

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

On "Lord, I have cried ...", these stichera, 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 ..., Now & ever ..., Theotokion:

My thoughts are impure, my lips false, and all my works defiled. What then shall I do? How shall I greet the Judge? O Virgin Mistress, beseech thy Son, the Creator and Lord, that He receive my soul in repentance, in that He alone is compassionate.

Stavrotheotokion: "**O** my Child, I cannot bear to see Thee in repose upon the Tree Who grantest vigilance unto all, that Thou mayest impart divine and saving vigilance to him who of old fell into the sleep of destruction because of the fruit of disobedience!" cried the weeping Virgin, whom we magnify.

Troparion, in Tone I:

A desert-dweller, an angel in the flesh and a wonderworker wast thou shown to be, O our God-bearing father Moses, for having acquired heavenly gifts through fasting, vigilance and prayer, thou dost heal the infirm and the souls of those who have recourse to thee with faith. Glory to Him Who gaveth thee strength! Glory to Him Who crowned thee! Glory to Him Who worketh healings for all through thee!

AT MATINS

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

ODE I

Irmos: Let us chant unto the Lord, Who led His people across 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 all-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 all-divine Word saveth all of me in His goodness.

ODE III

Irmos: Thou art the consummation of those who have recourse to Thee, O Lord; Thou art the light of the benighted, 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 bring low the mighty serpent.

With the showers of thy tears thou didst extinguish the fiery conflagration of the passions, and wast shown 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.

Sedalion, in Tone III: Spec. Mel.: "Of the divine Faith ...":

Made rich with divine radiance, thou didst destroy the darkness of the passions, O most blessed one; and by thy vigilant prayers thou didst cause the vaunted reasonings 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 ..., Now & ever ..., Theotokion:

While becoming man in thy womb, the one Lord remained God, un-separated from the divine nature, preserving thee, the Virgin Mother, most immaculate after giving birth, as thou wast before thy birthgiving. Him do thou earnestly beseech, that He grant us great mercy.

Stavrotheotokion: The undefiled ewe-lamb of the Word, the incorrupt Virgin Mother, beholding suspended upon the Cross Him Who sprang forth from her without pain, lamenting maternally cried out: "Woe is me, O my Child! How is it that Thou dost suffer willingly, desiring to deliver man from the disgrace of the passions?"

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

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

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 at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than 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 all-glorious one.

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

Theotokion: We hymn thee who art still Virgin after giving birth, O Theotokos; for thou gavest birth in the flesh unto God the Word, for the world.

ODE VI

Irmos: Cleanse me, O Savior, for many are mine iniquities; and lead me up from the abyss of evil, I pray, for to Thee have I cried, and Thou dost hearken 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 food 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, 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 flame and transformed the fire into dew, crying: Blessed art Thou, O Lord God, forever!

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 forever.

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: Behold the Virgin of whom the great Isaiah said that she would conceive God in her womb and give birth unto Him! To Him do we chant: Blessed is the God of our fathers!

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but seeing them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Enlivened by prayers, elevated by 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, exalt Him supremely for 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 forever!

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 doing battle with the spiritual enemy, crying out with them: Ye children, bless; ye priests, hymn; ye people, exalt Christ supremely for all ages!

Theotokion: In manner transcending nature thou didst conceive; in manner past recounting thou didst give birth to the Fashioner of human nature Who is inseparable from the Father, yet Who becometh a man, O pure Mistress. To Him doth all creation sing: Ye children, bless; ye priests, hymn; ye people, exalt Christ supremely for all ages!

ODE IX

Irmos: Every ear is filled with awe to hear of the ineffable condescension of God: how of His own will the Most High descended, even unto the flesh, becoming man in the Virgin's womb. Wherefore, ye faithful, we magnify the all-pure Theotokos.

Having truly ended thy life in good deeds, thou didst reach the well-spring of good things and didst receive thine ultimate desire. Where the voice of those who keep festival is heard with laudation 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 befitteth one of the holy thou hast been enrolled in the choirs of the venerable. With them pray thou, that those who honor thee be delivered from temptations.

Theotokion: Having 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-created. Thou hast renewed the laws of nature, O undefiled one, which of old were violated, and hast unified them with thine all-glorious mediation.