

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

On “Lord, I have cried ...,” 4 Stichera of the venerable one, 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 establishing 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 all to disdain the delights of life. And now, enlightened most purely with divine light, illumine our thoughts, O Sabbas, our father.

Both now ..., Theotokion, in Tone II:

All of my hope do I place on thee, * O Mother of God; ** keep me under thy protection.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

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

Verse: 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.

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

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

Glory ..., Both now ..., in the same melody:

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

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs
from the depths of thy soul thou didst render thy labors fruitful an hundredfold, *
becoming a beacon for the whole world, resplendent with miracles. ** O Sabbas our
father, entreat Christ God, that our souls be saved.

Glory ..., Both now ..., Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin * and, having endured
crucifixion, cast down death by death, * and as God revealed the resurrection: *
d disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy
love for mankind, O Merciful One; * Accept the supplications of the Theotokos who
bore Thee, ** and save Thy despairing people, O our Savior!

AT GREAT VESPERS

We chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera of the venerable one, in Tone V:

Spec Mel.: “O venerable father ...”:

O divinely wise Sabbas, as one who standest together with the angels, abiding in union with the venerable, conversing with the prophets, O coheir to the kingdom with the martyrs and apostles, thou dost now dwell in unwaning Light, shining with His divine rays, and with extreme desire thou dost ever stand before Him with boldness, unceasingly enlightened, and delighting in His beauties. Entreat Christ, O venerable father, and 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, ever illumined with rays of love, an immovable pillar of patience, confirmation and strength to those who honor thee with faith, treasury of healings, and a desert-dweller in truth, having shown it to be a divine paradise bearing the divine fruit of the saved. O venerable one. Entreat Christ, O venerable father, and 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 divine harbor, 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. Entreat Christ, O venerable father, and 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 through fasting, made thy mind master over the pernicious passions, 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 revealed to be the lofty summit of monastics, a desert-dweller, an admonisher of those who run the course of life well, and a most sure rule of virtue. 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 on behalf of those who honor thee with faith and love.

Both now ..., the Dogmatic Theotokion, in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon 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.

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 Litiya, 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 thereby heal the weaknesses of the passions of those who faithfully cry out to thee: Rejoice, O most golden star of the East, radiant lamp of monastics, our pastor! Rejoice, O ever-hymned one, thou exceedingly good nourishment of the desert and unshaken confirmation of the Church! Rejoice, O great guide of those who 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 divine graces, whereby thou dost lead to the Light those who hymn thee, O blessed and sanctified Sabbas.

Glory ..., in Tone II:

Receiving a desire for good things which transcend understanding, thou didst disdain all the beautiful things in the world, O thou who 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 on behalf of us, who faithfully celebrate thy memory, O sanctified Sabbas.

Both now ..., Theotokion, in Tone II:

O new wonder greater than all the wonders of old! * For who hath ever known a mother to give birth without having known a man, * and to bear on her arm Him Who sustaineth all creation? * Yet it was the will of God to be born. * O most pure one, who carried Him as an infant in thine embrace * and before Whom thou hast a mother's boldness: * cease not to pray on behalf of those who honor thee, ** that He have compassion and save our souls.

On 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 all-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.

Verse: 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 those who faithfully have recourse to thee, O godly-wise and venerable father, leading them to the unwaning Light. And, bedewed from on high with divine grace, 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. Entreat Him, that He grant our souls great mercy.

Verse: 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 the earth and the heavens, O divinely wise one, whereby thou didst ascend to the heights and wast deemed worthy to converse with Christ the Master, O all-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 who celebrate thy divine and wholly 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.

Both now ..., Theotokion, in Tone VIII:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, ** pray thou that we all be saved.

At the blessing of the Loaves, the Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, * becoming a beacon for the whole world, resplendent with miracles. ** O Sabbas our father, entreat Christ God, that our souls be saved. (Twice)

And “Virgin Theotokos, rejoice! ...,” (Once).

But if a vigil is not served, then after the Troparion:

Glory ..., Both now ..., Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

AT MATINS

On “God is the Lord ...,” Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, * becoming a beacon for the whole world, resplendent with miracles. ** O Sabbas our father, entreat Christ God, that our souls be saved. (Twice)

Glory ..., Both now ..., the Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

After the first chanting of the Psalter, the Sessional Hymn, in Tone I:

Spec. Mel.: “The choir of angels ...”:

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

Glory ..., Both now ..., Theotokion, in Tone I:

Through the Holy Spirit didst thou conceive in thy womb God, the Creator and Fashioner of all, O pure and all-immaculate one, and gave birth to 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, the Sessional Hymn, 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 effulgence of thy teaching, O wondrous and light-bearing Sabbas, thou boast of the venerable. (Twice)

Glory ..., Both now ..., Theotokion, in Tone IV

Accepting the entreaty of us * who have recourse to thy protection, O all-holy Virgin, * cease thou never to make supplication to Him * Who is 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 Psalm:

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

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God! (Thrice)

And the following Sessional Hymn, 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, rightly emulating the demeanor of the great Euthymius, and revealed to be a favorite of the Trinity, O blessed one. Wherefore, having brought together a multitude of monastics emulating thy godly life, O our ever-memorable and God-bearing father, entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. (Twice)

Glory ..., Both now ..., Theotokion, in Tone VIII

Let us hymn the heavenly gate and ark, * the all-holy mountain, the cloud of light, the heavenly ladder, * the spiritual Paradise, the redemption of Eve, * the great treasure of the world; * because salvation for the world and forgiveness of ancient offences were wrought in her. * Therefore we cry unto her: * Intercede with thine own Son and God to grant forgiveness of offences ** to those who devoutly worship thine all-holy Offspring.

Song of Ascents, the first antiphon of Tone IV.

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

Verse: 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.

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, having destroyed legions of demons, thou 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 of the most holy Theotokos, with 6 Troparia; and the canon of the venerable one, with 8 Troparia:

ODE I

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

Irmos: Traversing dryshod the impassible, peculiar path in the sea, * 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 from thee, O most pure one, hath conversed with mankind, for He hath been glorified!

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

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

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

With the splendor of the Holy Spirit, O Sabbas, illumine us who 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 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, remained 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: The Master saved His people by working a wonder, * making solid the watery waves of the sea of old; * and having willingly been born of the Virgin, * He hath set before us a path leading to heaven. * Let us glorify Him Who is by nature equal to both the Father and mankind.

ODE III

Canon of the Theotokos

Irmos: The bow of the mighty hath been broken * by Thy might, O Christ, * and the enfeebled * 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 of the venerable one

Irmos: O Christ fortify me on the rock of Thy commandments, * Thou who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.

Having set thy mind as master over the passions, O spiritually rich father, showing thyself to be 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 all-blessed one, thou didst denounce the divers wiles of the enemy, unmasking them in the sight of all, and setting at naught his conceited 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 all-blessed one.

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

Katavasia: Look upon the hymns of Thy servants, O Benefactor, * and humble the vaunted pride of the enemy; * bearing far above sin those who hymn Thee * making them unshakably firm by the foundation of faith, * O Thou Good One Who seest all.

Sessional Hymn of the venerable one, 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 those who celebrate thy holy memory with love.

Glory ..., and another Sessional Hymn, in Tone VIII:

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 zealous deeds, 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 granted to those who celebrate thy holy memory with love.

Both now ..., Theotokion, in Tone VIII:

As the all-immaculate Bride of the Creator, * Mother of the Redeemer, who knewest not a man, * and as the receptacle of the Comforter O all-hymned one, * hasten thou to deliver me, * the vile abode of iniquity and noetic plaything of the demons, * from their evil machinations; * and make me the bright dwelling-place of the virtues, * O thou incorrupt light-bearing one. * Drive away the clouds of the passions and grant that, * by thy supplications, * I may receive a portion on high ** and share in the never-waning light.

ODE IV

Canon of the Theotokos

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

Behold! the supremely revealed 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, hast given birth unto the Ruler of creation: thou hast been deemed worthy of a divine calling.

Canon of the venerable one

Irmos: **T**hou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of mankind!’

Cleansing and expanding the state of thy soul with divine visions, thou didst truly fashion it into 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 all-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, bringing springs of water to the parched land, and most gloriously bringing down rains from heaven upon the waterless fields.

Theotokion: **A** beauteous paradise newly sprung forth hast thou been shown to be, O thou who most divinely bore within thy womb and gave birth to, the Tree of Life planted therein, Which poureth forth the hope of salvation upon all who with faith know thee to be the Theotokos.

Katavasia: **T**he renewal of the human race was hymned of old * and proclaimed beforehand by the Prophet Habbakuk, * who having ineffably been deemed worthy to behold in image; * the Word coming forth from the mountain, * the Virgin, as a little Babe, * for the restoration of the people.

ODE V

Canon of the Theotokos

Irmos: **T**he 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 those who in darkness have gone astray.

Clouds of darkness rain down delight upon those who are on earth, for unto us hath a Child been given, Who hath existed from before all ages: our God, incarnate from 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 became incarnate without seed from the Virgin.

Canon of the venerable one

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Stretching forth unwavering thought toward Him Whom thou didst desire, from Him thou didst receive the sure grace of most wondrous miracles, O father; compassionately healing those who 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, patience and chastity.

Thou wast appointed the most resounding 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 revealed to be protected by divine grace.

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 a most godly manner.

Theotokion: **O** most pure one, intercessor for the faithful, indestructible rampart of those who praise thee, O thou who hast given birth in the flesh unto God, the Salvation revealed to the whole human race: save thou my soul!

Katavasia: **O** Christ Who art our cleansing, come unto us, * who out of the night of the deeds of gloomy delusion, * valiantly hymn Thee as a Benefactor, * granting us an expeditious path, * ascending upon which we find glory.

ODE VI

Canon of the Theotokos

Irmos: **O** Master, hearkening unto the sound of entreaties * from a soul in pain, * do Thou 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 of the venerable one

Irmos: **C**leanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto 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 perfection as far is permitted.

Theotokion: **O** pure Lady, who hast given birth unto God, the Savior and Redeemer of all, Who took our flesh upon Himself: from misfortune save those who call upon thee!

Katavasia: **D**welling in the uttermost depths of the sea, * **Jonah besought Thee to come and still the tempest;** * **and I, pierced by the arrow of the tyrant, * chant unto Thee, O Christ * Thou Destroyer of evil, * do Thou come quickly unto my slothfulness!**

Kontakion of the venerable one, 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 most noetically rich Sabbas!

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, most good offspring 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 most noetically rich Sabbas!

ODE VII

Canon of the Theotokos

Irmos: **O**f old the youths revealed themselves to be rhetors * with a supreme love for wisdom, * for from the depths of their God-pleasing souls, * they theologized with their lips as they sang: * **O supremely divine God of our fathers, blessed art Thou!**

At night Jacob beheld God as in a dream, and He Who became incarnate from thee hath revealed Himself in splendor unto those who 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 of the venerable one

Irmos: **O**nce in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

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 on behalf of thy flock, and earnestly pray that thy labors be preserved forever for those who bear fruit and cry out with love: Blessed is the God of our fathers!

Theotokion: **R**easoning 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: **C**aptured by the love of the King of all, * the children reviled the uncontrollable rage and ungodly blasphemies of the tyrant, * and the great fire submitted to them as they spake unto the Master saying: * Blessed art Thou throughout the ages

ODE VIII

Canon of the Theotokos

Irmos: **D**isdaining the golden image, the thrice-blessed children, * beholding the immutable and living image of God, * chanted in the midst of the flame: * Let all existing creation hymn the Lord * and supremely exalt Him throughout all ages!

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

Canon of the venerable one

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages'.

With gladness the ranks of the saints preceded 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 supremely exalt Christ throughout the ages!

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, unto 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 supremely exalt Christ throughout the ages!

Theotokion: Remaining virgin, thou didst give birth without knowing wedlock, and by thy strange birthing 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 supremely exalt throughout the ages.

Katavasia: The children who in the time of the Old Covenant * were cast into the fire, * prefigured the unconsumed womb of the Maiden, * which hath supra-naturally given birth yet remaineth sealed; * and both wondrously working as a single miracle * moveth the people to hymn the Grace of each.

ODE IX

Canon of the Theotokos

Irmos: Thou art all desire, Thou art all sweetness, * O Word of God, Son of the Virgin, * God of gods, most holy Lord of the saints. * Wherefore, we magnify Thee * and her who hath given birth to 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 Hades. Wherefore, we magnify thee, O most pure one, as the Theotokos.

O Master, mercifully accept Thy mother as an intercessor on 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 of the venerable one

Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Thy shrine issueth 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 upon 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 all-blessed one, thou didst emulate His life-imparting sanctity as far as thou wast able.

Shining with rich light, O God-bearer, beholding now the choirs of angels standing in splendor around the light of the Trinity, and receiving rays of divine knowledge through grace, pray thou unceasingly that remission of sins be granted to those who hymn thee.

Theotokion: O pure one, thou art more highly exalted than all mortal mankind 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: From fear it may be easier, * for us to prefer silence, * for though not fraught with danger, O Virgin, * it is difficult to fashion hymns fittingly wrought for thee. * Yet, O Mother, grant us the power to chant in such a way, * insofar as it is our will.

Exapostilarion of the venerable one:

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 those who share thy ways, fittingly celebrating thine honored memory. (Twice)

Glory ..., Both now ..., Theotokion:

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

On the Praises, 4 Stichera of the venerable one, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

The divinely wise Sabbas, * disdainer of things below, * and sojourner and 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, having destroyed legions of demons, thou hast attained unto the ranks of the angels, whose life thou didst blamelessly emulate. Having boldness before Christ God, beg peace for our souls.

Both now ..., Theotokion, in Tone VI:

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: ** Pray thou, O Lady, with the holy apostles, that He have mercy upon our souls.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III and 4 from ODE VI of the canon of the venerable one.

Having set thy mind as master over the passions, O spiritually rich father, showing thyself to be 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 all-blessed one, thou didst denounce the divers wiles of the enemy, unmasking them in the sight of all, and setting at naught his conceited 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 all-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 perfection as far is permitted.

Theotokion: **O** pure Lady, who hast given birth unto God, the Savior and Redeemer of all, Who took our flesh upon Himself: from misfortune save those who call upon thee!

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, * becoming a beacon for the whole world, resplendent with miracles. ** O Sabbas our father, entreat Christ God, that our souls be saved.

Kontakion of the venerable one, 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 most noetically rich Sabbas!

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

Verse: 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).

Brethren, 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.

Verse: His seed shall be mighty upon the earth.

READING FROM THE GOSPEL OF ST. MATTHEW (11 :27-30)

The Lord said unto His disciples: 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.