

# March 11

## *G. St. Sophronius, Patriarch of Jerusalem*

Born in the city of Damascus and having brilliant secular education, he loved the pious life since his youth, traveled to monasteries and, finally, accepted monasticism in the Monastery of St. Theodosius the Great. He struggled a lot against the heresy of the Monophysites and Monothelites, and for his zealousness for the faith he was elected Patriarch of Jerusalem in 634 and after that continued to struggle even more zealously against the heretics. He was "chaste in deeds, righteous, courageous and reasonable". In 636 Jerusalem was seized by the Mohammedans who began to strongly attack the Christians. Sophronius tearfully prayed to the Lord for his death so that he would not see the suffering of the Christians and the desecration of the holy places by the unbelievers, and peacefully turned his soul over to the Lord in 644. St. Sophronius left behind: a General Epistle in which he delivered a strong polemic against Monothelitism, an explanation of the liturgy which has a historico-topographical character, lives of some of the saints, an office of the Royal Hours for the Nativity of Christ, an office of the Great Blessing of Water and many other church canticles <sup>1)</sup>).

### *Kontakion, tone 8*

**Having ascetically struggled with divine zeal,  
You spread the precepts of truth with your lips;  
Having laid the foundation of the church in good order,  
You firmly established there the existing monastic rule,  
O Sophronius, Most wise among the Patriarchs of Jerusalem,  
You brought all wise words into the light,  
And instructed by them, we cry out to you:  
Rejoice, Splendid Praise of the Orthodox.**

**Paramoia** see Feb. 2. **Matins Gospel:** Jn. 10:1-9; sel. 35. **Epistle:** Heb. 7:26-28, 8:1-2; sel. 318. **Gospel:** Jn. 10:9-16; sel. 36.

### *+ St. Euthymius, Bishop of Novgorod*

The son of a Novgorodian priest, he at the age of 15 entered the Monastery of St. Nicholas on the natural border of the Viashishch. He was "meek and gentle during his entire life"; "suppressing the flesh", often spent "the whole night without sleep"; and "the rest of the time he remained in fasting and prayer, carrying heavy chains on his body". His ascetical life attracted the attention of the Novgorodian Bishop Simeon who assigned him to administer church property. After the death of the bishop, Euthymius left for the silent life in the Khutyn monastery, but soon left it and at the request of the monks of the Theotokos Monastery on Mount Lisich

became the Hegumen. In 1434 Metropolitan Gerasimus installed Euthymius as the Bishop of Novgorod. In this dignity Euthymius cared for the multiplication and adornment of churches, being at the same time a wise teacher and affectionate father of his flock. Charitable for his lesser brothers, he was strictly against obvious temptations and open sins, impartially and decisively accusing them. Not abandoning his monastic asceticism, the hierarch lived to a ripe old age and quietly died in 1458. Soon his relics became a source of many healings. They repose in a hidden place in the cathedral church of the Viazhishch Monastery (see Novgorod Diocese).

*Troparion, tone 4*

**Chosen by God from youth, O Bishop Euthymius,  
And honored with the rank of hierarch,  
You looked after the people,  
Whom God has entrusted to you.  
Therefore even after your repose  
You received from the Lord the gift to heal various infirmities.  
So pray for us, who celebrate your honorable memory,  
That we all may continually bless you.**

*Kontakion, tone 8*

**As concelebrant with hierarchs  
And champion among prelates, O Hierarch Euthymius:  
Do not cease protecting your country, city and people,  
Pray for those who faithfully commemorate you  
And venerate your honorable relics,  
That we all may loudly sing to you:  
Rejoice, O Divinely-wise Hierarch.**

**Paramoia** see Feb. 11. **Matins Gospel and Liturgy Epistle and Gospel**  
see March 11 above.

**His Synaxis is done in his monastery in Novgorod.**

*The Hieromartyr Pionius and those with him*, suffered in Smyrna during the reign of Decius in 250. After much torture and numerous imprisonments, Presbyter Pionius was crucified and then burnt. Asclepiades, Macedonius, Linus and St. Sabinus are among the martyrs who suffered together with him.

Translation of relics of *Martyr Epimachus* in the 9th century from Alexandria to Constantinople where he suffered. (See Oct. 31).

*Ven. George of Mt. Sinai*, Hegumen of Mt. Sinai, died in peace in the middle of the 6th century.

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1) The Three Ode Canons for the Holy Forty Day Fast by St. Sophronius are not found in our present Triodion. These canons are permeated with deep and sincere feelings of the remission of sins and distinguished by the power and uplifting of thoughts. Also there are canticles for the days from Pascha to Ascension inclusive offering itself as a single solemn and exalted hymn of the resurrection and the destruction of the power of death and Hades by the Savior. There are up to 955 troparia in the Three Ode Canons by St. Sophronius that are absent from the present Triodion.

*S. V. Bulgakov, Handbook for Church Servers, 2<sup>nd</sup> ed., 1274 pp. (Kharkov, 1900) pp 107b-109  
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