

THE 5th DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF
OUR VENERABLE AND GOD-BEARING FATHER, SABBAS THE SANCTIFIED
AT LITTLE VESPERS

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

Spec. Mel.: "O all-praised martyrs ...":

With thy mind wast thou a beholder of the noetic powers, as one that followed the divine words, laying them up in thy heart; and therein thou didst establish thine ascents as a ladder, O Sabbas, our venerable father. Pray thou now that our souls be granted peace and great mercy. (Twice)

O Sabbas most venerable, from thy childhood thou didst offer thy life to Christ our God. Strengthened by Him, thou didst subject thy carnal passions to thy mind, subjugating that which is worse to that which is better. Wherefore, pray thou that our souls be granted peace and great mercy.

O our God-bearing father, thou didst show thyself to be a beacon most great, enlightening all the earth with the splendors of thy miracles and with divine works. Wherefore, after thy repose the unwaning Light received thee. Pray thou now that our souls be granted peace and great mercy.

Glory ..., in Tone II:

O venerable father, having earnestly taught thyself the virtues from thy childhood, thou didst become an instrument of the Holy Spirit; and having received from Him the ability to work miracles, thou didst urge men to disdain the delights of life. And now, enlightened most purely with light divine, illumine thou our thoughts, O Sabbas, our father.

Now and ever ..., Theotokion:

All my hope do I set on thee, O Mother of God. Shelter me beneath thy protection.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

From thy swaddling clothes * wast thou shown to be * a sanctified vessel * and the abode of the all-holy Spirit, * O our God-bearing father.

Stichos: Precious in the sight of the Lord is the death of His saints.

Bearing upon thy shoulders * the cross of the Lord, * O Sabbas, our father, * thou didst utterly lay waste * to demonic fantasies.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly rejoice.

Having renounced the deception of the evil demons * by the power of the Cross, * thou didst shine forth * the glory of Christ, * O Sabbas, our father.

Glory ..., Now and ever ..., in the same tone and melody:

O good Mistress, * stretch forth thy holy hands * unto thy Son, * the soul-loving Creator, * that He spare thy servants.

Troparion, in Tone VIII:

With streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst make it to bear fruit an hundredfold. Thou wast a beacon to the whole world, radiating miracles. O Sabbas, our father, entreat Christ God, that our souls be saved!

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

O Good One, Who for our sake wast born of the Virgin, and endured crucifixion, Who, as God, cast down death by death and revealed the resurrection: Disdain not those whom Thou hast created with Thine own hand, but show forth Thy love for mankind, O Merciful One. Accept Thou the Theotokos, who gaveth Thee birth and doth pray for us; and save Thy despairing people, O our Savior.

AT GREAT VESPERS

We chant "Blessed is the man ...," the first antiphon.

At "Lord, I have cried ...," eight stichera, in Tone V:

Spec Mel.: "O venerable father ...":

O divinely wise Sabbas, who standest together with the angels, who abidest as one with the venerable, converser with the prophets, coheir to the kingdom with the martyrs and apostles, who now dost dwell in unwaning Light, shining with His rays divine and with extreme desire, thou dost stand before Him with boldness, enlightened unceasingly, delighting in His beauties. Entreating Christ, O venerable father, beseech Him to grant to the Church oneness of mind, peace and great mercy. (Thrice)

O divinely wise Sabbas, inextinguishable lamp of abstinence, most radiant beacon for monastics, illumined with rays of love, immovable pillar of patience, confirmation and strength of them that honor thee with faith, treasury of healings, thou art a desert-dweller in truth, having shown it to be a divine paradise which beareth the divine fruit of the saved. O venerable one, entreating Christ, beseech Him to grant to the Church oneness of mind, peace and great mercy. (Thrice)

O divinely wise Sabbas, fiery pillar of the virtues, beacon guiding men from the sea of life to the harbor divine, who hast set at naught deceptions of the spirit, pure abode of the Holy Spirit, instructor of monastics, sure measure of abstinence, radiant summit of humility, wellspring which poureth forth an abyss of healings, O venerable one: entreating Christ, beseech Him to grant to the Church oneness of mind, peace and great mercy. (Twice)

Glory ..., in Tone VI:

Having preserved that which was fashioned according to the image of God and made thy mind master over the pernicious passions through fasting, thou didst ascend, as one mighty, unto that which is according to the likeness of God. For, having manfully compelled thy nature, thou didst strive to subject that which was worse to the better, and to enslave the flesh to the spirit. Wherefore, thou hast been shown to be the lofty summit of monastics, a desert-dweller, an admonisher of them that run the course of life well, and a rule of virtue most sure. And now, when the shadows have been set aside, O Sabbas, our father, in a pure manner thou dost behold the Holy Trinity in the heavens, praying directly in behalf of them that honor thee with faith and love.

Now and ever ..., the Dogmaticon in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becometh man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the Day. Three Lessons:

READING FROM THE WISDOM OF SOLOMON [3:1-9].

But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

READING FROM THE WISDOM OF SOLOMON [5:15-6:3].

But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty. Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and

search out your counsels.

READING FROM THE WISDOM OF SOLOMON [4:7-15].

But though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was loved of him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hastened he to take him away from among the wicked. This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

At the Litia, the sticheron of the temple, and these stichera to the saint, in Tone II:

O venerable Sabbas, having trained upon earth in the school of fasting, thou didst blunt all the assaults of the passions with the flow of thy tears. O divine and honored ladder which leadest to heaven, thy God-pleasing life hath been made known unto all; for, having shown forth the fruits of piety therein, thou dost heal thereby the weaknesses of the passions of them that faithfully cry out to thee: Rejoice, O most golden star of the East, radiant lamp of monastics, our pastor! Rejoice, O ever-lauded one, thou exceeding good nourishment of the desert and unshaken confirmation of the Church! Rejoice, O great guide of them that stray! Rejoice, O our boast, thou radiant joy of the whole world!

Let us honor Sabbas, an angel on earth, a man of God in the heavens, the good adornment of the world, the delight of the good, the boast of the virtues of fasting; for, planted in the house of God, he flourished righteously like a cedar in the desert, and he increased Christ's flock of rational sheep, in holiness and righteousness.

God, Who alone resteth in His saints, acquiring thy sanctified soul as a pure dwelling-place, made His abode therein and filled it with graces divine, whereby thou dost lead to the Light them that hymn thee, O blessed and sanctified Sabbas.

Glory ..., in the same tone:

Receiving a desire for good things which passeth understanding, thou didst disdain all the beautiful things in the world, O thou that art pleasing unto God; for, thus thou wast not entrapped by the fruit as was Adam. And having repulsed the serpent by abstinence, thou didst live an angelic life and now dost dwell in the heavens, nurtured by the Tree of Life, entreating God in behalf of us that faithfully celebrate thy memory, O sanctified Sabbas.

Now and ever ..., Theotokion:

O new wonder, greater than all the wonders of old! For who hath known of a mother that gaveth birth without knowing man, and that hath borne upon her arm Him that fashioned all creation? It hath been the will of God to be born. O all-pure one, who hast borne Him as a babe in thine arms and hast maternal boldness before Him: Cease thou not to pray in behalf of them that honor thee, that He take pity and save our souls.

At the Aposticha, these stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, truly fragrant vessel of the struggles of fasting; for, having taken thy cross upon thy shoulder and offered thyself to Christ the Master, O most blessed one, thou didst trample down the base understanding of the flesh, and didst illumine thy soul with the virtues, and didst take flight to divine desire. Wherefore, surrounding thy most holy shrine, O all-praised Sabbas, we ask that, by thy prayers, we receive God's love for mankind, and that the world be granted great mercy.

Stichos: Precious in the sight of the Lord is the death of His saints.

O God-bearing Sabbas, having drawn nigh unto the fire of the Spirit, thou hast shown thyself forth in the world as a divinely radiant ember enlightening the souls of them that faithfully have recourse to thee, O thou of godly wisdom, leading them to the unwaning Light, O venerable one. And, bedewed from on high with grace divine, thou didst quench the burning coal of the desert. Wherefore, Christ, the Helmsman of divine righteousness, hath manifestly bestowed upon thee a crown of victory, O blessed one. Him do thou entreat, that He grant our souls great mercy.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Thy life was clearly a ladder spanning the gulf between earth and the heavens, O divinely wise one, whereby thou didst ascend to the heights and wast vouchsafed to converse with Christ the Master, O most blessed one. Having enlightened thy mind with the radiance there, with the rays thereof thou didst receive splendor equal to that of the angels. Standing now before Him, pray thou, O venerable one, that we that celebrate thy divine and most sanctified memory may stand with thee, and that He grant the world great mercy.

Glory ..., in Tone VIII:

We honor thee as the instructor of a multitude of monks, O Sabbas, our father; for we have truly learned to walk aright in thy steps. Blessed art thou, who didst labor for Christ and didst renounce the power of the adversary, O converser with the angels. With them do thou entreat the Lord, that He have mercy on our souls.

Now and ever ..., Theotokion:

O unwedded Virgin, who ineffably gavest birth unto God in the flesh, Mother of God Most High: Accept thou the entreaties of thy servants, O all-immaculate one, bestowing upon all cleansing from transgression. And now, receiving our supplications, do thou pray that we all be saved.

Troparion of the saint, in Tone VIII:

With streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst make it to bear fruit an hundredfold. Thou wast a beacon to the whole world, radiating miracles. O Sabbas, our father, entreat Christ God, that our souls be saved! (Twice)

And "Virgin Theotokos, rejoice! ...," once.

AT MATINS

At "God is the Lord ...," the troparion of the saint, in Tone VIII:

With streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst make it to bear fruit an hundredfold. Thou wast a beacon to the whole world, radiating miracles. O Sabbas, our father, entreat Christ God, that our souls be saved! (Twice)

Glory ..., Now and ever ...; the Resurrectional Theotokion:

O unwedded Virgin, who ineffably gavest birth unto God in the flesh, Mother of God Most High: Accept thou the entreaties of thy servants, O all-immaculate one, bestowing upon all cleansing from transgression. And now, receiving our supplications, do thou pray that we all be saved.

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "The choir of angels ...":

Having piously finished thy life on earth, than wast shown forth as a pure dwelling-place of the Spirit, enlightening them that have recourse unto thee in faith, O blessed one: Wherefore, beseech thy Master, that He enlighten the souls of us that hymn thee, O divinely wise Sabbas, our father. (Twice)

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

Through the Holy Spirit didst thou conceive in thy womb God, the Creator and Fashioner of all, O pure and all-immaculate one; and thou didst give birth unto Him without corruption. Glorifying Him, we hymn thee, O Virgin, as the palace of the King of all, the protection of the world.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Having shone forth like the sun, thou dost emit splendid rays upon the earth, O venerable one, through the far-reaching luminescence of thy teaching, O wondrous and light-bearing Sabbas, thou boast of the venerable. (Twice)

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

Acepting the supplication of us that flee to thy protection, O all-pure Virgin, cease thou not to entreat the Lover of mankind, that He save thy servants.

After the Polyeleos, this Magnification: We bless thee, O our venerable father Sabbas, and we honor thy holy memory, instructor of monks and converser with angels.

Selected Psalms:

A: **W**ith patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: **H**e set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now and ever ..., Alleluia ..., glory to Thee, O God! (Thrice)

And the following Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Truly thou wast sanctified from thy mother's womb, O most sacred Sabbas, and on earth thou didst live like an angel; for thou didst slay the flesh by abstinence, didst rightly emulate the demeanor of the great Euthymius and wast shown to be a favorite of the Trinity, O blessed one. Wherefore, thou hast brought together choirs of monastics to emulate thy godly life, O our ever-memorable and God-bearing father. Entreat Christ God, that He grant remission of sins unto them that honor thy holy memory with love. (Twice)

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

Let us hymn the portal of heaven, the most holy mountain, the radiant cloud, the bush unburnt, the paradise of the Word, the restoration of Eve, the great treasure of the whole world, for the Salvation of the world was wrought within her, and the remission of the ancient transgression. Wherefore, we cry aloud unto her: Pray thou to Christ God, that He grant remission of transgressions unto them that piously worship thine all-holy Offspring.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

"Let every breath praise the Lord!"

THE GOSPEL ACCORDING TO ST. LUKE [6:17-23]

And [Jesus] came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

After Psalm 50, this sticheron, in Tone VI:

O venerable father, the sound of thy corrections hath gone forth into all the earth. Wherefore, thou hast found thy reward in the heavens, hast destroyed legions of demons, and hast attained unto the ranks of the angels, whose life thou didst blamelessly emulate. Having boldness before Christ God, beg peace for our souls.

The canon to the Mother of God, with six troparia; and the canon to the venerable one, with eight troparia:

ODE I

Canon to the Theotokos, the acrostic whereof is: "I chant praise unto the Life-bearing Maiden", in Tone I:

Irmos: Traversing the impassible, uncommon path of the sea dryshod, Israel the chosen cried aloud: Let us chant unto the Lord, for He hath been glorified!

The immaterial ladder of old and the path of the sea made strangely firm revealed thy birthgiving, O pure one. Her do we all hymn, for she hath been glorified!

The power of the Most High, the perfect Hypostasis, the Wisdom of God incarnate of thee, O all-pure one, hath conversed with men, for He hath been glorified!

The Sun of thy righteousness hath passed through the impassible door of thy locked womb, O pure one, and hath shone forth upon the world, for He hath been glorified!

Canon to the Venerable One, the acrostic whereof is: "Lovingly I hymn Sabbas, most eminent among fasters," the composition of Theophanes, in Tone VIII:

Irmos: The staff of Moses once, working a wonder, striking the sea in the form of a cross and dividing it, drowned the mounted tyrant Pharaoh and saved Israel, who fled on foot chanting a hymn unto God.

With the splendor of the Holy Spirit, O Sabbas, illumine us that with devout love praise thee with hymns as the boast of fasters, the glory of monastics, the adorer of the desert and teacher of piety.

Having offered all thy love to God from thy youth and made Him the object of all thy desire, rejoicing, thou didst mortify the movements of the flesh and the assaults of the passions, O all-praised God-bearer Sabbas.

Conquering the serpent hidden in the fruit, thou didst trample it down and didst easily pass over his snares, taking flight on wings of piety, O father; and, rejoicing, thou didst partake of life in the garden of the Cross.

Illumined with the light of grace, thou didst enter into the fire and, like the three youths, didst remain unconsumed, for God preserved thee, revealing to all thine ultimate future progress and perfection, O father.

Theotokion: Death hath laid hold upon us with irresistible assaults; but, drawing nigh to thine Offspring, it perished and, rushing against Him, it was destroyed. For thou didst truly give birth unto everlasting Life incarnate, O Virgin Theotokos.

Katavasia, in Tone I: Of old, the Master, working a wonder, saved the people of Israel, making the wave of the sea into dry land; and, willingly born of the Virgin, He setteth before us a path whereby we may travel to heaven. Him do we glorify as equal in essence to the Father and to men.

ODE III

Canon to the Theotokos

Irmos: The bow of the mighty hath been broken by Thy might, O Christ, and the strengthless have girded themselves with power.

He that, as the Creator of time, is outside all time, O Virgin, willingly made Himself a Child through thee.

Let us hymn the womb which is far more spacious than the heavens, through which Adam hath made his abode in the heavens, rejoicing.

Canon to the Venerable One

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments, for none is holy as Thee, O Thou that alone lovest mankind!

Having set thy mind as master over the passions, O thou that art most rich, thou didst show thyself forth as a dispenser of justice; for thou didst manifestly subject what is worse to that which is better. Wherefore, thou didst flourish in the desert like a palm tree, O father.

Having resolved to follow in the steps of the Master, thou didst forsake thy homeland; and, making thine abode in the desert, thou didst win a victory over the adversaries, strengthened by the power of God.

Strengthened by steadfastness of mind, O most blessed one, thou didst denounce the divers wiles of the enemy, didst unmask them in the sight of all, and didst set at naught his overweening audacity, O wise one.

Perceiving thee to be sacred of soul and adorned with simplicity of intent and with the virtues, Euthymius, the most radiant star, received thee, prophetically proclaiming thy splendor, O most blessed one.

Theotokion: O Virgin Mother, thou hast truly been known to be the splendid portal of the dispensation of the Word, Who saveth us; for upon us hast thou brought forth the noetic Ray of the all-divine Godhead.

Katavasia: Look down upon the hymns of Thy servants, O Benefactor, casting down the lofty pride of the enemy. O Thou that seest all things, raise up far above sin them that hymn Thee, established immovably upon the foundation of the faith, O Good One.

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

Having forsaken all earthly things, while on earth in the body thou wast a companion of the angels in spirit; for, having mortified the passions present in thy body, thou wast shown to be a servant of the Trinity, O blessed one. Wherefore, thou dost cure the sufferings of the afflicted and, at thy word, dost drive away evil spirits through grace, O our God-bearing father. Pray thou to Christ God, that remission of sins be granted unto them that celebrate thy holy memory with love.

Glory ..., and another Sedalion, in the same tone and melody:

Abandoning the tumults of life and taking thy cross upon thy shoulders, thou didst offer thyself wholly unto God; and, being beyond the flesh and the world, thou didst become a converser with the Holy Spirit. Wherefore, raising men up to zeal, thou didst empty the cities and didst make cities of desert places, O our God-bearing father. Entreat Christ God, that remission of transgressions be given to them that celebrate thy holy memory with love.

Now and ever ..., Theotokion:

O all-immaculate Bride of the Creator, O Mother of the Deliverer, who knewest not wedlock: As thou art the abode of the Comforter, O all-hymned one, haste thou, and deliver me, who, in mine iniquity, am a defiled habitation and am become in mind a plaything of the demons; from their wickedness deliver me, and make me a splendid dwelling-place of the virtues. O luminous and incorrupt one, drive away the clouds of the passions and vouchsafe me to partake of the unwaning light of the Most High, through thy prayers.

ODE IV

Canon to the Theotokos

Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unapproachable power, O Lover of mankind.

Behold! the most manifest Mother of God, the divine mountain of the house of the Lord, is exalted far above the heavenly powers.

O Virgin, who, alone outside the laws of nature, gavest birth unto the Ruler of creation: thou hast been vouchsafed a divine calling.

Canon to the Venerable One

Irmos: **Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the prophet Habbakuk I cry to Thee: Glory to Thy power, O Lover of mankind!**

Cleansing and expanding the state of thy soul with divine visions, thou didst truly fashion of it a dwelling-place of divine gifts, O divinely blessed one; and by the laying on of thy hands thou didst heal the afflicted, being an emulator of the Master.

He that waxed arrogant against thee, O father, was swallowed up like the wretched Dathan, and like Abiram was destroyed; for the grace of God invisibly preserved thee, intending the salvation of many, O most blessed, glorious and divinely wise Sabbas.

O divinely eloquent one, having chastised thy senses with the Law of God, thou didst direct thy skillful thought to the knowledge of incorporeal and noetic things, passing inexorably from glory to glory and from strength to strength, O father.

Proposing to do good unto thy compatriots, thou didst found magnificent and spiritually profitable cities in the desert, didst bring springs of water to the parched land, and didst most gloriously bring down clouds from heaven upon the waterless fields.

Theotokion: A beauteous paradise newly sprung forth hast thou been shown to be, O thou that most divinely bearest within thy womb and givest birth unto the Tree of Life planted therein, Which doth pour forth the hope of salvation upon all that with faith know thee to be the Theotokos.

Katavasia: **Hymning of old the restoration of the human race, the prophet Habbakuk, ineffably vouchsafed to behold an image, proclaimed prophetically: A little Babe is come forth from the mountain of the Virgin, unto the restoration of me, O Word!**

ODE V

Canon to the Theotokos

Irmos: **The burning Ember was revealed to Isaiah, and the Sun hath shone forth from the Virgin's womb, granting the enlightenment of the knowledge of God to them that have gone astray in darkness.**

Clouds of darkness rain down delight upon them that are on earth, for unto us hath a Child been given, Who hath existed from before the ages: our God, incarnate of the Virgin.

Light hath shone forth upon my life and my flesh, and hath destroyed the gloom of sin: the most Exalted One, Who in the latter days was incarnate without seed of the Virgin.

Canon to the Venerable One

Irmos: Wherefore hast Thou thrust me from Thy countenance, O never-waning Light? And why hath a strange darkness covered me, wretch that I am? But turn me and guide my steps to the light of Thy commandments, I pray thee.

Stretching forth unwavering thought toward Him Whom thou didst desire, from Him thou didst receive the sure grace of most magnificent miracles, O father; and thou hast compassionately healed them that have recourse to thee in faith, O venerable one.

Putting away the coarseness of the heaviness of the flesh, thou didst become a divinely wrought and chosen vessel of the Holy Spirit, O wondrous one, adorned with abstinence from foods, with patience and chastity.

Thou wast appointed the most sonorous herald of the divine dogmas of the Councils, O father, and wast a partaker with the saints, enlightening emperors, to whom, O blessed one, thou wast clearly shown to be protected by grace divine.

O divinely inspired one, the grace given thee by God sounded forth, for it hath been distributed unto all, unto the ends of the earth, manifestly bringing about the divine activity of wondrous revelation in godly manner.

Theotokion: O all-pure one, intercessor for the faithful, indestructible part of them that praise thee, O thou that gavest birth in the body unto God, the Salvation revealed to the whole human race: save thou my soul!

Katavasia: Out of the gloomy night of the works of deception, come Thou, O Christ, unto us that now keep vigil in hymnody addressed to Thee as our Benefactor, Who granteth us an easy path, traveling whereon, we may attain to glory.

ODE VI

Canon to the Theotokos

Irmos: Harkening unto the sound of cries of entreaty from a soul in pain, O Master, deliver me from my grievous sins, for Thou alone art the Cause of our salvation.

Human nature, enslaved to sin, hath obtained freedom through thee, O pure Lady; for thy Son hath been sacrificed like a lamb.

We all cry out to thee, the true Mother of God: Save thou thy wrathful servants, for thou alone hast boldness before thy Son.

Canon to the Venerable One

Irmos: Cleanse me, O Savior, for many are my transgressions, and lead me up from the abyss of evils, I pray; for to Thee have I cried, and Thou hast heard me, O God of my salvation.

Having acquired love for God and neighbor, fulfilling the chief precepts of the Law and the prophets; thou didst achieve unattainable virtue, surpassing all others, O father.

Thou didst attain on earth a life equal to that of the angels, and Christ hath given thee honor equal to that of the angels, sending thy soul to accompany the ranks of the holy ones.

Having been shown to be a child of wisdom, thou didst desire the beginning of wisdom, the fear of God; and, strengthened thereby, O father, thou didst attain unto the perfection permitted men.

Theotokion: **O** pure Lady, who gavest birth unto God, the Savior and Deliverer of all, Who took our flesh upon Himself: from misfortune save them that call upon thee!

Katavasia: **Engulfed in the uttermost depths of the sea, Jonah prayed: Come Thou and calm the tempest! And I, pricked by the dark of the tormentor, cry aloud unto Christ: O Destroyer of evils, haste Thou quickly to my slothfulness!**

Kontakion, in Tone VIII: Spec. Mel.: "To thee the Champion Leader ...":

In thy virtue didst thou offer thyself from childhood unto God as an unblemished sacrifice, O blessed Sabbas, becoming a gardener in the garden of piety. Therefore, thou wast an adornment for the venerable and a right praiseworthy citizen of the desert. Wherefore, we cry to thee: Rejoice, O Sabbas most rich!

Ikos: **O** leader of the fathers, beauty of the venerable, boldness of fasters before Christ, citizen and gardener of the desert: how can I hymn thy life, O venerable one? for thou dost shine forth in brilliance unto the ends of the earth, like the sun. Wherefore, I cry unto thee: Rejoice, beauteous glory of the Cappadocians! Rejoice, honored standard of the whole world! Rejoice, offspring most good of the desert! Rejoice, godly delight of the righteous! Rejoice, for thou didst disdain that which is fleeting and corruptible! Rejoice, for thou dost dwell with the angels in the heavens! Rejoice, correction and rule of monastics! Rejoice, rousing of the slothful toward God! Rejoice, divinely flowing fountain of miracles! Rejoice, honored instrument of the Spirit! Rejoice, thou with whom the East is adorned! Rejoice, thou through whom the Western lands shine forth! Rejoice, O Sabbas most rich!

ODE VII

Canon to the Theotokos

Irmos: **The youths of old showed themselves to be rhetors with the greatest love for wisdom, for, theologizing with their lips, they sang from the depths of their God-pleasing souls: O most divine God of our fathers, blessed art Thou!**

At night Jacob beheld God as in a dream, and He that was incarnate of thee hath manifested Himself in splendor unto them that chant: Most divine and supremely glorified is the God of our fathers!

He that wrestled with Jacob, prefiguring the ineffable union in thee, O pure one, whereby He willingly united Himself to mankind: He is the most divine and supremely glorified God of our fathers!

The vile one who did not proclaim Thee, the Son of the Virgin, to be One of the all-hymned Trinity, cried out with steadfast thought and with his tongue: Most divine and supremely glorified is the God of our fathers!

Canon to the Venerable One

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed is the God of our fathers!

Thou didst put away transitory things, being rewarded with eternal things; and with the angels dost thou join chorus as one that led an angelic life. And with them hast thou chanted: Blessed is the God of our fathers!

In thanksgiving thy great and most honorable Lavra crieth out to the Lord, putting thee forward as its inhabitant, founder and citizen, O wise one, and crying out in praise: Blessed is the God of our fathers!

O Sabbas most wise, entreat the Lord unceasingly in behalf of thy flock, and earnestly pray that thy labors be preserved forever for them that bear fruit and cry out with love: Blessed is the God of our fathers!

Theotokion: Reasoning rightly, we call thee the bridal chamber, the banquet hall and throne of the incarnation of the Word, most pure beyond telling; and, rejoicing, we cry out to thy Son: Blessed is the God of our fathers!

Katavasia: Captivated by the love of the King of all, the youths despised the godless threats of the tyrant raging uncontrollably; and when the great fire submitted to them, they said to the Master: Blessed art Thou forever!

ODE VIII

Canon to the Theotokos

Irmos: The thrice-blessed youths, disdaining the golden image and beholding the immutable and living image of God, chanted in the midst of the fire: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

He that is incomparable in grace and might through thee became visible on earth and dwelt with men. Chanting unto Him, O all ye faithful, let us cry out: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Truly proclaiming thee the pure one, we glorify thee, O Theotokos, for thou didst give birth to the One of the Trinity Who became incarnate. And to Him, with the Father and the Spirit, do we sing: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Canon to the Venerable One

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

With gladness do the ranks of the saints precede thy most pure soul to the place of delight among the splendid mansions, where the choirs of the righteous rejoice, O venerable one. With them dost thou now chant: Ye priests, hymn; ye people, exalt Christ supremely forever!

Strange are thy wonders, for thou didst tame wild beasts, having quelled the waves of the passions; and with thy prophetic gift thou dost foretell things to come; and, expelling legions of demons, thou dost wound them with thy right powerful vigils, prayers and fasts, and by the invincible power of the Cross, O God-bearer.

He, that of old spake to Moses from the pillar of cloud and fire, showed thee to be a most magnificent pillar reaching from the earth, where now thy patient and much-suffering body doth lie, to heaven. Standing before it in faith, we piously chant: Ye people, exalt Christ supremely forever!

Joyously is thy memory celebrated, O all-praised one; for thou didst robe thyself in the virtue which bringeth joy, the true garment of salvation, the pure and radiant garment of gladness, wherein adorned, thou dost now chant unceasingly: Ye priests, hymn; ye people, exalt Christ supremely forever!

Theotokion: Remaining virgin, thou didst give birth without knowing wedlock, and by thy strange birthgiving thou hast brought all together, abolishing the strife of time and great distance, bearing in thy womb Christ, the Bestower of peace. Him do we faithfully hymn and exalt supremely forever.

Katavasia: The children of the Old Covenant who were not consumed by the fire prefigure the unburnt womb of the Maiden which, though sealed, giveth birth in manner surpassing nature. And grace, working both of these as a single wonder, doth rouse the people to song.

ODE IX

Canon to the Theotokos

Irmos: Thou art all desire, all sweetness, O Word of God, Son of the Virgin, God of gods, all-holy Lord of the saints. Wherefore, we magnify Thee and her that bare Thee.

In thy womb, O pure one, the Word of God was given to corruptible nature as a staff of strength. And He restored what had been dragged down to hell. Wherefore, we magnify thee, O all-pure one, as the Theotokos.

O Master, mercifully accept Thy mother as an intercessor in our behalf, as Thou hast willed, and all things shall be filled with Thy goodness, that we all may magnify Thee as our Benefactor.

Canon to the Venerable One

Irmos: Heaven is struck with awe, and the ends of the earth are amazed that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.

Thy shrine putteth forth a sweet spiritual fragrance, richly making glad thy children who fervently surround thee, commemorating thine angelic sojourn on earth, O venerable one, and the radiance, glory and everlasting beauty bestowed on thee.

Water broke forth in the desert, and the parched earth became a marsh, transformed by thy prayers, O father; for legions of fasters inhabit it as it were a river valley, and the land of Jordan hath blossomed forth like a lily, watered by thy tears.

The splendor of the saints in the heavens shone forth upon thee, in that thou wast a righteous man, O father; for thou didst manifestly love the true righteousness of Christ. Following His manner of life, O most blessed one, thou didst emulate His life-imparting sanctity as far as thou wast able.

Shining with rich light, O God-bearer, and beholding the choirs of angels standing in splendor around the light of the Trinity, receiving rays of divine knowledge through grace, cease thou not to pray that remission of sins be vouchsafed unto them that hymn thee.

Theotokion: O pure one, thou art more highly exalted than all mortal men in thine incomparable preeminence; for in thy womb thou didst contain God, the Creator of all creation. Him do thou beseech, in that He is merciful, that He grant to His Churches oneness of mind, peace and serene prosperity.

Katavasia: Better would it be for us to keep silence in fear, for it is without peril; and it is difficult, O Virgin, to weave complex hymns harmoniously with love. But grant us, O Mother, the strength to fulfill our intent.

Exapostilarion:

With thy wisdom-loving ways thou didst make the desert a city, O divinely wise father Sabbas, adornment of the fathers, and thou didst make of it a perfect noetic paradise blossoming with the divine flowers of a multitude of them of like ways, fittingly celebrating thine honored memory. (Twice)

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

As one that hast compassion and great mercy, O all-hymned Virgin Theotokos, look upon my lowliness; quell thou the turmoil of the passions and the temptations of life, a Maiden, and by thy prayers deliver me from the fire of Gehenna.

At the Praises, four stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

The divinely wise Sabbas, * disdainer of things below, * sojourner, lover of things above, * dweller in the desert, * doth command us all to celebrate with faith * the saving day of his departure unto God. (Twice)

Being in thy virtues apart from the flesh and from the world, * thou didst thereby glorify the Lord of glory * on earth in thy life, O wise father. * And as is fitting thou hast been glorified by Him * and shown to be a divine wellspring of healings, * O God-pleasing Sabbas.

O father, thou wast truly humble, guileless, meek, simple * and more quiet than other men, * and while material * thou wast shown to be a most worthy immaterial house of God, * mercifully imparting unto us * the gifts given thee by Him.

Glory ..., in Tone VI:

O venerable father, the sound of thy corrections hath gone forth into all the earth. Wherefore, thou hast found thy reward in the heavens, hast destroyed legions of demons, and hast attained unto the ranks of the angels, whose life thou didst blamelessly emulate. Having boldness before Christ God, beg peace for our souls.

Now and ever ..., Theotokion: "O Theotokos, thou art the true vine ...":

AT LITURGY

On the Beatitudes, eight troparia: four each from Odes III and VI of the canon to the venerable one.

Having set thy mind as master over the passions, O thou that art most rich, thou didst show thyself forth as a dispenser of justice; for thou didst manifestly subject what is worse to that which is better. Wherefore, thou didst flourish in the desert like a palm tree, O father.

Having resolved to follow in the steps of the Master, thou didst forsake thy homeland; and, making thine abode in the desert, thou didst win a victory over the adversaries, strengthened by the power of God.

Strengthened by steadfastness of mind, O most blessed one, thou didst denounce the divers wiles of the enemy, didst unmask them in the sight of all, and didst set at naught his overweening audacity, O wise one.

Perceiving thee to be sacred of soul and adorned with simplicity of intent and with the virtues, Euthymius, the most radiant star, received thee, prophetically proclaiming thy splendor, O most blessed one.

Having acquired love for God and neighbor, fulfilling the chief precepts of the Law and the prophets; thou didst achieve unattainable virtue, surpassing all others, O father.

Thou didst attain on earth a life equal to that of the angels, and Christ hath given thee honor equal to that of the angels, sending thy soul to accompany the ranks of the holy ones.

Having been shown to be a child of wisdom, thou didst desire the beginning of wisdom, the fear of God; and, strengthened thereby, O father, thou didst attain unto the perfection permitted men.

Theotokion: O pure Lady, who gavest birth unto God, the Savior and Deliverer of all, Who took our flesh upon Himself: from misfortune save them that call upon thee!

Troparion, in Tone VIII:

With streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst make it to bear fruit an hundredfold. Thou wast a beacon to the whole world, radiating miracles. O Sabbas, our father, entreat Christ God, that our souls be saved!

Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin, and endured crucifixion, Who, as God, cast down death by death and revealed the resurrection: Disdain not those whom Thou hast created with Thine own hand, but show forth Thy love for mankind, O Merciful One. Accept Thou the Theotokos, who gaveth Thee birth and doth pray for us; and save Thy despairing people, O our Savior.

Kontakion, in Tone VIII:

In thy virtue didst thou offer thyself from childhood unto God as an unblemished sacrifice, O blessed Sabbas, becoming a gardener in the garden of piety. Therefore, thou wast an adornment for the venerable and a right praiseworthy citizen of the desert. Wherefore, we cry to thee: Rejoice, O Sabbas most rich!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

READING FROM THE EPISTLE TO THE GALATIANS [5:22-6:2].

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VIII: Blessed is the man that feareth the Lord, in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

READING FROM THE GOSPEL OF ST. MATTHEW [11 :27-30]

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.