one, preferring a temporary suffering to corruptible glory. Wherefore, God hath crowned thee with eternal glory.

Theotokion: **W**e need none other haven, than thee, O pure Mother of God; for thou prayest to thy Son, that we be delivered from tribulations, sorrows and the assaults of the enemy.

ODE V

Canon I

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

Unable to deprive thee of the noetic light, the mindless woman tried to deprive thee of natural light, O venerable one; wherefore, she cast thee into a dark dungeon, where she starved thee with hunger and thirst. But thou didst cry out: “O my God, depart not from me, for I know none other God than Thee!”

He Who once fed Elijah the Tishbite and Paul of Thebes in the desert also showed forth the wonder of His mercy upon thee; for He moved one of the servants of that woman to pity, and commanded him to feed thee secretly. And considering this to be a visitation of God, thou didst cry aloud: “I know none other God than Thee!”

Failing to perceive the grace of God working within thee, O holy one, many sought to persuade thee to submit to the will of thine owner, that thou mightest be lord over her and all her property; but thou didst reject all of this for the sake of God’s love, saying: “I do not desire to recognize any other than Him!”

Thou didst not seek corrupt dominion, but dominion over the carnal passions, O our most blessed father Moses; therefore, God enabled thee not only to enslave thy passions to thy spirit, but thou hast also received the authority to aid those who find themselves amid temptations. Wherefore, thou didst cry out: “I desire to recognize naught but the love of God!”

Thou didst shame the foolishness of the wanton woman, for she commanded her servants to bear thee with glory about the cities and villages, that all might bow down to thee as their lord. But thou didst loudly proclaim the words of chastity: “In vain do ye labor, with her who hath commanded you, to accomplish this; for I desire to know none other than God!”

Theotokion: **T**he enemy who rejoiceth that he hath ensnared us in sinful pleasures do thou put to shame, O Lady. Gladden us who are caught in the tumult of the tempest of life; and grant us thine aid, that we may reach the calm haven of thy protections: For we know none other helper amid our grief than thee.

Canon II

Irmos: **Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.**

The noetic Pharaoh, the author of the passions, who hath enslaved us, didst thou trample underfoot by thy virtues; and those who call upon thee didst thou lead out of the darkness of sin to the light of chastity.

Thou wast like unto Joseph of old, O Moses, loving purity and chastity more than earthly glory and pleasure; wherefore, like him thou didst suffer ill treatment at the hands of a smitten woman.

Theotokion: **P**reserve our race, O Theotokos; cover the people who love thee with thy protection, and ask for us remission of sins and the establishment of the faith.

ODE VI

Canon I

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

Thou didst not sink into the depths of the passions, nor didst thou soak thy garments in defilement; wherefore, the monk, instructed by God, secretly clad thee, who so desired it, in the angelic habit, and taught thee how to keep it unsullied, how not to be daunted by fear, nor to retreat from the enemy, for it is God Who delivereth His servants from corruption.

Sunk in the depths of burning sin, and thwarted in her hopes for thee, the wanton woman inflicted grievous wounds upon thee, O venerable one; for she commanded that thou be stretched out upon the rack and beaten with rods of iron, so that the ground became soaked with thy blood. But, enduring these things with patience, thou didst cry: Lead me up from corruption O my God!

Desiring to terrify thee who wast fearless, the torturers informed thee how many torments awaited thee, O blessed one, if thou didst not submit to the will of her who owned thee; but, prepared for them all, thou didst answer boldly: “Neither fire nor wounds can separate me from the love of God, wherein I trust, for He will deliver me from corruption!”

Thou didst not submit to the woman who was darkened by shamelessness, O venerable one, but didst rebuke her all the more as one who held the fear of God in contempt; and thou didst revile her who sought shamelessly to compel thee into abominable intercourse. Thou didst not fear her wrath or anger, O father, for thou didst place thy trust in God, that He would deliver thee from her hands.

Seeing herself put to shame by thee, O father, the woman brought thee before the prince, from whom thou didst receive the final judgment that she who owned thee could do with thee as she wished, even to give thee over to death after many tortures. But foreseeing their destruction, like a prophet thou didst answer: “Ye yourselves will soon depart into everlasting damnation, but Christ my God will deliver me from her!”

Theotokion: **I** stand continually before the prince of this world, and like a captive hear the sentence pronounced upon me, that what the putrid passions desire they can accomplish in me, having received dominion over me. They lay bare my senses, and ever draw me with violence to commit fornication in mind with them. Yet before the scythe of death will cut me down in this world, O Mother of the heavenly King of peace, drive them away, and deliver me from corruption, O Theotokos.

Canon II

Irmos: **The church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise' * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.**

Paying no heed to lying words, thou didst give thyself over to sufferings, O venerable one, and as a lover of chastity and purity, provided us with a model whereby to live.

Thou didst extinguish the burning of the flesh of the much-suffering John by the touch of thy staff alone; so now help those who with faith have recourse to thine aid.

Theotokion: **T**hou didst rectify the disobedience of Eve, O Theotokos, when thou didst obey the words of the angel; and thou didst become the Mother of our God, remaining an incorrupt virgin in a manner transcending nature.

Kontakion of the venerable one, in Tone III:

Come, let us hymn the divinely wise Moses, * the glorious warrior of Christ our God, * who conquered the pleasures of the flesh * and hath acquired the grace to cure them, * which he imparteth in abundance unto those who ask with faith. * Unto him therefore do we cry out with love: ** Rejoice, O Moses, boast of the Carpathians and of the Russian land!

Ikos: **L**et us consider the angelic life of Moses the Carpathian, O ye faithful: Loving chastity and purity more than glory and riches, holding the beauty of the body to be as naught, he received the monastic habit; wherefore, he endured sufferings at the hands of a cruel woman. And later, he made his abode in the land of Russia, in the Monastery of the Caves; and having struggled there in asceticism, he hath passed, rejoicing, into life everlasting, but hath left us his much-healing relics for the curing of the passions. For this cause let us cry out to him: Rejoice, O Moses, boast of the Carpathians and of the Russian land!

ODE VII

Canon I

Irmos: **The godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.**

The wanton woman, obtaining an ungodly verdict from the prince, shamelessly sought to seduce thee into abominable intercourse; for she desired to enjoy thy beauty, which was adorned with such purity that even the angels marveled, crying out to Him Who had instilled it in thee: O God our Creator, blessed art Thou!

The enemy launched all the arrows of the passions at thee, O holy one, desiring to wound thee; but, wounded himself, he groaned when he saw thee unvanquished and crying out: “Blessed art Thou, O God!”

“In vain dost thou labor, O woman!”, thou didst say, O most blessed one; “I am untouched by thine impurity; and behold God is ever at my right hand. My flesh doth not rise up against me, for the fear of the Lord consumeth my bones. Wherefore, I cry out: Blessed art Thou, O God!”

Desiring to soften the firm resolve of thy mind, the wanton woman commanded her henchmen to beat thee with staves, and to inflict upon thee one hundred lashes every day. But even so thou wast not shaken, for thy flesh increased in the love of God, to Whom thou didst offer fruit an hundredfold, crying: Blessed art Thou, O God!

Having suffered cruel beatings and the amputation of thy members, O holy one, thou wast like a corpse, lying barely alive; yet when the enemy stood before thee, thou didst cut off his head, showing him to be dead and impotent; and thou didst cry: “O God my strength, blessed art Thou!”

Theotokion: **H**aving fallen headlong into grievous perils, I am in nowise able to rise up out of tem. But do thou, O my Lady, extend to me thy mighty hand, and set me back on my feet, that I may walk in the straight ways of the Lord, crying unto thee: “From generation unto generation may thy name be blessed!”

Canon II

Irmos: **I**n the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

The Monastery of the Caves received thee; and having lived there the angelic life, thou hast bequeathed us thy precious relics for the healing of our passions.

Help the Orthodox people of the Carpathians, O venerable Moses, and pray that every day they may be made steadfast in the Orthodox Faith, and that all may live a life of chaste purity.

Theotokion: **W**ith love we confess Mary to be the Mother of God, the most pure Bride of God, whom the angels and the choirs of the saints do hymn.

ODE VIII

Canon I

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

Dragged into the fiery furnace of pleasure-loving sin, O blessed one, thou didst call upon the one God, saying like David: “O come Thou to my help!”; and entering the flame, thou didst remain unconsumed, burning instead the head of the most crafty enemy who doth not desire to hymn the Lord throughout all ages.

Unable to burn away thy purity with the fire of fornication, the enemy raised a cruel persecution against the ranks of monastics, and they were all driven from the domain of the pitiless prince, whom the wrath of God soon overtook in accordance with thy prophecy, O holy one; for he did not want to have anywhere in his realm those who hymn the Lord throughout all ages.

When the prince suddenly gave up his soul in an evil manner, riot and tumult arose among the people; for the slaves rebelled and slew their overlords; and with them the wanton woman who had tortured thee also perished, and her blood was on her own head. But thou, O venerable one, didst chant: “I bless the Lord for all His works, throughout all ages!”

Rendering praise unto God Who liberated thee, thou didst go to the venerable Anthony at the Caves, bearing the wounds of martyrdom upon thy body; and all who saw them cried: “Hymn the Lord, all ye works, and supremely exalt Him throughout all ages!”

Desiring to conceal thy purity, which shone more brightly than the sun, thou madest thine abode in a dark cave, O father, and therein didst adorn it with fasting, vigilantly standing in prayer. Wherefore, God revealed thee to possess the grace to help all amid temptations, that His name may be glorified throughout all ages.

Theotokion: **T**hinking to hide the shame of my sin before the all-seeing Eye, and consumed with the burning of the flesh, I add iniquity to iniquity. But before my works are disclosed to the eyes of angels and men, O pure one, help me to escape such madness, that I may glorify thy name throughout all ages.

Canon II

Irmos: **H**aving spread his hands, Daniel closed the lions’ jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

The burning furnace of the passions consumeth us. Unbearable is the fire. Yet do thou quench it by thy supplications, O Moses, physician of those who burn with the passions.

Surround us with thy prayers, O venerable one, that the enemy may not strike and wound us with his arrows, for thou dost possess the grace to repel them.

Theotokion: **G**rant deliverance to thy servants, O most pure Virgin Mother; protect us from tribulations and misfortunes; and cure the passions of our souls and bodies.

ODE IX

Canon I

Irmos: **T**he Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify

God the Word, Who came down from God, glorified thee with miraculous gifts even in this life, O holy one; for by the touch of thy staff thou didst slay the passions of a certain man who was beset by fornication, and having accepted from thee the commandment never to converse with a woman, which he fulfilled, he lived the remainder of his life in peace, magnifying thee.

From generation to generation thy purity is glorified, for which thou didst suffer greatly, receiving the blessedness of the pure in heart. And passing over from this transient life, thou dost behold the most holy Trinity in purity. Be thou mindful of us, O venerable one, who honor thy memory.

The Lord called thee a slayer, for thou didst mortify the carnal lusts with wondrous endurance, and hast the power to slay the passions of those who touch thy relics, as thou didst with the much-suffering John who, receiving peace through thy remains, exalted God Who glorifieth His saints.

Be glad, O mountain that hast in thy cave the incorrupt relics of the wondrous Moses! Exalt him with praises, ye assemblies of monastics! For, lo! ye have him as ally and intercessor amid tribulations. Bow down before his shrine, kissing it with your lips, and ye shall find rest for your members.

Triadicon: **L**et us glorify the most holy Trinity, for God hath given us our father Moses as a beacon for the world; and celebrating his annual commemoration, O ye faithful, with oneness of mind let us magnify the Father, the Son and the Holy Spirit, in One Godhead.

Theotokion: **W**e ever glorify thee, O pure Virgin, for thou hast gathered together thy faithful servants in this place, where many receive healing, confidently bowing down before thine image and calling upon the fathers of the Caves to make supplication.

Canon II

Irmos: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Quell the uprisings of heresies in the land of thy birth; put down the pride of life; make chastity steadfast, and instill valiant righteousness, O venerable Moses, praying to Christ God on behalf of us all.

We have set a firm hope on thy prayers, O venerable Moses, that thou mightest protect us therewith and ask remission of sins and salvation for the people of thy homeland and all of us.

Theotokion: **G**ather the dispersed, return those who have been torn away, and strengthen Orthodoxy, O Theotokos, for we have set our hope on thee, and unceasingly hymn thee with love.

Exapostilarion of the venerable one:

We are sunk in the gloom of sin, and our souls have been darkened by a cloud of the passions; but lead us all into the light of the virtues, O Moses, instructor in piety.

Glory ..., Another Exapostilarion:

O God, true Light and true Creator, enlighten the darkness of our souls; for, lo! we bring before Thee Thy favored one to make supplication, and with him we pray: Calm the tempest of our sins, and deliver us from all grief.

Both now ..., Theotokion:

O Mary Theotokos, Who art more radiant than the sun: Illumine with grace all who bow down before thee and call upon thy name. Preserve the Monastery of the Caves from all evil, and fill those who dwell therein with eternal gladness and spiritual joy; for thou art the mediatrix of our joy.

On the Praises, 4 Stichera of the venerable one, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

Assembling today, O ye who love the feasts of the Church, with a joyful voice let us offer hymns of praise unto God, glorifying the most blessed father; and let us fall down before the shrine of his relics, crying: Forget us not as thou standest before the Master, but pray that we who honor thy memory with love may be delivered from all temptations and grievous circumstances. **(Twice)**

Who can hymn thee worthily, O venerable father? For living in the transitory life as though in a dead body, thou didst dwell in the Spirit, being beyond the world and the flesh, and having the constant desire to part with the flesh and be with Christ. And reigning now with Him, be thou mindful of us who glorify thee.

Rejoice, O most honorable choir of the God-bearing fathers of the Caves, for ye have acquired a goodly lamp, the summit of the virginity, the beauty of the martyrs, the pure abode of the Holy Spirit, the wise Moses the God-seer. And crowning his memory with praises, we entreat you: Beseech Christ, our God and Master, that we, your children, may be delivered from misfortunes and not be deprived of the kingdom on high.

Glory ..., in Tone VI:

○ venerable father, we praise thee today as a true follower of Christ and a faithful heeder of the Gospel; for looking toward an eternal reward, thou didst consider all the beauties of the world as dung, preferring to be a captive, that thou mightest have a mind free from sin. And taking no care for thy body, thou didst surrender it to tortures, that with streams of blood thou mightest drown the noetic enemy who tormented thee. Dwelling now in a place of tranquility, and delighting in the joys of the saints, with thy gifts from on high show compassion toward us who celebrate thy memory with love.

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

○ Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Lady, with the holy apostles, that He have mercy upon our souls.

Great Doxology. Troparia. Litanies. Dismissal. First Hour.

AT LITURGY

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

Having established the senses of thy soul upon the firm rock of the Faith, thou didst go into captivity, placing in Jesus alone, Who endured most grievous wounds and the Cross, thy hope that He would deliver thee from the snares of the pursuer. Wherefore, in every place thou didst chant: “There is none more holy than Thee, O Lord!”

Thy hands and feet weighted down with heavy chains, thou didst first endure five years imprisonment, yet wast not broken in mind. And possessed of an unfettered tongue, thou gavest thanks to God for all that befell thee in those places, chanting: “Thou hast justly brought these things upon me, for there is none more righteous than Thee, O Lord!”

Seeing thee, who wast comely of countenance and most splendid in soul, in fetters, a certain noble widow was wounded with the arrow of love for thee, and sought greatly to seduce thee, O holy one; but thou didst answer her, saying: “I will in nowise submit to thy will, for thus is the will of God! Unto Him do I chant: There is none more righteous than Thee, O Lord!”

Marveling at the beauty of thy body, and even more at thy chaste words, the wanton woman strove repeatedly to ensnare thee with her allurements; but, possessed of a mind most firm, O blessed one, thou didst wisely say to her: “Who hath ever been saved listening to a woman?” And thou didst cry out unto God: “Save me, O God, from this temptation; for there is none more righteous than Thee, O Lord!”

Paying no heed to lying words, thou didst give thyself over to sufferings, O venerable one, and as a lover of chastity and purity, provided us with a model whereby to live. (Twice)

Thou didst extinguish the burning of the flesh of the much-suffering John by the touch of thy staff alone; so now help those who with faith have recourse to thine aid.

Theotokion: **T**hou didst rectify the disobedience of Eve, O Theotokos, when thou didst obey the words of the angel; and thou didst become the Mother of our God, remaining an incorrupt virgin in a manner transcending nature.

Troparion of the venerable one, in Tone III:

Praising thee with sacred hymns as another Joseph, * O great lover of purity and chastity, * most honored Moses, peer of the angels, * we earnestly pray to thee: ** Entreat Christ God, that He heal all our passions and grant us great mercy.

Another Troparion, in Tone VIII:

Thee do we have, O father, as a model of the virtues. * For, disdaining carnal pleasures as well as earthly wealth, * thou didst endure transitory sufferings, * and received never-ending delight and the glory of the kingdom of heaven. * O father Moses, boast of the Carpathian lands, ** entreat Christ God, that our souls may be saved.

Kontakion of the venerable one, in Tone III:

Seeking God Who is in the highest, * thou didst disdain all things earthly, * taking no care for thy body; * and, imprisoned in a dungeon, thou didst manfully surrender thyself to tortures. * Hunger, thirst and bonds didst thou valiantly endure, * and having undergone beatings, and the shedding of thy blood, * and the excision of thy members, for the sake of thy pure virginity, * thou dost now stand before the most holy Trinity * with the choirs of virgins, pray thou that they who cry unto thee: * Rejoice, O most blessed father Moses, ** may be delivered from all temptations!

Another Kontakion of the venerable one, in Tone III:

Come, let us hymn the divinely wise Moses, * the glorious warrior of Christ our God, * who conquered the pleasures of the flesh * and hath acquired the grace to cure them, * which he imparteth in abundance unto those who ask with faith. * Unto him therefore do we cry out with love: ** Rejoice, O Moses, boast of the Carpathians and of the Russian land!

Prokeimenon, in Tone VII: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, §213 (GAL. 5: 22-6: 2)

Brethren: The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they who are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 (LK. 6: 17-23)

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He

lifted up His eyes on His disciples, and said: “Blessed be ye poor: for yours is the kingdom of God. Blessed are ye who hunger now: for ye shall be filled. Blessed are ye who weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.”

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