

# Holy Martyr Sabinas Stichera on "Lord I have cried" Tone 8 - Kievan

*Begin here for 4 Menaion stichera:*

**(4) Reader: In the 8th tone — From the morning watch until night, from the morning watch**

Let Is ra - el hope in the Lord.

**See below: "What shall we call thee, O glorious one?..."**

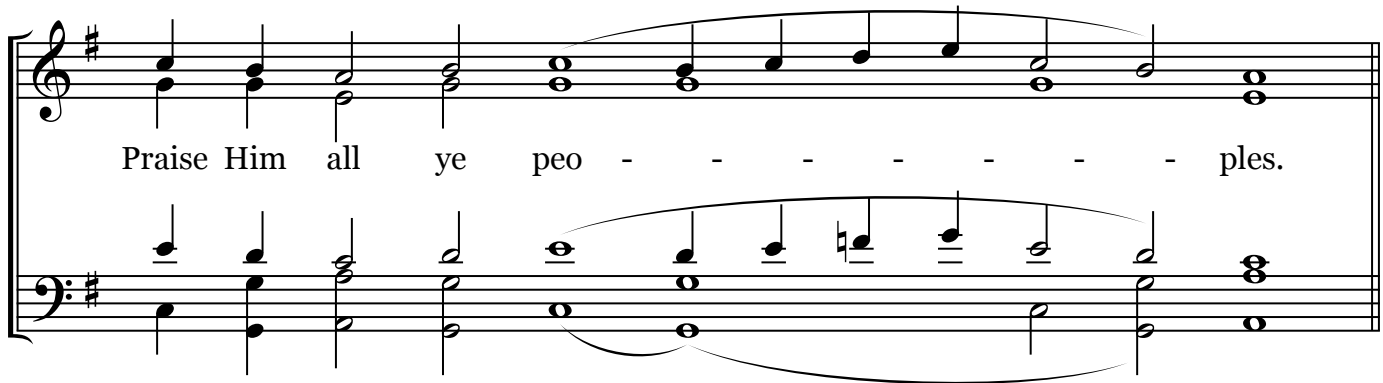
*Begin here for 3 Menaion stichera:*

**(3) Reader: For with the Lord there is mercy, and with Him is plenteous redemption;**

And He shall redeem Israel out of all His in - i - - - - qui-ties.

What shall we call thee, O gl̄orious one? /  
Warrior of the mighty K̄ing and God, /  
who hast manfully cast down the ungodliness of the incorp̄oreal ones, /  
beacon shining forth the nōetic Light, /  
all-powerful destroyer of id̄ols, /  
most fervent athlete and most law̄ful sufferer. //  
pray thou that our soūls be saved.

(2) *Reader:* O praise the Lord, all ye nations;



The image shows a musical score for a Reader's part. It consists of two staves: a treble staff on top and a bass staff on the bottom. The key signature is one sharp (F#). The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics are: "Praise Him all ye peo - - - - - ples." The word "peo" is followed by five dashes, and "ples" is at the end of the line. The music is in a simple, homophonic style.

What now shall we call thee, O Sabinas?  
River of living water, /  
pouring forth breadth of spirit upon us /  
who are oppressed amid cruelties /  
inexhaustible flood of healings, /  
cup pouring out a holy draught, /  
and wonderworker most true, /  
equal in honor to the incorporeal ones. //  
Pray thou that our souls be saved.

(1) *Reader:* For He hath made His mercy to prevail over us,

And the truth of the Lord a - bid - eth for - ev - - - - er.

The image shows a musical score for a voice part. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature is one sharp (F#). The melody is written on the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are written below the treble staff. The text is: "And the truth of the Lord a - bid - eth for - ev - - - - er." The word "ev" is followed by four dashes, indicating a long note or a pause. The music is in a simple, homophonic style.

What shall we call thee, O holy one? /  
Guide of the erring, /  
or intercessor for sinners, /  
true physician for those bestormed amid evils, /  
precious and fragrant lily of paradise, /  
first-fruit among martyrs and their confirmation, /  
ever flowing fount of miracles, /  
valiant struggler. /  
Pray thou that our souls be saved.

*Note: On Friday evening, instead of the following Theotokion:  
Glory... the sticheron of the departed in the Tone of the week,  
Both now... Dogmatic Theotokion in the Tone of the week.*

**Reader: Glory, both now... in the same tone:**

Glory... Both now and ever, and unto the a-ges of a-ges. A - - - men.

To whom hast thou likened thyself, /  
O my wretched soul, /  
who in no wise risest to repentance, /  
nor fearest the fire which awaiteth the wicked? /  
Arise, and call upon her who alone is quick to help, and cry aloud: /  
O Virgin Mother, entreat thy Son and our God, //  
to deliver me from the snare of the deceiver.

*Or this Stavrotheotokion—*

The Ewe-lamb, as she beheld the Lamb /  
stretched out on the wood of the Cross of His own will, /  
cried out maternally, travailing with weeping: /  
"O my Son, what is this strange thing that I see? /  
How is it that Thou diest, O Long-suffering One, /  
Who as Lord bestowest life upon all, /  
imparting resurrection to mortals? //  
I glorify Thy great condescension, O my God!"