

# December 5

## D. ☩ Our Ven. and God-bearing Father Sabbas the Sanctified



Born in Cappadocia, he "trained in virtue from childhood" beginning his ascetic life since he was 8 years old. At first Ven. Sabbas settled in the Flavian Monastery which was close to his native village of Mutalaska. Naturally gifted, Ven. Sabbas soon learned the Psalter in the monastery and acquired the order of monastic life in all its strictness. Within 10 years Ven. Sabbas went to Palestine, arrived at the Laura of Ven. Euthymius the Great (see Jan. 20) which he accepted under the leadership of Ven. Theoctistus (see Sept. 3). Ven. Sabbas in the course of the 10 years, before the death of the Ven. Theoctistus, did all that was required of him in obedience with all diligence, zealously trying "to subjugate the worst to the best, and to subject the flesh to the soul". After the death of the Ven. Theoctistus, Ven. Sabbas for 5 years, in love for the highest desert asceticism, every week left for 5 days to be alone in a cave. During these 5 days he did not accept any food and spent time in prayer and meditation of God and was occupied weaving baskets. After the death of the Ven. Euthymius, Ven. Sabbas selected a lonely cave near a dried up stream for his ascetic feats and settled in it. When the other adherents of desert-dwelling began flowing down to it, Ven. Sabbas founded a monastery for them and thus arose what is known as the Laura of St. Sabbas. In this monastery, at the beginning of its establishment, there was no temple, but later, after its creation, Ven. Sabbas, "when those who came to him who were priests, asking that they may perform the holy Liturgy, accepted ordination himself not wanting it because of his humility, being lower among the brethren leading up to the degree of priesthood". Subsequently Ven. Sabbas, according to his worthiness and monastic need, was ordained to the priesthood, from where he became known as the "sanctified". Being the rector of the Monastery, Ven. Sabbas wrote the first Typicon for the order of the church services, known under the name of the Jerusalem Typicon and accepted by all the Palestinian monasteries. According to the witness of Simeon of Thessalonica, "our divine father Sabbas wrote down the Typicon, having received it from Sts. Euthymius and Theoctistus, and they received it from those before them and from the Confessor Chariton" (see Sept. 28). The Ven. Sabbas died in 532 \_).

*Kontakion, tone 8*

**Being a chaste offering to God from infancy, O Blessed Sabbas,  
You were offered up by your virtues, becoming a Gardener of Piety.  
Therefore you were the enrichment of monastics,  
A praiseworthy citizen of the desert.  
Thus, we cry out to you:  
Rejoice, truly-rich Sabbas.**

**Paramoegas:** See Jan. 10. **Matins Gospel:** Jan. 9. **Epistle and Gospel:** Apr. 1.  
**If the rector wishes, he may do a vigil.**

*Ven. Carion the monk and his son Zachariah*

They were born Egyptians and practiced asceticism in the 4th century in Scetis hermitage.

*St. Gurius, Archbishop of Kazan*

St. Gurius was born in the city of Radonezh of the poor noble Rugotin family. Rendering service to the court of Prince Penkov, he enjoyed the favor of the prince because of his modesty, piety and honesty. Because of envy his comrades slandered him before the prince and he was planted in a deep underground prison. Patiently being transferred to an enclosed prison, he found the possibility to be engaged in writing down spelling books and the money he received for this he distributed to the poor. Within two years Gregory was released from prison and with the name Gurius he accepted monasticism in the Volokolamsk Monastery and "to be a monk is wonderful". Tsar Ivan the Terrible very much appreciated the high quality of Gurius, and in 1555 Gurius was installed as the first archbishop of the just conquered kingdom of Kazan. Here one of the major duties of St. Gurius was the spread of the Christian faith, the education of foreigners and the graded training of children. In the nine years of his episcopate St. Gurius converted many thousands of Mohammedans and pagans of the Kazan country to Christ. Zealously bearing the heavy labor of his episcopate, he was occupied at the same time with special love in the training of children in the letters. St. Gurius was the zealous preacher of the word of God and when he became ill he was brought on a stretcher to the temple where he as he did before zealously taught his flock. Two years before his death St. Gurius retired and accepted the schema. He died in 1563 and was buried in the Savior – Transfiguration Monastery. In 1595 the relics of St. Gurius were found incorrupt and exuding myrrh (see Oct. 4). They performed numerous miracles and healings. They were transferred in 1640 to the

Kazan Annunciation Cathedral where they now repose. The memory of the educational activity of St. Gurius is even kept up to now in Kazan: before the beginning of the training of the children of the Kazan inhabitants they usually ask for the blessing of the hierarch at his relics.

*Martyr Anastasius.* After torture for Christ he was beheaded and thrown into the sea.

*Ven. Nectarius.* Born in the city of Bitola, Bulgaria, he practiced asceticism since his youth as a monk in the Karyais Monastery on Mount Athos. He died in 1500 (according to others in 1470). Since 1761 his incorrupt relics are in Serbia.

*Ven. Philotheus,* practiced asceticism as a monk in the Karyais cell Jagari, on Mount Athos. For his charitable feats he was granted the gift of insight.

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\_) Inhabitants to the South consider "the day of Sabbas" a significant feast and a non-working day. This is explained by the fact that the days in memory of St. Sabbas and Hierarch Nicholas are close together and simple people consider Sabbas as the father of all those honored everywhere in Russia as is the wonderworker of Myra in Lycia. And it may be that it is part of that respect for Sabbas because of his value for Russian asceticism.

*S. V. Bulgakov, Handbook for Church Servers, 2<sup>nd</sup> ed., 1274 pp. (Kharkov, 1900) pp 0444-0445  
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