

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 thy most 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 with love celebrate thy memory.

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, trumpet 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 all-praised 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 obstinate.

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:

○ God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy 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, * in a manner befitting God, * hath been glorified in strength, O Immortal One; * for in its infinite strength it shattered the enemy, * fashioning anew a path for the Israelites through the deep.

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 noetically 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 having slain the assault of the passions, healed the unbelieving reasoning of thy soul.

Theotokion: **R**eceiving 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, * in a manner befitting God, * hath been glorified in strength, O Immortal One; * for in its infinite strength it shattered the enemy, * fashioning anew a path for the Israelites through the deep.

Thou didst live, adorned with the vesture of the priesthood, O blessed one; and by the discourse of grace wast revealed illumining 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: **W**hat worthy hymn can our weakness offer thee, save the joyous one which Gabriel hath taught us: Rejoice, O Virgin Theotokos, thou Mother unwedded!

ODE III

Canon of Saint Epiphanius

Irmos: Thou alone knowest the weakness of human nature * and in compassion hast assumed its form; * do Thou gird me with power from on high, * that I may cry unto Thee: * Holy is the animate temple of Thine ineffable glory, O Lover of mankind!

Seeing with thy bodily eyes the monk who gave his black robe to one who begged for 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 participate in thine intention, in that she also shared thy blood, ye were shown to be a blessed couple.

Turning away from mortal thoughts, O most blessed Epiphanius, thou didst desire to serve the living God; and hastened with faith to the divine temple, receiving the habit of light, O thou who art most noetically rich, revealing the withering of thy deadly fantasies.

Theotokion: In holiness thou hast given birth to Christ, the Holy of holies, the holy habitation of sanctity, Who resteth in the saints. To Him do we cry aloud: Holy is the animate temple of Thy most pure glory, O Lover of mankind!

Canon of Saint Germanus

Irmos: Thou alone knowest the weakness of human nature * and in compassion hast assumed its form; * do Thou gird me with power from on high, * that I may cry unto Thee: * Holy is the animate temple of Thine ineffable glory, O Lover of mankind!

God, Who by His divine foreknowledge foresaw the freedom of thy desires from passion and the nobility of thy soul, O wise one, prevented thee from being slain by the hands of the iniquitous ones, and most 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, guiding 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 most honored beacon of the whole world.

Theotokion: From thee, O pure one, the never-fading Flower hath blossomed forth, perfuming all mankind with the divine myrrh of His nature: He Who is co-beginningless with the Father, yet came under time through thee, O all-immaculate Virgin.

Sedalion of Saint Epiphanius, in Tone VIII:

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

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

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

Arroyed 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 beatings, 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 forgiveness of sins unto us who with love honor thy holy memory.

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

ODE IV

Canon of Saint Epiphanius

Irmos: **H**abakkuk gazing with foreseeing eyes * perceived thee as a mountain overshadowed by the grace of God, * from which, he foretold, * the Holy one of Israel would come, * for our salvation and restoration.

Approaching baptism like a servant and petitioner, thou wast adopted thereby, O Epiphanius, and didst become 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 supra-naturally 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, wisely dispersing 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.

Rejecting the vain 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 didst become a lover of wisdom.

Theotokion: **O** most hymned Theotokos, the Redeemer, 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: **H**abakkuk gazing with foreseeing eyes * perceived thee as a mountain overshadowed by the grace of God, * from which, he foretold, * the Holy one of Israel would come, * for our salvation and restoration.

Having most wisely mortified the uprisings of the flesh, O Germanus, initiate of the sacred 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 obstinate.

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 all-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 most pure Virgin, unto the salvation of those who with love hymn thee!"

ODE V

Canon of Saint Epiphanius

Irmos: O Christ Who hast enlightened the ends of the world * by the radiance of Thy coming, * illumining them with Thy Cross, * do Thou enlighten with the light of divine understanding * 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 thereby restrained the passions of the flesh, emulating in thy flesh the life of the incorporeal beings.

Taking pity on those starving and consumed with thirst amid the burning heat, thou didst remove it by emulating thy Master, and transforming wine into water, thus beginning in a godly manner the performance of the signs of an excellent minister, O blessed one.

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

Theotokion: In a manner beyond all telling, O Theotokos, at the word of the archangel thou didst contain the divine Word within thy womb. Him do thou beseech, that He free thy servants from irrational deeds and mortal pleasures.

Canon of Saint Germanus

Irmos: O Christ Who hast enlightened the ends of the world * by the radiance of Thy coming, * illumining them with Thy Cross, * do Thou enlighten with the light of divine understanding * 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 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 singularly with carefully depicted images.

Theotokion: Beholding thee, the hosts of heaven are gladdened, and the assemblies of mankind 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 deepest abyss hath surrounded us, * and there is none to deliver us, * yea we have been counted as sheep for the slaughter; * save Thy people O our God, * for thou art the strength and restoration 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 most pure Virgin, having received Eden through thee, which they had lost through disobedience; for thou hast remained pure after giving birth, even as thou wast before birthgiving.

Canon of Saint Germanus

Irmos: The deepest abyss hath surrounded us, * and there is none to deliver us, * yea we have been counted as sheep for the slaughter; * save Thy people O our God, * for thou art the strength and restoration of the weak.

The royal priesthood, the beloved people of Christ, called by God, drink in thy teachings and discourses, O all-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 most 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 with fire they have utterly consumed the tongues of the ungodly, * setting forth most 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 the priesthood and the glory of the Orthodox; for they have ever been revealed to us as towers of strength against enemies visible and invisible, unshakable pillars of the Faith and ornaments 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: **We** the faithful perceive thee, O Theotokos, * to be a noetic furnace; * for as He, the supremely exalted One, * saved the three children, * so hath He wholly refashioned fallen humanity, in thy womb, * O God of our Fathers, who art praised and supremely glorified.

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 supremely glorious God of our fathers, had 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 supremely glorious God of our fathers, doth subdue every one.

Words fall silent, unable in anywise to describe thy corrections and the multitude of thy miracles, O all-blessed one; for the gifts given thee by Christ, the praised and supremely 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 beginningless Father, co-beginningless Son and equally everlasting Spirit, Thou praised and supremely glorious God of our fathers, Who dost look down upon those who hymn Thee.

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

Canon of Saint Germanus

Irmos: **W**e the faithful perceive thee, O Theotokos, * to be a noetic furnace; * for as He, the supremely exalted One, * saved the three children, * so hath He wholly refashioned fallen humanity, in thy womb, * O God of our Fathers, who art praised and supremely glorified.

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 beauteous teachings, magnifying the supremely praised God throughout 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 supremely glorified 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 beginningless Father, the only-begotten and co-beginningless 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 all-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: **I**n the furnace as in a fiery smelter * the Israelite children shone more brightly than gold * with the beauty of godliness, * as they exclaimed: Bless the Lord all ye his works, * hymn and supremely exalt Him throughout 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 aloud: Bless the Lord, all ye works of the Lord! Hymn and supremely exalt Him throughout 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 supremely exalt Him throughout 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 supremely exalt Him throughout 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 supremely exalt Him throughout all ages!

Theotokion: Rejoice, 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 most pure birthgiving!

Canon of Saint Germanus

Irmos: In the furnace as in a fiery smelter * the Israelite children shone more brightly than gold * with the beauty of godliness, * as they exclaimed: Bless the Lord all ye his works, * hymn and supremely exalt Him throughout all ages.

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

Having been granted 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 supremely exalt Him throughout all ages!

In that thou didst preserve the icons of the saints as divine visages and in the image of God, thou didst raise them up, knowing that all the veneration and glory shown to them passeth through to their Prototype; wherefore thou dost chant: Hymn the Lord, and supremely exalt Him throughout 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 yet remained a virgin, wherefore we all hymn and cry out to thee "Rejoice!", and we supremely exalt thee throughout all ages, O pure one.

ODE IX

Canon of Saint Epiphanius

Irmos: The Bush, which burnt without being consumed, * prefigured thy pure birthgiving, O Theotokos. * Wherefore we now entreat Thee: * quench the raging furnace of temptations that beset us, * that we may unceasingly magnify Thee.

O blessed and glorious father Epiphanius, truly didst thou leave to the divinely wise people thy life and 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 still the raging storm which arose against her, in that thou hast boldness before the Master Who is the Lover of mankind.

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

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

Canon of Saint Germanus

Irmos: **The Bush, which burnt without being consumed, * prefigured thy pure birthgiving, O Theotokos. * Wherefore we now entreat Thee: * quench the raging furnace of temptations that beset us, * that we may unceasingly magnify Thee.**

Having received from heaven the authority to loose and to bind men's offenses as a priest according to the law, O most blessed father, do thou, by thy supplications grant forgiveness 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 all-blessed Germanus; and receiving a blessed end, thou didst attain unto life everlasting, delighting 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: **P**ut down the wisdom of the flesh, O Virgin Theotokos, and still the turmoil of the passions of me who flee to thy protection, having thee as the foundation of my hope, by which I am enriched with 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 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, * ever deal with us according to Thy meekness. * Take not Thy mercy 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 with fire they have utterly consumed the tongues of the ungodly, * setting forth most Wise dogmas * for all those who in Orthodox manner ** ever hymn the great mystery of piety.

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

Verse: 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.

Verse: 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.