

THE 12th DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR FATHERS AMONG THE SAINTS, EPIPHANIUS,
BISHOP OF CYPRUS,
& GERMANUS, PATRIARCH OF CONSTANTINOPLE
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of Saint Epiphanius, in Tone V:
Spec. Mel.: "Rejoice ...":

Rejoice, O instructor of fasters, who truly tended the sheep of Christ, the Chief Shepherd, with the staff of thine all-wise teachings upon the meadows of true Orthodoxy, O Epiphanius, thou meek lamb who didst feed upon the grass of abstinence and hast now come to make thine abode in the fold of life on high, where, joining chorus with the holy hierarchs and martyrs, do thou ever pray that peace and great mercy be given to us who celebrate thy memory with love.

Rejoice, O beacon of piety who hast illumined the whole world with the beams of thy fiery words, O Epiphanius, and with fire hast utterly consumed the doctrines of the enemy in the storm of ignorance, calling them to the right tranquil haven of divine knowledge! Rejoice, O instrument of the inspiration of the Spirit, unceasingly pouring forth an abyss of miracles through thy harp, and delivering men from death. Entreat Christ, that He grant great mercy to our souls.

Rejoice, O Epiphanius, thou noetic river full of the waters of the Spirit, adornment of the Church, rule of the hierarchy, pillar of monastics, foundation of the Orthodox, ground of the Church, tower of strength, opponent of impiety, clarion of godly sound, melodious nightingale, heavenly intelligence, vigilant tongue which meditated upon the divine law through the grace of Christ. Him do thou beseech, that He grant great mercy to our souls.

And 3 stichera of Saint Germanus, in Tone I:

Spec. Mel.: "O most lauded martyrs ...":

O Germanus, thou didst firmly cast down * the reasoning of Leo * who was full of impiety * and, wretch that he was, * rejected the veneration of the precious icons of Christ and all the saints; * but though he was denounced as mindless * by thy discourses, O divinely blessed one, * he remained obdurate.

The ungodly Leo, * hating God like a wild beast, * became the forerunner of Antichrist, * rejecting the veneration of the image of Christ, * O venerable one; * and he was cast out from the heritage of the faithful. * Wherefore, we entreat thee: * dispel our present turmoil by thy supplications, * as thou didst his.

O divinely manifest one, * thou didst receive the desire * which from of old thou didst manifestly desire; * for as a hierarch thou hast now entered in * unto thy Master * with boldness, O blessed Germanus, * and, standing before Him, * thou hast inherited deification. * Ask thou peace for the world.

Glory ..., Now & ever ..., from the Pentecostarion.

Troparion, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy away from us, but by the prayers of these saints direct our life in peace.

Glory ..., Now & ever ..., Troparion from the Pentecostarion.

AT MATINS

ODE I

Canon of Saint Epiphanius, the composition of John the Monk, in Tone I:

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

Having with faith lived in the pleasing law of the Scriptures, thou didst take up the yoke of the Master; and having adorned thyself, O thou who art most rich, thou wast shown to be a beacon illumining the ends of the earth.

Embraced by the desire for the divine law, and perceiving the righteousness of the unjust one, O father Epiphanius, thou didst receive the saving Faith of the Trinity in an image as from divine foreknowledge.

The godly man became for thee a healer of flesh and soul, and through thine ass he slew the assault of the passions and healed the unbelieving reasoning of thy soul.

Theotokion: Receiving my whole image, which of old was seen to be in the image of God, He Who as God made His abode within thy womb wholly renewed it, O pure one. Wherefore, we all glorify thee with faith as the Theotokos.

Canon of Saint Germanus, the composition of Theophanes, in the same tone:

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

Thou didst live, adorned with the vesture of the priesthood, O blessed one; and by the discourse of grace thou wast shown to illumine the all-honored councils of the faithful with doctrines, O divinely manifest one.

Thou wast a chariot of the virtues, and seated thereon; thou hast departed unto God, leaving behind the beauty of the world and corruptible glory, becoming a heavenly initiate of His mysteries by His wisdom.

Informed beforehand by foreknowledge, O venerable father, as a divinely eloquent priest thou didst escape vile murder by the tyrant, God preserving thee with His omnipotent right hand.

Theotokion: What worthy hymn can our weakness offer save the joyous one which Gabriel hath taught us: Rejoice, O Virgin Theotokos, thou Mother unwedded!

ODE III

Canon of Saint Epiphanius

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

Seeing with the eyes of thy body the monk who gave his black robe to one who asked alms, and noetically perceiving him clothed in a robe of light, thou wast illumined by divine grace unto the immaculate Faith.

Having heard words of piety thou didst disdain material things, desiring an immaterial life; and bringing thy sister to share in thine intention, in that she also shared thy blood, ye were shown to be a blessed couple.

Turning away from mortal thoughts, O all-blessed Epiphanius, thou didst desire to serve the living God; and thou didst hasten with faith to the divine temple, receiving the habit of light, O thou who art most rich, revealing the falling away of thy deadly imaginings.

Theotokion: In holiness thou gavest birth to Christ, the Holy of holies, the holy habitation of sanctity, Who resteth in the saints. To Him do we cry: Holy is the animate temple of Thine all-pure glory, O Thou Who lovest mankind!

Canon of Saint Germanus

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

God, Who foresaw the freedom of thy character and the nobility of thy soul with His divine foreknowledge, O wise one, prevented thee from being slain by the hands of the iniquitous and all-wisely reprov'd the castration they wrought upon thee, admitting thee to the ranks of the virginal.

Manifestly desiring to behold the noetic effulgence of divine deification, O blessed one, thou didst adorn thy priesthood with a chaste life and wise doctrines, and didst guide thy flock in Orthodoxy.

Ascending the great cathedra, thou didst greatly illumine the fullness of the Church with hymns of doctrine, O all-praised father Germanus, venerable hierarch and all-honored beacon of the whole world.

Theotokion: From thee, O pure one, did the never-fading Flower blossom forth, perfuming all mankind with the divine myrrh of His nature: He Who is equally unoriginate with the Father, yet came under time through thee, O most immaculate Virgin.

Sedalion of Saint Epiphanius, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Putting off the sandals from thy feet, like Moses in the holy place, thou didst learn the divine mysteries of the Spirit; and having mortified thy body with the pangs of abstinence, thou didst fill creation with all-glorious miracles. Wherefore, thou didst for all explain well the ineffable mysteries of the divinely inspired Scripture. O holy hierarch Epiphanius, our God-bearing father, entreat Christ God, that He grant remission of offenses unto those who honor thy holy memory with love.

Glory ..., Sedalion of Saint Germanus, in the same tone & melody:

Arrayed in priestly vesture, thou didst show thyself to be an emulator of Christ, for thou wast not afraid of the iniquitous emperor, O our father, nor didst thou bow thy head to his ungodly edict, enduring buffeting, threats and ill treatment. Therefore, the false one, burning with rage, imprisoned thee in a dungeon until thy repose, O blessed one. Wherefore, we cry out to thee: Entreat Christ God, that He grant remission of sins unto us who honor thy holy memory with love.

Now & ever ..., Sedalion from the Pentecostarion.

ODE IV

Canon of Saint Epiphanius

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Approaching baptism like a servant and petitioner, thou wast adopted thereby, O Epiphanius, and becamest a true heir of God and co-heir of Christ, living for Him in godliness.

The pastor beheld thy countenance greatly adorned with ineffable glory, and thy glorious head supernaturally crowned with a magnificent diadem through the ways of thy pure heart, O glorious one.

Thou wast a receptacle of divine grace, O venerable one, and didst wisely disperse thy temporal wealth for Christ; and, enriched with heavenly possessions, like a prudent judge thou didst lay up that which cannot be stolen, O Epiphanius.

Thou didst reject the thoughts of young men while yet a youth, and strengthened by the elder's wise and prudent words, by divine fear and the study of spiritual discourses, O blessed one, thou becamest a lover of wisdom.

Theotokion: O most hymned Theotokos, the Deliverer, Bestower of life and Lord, the Holy of holies, the expectation of the gentiles and salvation of the faithful, shone forth from thee. Him do thou beseech, that thy servant be saved.

Canon of Saint Germanus

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Having all-wisely mortified the uprisings of the flesh, O Germanus, initiate of the mysteries, thou didst illumine thy mind with the enlightenment of love of knowledge, and, mystically adorned with the direction of the Spirit, thou didst cry out to Christ: Glory to Thy power, O Lord!

The impious enemy sought to compel thee to reject the all-honored depictions of Christ, but, plunged into ignorance, he was manifestly denounced by thy teachings, O glorious one; yet, incurably afflicted, he remained obdurate.

Perceiving denunciation in thy discourses, O wise one, with bestial intent the infamous one cast thee down from thy sacred cathedra; yet thou wast instead enriched with priestly activity in heaven, O most blessed one.

Theotokion: Manifestly bearing joy to thee from the heavens, O pure one, the supreme commander announced glad tidings, saying: "God will come forth from thee in the flesh, O all-pure Virgin, unto the salvation of those who hymn thee with love!"

ODE V

Canon of Saint Epiphanius

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

In sanctity thou didst restrict thy belly to bread and water, using salt as thy condiment; and thou didst restrain the passions of the flesh, emulating in thy flesh the life of the incorporeal beings.

Thou didst take pity on those starving and consumed with thirst amid the burning heat, and didst remove it, beginning to perform signs in godly manner as an excellent minister; and, emulating thy Master, thou didst transform wine into water, O blessed one.

Thou didst flee the vainglory of men, and like thy Master didst abide in the wilderness, O wise one, strengthening thy weakness with the Master's testing, to do battle with the invisible foe.

Theotokion: In manner past recounting, O Theotokos, thou didst contain the divine Word in thy womb at the word of the archangel. Him do thou beseech, that He free thy servants from irrational deeds and deadly pleasures.

Canon of Saint Germanus

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

Loving Christ utterly, O thou who art pleasing to God, thou wast fittingly beloved of Him, and hast received an abyss of gifts; for by thy teachings, O wise one, thou hast illumined the Church.

With divinely inspired hymns, O Germanus, thou hast illumined the choirs of the faithful and the divine fullness thereof; for the harmonious harp-string of thy heart hath enlightened the Orthodox.

Rejoice, O thou who described the suffering of the martyrs and their victories in well-composed discourses of praise, O wise one, readily joining them together into a single unit with images carefully depicted.

Theotokion: Beholding thee, the hosts of heaven are glad, and the assemblies of men rejoice with them; for they have been joined together by thine Offspring, O Virgin Theotokos, Whom we glorify as is meet.

ODE VI

Canon of Saint Epiphanius

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

Emulating the demons, the descendants of Hagar surrounded thee, but, emulating thy Master, thou didst do a good deed unto him who opposed thee, restoring sight to his eye, O father.

Thy Creator, dwelling within thee, showed thee forth to the Arab people as an instrument of the Spirit, as He showed forth Moses as a god to Pharaoh; for thou didst truly show thyself to be such, emulating his example.

Thou didst shake the spirit of the tyrannical Assyrian king, and he became the herald of thy virtue and divine grace, O father; for God knoweth how to glorify those who glorify Him.

Theotokion: The ancestors of our race rejoice in thee, O all-pure Virgin, having received Eden through thee, which they had lost through disobedience; for thou remainest pure after giving birth, even as thou wast before birthgiving.

Canon of Saint Germanus

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

The royal priesthood, the beloved people of Christ, called by God, drink in thy teachings and discourses, O most wise one, and are guided to God by thine instructions.

Standing now before God, full of divine beauty and incorruptible comeliness, O venerable one, be thou mindful of those who hymn thee, and guide them to life by thy supplications.

O wise and glorious one, thou didst appoint an ascent for thy life, passing from glory and power to heavenly glory and might through abstinence, until, rejoicing, thou didst converse with Christ Whom thou didst desire.

Theotokion: Deliver now thy servant from every evil circumstance, from the threefold billows and tempest of the passions, O all-pure one, and guide me to thy haven; for thou art mine intercessor and correction.

Kontakion of the holy hierarchs, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

As is meet, O ye faithful, let us praise the two wondrous hierarchs, Germanus and the godly Epiphanius; for as with fire they have utterly consumed the tongues of the ungodly, setting forth all-Wise dogmas for all those who in Orthodox manner ever hymn the great mystery of piety.

Ikos: **As** is meet let us honor the two holy ones as the adornment of priests and glory of the Orthodox; for they have ever been shown to us as towers of strength against enemies visible and invisible, unshakable pillars of the Faith and the ornament of the Church. And the Church, bearing them, setteth itself aright, crying out noetically: "My spirit truly rejoiceth within me, for I have received the vesture which I formerly wore, but which had been rent asunder by the heretics who do not hymn the great mystery of piety."

ODE VII

Canon of Saint Epiphanius

Irmos: **O** Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

Receiving the gift of miracles from the divine right hand, O father, thou didst freely impart healing unto all who asked it of thee, as the Master, the praised and all-glorious God of our fathers, commanded thee.

Prostrating himself, the Assyrian king fell at thy feet, for he was ashamed to have been the opponent of thy virtue, but He Who alone resteth in the saints, the praised and all-glorious God of our fathers, subdueth every one.

Words fall silent, unable in anywise to describe thy corrections and the multitude of thy miracles, O most blessed one; for the gifts given thee by Christ, the praised and all-glorious God of our fathers, outnumber the sands of the sea.

Triadicon: **O** thrice radiant Unity, inexhaustible Light of the unfathomable abyss, O supremely exalted and unoriginate Father, equally unoriginate Son and equally everlasting Spirit, Thou praised and all-glorious God of our fathers, Thou lookest down upon those who hymn Thee.

Theotokion: **O** pure and most immaculate one, who gavest birth to the Well-spring of life, by thy supplications grant life to me who have been cruelly slain by the attacks of the demons, and cry out to thy Son: Thou art the praised and all-glorious God of our fathers!

Canon of Saint Germanus

Irmos: **O** Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

The whole well-spring of the Holy Spirit was poured forth in thee, O right wondrous father, for thou pourest forth like rivers the commandments of salvation and divinely beautiful teachings, magnifying the all-praised God for all ages.

Piously composing hymns, thou didst adorn the feasts of the Master, melodiously hymning all the saints with thy music; and, having been deified, thou didst wisely anoint with virtue those who chant with faith: Praised and all-glorious art Thou, O God of our fathers!

Triadicon: **C**rying out with the tongue of thy theology, thou didst clearly proclaim to all the one Godhead in indivisible Unity but in three Hypostases; the unoriginate Father, the only-begotten and equally unoriginate Son, and the divine Spirit Who is of the same nature and consubstantial.

Theotokion: **U**pon thee, O pure Theotokos, have I set all my hope, and to thee do I ever flee. Save me, O most immaculate one, and by thy supplications deliver me from the tumult and turmoil which beset me, and from my grievous sufferings and falls.

ODE VIII

Canon of Saint Epiphanius

Irmos: **The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!**

By thy discourse thou didst wisely denounce the falsehood of heresy, and with the radiance of piety thou didst drive it away, O Epiphanius, crying: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Lifted up upon a lofty throne, thou didst gain the rule over the passions, and having restrained the flesh, thou didst tend the flock of Christ, crying: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Let every noetic and reason-endowed being join chorus at the memory of the holy hierarch and favorite of Christ, crying out with faith: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Having theologized in God-pleasing manner, O father, thou didst leave thy theology to all as a foundation of doctrine; and therewith we chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Theotokion: **R**ejoice, O glorious throne of God! Rejoice, O bulwark of the faithful, through whom Christ hath shone forth as light upon those in darkness! And, blessing thee, we cry: O all ye works, bless ye the Virgin and glorify her all-pure birthgiving!

Canon of Saint Germanus

Irmos: The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

Enjoying the brilliant effulgence and radiance of the light of the threefold Sun, O thou who art manifest in sanctity, thou now criest out, rejoicing: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Vouchsafed great light and radiance in the mansions and habitations of heaven, O father, be thou mindful of us who cry: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

In that thou didst preserve the icons of the saints as of divine visage and in the image of God, thou didst raise them up, knowing that all the veneration and glory shown to them passeth to their Prototype; and thou didst chant: Hymn the Lord, and exalt Him supremely for all ages!

Theotokion: In a new manner transcending nature, O Virgin, thou didst conceive the Word, the Son Who is consubstantial with the Father, and thou didst remain a virgin, wherefore we all hymn and cry out to thee "Rejoice!", and we exalt thee supremely for all ages, O pure one.

ODE IX

Canon of Saint Epiphanius

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birth giving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

O blessed and glorious father Epiphanius, thou didst truly leave to the divinely wise people thy life and thy discourses as a model of activity and divine vision; wherefore, praising thee as is meet, we magnify thee.

Thou didst stand before the Church, the bride of Christ, O glorious Epiphanius, and by thy supplications dost still the raging storm which hath arisen against her, in that thou hast boldness before the Master Who loveth mankind.

Triadicon: O King of kings, O Trinity Who alone reignest and hast dominion over all, through the supplications of Epiphanius grant unto those who hymn Thee forgiveness of offenses and protection for our whole life which cannot be taken away.

Theotokion: O thy wonders which pass understanding! for God the Word became flesh, and for us thou alone hast supernaturally given birth to Him Who manifestly sustaineth all things by His divine will. Him do thou beseech in behalf of all.

Canon of Saint Germanus

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birth giving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Having received from heaven the authority to loose and to bind men's offenses as a priest according to the law, O all-blessed father, do thou, by thy supplications grant remission of sins unto those who hymn thee, that we may all bless thee.

In manifest sanctity thou didst obtain the reward of thy pangs, O most blessed Germanus; and receiving a blessed end, and having attained unto life everlasting, thou dost delight unceasingly in divine vision.

Thou didst offer thyself wholly unto the Word Who seeth all things, and didst show forth goodly and sacred service to the Almighty, bringing acceptable and right pleasing sacrifice, the hymns of thy labor, unto the Lord.

Theotokion: Put down the wisdom of the flesh, O Virgin Theotokos, and still the turmoil of the passions of me who flee to thy protection, who have thee as the foundation of my hope, and am enriched by thy divine intercession and aid.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Come, ye faithful, and in chanted hymns let us honor the divine and most sacred unity of hierarchs, the godly Epiphanius and Germanus, who dispersed the darkness of heresies and have illumined all creation with the radiance of piety.

Glory ..., Now & ever ..., Exapostilarion from the Pentecostarion.

AT LITURGY

Troparion, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy away from us, but by the prayers of these saints direct our life in peace.

Kontakion of the holy hierarchs, in Tone IV:

As is meet, O ye faithful, let us praise the two wondrous hierarchs, Germanus and the godly Epiphanius; for as with fire they have utterly consumed the tongues of the ungodly, setting forth all-Wise dogmas for all those who in Orthodox manner ever hymn the great mystery of piety.

Prokimenon, in Tone I: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world.

THE EPISTLE TO THE HEBREWS §318 [7 :26-8:2]

Brethren: Such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, in Tone II: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Stichos: The law of his God is in his heart, and his steps shall not be tripped.

THE GOSPEL ACCORDING TO ST. MATTHEW §11 [5:14-19]

The Lord said to His disciples: Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

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