

THE 16th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF THE HOLY MARTYR SABINAS

At "Lord, I have cried ...," these stichera, in Tone VIII:

Spec. Mel.: "What shall we call you ...":

What shall we call thee, O glorious one? * Warrior of the mighty King and God, * who hast manfully set at nought the impiety of the incorporeal ones, * beacon who shinest forth the noetic Light, * all-powerful destroyer of idols, * most fervent athlete * and most lawful sufferer. * Pray thou that our souls be saved.

What now shall we call thee, O Sabinas? * River of living water, pouring forth breadth of spirit upon us * who are oppressed amid cruelties, * inexhaustible flood of healings, * cup which pourest out a holy draught, * and wonderworker most true, * equal in honor to the incorporeal ones. * Pray thou that our souls be saved.

What shall we call thee, O holy one? * Guide of the erring, * or intercessor for sinners, * true physician for them be stormed amid evils, * precious and fragrant lily of paradise, * first-fruit among martyrs and their confirmation, * ever-flowing fount of miracles, * valiant struggler. * Pray thou that our souls be saved.

Glory ..., Now and ever ..., Theotokion:

To whom hast thou likened thyself, O my wretched soul, * who in no wise risest to repentance, * nor fearest the fire which awaiteth the wicked? * Arise, and call upon her who alone is quick to help, and cry aloud: * O Virgin Mother, * entreat thy Son and our God, * to deliver me from the snare of the deceiver.

Or this Stavrotheotokion: **T**he ewe-lamb, as she beheld the Lamb * stretched out on the wood of the Cross of His own will, * cried out maternally, travailing with weeping: * "O my Son, what is this strange thing that I see? * How is it that Thou diest, O Long-suffering One, * Who as Lord bestowest life upon all, * imparting resurrection to mortals? I glorify Thy great condescension, O my God!"

AT MATINS:

Canon, the acrostic whereof is: "with love I praise Sabinas as an athlete," the

ODE I

Irmos: Having traversed the water as though it were dry land and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Delighting now with the martyrs in thine incorruptible and godly sojourn in heaven and in unattainable blessings, O divinely wise Sabinas, save them that praise thee.

Dedicating thyself to the sacrifice of praise to Christ, O Sabinas, thou didst resolutely depart unto contests in the deserts, being taught through struggles of fasting.

Taking pleasure in spiritual flowers, thou wast shown to be a garden of paradise adorned with the virtues, gathered in by the sword of martyrdom, and known as fruit for God.

Theotokion: Thou didst escape the grief of death, for God Who is life in hypostasis issued forth from thy womb ineffably, O Virgin Theotokos, renewing our nature.

ODE III

Irmos: Thou art the confirmation of them that flee to Thee, O Lord; Thou art the light of them that are in darkness, and my spirit doth hymn Thee.

Having made thy pure soul a temple, thou didst admit God thereto, and didst cast down the temples of the demons, O Sabinas. (Twice)

Having found God merciful for the sake of His mercy, thou becamest an emulator of His sufferings when thy disciple betrayed thee.

Theotokion: O Mistress who gavest birth unto God, as thou alone art the Theotokos, thou hast been shown to transcend all creation.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom":

Bound by the love of the Deliverer, with manly wisdom thou didst endure multifarious wounds and lacerations, O holy one; and cast into the river, thou didst receive a holy end therein; and thou hast been given unto all as a treasure of great value, pouring forth healings and giving release from afflictions unto them that with faith have recourse unto thee, O blessed Sabinas. Entreat Christ God to grant remission of transgressions unto them that honor thy holy memory with love.

Glory ..., Now and ever ..., Theotokion:

All we, the generations of men, call thee blessed, as the Virgin who alone among women gavest birth without seed unto God in the flesh; for the fire of the Godhead dwelt within thee, and with milk thou didst nourish the Lord and Creator as a babe. Wherefore we, the race of angels and men, glorify thine all-holy birthgiving as is meet, and together we cry out to thee: Entreat Christ God that He grant remission of offenses unto them that with faith worship thine all-holy birthgiving.

Or this Stavrotheotokion: The ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, weeping, exclaimed, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee, but my womb is pained, to behold Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy! O long-suffering Lord, Abyss and inexhaustible Fount of mercy, take pity, and grant remission of offenses unto them that with faith hymn Thy divine sufferings!"

ODE IV

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

Led like a lamb to the slaughter, O martyr, thou didst in no wise cry out, emulating thy Master, for Whose sake thou didst spurn even death.

Adorned with chastity, and living therewith, thou didst set at nought the enemy, O Sabinas, enduring convulsions and wounds with thy steadfast mind.

Having glorified Christ with thy fleshly members, O martyr, thou didst receive a divine and imperishable habitation with the souls of the righteous.

Theotokion: Delighting in thine all-pure gifts, we chant unto thee a hymn of thanksgiving, acknowledging thee to be the Theotokos.

ODE V

Irmos: Illumine us with Thy commandments, O Lord, and with Thy lofty arm grant us Thy peace, O Lover of mankind.

Having shed the weight of thy flesh by thy convulsions and illumined thy soul, O godly Sabinas, thou didst take wing to divine and true delight. **(Twice)**

That thou mightest find the torrent of sweetness and the beauty of incorruption, O glorious one, thou didst manifestly spit upon the fleeting beauty of the world.

Theotokion: Mortify the uprisings of my passions, O pure one, delivering me from corruption and granting me the salvation of dispassion.

ODE VI

Irmos: I pour forth my prayer unto the Lord, and to Him do I declare my grief, for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

In no wise didst thou endure wounds, bindings, laceration and burning, as though in another's body, for shores that pass away; but, receiving a blessed end, thou didst obtain crowns of glory from Christ, O Sabinas. (Twice)

The Church of Christ hath truly been filled with living waters, having been enriched by thee, the fount of miracles who camest forth from the depths of the river's waters, for it found within itself a pearl of great price, O Sabinas.

Theotokion: By thy birth giving thou hast set aright our fallen essence, O Virgin Theotokos, who gavest birth unto the Creator and Master Who took upon Himself our weakness and hath saved us from the corruption of death by His sufferings.

Kontakion, in Tone II: Spec. Mel.: "The steadfast":

O God-bearing Sabinas, thou divine scion, unfading bloom, branch heavy-laden with fruit, with thy gladness fill them that with faith honor thy memory, and pray thou unceasingly for us all.

ODE VII

Irmos: In the furnace the Hebrew children boldly trod upon the flame and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

That thou mightest receive incorruptible glory, thou didst spurn the glory of life for the sake of the glory of God, O Sabinas, taking delight in thy torments and crying out unceasingly: Blessed art Thou, O God! (Twice)

At the divine behest of the Master thou didst reject the abomination of the godless, having manifestly chosen godly wisdom, O Sabinas, unceasingly chanting: Blessed art Thou, O God!

Theotokion: The Word of God Who became incarnate of thy womb, O Theotokos, hath saved the world. And honoring Him, we hymn thee, crying aloud: Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Irmos: When the musical instruments sounded and people innumerable worshiped the image in Dura, the three youths, refusing to obey the tyrant's command, hymned and glorified the Lord for all ages.

Bent by the savageries of the tormenters, yet straightened out by the love of Christ, thou didst therein obtain a dispassion which could not be taken away, O Sabinas, chanting to God the hymn: Thee do we exalt supremely for all ages! (Twice)

With abstinence wast thou adorned, O martyr; thou wast made brilliant with the splendor of thy sufferings; and hast shone forth like a star upon them that cry out: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Theotokion: **T**hou didst shine forth in the radiance of thy virginity, for thou, O Mother of God, wast the cloud of the Sun Who hath extinguished the furnace of the insanity of idolatry. Him do we exalt supremely for all ages!

ODE IX

Irmos: **S**aved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the bodiless choirs.

Spurred on by the love of the God of all, thou didst trample the river's waves underfoot, reaching the haven of incorruption, O glorious martyr. **(Twice)**

Possessing faith in the Savior as thy foundation, thou didst not fear the assaults of the godless, but didst hasten from the river's depths to the serenity of life.

Theotokion: **H**aving thee as a rampart, a shelter, our only intercessor and salvation, we are ever delivered from misfortunes and transgressions.