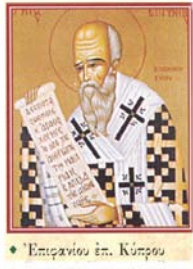


May 12

Our Father among the saints Epiphanius, Bishop of Cyprus



A Judean from Palestine, after the death of his parents and becoming acquainted with a certain hermit named Lucian, he received Holy Baptism, distributed all his estate to the needy, keeping some gold coins for himself for the purchase of sacred books, and began to lead an ascetic life. In order to see examples of desert piety he went to Egypt and there for a long time he practiced asceticism under the direction of Starets Hilarion. About 367 St. Epiphanius accepted the direction of the Salamis Church. It is on his pastoral cathedra “with rays of fiery words” he called for “a comforting refuge of wisdom” “existing in the storm of ignorance”, distinguished by love for the poor, with the simplicity of a hermit, with zeal for the faith, respected for the strictness of his life and had the gift of wonderworking and prophecy. In 403 he died at the age of 115 years and was buried on the island of Cyprus.

Kontakion, (for Saints Epiphanius and Germanus), Tone 4

**Let us faithful praise the two wonderful first hierarchs
The divine Epiphanius and Germanus:
For they put down the infidel Pagans,
By presenting the wisest teachings to all, //
Ever singing in an Orthodox manner the great mystery of piety.**

Our Father among the Saints Germanus, Patriarch of Constantinople (from 715 to 730)

He was the son of one of the first senators. Emperor Constantine IV Pogonatus killed his father, and Germanus himself was given to church clergymen by an order of the same emperor. Here Germanus conducted such a holy life that he was elected Bishop of Cyzicus. As bishop, Germanus revealed himself a fervent Christian apologist against the heretics for which he was imprisoned. In 715. Germanus was elected patriarch of Constantinople. And as patriarch, Germanus fervently stood for the true faith of Christ and firmly struggled with the fury of the iconoclasts, who forced him “to take leave of the most honorable images of Christ”. For his zeal for the faith he endured many sufferings, was slapped on the face and was deprived of his throne. The hierarch was worthy of the gifts of restoring eyesight and prophecies. He spent the last years of his life in the Chora Monastery where he died (740). The relics of St. Germanus during that time and after burial were glorified by many healings. According to the stories of western

writers, they were later transferred to France. He wrote “The Contemplation of Ecclesiastical Subjects”, or a commentary on the liturgy itself representing the connection of the theological speculative explanations of St. Maximus (see Jan. 21) with the historical topographical interpretations of St. Sophronius (see Mar. 11).

The Venerable Sabinus, Archbishop of Cyprus

The Venerable Sabinus, Archbishop of Cyprus, was the successor to St. Epiphanius, during whose life he was deacon and a judge of spiritual acts.

The Venerable Polybius, Bishop of Rhinokyrium

The Venerable Polybius, Bishop of Rhinokyrium, 5-century, was a disciple of St. Epiphanius of Cyprus, who wrote the biography of his teacher.

Martyr John of Wallachia

Born in Wallachia, he was held captive by the Turks for 15 years. They sent him to Constantinople, where for his unwillingness to break the rule of chastity and accept Islam and after various tortures they hanged him in 1662.

Venerable Dionysius, Archimandrite of the Sergius Monastery

Born in Rzhev, Tver District, from youth he distinguished himself by fervently, with humility and with great desire, studying reading and writing. For six years he was the priest of the Theophany Church, 12 versts (about 8 miles) from the city of Staritsa, Tver District, but later, having become widowed and losing his children, he was tonsured in the Dormition of the Theotokos Monastery in the city of Staritsa. Here he was elevated to be an archimandrite and soon was called to Moscow by the patriarch Germogen, for whom he had become a fervent helper and adviser. In 1610 St. Dionysius was named archimandrite in the Trinity Monastery. Seeing the disasters of the fatherland inflicted by the Poles at that time, St. Dionysius together with Abraham Palitsini, cellarer of the Trinity Monastery, began to act for the liberation of Moscow and Russia. His circular letter to all the lower parts of the city caused inspiration and patriotism everywhere: many quickly came to be with the army of Prince Pozharsky and Minin within the walls of the Monastery and soon entered the then Kremlin gate. Before the liberation of Moscow from the Poles, St. Dionysius twice saved the capitol from hunger by gifts of monastery bread, reconciled contentions behind its walls in the Russian camp, accepted all the downfallen, sick and wounded for the fatherland into the monastery and eased their sufferings. Following his conviction he built hospices and hospitals in the monastery suburbs for the anemic, homeless and wounded soldiers. Dionysius sent his monastery servants about the woods and roads to collect the weakened from hunger and disabled from wounds. His lay brothers carried to the ill and poor food, clothes and money both day and night, while the

brotherhood ate oat bread during this time, leaving the best rye bread for the advocates of fatherland. In 1616 St. Dionysius while correcting the ecclesiastical Book of Needs and other Divine Services books by the request of the Tsar, he was slandered, deprived of his rank and was subject to strict ecclesiastical punishment, not considering his diligent work. But in 1620 he was absolved by two patriarchs and was again made the archimandrite of the Sergius Monastery. He died in 1638. His relics are hidden in a secret place in the Trinity Cathedral.

Sanctification of the Church of the Theotokos of the Desiatinna [Tithe], in Kiev, in the Year 6504 (i.e. in 996)

The Church was constructed by the Holy Equal to the Apostles Prince Vladimir, who decided to endow it with a tenth part of his income annually.

*S. V. Bulgakov, **Handbook for Church Servers**, 2nd ed., 1274 pp. (Kharkov, 1900), pp 0169-0170.
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