

THE 21st DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE FATHER MAXIMUS THE GREEK
AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 Stichera, in Tone II:

Spec. Mel.: "When from the Tree ...":

Having renounced all earthly mindedness, O father Maximus, and having enlightened thy reason with the Cross, thou didst choose Christ, the most precious Pearl, Who showed thee to be most wise, enmeshing thee in the net of faith. Wherefore, we beseech thee, O father Maximus: Entreat Christ God, that He make us wise and save our souls. (Twice)

When thou didst undertake thy journey for the sake of Christ, O most wise Maximus, quenching all the burning arrows of the evil one by the Cross, thou didst acquire the grace of the Holy Spirit, Who glorified thee as a wonderworker, revealing cures and healings. Wherefore, we pray to thee, O father Maximus: Entreat Christ God, that He grant us His grace and save our souls. (Twice)

When thou didst translate many books from Greek into the Slavonic language, O venerable Maximus, elucidating the Faith by the Cross, thou wast slandered and condemned to prison, where, though lacking ink, thou didst compose a canon to the Holy Spirit, inscribing it upon the wall with coal. Wherefore, we pray to thee, O much-suffering Maximus: Entreat Christ God, that He strengthen us and save our souls. (Twice)

When thou didst enlighten the false darkness of despondency, O holy Maximus, making thy soul steadfast by the Cross, thou didst acknowledge God to be the true Father, Who called thee to the kingdom of heaven as a son, making thee whiter than snow. Wherefore, we pray to thee, O father Maximus: Entreat Christ God, that He grant us peace and save our souls. (Twice)

Glory ..., in Tone I:

On the day of thy departure unto God, O venerable Maximus, our hearts are filled with pity, and wellsprings of tears stream forth, for the multitude of monks who crown thee, their father, teacher and instructor, with words of compunction, and the whole land of Russia, have been eternally adorned with thy sweet discourses.

Now & ever ..., Dogmatic Theotokion, in Tone I:

Let us hymn the whole world's glory, * who sprang forth from mankind and who gave birth to the Master, * the Portal of heaven, Mary the Virgin, * the hymn of the Bodiless Powers and adornment of the faithful; * for she hath been revealed as the Heaven and Temple of the Godhead. * By destroying the middle wall, she hath

brought forth peace, * and opened wide the Kingdom. * Therefore, holding fast to her as a firm confirmation of the faith, * we have as our champion the Lord born from her. * Take courage therefore, take courage, O ye people of God; ** for as the Invincible one he shall conquer our adversaries.

**Entrance. Prokeimenon of the day. Three readings:
READING FROM THE WISDOM OF SOLOMON**

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand; for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. Those who put their trust in Him shall understand the truth; and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by

number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds; that His grace and mercy is with His saints, and that He hath respect unto His chosen.

Aposticha Stichera, in Tone II: Spec. Mel.: "O house of Ephratha ...":

Thou art the dwelling-place of * the Holy Spirit * and an heir to the kingdom, O Maximus. * Pray thou on behalf of us ** who honor thy holy memory.

Verse: Precious in the sight of the Lord * is the death of His saints.

Thy tomb hath been shown * to be an abode of grace, * O most wise Maximus. * Pray on our behalf ** who have recourse unto thee.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

Let thy new home, * the holy Lavra, * together with Athos, * praise thy struggles and sufferings ** with hymns.

Glory ..., in the same tone and melody:

O habitation of the Holy Trinity, * adorn thyself and exult, * for thou art possessed of a lamp which, * though under a bushel, ** shineth more brightly than the sun.

Now & ever ..., Theotokion in the same tone and melody:

Thou art the dwelling-place of God, * the palace of the King * and the heavenly * bridal-chamber, * O most pure one, ** our hope and protection.

Troparion of the venerable one, in Tone VIII:

Made brilliant by the radiance of the Spirit, * through divine wisdom thou wast vouchsafed the intelligence of rhetors, * enlightening with the light of piety the hearts of men, which were darkened by ignorance; * and thou wast shown to be a most splendid lamp of Orthodoxy, O venerable Maximus. * Wherefore, having become a stranger and wanderer * in thy zeal for Him Who seeth all things, * thou wast a sojourner in the land of Russia, * suffering imprisonment and incarceration at the command of the sovereign; * yet thou art crowned by the right hand of the Most High, * and workest most glorious miracles. ** Be thou also a true mediator for us who honor thy holy memory with love.

Glory ..., Now & ever ..., Theotokion or Stavrotheotokion.

AT MATINS

At "God is the Lord ...", the Troparion of the saint, in Tone VIII:

Made brilliant by the radiance of the Spirit, * through divine wisdom thou wast vouchsafed the intelligence of rhetors, * enlightening with the light of piety the hearts of men, which were darkened by ignorance; * and thou wast shown to be a most splendid lamp of Orthodoxy, O venerable Maximus. * Wherefore, having become a stranger and wanderer * in thy zeal for Him Who seeth all things, * thou wast a sojourner in the land of Russia, * suffering imprisonment and incarceration at the command of the sovereign; * yet thou art crowned by the right hand of the Most High, * and workest most glorious miracles. ** Be thou also a true mediator for us who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion or Stavrotheotokion.

After the first chanting of the Psalter, this Sedalion, in Tone VIII:

As thou didst zealously elucidate the difficult words of the divine proclamation and didst denounce ungodly writings, thy mind soared aloft to God on high, and thou didst endure bonds of suffering through the assaults of thine adversaries, O venerable Maximus; wherefore, thou wast shown to be a model, and yet more the boast, of monks.

Glory ..., Now & ever ..., Theotokion VIII:

O thou who dost surpass the divine incorporeal ranks in incomparable purity, I entreat thee, O all-hymned one: Cleanse my defiled soul of iniquitous thoughts, that I may worthily glorify thee.

After the second chanting of the Psalter, this Sedalion, in Tone VIII:

Unto thy noetic desire thou gavest wings to fly unto God, and with all thy soul thou didst follow His summons without turning back, making thine abode in the end at the Monastery of Saint Sergius; and dwelling there like an angel, thou didst become for many a path to salvation. Wherefore, the Lord hath glorified thee, enriching thee with miracles, for which cause we all cry out to thee: Rejoice, O Maximus our father, thou miraculous boast of the Monastery of the Trinity!

Glory ..., Now & ever ..., Theotokion in Tone VIII:

I beseech thee, O most pure one: Disdain me not who am cruelly foundering in the vile mire of sin, but do thou rid me of its stench by the fragrant myrrh of thy supplications, and enlighten all the darkness of my soul with the most sweet light of thy divine love.

Polyeleos, and this magnification: We bless thee, O venerable father Maximus, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verse:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone IV:

As a most radiant star, which having made its transit from the lands of the East and arrived in the North, illumineth the gloom, enlighteneth all the dismal darkness, so wast thou, O venerable Maximus, when, at the request of the sovereign, thou didst become a stranger and traveler from Athos to Great Russia, and wast shown to be wondrous and excellent in the correction of the divine writings. Thou didst suffer the assaults of trials inflicted by the lying foe, yet for thy sufferings and incarceration in prison didst receive from God on high the gift of working miracles. And now we beseech thee: Ever entreat Christ, that He grant peace to the whole world and great mercy to our souls.

Glory ..., Now & ever ..., Theotokion in Tone IV:

O Lady, have pity upon me who flee unto thee, and deliver me, who am ashamed, from the violence of the evil minions of the wicked serpent who, like adders, wound my soul. For even though I am an unprofitable servant, O Lady, I still place my hope in thee.

Song of Ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. MATTHEW, §43 [11:27-30]

The Lord said to His disciples: "All things are delivered unto Me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

After Psalm 50, this Sticheron, in Tone VI:

When thou didst endure sufferings, O venerable Maximus, weeping and lamenting thou didst plead with the holy hierarch Macarius: "Grant that I may see the Holy Mountain, which prayeth on behalf of the whole world!" But, shedding tears, he cried out to thee: "O Maximus, I perceive thee to be an innocent man of prayer, and I am moved to contrition; but I am unable to help thee. Yet earnestly pray to God and His Mother, O venerable father, that we may be saved, unharmed by the snares of the enemy."

Canon of Supplication to the most holy Theotokos, with 6 Troparia, with the Irmos;
and that of venerable Maximus, with 8 Troparia, in Tone I:

ODE I

Irmos: Let us all ye people sing a song of victory, * unto Him that freed Israel from the bitter bondage of Pharaoh * and led them dry-shod through the depths of the sea, * for He hath been glorified.

What tongue, O most wondrous father, is able to fittingly hymn thy great corrections, sublime teachings, thy martyric torment, and longsuffering in prison and bonds?

How shall we hymn and what shall we call thee, O all-valiant father? Prophet, in that thou didst easily foretell what we have come to know and recognize? Apostle, for by the teachings of divine Scriptures thou didst make steadfast the Christian Faith, which was shaken by contrary winds? Or teacher, for truly thou art an instructor no less than or inferior to the great ecumenical teachers.

Hymning and worshiping the holy Paraclete in prison, thou wast commanded by an angel to compose a canon to the Holy Spirit, Who had enlightened thee to compile sacred and godly inspired books.

Theotokion: O ye people, let us all hymn the holiness and glory of the most pure and all-hymned Mother of God, who is higher than the heavens and all the noetic hosts, and who bore Emmanuel in her most pure womb, for she is holy and most glorious!

ODE III

Irmos: Establish me, O Christ, upon the immovable rock of Thy commandments, * and enlighten me with the light of Thy countenance; * for there is none more holy than Thee, * O Lover of mankind.

In thy heart, O venerable Maximus, thou didst establish divine fear, having hated all carnal lusts; wherefore, as a simple child thou wast made wise, and thou didst hasten after the Lord.

Having the Lord Jesus Christ as thy confirmation, O venerable Maximus, to thy kinsmen, friends and acquaintance thou didst become likened to an unknown stranger, homeless, bereft of a homeland and possessions, and misunderstood.

Anchoring thyself to the commandments of the Lord, through the bitterness of imprisonment thou didst become as one dead for many days; yet thou didst make supplication on behalf of those of evil ways, saying: "O Lord Jesus Christ, Son of the living God, hold not to account for this sin those who slander me with lies!"

Theotokion: Render us steadfast for thy praise, O Virgin, and preserve us from harm and every wile of the evil one; and grant that we may stand at the right hand of thine only-begotten Son, to Whom is due all glory, honor and worship, throughout the ages of ages.

Sedalion, in Tone IV:

Having adorned thy mind with the divinely inspired Scriptures, with watchful prayer and God-pleasing vigils thou didst confirm thy heart in the Lord by keeping His salvific commandments; wherefore, Athos and the people of Russia continually glorify thee, and the Monastery of Vatopedi crieth out with us: O most wise Maximus, forsake us not who pray to thee!

Glory ..., Now & ever ..., Theotokion:

I beseech thee, O most pure Mother of God Most High, only consolation of my soul, my hope, delight, divine protection, light, help and salvation: By thy supplications grant that I may hear the voice which calleth the blessed to enter the bridal-chamber of the Master.

ODE IV

Irmos: Great is the mystery of Thy dispensation, O Christ! * For when Habbakuk foresaw it from on high in a divine vision, * he cried unto Thee: * Thou hast come forth for the salvation of Thy people, * O Lover of mankind.

No secret false heretical teaching could stay concealed from thee, O venerable Maximus; but through the grace of the adored Holy Spirit they were all revealed by thee.

Thou not only showed thyself to be a true and faithful champion of the mystical dogmas of the Orthodox Faith, but thou wast shown to be a finely honed scythe, mowing down all heresies under the heavens.

Thou wast truly shown to be an initiate of the mysteries of the Holy Spirit, a lover of the life of heaven and a teacher of the law of the Lord, O most wise Maximus.

Theotokion: Moses, who beheld God, was taught a great mystery when he saw the unburnt bush: the bush being the weakness of human nature, and the fire being the divinity of the only-begotten Son of God; for our God is a Fire which doth consume our sins, as the divine apostle said.

ODE V

Irmos: Out of the night we wake at dawn * and praise Thee, O Christ, * Who art co-beginningless with the Father, * and art the Savior of our souls; * grant peace unto the world, O Lover of mankind.

The moon at night and the sun during the day enlighten and gladden all visible creation; and the manner of life and the wisdom of the saints enlighten and gladden the souls of all men who desire to be saved and come to a knowledge of the Truth. Thus also do the writings of the venerable Maximus the Greek sound forth like divinely blown trumpets.

When thou didst pray at night in thy prison cell, by the providence of the divine and supremely good Trinity the angel of the Lord heard thee, and said: "O elder, thanks to these torments thou shalt avoid eternal torments."

At night, O most wise Maximus, thou didst sing like a sweet-voiced and melodious nightingale: "Be not grieved, neither sorrowful nor downcast, O my beloved soul! Thou sufferest unjustly, yet thy reward will be great in the heavens!"

Theotokion: Rising at dawn, we hymn thee, O Virgin, the daughter of the King, arrayed in golden vesture inlaid with many colors, the ladder which Jacob beheld, the mountain whereon God was well-pleased to dwell, for the Lord made His abode there to the end.

ODE VI

Irmos: **T**hou didst save the Prophet from the sea monster, * O Lover of mankind; * lead me up also from the abyss * of transgressions, I pray.

Like a prophet thou didst rebuke the people, O venerable Maximus, leading them to repentance, saying: "We have strayed, we have strayed from the straight and unerring way of life which holy monks lead, and have mindlessly run after high-minded secular honors."

Thou wast shown to be a prophet of repentance, O venerable Maximus, acquiring watchfulness of soul through divine discourse, and leading up from the pit of the passions those darkened by sins.

The writings of the prophets, which were uttered in secret, hast thou made clear, O most wise Maximus; wherefore, mankind doth ever pay great heed to thee.

Theotokion: **T**he prophets proclaimed thee beforehand, O pure Virgin, the apostles preached thee, all the saints called thee blessed, and we cry out with the archangel: Rejoice, O thou who art full of grace! The Lord is with thee!"

Kontakion, in Tone VIII:

With divinely inspired writings and the preaching of theology * thou didst denounce the vanity of the heretics, O thou who art most rich; * and establishing them firmly in Orthodoxy, thou didst guide them to the path of true understanding. * And like a divinely melodious harp thou didst delight and unceasingly gladden * the minds of those who hearkened unto thee, O right wondrous Maximus. * Wherefore, we beseech thee: Entreat Christ God, that He send down forgiveness of sins ** upon those who with faith hymn thy most holy dormition, O Maximus our father.

Ikos: **H**ow can we hymn the all-valiant Maximus, the namesake of greatness, the beauteous crown of the venerable, the firm rule of athletes, the true humiliation of heretics, the unshakable pillar of the Church, the renowned instructor of the virginal and champion of honorable marriage, the most wise sage of philosophers, the ever-flowing fountain of Truth, the boast of monks and true adornment of all mankind? Wherefore, we beseech thee, O right wondrous Maximus: Entreat Christ God, that He send down forgiveness of sins upon those who with faith hymn thy most holy dormition, O Maximus our father.

ODE VII

Irmos: **When the harmonious music summoned the people together * to offer adoration to the image, * the Children of David, singing a hymn * from the odes of Sion like their fathers, * destroyed the wicked command of the tyrant * and transformed the flame into dew as they sang: * O supremely exalted God of our fathers, blessed art Thou.**

Giving utterance to a hymn of thanksgiving to the image of the providence of the most holy Trinity, O venerable Maximus, thou didst summon us all to bless in purity the Father, the Son and the Holy Spirit, the one God in three Hypostases.

O holy Maximus, thou wast shown to be a model of the endurance of evils, and of patience and prayer, and even more of hope, for God the Judge is just, mighty and long-suffering, and He will render unto each according to his deeds.

Thou didst acquire the image of sublime theology, O most wise Maximus, of the dogmas of the divine apostles and fathers, poured forth by the Holy Paraclete, whereby thou dost instruct us by thy divinely wise writings.

Theotokion: **T**he image of thy most pure birthgiving is ineffable and incomprehensible, O Virgin Mother; for without being consumed thou didst become the dwelling-place of the pre-eternal and only-begotten Son of the Father.

ODE VIII

Irmos: **Praise ye the Lord Who preserved The Children * in the fiery flame of the furnace, * descending unto them in the guise of an Angel, * and supremely exalt Him throughout the ages.**

Thou didst desire the radiance of the flame of the divine Paraclete, O venerable Maximus; wherefore, with the most sweet light of doctrine and the fire of miracles thou dost drive away all the darkness of the demons.

Thou didst teach mankind to flee the flame of Gehenna, O venerable Maximus, calling upon them to embody the commandments of Christ in deed, and to shun malice, fornication, lying, pride, falsehood and the unjust theft of things which belong to others.

As with flame thou didst burn up the ungodliness of heretics, O most wise Maximus, making brilliant the divine confession of the unblemished Christian Faith.

Theotokion: **M**oses the God-seer beheld thee in the fiery flame of the burning bush, O most pure Virgin, and proclaimed thy seedless birthgiving; wherefore, free us from the carnal passions.

ODE IX

Irmos: **O Thou radiant lamp, * the Mother of God, * most wondrous glory, * who art more exalted than all creation, * thee do we magnify with hymns.**

We know thee to be a radiant lamp, an excellent mind and an unshakable pillar; and we proclaim thee to be an instructor of monks and a denouncer of heresies.

Thou didst shine forth brilliantly from the noonday lands, O venerable Maximus, exhibiting a radiant manner of life, dispelling the darkness of evil, and shining forth in goodly-pleasing supplications.

As a torch of divine understanding, thou didst attain unto the knowledge of the Son of God, becoming a perfect man according to the measure of the stature of Christ; wherefore, we cry out to thee: Truly blessed art thou in all things, through the struggles, thou didst receive glory and grace from on high!

Theotokion: In hymns we magnify thee out loud, O thou who art a radiant beacon amid the night of the passions, a shelter of goodness, and an unassailable defense against the assaults of the enemy.

Exapostilarion in Tone III:

The light of divine discourses and precepts shone upon the venerable Maximus; wherefore, he hath been shown forth to us as a secondary luminary and a most excellent intellect.

Glory ..., Now & ever ..., Theotokion in Tone III:

The angelic hosts were stricken with awe, beholding the Virgin holding in her arms the Light which shone forth from Light, and who hath given birth in purity, for the Light hath shone forth upon us from the Virgin's womb.

On the Praises, 4 Stichera, in Tone VIII:

Thou didst deny thyself, O venerable Maximus, and didst show thyself to be a stranger to the whole life of vanity, delighting neither in sweet foods, nor in glory, nor in any possession, nor yet in friendship with the powerful. But having renounced all these things at once, by the acquisition of thy way of life; thou art ever filled with gladness, finding delight in noetically nurturing thyself on the beauty of God, in tears and in solitude, in prayers, vigils, and the reading of sacred books. **(Twice)**

The venerable Maximus, like the fathers of old, did not hesitate to struggle, at times against the heretics by his discourses, at times strengthening the faithful to stand unshakably in the Faith; for neither the cruel storms of obstacles, nor imprisonment, nor yet the chains which fettered his body, were able to shake this father, but rather, they enlightened his soul.

The most wise Maximus, a much-suffering cherub on earth, doth lay before us a divine banquet on the day of his commemoration. Let us eagerly make haste, O ye who love the feasts of the Church, to this all-sweet and abundant spring, which doth quench the burning thirst caused by the false teachings of the heretics, and which doth bear souls up to the mansions on high.

Glory ..., in Tone III:

Save us by Thy grace, O most holy Trinity, Creator and Sustainer of all; and keep us pure who in this present life worship Thee in Orthodox manner. And in the age to come grant that we may be enrolled in the divine choir of Thine elect, where there is the pure sound of those who keep festival and a voice of ineffable gladness.

Now & ever ..., Theotokion:

Without seed didst thou conceive by the Holy Spirit; * and glorifying thee, we hymn thee: ** Rejoice, most holy Virgin!

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from Ode III and 4 from Ode VI of the canon of the venerable one.

In thy heart, O venerable Maximus, thou didst establish divine fear, having hated all carnal lusts; wherefore, as a simple child thou wast made wise, and thou didst hasten after the Lord. (Twice)

Having the Lord Jesus Christ as thy confirmation, O venerable Maximus, to thy kinsmen, friends and acquaintance thou didst become likened to an unknown stranger, homeless, bereft of a homeland and possessions, and misunderstood.

Anchoring thyself to the commandments of the Lord, through the bitterness of imprisonment thou didst become as one dead for many days; yet thou didst make supplication on behalf of those of evil ways, saying: "O Lord Jesus Christ, Son of the living God, hold not to account for this sin those who slander me with lies!"

Like a prophet thou didst rebuke the people, O venerable Maximus, leading them to repentance, saying: "We have strayed, we have strayed from the straight and unerring way of life which holy monks lead, and have mindlessly run after high-minded secular honors."

Thou wast shown to be a prophet of repentance, O venerable Maximus, acquiring watchfulness of soul through divine discourse, and leading up from the pit of the passions those darkened by sins.

The writings of the prophets, which were uttered in secret, hast thou made clear, O most wise Maximus; wherefore, mankind doth ever pay great heed to thee.

Theotokion: The prophets proclaimed thee beforehand, O pure Virgin, the apostles preached thee, all the saints called thee blessed, and we cry out with the archangel: Rejoice, O thou who art full of grace! The Lord is with thee!"

Troparion of the venerable one, in Tone VIII:

Made brilliant by the radiance of the Spirit, * through divine wisdom thou wast vouchsafed the intelligence of rhetors, * enlightening with the light of piety the hearts of men, which were darkened by ignorance; * and thou wast shown to be a most splendid lamp of Orthodoxy, O venerable Maximus. * Wherefore, having become a stranger and wanderer * in thy zeal for Him Who seeth all things, * thou wast a sojourner in the land of Russia, * suffering imprisonment and incarceration at the command of the sovereign; * yet thou art crowned by the right hand of the Most High, * and workest most glorious miracles. ** Be thou also a true mediator for us who honor thy holy memory with love.

Kontakion, in Tone VIII:

With divinely inspired writings and the preaching of theology * thou didst denounce the vanity of the heretics, O thou who art most rich; * and establishing

them firmly in Orthodoxy, thou didst guide them to the path of true understanding. * And like a divinely melodious harp thou didst delight and unceasingly gladden * the minds of those who hearkened unto thee, O right wondrous Maximus. * Wherefore, we beseech thee: Entreat Christ God, that He send down forgiveness of sins ** upon those who with faith hymn thy most holy dormition, O Maximus our father.

Prokeimenon, in Tone VII: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, § 213 [GAL. 5:22-6:2]

Brethren: The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And those who are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 [6:17-23]

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said: "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven."

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.