

THE 28th DAY OF THE MONTH OF AUGUST
COMMEMORATION OF OUR VENERABLE FATHER MOSES THE BLACK
AT VESPERS

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

Spec. Mel.: “Thy martyrs ...”:

Having wisely abandoned the adornments of the world, Moses of great renown subdued the carnal passions by the mighty pangs of abstinence, and having cast down the greatly crafty one, he received a crown of victory. Through his prayers, O Lord, grant great mercy unto all.

Thou didst possess exemplary abstinence, all-night standing, a vigilant eye and mind which perceived the beauty of God, O blessed Moses. Wherefore, thou hast received the grace of healing, that thou mayest cure cruel sufferings. For this cause we beg thee, O father: Ask thou great mercy for all.

Covered by the hand of God, O father Moses, thou didst pass unscathed through the wiles, assaults and pursuit of the demons, and, adorned with dispassion, thou hast been numbered among all the venerable. Pray thou that great mercy be granted to those who honor thee with faith.

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

My thoughts are impure, * and my lips are false, * all my works are defiled. * What, then, shall I do? * How shall I meet the Judge? * O Virgin Sovereign Lady, * entreat the Lord, thy Son and Creator, * that He accept my soul in repentance, * in that He alone is compassionate.

Stavrotheotokion: **‘I** cannot bear O my child, to behold Thee, * Who dost grant life and health unto all, * hung upon the Tree; * for of old those who were lulled into the sleep of death * by the fruit of the transgression * have been awakened * and granted divine and salvific life and health by Thee’, * thus said the Virgin weeping, ** whom we magnify.

Troparion of the venerable one, in Tone I:

A desert dweller, an angel in the flesh and a wonder-worker * wast thou revealed to be, O our God-bearing Moses. * Receiving heavenly gifts through fasting, vigils and prayers, * thou healest the infirm and the souls of those who with faith have recourse unto thee. * Glory to Him Who hath given thee strength! * Glory to Him Who hath crowned thee! ** Glory to Him Who through thee worketh healings for all!

AT MATINS

Both canons from the Oktoechos; and that of the venerable one, with 4 Troparia, in Tone VIII:

ODE I

Irmos: Let us sing unto the Lord, * who led His people through the Red Sea: * for He alone hath gloriously been glorified.

By thy supplications and showers of repentance, O father, wash clean my heart which hath been darkened by the sting of sin.

Having nailed thy flesh to the fear of the Master, O most blessed God-bearer, thou didst dry up every passionate thought from thy heart.

Having hidden the seeds of the Word in the furrows of thy thoughts, O father, thou didst produce grain which is laid up in inexhaustible granaries.

Theotokion: Desiring to become incarnate through thy womb, O pure Virgin Mother, the supremely divine Word hath saved all of me in His goodness.

ODE III

Irmos: O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

Moved by the Spirit, O wise one, by endurance thou didst nullify the evil acts of the demons with spiritual acts.

Strengthened with godly power, O venerable Moses, like one of the incorporeal ones thou didst humble the mighty serpent.

With the showers of thy tears thou didst extinguish the fiery conflagration of the passions, and wast revealed to be a river of spiritual gifts, full to overflowing with the Spirit.

Theotokion: Possessed of thine aid, O pure one, I fear not the assaults of the enemy; for, having thee as mine intercessor, I vanquish their hosts.

Sessional Hymn of the venerable one, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

Made rich with divine radiance, thou didst destroy the darkness of the passions, O all-blessed one; and by thy vigilant prayers thou didst cause the vaunted reasoning of the flesh to wither away, and hast passed over to the ultimate city on high. O venerable father, entreat Christ God, that He grant us great mercy.

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

Without separating Himself from the divine Essence when He took flesh in thy womb, the one Lord remained God though He had become a man; and even after thy birthgiving He preserved thee, His Virgin Mother, as immaculate as thou wast before giving birth. Him do thou earnestly beseech, that He grant us great mercy.

Stavrotheotokion: **T**he unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, beholding Him Who sprang forth from her without pain suspended upon the Cross, cried out, maternally lamenting: “Woe is me, O my Child! How is it that Thou dost suffer willingly, desiring to redeem mankind from the indignity of the passions?”

ODE IV

Irmos: **O** Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

By unceasing entreaties and the endurance of pain, O father, thou didst drive from thy soul the demon which loveth carnal activity.

Directing thy thoughts to things which transcend the mind and speech, O venerable one, thou didst endure the burning heat of asceticism as though it were a divine dew.

Unfurling the sail of non-acquisition, thou didst sail easily across the sea of life, O father, guided to the calm haven.

Theotokion: **O** Bride of God, thou dwelling-place of virginity and habitation of the infinite Nature, illumine my darkened soul.

ODE V

Irmos: **Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.**

Set afire by the burning ember of dispassion, O blessed one, thou didst utterly consume the dry tinder of the passions.

Thou hast been shown to be a star of abstinence, shining in the heights and illumining our souls, O most glorious one.

Thou didst ascend to the summit of the virtues and attained unto the heavenly isle, O right wondrous father Moses.

Theotokion: **W**e hymn thee who remained a Virgin after birthgiving, O Theotokos; for the sake of the world thou hast given birth in the flesh unto God the Word.

ODE VI

Irmos: **Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.**

With the spiritual radiance which is within thee, enlighten me who am surrounded by the night of sin and the darkness of pleasures, O father, and guide me wholly to the haven of salvation.

Storing up the sweetness of the flowers of the virtues in the honeycomb of thy mind, like an industrious bee, O father, thou didst pour forth the sweetness of immortality which dispelleth the bitterness of the demons.

Exercising thyself in endurance in the desert, thou didst inherit the city on high; and enslaving thy flesh through fasting, O wondrous one, thou didst depart to the fare which is never exhausted and the mansions of paradise.

Theotokion: **O** Virgin, we, the faithful, call thee the noetic sanctuary and untouchable mercy-seat, the golden lamp-stand, and the animate table which beareth the Bread of life.

Kontakion of the venerable one, in Tone IV:

Having beaten the Moors * and spat in the faces of the demons, * thou didst shine forth noetically like the radiant sun, * directing our lives by the light of thy life ** and thy teaching.

ODE VII

Irmos: **The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * ‘Blessed art Thou, O Lord our God, throughout the ages’.**

Cleansed of the mire of the passions, and shining with spiritual radiance, thou hast truly passed over to the immaterial Light, O blessed one, where the choirs of fasters dwell throughout the ages.

Thou didst flee all evil, and, embracing goodly change, thou didst immaterially espouse good desires, O blessed one, crying out: Blessed art Thou, O God!

By immeasurable pangs of abstinence thou didst cause the pain of sin to dry up. O God-bearer. Wherefore, thou hast found delight in good things without pain, blessing thy Master.

Theotokion: **B**ehold the Virgin of whom the great Isaiah prophesied would conceive God in her womb and give birth unto Him! To Him do we chant: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: **In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * ‘ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages’.**

Enlivened by prayers, raised on high through humility, illumining thy soul with righteousness, adorned with love, O father, thou didst make haste to the perfection of the virtues, to the manifest heights, crying to the Master: Ye priests, bless; ye people, supremely exalt Him throughout all ages!

Though black of body, thou didst acquire a soul brighter than the rays of the sun, and didst blacken the dark countenances of the demons; and with thy divine likeness thou dost illumine the hearts of the faithful who fervently chant: Ye people, exalt God supremely throughout the ages!

Wholly protected by humility, O father, thou didst escape the darts of the noetic Moors, and in word and deed wast a model for monks in engaging the spiritual enemy in battle, crying aloud with them: Ye children bless; ye priests hymn; ye people supremely exalt Christ throughout all ages!

Theotokion: **I**n a manner transcending nature thou didst conceive, and in a manner past all telling thou didst give birth to the Fashioner of human nature Who is inseparable from the Father, yet became a man, O pure Lady. To Him doth all creation sing: Ye children bless; ye priests hymn; ye people supremely exalt Christ throughout all ages!

ODE IX

Irmos: **E**very ear is awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

Having truly ended thy life in good deeds, thou didst reach the well-spring of good things and received thine ultimate desire. Where the voice of those who keep festival is heard, and where praising thou hast made thine abode, rejoicing, O right wondrous and venerable father Moses.

The drops of the sweat of thy pangs let fall drops of the sweetness of spiritual benefit and dispel the bitterness of our passions. Thy relics pour forth healings upon us and cleanse our souls of the mire and defilement of evils.

Christ hath crowned thy head with unfading wreaths, O wondrous one, who steadfastly vanquished the hordes of the prince of this world; and as befits one of the venerable, thou hast been enrolled in the choirs of the saints. With them pray thou, that those who honor thee be delivered from temptations.

Theotokion: **H**aving given birth in the flesh to the Infinite One, Who thus became circumscribed, O Bride of God, thou, alone among women, didst abolish the curse of the first-formed man, renewing the laws of nature, O undefiled one, which of old were violated, and hast thereby unified them with thy most glorious mediation.

AT LITURGY

Troparion of the venerable one, in Tone I:

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