

THE 6th DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR VENERABLE FATHER SISOES THE GREAT
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the venerable father, in Tone IV:
Spec. Mel.: “Thou hast given a sign ...”:

Thine all-festive commemoration * hath radiantly shone forth like the sun, O venerable one, * illuming the thoughts of the faithful * with the splendor of thy wonders * and enlightening them with the rays * of thy virtuous works, O all-blessed one. * Wherefore, celebrating it, * we joyously honor and faithfully bless thee, * thou boast of monks.

Thou didst live as an earthly angel, * O thou who art most noetically rich, * and didst lay waste to thy body * as though it belonged to another, * ever divinely instructing thyself with vigils * and the remembrance of death, O father, * and growing through great ascents to thine ultimate desire. * Wherefore, thou hast truly drawn nigh * unto perfection itself.

A wonder past comprehension * took place at the time of thy repose, * O wondrous one of venerable wisdom, * when a choir of saints * suddenly stood before thee, O father; * for thy countenance shone like the sun, O wise one, * revealing thy luminous form * and the purity of thy soul, * assuring all of what manner of repose thou wouldst receive.

Glory ..., in Tone VIII:

We honor thee as the instructor of a multitude of monks, * O Sisoës our father; * for, following thy steps, we have truly learned how to walk the straight path.* Blessed art thou who didst labor for Christ, * and didst denounce the power of the enemy, * O thou converser with angels and companion of the venerable and the righteous. * With them do thou entreat the Lord, * that He have mercy upon our souls!

Both now ..., Theotokion, or this Stavrotheotokion:

Stavrotheotokion: **T**he unblemished heifer, beholding her Bullock * willingly nailed upon the Tree, * cried out aloud, lamenting piteously: * “Woe is me, O my most beloved Child! * How hath the ungrateful assembly of the Jews rewarded Thee, * desiring to leave me childless and bereft of Thee, ** O my most beloved Child?”

Troparion of the venerable father, in Tone IV:

A desert-dweller, an angel in the flesh, and a wonder-worker * wast thou shown to be, O our God-bearing father Sisoës. * For, having acquired heavenly gifts through fasting, vigilance, and prayer, * thou didst heal the infirm and the souls of those who have recourse to thee with faith. * Glory to Him Who gave thee strength! * Glory to Him Who hath crowned thee! * Glory to Him Who worketh healings for all through thee!

AT MATINS

Canon of the venerable father, in Tone VIII:

ODE I

Irmos: Let us sing unto the Lord, * who led His people through the Red Sea: * for He alone hath gloriously been glorified.

By thy prayers enliven me who am done to death by the passions, O father, interceding with great boldness now before the Life of the living.

Rejecting the love of the flesh, O father, with divine desire thou didst follow after Him Who crieth out to thee with love, O blessed Sisoës.

Receiving the immaterial radiance within thy heart, O father, thou wast illumined and didst drive away the gloom of all the passions.

Theotokion: **O** all-immaculate one who gavest birth unto the Savior, the Peace of all, save me who am tempest-tossed by the storm of all the passions.

ODE III

Irmos: **O** Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

Mightily didst thou subject thy flesh to thy mind, O venerable one, and didst show thy soul to be free from slavery to the passions.

With thy pangs thou didst plough well the furrow of thy soul. O wise and venerable one, and didst grow the grain of dispassion and miracles.

Thou wast clad in the mortality of Christ, the Bestower of Life, O venerable one, and didst follow in His steps. Wherefore, He giveth thee the grace to raise up the dead.

Theotokion: **O** pure one, we hymn thee as a place of sanctification and the noetic table which received Christ the Bread, the Life of all.

Sessional Hymn of the venerable father, in Tone IV:

Thou didst adorn thy life with abstinence and, having mortified thy members, didst triumph over the onslaughts of the passions, O blessed Sisoës, and hast passed over to everlasting life in God, as a worthy heir to His kingdom. Wherefore, never cease to pray that our souls be saved.

Glory ..., Both now ..., Theotokion, in Tone IV:

O fervent and invincible intercessor, * diligent and unashamed hope, * rampart, protection and haven * of those who have recourse to thee, * O pure Ever-virgin do thou, together with the angels, * entreat thy Son and God, ** that He grant peace, salvation and great mercy to the world.

Stavrotheotokion: Through the Cross of thy Son, * O thou who art full of the grace of God, * hath the deception of idolatry been utterly vanquished, * and the might of the demons hath fallen; * wherefore, we, the faithful, ever hymn and bless thee as is meet, ** confessing thee to be the true Theotokos.

ODE IV

Irmos: O Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

With the rain of grace, O father, thou hast poured forth rivers of wonders, cleansing from defilement those who with faith have recourse unto thee, O blessed one,

Having thoroughly cleansed thy soul with all-night supplications and day-long standings, O venerable one, thou didst show it to be a dwelling place of the Trinity.

In flight thou didst betake thyself to the desert places, O father, waiting upon Him Who saved thee from faint-heartedness and affliction.

Theotokion: Habbakuk of old foresaw thee as an unquarried mountain, O all-immaculate one, whence God appeared Who hath renewed us who are corrupted.

ODE V

Irmos: Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.

As a temple of the three-Sunned Godhead, thou didst cast down the passions of thy soul as though they were graven images.

Having mortified carnal-mindedness, O God-bearer, thou didst raise up the dead by the energy of the Spirit.

Thou wast shown to be an expeller of unclean spirits, O father; for thou wast a pure abode of the Holy Spirit.

Theotokion: As thou gavest birth unto the never-waning Sun, O Theotokos, enlighten me who am wholly darkened by the passions.

ODE VI

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Having acquired abstinence, prayer, unfeigned love, mighty humility, and steadfast love for Christ, thou didst escape being devoured by the noetic whale, O father.

Our mighty God directed thy steps toward Himself and manifestly gave thee the strength to trample down serpents and crush the heads of scorpions, O all-blessed God-bearer.

By thine inclination towards God, thou wast manifestly deified, becoming light by thine all-embracing love for the Lord, O God-bearing father, thou earthly angel and heavenly man.

Theotokion: O Mary, thou pure vessel of virginity, cleanse thou my mind of the darkness of the passions, and fill my heart with grace and righteousness, O all-immaculate one.

**Kontakion of the venerable one, in Tone IV,
Spec. Mel.: “Thou hast appeared today ...”:**

Having struggled, thou wast seen to be an angel on earth, O venerable one, * ever illumining the thoughts of the faithful with divine signs. * Wherefore, we honor thee with faith, O Sisoës.

ODE VII

Irmos: The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * ‘Blessed art Thou, O Lord our God, throughout the ages’.

With a pure mind thou didst receive all the radiance of the Spirit, and didst become a beacon for those who cry out with faith: Blessed art Thou, O Lord God, throughout the ages! **(Twice)**

With the divine fire of abstinence didst thou utterly consume the tinder of sin, and thou didst pass over into the noetic light, crying out: Blessed art Thou, O Lord God, throughout the ages!

Theotokion: O Mother of the Savior, save me who am held fast in the abyss of transgressions, and rescue me from all malice of the enemy that, saved, I may magnify thine aid.

ODE VIII

Irmos: In his wrath the Chaldean tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * “Ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages”.

Abiding in unceasing prayers and entreaties, thou didst drive away the gloom of the passions from thy soul, and didst cleanse thy mind’s eye. Wherefore, thou wast vouchsafed to behold the future prophetically, O Sisoës, piously crying aloud: Ye people, supremely exalt the Lord throughout the ages!

Like an angel didst thou dwell in thy body, O venerable one, and thou didst vanquish legions of the adversary. Wherefore, with gladness, O father, thou hast made thine abode in immaterial life, where the ranks of angels dwell, and with them thou dost cry out: Hymn the Lord, ye priests; ye people, supremely exalt Him throughout all ages!

By thy sacred prayers unto God cleanse thou my soul, which hath dried up through the passions, and deliver my from the captivity wherein I am fast held, O God-bearing father, that I may cry out in a pure manner: Ye children, bless; ye priests, hymn; ye people, supremely exalt Him throughout all ages!

Theotokion: Sanctified by the Spirit, thou didst receive the Creator of human nature in thy womb, and didst ineffably give birth unto Him, O pure maiden. And praising Him unceasingly, we chant: Ye children, bless; ye priests, hymn; ye people, supremely exalt Him throughout all ages!

ODE IX

Irmos: Every ear is awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

An awesome wonder took place at the very moment of thy repose; for thy countenance shown more brightly than the sun, and the choirs of angels arrived to receive thy soul and bear it to the three-Sunned Light.

Delighting in divine beauties, and deified in partaking thereof, illumined with the radiant splendours which issue therefrom, O blessed one, by thine entreaties deliver from the dark destruction of the passions those who faithfully honour thy light-bearing memory, O wise one.

Abstaining from all evil, O venerable one, thou wast righteous, blameless, venerable, guileless, and obedient unto God in thy holiness. Wherefore, the Trinity, in Whom thou dost now radiantly delight, abode within thy heart, O right wondrous one.

Theotokion: There is no salvation for me because of my deeds, O all-immaculate one, for, having taken the wrong path, I have been filled with darkness. But as thou didst shine forth upon us light from the Light, enlighten and save me, and disdain me not who am cruelly perishing.

AT LITURGY

Troparion of the venerable father, in Tone IV:

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