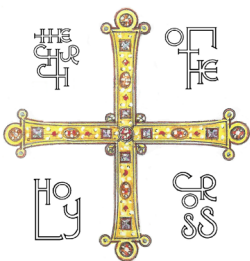




**Sunday of the  
Ten Lepers;  
Saint  
Maximos the  
Confessor**

**January 21,  
2024**

**Morning Matins  
Mode: Plagal  
Four  
Eothinon:  
Eleven**



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## **The Divine Liturgy of Saint John Chrysostom**

### **Apolytikion for the Resurrection (Plagal Four)**

You descended from on high, O compassionate One, and condescended to be buried for three days, so that from the passions You might set us free. Our life and resurrection, O Lord, glory be to You.

### **Apolytikion for Saint Maximos the Confessor (Plagal Four)**

You are a guide of Orthodoxy, a teacher of piety and modesty, a luminary of the world, the God inspired pride of monastics. O wise Maximos, you have enlightened everyone by your teachings. You are the harp of the Spirit. Intercede to Christ our God for the salvation of our souls.

### **Apolytikion of the Holy Cross (Tone One)**

Lord, save Your people and bless Your inheritance, granting our rulers to prevail over adversaries, and protecting Your commonwealth by Your Cross.

*Soson Kyrie ton laon su, ke evlogison teen klironomiansu, nikas tis vasilevsi kata varvaran doroomenos, ke to son feelaton, dia tu Stavru su, politevma.*

### **Kontakion: Presentation of Our Lord to the Temple (Tone One)**

Your birth sanctified a Virgin's womb and properly blessed the hands of Symeon. Having now come and saved us O Christ our God, give peace to Your commonwealth in troubled times and strengthen those in authority, whom You love, as only the loving One.

## **The Epistle is from Colossians 3:4-11**

Brethren, when Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

## **The Gospel is from Luke 17:12-19**

**A**t that time, as Jesus entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices and said: "Jesus, Master, have mercy on us." When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus's feet, giving him thanks. Now he was a Samaritan. Then said Jesus: "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And he said to him: "Rise and go your way; your faith has made you well."



## Saint of the Day: Maximos the Confessor



The divine Maximus, who was from Constantinople, sprang from an illustrious family. He was a lover of wisdom and an eminent theologian. At first, he was the chief private secretary of the Emperor Heraclius and his grandson Constans. When the Monothelite heresy became predominant in the royal court, out of hatred for this error the Saint departed for the Monastery at Chrysopolis (Scutari), of which he later became the abbot. When Constans tried to constrain him either to accept the Monothelite teaching, or to stop speaking and writing against it - neither of which the Saint accepted to do - his tongue was uprooted and his right hand was cut off, and he was sent into

exile where he reposed in 662. At the time only he and his few disciples were Orthodox in the East (See also August 13).

## Saint of the Day: Maximos the Greek

Saint Maximus the Greek was the son of a rich Greek dignitary in the city of Arta (Epiros), and he received a splendid education. In his youth he travelled widely and he studied languages and sciences (i.e. intellectual disciplines) in Europe, spending time in Paris, Florence, and Venice.

Upon returning to his native land, he went to Athos and became a monk at the Vatopedi monastery. And with enthusiasm he studied ancient manuscripts left on Athos by the Byzantine Emperors Andronicus Paleologos and John Kantakuzenos (who became monks).

During this period the Moscow Great Prince Basil III (1505-1533) wanted to make an inventory of the Greek manuscripts and books of his mother, Sophia Paleologina, and he asked the Protos of the Holy Mountain, Igumen Simeon, to send him a translator. Saint Maximus was chosen to go to Moscow, for he had been brought up on secular and ecclesiastical books from his youth. Upon his arrival, he was asked to translate patristic and liturgical books into Slavonic, starting with the Annotated Psalter.

Saint Maximus tried to fulfill his task, but since Slavonic was not his native language, there were certain imprecisions in the translations.

Metropolitan Barlaam of Moscow highly valued the work of Saint Maximus, but when the See of Moscow was occupied by Metropolitan Daniel, the situation changed.

The new Metropolitan ordered Saint Maximus to translate the Church History of Theodoritus of Cyrrhus into Slavonic. Saint Maximus absolutely refused this commission, pointing out that “in this history are included letters of the heretic Arius, and



this might present danger for the semi-literate.” This refusal caused a rift between Maximus and the Metropolitan. Despite their differences, Saint Maximus continued to labor for the spiritual enlightenment of Rus. He wrote letters against Moslems, Roman Catholics, and pagans. He translated Saint John Chrysostom’s Commentaries on the Gospels of Matthew and John, and he also wrote several works of his own.

When the Great Prince wished to divorce his wife Solomonia because of her infertility, the dauntless confessor Maximus sent the Prince his “Instructive Chapters on Initiating Right Belief,” in which he persuasively demonstrated that the Prince was obliged not to yield to bestial passions. The Prince never forgave Maximus for his audacity, and locked Saint Maximus in prison. From that moment a new period began in the life of the monk, filled with much suffering.

Mistakes in his translations were regarded as deliberate and intentional corruptions of the text by Saint Maximus. It was difficult for him in prison, but in his sufferings the saint also gained the great mercy of God. An angel appeared to him and said, “Endure, Abba! Through this temporary pain you will be delivered from eternal torments.”

In prison the Elder wrote a Canon to the Holy Spirit in charcoal upon a wall, which even at present is read in the Church: “Just as Israel was nourished with manna in the wilderness of old, so Master, fill my soul with the All-Holy Spirit, that through Him I may serve Thee always....”

After six years, Saint Maximus was set free from prison and sent to Tver. There he lived under the supervision of the good-natured Bishop Acacius, who dealt kindly with guiltless sufferer. The saint then wrote in his autobiography: “While I was locked in prison and grieving, I consoled and strengthened myself with patience.” Here are some more words from this vivid text: “Neither grieve, nor be sad, beloved soul, that you have suffered unjustly, for it behooves you to accept all for your benefit.”

Only after twenty years at Tver did they decide to let Maximus live freely, and remove the church excommunication. Saint Maximus, now about seventy years of age, spent the final years of his life at the Trinity-Sergiev Lavra. Oppression and work took their toil on his health, but his spirit remained vigorous, and he continued with his work. Together with his cell-attendant and disciple Nilus, the saint translated the Psalter from Greek into Slavonic.

Saint Maximus reposed on January 21, 1556. He was buried at the northwest wall of the Holy Spirit church of the Trinity-Sergiev Lavra. Many manifestations of grace took place at the grave of Saint Maximus, and a Troparion and Kontakion were composed in his honor. Saint Maximus is depicted on the icon of the Synaxis of the Saints of Radonezh (July 6).

