



Alexander
KASTALSKY
Memory Eternal
(1917)



The Clarion Choir • Steven Fox

Alexander
KASTALSKY
(1856–1926)

Vechnaya Pamiat Geroyam (1917)
(‘Memory Eternal to the Fallen Heroes’)

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Deacon Protodeacon Leonid Roschko, Bass 1 10
Marc Andrew Day, Tenor 1 • Scott Dispensa, Baritone 2

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In the autumn of 2018, the world commemorates the centennial of the Armistice to one of the largest military conflagrations in the history of mankind. The First World War, once referred to as ‘the war to end all wars’, saw the mobilisation of nearly 70 million military personnel worldwide, from Europeans to Asians to Americans, and resulted in 16 million casualties, both military and civilian.

Often viewed as the end of the old European order and the commencement of the modern era, the war brought about the demise of the Austro-Hungarian, German, Russian and Ottoman Empires; it also left in its wake a number of unresolved geopolitical issues that, 21 years later, led to the outbreak of the Second World War. In the face of the war’s devastation, the Russian composer Alexander Kastalsky conceived the idea of a musical ‘service of remembrance for soldiers who have fallen for the common cause’.¹

Kastalsky was a seminal figure upon the national musical landscape of Russia in the first two decades of the 20th century. A student of Tchaikovsky and Taneyev, he was appointed to the faculty of the Moscow Synodal School of Church Singing in 1887 and remained affiliated with that institution until it was closed in 1918 by the Bolsheviks. As a composer, conductor, folklorist, and administrator, by nature inquisitive and innovative, he moved freely among the spheres of church, classical, and folk music in a way very much his own. In his time, he was acclaimed as the founder of a new, truly national Russian style of church music, in which melodies and individual chant formulas of Znamenny – the earliest notated chant known among the Eastern Slavs – and other ecclesiastical chants are combined with techniques of counter-voice polyphony drawn from the Russian choral folk song. The skilful use of these peculiarly Russian elements give Kastalsky’s works a marked national flavour, while the use of church melodies links them to centuries-old traditions of the Eastern Orthodox liturgical aesthetic. His compositional techniques were emulated and developed by a host of composers, including Pavel

and Alexander Chesnokov, Alexander Grechaninov, Viktor Kalinnikov, Alexander Nikolsky, Konstantin Shvedov, Nikolai Tcherepnin, and Sergey Rachmaninov: the latter would send pages of his manuscripts to Kastalsky for comment and approval.

Kastalsky’s compositional output was largely limited to miniature forms – sacred choruses, some 175 of them, and choral folk song arrangements. The three short sacred pieces heard at the end of this album demonstrate his masterful use of choral sonority and colour, as well as his ability to weave polyphonic textures from ancient chant melodies and their individual melodic motives.

At the height of his musical career, in response to the unfolding events of the First World War, Kastalsky undertook to compose a large-scale Requiem that would follow the general plan of the Roman Catholic Requiem Mass but would use musical themes from the Latin rite, the Anglican rite, and the Orthodox *Panihida* (or memorial service), both in its Serbian and Russian Orthodox variants. By late 1915, the initial version of the score, entitled *Bratskoye pominoveniye* (‘The Fraternal Commemoration’) was laid out in twelve movements for chorus and organ. But the composer soon realised that he would likely encounter objections from Russian Orthodox authorities both to the use of the organ and to the idea of combining texts and liturgical elements from both Orthodox and non-Orthodox sources. Thus, he discarded the idea of a trans-confessional liturgical service in favour of a choral-orchestral work for the concert stage. This version was completed in late 1916, and the premiere took place on 7 January 1917, in Petrograd.

But even as the choral-instrumental versions of Kastalsky’s Requiem evolved from a liturgical observance to a concert work, the composer still retained the thought of creating an a cappella version that could be sung in Russian Orthodox churches and concerts of sacred music. In early 1916 he reworked three movements from the choral-organ version for unaccompanied chorus, which were premiered by the Moscow Synodal Choir on 6

March 1916. After their success, he continued in the same vein, completing the a cappella version in late 1916; the score was published in early 1917, bearing the title *Vechnaya Pamiat Geroyam: Izbranniye pesnopeniya iz panihidi* ('Memory Eternal to the Fallen Heroes: Selected Hymns from the Memorial Service').

Memory Eternal follows the basic structure of the typical Orthodox *Panihida*. However, reflecting the earlier incarnations of the work as an inter-confessional concert piece, the composer omits certain prescribed hymns and changes the order in some places.

Great Litany [1] begins the memorial service with a prayer for the entire world and for those who have departed this life. Petitions intoned by the deacon, who in the Orthodox realm functions as a liturgical worship leader, are answered by the choir, using at various times the Greek and Church Slavonic renditions of the response 'Lord, have mercy'.

In the *Panihida* service, the initial Litany segues into an *Alleluia*, followed by a Troparion and Theotokion [2] – brief hymns that contain the essence of the feast or occasion being commemorated; in this instance, the theme is the Creator's unceasing providence for the living and the departed who place their hope in Him. In contrast to Western practice, the Orthodox do not suspend the singing of 'Alleluia' during periods of fasting and mourning, but rather reaffirm the 'joyful sadness' that accompanies both the ascetic practices of Lent and the passing of a faithful soul from earthly life into eternity.

Kastalsky omits the next major set of hymns of the *Panihida*, the *Troparia evlogitaria* – verses interspersed with the refrain *Blessed art Thou, O Lord, teach me Thy statutes* – and proceeds to the hymn *Give rest, O our Saviour* [3]. Rather than quoting a pre-existing chant melody, the composer employs Znamenny chant motives as building blocks that migrate from voice to voice – a device he pioneered in *Miloserdia dveri* ('Doors of Thy Mercy'), one of the early choral pieces on this album [4]. The gentle rocking movement in the accompanying voices recalls the fifth movement, *Nine opushchaeshi* ('Nunc Dimittis'), from Rachmaninov's *All-Night Vigil*, composed approximately a year earlier.

In Orthodox belief, those departed from the earthly life are regarded as being asleep, awaiting the universal resurrection at the end of time. One of the most touching and memorable portions of the Orthodox funeral are the refrains *Pokoy, Ghospodi, dushi usopshih rab Tvoih* ('Give, rest, O Lord, to the souls of Thy servants, who have fallen asleep'), which are sung a number of times alternately between the choir and the clergy. Kastalsky sets this refrain as a lullaby, using a 6/8 metre that is not typically heard in Russian Orthodox church music [4].

The following movement, *Molitvu proliyu* ('I will pour out my prayer') [5], was newly composed for the unaccompanied Russian Orthodox version. The soloistic arioso of the first tenors, sung over the sustained accompaniment of the chorus, makes this the most dramatic and tortured of all the movements, perhaps reflecting the more than two years of a difficult war that had ensued since the composer first began work on the Requiem in the summer of 1914.

The Kontakion, *So sviatimi upokoy* ('With the saints give rest') [6] and its Oikos, *Sam yedin yesi Bezsmerniy* ('Thou alone art immortal') [7], are built upon well-known Kievan and Znamenny chants. In the original choral-instrumental version patterned after the Latin Requiem Mass these two movements were used as the opening Requiem aeternam and Rex tremendae, respectively; this accounts for the appearance in measure 28 of the striking Dies irae Gregorian chant motif, which has no counterpart in the Orthodox memorial service.

Ti yesi Bog, soshediy vo ad ('Thou art God, who descended into Hades') [8] was originally the Confutatis movement of the choral-orchestral version, which accounts for its fiery and tumultuous opening and jagged bass line in the opening section. While both the Latin and Slavonic texts speak of Hades, in Orthodox iconography (and theology) the resurrection of Christ is always depicted as 'the harrowing of Hell', in which Jesus is shown standing upon the broken gates of Hades and extricating Adam and Eve, together with all the righteous Old Testament patriarchs and saints, from its bonds.

In the choral-orchestral version, the music of *Upokoy, Bozhe* ('Give rest, O Lord') [9] was used for the Agnus Dei, which has no Orthodox counterpart. In its place, Kastalsky uses one of the *Troparia evlogitaria* omitted earlier; this is the one instance in which the composer deviates from the order of the *Panihida* service. The melody is of Serbian Orthodox origin, echoing several other works in which Kastalsky arranged these graceful and tuneful chant melodies.

In the tenth movement the composer refashions a series of call-and-response fanfares between instruments and choir of the choral-orchestral version into the responses of the *Triple Litany* – so called because of the three-fold *Ghospodi, pomiluy* ('Lord, have mercy') refrain that answers the deacon's prayerful petitions for the departed [10].

The work concludes with *Vechnaya pamiat* ('Memory Eternal') [11], a prayer that asks for the departed to be remembered by God forever. As the Russian theologian Fr. Pavel Florensky explains: "'To be remembered" by the Lord is the same thing as "to be in Paradise". "To be in Paradise" is to be in eternal memory and, consequently,

to have eternal existence.'² The Serbian chant melody used as the theme preserves the multi-national character of the piece to the end.

Rounding out the programme are three short liturgical works by Kastalsky, the gentle *Miloserdia dveri* ('Doors of Thy Mercy') [12], the tumultuous *Ot yunosti moyeya* ('From my youth') [13], and the poignant *Blazheni, yazhe izbral* ('Blessed are they') [14], a work also never recorded before and which the composer wrote in memory of his sister, Ekaterina Dmitrievna (1864–1899).

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¹ From the composer's preface to the 1917 edition, published by P. Jurgenson of Moscow.

² Pavel Florensky, *The Pillar and Ground of the Truth*, trans. and annot. Boris Jakim, intro. Richard F. Gustafson (Princeton, NJ: Princeton University Press, 1997), p. 144, cited in Donald Sheehan, *Dostoevsky and Memory Eternal: An Eastern Orthodox Approach to the Brothers Karamazov*, 2011.

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Вечная Память Героям

1 I. Великая ектения

Диакон: Миром Господу помолимся.

Лик: Кирие элейсон.

О свышнем мире и спасении душ наших, Господу помолимся.

О мире всего мира, благостоянии святых Божиих церквей и соединении всех, Господу помолимся.

О оставлении согрешений, во блаженной памяти преставльшихся, Господу помолимся.

Лик: Господи, помилуй.

О приснопамятных рабех Божиих, воинех на полье брани за веру и отечество живот свой положше, покоя, тишины, блаженные памяти их, Господу помолимся.

О простити им всякое прегрешение вольное и невольное, Господу помолимся.

О неосужденным предстати у страшного престола Господа славы, Господу помолимся.

О плачущих и болезнующих, чающих Христову утешения, Господу помолимся.

О отпуститися им от всякия болезни, печали, и воздыхания: и вселити их идеже присещает свет лица Божия, Господу помолимся.

О яко да Господь Бог наш учинит души их в месте светле, в месте злачне, в месте покойне, идеже вси праведнии пребывают, Господу помолимся.

О причтении их в недрах Авраама, и Исаака, и Иакова, Господу помолимся.

Vechnaya Pamiat Geroyam

1 I. Velikaya yektenia

Diakon: Mirom Ghospodu pomolimsia.

Lik: Kyrie, eleison.

O svishnem mire i spasenii dush nashih, Ghospodu pomolimsia.

O mire fsego mira, blagostoyanii sviatih Bozhiih tserkvey i soyedinenii fseh, Ghospodu pomolimsia.

O ostavlenii sogresheniy, vo blazhenney pamiati prestavl'shihsia, Ghospodu pomolimsia.

Lik: Ghospodi, pomiluy.

O prisnopamiatnih rabeh Bozhiih, voineh na pol'e brani za veru i otechestvo zhihot svoy polozhshe, pokoya, tishini, blazhenniya pamiati ih, Ghospodu pomolimsia.

O prostiti im fsiakoye pregresheniye volnoye i nevolnoye, Ghospodu pomolimsia.

O neosuzhdennim predstati u strasnago prestola Ghospoda slavi, Ghospodu pomolimsia.

O plachushchih i boleznuyushchih, chayushchih Hristova utesheniya, Ghospodu pomolimsia.

O otpustitسيا im ot fsakiya bolezni, pechali, i vosdihaniya: i fseliti ih idezhe priseschaet svet litsa Bozhiego, Ghospodu pomolimsia.

O yako da Ghospod Bog nash uchinit dushi ih v meste svetle, v meste zlachne, v meste pokoyne, idezhe fsi pravednii prebivayut, Ghospodu pomolimsia.

O prichtenii ih v nedreh Avraama, i Isaaka, i Iakova, Ghospodu pomolimsia.

Memory Eternal to the Fallen Heroes

1 I. Great Litany

Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, let us pray to the Lord.

For the remission of the sins of those who have departed this life in blessed memory, let us pray to the Lord.

Choir: Lord, have mercy.

For the ever-memorable servants of God, the soldiers who have laid down their lives in the field of battle for faith and fatherland, and for their repose, tranquillity, and blessed memory, let us pray to the Lord.

That He will pardon them every transgression, whether voluntary or involuntary, let us pray to the Lord.

That they may stand uncondemned before the dread throne of the Lord of glory, let us pray to the Lord.

For the weeping and the grieving, who are looking for the consolation of Christ, let us pray to the Lord.

That He will release them from all sickness, sorrow, and sighing, and make them dwell where the light of God's countenance shines, let us pray to the Lord.

That the Lord our God will establish their souls in a place of brightness, a place of refreshment, a place of rest, where all the righteous dwell, let us pray to the Lord.

That they may be numbered with those in the bosom of Abraham, Isaac, and Jacob, let us pray to the Lord.

О избавитися нам от всякия скорби, гнева и нужды,
Господу помолимся.

Заступи, спаси, помилуй и сохрани нас, Боже, Твоею
благодатию.

Милости Божия, Царства Небеснаго, и оставления
грехов испросивше тем и сами себе, и друг друга, и
весь живот наш Христу Богу предадим.

Лик: Тебе, Господи.

Иерей: Яко Ты еси воскресение и живот, и покой
усопших раб Твоих, воинов на полье брани за веру и
отечество живот свой положше, Христе Боже наш, и
Тебе славу возсылаем, со безначальным Твоим
Отцем, и пресвятым и благим и животворящим
Твоим Духом, ныне и присно и во веки веков.

Лик: Аминь.

② II. Аллилуия и Глубиною мудрости

Аллилуия, аллилуия, аллилуия.
Глубиною мудрости человеколюбно вся строяй

и полезная всем подаваяй, Едине Содетелю.
Упокой, Господи, души раб Твоих,
на Тя бо упование возложиша,
Творца и Зиждителя и Бога нашего.

Тебе и стену и пристанище имамы
и молитвенницу благоприятну к Богу,
Его же родила еси,
Богородице безвестная, верных спасение.

O izbavitisia nam ot vsiakiya skorbi, gneva i nuzhdi,
Ghospodu pomolimsia.

Zastupi, spasi, pomiluy i sohrani nas, Bozhe, Tvoyeyu
blagotatiyu.

Milosti Bozhiya, Tsarstva nebesnago, i ostavleniya
grehov isprosivshe tem i sami sebe, i drug druga, i ves
zhivot nash Hristu Bogu predadim.

Lik: Tebe, Ghospodi.

Priest: Yako Ti yesi voskreseniye i zhivot, i pokoy
usopshih rab Tvoih, voinov na pole brani za veru i
otechestvo zhivot svoy polozhshe, Hriste Bozhe nash, i
Tebe slavu vozsilayem, so beznachalnim Tvoim Otsem, i
presviatim i blagim i zhivotvoriashchim Tvoim Duhom,
nine i prisno i vo veki vekov.

Lik: Amin.

② II. Alliluiya i Glubinoyu mudrosti

Alliluiya, alliluiya, alliluiya.
Glubinoyu mudrosti chelovekoliubno fsia stroyay

i poleznaya fsem podavayay, Yedine Sodeteliu.
Upokoy, Ghospodi, dushi rab Tvoih,
na Tia bo upovaniye vozlozhisha,
Tvortsa i Zizhditelia i Boga nashego.

Tebe i stenu i pristanishche imamī
i molitvennitsu blagopriyatnu k Bogu,
Yego zhe rodila yesi,
Bogoroditse beznevestnaya, vernih spaseniye.

For our deliverance from all affliction, wrath, danger, and
necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O
God, by Thy grace.

Having implored for them the mercies of God, the kingdom
of heaven, and remission of sins, let us commend ourselves
and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thou art the resurrection, the life, and the
repose of Thy servants, the soldiers who have laid down
their lives in the field of battle for faith and fatherland,
who have fallen asleep, O Christ our God, and unto Thee
we ascribe glory, together with Thy Father, Who is from
everlasting, and Thine all-holy, good, and life-creating
Spirit, now and ever and unto ages of ages.

Choir: Amen.

② II. Alleluia and With profound wisdom

Alleluia, alleluia, alleluia.
With profound wisdom and love for man Thou orderest
all things,
O only Creator, giving to all what is useful and good;
give rest, O Lord, to the souls of Thy servants,
for they have placed their trust in Thee,
our Maker and Fashioner and our God.

We have thee as a bulwark and a haven,
and an intercessor well-pleasing unto God,
whom thou hast borne,
O virgin Mother of God, salvation of the faithful.

③ III. Покой, Спасе

Покой, Спасе наш,
с праведными рабы Твоя,
и сия всели во дворы Твоя, яко же есть писано,
презирая, яко благ, прегрешения их,
вольная и невольная,
и вся, яже в ведении и неведении,
Человеколюбче.

От Девы возсиявый миру, Христе Боже,
Сыны света тою показанный, помилуй нас.

④ IV. Покой, Господи

Покой, Господи,
души усопших раб Твоих.

⑤ V. Молитву пролию

Молитву пролию ко Господу,
и Тому возведу печали моя,
яко зол душа моя исполнися,
и живот мой аду приблизися,
и молюся, яко Иона:
'От тли, Боже, возведи мя.'

⑥ VI. Со Святыми упокой

Со Святыми упокой, Христе,
души раб Твоих,
идеже несть болезнь, ни печаль, ни воздыхание,
но жизнь безконечная.

③ III. Pokoy, Spase

Pokoy, Spase nash,
s pravednimi rabī Tvoja,
i siya fseli vo dvorī Tvoja, yako zhe yest pisano,
preziraya, yako blag,
pregresheniya ih, volnaya i nevolnaya,
i fsia, yazhe v vedenii i nevedenii,
Chelovekoliubche.

Ot Devī vozsiyaviy miru, Hriste Bozhe,
Sini sveta toyu pokazaniy, pomiluy nas.

④ IV. Pokoy, Ghospodi

Pokoy, Ghospodi,
dushī usopshih rab Tvoih.

⑤ V. Molitvu proliyu

Molitvu proliyu ko Ghospodu,
i Tomu vozveshchu pechali moya,
yako zol dusha moya ispolnisia,
i zhivot moy adu priblizhīsia,
i molusia yako Iona:
'Ot tli, Bozhe, vozvedi mia.'

⑥ VI. So sviatimi upokoy

So sviatimi upokoy, Hriste,
dushī rab Tvoih,
idezhe nest bolezn, ni pechal, ni vzdihaniye,
no zhizn bezkonechnaya.

③ III. Give rest, O our saviour

Give rest, O our Saviour,
to Thy servants with the righteous,
and establish them in Thy courts, as it is written,
and since Thou art good, disregard their transgressions,
both voluntary and involuntary,
and all things committed in knowledge or in ignorance,
O Lover of mankind.

O Christ God, who didst shine forth to the world from
the Virgin,
through her showing us to be sons of light, have mercy
on us.

④ IV. Give rest, O Lord

Give rest, O Lord,
to the souls of Thy servants who have fallen asleep.

⑤ V. I will pour out my prayer

I will pour out my prayer before the Lord,
and proclaim my sorrow before Him,
for my soul has become full of wickedness,
and my life draws near to hell,
and I pray to Thee, like Jonah:
'Raise me up from corruption, O God.'

⑥ VI. With the saints give rest

With the saints give rest, O Christ,
to the souls of Thy servants,
where there is neither sickness, nor sorrow, nor sighing,
but life without end.

7 VII. Сам Един еси Безсмертный

Сам един еси безсмертный,
сотворивый и создавый человека;
земнии убо от земли создахомся
и в землю туюжде пойдем,
яко же повелел еси, создавый мя, и рекий ми:
'Яко земля еси и в землю отыдeshи.'
Аможе вси человецы пойдем,
над гробное рыдание творяще песнь:
'Аллилиа, аллилуия, аллилуия.'

8 VIII. Ты еси Бог, сошедый во ад

Ты еси Бог, сошедый во ад,
и узы окованных разрешивый;
Сам и души раб Твоих упокой.

9 IX. Упокой, Боже

Упокой, Боже, рабы Твоя
и учини я в раи,
идеже лица святых, Господи,
и праведницы сияют, яко светила.
Усопшия рабы Твоя упокой,
презирая их вся согрешения.

10 X. Тройная ектения

Диакон: Помилуй нас, Боже, по велицей милости
твоей, молим ти ся, услыши и помилуй.

Лик: Господи, помилуй, Господи, помилуй,
Господи, помилуй.

Еще молимся о Богохранимей стране нашей,
благочестивых людех и властех ея, о державе, победе,
пребывании, мире, здравии, спасении их, и Господу
Богу нашему наипаче поспешити и пособити во всех.

7 VII. Sam yedin yesi Bezsmertniy

Sam yedin yesi Bezsmertniy,
sotvoriviy i sozdaviy cheloveka.
Zemni ubo ot zemli sozdahomsia
i v zemliu tuyuzhde poydem,
yako zhe povelel yesi, sozdaviy mia, i rekiy mi:
'Yako zemlia yesi i v zemliu otideshi.'
Amozhe fsi chelovetsi poydem;
nad grobnoye ridaniye tvoriashche pesn':
'Alliliuya, alliliuya, alliliuya.'

8 VIII. Ti yesi Bog, soshediyo vo ad

Ti yesi Bog, soshediyo vo ad,
i uzi okovannih razreshiviy,
Sam i dushi rab Tvoih upokoy.

9 IX. Upokoy, Bozhe

Upokoy, Bozhe, rabi Tvoya
i uchini ya v rai,
idezhe litsi Sviati, Ghospodi,
i pravednitsi siyayut, yako svetila.
Usopshiya rabi Tvoya upokoy,
preziraya ih fsia sogresheniya.

10 X. Troynaya yekteniya

Diakon: Pomiluy nas, Bozhe, po velitsey milosti tvoyey,
molim ti sia, uslishi i pomiluy.

Lik: Ghospodi, pomiluy. Ghospodi, pomiluy.
Ghospodi, pomiluy.

Yesche molimsia o Bogohranimey strane nashey,
blagochestivikh liudeh i vlasteh yeya, o derzhave,
pobede, prebivanii, mire, zdravii, spasenii ih, Ghospodu
Bogu nashemu naipache pospeshiti i posobiti vo fseh.

7 VII. Thou alone art immortal

Thou alone art immortal,
O Maker and Creator of man;
but we are mortal, formed from dust,
and to dust we shall return once more,
as Thou didst command when Thou madest me, saying:
'Dust thou art and to dust shalt thou return.'
There shall all we mortals go;
yet as our dirge shall we sing this hymn of praise:
'Alleluia, alleluia, alleluia.'

8 VIII. Thou art God, who descended into Hades

Thou art God, who descended into Hades,
and loosed the bonds of the captives;
do Thou Thyself give rest to the souls of Thy servants.

9 IX. Give rest, O Lord

Give rest, O Lord, to Thy servants
and establish them in paradise,
where the choirs of the saints and of the righteous, O Lord,
shine like the stars of heaven.
Give rest to thy servants who have fallen asleep,
overlooking all their transgressions.

10 X. Triple Litany

Deacon: Have mercy on us, O God, according to thy
great mercy, we pray thee, hear us and have mercy.

Choir: Lord, have mercy. Lord, have mercy.
Lord, have mercy.

Again we pray for our God-protected land, its pious people
and its civil authorities; for their sovereignty, victory,
stability, peace, health, and salvation; and that the Lord our
God will grant them furtherance and aid in all things.

Еще молимся о всем во Христе братстве нашем, и о всякой души христианстей, скорбящей же озлобленной, милости Божия и помощи требующей.

Еще молимся о покровении страны сея, и живущих в ней; о мире, и состоянии всего мира; о благостоянии святых Божиих церквей; и о спасении и помощи со тщанием и страхом Божиим трудящихся и служащих отец и братьев наших.

Еще молимся о еже сохранитися всякому граду и стране от глада, губительства, труса, потопа, огня, меча, нашествия иноплемеников и междоусобных брани.

Еще молимся о оставльшихся и во отшествии сущих; о исцелении в немощех лежащих; и о успении, ослабе, блаженной памяти и о оставлении грехов всех преждеотшедших отец и братьев наших, zde лежащих и повсюду православных.

Еще молимся о упокоении душ усопших рабов Божиих воинов на поле брани за веру и отечество живот свой положше, и о еже простится им всякому прегрешению, вольному же и невольному.

Еще молимся яко да Господь богъ нашъ вселить им в месте светле, в месте покоя и прохладения, отнюдуже отбеже всякая болезнь, печаль и воздыхание, в недрах Авраама, Исаака, и Иакова, идеже присещает свет лица его, и вселить вся от века святые своя, и о еже даровати им царствие свое и причастие неизреченныхъ, вечныхъ своихъ благъ, и безконечная и блаженная жизни наслаждение.

Еще молимся и о еже улышати Господу Богу глас моления нас, грешных, и помиловати нас.

Yeshe molimsia o fsem vo Hriste bratstve nashem, i o fsiakoy dushi hristianstey, skorbyaschey zhe ozloblenney, milosti Bozhiya i pomoschi trebuyuschey.

Yeshe molimsia o pokrovenii strani seya, i zhivuschih v nei; o mire, i sostoyanii fsego mira; o blagostoyanii sviatih Bozhiih tserkvey; i o spasenii i pomoschi so tschaniyem i strahom Bozhiim truzhdayuschisya i sluzhaschih otets i bratyi nashih.

Yeshe molimsia o ezhe sokhranitisia fsyakomu gradu i strane ot glada, gubitel'stva, trusa, potopa, ognya, mecha, nashestvia inoplemennikov i mezhdousobniya brani.

Yeshe molimsia o ostavi'shihsia i vo otshestvii suschih; o istshenii v nemoschekh lezhaschih; i o uspenii, oslabe, blazhenney pamiaty i ostavlennii grehov fseh prezheotshedshih otets i bratyi nashih, zde lezhaschih i povsyudu pravoslavnyh.

Yeshe molimsia o upokoenii dush usopshih rabov Bozhiih voinov na pole brani za veru i otechestvo zhivot svoj polozhshe, i o yezhe prostitisia im fsiakomu pregresheniyu, volnomu zhe i nevolnomu.

Yeshe molimsia yako da Ghospod Bog nash fselit im v meste svetle, v meste pokoya i prohlazhdeniya, otnyudzhe otbezhe fsiakaya bolezni, pechal i vozdhaniye, v nedreh Avraama, Isaaka i Iakova, idezhe prisheshaet svet litsa yego, i fselit fsia ot veka sviatiya svoya, i o yezhe darovati im tsarstviye svoye i prichastiye nyeizrechnih, vechnih svoih blag, i bezkonechniya i blazhenniya zhizni naslazhdenie.

Yeshe molimsia i o yezhe ulishati Ghospodu Bogu glas moleniya nas, greshnih, i pomilovati nas.

Again we pray for all our brethren in Christ, and for every Christian soul, afflicted and weary, in need of God's mercies and help.

Again we pray for the protection of this land and those who dwell therein; for the peace and stability of the whole world; for the welfare of the holy churches of God; and for the salvation and help of our fathers and brethren who with diligence and the fear of God labour and serve.

Again we pray that He will keep every city and countryside from wrath, famine, plague, earthquake, flood, fire, sword, foreign invasion, civil war, and sudden death.

Again we pray for those who are gone away and those who are abroad; for the healing of those who lie in infirmity; for the repose, refreshment, and blessed memory and forgiveness of sins of all our fathers and brethren, the Orthodox gone to rest before us who lie here and everywhere.

Again we pray for the repose of the souls of the servants of God, the soldiers who have laid down their lives in the field of battle for faith and fatherland, who have fallen asleep, and for the pardon of their every sin, both voluntary and involuntary.

Again we pray that the Lord our God will settle them in a place of light, in a place of rest and refreshment, from whence all sickness, sorrow, and sighing have fled away, in the bosom of Abraham, Isaac, and Jacob, where the light of His countenance shines and makes glad all His saints from the ages, and that He will grant them His kingdom and communion of His ineffable and eternal good things, and the delight of eternal and blessed life.

Again we pray that the Lord our God will hearken unto the voice of supplication of us sinners, and have mercy on us.

11 XI. Вечная память

Во блаженном успении вечный покой
подаждь, Господи, услишим рабом Твоим,
воином, за отечество на брани убиенным,
и сотвори им вечную память.
Вечная память.

11 XI. Vechnaya pamiat

Vo blazhennom uspenii vechniy pokoy
podazhd, Ghospodi, uspschim rabom Tvoim,
voinom, za otechestvo na brani ubiyennim,
i sotvori im vechnuyu pamiat.
Vechnaya pamiat.

11 XI. Memory Eternal

Grant rest eternal in blessed repose, O Lord,
to Thy departed servants,
the warriors killed in battle for their fatherland,
and make their memory to be eternal.
Memory eternal.

12 Милосердия двери

Милосердия двери отверзи нам,
благословенная Богородице,
надеющийся на Тя, да не погибнем,
но да избавимся Тобою от бед,
Ты бо еси спасение рода христианского.

12 Miloserdiya dveri

Miloserdiya dveri otverzi nam,
blagoslovennaya Bogoroditse,
nadeyushchesia na Tia, da ne pogibnem,
no da izbavimsia Toboyu ot bed,
Ti bo yesi spaseniye roda hristianskagho.

12 Doors of Thy Mercy

Open unto us the doors of thy loving-kindness,
O most blessed Mother of God,
that we who put our hope in thee may not perish,
but through thee may we be delivered from all adversity,
for Thou art the salvation of all Christian people.

13 От юности моя

От юности моя мнози борют мя страсти, но Сам мя
заступи и спаси, Спасе мой.
Ненавидящии Сиона, посрамитесь от Господа, яко
трава бо огнем будете изсохше.
Слава Отцу и Сыну и Святому Духу, и ныне и присно
и во веки веков. Аминь.
Святым Духом всяка душа живится, и чистотою
возвышается, светлеется Троическим Единством
священнотайне.

13 Ot yunosti moyeya

Ot yunosti moyeya mnozi boriut mia strasti: no Sam mia
zastupi i spasi, Spase moy.
Nenavidiashchii Siona, posramitesia ot Ghospoda: yako
trava bo ognem budete izsohshe.
Slava Ottsu i Sinu i Sviatomu Duhu, i nine i prisno i vo
veki vekov. Amin.
Sviatim Duhom fsiaka dusha zhivitsia, i chistotoyu
vozvishayetsia, svetleyetsia Troicheskim Yedinstvom,
sviashchennotayne.

13 From my youth

From my youth, many passions have fought against me:
but do Thou help me and save me, O my Saviour.
You who hate Zion shall be put to shame by the Lord:
you shall be withered up like grass by the fire.
Glory to the Father and to the Son and to the Holy Spirit,
now and ever and unto ages of ages. Amen.
Every soul is enlivened by the Holy Spirit, and is exalted
in purity, illumined by the Triune Unity, in a sacred
mystery.

14 Блажени, яже избрал

Блажени, яже избрал и приял еси, Господи,
и память их в род и род.
Аллилуия.

14 Blazheni, yazhe izbral

Blazheni, yazhe izbral i priyal yesi, Ghospodi,
i pamiat ih v rod i rod.
Alliluiya.

14 Blessed are they

Blessed are they, whom Thou hast chosen and taken,
O Lord. Their memory is from generation to generation.
Alleluia.

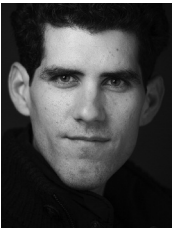
Protodeacon Leonid Roschko



Protodeacon Leonid Roschko was ordained into the Holy Russian Orthodox Diaconate in June 2008 by his Eminence Metropolitan Hilarion, first hierarch of the Russian Church Abroad. Father Roschko currently serves at St. Alexander Nevsky Cathedral diocesan center in Howell, NJ as the cathedral protodeacon.

Photo: Peter Lukianov

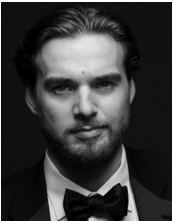
Scott Dispensa



Baritone Scott Dispensa has made numerous appearances with The Clarion Choir, including memorable performances of Rachmaninov's *Vespers* and Steinberg's *Passion Week*. As a full-time member of the Metropolitan Opera Chorus since 2010, he has performed many small solo roles in addition to appearing in over 100 operas. Dispensa was a founding member of the early music quartet New York Polyphony, and is active as a soloist and ensemble singer, particularly in early music and new music. He is a graduate of Westminster Choir College and The Juilliard School.

Photo: Joshua South

Marc Andrew Day



Tenor Marc Andrew Day has been lauded in the press for his beautiful tone and thrilling performances. Recent highlights include the tenor role in Rautavaara's *Vigilia* at the Cathedral of St. John the Divine and Mozart's *Requiem* at Alice Tully Hall. A native of Utah, he was educated at the Madeline Choir School in Salt Lake City, Utah, the University of Illinois at Urbana-Champaign, where he was mentored by the late Jerry Hadley, and at the Manhattan School of Music.

Photo: Joshua South

The Clarion Choir



Photo: Isabelle Provost

The Clarion Choir was formed in 2006 in New York and has performed on some of the greatest stages in the United States, Canada and Europe. The group made their Lincoln Center debut in 2011 at the White Light Festival. The group was featured on PBS in 2014, and their debut recording, *Passion Week* by Maximilian Steinberg (Naxos 8.573665), received several international honours. In October 2016, the choir premiered this same work in St Petersburg, where it was written in 1923, and in Moscow and London. *Memory Eternal* is The Clarion's Choir's second recording.

www.clarionsociety.org

Soprano

Jessica Beebe
Sarah Brailey
Megan Chartrand
Esteli Gomez*
Linda Jones
Molly Netter
Molly Quinn
Nola Richardson

Alto

Luthien Brackett
Marguerite Krull
Kate Maroney
Tim Parsons
Mikki Sodergren
Kirsten Sollek

Tenor

Marc Andrew Day
Andrew Fuchs
Brian Giebler
Tim Hodges
Tyler Ray
Michael Steinberger

Bass

Scott Dispensa
Tim Krol
Glenn Miller
Edmund Milly
Dan Moore
Neil Netherly
Peter Walker
Jonathan Woody

*solo in 2

Steven Fox



Photo: Paul B. Jones

Steven Fox is artistic director of The Clarion Choir and The Clarion Orchestra in New York, and music director of the Cathedral Choral Society at the National Cathedral in Washington, DC. He is the founder of Musica Antiqua St Petersburg, which he established as Russia's first period-instrument orchestra at the age of 21. From 2008 to 2013 he served as an associate conductor at New York City Opera, and since then has appeared as a guest conductor with many leading orchestras and opera companies both in the United States and abroad. He is a graduate of Dartmouth College and of the Royal Academy of Music, where he was also named an Associate (ARAM).

In the face of the devastation wrought by the First World War, Alexander Kastalsky conceived a musical service of remembrance for the fallen. A pivotal figure in Russian musical life – he was a student of Tchaikovsky and acclaimed as the founder of a new, national church music – Kastalsky composed a choral-orchestral Requiem, for the concert stage. Simultaneously, he worked on the a cappella version heard on this recording to be sung in Russian Orthodox churches. Following the basic structure of the Orthodox *Panihida*, or memorial service, *Memory Eternal*, and the short sacred pieces that end the programme, reveal Kastalsky's masterful use of choral sonority and colour, his weaving of complex polyphonic textures, and his graceful use of ancient chant melodies.

Alexander
KASTALSKY
(1856–1926)

Vechnaya Pamiat Geroyam
(‘Memory Eternal to the Fallen Heroes’)

- | | | |
|-------------|--|--------------|
| 1–11 | Vechnaya Pamiat Geroyam
(‘Memory Eternal to the Fallen Heroes’) (1917) | 39:38 |
| 12 | Miloserdiya dveri (‘Doors of Thy Mercy’) (1897) | 4:38 |
| 13 | Ot yunosti moyeya (‘From my youth’) (1905) | 4:48 |
| 14 | Blazheni, yazhe izbral (‘Blessed are they’) (1900) | 5:48 |

WORLD PREMIERE RECORDINGS

The Clarion Choir • Steven Fox

A detailed track list may be found on page 2 of the booklet.

The Church Slavonic texts, transliterations and English translations may be found inside the booklet, and may also be accessed at www.naxos.com/libretti/573889.htm

Recorded: 4–7 January 2018 at St. Jean Baptiste Church, New York, USA

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Associate conductor: Benedict Sheehan • Assistant engineer: Gintas Norvila

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(Editors: Vladimir Morosan **1–11** **12** **14** and Benedict Sheehan **13**) • Cover design by Alexan Kolancian