

THE 18th DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS MODESTUS,
PATRIARCH OF JERUSALEM
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera of the holy hierarch, in Tone II:

Spec. Mel.: “With what wreaths of praise ...”:

With what wreaths of praise * shall we crown the holy Modestus; * the boast of the venerable, * the majesty of hierarchs, * the beacon of Jerusalem, * who illumineth the universal Church, * the speedy helper of the faithful, * whom Christ Our God, Who hath great mercy, ** doth crown with crowns of immortal glory? **(Twice)**

With what beauties of hymnody * shall we crown the holy hierarch Modestus; * the champion of the truth, * the zealot of Orthodoxy, * the godly orator of the Holy City, * the pillar and radiant star of the Church, * who illumineth creation with rays of miracles, * by whom Christ our God, Who hath great mercy, ** hath dispelled the gloom of ungodliness? **(Twice)**

With what spiritual hymns * shall we praise the divinely wise Modestus; * the teacher of good morals, * who lived like an angel upon the earth, * the receptacle and instrument of the Holy Spirit, * the father of fathers, * the pastor of pastors, * whom Christ our God, Who hath great mercy, ** hath enriched with the grace of healings.

With what humble mouths * shall we hymn thee, O great Modestus? * For, having loved humility, * which accomplisheth exalted things, * thou wast exalted by the heavenly Chief Shepherd, * as a hierarch of the Mother of Churches * and an initiate of the mysteries of God, * having compassion upon all ** and praying to Christ, Who hath great mercy.

Glory ..., in Tone VI:

Be glad today, O Holy City! For, lo! the honored memorial of thy venerable and guileless archpastor Modestus hath now dawned! Rejoice, O Church of the faithful, for thou hast a holy hierarch and wonderworker who is right compassionate unto all, who standeth before the most holy Trinity and asketh remission of sins, peace and salvation for those who have recourse unto him with faith!

Both now ..., of the forefeast, in Tone VI:

Adorn thyself well, O cave, for the ewe-lamb approacheth, bearing Christ in her womb! O manger, receive Him Who by His word hath loosed us mortals from irrational activity! Ye shepherds, piping, bear witness to the awesome wonder! O magi from Persia, bring ye gold, frankincense and myrrh to the King, for the Lord hath revealed Himself through the Virgin Mother! And, gazing down upon Him, His Mother made obeisance to Him as though she were His handmaiden, and greeted Him as she held Him in her embrace, saying: “How wast Thou sown within me, and how didst Thou spring forth within me, O my Redeemer and God?”

On the Aposticha, these Stichera, in Tone VIII:

O holy hierarch Modestus our father, through thee hath God adorned His Church, giving thee to the faithful as a treasure of tender compassion, a provider for widows and orphans, a healer amid divers infirmities for those who honor thy holy memory with love.

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

O venerable father Modestus, thou wast the good shepherd of downcast Jerusalem, doing good unto both men and dumb beasts; and thou dwellest now in the heavenly city, where, illumined with ineffable light, thou dost enlighten those who celebrate thy splendid memorial with faith.

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

O blessed father Modestus, Christ God hath revealed thee as a river full of life-bearing gifts, flowing from Sion as from Eden, a healer of soul and body for those who kiss thy relics and celebrate thy right glorious memory.

Glory ..., in Tone IV:

Possessed of infinite compassion for all, O holy one, when thou didst learn of the death of Jerusalem's cattle from serpents' venom which was poured forth into a well through the activity of the enemy, thou didst straightway go thither, and by thy supplications restored the cattle to life, by thy word slaying the serpent, making visible the unseen perpetrator of the evil, whom thou didst adjure by the name of God that he never come where thy name was uttered. Deliver us also from his harm by thine intercession, O Modestus.

Both now ..., Theotokion of the forefeast, in Tone VI:

Without seed, through the divine Spirit and by the will of the Father didst thou conceive the Son of God, Who is begotten of the Father without mother before the ages; to Him that, for our sake, was born of thee without father didst thou give birth in the flesh, and thou didst nourish Him as a babe with thy milk. Wherefore, cease thou never to pray that our souls be delivered from misfortunes.

Troparion of the holy hierarch, in Tone IV:

Having lived a holy life, O divinely wise Modestus, * most blessed shepherd of Jerusalem, * adorned in hierarchal vesture, * in gladness thou now standest before Christ * enlightening the ends of the earth with miracles; * wherefore, be thou the helper of those who call upon thee, O father, ** praying on behalf of us all.

Glory ..., Both now ..., Theotokion:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT MATINS

On “God is the Lord ...,” the Troparion of the holy hierarch, in Tone IV:

Having lived a holy life, O divinely wise Modestus, * most blessed shepherd of Jerusalem, * adorned in hierarchal vesture, * in gladness thou now standest before Christ * enlightening the ends of the earth with miracles; * wherefore, be thou the helper of those who call upon thee, O father, ** praying on behalf of us all. (Twice)

Glory ..., Both now ..., Theotokion:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

After the 1st chanting of the Psalter, the Sessional hymn, in Tone IV:

Celebrating thy memory today, O sacred Modestus, with love we glorify thee, the adornment of bishops, the ornament of the Holy Land, the strength of monastics, the model of chastity, which do thou ask that it be granted also to thy hierarchs, O ever-memorable one.

Glory ..., Both now ..., Theotokion of the forefeast, in Tone IV:

O virgins, begin beforehand the joy of the Virgin! Ye mothers, and ye magi, angels and shepherds, praise the coming forth of the Mother of Christ our God; for the Virgin cometh to give birth in the city of Bethlehem to a Son, the pre-eternal God, Who saveth the world from corruption.

After the 2nd chanting of the Psalter, the Sessional hymn, in Tone IV:

Thou wast the all-precious vessel of the Holy Spirit, having cleansed thy soul of the passions with thine ascetic struggles; wherefore thou didst receive divine anointing, O holy one, and wast shown to be a divinely wise guide, a pastor of Jerusalem and an intercessor for those who honor thee.

Glory ..., Both now ..., Theotokion of the forefeast, in Tone IV:

He Who is incorporeal becometh incarnate, and He Who is timeless entereth time. For our sake the Lord Who doth shroud the earth in gloom is wrapped in swaddling clothes, immutably revealing Himself as flesh from her who knew not wedlock, in a manner transcending comprehension. Wherefore, marveling, we bow down before the great mystery.

Both canons from the Oktoechos, without Martyria, and the canon of the holy hierarch, with 6 Troparia, in Tone VI:

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Having illumined me, who am beset by the darkness of the passions, O Jesus, cleanse me by the radiant supplications of Thy hierarch, and instill within me the words to hymn him, O Lover of mankind.

Like Samuel of old, from earliest infancy thou wast offered to God by thy pious parents, who surrendered their souls to Him while in prison.

When, fleeing to Athens, thou didst escape the ungodly persecutors, and the bishop, upon baptizing thee, beheld a pillar of fire descending from heaven upon thy head, as a token that God hath glorified thee.

Receiving the divine Fire within thy heart, cast to the ground by the King of all, and burning with love for Him, thou didst consider all the beautiful things of this life as but naught.

Theotokion: **T**he Redeemer, granting the world deliverance from the curse, and seeking His own image, which was buried by the passions, is born of thee, O Virgin, becoming a man for our sake.

ODE III

Irmos: **T**here is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

We celebrate thee now in this temple, O thou of great renown, who made thyself a temple of the Creator of all by purifying thy heart of all defilement of flesh and spirit.

Possessing life-bearing mortification on earth, O divinely wise one, thou didst adorn thy soul with dispassion, vanquishing the attacks of temptations by the grace of God.

From thy youth thou didst strive to glorify God with the splendid corrections of thy life, O right glorious one; wherefore, God hath glorified thee with divers gifts.

Like a divinely flowing torrent pouring forth healings upon the infirm, O wondrous one, thou didst raise up the brother of the silversmith from his mortal illness and didst heal one possessed by demons.

Theotokion: **U**nable to endure beholding the creation of His own hands tormented by the father of lies, the Lord became incarnate from thee, O Lady, coming in the guise of a servant to deliver the human race.

Sessional hymn of the holy hierarch, in Tone V:

The children of Sion rejoice today in thy memory, O holy hierarch Modestus, having found thee to be the fervent helper of widows and orphans and an intercessor for all; wherefore, we beseech thee: Entreat Christ God, that He grant remission of sins unto those who celebrate thy holy memorial.

Glory ..., Both now ..., Theotokion, in Tone V:

Let heaven rejoice! Let the earth and mankind be glad! For He Who is incorporeal becometh incarnate, and He Who is without beginning now taketh on a beginning! O the wonder! The cave and the manger receive Him Who holdeth all things, for the restoration of the world and the salvation of our souls.

ODE IV

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

When thou didst dwell in Athens, O venerable one, thou wast shown to be honored by all for thy virtues, being pious, guileless, true, and a stranger to all evil.

As a zealot of poverty, after the repose of those who had adopted thee thou didst entrust all their property to their children; but thou thyself served God in fasting in places of solitude.

The sons of thy silversmith and his brother, unable to endure seeing thee honored by all, were eaten up with envy, and sold thee, as Joseph's brethren had sold him, to a cruel and unbelieving man in Egypt.

Manfully enduring evils in captivity in the humility of thy character, thou didst move him who had procured thee to meekness, O glorious one; and, having healed his infirmities, thou didst enlighten him with the Faith.

Theotokion: **W**ithout leaving the heavens, God now poureth Himself forth in thy womb, O most pure one, and the Infinite One becometh finite in His human nature, releasing the whole world from transgressions.

ODE V

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

When thou didst desire to join the sacred and angelic rank of monastics, thou didst withdraw into the desert of Holy Sinai, and wast shown to be angelic, O God-bearer.

Ascending to the heights of the virtues as it were a mountain, and being covered with the divine darkness, thou didst receive from God tablets of divine dogmas, O most noetically rich hierarch.

Thou wast a model of all good things, leading to the life on high, O all-honored one; wherefore, thou wast summoned by God to Jerusalem, that thou mightest win the heights by humility.

The sacred council and the assembly of the faithful elected thee to be a bishop in Holy Sion, O divinely radiant one, as a true disciple and emulator of the Chief Shepherd.

Theotokion: When the Dayspring appeared on earth from on high, O Ever-virgin, thou wast revealed to be a most radiant portal, illumining the world with beams of purity and sending down rays of miracles upon the faithful.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Thou wast consecrated with myrrh, becoming a most sacred minister of grace and an all-wondrous worker of miracles where the Light of revelation for the nations and the glory of Israel had appeared.

Thou didst serve like an angel, O right glorious one, in the Temple of the Resurrection which contains the life-bearing Tomb of the Christ, Who hath rectified the fall of our race by His arising.

Gazing upon the precious manger and the Cross of the Master of all with steadfast love, thou didst draw from them the mystic teaching of the vision of God, committing this to thy flock, O most excellent one.

Thou wast an emulator of the Patriarch Abraham in valor, feeding the hungry, giving drink unto the thirsty, filling the constant needs of the poor, and healing cattle, O holy one.

Theotokion: Join chorus, all ye souls, and leap up! Without being ploughed the ground doth now produce as fruit the life-bearing Grain! And eating thereof, we shall no longer hunger, magnifying His goodness.

Kontakion of the holy hierarch, in Tone III:

Seeing the steadfastness of thy splendid struggles * and the wealth of thy compassion for all, * God, the supremely good Judge of the contest, * deemed thee worthy of His rich gifts, * O Modestus, glorious hierarch and wonderworker. * Wherefore, praying to thee, we cry aloud: * Free us from grievous circumstances ** and grant us the healing of our infirmities.

Ikos: Come, and in mind let us fly to the Holy Land, that therein we may with spiritual eyes behold the holy hierarch and wonderworker Modestus. Where the heavenly Chief Shepherd became a man for our salvation, and this saint became a hierarch by His will, tending His people and healing their every ailment; and unto all he preached the pre-eternal God, Who became a little Child for our sake. Wherefore, celebrating the passing of the blessed one from this life, let us cry aloud: Free us from grievous circumstances and grant us the healing of our infirmities.

ODE VII

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

We honor thy memory, O ever-memorable one, who guided the new Israel from the land of Jerusalem to that of heaven. Pray thou that we who glorify thee with love may also receive it.

As the never-tiring eye of Sion, O right glorious one, protecting thy flock from the predatory wolves, from harm do thou preserve us who hymn thee.

The land which God trod had thee as one who dispelled the God-fighting assembly of the Jews, but who increased the company of Christians and established it, O God-bearing hierarch.

Thou didst convert multitudes from sin to virtue, and from the darkness of Judaism and paganism to the light of Christian piety, O divinely enlightened pastor.

Theotokion: **B**y a star the Sun of righteousness, Who shone forth from thee, O Theotokos, summoned the magi to worship with gifts Him Who had become a babe. Him also do the multitudes of angels hymn, giving glory.

ODE VIII

Irmos: **T**hou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we exalt throughout all ages.

Holy art thou, O city of Jerusalem, sanctified by the struggles of thy saints who bore the light yoke of Christ, among whom is Modestus, thy primate.

Who is able to worthily hymn thy struggles, O thou whom heaven hath revealed, or the tribulations and sorrows caused by the infidels, whose deception thou didst denounce in word and deed?

Who among the children of Sion did not bless thee, O sacred one, beholding thy guilelessness, whereby thou didst cast down the most wicked prince of this world and subdued the Jews who had directed their machinations against thee?

Seeing thy great patience, O wise one, Christ sent down upon thee His invincible power, strengthening thee for greater endurance by His grace.

Theotokion: **T**ake up thy harp and psalter, and sing, O David! Lo! the animate ark hath been revealed in thy city of Bethlehem, bearing Him Who is the holiest of all who are holy, for the sanctification of all.

ODE IX

Irmos: **I**t is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Possessing a merciful soul, a pure heart, love unfeigned, and the patriarchate of Jerusalem, thou hast been numbered today among the choirs of holy hierarchs in the heavens.

Standing before the throne of the Master of all, thou dost joyously utter the thrice-holy hymn, O initiate of the sacred mysteries, finding rest with the elect and praying for those who honor thee.

The grace of the Spirit Who dwelt within thee revealed thee as a God-bearing pastor for the Holy City and a glorious worker of wonders for the faithful, which thou dost manifest through the remains of thy body.

Thy sacred relics pour forth healings upon those who approach them with faith, healing every illness; and they scorch and drive away the demons, O glorious wonderworker.

Theotokion: **T**hose who bless thee, O blessed one, are blessed by the Lord; for in the cave thou hast given birth to the Master in Whom all the tribes of the earth are blessed.

Exapostilarion of the holy hierarch:

O splendid Modestus, thou shinest forth among the holy hierarchs like the sun shineth forth in the day, and thou shinest forth among the venerable like the moon among the stars. Wherefore, we hymn thy repose, O luminary of Sion and confirmation of the faithful.

Glory ..., Both now ..., Theotokion:

O Lady, who art more pure than the rays of the sun, with the beams of the true Light Who ineffably shone forth from thee, illumine our souls and sanctify our hearts with thy grace, O thou who art full of grace, guiding us to the love of the heavenly Light.

On the Praises, 4 Stichera, in Tone I:

From thy youth thou didst disdain transitory delights, O venerable one, and thou didst cleave unto the love of heavenly things, embracing poverty and chastity; wherefore, having been enriched by the grace of God, thou dost drive away sufferings and banish sorrows, praying to the Lord for all. **(Twice)**

When thou wast held in slavery, O Modestus, by thy humble and patient character thou didst move to meekness the cruel unbeliever who had purchased thee; and, healing his infirmities, thou didst enlighten him with the Faith, praying to the Lord for him.

O fulfiller of the Master's precepts, do good unto those who hate us, as with a divinely loving kiss thou didst receive those who had sold thee in Egypt, when they came to Jerusalem for commerce; and thou didst provide for them and give them gifts, praying to the Lord for them.

Glory ..., in Tone VII:

As thou wast an emulator of the most blessed Savior here on earth, and desiring to be such also after thy departure hence, thou didst utter these words in prayer before thine end, O Modestus: “O Lord Jesus Christ, hearken unto me, Thy servant! Unto him who will invoke my name and keep the memory of me, the lowly one, be Thou a helper, and forsake him not, for my sake; but fill him with Thy good things, and grant him Thy rich mercies. Drive from his home and his cattle every illness, in that Thou art good and the Lover of mankind.”

Both now ..., Theotokion of the forefeast, in Tone VII:

Now have the prophecies of the prophets fulfilled, for Mary cometh to give birth to the Restoration of mankind. The hosts of heaven hasten forth from on high, sending up glory unto Him Who for our sake desireth to be born. And kings from Persia arrive to fall down before Him in gladness.

Great Doxology. Troparion. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III and 4 from ODE VI.

We celebrate thee now in this temple, O thou of great renown, who made thyself a temple of the Creator of all by purifying thy heart of all defilement of flesh and spirit.

Possessing life-bearing mortification on earth, O divinely wise one, thou didst adorn thy soul with dispassion, vanquishing the attacks of temptations by the grace of God.

From thy youth thou didst strive to glorify God with the splendid corrections of thy life, O right glorious one; wherefore, God hath glorified thee with divers gifts.

Like a divinely flowing torrent pouring forth healings upon the infirm, O wondrous one, thou didst raise up the brother of the silversmith from his mortal illness and didst heal one possessed by demons.

Thou wast consecrated with myrrh, becoming a most sacred minister of grace and an all-wondrous worker of miracles where the Light of revelation for the nations and the glory of Israel had appeared.

Thou didst serve like an angel, O right glorious one, in the Temple of the Resurrection which contains the life-bearing Tomb of the Christ, Who hath rectified the fall of our race by His arising.

Gazing upon the precious manger and the Cross of the Master of all with steadfast love, thou didst draw from them the mystic teaching of the vision of God, committing this to thy flock, O most excellent one.

Theotokion: **J**oin chorus, all ye souls, and leap up! Without being ploughed the ground doth now produce as fruit the life-bearing Grain! And eating thereof, we shall no longer hunger, magnifying His goodness.

Troparion of the holy hierarch, in Tone IV:

Having lived a holy life, O divinely wise Modestus, * most blessed shepherd of Jerusalem, * adorned in hierarchal vesture, * in gladness thou now standest before Christ * enlightening the ends of the earth with miracles; * wherefore, be thou the helper of those who call upon thee, O father, ** praying on behalf of us all.

Kontakion of the holy hierarch, in Tone III:

Seeing the steadfastness of thy splendid struggles * and the wealth of thy compassion for all, * God, the supremely good Judge of the contest, * deemed thee worthy of His rich gifts, * O Modestus, glorious hierarch and wonderworker. * Wherefore, praying to thee, we cry aloud: * Free us from grievous circumstances ** and grant us the healing of our infirmities.

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.

EPISTLE TO THE HEBREWS, § 318 (HEB. 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's: for this He did once, when He offered up Himself. For the law maketh men high priests who 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.

GOSPEL ACCORDING TO MATHEW, § II (MT. 5: 14-19)

The Lord said to His disciples: “Ye are the light of the world. A city that is set on an 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.