

Sunday between October 11 and 17 The Fathers of the Seventh Ecumenical Council

This file contains translations of the following items from Great Vespers:

1. The six stikhiry at Ps 140, as well as the stikhira at Glory;
2. The stikhira at Glory for the Litija, and the Theotokion;
3. The stikhira at Glory for the Apostikha, and the Theotokion;
4. The Troparion for the Fathers, and the Theotokion.

A translation into modern literary English begins on page 1, and a reworking of that version into a reasonable facsimile of traditional liturgical English begins on page 5. In translating, I have a preference for Saxon roots, and I have used such words in both versions. Endnote reference numbers appear only in the modern literary version.

Throughout the translation, angle-brackets (< / >) enclose words added to clarify the sense or to meet the requirements of English grammar.

The Greek text of the stikhiry and Troparia is given in the endnotes, along with an occasional Scriptural reference. The Slavonic for this service was not available to me for this translation.

The Greek text of these stikhiry is taken from the CD distributed by Fr Leo Scheffe: *Leitourgika keimena*; the one I have was produced in March 2005. According to the documentation on the disk, the texts were taken from the publications of the Phos publishing house, in Athens. Wherever possible, this text was compared to and corrected from the text of the anthology published by the Monastery of Grottaferrata; in this case, *Anthologion* (Rome, 1967), Vol. I, pp. 797-802.

'Ps 140' is used as an abbreviation for the entire complex of Vespereal Psalms (140, 141, 129, 116).

Scriptural references are to the Septuagint, unless otherwise specified.

Please note that the Greek rubrics, as well as the Slavonic Typikon, say that this commemoration is served on the Sunday that falls on October 11, or the next Sunday thereafter. Some have interpreted the rubrics to mean that it is celebrated on the Sunday nearest October 11, but that seems not to be supported by the wording of the texts at my disposal. Perhaps there are other customs, not attested in these texts.

At Vespers, at Ps 140, these stikhiry, Mode VI [Given up as lost]

Stikhira 1¹

The seven Synods of the Fathers
held at different times
the Patriarch Germanos the New
gathered together in one place, in one Kanon²;
in it, writing down ‹the Fathers’› dogmas and confirming them,
he presented ‹those holy men› as sleepless intercessors of salvation to the
Lord,
and as fellow-shepherds of the fold.

Stikhira 2³

The letter of the Law made the seventh ‹day› honorable for the children
of the Hebrews,
who were waiting in shadow, and worshipped on ‹that day›.
This ‹seventh’›, indeed, Fathers, you made more honorable, gathering in
Seven Synods with the assent of God,
who of old in six days perfected creation, and blessed the seventh,
‹for you› set forth the definition of ‹the› faith.

Stikhira 3⁴

Thrice-happy Fathers,
you taught clearly to all, from the things the Trinity has done,
that it is the cause of the origin of the cosmos;
for, putting the ‹teachings of the› three Synods and ‹the› four in most
mystical‹ly accurate› expression,
and, appearing as defenders of the Orthodox teaching,
you showed that there are four elements,
and that the Trinity created them,
and made the cosmos.

Stikhira 4⁵

Just one bending over of ‹the› Prophet Elisha the all-excellent
was sufficient to breathe life into the eager ‹lady’s› child lying ‹cold in
death›;
nevertheless, he bent back seven times⁶, and he bent forward over him,
as a seer announcing beforehand ‹the number of› your gatherings,
by which you breathed life into the dying of the Word of God,
condemning Arius and those supporting that ‹wretch›.

Stikhira 5⁷

The robe of Christ⁸ that was torn and thrown to barking dogs
 you wisely stitched together, venerable Fathers,
 by no means enduring the sight of His nakedness,
 as Shem and Japeth in olden times were ashamed to see ‹the nakedness› of
 their father ‹Noah›⁹
 ‹so you felt shame at seeing› the parricide Arius,
 namesake of madness,
 and those who agree with that ‹wretch›.

Stikhira 6¹⁰

The followers of Macedonius and Nestorius,
 of Eutyches and Dioscorus,
 of Apollinaris, Sabellius and Severus,
 ‹once› exposed as violent wolves in sheepskins,
 you, as true shepherds, drove out of the Savior's fold,
 shorn of their fleeces,
 rightly deposing the thrice-unhappy ‹men›;
 ‹and› for this ‹reason› we magnify you.

Glory, Mode VI¹¹

The mystical trumpets of the Spirit,
 the God-bearing Fathers let us acclaim today,
 for they sang in the midst of the church an harmonious song of theol-
 ogy,
 that the Trinity is one unchanging essence and Godhead;
 they overthrew Arius
 and they fight for the Orthodox,
 interceding always with the Lord,
 that our souls be shown mercy.

*LITIJA**Glory... Mode III*

Holy Fathers, you have become scrupulous guardians of the Apostolic
 traditions;
 after teaching the doctrine of the consubstantiality of the Holy Trinity
 in an Orthodox manner,
 in council you confounded the blasphemy of Arius.

After him, you refuted also Macedonius who said the Holy Spirit is a creature,
you condemned Nestorius, Eutykhes and Dioscorus,
Sabellius and Severus the Monophysite.
We pray you to intercede for us who have been freed from their errors,
that our life may be preserved undefiled in the faith.¹²

Theotokion, Mode III

Theotokos, the protection of all in need,
in you is our confidence, in you is our boast,
in you is all our hope.

Intercede with Him who was born of you
for your unprofitable servants.¹³

APOSTIKHA

Glory..., Mode IV

Today, let us celebrate a feast, faithfully and with reverence,
in honor of the yearly commemoration of the God-bearing Fathers
gathered in the radiant city of Nicaea,
the college of priests of the Orthodox.

For these «men», with pious mind, put down the godless dogma of the terrible
Arius,
and by synodal decree, they ostracized that «wretch» from the catholic
church.

And, expounding «these matters» accurately and devoutly in the Symbol of
the Faith,

they taught all men to confess clearly
that the Son of God is consubstantial and co-eternal, existing before the ages.
For this reason even we, following and firmly believing their godly dogmas,
worship «as God»¹⁴ the Son and the all-Holy Spirit «together» with the Father,
the consubstantial Trinity in one Godhead.¹⁵

Theotokion, Mode IV

Incline «your ear» to the cries for help of those of your household, all-
blameless «Lady»,
stopping «the» terrible uprisings against us,¹⁶
setting us free from every affliction;
for we have only you as our sure and firm anchor,
and we have obtained your protection;

Mistress, let us who cry to you not be put to shame.
Hurry to intercede for those who call to you in faith:
Rejoice, Mistress, the help of all,
the joy and protection and salvation of our souls.¹⁷

Troparion, Mode VIII

Most glorified are You, O Christ our God,
who established our Fathers as shining lights on the earth,
and through them guided all of us to the true Faith:
Most compassionate ‹Lord›, glory to You!¹⁸

Theotokion, Mode VIII

Good One, who for us were born of a Virgin,
and endured crucifixion,
and despoiled death by death,
and showed forth the Resurrection,
do not overlook those whom You created with Your hand;
show forth Your love for mankind, Merciful One:
Accept the Theotokos who bore You as she intercedes for us,
and, our Savior, save a desperate people.¹⁹

The texts are here recast into a reasonable likeness of 'Traditional Liturgical English'.

Stikhira 1

The seven Synods of the Fathers
held at different times
the Patriarch Germanos the New
gathered together in one place, in one Kanon;
in it, writing down ⟨the Fathers'⟩ dogmas and confirming them,
he presented ⟨those holy men⟩ as sleepless intercessors of salvation to the
Lord,
and as fellow-shepherds of the fold.

Stikhira 2

The letter of the Law made the seventh ⟨day⟩ honorable for the children
of the Hebrews,
that waited in shadow, and worshipped on ⟨that day⟩.
This ⟨'seventh'⟩, indeed, O Fathers, ye made more honorable, gathering in
Seven Synods with the assent of God,
that of old in six days perfected creation, and blessed the seventh,
⟨for ye⟩ set forth the definition of ⟨the⟩ faith.

Stikhira 3

O thrice-happy Fathers,
ye taught clearly to all ⟨men⟩ from its acts,
that the Trinity is the cause of the origin of the cosmos;
for, putting the ⟨teachings of⟩ the three and the four Synods in a most mystical
⟨ly accurate⟩ expression,
and, appearing as defenders of the Orthodox teaching,
ye showed that there are four elements,
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Just one bending over of ⟨the⟩ Prophet Elisha the all-excellent
was sufficient to breathe life into the eager ⟨lady's⟩ child lying ⟨cold in
death⟩;
nevertheless, he bent back seven times, and he bent forward over him,
as a seer announcing beforehand ⟨the number of⟩ your gatherings,
by which ye breathed life into the dying of the Word of God,
condemning Arius and those supporting that ⟨wretch⟩.

Stikhira 5

The robe of Christ that was torn and thrown to barking dogs
 ye wisely stitched together, O venerable Fathers,
 by no means enduring the sight of His nakedness,
 as Shem and Japeth in olden times were ashamed to see ‹the nakedness› of
 their father ‹Noah›
 ‹so ye felt shame at seeing› the parricide Arius,
 namesake of madness,
 and those who agree with that ‹wretch›.

Stikhira 6

The Macedonians and Nestorians,
 the Eutychians and the Dioscorians,
 the Apollinarians and the Sabellioseverans,
 ‹once› revealed as violent wolves in sheepskins,
 ye, as true shepherds, drove out of the Saviour's fold,
 shorn of their fleeces,
 rightly deposing the thrice-unhappy ‹men›;
 wherefore we magnify you.

Glory..., Mode VI

The mystical trumpets of the Spirit,
 the God-bearing Fathers let us acclaim today,
 which sang in the midst of the church an harmonious song of theology,
 that the Trinity is one unchanging essence and Godhead;
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 in council ye confounded the blasphemy of Arius.

After him, ye refuted also Macedonius who said the Holy Spirit is a creature,
ye condemned Nestorius, Eutykhes and Dioscorus,
Sabellius and Severus the Monophysite.

We pray you to intercede for us who have been freed from their errors,
that our life may be preserved undefiled in the faith.

... both now and ever..., Theotokion, same Mode:

OTheotokos, the protection of all in need,
in thee is our confidence, in thee is our boast,
in thee is all our hope.

Intercede with Him that was born of thee
for thine unprofitable servants.

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in honor of the yearly commemoration of the God-bearing Fathers
gathered in the radiant city of Nicaea,
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Arius,
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church.

Then, expounding <these matters> accurately and devoutly in the Symbol of
the Faith,

they taught all men to confess clearly
that the Son of God is consubstantial and co-eternal, existing before the ages.
For this reason even we, following and firmly believing their godly dogmas,
worship <as God> the Son and the all-Holy Spirit <together> with the Father,
the consubstantial Trinity in one Godhead.

...both now and ever..., Theotokion, same Mode

Incline <thine ear> to the appeals of those of thine household, O all-
blameless <Lady>,
stopping <the> terrible uprisings against us,
setting us free from every affliction;
for we have only thee as our sure and firm anchor,
and we have obtained thy protection.

O Mistress, let us not be put to shame, who cry out to thee.
 Hurry to intercede for those who call to thee in faith:
 Rejoice, O Mistress, the help of all,
 the joy and protection and salvation of our souls.

Troparion, Mode VIII

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 that establishedst our Fathers as luminaries on earth,
 and through them guidedst all of us toward the true Faith:
 O most compassionate ‹Lord›, glory to Thee!

Theotokion, same Mode

Thou that for us wast born of a Virgin,
 and enduredst crucifixion, O good ‹One›,
 and despoiledst death by death,
 and as God manifestedst ‹the› Resurrection,
 overlook not them that Thou createdst by Thine hand;
 manifest Thy love for mankind, O merciful ‹One›:
 Accept the Theotokos that bare Thee, as she intercedeth for us,
 and save, O our Savior, a desperate people.

NOTES

¹ Τὰς ἑπτὰ Συνόδους τὰς τῶν Πατέρων * κατὰ διαφόρους καιροὺς συστάσας * εἰς ἓνα συνήθροισεν ἐνὶ Κανόνι τῷ δέ * μάλα καλῶς ὁ Πατριάρχης * ὁ Γερμανὸς ὁ νέος * γράφων ὁμοῦ τε καὶ κρατύνων * τὰ δόγματα τὰ τούτων * ὅς καὶ πρέσβεας αὐτοὺς ἀγρύπνους * τῆς σωτηρίας τῷ Κυρίῳ προβάλλεται * καὶ τοῦ ποιμνίου συμποίμενας.

² Patriarch Germanos II (1222-1240) wrote a *Synodikon of the Holy Spirit*.

³ Τὸ τοῦ Νόμου γράμμα * παισὶν Ἑβραίων * ἔθετο τιμίαν * τὴν ἑβδομάδα * σκιᾶ προσανέχουσι * καὶ λατρεύουσι ταύτη· * ἦνπερ Πατέρες συνδραμόντες * ἐν ἑπτὰδι Συνόδων * νεύσει Θεοῦ τοῦ ἐν ἑξάδι * ἡμερῶν σύμπαν τόδε * ἀπαρτίσαντος, καὶ τὴν ἑβδόμην * εὐλογήσαντος, σεμνοτέραν εἰργάσασθε * ὄρον ἐκθέμενοι πίστεως.

⁴ Τὴν Τριάδα πᾶσιν * ἐκ τῶν πραγμάτων * τῆς κοσμογενείας * οὕσαν αἰτίαν * τρανῶς παρεδώκατε, * τρισόλβιοι Πατέρες· * τρεῖς γὰρ * καὶ τέσσαρας Συνόδους * μυστικωτάτῳ λόγῳ * θέντες, * καὶ ἔκδικοι

φανέντες * τοῦ ὀρθοδόξου λόγου, * τὰ στοιχεῖα τὰ τέσσαρα ὄντα * καὶ τὴν Τριάδα ἐνεφάνητε κτίσασαν
* ταῦτα, καὶ κόσμον ποιήσασαν.

⁵ Ἦρκεσε καὶ μία * ζωὴν ἐμπνεῦσαι * τῷ κειμένῳ γόνῳ * τῆς ὑπουργήσης * Προφήτου ἀνάκαμψις *
Ἐλισσαιὲ τοῦ πάνυ· * ὅμως * ἀνέκαμψεν ἐπτάκις, * καὶ συνέκυψε τούτῳ, * οἷα * προόπτῃς
προαγγέλλων * τὰς ὑμῶν συνελεύσεις· * αἷς τὴν νέκρωσιν τοῦ Θεοῦ Λόγου * ἐψυχώσατε,
θανατώσαντες Ἄρειον * καὶ τοὺς ἐκείνῳ συγκάμμοντας.

⁶ 4 K 4:35 LXX; the Hebrew, represented by the KJV, at this point has the Prophet bending over the child
once, and the child sneezing seven times after reviving. For the full story, which is also among the readings
at the Vespertal Liturgy on Holy and Great Saturday, see 4 K 4:8-37.

⁷ Τὸν διηρημένον * Χριστοῦ χιτῶνα * καὶ διεῤῥηγμένον * κυσὶν ὑλάκταις * σοφῶς συνεῤῥάψατε, *
σεβάσμιοι Πατέρες, * βλέπειν * τὴν γύμνωσιν τὴν τούτου * μηδαμῶς ἐνεγκόντες, * ὥσπερ * ὁ Σῆμ τε καὶ
Ἰάφεθ * τὴν πατρώαν τὸ πάλαι * καταισχύονατες, τὸν πατραλοῖαν * καὶ τοὺς ἐκείνῳ συμφρονήσαντας
Ἄρειον, * τὸν τῆς μανίας ἐπώνυμον.

⁸ cf. St John 19:24

⁹ See Ge 9:20-27

¹⁰ Τοὺς Μακεδονίους * καὶ Νεστορίους, * καὶ τοὺς Εὐτυχεῆς * καὶ Διοσκόρους, * Ἀπολλιναρίους τε *
Σαβελλιοσεβήρους * λύκους * βαρεῖς ἀποδειχθέντας * ἐν δέσμασι προβάτων, * πόρρω * τῆς ποιμνῆς
τοῦ Σωτῆρος, * ὡς ἀληθεῖς Ποιμένες, * ἀπηλάσασθε γυμνοὺς κωδίων, * τοὺς τρισαθλίους
καταστήσαντες ἄριστα· * ὅθεν ὑμᾶς μακαρίζομεν.

¹¹ Τὰς μυστικὰς σήμερον * τοῦ Πνεύματος σάλπιγγας, * τοὺς θεοφόρους Πατέρας ἀνευφημήσωμεν· *
τοὺς μελωδήσαντας * ἐν μέσῳ τῆς Ἐκκλησίας * μέλος ἐναρμόνιον θεολογίας, * Τριάδα μίαν
ἀπαράλλακτον * οὐσίαν τε καὶ θεότητα· * τοὺς καθαιρέτας Ἀρείου, * καὶ Ὀρθοδόξων προμάχους· *
τοὺς πρεσβεύοντας πάντοτε Κυρίῳ, ἐλεθῆναι τὰς ψυχὰς ἡμῶν.

¹² Ἀποστολικῶν παραδόσεων * ἀκριβεῖς φύλακες γεγόνατε, * Ἅγιοι Πατέρες· * τῆς γὰρ Ἁγίας Τριάδος
τὸ ὁμοούσιον * ὀρθοδόξως δογματίσαντες, * Ἀρείου τὸ βλάσφημον * συνοδικῶς κατεβάλετε. * Μεθ' ὃν
καὶ Μακεδόνιον * Πνευματομάχον ἀπελέγξαντες, * κατεκρίνατε Νεστόριον, * Εὐτυχεῆα καὶ Διόσκορον, *
Σαβέλλιον τε * καὶ Σεβήρον τὸν Ἀκέφαλον. * Ὡν τῆς πλάνης αἰτήσασθε * ῥυσθέντας ἡμᾶς * ἀκηλίδω-
τον ἡμῶν τὸν βίον * ἐν τῇ πίστει διατηρεῖν δεόμεθα.

¹³ Θεοτόκε * ἡ προστασία πάντων τῶν δεομένων, * εἰς σὲ θαρρόμεν, * εἰς σὲ καυχώμεθα, * ἐν σοὶ
πᾶσα ἡ ἐλπίς ἡμῶν ἐστι. * Πρέσβευε τῷ ἐκ σοῦ τεχθέντι, * ὑπὲρ ἀχρείων δούλων σου.

¹⁴ λατρεύομεν *latreuomen*, indicates the worship due to God alone, hence 'as God' in angle-brackets.

¹⁵ Τὴν ἐτήσιον μνήμην σήμερον * τῶν θεοφόρων Πατέρων, * τῶν ἐκ πάσης τῆς οἰκουμένης *
συναθροισθέντων * ἐν τῇ λαμπρᾷ πόλει Νικαέων, * τῶν ὀρθοδόξων τὰ συστήματα, εὐσεβοῦντες
πιστῶς ἐορτάσωμεν. * Οὗτοι γὰρ τοῦ δεινοῦ Ἀρείου τὸ ἄθεον δόγμα * εὐσεβοφρόνως καθεῖλον, * καὶ
τῆς Καθολικῆς Ἐκκλησίας * συνοδικῶς τοῦτον ἐξωστράκισαν· * καὶ τρανῶς τὸν Υἱὸν τοῦ Θεοῦ, *

ὁμοούσιον καὶ συναΐδιον, * πρὸ τῶν αἰώνων ὄντα, * τοῖς πᾶσιν ἐδίδαξαν ὁμολογεῖν * ἐν τῷ τῆς Πίστεως Συμβόλῳ * ἀκριβῶς καὶ εὐσεβῶς * τοῦτο ἐκθέμενοι. * Ὅθεν καὶ ἡμεῖς * τοῖς θείοις αὐτῶν δόγμασιν ἐπόμενοι * βεβαίως πιστεύοντες λατρεύομεν * σὺν Πατρὶ τὸν Υἱὸν * καὶ τὸ Πνεῦμα τὸ Πανάγιον, * ἐν μιᾷ θεότητι * Τριάδα ὁμοούσιον.

¹⁶ The adjective agrees grammatically with the 1st person singular genitive pronoun: ‘stopping the uprisings of us terrible <ones>’; this is difficult to express in English, while maintaining correct grammar and acceptable style. I have therefore translated the phrase as an instance of hypallage, and have made ‘terrible’ agree with ‘uprising’: ‘stopping our terrible uprisings’; then again, ὑπανάστασις *hypanastasis* ‘uprising’ is constructed with the genitive of the entity against which the uprising is directed; so: ‘stopping the terrible uprisings against us’. This is worth revisiting to see whether it can be better expressed.

¹⁷ Νεῦσον παρακλήσεσι * σῶν οἰκετῶν, Πανάμωμε, * παύουσα δεινῶν ἡμῶν ἐπαναστάσεις, * πάσης θλίψεως ἡμᾶς ἀπαλλάττουσα· * σὲ γὰρ μόνην ἀσφαλῆ * καὶ βεβαίαν ἄγκυραν ἔχομεν, * καὶ τὴν σὴν προστασίαν κεκτήμεθα. * Μὴ αἰσχυθῶμεν, Δέσποινα, * σὲ προσκαλούμενοι· * σπεῦσον εἰς ἰκεσίαν * τῶν σοὶ πιστῶς βοώντων· * Χαῖρε, Δέσποινα, * ἡ πάντων βοήθεια, * χαρὰ καὶ σκέπη * καὶ σωτηρία τῶν ψυχῶν ἡμῶν.

¹⁸ Ὑπερδεδοξασμένος * εἶ, Χριστέ ὁ Θεὸς ἡμῶν, * ὁ φωστῆρας ἐπὶ γῆς * τοὺς Πατέρας ἡμῶν θεμελιώσας, * καὶ δι' αὐτῶν πρὸς τὴν ἀληθινὴν πίστιν * πάντας ἡμᾶς ὁδηγήσας, * πολυεύσπλαγχνε, δόξα σοί.

¹⁹ Ὁ δι' ἡμᾶς γεννηθεὶς ἐκ Παρθένου, * καὶ σταύρωσιν ὑπομείνας, Ἄγαθέ, * ὁ θανάτῳ τον θάνατον σκυλεύσας, * καὶ Ἔγερσιν δείξας ὡς Θεός, * μὴ παρίδης οὖς ἔπλασας τῇ χειρὶ σου· * δεῖξον τὴν φιλανθρωπίαν σου, Ἐλεῆμον, * δέξαι τὴν τεκοῦσάν σε Θεοτόκον * πρεσβεύουσαν ὑπὲρ ἡμῶν, * καὶ σῶσον Σωτὴρ ἡμῶν, * λαὸν ἀπεγνωσμένον.