


GREAT VESPERS PROPERs FOR DECEMBER 5TH

from the Menaion

1  **Our venerable and God-bearing father Sabbas the Consecrated**, who, born in Cappadocia, arrived at the desert of Judea, and instituted a new sort of eremetical life in seven monasteries, which were called "laurae." He gathered solitaries under one overseer (hegumen). In the great laura, which afterwards was adorned with his name, he dwelt for many years, a shining example of sanctity. He strove assiduously for the faith taught at the Council of Chalcedon. (532)

Abbreviated - The First Kathisma ("Blessed is the man..") is sung.

Psalm 140 (Tone 5)



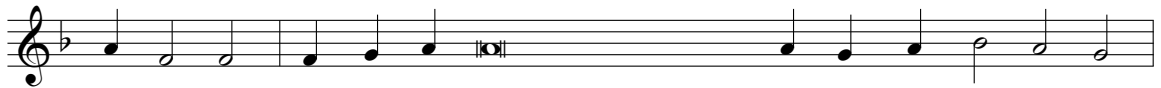
O Lord, I have cried to you, hear me. Hear me, O Lord! O Lord, I



have cried to you, hear me; re-ceive the voice of my pray'r when I call up-on you.



Hear me, O Lord! Let my pray'r ascend to you



like in-cense and the lift-ing up of my hands like an eve-ning sac-ri-fice.



Hear me, O Lord!

Continue with Psalm 140: "O Lord, set a guard before my mouth..." (p.58).

Stichera at the Lamplighting Psalms

Bring my soul out of this prison
and then I shall praise *your* name.

Around me the just will assemble
because of your goodness *to* me.

8 stichera for our venerable and God-bearing father Sabbas from the Menaion:

Cantor - (Tone 5):

(on 8)



Out of the depths I cry to you, O Lord; Lord hear my voice!

(8) (7) (6) Sticheron



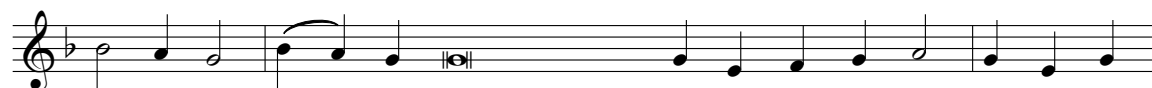
O Fa-ther of the spiritual life, similar to the an-gels, fel-low-cit - izen with the saints,



associ-ate of the proph - ets, co - heir with the mar-tys and a - pos - tles,



you dwell for - ever in that Light that does not fade. Il - lu - mined by its di-vine



ra - di-ance, en - light - ened by the object of all your de - sire, re - main-ing



in - timately at his side, you re - joice endlessly in the divine contempla-tion



of his beau - ty. Pray to Christ; beg him to grant the Church har - mo - ny,



peace, and the grace of sal - va - - - tion.

Cantor:

(on 7)

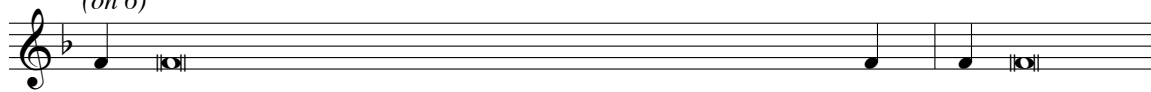


Let your ears be at - ten - tive to the voice of my plead - - - ing.

Repeat: "O Father of the spiritual life..."

Cantor:

(on 6)



If you, O Lord, should mark our guilt, Lord, who would sur-vive? But with you is



found for - give - ness: for this we re - vere you.

Repeat: "O Father of the spiritual life..."

Cantor:

(on 5)



My soul is waiting for the Lord. I count on his word. My soul is longing for the



Lord more than watch - man for day - - break.

(5) (4) (3) Sticheron



O Bless - ed Father, unquenchable light of tem - p'rance, daz - zling bea - con for monks,




shin - ing with the ra - dian^{ce} of love, un - shake - a - ble for - tress of pa - tience,



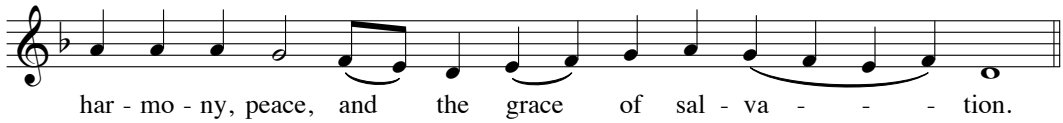
pil - lar and support of the faithful who hon - or you, treas - 'ry of heal ing, true citi - zen



of the des - ert: you have be - come a new Par - a - dise, bring - ing



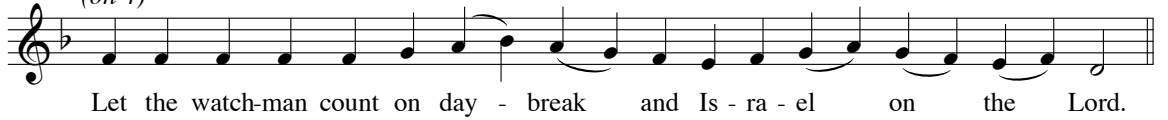
forth divine fruit for the cho - sen. Pray to Christ; beg him to grant the Church



har - mo - ny, peace, and the grace of sal - va - - - tion.

Cantor:

(on 4)

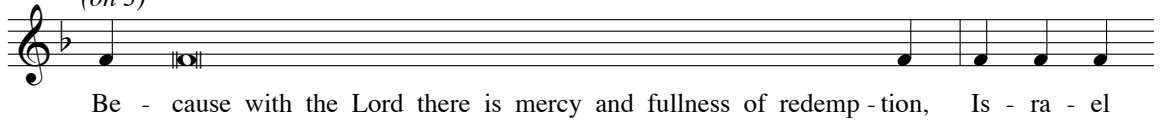


Let the watch-man count on day - break and Is - ra - el on the Lord.

Repeat: "O Blessed Father..."

Cantor:

(on 3)



Be - cause with the Lord there is mercy and fullness of redemp - tion, Is - ra - el



in - deed he will re - deem from all its in - i - qui - ty.

Repeat: "O Blessed Father..."

Cantor:

(on 2)




Praise the Lord, all you na - tions, ac - claim him all you peo - ples!

Sticheron



② ①
O Fa - ther of the spir - it - ual life, you are a resplendent pil - lar of vir - tues,



a bea - con on the o - cean of this life guid - ing the people to the safe har - bor



of God, a bul - wark breaking the spir - its of er - ror, the pure voice



of the Ho - ly Spir - it, the guide of monks, a just mod - el of tem - p'rance,



the crown of humil - i - ty in all things, a spring of joyful waters that



gush - es forth heal - ing. Pray to Christ; beg him to grant the Church



har - mo - ny, peace, and the grace of sal - va - - - tion.

Cantor:

(on 1)



Strong is the love of the Lord for us; he is faith - ful for - ev - er.

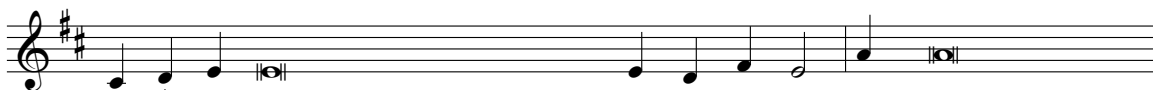
Repeat: "O Blessed Father..."

Cantor - (Tone 6):



Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Doxastikon



Pre - serv - ing the image of God faultless - ly with - in you, and, through asceticism,



subjecting the disorderly passions to the spir - it, you have ascended as far as



possible in the di - vine like - ness. You strug - gled to submit the lower to
the high - er, val - iantly dominat-ing your na - ture, mak-ing the flesh a
serv-ant of the spir - it. Thus you have become a mod - el for monks,
a founder of hermitages, an instruct-or for pray'r - ful hearts, a cer-tain rule of
vir - tue. Now in the heav - ens, all mirrors have been laid aside, O bless - ed one,
and you clearly contemplate the Ho - ly Trin - i - ty, in - ter - ced - ing for the faith - ful
who hon - or you with their whole heart.

Cantor - (Tone 6):



Now and ev - er and for - ev - er. A - men.

Dogmatikon



Who would not extol you, most ho - ly Vir - gin? Who would not praise your giv - ing



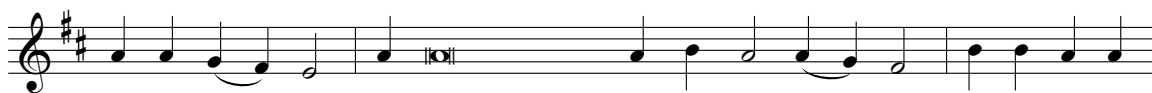
birth with - out pain? For the on - ly - be - got - ten Son, who shines



forth from the Fa-ther time-less-ly, has himself come forth from you, O pure one.



He took flesh from you in a manner be-yond un-der-stand - ing; re-tain-ing



di-vine na - ture, but assuming human na-ture for our sake; not di-vid-ed



in - to two per - sons but ex - ist - ing in two natures distinct and un - con - fused.



O honored and most blessed one, be - seech him to have mer - cy on our souls.

Continue with "Wisdom..." and the Hymn of the Evening (p. 12)

The Prokeimenon is for the Day of the Week (pp. 114-115).

Readings:

- 1) Wisdom 3:1-9 (EOT 315-316)
- 2) Wisdom 5:15 - 6:3 (EOT 303-304)
- 3) Wisdom 4:7-15 (EOT 308)

Vespers continues with the Litany of Fervent Supplication (p. 13).

Aposticha

The aposticha are from the Menaion:

(Tone 5)

Aposticheron:

Rejoice, fragrant treasure of the ascetical struggle in truth, * you have taken the Cross upon your shoulders * and you dedicated yourself, O blessed Father, * to Christ our Master. * You trampled upon the earthly cares of the flesh * and made your soul shine with virtue * to fly straight towards the love of the Lord. * Holy Father Sabbas, as we gather before your holy relics, * we ask that you obtain by your prayers love of God ** and the grace of salvation for the world.

Cantor: Precious in the eyes of the Lord is the death of his faithful.

Aposticheron:

In this world you were a flame of light, * enlightened by the fire of Spirit. * O God-bearing Father Sabbas, * illumine the hearts of the faithful who run to you, * guide them to the light without end. * You have enlightened the furnaces of the desert * with the dew of divine grace, * therefore you have been given the crown of victory by Christ, * the Master of divine righteousness. * O Holy Father, we pray you to intercede with him ** to grant our souls the grace of salvation.

Cantor: Happy the man who fears the Lord, and greatly delights in his commands.

Aposticheron:

Your life was like a star ascending to heaven, * upon which you have attained the heights, * and deserved to speak with Christ, your Master. * O blessed Father, your spirit was enlightened by the light from above, * and illumined by his brightness, * you equaled the angels in splendor, * and now you stand before God, O Venerable Father, * pray that the faithful who celebrate * your divine and glorious memory may stand with you, ** and that the grace of salvation may be granted to the world.

Cantor (Tone 8):

Glo - ry to the Father and to the Son, and to the Ho - ly Spir - it.

The musical notation is on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter and eighth notes, with a double bar line and repeat sign after the first measure. The lyrics are: "Glo - ry to the Father and to the Son, and to the Ho - ly Spir - it."

Doxastikon

We hon - or you, O ho - ly fa - ther, as the spir - it - ual guide for all monks,

The musical notation is on a single staff in G major. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter and eighth notes, with a double bar line and repeat sign after the first measure. The lyrics are: "We hon - or you, O ho - ly fa - ther, as the spir - it - ual guide for all monks,"

for you have taught us all to walk the straight path. Bless - ed are you who have

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served Christ and have tram - pled down the power of the en - e - my.

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O com - pan - ion of the angels, the just and the saints, in - ter - cede to - geth - er

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with them be - fore the Lord that he might have mer - cy on our souls.

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Cantor (Tone 8):

Now and ev - er and for - ev - er. A - men.

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Theotokion

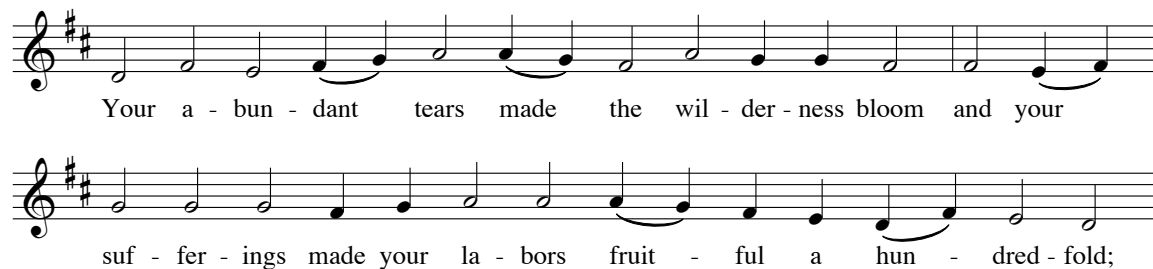


O Vir - gin, you have nev - er known wed - lock, yet you con - ceived our
God in the flesh in a man - ner which words can nev - er de - scribe.
You thus be - came the moth - er of God on high. O im - mac - u late Lady,
receive your servants' sup - pli - ca - tion, grant - ing us the cleans - ing of our sins.
Ac - cept now our pray'rs and be - seech God to save all of us.

Continue with the Prayer of the Holy Prophet Simeon (p. 19).

Troparia

Troparion of our venerable father Sabbas - Tone 8



Your a - bun - dant tears made the wil - der - ness bloom and your
suf - fer - ings made your la - bors fruit - ful a hun - dred - fold;

you be - came a shin - ing torch o - ver the world.

O ven - er - a - ble fa - ther Sab - bas, pray to Christ our God

that he may save our souls.

Cantor (*Tone 8*):

Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it,


now and ev - er and for - ev - er. A - - - men.

Festal Theotokion - *Tone 8*


O gra - cious Lord, for the sake of man - kind you were born of a vir - gin;

through your death on the cross you con - quered Death; and through


your res - ur - rec - tion you re - vealed your - self as God. O Mer - ci - ful Lord,




do not dis-dain those whom you have cre - a - ted with your own hands,



but show forth your love for man-kind. Ac-cept the in - ter-ces-sion



which the Moth - er who bore you makes in our be - half: O Sav-ior,



save your des-pair - ing peo - ple.