

THE 24th DAY OF THE MONTH OF APRIL
COMMEMORATION OF THE HOLY MARTYR SABBAS THE GENERAL
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Thou wast an invincible commander, * a valiant athlete, * and a universal beacon, * illumining the ends of the world with the dawning of thy miracles * and dispelling the heavy darkness of the demons, * O great Sabbas, * thou adornment of martyrs, * fellow citizen of the holy incorporeal ones, * who prayest for our souls.

Incarcerated in prisons, * burned with fire, * tortured with many torments, * torn asunder upon a tree, * afflicted with winter's cold, * and unceasingly inflicted with frequent wounds, * thou didst remain unshaken, O athlete, * receiving with fervor * a blessed end in the waters.

A comely youth wast thou, O thou who art most rich, * ever marveled at by all; * thou didst fearlessly set thyself apart * for the labors of suffering, * and with thy holy and great struggles * didst raise up standards of victory against all enemies. * Wherefore, O right wondrous one, * we honor thee in praise.

Glory ..., Now & ever ..., Theotokion:

With the outpourings of the all-holy Spirit * bedew thou my thought, * O thou who gavest birth to Christ, the Drop * Who, by His compassions, * hath washed away the infinitely countless iniquities of men. * Dry up the well-spring of my passions, * and, by thy supplications, * do thou ever vouchsafe unto me * a torrent of living nourishment.

Stavrotheotokion: **W**hen she saw Thee, the Lamb and Shepherd, * upon the Tree, * the ewe-lamb who gave Thee birth lamented * and maternally exclaimed to Thee: * "O my Son most desired, * how is it that Thou art hanging upon the tree of the Cross, * nailed by the iniquitous, * and hast shed Thy blood, O Master?"

Troparion, in Tone IV:

In their sufferings, O Lord, Thy martyrs have received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down their torments and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

Or this troparion, in Tone V:

Abandoning earthly rank and honor, O athlete, thou didst confess Christ God before the false and tyrannical emperors, and for His sake thou didst undergo many sufferings, O glorious one. Wherefore, splendidly adorned with the armies of heaven, thou hast been crowned with a most beautiful wreath of victory by the King Who reigneth over all. Standing before Him, O Sabbas, pray thou that He save our souls.

AT MATINS

Canon of the martyr, in Tone II:

ODE I

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth out of Egyptian bondage, for He hath been glorified.

Delivering our nature from the gates of hell, O Lord, Thou didst enclose it in everlasting habitations, and having slain death, Thou hast poured forth life.

Having forsaken an army on earth, O glorious Sabbas, for thy divine labors thou hast gloriously been numbered among the ranks and armies of heaven, glorifying Christ.

Invested with power from on high, O wise and all-glorious one, thou hast been shown to be steadfast against the enemy and invincible, courageously overcoming their prowess.

Ever-radiant, thou didst shine forth as a beacon amid the night of deception, righteously proclaiming Christ the Sun unto all and dispelling the darkness of ungodliness.

Theotokion: The Son of God Who was born of thee hath, by His resurrection unto life eternal, rescued from the underworld us who ever hymn thee, in that He is compassionate.

ODE III

Irmos: Establish us in Thee, O Lord Who hast slain death by the Tree, and plant Thou the fear of Thee in the hearts of us who hymn Thee.

Laying low the power of the enemy and the dominion of death, Christ hath enlivened and strengthened our nature by His resurrection.

The fervent love of Christ, setting thee divinely afire, O all-wise one, separated thee from all mortal and corruptible things and showed thee to be an opponent of falsehood.

Recognizing the one Creator and Lord Who gave Himself as the deliverance of men, thou didst give thy blood for Him, O Sabbas, for the sake of future reward.

Theotokion: The tyranny of death came to an end and the treasures of hell were abolished by the resurrection of Him Who was born of thee, O all-pure one, and the treasures of life have been filled.

Sedalion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

Shown to be an invincible commander, thou didst overcome the wiles of the barbarians, O glorious one; and, having suffered mightily, thou didst vanquish hordes of the invisible foe; wherefore, thou hast been crowned with a wreath of victory. O all-blessed Sabbas, pray thou fervently for us who hymn thee with faith.

Glory ..., Now & ever ..., Theotokion:

After God it is to thy divine protection that I, the lowly, flee, O Theotokos, and falling down I pray: have mercy, O all-pure Mistress, for my sins have passed over my head, and I fear the torments and tremble. Make entreaty to thy Son, O pure one, that He may deliver me therefrom.

Stavrotheotokion: Beholding Thee hanging upon the Cross, Who wast begotten of the unoriginate Father, O Christ, she who in later times gave birth to Thee in the flesh cried out: "Woe is me, O my most beloved Jesus!" How is it that Thou Who art glorified as God by the angels desirest now to be crucified by iniquitous men? I hymn Thee, O Long-suffering One!"

ODE IV

Irmos: I have heard report of Thy dispensation, O Lord, and have glorified Thee, O Thou Who alone lovest mankind.

With the knife of thy true words thou didst valiantly cut through the webs of falsehood, O all-glorious Sabbas.

The flowering beauty of thy body hath truly revealed the divine magnificence of thy soul, O athlete.

With growing courage of soul and thy sufferings thou didst overcome the ancient foe, O glorious one.

Theotokion: Rescuing man from death as from a wild beast, O Virgin, thy Son hath translated him to life.

ODE V

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.

By the burial of Thy flesh thou didst bury him who warreth against us, O Christ, and having as God emptied hell, by Thy resurrection Thou hast resurrected the dead who have glorified Thee.

Adorned with wisdom and beauty, thou didst recognize the Master of all creation; wherefore, having suffered for His sake, O Sabbas, thou hast been vouchsafed crowns.

Receiving the mystical gifts of Christ and adorned divinely with His abundant splendor, O glorious one, thou wast shown to be a beacon amid the world.

Theotokion: Rising from the dead, the Wellspring of life Who was incarnate of thee, O Theotokos, hath poured forth life upon human nature and hath, as God, given it to drink of the waters of immortality.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: lead me up from corruption, O God!

Having destroyed death by death, O Christ Who wast voluntarily reckoned as dead for our sake, thou didst give life to the dead and hast delivered them from the bonds of death.

Sprinkled with the divine blood of Christ, O glorious Sabbas, thou didst depart from the defilement of idolatrous sacrifices, being clad in the light of grace.

Thou didst flee the winter of deception and at Christ's call didst reach the tranquil spring, whereby thou hast been enlightened, O all-glorious one.

Theotokion: **B**y His resurrection, O all-pure one, thy Son hath restored us who have become corrupt through transgressions and hath transported us to heaven, making us godlike through grace.

Kontakion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

Shown to be an invincible athlete, thou didst overcome the wiles of the barbarians, O glorious one, and having contended most steadfastly, thou didst vanquish a multitude of the invisible foe. Wherefore, thou hast woven a wreath of victory. Entreat Christ, O most blessed Sabbas, in behalf us who honor thee with faith.

ODE VII

Irmos: When the golden image was worshiped on the Plain of Dura, Thy three children spurned the ungodly command, and, cast into the midst of the fire, bedewed they chanted: **Blessed art Thou, O God of our fathers!**

Christ, of His own will sleeping in the flesh as one dead in the tomb, hath awakened the dead who have been sleeping in Hades from ages past, and by His life-bearing resurrection hath raised them up who chant: Blessed is the God of our fathers!

Holding the sword of divine words like a knife, O wise one, thou didst pierce the hearts of the impious and wound the deceitful iniquities of the adversary; and thou didst cry out: Blessed is the God of our fathers!

Though thou wast crippled by thine enemies, thou wast not shaken in soul nor cast down, for thou didst have Christ guiding thee and strengthening thee in steadfastness. To Him didst thou cry out and chant in thanksgiving, O Sabbas: Blessed is the God of our fathers!

Thou didst trample the dead foe under thy feet, O athlete, and didst take those deluded by him as plunder; and thou gavest them to the Master of all, and they cry out with understanding: Blessed is the God of our fathers!

Theotokion: Weak human nature, clothed in mighty strength at the resurrection of thine Offspring, O all-glorious Virgin, and arrayed with valor against death, doth glorify thee, the pure Mother of immortality and life.

ODE VIII

Irmos: God Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

Having slain the originator of death by the death of Thy body, O Compassionate One, thou didst show him to all men as eternal death, thee do we exalt supremely, O Life and Incorruption!

Cleansed of all the mire of ungodliness and the worship of idols by the laver of baptism, O athlete Sabbas, in purity thou didst draw nigh to the Creator, showing manful endurance in thy contests.

Astonishing thy tormenters with thy mellifluous discourse and thy sweet gaze, O wise one, thou didst win victories over them and didst cry: Thee do we exalt supremely, O Lord, forever!

Theotokion: The Author of my life, confronting death in the flesh, slew it: And He hath given life to those who hymn thee with love, O Virgin, and exalt Him supremely forever.

ODE IX

Irmos: God the Word, Who in His ineffable wisdom hath come from God to restore Adam who grievously fell into corruption through eating, and ineffably became incarnate of the holy Virgin for our sake, do we magnify in hymns, O ye faithful, with oneness of mind.

Having rent apart the womb of hell, O Compassionate One, Thou didst empty it, in that Thou art mighty, and Thou didst fill the heavenly world which had been empty, raising up and giving life to the death; and by Thine understanding Thou hast exalted men.

Noetically hastening to the summit of the divine understanding of Christ, O athlete, thou didst leave falsehood behind here below and didst mount unto Him on wings of suffering, zealously magnifying and glorifying Him as All-good.

Considering the arrows of the torturers to be the darts of children, O all-glorious Sabbas, wounding them with the power of Christ thou didst have Him as an ally ever helping thee. Him hast thou magnified unceasingly with faith and love.

Theotokion: Thy Son and God, having risen from the tomb, shone forth, O Virgin, and hath filled the whole world with divine splendor and glory, and with the effulgence of incorruption He hath illumined those who with faith glorify thee as a radiant cloud.