

The 5th Day of December

✦ **Commemoration of our Venerable and God-bearing Father among the Saints, Sabbas the Sanctified.**

Small Vespers

At “Lord, I call...,” 4 stichera, in Tone 1: *To the melody, “O all-praised martyrs....”*

With thy mind, O venerable father, /
Thou wast able to comprehend the noetic mysteries /
For thou didst gather divine teachings in the shelter of thy heart /
And didst thereby ascend the ladder. ///
Pray now that our souls may be saved. *(twice)*

O ven'rable father Sabbas, /
From thy childhood thou didst offer thy life to Christ our God, /
And being strengthened by Him, thou didst subdue carnal passions to thy mind /
Thus subjecting what is base to that which is higher. ///
Therefore pray now that our souls be granted peace and great mercy.

O our God-bearing father Sabbas /
Thou hast shone forth as a great beacon to all /
Enlightening the earth with the splendor of thy works and miracles. /
Therefore the unwaning Light received thy spirit, ///
Pray now that our souls be granted peace and great mercy.

Glory..., in Tone 2:

O venerable father Sabbas, /
From thy childhood thou didst earnestly study the virtues, /
Thus becoming a well-tuned instrument of the Holy Spirit; /
And having received from Him the grace of working miracles /
Thou didst teach men how to spurn the common pleasures of this life; /
And now being enlightened purely with the Light divine, ///
Illumine thou our thoughts, O our father Sabbas.

Now and ever..., Theotokion, in the same Tone:

In thee I place my whole trust, /
O Mother of God, ///
Keep me under thy protection.

At the Aposticha, the stichera, in Tone 2: *To the melody, “O House of Ephratha....”*

From thine infancy thou wast shown to be /

A pure and sanctified vessel /
And an abode of the Holy Spirit, ///
O our God-bearing father Sabbas.

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

Bearing the Cross of the Lord /
Upon thy shoulders /
Thou didst utterly shame and destroy ///
All the fantasies of the demons.

Verse: Blessed is the man who fears the Lord, who greatly delights in His commandments.

Having renounced the deceptions of the demons /
By the power of the Cross /
Thou didst reveal to all the glory of Christ, ///
O our venerable father Sabbas.

Glory..., now and ever..., Theotokion, in the same Tone: (and melody)

Stretch forth thy divine hands, O most pure Lady, /
Unto thy Son /
The soul-loving Creator of all ///
That He may save us, thy servants.

The Troparion of Saint Sabbas, in Tone 8:

Thine abundant tears made the wilderness sprout and bloom /
And thy suffering made thy labors fruitful a hundredfold /
**Thou hast become a shining torch over all the world ///
O our holy father Sabbas, pray to Christ God that He may save our souls.**

Glory..., Now and ever..., the Theotokion, in the same Tone:

Thou wast born of a Virgin for our sake, O Good One; /
Thou didst endure crucifixion and didst destroy death by death. /
As God Thou didst reveal the Resurrection. /
Despise not the work of Thy hands, but reveal Thy love for man, O merciful One; /
**Accept the prayers of Thy Mother, the Theotokos, for us ///
And save Thy despairing people, O our Savior.**

Great Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 8 stichera, in Tone 5: To the melody, “O venerable father...”

OUR VENERABLE FATHER SABBAS THE SANCTIFIED

O divinely-wise father Sabbas, /
Who stands together with the angels /
And abides together with all the ven'erable saints, /
Thou companion of the prophets, and co-heir with the apostles and the martyrs: /
Who dwellest now in the brilliance of the unwaning Light, /
Shining with His divine rays and brimming with divine love of Christ, /
Thou standest now with boldness before Him and delighting in His sight /
Ceaselessly nourishing thyself with His beauty and comeliness: /
Entreat Him now, O ven'erable one, ///
To grant unity to the Church, peace, and great mercy. *(thrice)*

O divinely-wise father Sabbas, /
Unquenchable lamp of abstinence, /
Radiant beacon of monastics illumining them with rays of love; /
Unshakeable pillar of patience,
Strength and confirmation of them who honor thee in faith, /
Treasury of healing and a true dweller in the wilderness; /
Thou hast shown it to be a veritable paradise on earth, /
Bearing divine fruit for those seeking salvation as they pray to the Lord. /
Entreat Christ, O ven'erable one, ///
To grant unity to the Church, peace, and great mercy. *(thrice)*

O divinely-wise father Sabbas, /
Fiery pillar of the virtues, /
Bright beacon of light in the stormy sea of life /
Guiding mankind to the harbor divine /
Extinguishing the demonic deceptions of souls; /
Pure abode of the Holy Spirit and instructor of monastics, /
Sure measure of abstinence and summit of humility, /
And fountain pouring forth an endless stream of healings. /
Entreat Christ, O ven'erable one, ///
To grant unity to the Church, peace, and great mercy. *(twice)*

Glory..., in Tone 6:

Having preserved intact the image in which thou wast created, O Sabbas, /
Thou didst establish thy mind as master over thy mortal passions; /
For by courageously defeating thy nature through fasting /
Thou didst strive to subject that which is lower to that which is higher, /
And to enslave the flesh to the spirit. /
Therefore, thou wast shown to be the greatest of monastics, O dweller in the

wilderness, /

The trainer of those who run the good race, and a most excellent example of virtue. /
And now, with perfected vision in the heavens, thou gazest in purity upon the

Holy Trinity, ///

Praying ceaselessly for those who honor thee with faith and love, O our father Sabbas.

Now and ever..., Dogmatic Theotokion, in the same Tone:

Who will not bless thee, O Most Holy Virgin? /

Who will not sing of thy most pure child-bearing? /

The Only-begotten Son shone timelessly from the Father, /

But from thee He was ineffably incarnate; /

God by nature, yet man for our sake; /

Not two persons, but one in two natures. /

Entreat Him, O pure and all-blessèd Lady ///

To have mercy on our souls.

Or the Dogmatic Theotokion in the Tone of the Week if a Resurrection Service

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from the Wisdom of Solomon (3:1-9)

^{3:1} **T**he 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 forever. 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.

The Reading from Proverbs (5:15-6:3):

^{5:15} **T**he righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High.
¹⁶Therefore 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. ¹⁷He shall take to him His zeal for complete armor and make the creation His weapon for

revenge upon his enemies. ¹⁸He shall put on righteousness as a breastplate and indifferent judgment instead of a helmet. ¹⁹He shall take holiness for an invincible shield. ²⁰His severe wrath shall he sharpen for a sword, and the creation shall fight with him against the unwise. ²¹Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. ²²And hailstones full of wrath shall be cast out as a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly

drown them. ²³Yea, 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. ^{6:1}Hear therefore, O ye kings, and under-stand; learn, ye that be judges of the ends of the earth. ²Give ear, ye that rule the people, and glory in the multitude of nations. ³For power is given to you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

The Reading from the Wisdom of Solomon (4:7-15)

^{4:7} **T**he righteous man, though he die early yet shall he be at rest. ⁸For old age is not honored for length of time, nor is it measured by number of years; ⁹but wisdom is gray hair for men, and a blameless life is ripe old age. ¹⁰There was one who pleased God and was so beloved of Him, that while living among sinners he was taken up. ¹¹He was caught up lest evil change his understanding or guile deceive his soul. ¹²For the fascination of wickedness

obscures that which is good, and roving desire perverts the innocent mind. ¹³Being so perfected in a short time, he fulfilled long years; ¹⁴for his soul was pleasing to the Lord, therefore He took him quickly from the midst of wickedness. ¹⁵Yet this the peoples saw and did not understand, neither did they take such a thing to heart, that God's grace and mercy are upon His holy ones, and He hath care for His elect.

At the Litya, the stichera of the temple, and these of the Saint, in Tone 2:

Thou didst prepare thyself here on earth in the school of fasting; /

O venerable father Sabbas: /

For thou didst erect a divine and honorable ladder leading to heaven /

Making thy God-pleasing life known to all on earth; /

And by the torrent of thy tears thou didst drown the assaults of the passions, /

Thou didst show forth the fruits of godliness by healing those who cry ot to thee
in faith; /

Rejoice, O golden-rayed star of the East, /

Rejoice, O luminary and shepherd of monastics; /

Rejoice, O celebrated offspring of the desert and unshaken foundation of the Church; /

Rejoice, O great instructor of those who have gone astray; ///

Rejoice, O glorious boast and radiant joy of all the earth.

Let us honor our father Sabbas,
An angel on this earth and a man of God in heaven; /
The adornment of the world, the delight of all that are good and virtuous, /
The boast of all ascetics; /
For, being planted in the house of God he blossomed forth in goodness /
Becoming like a cedar growing in the wilderness; /
And he increased the flock of Christ's rational sheep ///
Living a life of holiness and righteousness.

God, who resteth alone in the Holies /
Found thy sanctified soul to be a pure dwelling place of the Spirit, /
Made His abode in it and filled it with divine grace /
By which thou dost lead to the Light them that praise thee, ///
O bless't and sanctified father Sabbas.

Glory..., in the same Tone:

Having a desire to attain to ineffable Goodness /
Thou didst disdain all the beautiful things of this world /
For thou wast not ensnared by the forbidden fruit as was Adam, /
O thou who art most pleasing to God; /
But thou didst repulse the serpent and lived an angelic life; /
And now, dost thou abide in the heavens, delighting in the Tree of Life, /
Entreating God for us who are faithfully celebrating thy memory, ///
O bless't and sanctified father Sabbas.

Now and ever..., Theotokion, in the same Tone:

Behold a new wonder greater than all the miracles of old! /
Who has ever known a mother to bear a child without a man, /
And hold in her arms Him who encompasses the whole creation? /
It was the will of God to be born. /
And thou, O all-pure Virgin, hast carried Him, an infant in thine arms. /
The boldness of a mother is therefore thine. /
Do thou pray to Him without ceasing for us who honor thee: ///
Entreat Him to save our souls and have mercy on us!

At the Aposticha, these stichera, in Tone 5: To the melody, "Rejoice, O life-bearing Cross...."

Rejoice, O treasury perfumed with the sweet fragrance of fasting! /

OUR VENERABLE FATHER SABBAS THE SANCTIFIED

For, having taken up thy cross upon thy shoulders /
Thou didst offer thyself to Christ the Master of all; /
Thou didst trample down the base urgings of the flesh /
And through the virtues thou didst illumine thy soul /
And took flight to attain thy divine desire. /
Therefore, standing in thy presence at thy shrine we beseech thee: /
Entreat Him by thy prayers, O father Sabbas, ///
That He may grant us His divine love, and for the world great mercy.

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

O God-bearing father Sabbas, /
Having drawn near to the fire of the Spirit /
Thou did shine like a divinely-radiant ember enlightening the world /
And the souls of the faithful that have recourse to thee /
Leading them to the unwaning Light, O ven'erable one. /
And like a refreshing dew of divine grace, thou didst quench the burning heat of
the desert. /
Therefore, Christ the Architect of divine righteousness hath granted thee a crown
of victory.
Entreat Him by thy prayers, O father Sabbas, ///
To grant our souls peace and great mercy.

Verse: Blessèd is the man who fears the Lord, who greatly delights in His commandments.

Thy life was clearly a ladder reaching up to heaven /
By which thou didst ascend to its heights, O divinely-wise one, /
Where, thou wast granted the grace to converse with Christ the Master. /
And having cleansed thy mind with the light of heaven and illumined with its radiance /
Thou wast clothed in the splendor of the angels. /
Now, standing with them before Him, O ven'erable one, /
Pray that we who celebrate thy divine and holy memory, may one day stand with
thee ///
And that He may grant the world peace and great mercy.

Glory..., in Tone 8:

We honor thee as the instructor of a multitude of monastics, /
O our father Sabbas; /
For truly we have learned to walk aright by following in thy steps. /
Blessèd art thou, for having labored for Christ, /

Thou hast destroyed the power of the enemy, /
O converser with the angels and companion of the righteous, ///
Pray with them to the Lord that He grant our souls great mercy.

Now and ever..., the Theotokion, in the same Tone:

O Virgin unwedded, Mother of God on high, /
Thou hast ineffably conceived God in the flesh. /
Accept the entreaties of thy servants, O most immaculate one, /
And grant unto us all the purification of our transgressions /
And do thou, who hears our entreaties, ///
Pray for us all to be saved.

After the Blessing of the Loaves, the Troparion of Saint Sabbas, in Tone 8:

Thine abundant tears made the wilderness sprout and bloom /
And thy suffering made thy labors fruitful a hundredfold /
Thou hast become a shining torch over all the world ///
O our holy father Sabbas, pray to Christ God that He may save our souls. *(twice)*

And the Theotokion: “Rejoice, O Virgin Theotokos...” *(once)*

Matins

At “God is the Lord...” the Troparion of the Saint, twice; Glory..., now and ever..., Resurrection Theotokion, in Tone 8:

Thou wast born of a Virgin for our sake, O Good One, /
Thou didst endure crucifixion and didst destroy death by death. /
As God thou didst reveal the Resurrection. /
Despise not the work of Thy hands, but reveal Thy love for man, O Merciful One /
Accept the prayers of Thy Mother, the Theotokos, for us ///
And save Thy despairing people, O our Savior.

After the 1st Kathisma, the Sessional Hymn, in Tone 1: To the melody, “The choir of angels...”

Having piously completed the course of thy life on earth, O blessed father, /
Thou wast revealed to have been a pure receptacle of the Spirit, /
Illuminating those who hastened to come before thee with faith, /
Therefore, we beseech thy Master, Christ our God, ///
To illumine our souls. O divinely-wise father Sabbas. *(twice)*

Glory..., now and ever..., Theotokion:

Thou didst conceive through the Holy Spirit /
God the Creator and Fashioner of all, /
And thou didst give birth to Him without corruption, /
O most pure and immaculate one. /
So glorifying Him, we praise thee, O Virgin Lady, ///
As the palace of the King of all and the protectress of the world.

After the 2nd Kathisma, this Sessional Hymn, in Tone 4: To the melody, “Thou hast appeared today...”

Having shone forth like the sun thou dost splendidly illumine the world /
With the glorious rays of thy teachings, ///
O wondrous and light-bearing father Sabbas, thou praise of all righteous monastics.
(twice)

Glory..., now and ever..., Theotokion, in the same Tone:

Accepting the prayers of those who seek refuge under thy protection, /
O most pure Mother of God, ///
Cease not to beseech the Lover of mankind that He may save our souls.

Polyeley and Magnification:

We bless thee, // O venerable father Sabbas, / and we honor thy holy memory, /
instructor of monastics / and converser with the angels!

Selected Psalm verses:

I waited patiently for the Lord; He inclined to me and heard my prayer.
He set my feet upon a rock and guided my footsteps.

After the Polyeley, the Sessional Hymn, in Tone 8: To the melody, “Of Wisdom...”

Thou wast truly sanctified from the womb, O blessed one, /
And didst truly live on earth like an angel, /
Mortifying thy flesh, thou didst dwell in a cave following the example of Anthony, /
And wast shown pleasing to the Trinity, /
Joining to thy zealous life a multitude of monastics, O glorious one. /
Therefore, O our God-bearing father Sabbas, /
Entreat Christ God that He grant the remission of sins ///
To those who lovingly honor thy holy memory. *(twice)*

Glory..., now and ever..., Theotokion:

Let us praise the gate of paradise, /

The holy mountain, the radiant cloud, /
The burning bush that was not consumed by fire, /
The paradise of the Word, the restoration of Eve, /
The greatest treasure of the world, /
For the salvation of all and the remission of the ancient sin was wrought in her. /
Therefore, we cry aloud to her: Entreat thy Son, Christ our God, ///
To grant the remission of sins to all who piously worship Him who was born of thee!

1st Antiphon of the 4th Tone (The Song of Ascents), “From my youth....”

Prokeimenon, in Tone 4:

Precious in the sight of the Lord / is the death of His saints. *Verse:* What shall I render unto the Lord for all His bounty to me?

Gospel: (24) Luke 6:17-23.

After Psalm 50 (51), the Post-Gospel sticheron, to the Saint, in Tone 6:

O ven’rable father Sabbas, /
The proclamation of thy teachings hath gone out into all the world, /
Therefore thou hast obtained the reward of thy labors in heaven; /
Thou hast destroyed legions of demons, /
And attained to the choirs of the angels /
Whose life thou didst blamelessly emulate, /
Having now boldness before Christ our God, ///
Pray for the peace of the world and the salvation of our souls.

The Canon

One Canon of the Mother of God, with 6 Troparia, including the Irmos,
and that of the Saint, with 8 Troparia.

Ode 1

The Canon of the Mother of God, Tone 2

*having the acrostic: “I sing the praises of the Life-bearing Maiden,”
the composition of John of Damascus.*

Irmos: *Let us sing to the Lord, who by His divine command dried up the billowing sea where none may walk, and through it led the people of Israel on foot, for He hath been greatly glorified!*

Refrain: Most Holy Theotokos, save us!

The ancient vision of the ladder and the dry land wondrously appearing in the midst of the sea foretold thy giving birth, O pure one. Her do we all glorify, for He hath been glorified!

OUR VENERABLE FATHER SABBAS THE SANCTIFIED

The power of the Most High, the perfect One in Three persons, the Wisdom of God became incarnate of thee, O all-pure one, and conversed with man, for He hath been glorified.

The Sun of Righteousness hath passed through the impassable gate of thine unopened womb, O pure one, and hath shone forth upon the world, for He hath been glorified.

The Canon of the Saint, in Tone 8

*having the acrostic: "With love, I sing the praise of Sabbas, the greatest of the fasters,"
the composition of Theophanes.*

Irmos: The staff of Moses performed miracles, striking the sea like the Cross, submerging Pharaoh with his chariots, saving the Israelites in their flight as they sang a song of victory.

Refrain: Venerable father Sabbas, pray to God for us!

O venerable father Sabbas, illumine us with the splendor of the Holy Spirit who praise thee with divine love as the boast of ascetics, the glory of monastics, the adornment of the desert, and the teacher of piety.

From thy youth thou didst offer all thy love to God and made Him the object of thy spiritual desire. With joy thou didst mortify the yearnings of thy flesh and the assault of the passions, O all-praised and God-bearing father Sabbas.

Conquering the serpent hidden amongst the fruit thou didst strike it down and jump over its snares; then thou didst take flight on the wings of piety, O father; and, rejoicing, thou didst partake of life in the garden of the Cross.

Illumined by the light of grace, thou didst enter into the fire and, like the three youths, remained unconsumed by the flames, for God preserved thee revealing to thee thy future progress and perfection, O father.

Refrain: Most Holy Theotokos, save us!

Theotokion: **T**hou didst truly give birth to everlasting Life incarnate, O Theotokos, for when death, which had laid hold upon us by its incessant assaults, drew near to thine Offspring, it was vanquished and, rushing against Him, it was destroyed.

Katavasia: *Of old the Master that works wonders, saved His people, making the watery waves of the sea into dry land; and now of His own will has He been born from a Maiden, and so He establishes a path for us whereby we may mount to heaven. We glorify Him who in essence is equal to the Father and to mortal men. (Irmos of the Second Canon of the Feast)*¹

¹ The Second Canon of the Feast of the Nativity of Christ may be found in *The Festal Menaion*, by Mother Mary and Kallistos Ware. STS Press, 1990, pp. 270-284.

Ode 3
The Canon of the Mother of God

Irmos: *Thou didst crush the bow of the mighty with Thy strength, O Christ, and the weak have girded themselves with power.*

The timeless Creator of time before all ages willed to come forth from thee in time as an infant, O Virgin.

Let us all praise thy womb, which is more spacious than the heavens, for through it Adam now abides as a citizen of heaven, rejoicing.

The Canon of the Saint

Irmos: *Thou didst establish the heavens in wisdom; Thou didst set the earth upon the waters. Now establish me on the rock of Thy commandments. None is as holy as Thou, O Lover of man.*

In making thy mind the master over the passions, O divinely-rich Sabbas, thou didst reveal thyself to be a dispenser of justice, for thou didst make what is worse to be subject to that which is better. Therefore, O venerable one, thou didst flourish like a palm tree in the desert.

Having resolved to follow in the footsteps of thy Master, Christ, thou didst forsake the land of thy birth, and making thine abode in the desert thou didst win a great victory over the adversaries strengthened by the power of God.

Perceiving thee to be adorned with simplicity and an abundance of the virtues, Euthymius, the most-radiant star, received thee, and as he beheld thy soul's sanctity, he prophetically proclaimed thy glory, O divinely-wise one.

Theotokion: **T**hou art truly the splendid portal of the dispensation of the salvific Word, O Virgin Mother, for thou hast brought forth unto us the noetic light of the Triune God.

Katavasia: *Graciously accept, O Benefactor, the praises of Thy servants, and bring down the despiteful and haughty looks of the enemy. O blessed Lord who seest all, raise us up far above sin and establish Thy singers firm and unshaken upon the foundation of the faith.*

The Sessional Hymn, in Tone 8: To the melody, "Of Wisdom...."

Having forsaken all temporal and earthly things /
Thou didst become a companion of the angels in spirit; /
And, having mortified thy bodily passions thou wast shown to be a servant of
the Trinity. /

Therefore, thou dost heal the afflictions of the suffering, O blessed one, /
And by thy word all evil spirits are driven away by grace. /
O our God-bearing father Sabbas, pray thou unto Christ our God, ///

OUR VENERABLE FATHER SABBAS THE SANCTIFIED

That He may grant the remission of sins to all who lovingly celebrate thy holy memory.

Glory..., another Sessional Hymn in the same Tone: (and melody)

Abandoning the tumults of this life and taking thy cross upon thy shoulders /
Thou didst offer thyself completely unto God; /
And being beyond the limits of the flesh thou didst become a converser with the Holy Spirit. /
Thou didst inspire the zeal of men and taught them to flee temptation, /
Thus filling the desert with monastics as if it were a city. /
O our God-bearing father Sabbas, pray to Christ our God, ///
That He may grant the remission of sins to all who lovingly celebrate thy holy memory.

Now and ever..., Theotokion:

As the pure bride of the Creator, /
And the Mother of the Savior, /
As one who knew not wedlock: /
The all-praised receptacle of the essence of the Comforter, /
Hasten to deliver me who has become the abode of evil, /
The plaything of demons and their evil spite; /
And make me the bright dwelling place of virtues, /
O radiant and incorruptible one! /
Drive away the clouds of my passions, ///
And through thy prayers, make me worthy to partake of the things of heaven.

Ode 4

The Canon of the Mother of God

Irmos: *I have heard, O Lord, the news of Thy dispensation, and I have glorified Thee who alone lovest mankind.*

Behold, the true Mother of God, the divine mountain of the house of the Lord, is exalted far above all the powers of heaven!

O Virgin, thou alone are worthy of sacred adoration, for being alone beyond the laws of nature, thou gavest birth to the Master of all creation!

The Canon of the Saint

Irmos: *Thou art my strength, O Lord, my God, my power, my joy; without leaving Thy Father's bosom Thou hast visited our wretchedness. So with the Prophet Habakkuk I cry to Thee: Glory to Thy Power, O Lover of man!*

Cleansing and enlarging the expanse of thy soul with divine visions, thou didst truly fashion it into a dwelling-place of divine gifts, O blessed one; and by the laying on of thy hands thou didst heal the sick following the example of the Master.

He who was angered against thee was swallowed up by the earth as was the wretched Dathan of old, and like Abiram, was destroyed; for the grace of God invisibly preserved thee so that many could also be saved, O glorious and divinely-wise Sabbas.

O divinely-eloquent one, having taught thy senses to know the Law of God thou didst skillfully direct thy thoughts to the knowledge of the incorporeal and noetic things, passing effortlessly from glory to glory and from strength to strength, O father Sabbas.

Seeking to improve the lot of thy people, thou didst establish new settlements in the desert, finding springs of water in the parched and empty land, and didst miraculously bring down clouds from heaven to rain upon the dry and waterless fields.

Theotokion: **T**hou art a new and beautiful paradise, O Lady, for thou didst bear the Tree of Life that was planted in thy womb and brought the hope of salvation to all who know thee in truth as the Theotokos.

Katavasia: *Of old Habakkuk the prophet was counted worthy to behold ineffably the figure and symbol of Christ's birth. And he foretold in song the renewal of mankind. For a young babe, even the Word, has now come forth from the Mountain that is the Virgin, unto the renewal of the peoples.*

Ode 5

The Canon of the Mother of God

Irmos: *The burning ember which Isaiah foresaw is the Sun which shone forth from the Virgin's womb granting the light of understanding to all who had gone astray in the darkness.*

Rain the sweetness of joy upon the earth, O ye clouds, for unto us a Child is given, our God before the ages, made incarnate of the Virgin.

When in these latter days the Most High became incarnate without seed of the Virgin, the light shone upon my life and flesh, granting me release from the gloominess of sin.

The Canon of the Saint

Irmos: *Why hast Thou cast me away from Thy face, O never setting Light? Why has this dismal darkness covered me, the wretched one? Guide me in return to the light of Thy commandments, I pray Thee.*

By stretching forth thine hands toward Him whom thou didst love, O venerable father, thou didst receive from Him the grace to work great miracles, by which thou didst compassionately heal them that came to thee in faith.

OUR VENERABLE FATHER SABBAS THE SANCTIFIED

Laying aside the coarse nature of the flesh thou didst become a divinely wrought and chosen vessel of the Holy Spirit, O wondrous one, adorned with the gifts of prayer, patience, chastity, and abstinence.

Thou didst become the great herald of the divine dogmas of the councils, and a companion of the saints, O father, able to instruct rulers by thine evident possession of divine eloquence and grace.

O divinely-inspired one, news of the grace-filled powers given thee by God sounded forth throughout the world bringing to all the revelation of thy divine wonders.

Theotokion: **O** all-pure Lady, the intercessor for the faithful and indestructible fortress of those who praise thee; O thou who gavest birth to God in the flesh for the salvation of the whole human race, save us!

Katavasia. *From the night of deeds of dark error we watch valiantly, and sing to Thee, O Christ, as to our benefactor. Come to us and grant us cleansing: make the path easy for us, whereby we may ascend and so attain to glory.*

Ode 6

The Canon of the Mother of God

Irmos: *Hearken to the voice of my feeble soul, O Master, and deliver me from my grievous sins, for Thou alone art the Author of our salvation.*

Human nature, enslaved by sin, obtained release through thee, O pure Lady; for thy Son was led to the slaughter like a lamb for the sake of us all.

We all cry out to thee, O Theotokos, to deliver us, thy servants who properly deserve God's wrath, for thou alone hast boldness before thy Son.

The Canon of the Saint

Irmos: *Cleanse me, O Savior, for many are my transgressions, and lead me from the depths of evil, I pray Thee, and I cry: Hear me, O God of my salvation.*

Having acquired love for both God and thy neighbor thou didst fulfill the chief precept of the prophets and the Law, thus achieving the greatest of the virtues, O father Sabbas.

Thou didst acquire on earth the life equal to that of the angels. Therefore, Christ rewarded thee with honor equal to that of the angels and sent thy soul to dwell amidst their ranks, O venerable one.

Being a child of wisdom thou didst desire to attain true fear of God, the beginning of all wisdom; and strengthened by God Himself, O father, thou didst attain the perfection permitted to men.

Theotokion: **O** most pure Lady who gavest birth to God, the Savior and Deliverer of all who took our flesh upon Himself, save us who call upon thee from all danger and misfortune.

Katavasia. *Enclosed in the uttermost depths of the sea, Jonah entreated Thee to come and still the storm, and I, O Christ, pricked to the heart by the dart of the tyrant, call upon Thee, the Slayer of evil, beseeching Thee to come quickly and deliver me from my slothfulness.*

The Kontakion of Saint Sabbas, in Tone 8:

From thine infancy wast thou given as a chaste seedling offered unto God /
And thou didst grow into an adornment of monastics and a praiseworthy citizen of
the desert. /

Thou didst become a gardener of piety by thy love of the virtues, O blessed one; ///
Therefore, we cry out to thee: Rejoice, for thou art truly bountiful, O Sabbas, our
father!

Ikos: O foremost of the fathers, beauty of monastics and boldness of the fathers standing before Christ, citizen and gardener of the desert, how can we praise thy life, O venerable one? For, like the sun thou didst shine with brilliance unto all the ends of the earth. Therefore, we cry to thee: Rejoice, O blessèd Sabbas, thou beautiful glory of the Cappadocians! Rejoice, Standard-bearer of the universe! Rejoice, plentiful fruit of the desert! Rejoice, divine delight of the righteous! Rejoice, for thou didst disdain what is fleeting and corruptible! Rejoice, for thou dwellest now with the angels in heaven! Rejoice, director and preceptor of monastics! Rejoice, inspiration of the desire to seek God! Rejoice, divinely flowing fountain of miracles! Rejoice, harmonic instrument of the Spirit! Rejoice, flower of the East! Rejoice, by whom the Western lands exalt! Rejoice, for thou art truly bountiful, O Sabbas, our father!

Ode 7

The Canon of the Mother of God

Irmos: *The three youths of old revealed their love of Wisdom when they sang from their soul the song well-pleasing to God: Blessèd art Thou, O God of our fathers!*

Jacob beheld God at night, as in a dream, made incarnate of thee, appearing in glory to those who sing: Blessèd and most glorious art Thou, O God of our fathers!

Prefiguring in ancient times the ineffable union to take place in thee, O pure one, while wrestling with Jacob, He, who willingly united Himself to mankind is the blessèd and most glorious God of our fathers.

Wretched is the man, who fails to proclaim Thee with faith as the Son of the Virgin and One of the all-Holy Trinity, and who fails to cry: Blessèd and most glorious art Thou, O God of our fathers!

The Canon of the Saint

Irmos: Once, in Babylon, the fiery flames stood in awe before the condescension of God; and the children, dancing in the furnace as though in a meadow sang in joy: Blessèd art Thou, O Lord God of our fathers!

Thou didst lay aside the temporal and transitory things of this world and wast rewarded with things eternal; and having led an angelic life thou didst join chorus as one with the angels with whom thou doth now sing: Blessèd art Thou, O Lord God of our fathers!

The great and holy monastery which now bears the laurels of thy name cries out in thanksgiving to the Lord, praising thee as its founder, citizen, and brother, O venerable one, as it sings: Blessèd art Thou, O Lord God of our fathers!

O great and most wise father Sabbas, entreat the Lord unceasingly on behalf of thy flock, and earnestly pray that thy labors be preserved forever for them that bear fruit and with love cry out: Blessèd art Thou, O Lord God of our fathers!

Theotokion: We rightly know thee as the ineffable bridal chamber, the banquet hall and the throne of the incarnate Word, O most pure Lady, and with joy we cry aloud to thy Son: Blessèd art Thou, O Lord God of our fathers!

Katavasia. Caught and held fast by the love for the King of all, the children despised the impious threats of the tyrant in his boundless fury; and as the terrible fire withdrew before them, they said to the Master: "Blessèd art Thou unto all ages!"

Ode 8

The Canon of the Mother of God

Irmos: Disdaining the image made of gold, the thrice-blessèd youths beheld the changeless and living God of God, and in the midst of the flames they sang: Bless the Lord, O ye works of the Lord, praise and exalt Him above all throughout all ages.

Through thee, He who is incomparable in goodness and power came visibly to earth and dwelt among men, O Mother of God, and to Him do we, the faithful sing: Let the whole creation praise the Lord and exalt Him above all throughout all ages.

We praise thee as being truly the most pure Mother of God, for thou hast brought forth One Person of the Trinity in the flesh, and we sing to Him together with the Father and the Spirit: Let the whole creation praise the Lord and exalt Him above all throughout all ages.

The Canon of the Saint

Irmos: The Chaldean torturer became enraged; he ordered the furnace to be heated sevenfold; but seeing the godly youths saved by a greater might, he sang to the Creator and Redeemer: Bless Him, O ye children, praise Him, O ye priests, exalt Him throughout all ages!

The ranks of the saints joyfully accompanied thy most pure soul as it arrived at the place of delight amongst the splendid mansions where the choirs of the righteous rejoice, O venerable one, and together with them thou hast raised the song: Bless Him, O ye children, praise Him, O ye priests, exalt Him throughout all ages!

Wondrous are thy miracles, O God-bearing father, for thou didst tame wild beasts and quell the passions, and thy prophetic gifts foretell many things that were to come; and expelling the legions of demons, thou didst wound them by keeping all-night vigils in prayer and fasting aided by the invincible power of the Cross.

He who spoke to Moses in the days of old from the pillar of fire, showed thee to be a luminous pillar reaching from the earth, where thy patient and much-suffering body now doth lie, to heaven; and standing before thy relics, we the faithful piously cry: Bless Him, O ye children, praise Him, O ye priests, exalt Him throughout all ages!

We joyously celebrate thy memory, O all praised one, for thou didst robe thyself in the joyful robe of the virtues, the radiant vesture of gladness, and the true garment of salvation, and in heaven thou dost sing: Bless Him, O ye children, praise Him, O ye priests, exalt Him throughout all ages!

Let us bless the Father and the Son and the Holy Spirit, the Lord!

Theotokion: Thou didst remain virgin giving birth without the knowledge of wedlock, and by thy wondrous birthing thou hast united all, abolishing the eternal conflict of time and space, for thou didst bear in thy womb the Creator Christ, the Bestower of peace, whom we exalt throughout all ages.

We praise, bless, and worship the Lord, singing and exalting Him throughout all ages.

Katavasia. The children of the Old Covenant who walked in the fire yet were not burnt, prefigured the womb of the Maiden that remained sealed, when she gave birth in a manner beyond nature. It was the same grace of God that brought both these wonders to pass in a miracle and rouses the people to sing in praise.

Ode 9

The Canon of the Mother of God

Irmos: Thou art the whole of my desire and all my sweetness, O Word of God, Son of the Virgin, the God of gods, and the Holy of all holies. Therefore, we magnify Thee and her that bore Thee.

From within thy womb, O pure one, did the Word of God endow our mortal nature with a staff of power, and with it He hath raised all who had slipped and fallen into Hades. Therefore, we magnify thee, O Theotokos.

Mercifully receive, O Master, thy Mother whom Thou hast chosen to intercede with Thee for us, and let all things be filled with thy goodness, that we may all magnify thee as our Benefactor.

The Canon of the Saint

Irmos: The heavens were filled with fear, the ends of the earth were filled with awe, for God revealed Himself in the flesh to men; and thy womb became more spacious than the heavens, so the leaders of men and angels magnify thee, O Theotokos!

Thy shrine puts forth a sweet spiritual fragrance making glad thy children who joyfully surround thee, commemorating thine angelic sojourn here on earth, O venerable one, and the radiance, glory and everlasting beauty that has been bestowed upon thee.

The waters flowed amidst the desert and the parched earth became a marsh, transformed by thy prayers, O father, and now, an army of monastics inhabit thy sacred valley and the river Jordan blossoms like a lily being watered by thy tears.

The splendor of the saints in heaven hath shone upon thee, O righteous father, for thou didst truly love the righteousness of Christ, and following after Him, thou didst emulate His life-bearing sanctity by following the sacred manner of His life.

Thou art truly shining with the great light of divine knowledge, O God-bearing father, as thou standest together with the choir of angels encircling the splendor of the Light-bearing Trinity; O cease not to pray for the remission of sins of them that praise thee.

Theotokion: O most pure Lady, thou art truly more highly exalted, beyond compare, than all mankind, for thou didst contain God the Maker of all creation within thy womb! Beseech Him now, in that He is merciful, to grant concord to His Churches, peace, and great mercy.

Katavasia. Speech is our natural gift, O Virgin, but it would be easier, free from all danger, to keep silence in fear; so difficult it is to compose songs of love for thee. But do thou, O Mother, give us strength that so we may fulfil our good intent.

The Exapostilarion of the Saint:

Wisely didst thou turn the desert into a veritable city, O divinely-wise father Sabbas, thou adornment of the fathers, making it a perfect spiritual paradise blossoming with the divine flowers — thy devout followers who rightly honor thy blessed memory.

(twice)

Glory..., now and ever..., Theotokion:

As thou art compassionate and greatly merciful, O all-praised Virgin Theotokos, look down upon my lowliness; still thou the turmoil of my passions and the temptations of this life, and by thy prayers, deliver me from the fires of Gehenna, O divine Maiden.

At the Praises, 4 stichera, in Tone 1: *To the melody, "Joy of the ranks of heaven..."*

Being a stranger and a pilgrim in this world /
But a citizen of the wilderness and a zealot of the heavenly things, /
Sabbas the holy invites us all to celebrate with faith ///
The salvific day of his departure to God. *(twice)*

Set apart from the world by the power of the virtues /
Thou didst glorify God while living on the earth, O divinely-wise one, /
So, thou wast rightly glorified by Him, O father Sabbas, ///
And wast revealed as a divine well-spring of healings.

Humble and guileless, an example of meeekness /
Truly simple, following the rule of silence, /
A true ascetic beyond the abilities of normal men, /
Thou wast revealed as a dispassionate abode of God, ///
Mercifully imparting to us the gifts given thee by Him.

Glory..., in Tone 6:

O ven'erable father Sabbas, /
The proclamation of thy teachings hath gone out into all the world, /
Therefore thou hast obtained the reward of thy labors in heaven; /
Thou hast destroyed legions of demons, /
And attained to the choirs of the angels /
Whose life thou didst blamelessly emulate, /
Having now boldness before Christ our God, ///
Pray for the peace of the world and the salvation of our souls.

Now and ever..., Theotokion, in Tone 6:

O Theotokos, thou art the true vine /
Who didst bud forth for us the Fruit of Life: /
We pray thee, O Lady, intercede together with Saint Sabbas, ///
That He will have mercy on our souls.

Liturgy

At the Beatitudes, 8 Troparia: 4 from the Third Ode and 4 from the Sixth Ode of the Canon of the Saint.

OUR VENERABLE FATHER SABBAS THE SANCTIFIED

1-2. In making thy mind the master over the passions, O divinely-rich Sabbas, thou didst reveal thyself to be a dispenser of justice, for thou didst make what is worse to be subject to that which is better. Therefore, O venerable one, thou didst flourish like a palm tree in the desert. *(twice)*

3. Having resolved to follow in the footsteps of thy Master, Christ, thou didst forsake the land of thy birth, and making thine abode in the desert thou didst win a great victory over the adversaries strengthened by the power of God.

4. Perceiving thee to be adorned with simplicity and an abundance of the virtues, Euthymius, the most radiant star, received thee, and as he beheld thy soul's sanctity, he prophetically proclaimed thy glory, O divinely-wise one.

5. Having acquired love for both God and thy neighbor thou didst fulfill the chief precept of the prophets and the Law, thus achieving the greatest of the virtues, O father Sabbas.

6. Thou didst acquire on earth the life equal to that of the angels. Therefore, Christ rewarded thee with honor equal to that of the angels and sent thy soul to dwell amidst their ranks, O venerable one.

7. Being a child of wisdom thou didst desire to attain true fear of God, the beginning of all wisdom; and strengthened by God Himself, O father, thou didst attain the perfection permitted to men.

8. Theotokion: O most pure Lady who gavest birth to God, the Savior and Deliverer of all who took our flesh upon Himself, save us who call upon thee from all danger and misfortune.

The Troparion of Saint Sabbas, in Tone 8:

Thine abundant tears made the wilderness sprout and bloom /
And thy suffering made thy labors fruitful a hundredfold /
Thou hast become a shining torch over all the world ///
O our holy father Sabbas, pray to Christ God that He may save our souls.

The Kontakion of Saint Sabbas, in Tone 8:

From thine infancy thou wast given as a chaste seedling offered unto God /
And thou didst grow into an adornment of monastics and a praiseworthy citizen of
the desert. /
Thou didst become a gardener of piety by thy love of the virtues, O blessed one; /
Therefore, we cry out to thee: Rejoice, for thou art truly bountiful, O Sabbas, our
father!

5 DECEMBER

The Prokeimenon, in Tone 7: Precious in the sight of the Lord / is the death of His saints. *Verse:* What shall I render to the Lord for all His bounty to me?

The Epistle: (43) Matthew 11:27-30

The Alleluia, in Tone 6: Blessèd is the man who fears the Lord, who greatly delights in His commandments. *Verse:* His seed shall be mighty in the land.

The Gospel: (24) Luke 6:17-23

Communion Hymn: The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. Alleluia...

RLE 5/4/2020 SDA
UPDATED 8/12/21 SDA
11/27/2022 SDA