

This document file contains the following:

- My translation of the text for the Fathers, from the Greek, the source for the Slavonic found in the General Menaion;
- The Greek text of the stikhiry for the Fathers, taken from the Seventh Sunday of Pascha;
- the Slavonic text of the same stikhiry, from the General Menaion;
- an English version of the text from Fr Orloff;
- the Mode VI melody for the samopodoben, with analysis;
- a monophonic setting of the four stikhiry to the prescribed melody.

Brief comments:

The Slavonic text of the third stikhira is slightly different from the Greek text: The Greek says that Arius had closed his eyes so that he might not see the light, while the Slavonic says that he hated to see the light. The Slavonic translator probably had a different version of the Greek from the one we can access today. In the context, deliberately closing one's eyes to avoid seeing the light strikes me as the better choice.

The musical pattern for the Psalm verses is taken from the first popievka (=musical phrase), and was an arbitrary choice on my part; the verses may also be intoned, or someone may devise a different melody for the Psalm verses, deriving the pattern from a different popievka, or from several of them.

Please direct questions and comments to me at w.j.churchill@verizon.net.

At Vespers, at Ps 140, Mode VI [The despairing]

From the womb * before the morning star * wast Thou born * motherless
from the Father * before the ages, * even if Arius thought of Thee * as a
creature * and not as God, * recklessly confusing Thee, the Creator, * with
things created, * storing up for himself * fuel for the eternal fire. * But the
Council — * the one in Nicaea — * proclaimed Thee, O Lord, * Son of
God, * enthroned together with the Father and the Spirit.

Who rent Thy robe, * O Savior? * Arius, Thou saidst: * He who cut to
pieces * the single origin of the Trinity — * this fellow * displaced Thee *
from being one of the Trinity — * this fellow * taught Nestorius * not to say
* “Theotokos”. * But the Council — * the one in Nicaea — * proclaimed
Thee, O Lord, * Son of God, * enthroned together with the Father and the
Spirit.

Arius, * having shut his eyes * that he might not see the light, * falls over
the cliff of his sin * and is cut * by a divine hook * in his inward parts, *
forced to give up * all his being and his soul, * known as a second Judas *
because of his way of thinking * and his way of living. * But the Council —
* the one in Nicaea — * proclaimed Thee, O Lord, * Son of God, * en-
throned together with the Father and the Spirit.

Arius the fool * cut the single origin * of the Trinity * into three substances
* unrelated * and alien; * whence the God-bearing Fathers, * gathered right
willingly, * burning with zeal * like Elijah the Tishbite, * with the sword of
the Spirit * cut him * who taught as dogma * the blasphemy * of shame —
* just as the Spirit * revealed to them.

These texts correspond to those in the Slavonic General Menaion for the Holy Fathers.

Mode VI - "The desperate"

Τῶν ἁγίων Πατέρων
Ἦχος ο αὐτός Η απεγνωσμένη

Εκ γαστρός ἐτέχθης πρό εωσφόρου, ἐκ Πατρός ἀμήτωρ πρό τῶν αἰώνων, κἀν Ἄρειος κτίσμα σε, καί ου Θεόν δοξάζῃ, τόλμη συνάπτων σε τόν κτίστην, τοῖς κτίσμασιν ἀφρόνως, ὕλην πυρός τοῦ αἰωνίου, εαυτῷ θησαυρίζων, ἀλλ' ἡ Σύνοδος ἡ ἐν Νικαία, Υἱόν Θεοῦ σε ἀνεκήρυξε, Κύριε, Πατρί καί Πνεύματι σύνθρονον.

Τίς σου τόν χιτώνα Σώτερ διείλεν, Ἄρειος, σὺ ἔφησ, ο τῆς Τριάδος, τεμῶν τήν ομότιμον ἀρχήν εἰς διαιρέσεις, οὔτος ἠθέτησέ σε εἶναι, τόν ἕνα τῆς Τριάδος, οὔτος Νεστόριον διδάσκει, Θεοτόκον μὴ λέγειν, ἀλλ' ἡ Σύνοδος ἡ ἐν Νικαία, Υἱόν Θεοῦ σε ἀνεκήρυξε, Κύριε, Πατρί καί Πνεύματι σύνθρονον.

Κρημνῶ περιπίπτει τῆς ἀμαρτίας, Ἄρειος, ο μύσας τό φῶς μὴ βλέπειν, καί θείῳ σπαράττεται, ἀγκίστρῳ τοῖς ἐγκάτοις, πᾶσαν ἐκδούνη τήν οὐσίαν, καί τήν ψυχὴν βιαίως, ἄλλος Ιούδας χρηματίσας, τῇ γνώμῃ καί τῷ τρόπῳ, ἀλλ' ἡ Σύνοδος ἡ ἐν Νικαία, Υἱόν Θεοῦ σε ἀνεκήρυξε, Κύριε, Πατρί καί Πνεύματι σύνθρονον.

Ἄρειος ο ἀφρων, τῆς παναγίας, τέτμηκε Τριάδος τήν μοναρχίαν, εἰς τρεῖς ἀνομίους τε καί ἐκφύλους οὐσίας, ὅθεν Πατέρες θεοφόροι, συνελθόντες προθύμως, ζήλω πυρούμενοι, καθάπερ, ο θεσβίτης Ἡλίας, τῷ τοῦ Πνεύματος τέμνουσι ξίφει, τόν τῆς αἰσχύνῃς δογματίσαντα βλάσφημον, καθὼς τό Πνεῦμα ἀπεφῆνατο.



ГЛА
Б

СЛЪЖБА ОБЩА

СВѢТЫХЪ ОТЕЦЪ, на соборы.

Поимъ въ недѣлю седмюю по пасцѣ: И ѿліа въ ѿ дѣнь, по пѣматн сѣагѣо сщєнночѣнка адиногѣна: И Октобрія въ аі, по пѣматн сѣагѣо апаа фліппа.

Въ свѣкѣтѣ вѣчера, на Гдѣн воззвахъ, стѣхѣры, гласъ Б.

Подобна: ѿ чѣлннаа:

И ѿ чрѣва родилса сѣн прѣжде денннцы, ѿ сѣаа безмѣтеренх прѣжде кѣкх, аще н ѿрїи тварь тѣа, а не бѣа славитъ, дерзостїю смѣшала тѣа зндїтѣла тваремх бездмнн, вѣществѣ о гнѣа вѣчнагѣо кѣкѣ сокровнцствѣаа: но соборъ, нже въ нїкѣн, снѣа бжїа тѣа проповѣда, гдѣн, оцѣ и дхѣ сопрѣтѣольна.

Кто твое, снсе, рїзѣа разара; ѿрїи, тѣа рѣкаъ сѣн, нже тѣрїцы прѣскѣ сѣанночестнѣе начѣао въ раздѣлснїа. сѣн ѿвѣрже тѣа кнїтн сѣаннаго ѿ тѣрїцы: сѣн н несторїа оучнптъ ецѣ не глаголатн. но соборъ, нже въ нїкѣн, снѣа бжїа тѣа проповѣда, гдѣн, оцѣ и дхѣ сопрѣтѣольна.

Въ брѣгѣа падаетъ грѣхѣа, ѿрїи возненакнѣтѣвнн свѣтѣа кнѣтн, н бжѣсткѣнною растерзѣетса оуднцѣю бндѣтренннх, всѣ нздѣтн сѣществѣ н дшѣа ндѣжнн, дрѣгїи іѣда бнѣвх нрѣвомх н ѿкразомх. но соборъ, нже въ нїкѣн, снѣа бжїа тѣа проповѣда, гдѣн, оцѣ и дхѣ сопрѣтѣольна.

И рїи бездмннн прѣсѣвїа тѣрїцы прѣскѣ сѣанноначѣаїе въ трїи кѣззакнїннаа же н нерѣлснннаа сѣществѣа. тѣмже оцнн бгѣонобннн сошѣдшеса оусѣрднн, рѣвностїю разннзѣемн, іакоже десѣвїтанннз нлїа, дхѣовннмх поствѣаїотъ мечѣмх, стѣдѣа нлѣчнвшаго хѣлннна, іакоже дхѣа кѣвѣаїше.

Глава

Chapter VI
The General Service of the Holy Fathers
in remembrance of Councils

sung on the seventh Sunday after Pascha, also on July 16th after the memory of the holy hieromartyr Athenogenos, and on October 11th after the memory of the Holy Apostle Philip.

On Saturday at Vespers for O Lord, I have cried, the Stichera, Tone 6: Similar to: The desperate...

Before all ages, without mother, wast Thou born from the bosom of the Father, before the morning star, although Arius doth glorify Thee as a creature and not as God, audaciously commixing Thee — the Maker — unto the creatures and presumptuously usurping unto himself the substance of the eternal Fire, but the council that was held in Nicea, did proclaim Thee, O Lord, the Son of God, Co-throned unto the Father and the Spirit.

Who hath torn Thy raiment, O Saviour? Arius, didst say Thou, since he hath cut the equally honourable single origin of the Trinity into divisions. He rejected Thee being One of the Trinity; he taught also Nestorius not to say Theotokos; but the council that was held in Nicea, did proclaim Thee, O Lord, the Son of God, Co-throned unto the Father and the Spirit.

Detesting to see the light, Arius doth fall to the extremity of his sin and with the divine hook his bowels are torn: he has to give up his whole substance and the soul in the same manner as another Judas of his temper; but the council that was held in Nicea, did proclaim Thee, O Lord, the Son of God, Co-throned unto the Father and the Spirit.

Foolish Arius hath cut the one origin of the Holy Trinity into three independent and disunited substances; wherefore the God-bearing fathers having in their zeal come together and moved by the flame of the fervour, just as Elijah the Tishbite did cut down with a spiritual sword the blasphemer, as the Spirit hath directed.

Tone 6. Nenačajemaja

Irmologion of L'viv, 1709.

A B



Не - на - ча - є - ма - љ

B



жи - ті - љ ра - ди,

C B



ми - ро - но - са - ши прї - де кте - вѣ во - пі - ю - це:

D C



не Ѡ - вер - зи ме - не бла - ги - ни - цу,

b D



ро - де - са Ѡ дѣ - вы: не

C B



пре - ри сле мо - ихъ, ра - до - сти ѿг - гї - ломъ,

D E F



но прї - ми ма ка - ю - ши - са, є - љ - же не Ѡ - ри - ну

B C

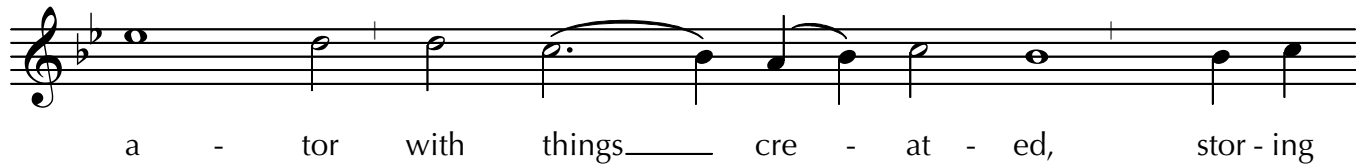


со - грѣ - шѣ - му, Го - спо - ди ве - ли - кі - љ ра - ди

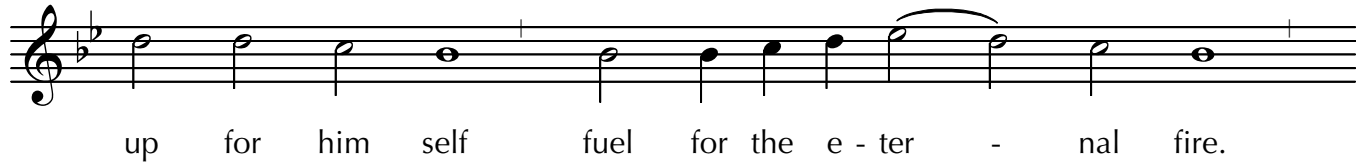
G Z



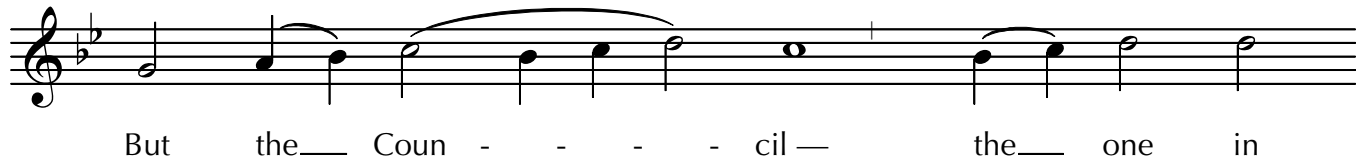
тво - є - љ ми - ло - сти.




a - tor with things cre - at - ed, stor - ing



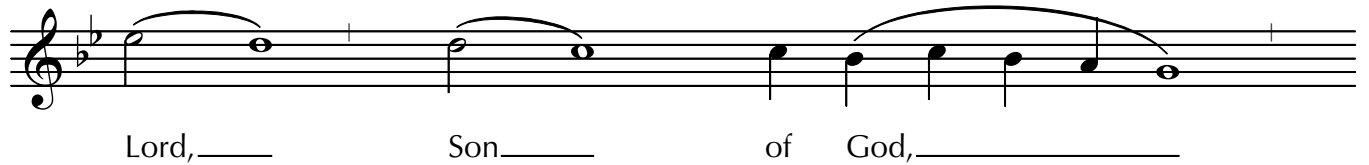
up for him self fuel for the e - ter - nal fire.



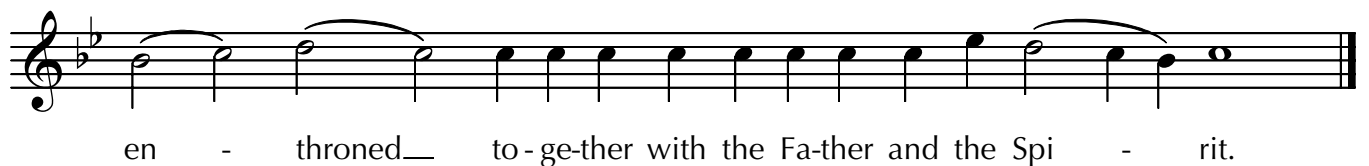
But the Coun - cil the one in



Ni - cae - a pro - claimed Thee O

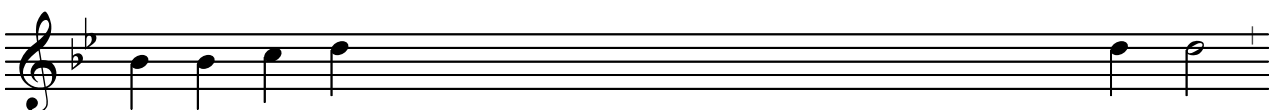


Lord, Son of God,

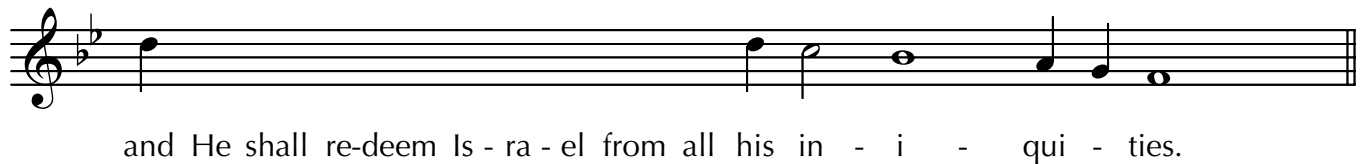


en - throned to - gether with the Fa - ther and the Spi - rit.

Psalm
verse

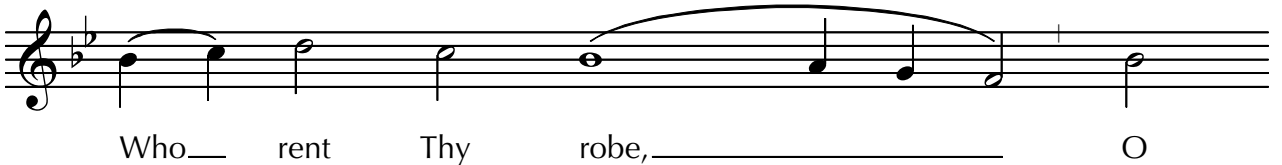


For with the Lord there is mer-cy, and with Him is plen-te-ous re-demp-tion,

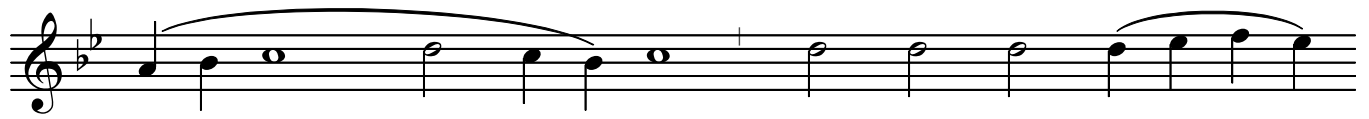


and He shall re-deem Is - ra - el from all his in - i - qui - ties.

Stikhira



Who rent Thy robe, O



Sav - - - - - ior? A - ri - us, Thou_____



saidst: He who cut to pie - - - ces the sin -



gle or - i - gin of the Trin - i - ty — this fel - - - -



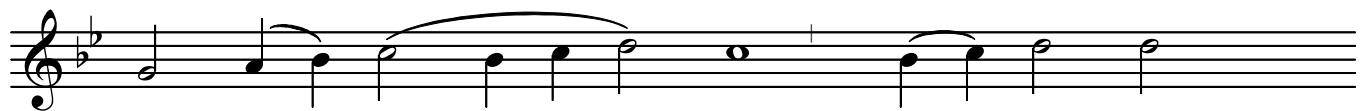
low dis - placed_____ Thee_____ from be - ing one_____ of



the Trin - i - ty; this fel - - - low taught_____



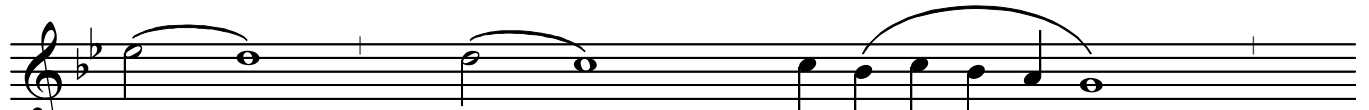
Ne - sto - ri - us not to say_____ "The - o - to - kos".



But the_____ Coun - - - - cil the_____ one in



Ni - cae - - a pro - claimed Thee_____ O_____



Lord,_____ Son_____ of God,_____



en - throned_ to-ge-ther with the Fa-ther and the Spi - rit.



Praise the Lord, all ye na-tions, praise Him, all ye peo - - - ple.



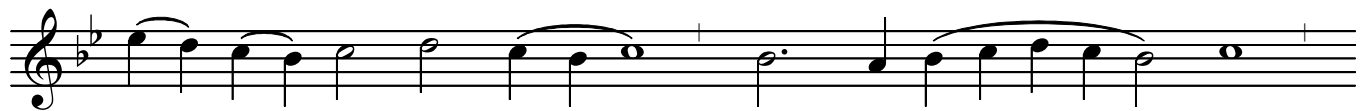
A - - - - ri - us, having shut his eyes_____



that he might not see the light,_____ falls o - ver the cliff__



of his sin, and is cut_____ by a di - vine_____ hook



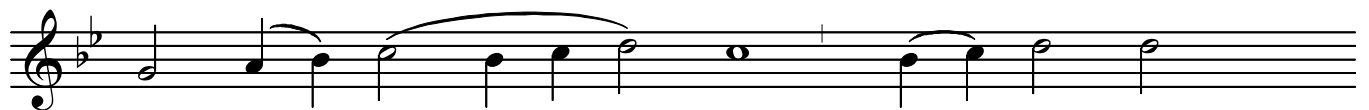
in__ his__ in - ward parts,___ forced to give_____ up



all his sub - stance and his soul, known_____ as a sec - ond Ju -



das because of his way of think - ing and his way of liv - ing.



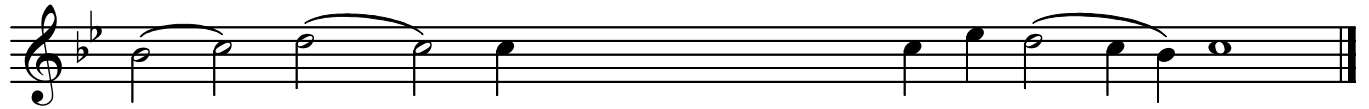
But the__ Coun - - - cil - the__ one in



Ni - cae - a - pro - claimed Thee O -

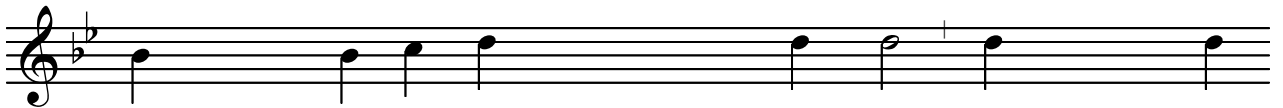


Lord, Son of God,

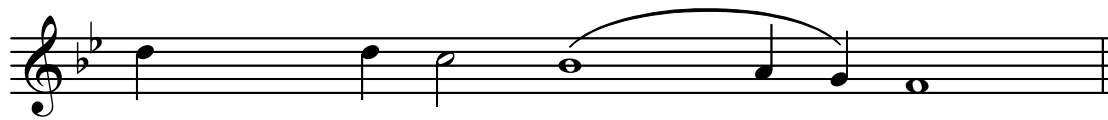


en - throned to - ge - ther with the Fa - ther and the Spi - rit.

Psalm
verse



For His mer - ci - ful kind - ness is great towards us, and the truth of



the Lord a - bides for e - - - - ver.

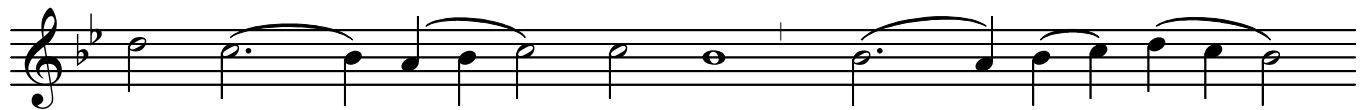


Stikhira

A - - - ri - us the fool cut the sin -



gle or - i - gin of the Trin - - - i - ty in -



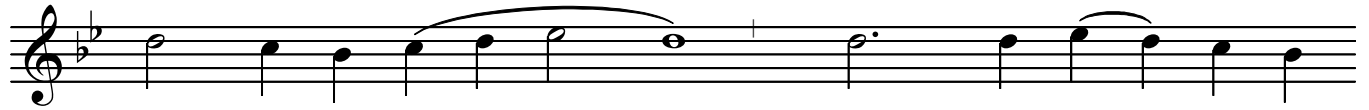
to three sub - stan - ces un - re - la - - -



ted and a - - - - li - en; whence the God - bear - ing



Fa - - - thers ga - thered right - will - ing - ly,



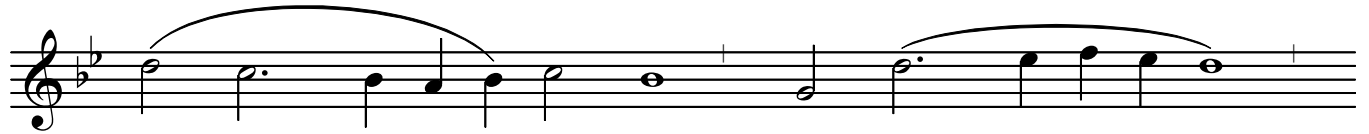
burn - ing with zeal _____ like E - li - jah the



Tish - - - bite, with the sword of the Spi - rit, cut _____



him _____ who taught as dog - - - - ma the _____



blas - - - - phe - my of shame _____



just as the Spi - rit re - vealed _____ to _____ them.