

THE 28th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE FATHER
EPHRAIM THE SYRIAN
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Looking toward the beauties of paradise, * and richly delighting in the meadows of incorruption, * thou didst blossom forth upon the world * with the knowledge of God; * and with spiritual love partaking thereof, O venerable one, ** our souls spiritually flourish. (Twice)

Having written concerning the coming of the Judge * with streams of tears, * thou dost teach all to light the lamps of their souls, * announcing the arrival of the Bridegroom, * that we may all clothe ourselves with splendid vesture ** to greet Christ the Bridegroom. (Twice)

Protecting thy body with abstinence, * thou didst mortify the movements of the passions, O father, * by prayers and vigils. * Wherefore, the power of the Spirit which dwelt within thee * hath shown thee to be a noetic beacon ** for the whole world. (Twice)

Glory ..., in Tone VI:

Having resolved to forsake the tumults of life, O ever-memorable Ephraim, thou didst attain unto the desert with the love of stillness; and thereby actively led unto God, thou didst shine forth as a lamp upon the world, pouring forth the words of life upon mankind. Wherefore, cease thou never to make us steadfast by thy prayers, that our souls may be delivered from the alien foe, O venerable father.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VI:

Stavrotheotokion: **U**pon beholding our Life suspended upon the Tree, * the all-immaculate Theotokos cried aloud, * maternally lamenting: ** O my Son and my God, save those who hymn Thee!

On the Aposticha, the Stichera from the Oktoechos;

Glory ..., the composition of Anatolius, in Tone IV:

Wetting thy couch with tears, as did the prophet, and by the experience of life acquiring repentance, thou hast shown us the fear of judgment through thy works and discourses; wherefore having assembled, we all honor thy memory, O ever-memorable Ephraim, all-blessed accomplisher of the glorious deeds of the Lord, and entreat thee to pray unto Christ God on behalf of our souls.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

Upon 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 of the venerable father, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, * and didst become a beacon for the whole world, resplendent with miracles. ** O Ephraim our father, entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos, without martyria, with 8 Troparia, including the Irmos; and that of the saint, with 6 Troparia.

ODE I

Canon of the venerable one, the acrostic whereof is: “I honor Ephraim, the noetic Euphrates”, the composition of Theophanes, in Tone VI:

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

With the Euphrates-like flood of thy supplications water thou my soul, which hath become dry with the burning heat of the passions, and inspire discourse within me who praise thy festival, O all-blessed one.

Shining forth noetic light, thou didst show thyself to be a radiant sun, O Ephraim, illumining all the fullness of the faithful with brilliant virtues and teachings.

Extinguishing the flame of the passions with the streams of tears, O divinely blessed Ephraim, thou wast a precious vessel of the Holy Spirit, pouring forth well-springs of doctrines.

Theotokion: Having received the incorrupt Word in thy womb, thou hast given birth to Him Who delivereth from corruption those who ever worship Him, O pure Mother and Virgin, who art truly the portal of Life.

ODE III

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

Having purified thyself of the mire of the passions, thou didst reveal thyself to be a true receptacle of the virtues and a vessel containing the gifts of the Holy Spirit.

In nowise giving slumber to thine eyes, thou didst show thyself to be a temple of the Holy Trinity and a treasury of wisdom, enriching the world with the golden rays of teachings, O blessed one.

The honored Church of Christ doth recognize thee as a golden-streamed Euphrates, flowing with torrents of wise doctrines and watering all creation.

Theotokion: Incarnate of thy precious blood, One of the Holy Trinity divinely issued forth in two natures, saving by grace the children of Adam, O all-pure one.

Sessional Hymn, in Tone V:

Spec. Mel.: “The co-beginningless Word ...”:

O ye faithful, on the day of his commemoration let us hymn the treasury of the wisdom of the mysteries of Christ, the cup of divine compunction, for in accordance with his name the godly Ephraim doth ever gladden the hearts of the faithful with divine discourses, as a performer and initiate of the mysteries of the revelations of the Lord. (Twice)

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

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: **T**hrough 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: **C**hrist is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

The power of thy words hath passed through the whole world, O blessed one, driving away the blindness of men's souls by the exalted radiance of humility.

Thou didst render thy life blameless, cleansing thyself with tears, O right wondrous and divinely revealed one, and by thy wise discourses hast described to all the coming of the Judge.

Having beheld the most glorious height of thy humility, the Lord gave thee exalted discourse, whereby the grievous uprisings of heresies have been humbled.

Strengthened by the grace of the Almighty, thou didst array thyself against the princes of the demons, O father, and having vanquished them, fervently pray on behalf of us who praise thee.

Theotokion: **L**et us bless the Virgin as a divine temple, as a holy mountain, as a wellspring of incorruption, as the one who alone was the chosen of God our Creator.

ODE V

Irmos: **I**lluminate with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

With torrents of tears, O father, thou didst utterly dry up the depths of pleasures; and with the outpourings of thy doctrines thou hast staunch'd the torrents of heresies, O blessed one.

Thy mind, illumined by seeking God, O father Ephraim, began to take pleasure in the full vision of God, receiving immaterial revelation as if a mirror of the divine Spirit.

Thou didst truly become a temple imbued with the Trinity, adorned with grace and the radiance of pure virtues, and the fullness of teaching, O father.

Theotokion: Eating of the tree in Eden through the wicked treachery of the serpent I was revealed to be mortal; but thou, having given birth to Christ, the Bestower of life, hast brought me to life, O thou who alone art full of God's grace.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Setting thy foundation not on sands, but on the inviolate Faith, O God-bearer, thou didst remain undaunted by all the assaults of the enemy, guided by the hand of the Invincible One.

Thy tongue was truly like the pen of a swiftly-writing scribe, showing forth a most pious intellect and tracing the law of the Spirit upon the tablets of our hearts, O father.

Those who navigate the calm expanse of thy dogmas, O divinely wise Ephraim, are delivered from the soul-destroying billows of the abyss and, awakened, are saved by faith from the storm of heresies.

Theotokion: Incarnate, He Who as God is above all noetic beings and visible creatures, issued forth from thy womb, preserving thee incorrupt as thou wast before birthgiving, O Virgin Mother.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Ever looking forward to the hour of judgment, * thou didst bitterly lament, O Ephraim; * and though a lover of stillness * thou wast also a teacher of activity, O venerable one. ** Wherefore, O universal father, thou dost motivate the slothful to repentance.

Ikos: Do thou let but a drop of the waters of thy grace bedew my soul, purifying it of every unclean defilement, that cleansed, it may complete the remaining time of life zealous in all things profitable, and partake of the divine sweetness which thou didst enjoy, for thou dost quench the thirst of all who burn with passions, inspiring the slothful to repentance by thy discourses.

ODE VII

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

Thou wast shown to be a most excellent giver of laws for monastics, O most honored one, rescuing them from all the machinations of the enemy. Wherefore, O blessed one, they honor thine honored and sacred memory on earth.

Thou wast an excellent instrument of the Spirit, ever sounding forth thine inspirations and playing the saving hymn of repentance for us who hymn thee, O ever-memorable one.

Theotokion: **T**hy conception was beyond description, O Bride of God, for thou hast given birth to the Word of God Who hath delivered all mankind from irrationality granting them the words to cry: O God of our fathers, Blessed art Thou!

ODE VIII

Irmos: **T**hou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

Thou wast shown to be like another sun, O blessed one, and, emitting the beams of thy teachings upon the ends of the earth, thou hast driven away the lightless gloom of all sin with the light of repentance.

Surrounded by the streams of divine dogmas, thou didst flow forth like another river from Eden, watering the face of the earth, O wondrous one, inundating the tares of ungodliness.

Theotokion: **C**onfessing thee to be the true Theotokos, like the angel we cry out to thee with faith: Rejoice! For thou alone hast given birth to Joy on earth, O ever joyous and blessed one.

ODE IX

Irmos: **I**t is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Wounded by the love of the Almighty O venerable one, thou didst reach the end of thy life, lamenting and crying out with fear: "Assuage my passing with the waves of thy grace, O Savior, richly preserving me therewith in the life to come!"

Thy sweet discourse was replete with compunction and full of enlightenment for those who have recourse to thee, O right wondrous God-bearer Ephraim; and thy life was blameless, adorned and illumined with all manner of divinely radiant virtues.

Thou wast a temple of the Spirit, a river full of life-giving waters, the unshakable foundation of the Church, the confirmation of monastics, and an ever-flowing stream of divine compunction, O right wondrous Ephraim.

Theotokion: **T**he mind of man cannot understand the mystery of thy birthgiving which passeth understanding, O Virgin; for, making His abode within thy womb, God did not violate the seal of thy virginity, as He, Who is unapproachable alone knoweth.

Exapostilarion in Tone III: Spec. Mel.: “Heaven with stars ...”:

Through thy compunction, O venerable father Ephraim, thou wast shown to be a cup of the hidden treasures of the wisdom of Christ, and by thy divine teachings thou dost gladden the souls of the faithful.

Theotokion in Tone III: **W**ith thine almighty protection preserve all of us, thy servants O pure one, unharmed by the attacks of the enemy; for thee alone do we have as our refuge in need.

On the Aposticha, the Stichera from the Oktoechos,

Glory ..., the composition of Cyprian, in Tone II:

Thou didst flourish like the palm-tree described by David, O venerable father Ephraim, and didst cut off the tongues of the blasphemous as with a sword. Thou didst dry up the depths of the passions with abstinence, and, taking up the Cross as a weapon, wast shown to be an instrument of the Holy Spirit. Unceasingly entreat Christ on behalf of us who ever celebrate thine honored memory with faith.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Upon beholding the Creator of all things * enduring great injustice * and lifted up upon the Cross, * the all-pure one groaned, saying: * “O all-hymned Lord, my Son and God, * how is it that, desiring to honor Thy creation, * Thou dost endure dishonor in the flesh? * Glory to Thy great compassion ** and Thy condescension, O Lover of mankind!”

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the Oktoechos; and from ODE III of the canon of the saint.

Having purified thyself of the mire of the passions, thou didst reveal thyself to be a true receptacle of the virtues and a vessel containing the gifts of the Holy Spirit.

In nowise giving slumber to thine eyes, thou didst show thyself to be a temple of the Holy Trinity and a treasury of wisdom, enriching the world with the golden rays of teachings, O blessed one.

The honored Church of Christ doth recognize thee as a golden-streamed Euphrates, flowing with torrents of wise doctrines and watering all creation.

Theotokion: Incarnate of thy precious blood, One of the Holy Trinity divinely issued forth in two natures, saving by grace the children of Adam, O most pure one.

Troparion of the venerable father, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, * and didst become a beacon for the whole world, resplendent with miracles. ** O Ephraim our father, entreat Christ God, that our souls be saved.

Kontakion of the venerable father, in Tone II:

Ever looking forward to the hour of judgment, * thou didst bitterly lament, O Ephraim; * and though a lover of stillness * thou wast also a teacher of activity, O venerable one. ** Wherefore, O universal father, thou dost motivate the slothful to repentance.

Prokeimenon, in Tone VII: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

THE EPISTLE TO THE GALATIANS §203 (5:22-6:2)

Brethren: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO MATTHEW, § 43 (MT. 11: 27-30)

The Lord said to His disciples: “All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.”

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.