

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

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

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

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

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

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

Glory ..., Now & ever ..., Theotokion in Tone IV:

Bedew my mind * with showers of the Most holy Spirit, O most pure one, * who ineffably gaveth birth unto Christ * the drop Who with His compassions washeth away * the countless iniquities of mankind; * dry up the upwelling of my passions, * and grant unto me a torrent * of ever-living nourishment, ** by thy supplications.

Stavrotheotokion: **U**pon beholding Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who bore Thee lamented, * and maternally exclaimed to Thee: * "O most desired Son, * how is it that Thou art suspended upon the tree of the Cross? * How is it that Thine arms and legs are nailed * by the iniquitous ones, O long-suffering Word, ** and that Thou hast shed Thy blood, O Master?"

Troparion, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

Or this Troparion, in Tone V:

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

AT MATINS
Canon of the martyr, in Tone II:
ODE I

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

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

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

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

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

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

ODE III

Irmos: O Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.

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

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

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

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

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

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

Glory ..., Now & ever ..., Theotokion in Tone IV:

O Theotokos, fleeing to thy divine protection after God, * I humbly fall down and beseech thee: * Have mercy, O all-pure one, * for my sins have submerged my being, * and trembling O Sovereign Lady, I fear the torments to come, * O pure one, entreat thy Son, ** that I may be delivered from them.

Stavrotheotokion: She who in the latter days * gave birth in the flesh unto Thee O Christ, * Who wast begotten of the beginningless Father, * upon seeing Thee hanging upon the Cross, cried aloud: * "Woe is me, O Jesus, most beloved Christ! * How is it that Thou Who art glorified as God by the angels * dost now consent to be crucified by iniquitous men O my Son? ** I hymn Thee, O Thou Long-suffering One!"

ODE IV

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

With the knife of thy true words thou didst valiantly cut through the webs of delusion, O most glorious Sabbas.

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

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

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

ODE V

Irmos: O Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

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

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

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

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

ODE VI

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

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

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

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

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

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

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

ODE VII

Irmos: **W**hen the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

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

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

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

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

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

ODE VIII

Irmos: **G**od Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

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

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

Astonishing thy tormenters with thy honeyed discourse and thy sweet gaze, O wise one, thou didst win victories over them and cried aloud: Thee do we exalt supremely, O Lord, unto the ages!

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

ODE IX

Irmos: **G**od the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.

Having rent apart the womb of hell, O Compassionate One, Thou didst empty it, in that Thou art mighty, filling the heavenly world which had been empty, by raising the dead, and giving them life; thereby exalting mankind with Thine understanding.

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

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

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

AT LITURGY

Troparion of the martyr, in Tone IV:

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Kontakion of the martyr, in Tone IV:

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