

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, in Tone II:

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 arch pastor 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 all-holy Trinity and asketh remission of sins, peace and salvation for those who have recourse unto him with faith!

Now & ever ..., Dogmatic Theotokion, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son, Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

At 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 loving-kindness, a provider for widows and orphans, a healer amid divers infirmities for those who honor thy holy memory with love.

Stichos: 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.

Stichos: 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 didst restore the cattle to life, by thy word didst slay the serpent, and didst make 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.

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

O thou all-pure Virgin, who gavest birth without seed unto God: pray thou that our souls be saved.

Troparion, 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 and enlightenest the ends of the earth with miracles; wherefore, be thou the helper of those who call upon thee, O father, praying in behalf of us all.

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

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

AT MATINS

On "God is the Lord ...", the troparion of the saint, 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 and enlightenest the ends of the earth with miracles; wherefore, be thou the helper of those who call upon thee, O father, praying in behalf of us all. (Twice)

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

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the first chanting of the Psalter, this 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 given to thy hierarchs, O ever-memorable one.

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

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 second chanting of the Psalter, this 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 ..., Now & ever ..., Theotokion:

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 manner beyond the attainment of men's minds. 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: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn 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 Thou Who lovest 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, the bishop, when he baptized thee, beheld a pillar of fire descending from heaven upon thy head, as God 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 nought.

Theotokion: **T**he Deliverer, 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 Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

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, and didst vanquish 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 seeing the creation of His own hands tormented by the father of lies, the Lord, incarnate of thee, O Mistress, cometh in the guise of a servant to deliver the human race.

Sessional hymn, 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 transgressions unto those who celebrate thy holy memorial.

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

Let heaven rejoice! Let earth and men 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 honored Church doth sing, crying out in godly manner 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 didst serve 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 bought thee to meekness, O glorious one; and, having healed his infirmities, thou didst enlighten him with the Faith.

Theotokion: Without leaving the heavens, God now poureth Himself forth in thy womb, O all-pure one, and the Infinite One be cometh finite, releasing the wide world from transgressions.

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth 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 divine darkness, thou didst receive from God the tables of divine dogmas, O thou who art most rich.

Thou wast a model of all good things, leading to the life on high, O most 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 shown to be the 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, fleeing to Thy calm haven I cry unto Thee: Lead 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 containeth 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, and didst commit 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 now produceth as fruit the life-bearing Grain! And eating thereof, we shall no longer hunger, magnifying His goodness.

Kontakion, in Tone III:

Seeing the steadfastness of thy splendid struggles and the wealth of thy compassion for all, God, the all-good Judge of the contest, vouchsafed thee His rich gifts, O Modestus, glorious hierarch and wonderworker. Wherefore, praying to thee, we cry: 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 man for our salvation 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: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldeans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers.

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 rapacious 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: By a star the Sun of righteousness, Who shone forth from thee, O Theotokos, summoneth 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: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things whatsoever Thou desirest. Thee do we exalt supremely for 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 worthily to 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 didst subdue 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: Take up thy harp and psaltery, and sing, O David! Lo! the animate ark is 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: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee 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: They who bless thee, O blessed one, are blessed by the Lord; for in the cave thou givest birth to the Master in Whom all the tribes of the earth are blessed.

Exapostilarion:

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

O Mistress, 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 do away with 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.

A fulfiller of the Master's precept, to do good unto those who hate us, 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 lovest mankind."

Now & ever ..., Theotokion:

Now are the prophecies of the prophets fulfilled, for Mary cometh to give birth to the Restoration of men. 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, and didst vanquish 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 containeth 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, and didst commit this to thy flock, O most excellent one.

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

Troparion, 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 and enlightenest the ends of the earth with miracles; wherefore, be thou the helper of those who call upon thee, O father, praying in behalf of us all.

Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone III:

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

Prokimenon, in Tone I: My mouth shall speak wisdom, and the meditation, of my heart shall be of understanding.

Stichos: 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.

Stichos: 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.