

**THE 10th DAY OF OCTOBER AND THE 22nd DAY OF SEPTEMBER
SERVICE TO THE TWENTY-SIX MARTYRED MONKS OF ZOGRAPHOU
AT LITTLE VESPER**

**On “Lord, I have cried ...,” 4 Stichera of the venerable martyrs, in Tone IV:
Spec. Mel.: “Called from on high ...”:**

Illumined in heart and soul by divine grace, O blessed fathers, having accepted in mind that transitory things are vanity, with goodly courage ye forsook the world and came lovingly to the Monastery of Zographou; and having exercised yourselves in the struggles of asceticism, ye received the crown of confession, steadfastly denouncing the Latin-minded transgressors from the tower, and being burned alive by them, O venerable martyrs. **(Twice)**

Established firmly upon the rock of the Faith like towers, O most venerable ones, denouncing from the tower the enemies of the Faith as heretical, ye endured cruel and painful death by fire, and offered yourselves to Jesus as wholeburnt sacrifices, filling the celestial beings with sweet savor. Wherefore, we celebrate your memory with love, O saints who, ever praying, offer entreaty on behalf of those who honor you.

Let Thomas the abbot and Parthenius, the glorious Barsanuphius and Cyril, Simon, Micah and Sabbas, Job, Cosmas and Hilarion, Cyprian and Menas, Joseph and James, Paul and Sergius now be honored with divine hymns as is meet, together with Anthony, the godly Joannicius and the glorious Euthymius, Martinian and Dometian, with the four others whose memory we now venerate.

Glory ..., in Tone IV:

Your life hath been truly shown to be blessed, and your death honorable; for having for piety’s sake treated your lives as of no account, like the three youths ye were surrounded by material fire. And now your lot is with the saints, where ye have made your abode in the eternal mansions. Pray ye for our souls.

Both now ..., Theotokion, in Tone IV:

Thee have we obtained as a rampart, * O most pure Theotokos, * a favorably calm harbor and confirmation. * Wherefore, I who am tempest-tossed in this life beseech thee: ** do thou guide me and save me!

On the Aposticha, these Stichera of the venerable martyrs, in Tone VI:

Spec. Mel.: “On the third day ...”:

Together let us praise the divinely elect twenty and six, the protectors of the Monastery of Zographou, the steadfast venerable spiritual athletes, the demolishers of delusion and champions of Orthodoxy.

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

Wiielding divine discourse like a spiritual sword, O thrice-blessed ones, ye severed the heads of the Latin-minded enemies; and, utterly consumed, ye offered up sweet savor unto the Lord.

Verse: We went through fire and water, * and Thou didst bring us out into refreshment.

Abiding with the angelic choirs, and standing before the throne of the Master, O God-bearers, with them ye earnestly intercede, that those who honor your memory may be saved from misfortunes.

Glory ..., Both now ..., in Tone VI:

O Trinity infinite in power, Unity in three Hypostases: through the supplications of Thy steadfast spiritual athletes and of the only Ever-virgin Theotokos, save us who hymn Thee.

Troparion of the venerable martyrs, in Tone I:

Having honorably passed your life in asceticism at the Monastery of Zographou, * O venerable regiment, ye twenty-six valiant fathers, * ye offered yourselves as sacrifices to God in the fire * with the steadfast resolve of piety. * Wherefore, ye have received a twofold wreath from the Lord God, ** sending up glory unto Him Who hath crowned you.

Glory ..., Another Troparion, in Tone IV:

Rendering honor today as is meet, O venerable martyrs, * we offer up praise at your annual feast, * for it is the cause of good things for us; * and celebrating the all-night vigil we chant: * O proclaimers of the Spirit, * faithful servants of the Trinity, ** pray ye fervently to the Lord on our behalf!

Both now ..., Theotokion, in Tone IV:

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 GREAT VESPERS

After the Introductory Psalm, “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera of the venerable martyrs: 4 in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

O ye assemblies who love the feasts of the Church, and ye company of monastics, rejoicing, let us celebrate the feast of the venerable passion-bearers, and let us send up hymnody to Christ Who strengthened them to denounce the mindlessness of the cruel Emperor Michael and Beccus the Patriarch, who raged insanely in heresy against the flock of the Mother of God.

With divine hymns let us honor the most honored favorites of the most pure Mother of God, twenty-six in number, the light-bearing trees of the Monastery of Zographou, its most fragrant roses and honored guardians, who denounced the deception of the heretics and, tried by fire, were shown to be most pure.

As is meet, let the most glorious Thomas and the godly Parthenius, Simon, Barsanuphius and Job, Cyril, Micah and Sabbas, James, Cosmas, Hilarion and Dometian, Menas, Paul, Sergius and Anthony, Martinian and Joannicius, with the other eight, be praised with hymns.

O ye twenty-six steadfast venerable spiritual athletes, divine regiment of the King of all: undaunted by the fire, and most gloriously crowned by God, ye join chorus in the bridal-chambers of heaven, and protect from all misfortunes the most glorious Monastery of Zographou, which doth celebrate your holy memory, having acquired you as its foremost guardians.

And 4 Stichera in Tone II:

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

With what hymns of praise shall we honor today the venerable martyrs, the twenty-six confessors, as champions of piety? For some were leaders of the Monastery of Zographou, and others, having labored with the others, suffered with them. The Lord hath crowned them, Who hath great mercy.

With what spiritual words shall we praise the twenty-six venerable and God-bearing martyrs, dying martyrs’ deaths, consumed by fire in the tower: Thomas, who was the abbot of the Monastery of Zographou, Job, Barsanuphius, James, Sabbas, Parthenius, Cosmas, and the rest, who denounced the delusion of the minions of the pope and received heavenly crowns, as is meet, from the hand of God?

With what gladsome songs shall we hymn the choir of the venerable ones who were gathered together by grace into a single company of faith: the steadfast ramparts of the Faith, the champions and servants of the Trinity, the luminaries enlightening the whole world, the pillars of the Church, whom the Trinity hath crowned with wreaths of glory, as proclaimers of the Spirit and denouncers of those who wage war against the Spirit?

Setting at naught every threat of the heretics, ye denounced their lofty-minded delusion, taking your stand upon the tower, O ye twenty-six steadfast fathers, confessing that the Spirit proceedeth from the Father, as the Savior hath said, O wise ones; and receiving a blessed end through fire, O glorious crown-bearers, ye have ascended up into the heavens, where ye now pray for all.

Glory ..., in Tone VI:

Come ye today, and, forming a spiritual choir with the Monastery of Zographou, let us piously hold festival, and gloriously honor the venerable triumph of the twenty-six, saying: Rejoice, divinely assembled regiment who feared not the roaring fire and thereby consumed the tinder of the heretics! Rejoice, ye who in the midst of the fire, like the youths in Babylon, reduced the error of the pope to ashes, proclaiming the equality of honor of the Hypostases of the Trinity! Rejoice, ye who clearly explained the divine Spirit, O teachers of pure Orthodoxy! Angels arrayed in white crowned your heads, and the faithful, established firmly upon the foundation of the Truth, have thereby been gladdened. O valiant warriors of Christ, intercessors for the Monastery of Zographou and its vigilant guardians: pray ye for us who celebrate your memory.

Both now ..., Dogmatic Theotokion, in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: all the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

A 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 forever. They that 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

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 instead of an helmet. He shall take holiness 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 fly to the mark. And hailstones full of wrath shall 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 of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

At Litiya, the Sticheron of the temple, and these Stichera:

In Tone I: **T**oday the Church of Christ is gladdened, resplendent in grace, and the famed Monastery of Zographou faithfully holdeth festival in glorious memory of the twenty-six venerable fathers who suffered: for, patient of soul, they laid down their lives for piety, their bodies utterly consumed by fire, that they might preserve the Faith committed to them by the fathers of the Church. Wherefore, having denounced the most wicked delusion of the minions of the pope, they became most worthy comforters of their monastery, confirming the faithful to abide in piety; and illumining their monastery, they pray for our souls.

O venerable fathers, having yearned for the angelic life, ye shone forth in asceticism on Mount Athos, and, dwelling in the sacred Monastery of Zographou in a manner transcending the ways of mortals, ye unceasingly offered up hymns to the Master. But the enemy who hateth the good, the emperor of ill repute and the eunuch of the Latin-minded opponents of the Spirit, rose up against you, striving to weaken your might; yet, manfully opposing them, ye did not submit to falsehood, accepting death by fire. And Christ, accepting your pangs, hath given you rest in the mansions of heaven. Wherefore, in that ye possess boldness before Him, be ye mindful of us who with faith and love celebrate your memory.

In Tone II: Who doth not glorify, who doth not fittingly praise the opposition of the valiant venerable spiritual athletes to innovation? And who doth not bless the emulators of the martyrs, the single-minded fathers, who cut off heresy at the root and planted piety, the guides of the lost, our leaders and protectors, who, as is meet, have received in the heavens the reward for their struggles, in that they suffered together for Christ, for they rendered glory in gladness, joining chorus before God in endless jubilation, asking remission of sins for those who with love celebrate their sacred suffering?

In Tone III: Having lived an angelic life on earth, O thrice-blessed fathers, ye have shone forth like the sun upon the ends of the earth; for having elevated your minds above earthly attachments, ye soared aloft with divine love; and having first offered to Christ the sweat of your ascetic endeavors like myrrh, afterwards, when ye were tortured by the innovators, ye were shown to be higher in purity than any gold, in that ye were lovers of piety and opponents of the heretics. Be ye mindful also of us who with love celebrate your honored festival.

Glory ..., in Tone IV:

Come, all ye choirs of monastics, and let us hasten to the memorial of the wondrous fathers; for their splendid virtues and martyric death have shone forth like the sun in heaven and on earth, where the ever-memorable shine forth as ones who have confirmed the dogmas of the fathers by their fearless opposition, and, having put off corruption through the fire, have soared aloft to God, receiving rewards for their sufferings. And now, standing with the incorporeal beings before the unapproachable throne, they send up endless hymnody to the Trinity, unceasingly praying for our souls.

Both now ..., Theotokion, in Tone IV:

Preserve thou thy servants from all misfortunes, * O blessed Theotokos, * that we all may glorify thee, ** the hope of our souls.

On the Aposticha, these Stichera of the venerable martyrs, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, O divine regiment of the Monastery of Zographou, victorious company, pillars of piety, and steadfast, unyielding and undaunted contenders against the enemy; who, taking your stand upon the tower, did most boldly condemn the delusion of the Latins, of Michael, the vainglorious emperor of Byzantium, and with him the mindless Beccus, denouncing them all exceedingly, in that they had cast the flock of Christ to the lions. Wherefore, entreat ye the Savior, that He grant us great mercy.

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

Rejoice, ye victorious multitude who prevailed in the sacred battle and have joyfully received a crown from the Lord! And now, gazing upon the ineffable glory of the blessed, deified by communion with God, emulating the singing of the immaterial seraphim, and offering up spontaneous entreaty for the world, in that ye made yourselves temples of the Holy Spirit, ye behold the mysteries of the exalted wisdom of God. Beseech Christ, that He send down great mercy upon our souls.

Verse: Sing unto the Lord a new song; * His praise is in the Church of the saints.

Rejoice, O Thomas, pastor of the honored Monastery of Zographou, O Barsanuphius, Cyril, Micah, Simon and Sabbas, Hilarion and Job, Martinian and James, Cosmas and Anthony, Joseph and Euthymius, Menas and Paul, Joannicius and Sergius, Dometian, Parthenius and Cyprian, and the other James, with four others: ye twenty-six valiant and glorious venerable martyrs! Praising you as is meet, we pray that ye will offer supplication on our behalf.

Glory ..., in Tone V:

Today the Church of Christ is gladdened, adorned by the goodly valor of the venerable martyrs, and it summoneth all who struggle in stillness and the common life, saying: Come, rejoice ye all with me, O chosen Israel, for the Lord hath made my glory resplendent, exposing the blasphemy of the heretics against the most holy Spirit, for these venerable spiritual athletes, standing upon the summit of the tower, boldly denounced it. Wherefore let us cry to them in thanksgiving: As ye have boldness before Christ Who hath glorified you, O saints, cease ye never to pray for your monastery, wherein ye took up your ascetic struggles and finished the course of martyrdom, that He grant it peace and save our souls.

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

We bless thee, O Virgin Theotokos, * and we, the faithful, glorify thee as is meet, * thou unassailable city, * impregnable rampart, ** and steadfast intercession and refuge of our souls.

At the blessing of the loaves, the Troparion of the venerable martyrs, in Tone I:

Having honorably passed your life in asceticism at the Monastery of Zographou, *
O venerable regiment, ye twenty-six valiant fathers, * ye offered yourselves as
sacrifices to God in the fire * with the steadfast resolve of piety. * Wherefore, ye have
received a twofold wreath from the Lord God, ** sending up glory unto Him Who
hath crowned you.

Another Troparion, in Tone IV:

Rendering honor today as is meet, O venerable martyrs, * we offer up praise at
your annual feast, * for it is the cause of good things for us; * and celebrating the all-
night vigil we chant: * O proclaimers of the Spirit, * faithful servants of the Trinity, **
pray ye fervently to the Lord on our behalf!

And “Virgin Theotokos, rejoice! ...,” (Once).

But if a vigil is not served, then after the Troparion:

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

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 first Troparion of the venerable martyrs, in Tone I:

Having honorably passed your life in asceticism at the Monastery of Zographou, *
O venerable regiment, ye twenty-six valiant fathers, * ye offered yourselves as
sacrifices to God in the fire * with the steadfast resolve of piety. * Wherefore, ye have
received a twofold wreath from the Lord God, ** sending up glory unto Him Who
hath crowned you. (Twice)

Glory ..., the other Troparion, in Tone IV:

Rendering honor today as is meet, O venerable martyrs, * we offer up praise at
your annual feast, * for it is the cause of good things for us; * and celebrating the all-
night vigil we chant: * O proclaimers of the Spirit, * faithful servants of the Trinity, **
pray ye fervently to the Lord on our behalf!

Both now ..., Theotokion, in Tone IV:

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, these Sessional Hymns, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

With veneration let us honor the martyrs of Christ, the venerable fathers, as our
tireless intercessors and preservers; for having courageously denounced the delusion
of the Latin-minded, they were deemed well worthy of a godly end.

Glory ..., **O** wise ones, ye have been shown to be radiant stars of the Church of
Christ, illumining it with the beams of your teachings and the splendors of your
sufferings; for ye made plain the doctrines of the fathers. Wherefore, with faith we
celebrate your sacred memory today.

Both now ..., **Theotokion:** **T**hou wast a true virgin before giving birth, O Virgin;
thou wast a true virgin in giving birth, O Virgin; and after giving birth thou didst
remain a virgin, O Ever-virgin. Wherefore, I beseech thee, in that thou art the Virgin
Mother: Strengthen me, O Virgin Maiden, that I may be virginal in soul and body.

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

Spec. Mel.: “Joseph marveled ...”:

The army of the angels truly marveled at the courage of the wise fathers who
suffered venerably: how, standing upon the tower, they denounced the iniquitous
emperor, the cruel Beccus and the Latin cardinals, and valiantly endured being
reduced to ashes, as though it were someone else who was suffering. Wherefore,
Christ hath crowned them with never-fading wreaths.

Glory ..., the steadfastness of your courage doth amaze every mind, O venerable spiritual athletes of Christ, ye adornment of the Monastery of Zographou, who with valor of mind vanquished the minions of the pope, who reviled the arrogance and vain counsels, and in goodly fashion formed a divine regiment; wherefore, celebrating your sacred memory, we have you as fervent intercessors, O all-praised ones.

Both now ..., Theotokion: O Theotokos, thou alone art the joy of the angels, the adornment of the incorporeal ones, the salvation of mortals and the effulgence of the faithful. Wherefore, we bless thee with faith, honoring thee as the divine Maiden, O pure one. From all need deliver thou thy servants, O blessed Bride of God, granting them the eternal good things of heaven.

Polyeleos, and this magnification: We magnify you, O holy and venerable martyrs of Zographou, and we reverence your honored sufferings, which ye endured for Christ.

Selected Psalm verse:

A: Our God is refuge and strength, a helper in afflictions which mightily befall us.

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, these Sessional Hymns, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Let the brilliant diamonds of Orthodoxy, who were patiently tried in the temporal fire, be praised today, for they were proclaimers of the Trinity.

Glory ..., Today the Monastery of Zographou doth celebrate the honored solemnity of its venerable martyrs; for they proclaimed the divine dogmas of Orthodoxy.

Both now ..., Theotokion: O invincible intercessor for the oppressed and fervent aid of those who trust in thee: Deliver me from misfortunes, for thou art the helper of all.

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 LUKE, § 24 (LK. 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 who hunger now: for ye shall be filled. Blessed are ye who 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.”

After Psalm 50, this Sticheron, in Tone II:

Loving that which is incorrupt and abiding, instead of that which is corrupt and transitory, and honoring the things of heaven rather than those of the earth, O venerable fathers who suffered: From barbarian invasions, and from the assaults and incursions of brigands deliver those who honor you, we pray, that we may ever reverence your all-honored memory.

Canon of supplication to the most holy Theotokos (the Paraclysis), with 6 Troparia, including the Irmos, and two canons of the venerable martyrs, with 8 Troparia.

ODE I

Canon I of the venerable martyrs, the acrostic whereof is “I praise the beauteous regiment of the venerable ones”, the composition of James, in Tone I:

Irmos: Christ is born, render ye glory. * Christ cometh from heaven, meet ye Him. * Christ is on earth, be ye exalted. * O all the earth, sing unto the Lord, * and sing praises in gladness, O ye people, * for He hath been glorified.

Rejoicing, the monks of the Monastery of Zographou celebrate the festival of the honored venerable martyrs today, and earnestly entreat the Lord, that, through their supplications, we all may be deemed worthy of the joys of heaven.

Through communion ye became sons of God, O steadfast venerable spiritual athletes, and having denounced the vile delusion of the heresy of the Latins and been reduced to ashes by the fire, ye have been crowned by Christ with a twofold wreath.

Confessing with steadfastness of mind the Spirit Who proceedeth from the Father, as the Savior said, ye denounced and put the papists to shame as innovators, O wise ones.

Theotokion: We honor as the cause of our correction the true Mother of God, the mountain of God from whence was cut the Chief Cornerstone Who bringeth into ineffable unity those who before were separated.

Canon II of the venerable martyrs, in Tone IV:

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

Intending to praise the godly company of the venerable spiritual athletes of Christ, even though my lips are defiled, I beseech Thee, O Savior: Grant me discourse and grace, that I may fashion godly praise for them.

Let us praise today the assembly of the twenty-six venerable spiritual athletes, the steadfast diamonds who denounced the ungodliness of the Latins and endured an unjust death.

Let Thomas, the most excellent shepherd, be honored today as is meet, and let the godly James and Barsanuphius, Simon, Cyril, Menas and Cyprian be praised, with all the others.

Theotokion: **K**nowing thee to be the wellspring of the never-waning Light, O all-hymned Lady, we pray: With thy beams dispel darkness from our souls and bodies, and grant that we may behold Him.

ODE III

Canon I

Irmos: **T**o the Son who was begotten of the Father * without change before all ages, * and in the last times, without seed, was made flesh of the Virgin, * to Christ our God let us cry aloud: * Thou hast raised up our horn, holy art Thou, O Lord.

With divine hymns let the godly company of the sacred and venerable martyrs of the Monastery of Zographou be praised; for with a twofold wreath have they been crowned, as fasters and thrice-blessed and steadfast spiritual athletes.

With the firmest intent did Micah and Simon bravely contend, together with Hilarion and Cyril, Euthymius and the rest of the twenty-six; and praising their memory today in hymns of joy, we glorify the Lord.

Showing forth a single patient endurance amid many bodies, the venerable fathers who suffered in the Monastery of Zographou put the cruel Latins to shame, wherefore their heads were crowned with wreaths of victory.

Theotokion: **T**he manner of thy conceiving and birthgiving is ineffable, O Virgin Theotokos; for thou didst conceive the Son of God Whom all things cannot contain; and having given birth to Him without seed, thou didst remain Ever-virgin.

Canon II

Irmos: **O** Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

The divine choir of the venerable ones amazed the angels, enduring fiery conflagration in the tower; putting the demons to shame, wherefore the faithful joyously praise their mighty deeds.

Christ hath glorified you greatly in heaven and on earth, O most honored fathers, as ones who first exercised yourselves in asceticism, and later suffered. Wherefore, we honor your right-renowned memory.

Let the steadfast Paul and Sabbas be hymned, with Sergius, Simon and Dometian, and all the rest, for they denounced the mindlessness of the Latins.

Theotokion: **D**ispelling the most profound gloom of the passions, O pure Lady, grant that those who fall down before thee with love, abstinence and earnest supplication may behold the beams of thy light.

Sessional Hymn of the venerable martyrs, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Taking the Cross of Christ upon your shoulders, O ye twenty-six blessed fathers, ye cleaved unto Him through ascetic endeavor; wherefore the enemy, hating your virtuous life, raised up against you the savage Latins, striving to weaken the steadfastness of your asceticism. Yet his machinations were set at naught when ye suffered most excellently. Pray ye to Christ God, that remission of sins be granted unto those who with love celebrate your holy memory. **(Twice)**

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

Thou wast the chariot which David beheld shining like the sun, the couch of Solomon spread overall with royal purple, the divinely inscribed scroll of Isaiah, the animate tabernacle of Moses, the adamantine rampart of Amos, the golden lampstand of Zachariah, the mountain of Daniel, the golden tablet of Habbakuk, and the transcendent object of the prophets’ speech. Pray thou to thy Son and God, that He grant remission of sins unto those who reverently bow down before thy divine image.

ODE IV

Canon I

Irmos: **Rod of the root of Jesse, * and flower that blossomed from his stem, * O Christ, Thou hast sprung from the Virgin. * From the Mountain overshadowed by the forest * Thou hast come, made flesh from her that knew not wedlock, * O God who art not formed from matter. * Glory to Thy power, O Lord.**

Having by asceticism trod the path which leadeth to life, the twenty-six fathers of the Monastery of Zographou have received goodly renown for their suffering, having manfully denounced the deception of the mindless Michael.

Forsaking corrupt glory and food, O fathers, ye struggled in the Monastery of Zographou, and steadfastly opposed the papists who strove to force you to embrace false Latin concepts of God; and ye offered yourselves unto God as sacrifices consumed by fire.

Be thou hymned with sacred words, O most sacred Thomas, abbot of the Monastery of Zographou, and all with thee, who on the summit of the tower put to shame the Latin-minded foe and the ungodly Beccus, as ones who introduced the evil traditions of innovation.

Theotokion: **W**e know thee to be the portal which is more spacious than the heavens and the throne more exalted than the seraphim, O most pure one; for thou didst contain Him Whom naught can contain, in that He is God, and didst bear in thine arms as a babe Him Who hath placed our nature upon the throne of the Father.

Canon II

Irmos: **P**erceiving the profound counsel of God, * that the incarnation of Thee the Most High, * will be from a Virgin, * the Prophet Habbakuk cried aloud: * **G**lory to Thy power, O Lord!

Let us be glad in spirit, celebrating the right notable memorial of the venerable spiritual athletes, the honored instructors of the Monastery of Zographou, for by their supplications we are delivered from evils.

O divine Monastery of Zographou, adorn thyself now with thy twenty-six sacred offspring, the venerable spiritual athletes, who from the heights of the tower put to shame the ungodliness of the minions of the pope.

Strengthened by courage and grace, the regiment of the venerable set at naught the wiles of the incorporeal foe, casting down the blasphemy of the papists which is full of impiety.

Theotokion: **O** pure and unwedded Mother of God, preserve thy flock unharmed by all evil and the wicked intent of the cruel ones; for thee do we, thy servants, have as our deliverance amid evil circumstances.

ODE V

Canon I

Irmos: **A**s Thou art the God of peace and Father of compassions, * Thou hast sent unto us Thine Angel of great counsel, * granting us peace. * Wherefore guided towards the light of the knowledge of God, * and watching by night we glorify Thee, * O Lover of mankind.

With the power of the dogmas ye first cut down the heresy of the Latins, O wise ones; and were then immolated by them with fire. And having offered yourselves up fervently as sacrifices to the Lord, ye now join chorus with the angelic choirs, O ever-memorable ones.

Thou didst tend thy flock in holiness, O blessed Thomas, most excellent pastor of the Monastery of Zographou, and didst suffer with thy godly disciples at the hands of the Latin-minded, tried by fire like gold in the crucible; and ye now join chorus with the angels.

Showing yourselves to be zealots for the Lord, O most wise and most venerable ones, on the pinnacle of the tower ye denounced those who spake falsehoods, shutting their mouths most wisely with your explanation of the Scriptures. Wherefore, we all celebrate your memory today.

Theotokion: O Virgin, the Word of God, Who is with the Father in a manner transcending understanding, was well pleased to become immutably incarnate of thy pure blood. Him do we, in an Orthodox manner, understand to be of a single Hypostasis, in two natures, actions and wills.

Canon II

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

Recognizing that the beauty of life is corrupt and quickly fading, O venerable fathers, ye were wounded with the love of Christ; and now, O blessed ones, ye delight in ineffable joy in the divine habitations.

Truly, the light of divine grace hath now shone forth! Truly, the incorrupt food of the Manna which poureth forth life is set before us today: the splendid memorial of our godly intercessors. Ye who desire it, partake of your fill!

By your death amid transitory fire ye purchased immortal renown, O glorious and most wise merchants, trading that which is of lesser worth for that which is greater. Wherefore, ye now rejoice with the venerable and the martyrs.

Theotokion: O radiant lamp of the primal Light, illumine my darkened soul with thy light, that I may again behold the foremost Light Who issued forth from thee, and hath illumined us and thee, mine enlightener: for such is the nature of the Light.

ODE VI

Canon I

Irmos: The sea monster spat forth Jonah as it had received him, * like a babe from the womb: * while the Word, having dwelt in the Virgin and taken flesh, * came forth from her yet kept her incorrupt. * For being Himself not subject to decay. * He preserved His Mother free from all harm.

Today hath dawned for us as a day of joy, radiantly illumining the right renowned feast of the twenty-six venerable ones; and it noetically gladdeneth the souls and hearts of all with the grace of the Spirit, Whom we praise in right fitting hymns.

That ye might receive everlasting life in the heavens, O most wise ones, ye gave your bodies over to temporal fire, denouncing the heresy of the Latins. Wherefore, rejoicing today, we celebrate your festival.

O ever-memorable choir of the honored and venerable ones, we honor you with faith, and with love we chant, crying: Deliver now from all sorrow, tribulation and affliction those who honor you, that we may reverently celebrate your festival in hymns.

Theotokion: The choirs of celestial intelligences and the assembly of all the saints honor thee, O Lady; for thou hast given flesh to the incorporeal Word of God, of Whom the angels stand in awe, and didst become the Mother of God, who by thy birthgiving hast alone broken down the middle-wall of ancient enmity.

Canon II

Irmos: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Having suffered, O ye twenty-six most venerable fathers, ye have received honors for your labors, and Christ, the Bestower of crowns, hath adorned you with gifts of grace.

Those things which eye cannot see nor ear hear, and which the mind of man cannot fathom, as is written, have ye been deemed worthy to receive in your portion in the heavens, O most glorious ones.

Celebrating a solemn festival, let us praise today the guardians, intercessors and protectors of the Monastery of Zographou, the twenty-six venerable martyrs.

Celebrating your praiseworthy memorial, O venerable martyrs, we beseech you today: Preserve your monastery and those who struggle in it as monks, and deliver it from tribulations.

Theotokion: As ye possess divers gifts, O fathers, deliver us from divers perils, and joining Cosmas and the heavenly Lady as our advocates, preserve your flock.

Kontakion of the venerable martyrs, in Tone VIII:

Let us praise the twenty-six sacred and venerable spiritual athletes, * the intercessors and protectors of Zographou, * who casting down the pride of the Latins, endured fiery immolation * and were crowned as is meet; ** and let us cry: Rejoice, O venerable sufferers!

Ikos: The angels were amazed, looking down from heaven upon the ungodly assault of the Latins, how they burned with fire the venerable ones who, for piety's sake, chose to die in piety. And having cast down the pride of the tyrants, they hear from us such things as these: Rejoice, O choir of venerable spiritual athletes; Rejoice, steadfast regiment of those who suffered greatly. Rejoice, ye venerable ones, twenty-six in number; Rejoice, O Thomas and the other martyrs! Rejoice, godly Barsanuphius and steadfast Micah; Rejoice, Dometian, Menas and the radiant Paul! Rejoice with Anthony, O Euthymius and Hilarion; Rejoice with Parthenius, O Simon and Joseph!

Rejoice, ye two James's, together with Joannicius; rejoice, O Martinian, with Cosmas and Sergius! Rejoice, O glorious Cyprian, Cyril, Job and Sabbas; Rejoice, O four glorious and radiant passion-bearers! Rejoice, O venerable sufferers!

ODE VII

Canon I

Irmos: Scorning the impious decree of the godless one, * the Children brought up together in godliness * feared not the threat of fire, * but standing in the midst of the flames, they sang: * O God of our fathers, blessed art Thou.

Your divine and joyous memorial hath dawned today, O venerable sufferers, gladdening and sanctifying all who honor your struggles and sufferings, and who chant: O God of our fathers, blessed art Thou!

Consumed by fire, ye burned up falsehood opposed to God, O venerable martyrs of Christ, denouncing the abominable addition of the Latins concerning the Spirit, and chanting: O God of our fathers, blessed art Thou!

The valiant and venerable spiritual athletes spurned all things in the world, their bodies and all riches, for the sake of the life which is to come; and having died with Christ, they now reign in unapproachable and never-waning light.

Theotokion: Harken now unto the hymnody of supplication which all of us chant, O Theotokos and Ever-virgin, rescue from cruel circumstances those who with love cry aloud unto the Lord: O God of our fathers, blessed art Thou!

Canon II

Irmos: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

Let the venerable ones be fittingly praised, who loved God as much as they were able, and who studied His divine law and fulfilled it by their suffering, showing forth their love for the Lord.

Let those in heaven now clap their hands with those on earth! Let the angels be glad with all mankind! For the heavenly men and earthly angels, the fathers of heavenly wisdom who suffered valiantly, are celebrated!

Blessed are your struggles and battles, O fathers, whereby ye showed yourselves to be receptacles of the Spirit like the angels, and having suffered for right-mindedness, ye are honored forever.

Theotokion: O Sovereign Lady, we pray thee: Quickly free from the grievous darkness of sin those who piously hymn thee as the Theotokos, and grant that those who have been enlightened by thee may have a share of joy.

ODE VIII

Canon I

Irmos: **The furnace moist with dew showed forth an image * of a wonder past nature, * for it burned not the youths whom it had received; * neither did the fire of the Godhead consume the Virgin * when it descended into her womb. * Wherefore, chanting, we sing: * Let all creation bless the Lord and supremely exalt Him throughout all ages!**

The sacred Monastery of Zographou doth now boast, O God-bearers, and, adorning itself, it delighteth in your miracles and is crowned by your sufferings and struggles; for ye put the minions of the pope to shame, opposing them with Orthodox dogmas, hymning Christ throughout all ages.

With songs let the sacred Thomas, the abbot of the Monastery of Zographou, be hymned, together with Barsanuphius and Hilarion, Cosmas and Sergius, Euthymius and Menas, James, Job and Joannicius, and with them the rest of their honored company, twenty-six in number, who hymn the Lord and supremely exalt Him throughout all ages.

Save Thy servants, O King great in might, O only compassionate God, moved now by the manifold entreaties of Thy venerable spiritual athletes, twenty-six in number. With them do Thou also accept us who cry aloud: Let all creation bless the Lord and supremely exalt Him throughout all ages!

Theotokion: **Like** a table thou didst hold the Bread of life Who nourisheth all beneath His all-accomplishing overshadowing, O Maiden, feeding Him at thy breast as a babe. And hymning Him as God, and thee as the Theotokos, we declare: Let all creation bless the Lord and supremely exalt Him throughout all ages!

Canon II

Irmos: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.**

Having been shown to be chosen and precious vessels, with splendor ye received effulgence from on high, and truly hastened with joy to the mansions of heaven, illumined by the grace of the divine Trinity, Whom ye hymn in songs throughout all ages.

Having each completed the same course, O venerable fathers who suffered, in the heavens ye have received from Christ the very crowns prepared for the righteous. And rejoicing with the angelic choirs, O blessed Thomas and his companions, be ye mindful of those who praise you.

Triadicon: **H**ymning the Father, the Son and the Holy Spirit, the thrice-radiant, indivisible and uncreated Godhead, the only Sovereign Ruler and King, with unfailing love we cry out with all the armies of heaven: Holy! Holy! Holy!

Theotokion: **W**ith thee, O Theotokos, may the twenty-six fathers be honored with hymns, for with dogmas and discourses they proclaimed thee to be the pure Theotokos, O Virgin, who didst ineffably give birth in the flesh unto God, Who deified human nature in thy womb.

ODE IX

Canon I

Irmos: **T**he light-bearing cloud upon whom * the beginningless Master of all descended from heaven, * like the dew upon the fleece, * and of whom He was incarnate, * becoming a man for our sake, * let us all magnify as the pure Mother of God.

Reverently following the fathers, and having lived in holiness upon the earth, ye steadfastly vanquished the evil one by ascetic struggle in the Monastery of Zographou, and suffered for piety; wherefore, we now praise you.

Receiving now this meager hymnody from our impure mouths, earnestly remember us to the one Master, O steadfast and venerable spiritual athletes, that we may obtain remission of sins and honor your memory with splendor.

Shining forth clearly, like the great sun, your memory illumineth the world; and celebrating it with reverence, we honor you as the guardians and wardens of the Monastery of Zographou, O venerable fathers who suffered.

Theotokion: **T**he bush prefigured thy most glorious wonder, O Virgin; for thou didst receive in thy womb the truly unbearable Fire, bearing Christ, the Sun of righteousness, yet remaining unconsumed. Wherefore, we ever bless thee.

Canon II

Irmos: **L**et every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

Dwelling in noetic light, O wise ones, accept the hymnody which we offer you, for the sake of the great debt we owe you. And we ask that remission of the penalty for our transgressions be granted, through your supplications, unto us who honor you as is meet.

In the latter days, O venerable sufferers, God set you forth as unshakable towers of your monastery, against the implacable foe; and He hath made your most precious bones to be a stumbling-block for those opposed to Him, ever strengthening the Orthodox Faith, O glorious ones.

Still ye the tempest of the cruel barbarians which assaileth us, O most venerable ones; cause schisms within the Holy Church to cease; grant remission of transgressions unto those who hymn you; and preserve your monastery unharmed by every grievous circumstance.

O Most High God - Father, Son and Spirit - O Trinity equal in honor: by the supplications of Thy venerable ones, preserve the sacred Monastery of Zographou from all opposition, and grant unto Thy flock a peaceful state, unshakable and unbroken.

Theotokion: **T**hou hast truly been revealed to be a receptacle of the Spirit, O Lady; for in thy womb thou didst contain God, Whom neither heaven nor earth can in anywise contain. By thy supplications and those of the venerable ones, do thou move Him to take pity upon all of us who hymn thee.

Exapostilarion of the venerable martyrs:

Spec. Mel.: “Hearken, ye women ...”:

With splendor let us praise today the intercessors for the Monastery of Zographou, the venerable fathers who suffered, casting down the delusion of the Latins, the preachers of the Orthodox Faith who, consumed by the fire, offered themselves to the Trinity as divine wholeburnt sacrifices.

Glory ..., the sacred Monastery of Zographou hath acquired you as intercessors and guardians, O most wise ones; wherefore, with splendor we celebrate your right renowned memory, honoring you with hymns: for, having glorified the Lord, ye are now honored with the angels, as is meet.

Both now ..., O Queen of all, Bride of God, divine Sovereign Lady, Mother of the King, flower of virginity, splendor of the angels, adornment of the celestial beings, great refuge of sinners: we hymn thee, O most holy one, as the savior of the world.

On the Praises, 4 Stichera, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Come, ye faithful, and assembling with the choirs of the unwedded, with hymns let us praise the valiant warriors of Christ, the beacons of Orthodoxy, the steadfast twenty-six venerable spiritual athletes, crying out to them with faith: Entreat the Savior on our behalf!

Having shaken off earthly cares, O fathers, struggling in the Monastery of Zographou, ye suffered valiantly at the hands of the cruel and perverse; and as preservers of the Traditions of the fathers ye have received twofold crowns.

Standing upon the tower with joyful hearts and steadfast resolve, ye denounced the delusion of the cruel Latin-minded ones; and consumed by the fire, O venerable ones, ye offered yourselves up to the Master as acceptable wholeburnt sacrifices, and are magnified.

O twenty-six valiant warriors of Christ, from all harm, and from enemies visible

and invisible, preserve those who with faith celebrate your sacred memory; and grant unto them the kingdom of heaven, O venerable ones.

Glory ..., in Tone IV:

With what words shall we offer hymnody unto you, O venerable fathers who suffered? With what hymns of laudation shall we praise you? For even a multitude of mouths will not suffice to accomplish this, let alone one lacking in skill. And even though they are not worthy of you, yet hearken unto these things which we sing: Rejoice, champions of Orthodoxy, vessels of virtue, confirmation of monastics and foundation of your monastery! Rejoice, expellers of demons, opponents of heretics, famed guides for the lost, most honored habitations of the Trinity! Rejoice, bowls overflowing with sweet-smelling myrrh, ever-flowing rivers of fragrance, bulwark of the Holy Mountain, heirs of eternal good things! Pray ye for us who with love celebrate your most honored memory!

Both now ..., Theotokion, in Tone IV:

Deliver us from our needs, * O Mother of Christ God, * thou who hast given birth to the Creator of all, * that we all may cry out to thee: ** Rejoice, O thou who alone art the intercessor for our souls!

Great Doxology. Troparia. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III, & 4 from ODE VI of the canon of the venerable martyrs.

With divine hymns let the godly company of the sacred and venerable martyrs of the Monastery of Zographou be praised; for with a twofold wreath have they been crowned, as fasters and thrice-blessed and steadfast spiritual athletes. (Twice)

With the firmest intent did Micah and Simon bravely contend, together with Hilarion and Cyril, Euthymius and the rest of the twenty-six; and praising their memory today in hymns of joy, we glorify the Lord.

Showing forth a single patient endurance amid many bodies, the venerable fathers who suffered in the Monastery of Zographou put the cruel Latins to shame, wherefore their heads were crowned with wreaths of victory.

Having suffered, O ye twenty-six most venerable fathers, ye have received honors for your labors, and Christ, the Bestower of crowns, hath adorned you with gifts of grace.

Those things which eye cannot see nor ear hear, and which the mind of man cannot fathom, as is written, have ye been deemed worthy to receive in your portion in the heavens, O most glorious ones.

Celebrating a solemn festival, let us praise today the guardians, intercessors and protectors of the Monastery of Zographou, the twenty-six venerable martyrs.

Theotokion: As ye possess divers gifts, O fathers, deliver us from divers perils, and joining Cosmas and the heavenly Lady as our advocates, preserve your flock.

Troparion of the venerable martyrs, in Tone I:

Having honorably passed your life in asceticism at the Monastery of Zographou, * O venerable regiment, ye twenty-six valiant fathers, * ye offered yourselves as sacrifices to God in the fire * with the steadfast resolve of piety. * Wherefore, ye have received a twofold wreath from the Lord God, ** sending up glory unto Him Who hath crowned you.

Another Troparion, in Tone IV:

Rendering honor today as is meet, O venerable martyrs, * we offer up praise at your annual feast, * for it is the cause of good things for us; * and celebrating the all-night vigil we chant: * O proclaimers of the Spirit, * faithful servants of the Trinity, ** pray ye fervently to the Lord on our behalf!

Kontakion of the venerable martyrs, in Tone VIII:

Let us praise the twenty-six sacred and venerable spiritual athletes, * the intercessors and protectors of Zographou, * who casting down the pride of the Latins, endured fiery immolation * and were crowned as is meet; ** and let us cry: Rejoice, O venerable sufferers!

Prokeimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; * He hath wrought all His desires in them.

Verse: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

EPISTLE TO THE EPHESIANS, §233 (6: 10-17)

Brethren: Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Verse: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO MATTHEW §36 (10:16-22)

The Lord said to His disciples: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

A PRAYER TO THE VENERABLE MARTYRS OF ZOGRAPHOU

O our holy and blessed fathers, ye who in your great love for us, your unworthy children, were consumed in the flames: Forget us not, but send up fervent prayers to God for us and for them that have mercy on us, and for the sanctification” glorification, and well-being of your holy monastery of Zographou, of this monastery (city, etc.) and for every city. Ye that stand even now before the throne of our Lord and God Jesus Christ, the Fashioner of all creation, and partake of the glory, the beauty, and the very sight of Him: Remember us, your children who keep your memory, and entreat His ineffable goodness to take pity on our weakness and wretchedness; to overlook all our sins, voluntary and involuntary; to implant in us godly fear of Him; to strengthen us with His grace in the fulfillment of our monastic (baptismal) vows, and in the performance of His holy and life-creating commandments and precepts; to quench His righteous anger which hath fallen upon us; to disperse the dark and gloomy cloud of sorrows which casteth its shadow upon our monastery (city); to protect, aid and deliver us who dwell therein, and all Orthodox Christians in every place from all enemies visible and invisible, from every evil, misfortune and danger that cometh upon us, expected or unforeseen; to preserve us in peace, tranquility and serenity; to grant us every prosperity and abundance; that protected by your fervent prayers and mighty intercession and assistance, and deliverest from every misfortune and temptation, overflowing with every good work, amid peace, tranquility and plenty, we may radiantly celebrate your annual commemoration, glorifying the Lord Who hath glorified you with crowns of glory, which we, your lowly children, also request of you, O our right-blessed fathers; that passing the boundaries of this life in good repentance and God-pleasing endeavor, we may be deemed worthy of of to be with you. And even though our forgiveness is a great thing, yet do we trust in the goodness and the ineffable love for mankind of our Lord, God and Savior Jesus Christ Himself: to Whom be honor, glory and worship, with His beginningless Father and His most holy, good and life-creating Spirit, Both now ..., and unto the ages of ages. Amen.