



FELLOWSHIP OF ST. MOSES THE BLACK

LINKING ANCIENT AFRICAN CHRISTIANITY AND THE AFRICAN
AMERICAN EXPERIENCE

Canon for Racial Reconciliation

Glory to God for all the flowers in His garden

Ode I

Tone 2

In the deep of old, the in - fi - nite pow - er

o - verwhelmed Pha - raoh's whole ar - my,

but the in - car - nate word an - ni - hil - at - ed per - ni - cious sin,

ex - ceed - ing - ly glor - ious is the Lord,



Glory to God for all the flowers in His garden.

Because “the Stone which the builders refused is become the head stone of the corner,”¹ the disparate races are conjoined again.

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

Even as Christ commanded us to love the Lord our God with all our heart, and with all our soul, and with all our mind, and with all our strength,² so He also called us to love our neighbor as ourselves.³

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

The sum of humanity’s reconciliation to God is voiced in one acclamation: O Most-pure one, thou art the Theotokos, she who bears God.

Ode III



¹ Ps 118:22

² Mk 12:30

³ Lev 19:18; Mt 19:19, 22:39; Mk 12:31; cf. Lk 10:27; Rom 13:9; Gal 5:14 & Jas 2:8

Thou hast en-larged my mouth o-ver my en - e-mies,

and my spi-rit re-joic-es when I sing: There is none ho-ly as our God,

and none right-eous be-side Thee, O Lord.

Glory to God for all the flowers in His garden.

Putting behind Noah's curse,⁴ we press "toward the mark for the prize of the high calling of God in Christ Jesus,"⁵ by seeing the mark of God's creative hand upon each face.

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

Splintered by callous condemnation, Noah's sons split the races in three. But the blood of the Second Person of the Trinity filled the divide, restoring a common humanity in Christ.

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

⁴ Gen 9:25, 26

⁵ Phil 3:14

Most-holy Theotokos, not only hast thou joined man to God but thou hast also begun the process of reconciling man to man and race to race.

Sedalion, Tone 4

O Lord, when Thou wilt close all the loftily divisive and distracting worldly windows, bring us to the doors of repentance. By the left door of remorse, let us bring our hearts, broken and humbled. By the right door of resolve, let us bring our minds wholly redirected by Thy Holy Spirit to Thy throne, O Christ. Bring us to that table where all may find a place. For all the races of humanity may be found in Thy garden, where each of us is one of Thy beloved flowers.

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

Theotokion: All-holy Lady Theotokos, shield the eye of our heart from the distractions of this rebellious world. Be our guide in both contrition and godly resolve, so that we may be found worthy of that heavenly banquet where all may find a place. For all the races of humanity may be found in thy Son's garden, where each of us is one of His beloved flowers.

Ode IV

The musical score for Ode IV is presented in two systems. Each system consists of a vocal line (treble clef) and a basso continuo line (bass clef). The key signature is one flat (B-flat). The lyrics are written below the vocal line. The first system covers the lyrics: "From a Vir - gin didst Thou come, not". The second system covers the lyrics: "as an am - bass - a - dor nor as an an - gel,". In the second system, the notes for "an - gel," are circled with a hand-drawn line.

From a Vir - gin didst Thou come, not

as an am - bass - a - dor nor as an an - gel,

but the ver - y Lord Him - self in - car nate,

and didst save me the whole man.

Where-fore I cry to Thee: Glo - ry to Thy pow - er, O Lord.

Glory to God for all the flowers in His garden.

Putting behind the pain of his brother's murder, St. Dionysius brought forth fruits of repentance for his family. He applied the forgiving balm of Christ to the contrite soul of his brother's murderer. He gave him the sacrament of absolution after the man sincerely confessed his sins.

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

God in three Hypostases, Father, Son and Holy Spirit, regards the heart, not the might nor the melanin. Therefore, will I trust in Him who has made all things, sees all things, hears all things and feels all things, great and small.

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

O compassionately loving Mary, full of grace and mercy, teach us to love one another, even when love is not initially returned.

Ode V

Thou who art the light of those ly - ing in dark - ness,

The first system of musical notation for 'Ode V'. It consists of a treble and a bass staff joined by a brace on the left. The treble staff has a key signature of one flat (Bb) and a common time signature (C). It contains a series of chords, mostly dyads, with a melodic line indicated by a slur over the final four measures. The lyrics 'Thou who art the light of those ly - ing in dark - ness,' are written below the treble staff. The bass staff contains a series of dyads, with a melodic line indicated by a slur over the final four measures.

and the sal - va - tion of the de-spair-ing, O Christ my Sa - vior,

The second system of musical notation. It follows the same format as the first system, with a treble and bass staff in Bb and C. The lyrics 'and the sal - va - tion of the de-spair-ing, O Christ my Sa - vior,' are written below the treble staff. The melodic lines in both staves are indicated by slurs over the final four measures.

I rise ear - ly to pray to Thee, O King of Peace.

The third system of musical notation. It follows the same format as the first two systems, with a treble and bass staff in Bb and C. The lyrics 'I rise ear - ly to pray to Thee, O King of Peace.' are written below the treble staff. The melodic lines in both staves are indicated by slurs over the final four measures.

En - light - en me with Thy ra - di - ance,

for I know no oth - er God be - side Thee.

Glory to God for all the flowers in His garden.

Putting behind the mark of Cain,⁶ we strive to see past our neighbors' specks and concentrate on our own remarkably large logs of sin⁷ that need unceasing prayer.

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

The consubstantial Trinity in God glorified seeks the restoration by adoption of all mankind. Yet all must come to the throne of grace by free will. How wonderful is our God.

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

Sweet Mother of the Merciful God, thy raiment has threads from the four corners of the earth; wherefore all generations, everywhere, bless thee.⁸

⁶Gen 4:15

⁷Cf. Mt 7:3 & Lk 6:41

⁸See Lk 1:48

Ode VI

Whirled a - bout in the a - byss of sin,

I ap-pear to the un-fath-om - a - ble a - byss of Thy com - pas - sion:

from cor - rup - tion raise me up, O God.

Glory to God for all the flowers in His garden.

Putting behind the memories of being sold into slavery, Joseph acknowledged that it was God and not his apologetic brothers who “did send me before you to preserve life.”⁹ So also let us acknowledge the fulfillment of God’s ineffable will.

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

The Father, Son, and Holy Spirit are one in essence and undivided. Man, though created, has been granted everlasting salvation by partaking of the body and blood of Christ. Thus is man reunited to God and to man.

⁹ Gen 45:5

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

Rejoice, O Virgin, for He who made thy womb more spacious than the heavens, has come through thee to reconcile man to God and man to man.

Kontakion, Tone 4

For the weak, let us share strength, and let the strong forego condemnation. For, in Christ, the strong can bear the infirmities of the weak; through Him all things can be done, for the Trinity alone is the Holy God, holy and strong, holy and immortal.

Ode VII

When the gold - en im - age was wor - shipped

in the plain of Du - ra,

Thy three chil - dren de - spised the god - less or - der,

The musical score is written for two parts: a vocal line (treble clef) and a basso continuo line (bass clef). The key signature is one flat (B-flat). The first system contains the lyrics 'When the gold - en im - age was wor - shipped'. The second system contains 'in the plain of Du - ra,' with a slur over the notes for 'Du - ra'. The third system contains 'Thy three chil - dren de - spised the god - less or - der,' with a slur over the notes for 'or - der'.

thrown in - to the fi - re they were be - dewed_ and sang:

bless - ed art Thou, O God of our fa - thers.

Glory to God for all the flowers in His garden.

As all races may build the bridge of reconciliation through a sharing of the fruits of repentance, so relationship is re-formed. While the prodigal son shares the fruit of humility, the older brother offers the fruit of patience and forgiveness.¹⁰

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

Putting behind the cries of betrayal, Christ carried forward His cross. By love and obedience, not by nails, did He remain on the cross, trampling death by death.

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

Putting behind the crucifying cries, the Holy Virgin endured a pain worse than the travail of birth. By love, she gave birth to Love. By faith, she went from strength to strength. By hope, she watched the Light of Light slip into hades and then soar back to the heavens.

¹⁰See Lk 15:11 *ff*

Ode VIII

O ye works, praise the Lord God, who des - cend - ed.

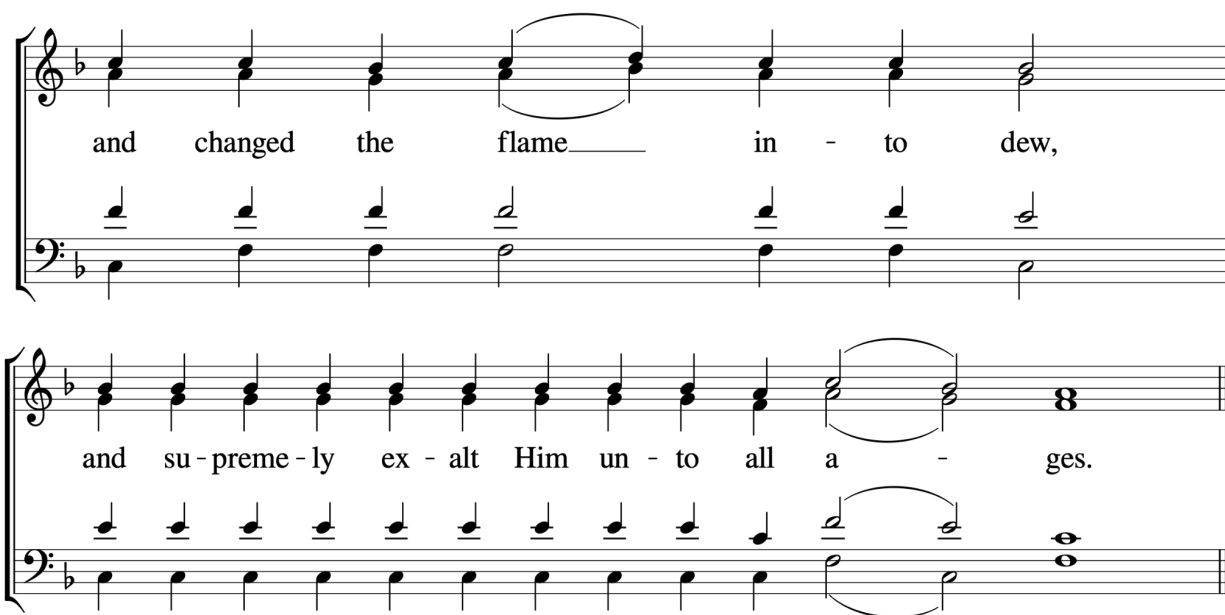
The first system of the musical score for Ode VIII. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of eighth and sixteenth notes, with a slur over the final three notes. The bass staff provides a harmonic accompaniment with eighth and sixteenth notes, ending with a whole note. The lyrics are: "O ye works, praise the Lord God, who des - cend - ed."

in - to the fi - e - ry fur - nace with

The second system of the musical score. The treble staff continues the melody with a slur over the first two notes. The bass staff continues the accompaniment. The lyrics are: "in - to the fi - e - ry fur - nace with"

the He - brew chil - dren

The third system of the musical score. The treble staff has a slur over the last four notes. The bass staff continues the accompaniment. The lyrics are: "the He - brew chil - dren"



Glory to God for all the flowers in His garden.

Putting behind the memories of Israel, Daniel kept his sight on God, though he was a stranger in a strange land.¹¹

Glory to God for all the flowers in His garden.

Even as repentance is more than being sorry, so racial reconciliation is more than the giving and accepting of apologies. The fruit of repentance may vary in form and fashion: The Prophet David offered a psalm,¹² and Righteous Zaccheus, a four-fold restoration;¹³ St. John Maximovitch offered his prayer, fasting, and care for orphans.

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

In repentance, St. Menas offered his martyr's blood, and St. Luke, his icons and healing counsel; St. Herman left familiar surroundings to bring Orthodoxy to America; St. Thaïs offered her thankful, heartfelt, and tearful prayers; St. Moses offered his humble bag of spilling sand.

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

¹¹Dan 1:1 *ff*

¹²Ps 50 (LXX)

¹³Lk 19:8

O Mary, Joy of All Who Sorrow, sanctify us by thy intercession before thy Son and our Savior. For He, who sat upon thy arm, is strong and mighty, True God of True God. Help us to reunite together in love, patient co-suffering and unspeakable joy.

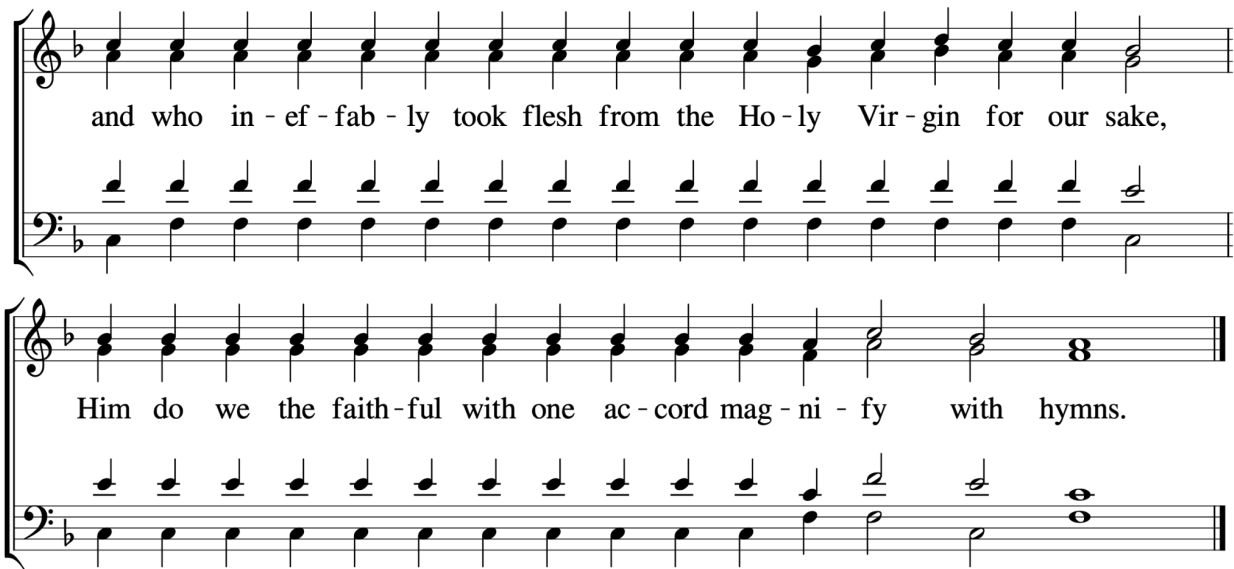
Ode IX

God the Word, who came forth from God,

and who by in - ef - fa - ble wis - dom came to re - new A - dam af - ter his griev -

ous fall to cor - rup - tion through eat - ing,

The musical score is written for voice and piano. It consists of three systems of music. Each system has a vocal line (treble clef) and a piano accompaniment (bass clef). The key signature is one flat (B-flat major). The first system covers the lyrics 'God the Word, who came forth from God,'. The second system covers 'and who by in - ef - fa - ble wis - dom came to re - new A - dam af - ter his griev -'. The third system covers 'ous fall to cor - rup - tion through eat - ing,'. The piano accompaniment consists of simple chords and single notes, providing a harmonic foundation for the vocal line. There are some melisma lines (dashes) in the lyrics, indicating where the voice might hold a note.



Glory to God for all the flowers in His garden.

Putting behind the sorrow of racial division, let us see the good and commonality of one another in Christ, for the garment of gladness is the same.

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

Let God be glorified from above, and from united voices below. Let those with much share, so there would be none with little.¹⁴ Let the daily loaves that the Lord sends be divided generously, so that the races will no longer be prone to division.

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

Yea, Holy Mother, awesome reconciler who cannot be put to shame, help us to heal our wounds of race—and every human categorization—with the binding balm of the all-embracing Christ, who shall come again with glory, and whose manifold, united Kingdom will have no end.

Prayer

Holy and exalted Lord Jesus Christ, who hast made of one blood all the race of mankind,¹⁵ and in whom “there is neither Jew nor Greek, there is neither bond nor

¹⁴ Cf. 2 Cor 8:15

¹⁵ See Act 17:26

free, there is neither male nor female”;¹⁶ who hast given us the saving commandment “Love thy neighbor as thyself”;¹⁷ we, Thy unworthy servants, praise and bless Thee who hast done all things for our salvation: Thy incarnation, baptism, and ministry; Thy passion, death, and resurrection; Thy holy ascension by which Thou hast brought our human nature to sit with the Father on the heavenly throne; and for sending Thy Comforter Spirit to teach us and guide us in all our ways: Free our hearts and minds from judgment of those who appear to be different from us, and teach us, rather, to delight in all the flowers in Thy garden. Let Thy peace, which passes all human understanding,¹⁸ illuminate our hearts and shine forth into this rebellious world. And, O Lord Jesus Christ, make us worthy to be united with Thee and with one another in Thy heavenly kingdom, for to Thee belong glory, power, and dominion, together with Thy Father, who is without beginning, and Thy All-holy, good, and comforting Spirit, both now and ever and to the ages of ages. Amen.

Copyright © 2007 and 2022

by the Brotherhood of St. Moses the Black

and Sts Cosmas & Damian Bookstore, panteleimonmd@aol.com

PO Box 1887

Anniston, AL 36202-1887

256-237-0251

Fax 256-237-0295

¹⁶*Gal 3:28*

¹⁷*Lev 19:18; Mt 19:19; Mt 22:39; Mk 12:31; cf. Lk 10:27; Rom 13:9; Gal 5:14 & Jas 2:8*

¹⁸*Cf. Phil 4:7*