

THE 11th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF OUR FATHER AMONG THE SAINTS, SOPHRONIUS,
PATRIARCH OF JERUSALEM
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the holy hierarch, in Tone IV:

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

Called, O Sophronius, * the namesake of chastity * by divine foreknowledge, * thou wast righteous and chaste in thy deeds, * manly and wise, * being wholly crowned with native virtues. * And thou didst remain flourishing in both, * soul and body ** as a most eminent arbiter.

From thy theological mouth, * O all-blessed Sophronius, * thou didst thunder forth the teachings of theology, * having clearly expounded the theology of the beginningless Father, * and the co-beginningless Son, * and the equally everlasting Holy Spirit, * the Trinity in unity, * and the unity in Trinity, ** God One in essence.

Wisely didst thou teach * the Word co-beginningless with the Father, * Who, though incorporeal, united flesh to His Hypostasis * without change or commingling, O all-wise one, * whose actions are two-fold, * for both natures, * of which He is composed and wherein He is beheld, * being One, undivided in essence, ** apprehended in both the one and the other.

Glory ..., Both now ..., Theotokion, in the same melody:

Bedew my mind * with showers of the Most holy Spirit, O most pure one, * who ineffably gaveth birth unto Christ * the drop Who with His compassions washeth away * the countless iniquities of mankind; * do thou dry up the upwelling of my passions, * and grant unto me a torrent * of ever-living nourishment, ** by thy supplications.

Stavrotheotokion: Beholding Thee * nailed to the Cross, O Lord, * the ewe-lamb Thy Mother marveled * and cried out: “What is this that I see, * O my Son most desired? * How hast Thou been rewarded * by the unfaithful and iniquitous assembly * which hath enjoyed Thy many miracles? ** Yet glory to Thine ineffable condescension, O Master!”

AT MATINS

Canon of the holy hierarch, the acrostic whereof is: “I hymn the sincere sacrifice of the namesake of chastity,” by St. Theophanes the Branded, in Tone IV:

ODE I

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

Chastely didst thou sail the deep of chastity, steered by the winds of the Spirit, and amassing great noetic riches - the gifts of wisdom, - O father Sophronius.

Thou wast like the angel of the Resurrection of Christ and the divine president of the Tomb of Christ God Who enriched thee with a well-spring of immortality and hath raised us up from our fall.

With the splendor of thy discourses and keenness of mind thou didst make the world bright, clearly theologizing concerning the essence of the Godhead in three Hypostases, the triple Unity, O father Sophronius.

Theotokion: He Who is by nature uncreated, co-everlasting with the Father, above and beyond time, and eternal, being conceived of thee, O Sovereign Lady, hath come under time as a man, thus saving mankind.

ODE III

Irmos: Not in wisdom, nor in power do we glory, * but we glory in Thee O Christ, * the Hypostatic Wisdom of the Father, * for there is none more holy than Thee, O Lover of mankind.

Supported by the staff of thy words, O venerable one, the Church of Christ doth repel the assaults of the impious, driving away heresies opposed to God.

Contending through thine honored preaching, O God-bearer, thou wast shown to be a victor with the aid of the Spirit, wisely strengthened, O father Sophronius.

Having mortified all the corrupting pleasures of the flesh, with piety thou didst enliven thine incorrupt soul, revealing it to be an instrument of God.

Thy beautiful tongue, which exudeth honey and theology, wells forth rivers of discourse, O thou who art pleasing unto God, pouring forth divine teachings for all.

Theotokion: We glorify thee, the Theotokos who hast given birth unto God, harmonizing the name of thine Offspring and the title which becometh thee, O most pure Sovereign Lady.

Sessional Hymn, in Tone IV: Spec. Mel.: “Go quickly before ...”:

With thy discourses thou hast adorned the Church of Christ, and by thy words thou hast preserved that which is in the image of God, O venerable Sophronius; for the chastity which is within thee hath shown forth in the world, irradiating the grace of thy teachings upon all who with love celebrate thy holy memory.

Glory ..., Both now ..., Theotokion, in the same melody:

By thy divine birthgiving, O pure one, * thou hast renewed the mortal nature of those born on earth, * which had become corrupt through the passions, * raising up all from death to a life of incorruption. * Wherefore, as is meet we all bless thee, ** O exceedingly glorious Virgin, as thou didst foretell.

Stavrotheotokion: Upon beholding Thee suspended upon the Cross, * O Word of God, * Thy most pure Mother exclaimed, lamenting maternally: * “What is this new and strange wonder, O my Son? * How is it that Thou, the Life of all, hast tasted death, * desiring to bring life to mortals, ** in so far as Thou art compassionate?”

ODE IV

Irmos: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

Thou, O wise father, didst preach the one beginningless Essence in three Hypostases, Each with its own characteristics, separate yet indivisible, unified yet not commingled, one in will and divinity.

Possessed of chaste thought and a mind most chaste, O all-blessed father, thou didst not claim any change or commingling of the two immutably united natures in the one, only-begotten Christ.

Divinely illumined by the enlightenment of the Spirit, thou didst set at naught the wicked insanity of Nestorius who with his will and reason preached the union into one nature of the two natures of Christ.

With the fire of thy teachings, O divinely wise and venerable father, thou didst utterly consume Pyrrhus who denied that there are two active wills in Christ which are of themselves of different essences, and likewise that there are two energies.

Theotokion: Thou art become more comely than all the magnificence of the angels, O Maiden, in that thou hast given birth unto their Creator and Lord, Who was incarnate of thy most pure blood redeeming all who glorify Him.

ODE V

Irmos: The wicked will not behold Thy glory, O Christ, * but we who rise early to hymn Thee shall behold Thee, * the Only-Begotten effulgence of Thy Father's divinity, * O Lover of mankind.

Gazing upon the site of the honored Resurrection, the tomb of life, with unfeigned love, thou didst draw forth therefrom the mystic teachings of the vision of God, illumining the faithful, O holy hierarch.

In every way thou didst love Him Who alone is good, aflame with noetic radiance, thou didst also come to love the Well-spring of incorruption, inclining towards Him with thy spiritual vision, O all-wise one.

Thou wast a living and animate temple of God, having died to all on earth and having acquired the abundant table of the Word and the lampstand of grace, O venerable one.

Theotokion: **T**o Christ, the only-begotten Son of God, Who is known in two essences, and Who, though beginningless, became flesh, didst thou give birth in a manner past all telling, O ever-virgin Mother of God.

ODE VI

Irmos: **T**he church crieth out unto Thee O Lord, * ‘I will sacrifice unto Thee with a voice of praise’ * having been cleansed of the blood of the demons’ * by the blood that for mercy’s sake flowed from Thy side.

Richly did the grace of the all-holy Spirit flow forth from thy lips, O divinely wise one; wherefore, the sound of thy words is likened to the rushing torrents of rivers.

Thou didst flourish like a palm tree in the house of the Lord, O holy hierarch, delighting the hearts of those who with faith honor thee, with the fruitfulness of thy discourse and thy pure life.

The council of the heretics hath been slain by the vital broadsword of thy words; and the savage array of those who wage war on God hath been cut down, and slain by the sword of thy teachings.

Theotokion: **O** Theotokos, we hymn thy pure birth-giving whereby we have all been saved from the snares of death and delivered from grievous sin and the hands of Hades.

Kontakion of the holy hierarch, in Tone VIII:

Spec. Mel.: “To thee the champion leader ...”:

O Sophronius of Jerusalem, most wise among patriarchs, * who struggled with divine zeal, spreading the commandments of truth with thy lips, * setting the foundations of the Church in good order, * and there transmitting them to those in the monastic ranks: * thou didst bring most wise discourses to light; and, instructed thereby, we cry aloud to thee: ** Rejoice, O splendid boast of the Orthodox!

ODE VII

Irmos: **T**hou didst save the children of Abraham in the fire * and slay the Chaldeans, * who unjustly entrapped the righteous ones. * O God of our fathers, * supremely praised, and blessed art Thou O Lord.

O victor, opposing the blasphemy of the heretics with aid from on high, O wise one, thou didst cry out in gladness: O all-hymned Lord God of our fathers, blessed art Thou!

Wholly dedicated to God, O wise one, traversing the plantation of the ascetics, thou didst plant a meadow with thine instructions in the virtues, consecrating it to God Who is in the highest.

Obedient to the law of Christ, thou didst piously distribute the riches of thy knowledge to those who asked, crying aloud: O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: Having sanctified thy soul and wholly purified thy body, thou didst give birth seedlessly, having conceived the power of the Most High in thy womb through the coming upon thee of the Holy Spirit, O all-immaculate one.

ODE VIII

Irmos: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

With the myrrh of the grace of hierarchal service wast thou hallowed; and having been bishop in the place where the salvation of the world was revealed, O all-wise father Sophronius, thou didst cry out: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Honoring the highest wisdom, thou wast crowned with a crown of the graces, receiving the gift of wisdom, unfading glory and riches which cannot be taken away, O glorious one, crying aloud: Hymn the Lord, and supremely exalt Him throughout all ages!

Hierarchically vested in divine righteousness, O father, thou initiate of the mysteries of God, thou didst govern the flock of the Master with most righteous words and deeds, teaching them to sing: Hymn the Lord, and supremely exalt Him throughout all ages!

Splendidly, in a manner past all telling, the Word Who is co-beginningless with the Father bestowed upon thee discourse which turneth away and weakeneth the words and blasphemies of heresies, O father who criest out: Hymn the Lord, and supremely exalt Him throughout all ages!

Theotokion: Thou hast been shown to be a sacred temple of the Word Who sanctifieth all creation, and a holy mountain of richness, a most splendid mountain, O blessed Sovereign Lady who alone art all-hymned. Wherefore, we hymn thee, O Mother of God, and supremely exalt Him throughout all ages.

ODE IX

Irmos: A cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

The speech which proceedeth from thy divine lips, O divinely eloquent one, sweeteneth the thoughts of the pious with grace, like sap exuding the magnificence of divine understanding.

Thou dost dwell now with the Master and King of all, O divinely eloquent one, amid the inner sanctuaries of Heaven, where the angelic luminaries and the armies of the saints hold chorus.

Having led an angelic life on earth, O father, thou hast been deemed worthy of the blessedness of the angels in the heavens, do thou entreat Christ, that all who hymn thee may be saved.

Thy cheeks were like phials of perfume, filled with precious and pure nard, O divinely wise one, and thou wast revealed to be an alabaster box filled with wisdom, perfuming the precious body of Christ with thy teachings.

Theotokion: Isaiah beheld thee as a light cloud, O Virgin, for the Lord, having completely humbled himself to a work of His hands, descended upon thee, revealing His understanding unto those who hymn thee.