

Acknowledgments

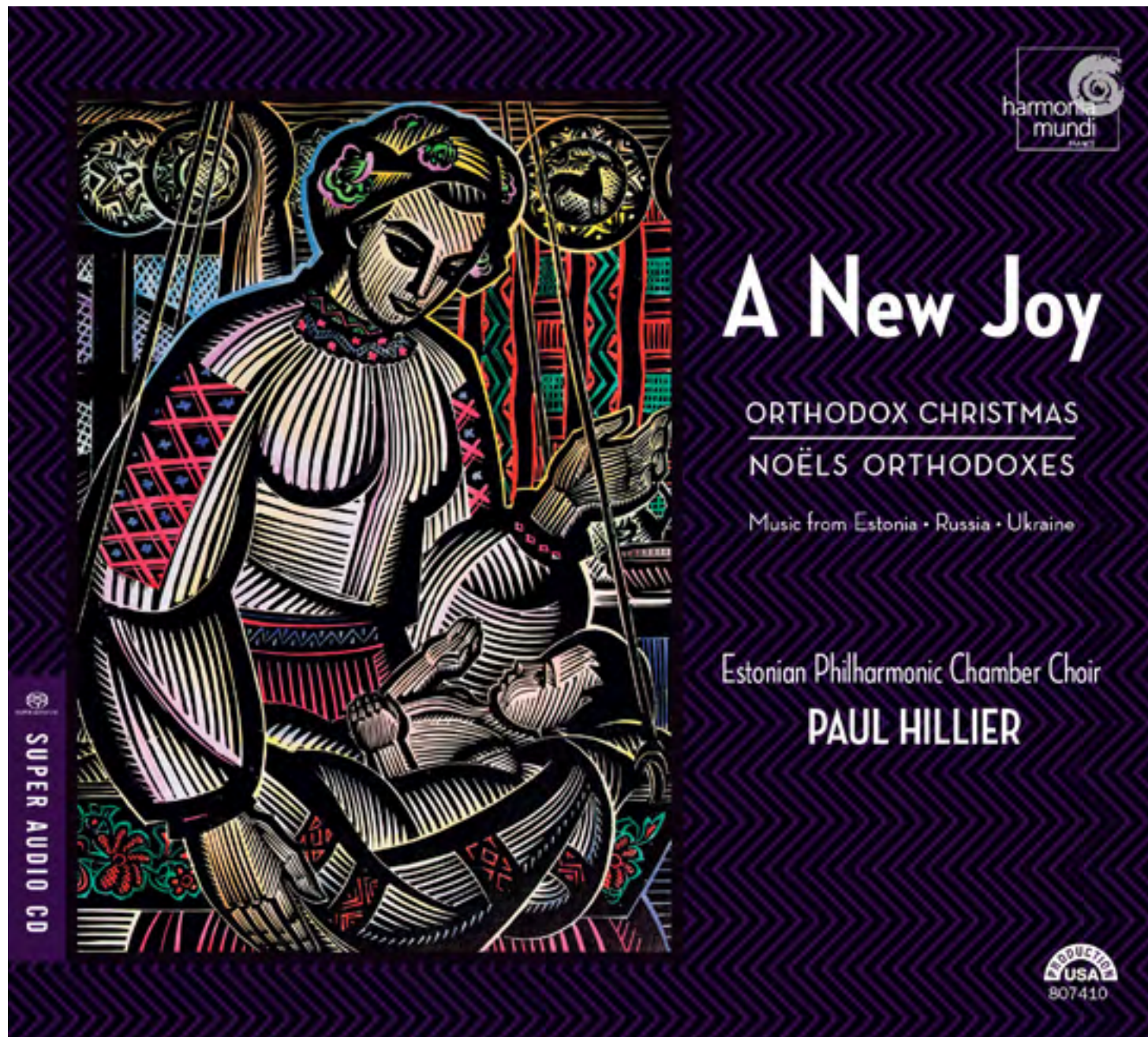
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at Tallinn Methodist Church, Estonia
Executive Producer: Robina G. Young
Sessions Producer & Editor: Brad Michel
Recording Engineers: Brad Michel & Chris Barrett



A New Joy ORTHODOX CHRISTMAS

Estonian Philharmonic Chamber Choir
PAUL HILLIER

1	Bell-ringing at St. Alexander Cathedral (Tallinn)				0:33			
2	Our Father (Otche nash)	NICOLAS KEDROV, SR. (1871–1940)			3:01			
3	Rejoice, O Virgin (Bogoroditse Devo)	ARVO PÄRT (b. 1935)			1:27			
4	Verses before the Six Psalms No. 2 (Stihi pred Shestopalmiyem No. 2)	ALEXANDER KASTALSKY (1856–1926)			1:48			
5	Shepherds of Bethlehem Russian carol (Pastyrnye viflegemstii)	ALEXANDER KASTALSKY			1:31			
6	Oh, What a Wonder! Ukrainian carol • Solo: Kaia Urb (Shcho to za predyvo)	VASYL BARVINSKYI (1888–1963)			2:27			
7	Today the Virgin Gives Birth (Deva dnes)	ALEXANDER KASTALSKY			1:54			
8	Verses before the Six Psalms No. 1 (Stihi pred Shestopalmiyem No. 1)	ALEXANDER KASTALSKY			2:28			
9	The Angels Exclaimed Ukrainian carol (A vsklyknuly yanholi)	KYRYLO STETSENKO (1882–1922)			1:37			
10	A New Joy Ukrainian carol (Nova rada stala)	KYRYLO STETSENKO			1:31			
11	Bells Rang Early in Jerusalem Ukrainian carol (Oy, v Yerusalyimi)	YAKIV YATSYNEVYCH (1869–1945)			2:08			
12	When Augustus Ruled Alone upon Earth (Avgustu yedinonachalstvuyushchu)	ALEXANDER KASTALSKY			3:04			
13	A Song of Good Cheer Ukrainian carol (Shchedryk)	MYKOLA LEONTOVYCH (1877–1921)			1:44			
14	Throughout the World Ukrainian carol (Po vsiomu svitu)	KYRYLO STETSENKO			1:31			
15	The Legend (Legenda)	PIOTR TCHAIKOVSKY (1840–1893)			2:46			
	Christ Is Born A festive canon for the Nativity of Christ (Hristos razhdayetsia) • FIRST RECORDING	GEORGIY IZVEKOV17:17 (1874–1937)						
16	Bells • Ode 1	2:59	19	Ode 5	1:41	22	Ode 8	2:09
17	Ode 3	1:34	20	Ode 6	2:00	23	Refrain before Ode 9	1:08
18	Ode 4	2:03	21	Ode 7	2:02	24	Ode 9	1:40
25	God Is with Us • Solo: Tiit Kogerman (S nami bog)	ALEXANDER KASTALSKY			5:16			
26	Blessed Is the Man / Bells • Solo: Vladimir Miller (Blazhen muzh)	KIEVAN CHANT			3:15			

Intonations Vladimir Miller basso profundo¹² • Tiit Kogerman tenor¹⁶

A New Joy ORTHODOX CHRISTMAS

THE FEAST OF CHRISTMAS in the Orthodox Church is properly known as “The Nativity in the flesh of Our Lord, God, and Savior Jesus Christ.” For at least the first four centuries in the history of the Christian Church, it was not a separate celebration on December 25: rather, it was part of the feast of Theophany, literally, the “manifestation of God,” which at once commemorated the birth of Christ in Bethlehem and his initial appearance to the world already as an adult, when he was baptized by St. John the Baptist in the Jordan River. This revelation of God as the Holy Trinity – (1) the voice of the Father, (2) the physical presence of the Son, and (3) the Holy Spirit, who descended “in the form of a dove,” – was, for a while, the greatest Christian celebration next to the feast of Christ’s Resurrection, known as the Holy Pascha. Eventually, the Feast of the Nativity was instituted by the Church as a distinct observance on December 25 in the fourth century A.D. to offset the pagan holidays of the Saturnalia, the winter solstice, and the festival of the Invincible Sun (*Sol invictus*), all of which were celebrated around that day.

The importance of the Nativity feast, second only to the Paschal celebration, is reflected in the Church’s liturgical observances: like Pascha, it is preceded by a forty-day period of fasting; during that time, certain hymns already announcing the coming feast are added to the daily commemorations of such saints as St. Andrew the Apostle (November 30) and St. Nicholas (December 6). The services of Christmas Eve – Royal Hours and Vespers with the Liturgy of St. Basil the Great – are also patterned on Pascha; just as on Great and Holy Saturday, during Vespers Old Testament prophecies are read concerning the events that are about to take place in Bethlehem. These “preparatory” services are followed by the festive Christmas Eve Vigil and the Divine Liturgy, the service of the Holy Eucharist. But unlike the Paschal Liturgy (and unlike the Western practice of the “Midnight Mass”), the Liturgy in most Orthodox traditions is served on the morning of December 25. Following the celebration of the Nativity, the Orthodox Church also observes the circumcision of Christ on the eighth day (January 1), his baptism (on January 6), and his presentation in the Temple according to Jewish Law on the fortieth day (February 2), when the prophetic encounter with the Elder Symeon takes place. Thus, like the Feast of the Resurrection, which culminates with Christ’s Ascension on the fortieth day, the Feast of the Nativity, or the “Winter Pascha,” as it has sometimes been called, culminates forty days later with the feast of the Meeting (known as Candlemas in the West).

From a musical standpoint, the feast of the Nativity in the Eastern Church is less distinctive than the Resurrection, having

essentially the same hymnographic elements as the other twelve “great feasts” of the Church – the Nativity of the Virgin, the Exaltation of the Cross, the Meeting in the Temple, the Annunciation, Palm Sunday, the Transfiguration, and the rest. Nevertheless, certain musical elements of the Nativity services have been given special treatment by composers, particularly in the eighteenth, nineteenth, and early twentieth centuries – the Sticheron “When Augustus Ruled Alone” sung at Vespers; the majestic hymn “God is with us,” which begins the Christmas Eve Vigil; the Canon of the Nativity, which forms the high point of the Matins portion of the Vigil; and the Kontakion “Today the Virgin,” which is heard several times throughout the Vigil and the Liturgy of the feast. In the Russian practice it also became traditional to sing the verses before the Six Psalms that begin Matins because of their resonance with the angelic proclamation of the Nativity to the shepherds – “Glory to God in the highest” – as recorded in the Gospel of St. Luke.

The development of a vast repertory of para-liturgical hymns and particularly carols, inspired by popular folk music, did not occur initially in the East, but was chiefly a phenomenon in the Western Church. In a fortuitous development of history, the carol repertoire came into the Orthodox Churches of Russia and Ukraine through the Roman Catholic Church of Poland and Lithuania, which was in very close proximity (and even competition) throughout Ukraine and Carpathian Rus’ with the Orthodox. The present CD draws both upon the rich liturgical hymnography of the Nativity feast and upon the carols, which, although presented here chiefly in arrangements by Ukrainian composers, can nowadays be heard throughout Russia as well.

There is another thread that unites the music and the composers featured on the present CD – the tragic events of the twentieth century that suppressed this music in its respective homelands (Russia and Ukraine), allowing it to come to light only now, some 80-100 years after its composition. Seen in this light, the life and career of Alexander Kastalsky (1856–1926) takes on a particularly tragic dimension. At the end of the nineteenth century he was acclaimed as the founder of a new choral style for Russian church music, a style that was to be cultivated at a highly unique “academy” of sacred music under his directorship – the Moscow Synodal School of Church Singing. Kastalsky’s church music, based on age-old Russian chants and polyphonically arranged using indigenously Russian techniques of voice-leading gleaned from village folk songs, was hailed by critics and emulated by such composers as Chesnokov, Nikolsky, Gretchaninov, and Rachmaninov. It was regarded, both in Russia and abroad, as the

core of a newly invigorated national art that would give Russian music a distinct identity into the twentieth century. Instead, the Bolshevik persecution of the Russian Orthodox Church forced the closing of the Moscow Synodal School and the disbanding of the world-acclaimed Synodal Choir; Kastalsky’s desperate attempts to salvage the institution and the choir on a purely secular foundation proved futile. Thus, the richly scored and vibrant choral music of Kastalsky has lain forgotten for nearly three quarters of a century, with some of the pieces appearing for the first time ever in recorded form on the present CD.

Even more tragic is the fate of Priest Georgiy Izvekov (1874–1937), a talented younger follower of the direction initiated by Kastalsky. After studying and teaching Russian folk music, he became a priest and a well-respected composer of liturgical music in the 1910s, an activity he continued until his arrest in 1931 for “anti-Soviet activities.” A second arrest in 1937 resulted in his being executed by firing squad shortly thereafter. Izvekov’s imaginative and colorful sacred works, based on chant-like motifs and employing the principles of “choral orchestration” initially developed by Kastalsky, remain practically unknown; his *Festive Canon for the Nativity* is recorded on this CD for the first time.

In Ukraine, many of the same aspirations spearheaded in Russia by Kastalsky for the creation of a national ecclesiastical music grounded in the folk choral tradition, were harbored by Mykola Leontovych (1877–1921) and Kyrylo Stetsenko (1882–1922), who was also an Orthodox priest. Together with their compatriots Yakiv Yatsynevych (1869–1945) and Vasyl Barvinskyi (1888–1963), they were active as students of musical folklore, collectors and arrangers of folk songs and carols, choral conductors and musical pedagogues. Both Leontovych and Stetsenko died untimely deaths at the ages of 44 and 40, respectively, during the turbulent years following the 1917 revolution; Barvinskyi, though he died at the venerable age of 75, was sentenced to ten years’ imprisonment by the Soviet government in 1948. As with the Kastalsky and Izvekov, their choral music has remained largely unknown (with the exception of Leontovych’s *Shchedryk*, a.k.a. “Carol of the Bells”) and makes a rare appearance on the present CD.

– VLADIMIR MOROSAN

The author wishes to thank Natalka Pavlovsky-Weismantel for her invaluable assistance with Ukrainian texts and historical information.



PAUL HILLIER

His musical interests range from medieval to contemporary music and include singing, conducting, and writing. In 1990, after many years as Music Director of the Hilliard Ensemble, he founded Theatre of Voices and began his series of acclaimed recordings for **harmonia mundi usa**. From 1996 to 2003, Hillier was Director of the Early Music Institute at Indiana University, Bloomington.

In September, 2001 he was named Artistic Director and Principal Conductor of the Estonian Philharmonic Chamber Choir, with which he launched a cycle of recordings exploring the choral tradition of the Baltic Sea countries. *Baltic Voices 1* and *Baltic Voices 2* met with unanimous praise and each won Hillier a GRAMMY® nomination. *The Powers of Heaven*, a much-admired program of Russian Orthodox sacred music, was followed by *Baltic Voices 3* and Rachmaninov's *All-Night Vigil*. Most recently they have recorded *Da pacem*, a collection of shorter sacred works by Arvo Pärt. In 2004 Paul Hillier was awarded the Estonian Cultural Prize.

In 2002 he was made Honorary Professor in Music at the University of Copenhagen, and in 2003 accepted the post of Chief Conductor of Vocal Group Ars Nova (Copenhagen). In 2006 he was awarded the O. B. E. for services to choral music. Hillier is the author of a monograph *Arvo Pärt* (1997) and editor of *The Collected Writings of Steve Reich* (2002), both published by Oxford University Press. His latest project is a book about consort singing. For more information, please visit www.paulhillier.net



ESTONIAN PHILHARMONIC CHAMBER CHOIR

The Estonian Philharmonic Chamber Choir (*Eesti Filharmoonia Kammerkoor*) is recognized as Estonia's best-known classical music ensemble and one of the finest choral groups in the world. Founded in 1981 by Tõnu Kaljuste, its principal conductor and artistic director until 2001, when he invited conductor Paul Hillier to take over the post, the Choir has an extensive repertoire ranging from Gregorian chant to twentieth-century music, with special emphasis on Estonian composers, including Arvo Pärt and Veljo Tormis. The Choir tours regularly in Europe, the United States, Canada, Japan, and Australia. In addition to concertising, the Choir has made numerous recordings, many of which have received the highest critical acclaim, including six GRAMMY® nominations. The Estonian Philharmonic Chamber Choir works with many world-class conductors and orchestras, and has a long-standing partnership with the Tallinn Chamber Orchestra. To learn more about the EPCC, please visit www.epcc.ee

Soprano

Kaia Urb
• Solo: track 6
Vilve Hepner
Kristiina Under
Annika Ilus
Eha Pärj
Hele-Mall Leego
Hele-Mai Poobus

Alto

Iris Oja
Karin Salumäe
Marianne Tomikas
Tiiu Otsing
Agnes Toomla
Juta Roopalu-Malk

Tenor

Martin Lume
Toomas Tohter
Arvo Aun
Raul Mikson
Kaido Janke
Tiit Kogerman
• Solo: track 25

Bass

Aarne Talvik
Tõnu Tormis
Kalev Keeroja
Märt Krell
Allan Vurma
Rainer Vilu
Ranno-Eduard Linde
Uku Joller
Vladimir Miller
basso profundo
• Solo: track 26

Choirmaster Mikk Üleoja

PAUL HILLIER Principal Conductor & Artistic Director

Колокол собора св. Александра Невского
(Таллинн)

НИКОЛАЙ КЕДРОВ, ОТЕЦ
Отче наш

Отче наш, иже еси на небесех,
да святится имя Твое,
да придет царствие Твое,
да будет воля Твоя,
яко на небеси и на земли.
Хлеб наш насущный даждь нам днесь,
и остави нам долги наша,
якоже и мы оставляем должником нашим,
и не введи нас во искушение,
но избави нас от лукаваго. Аминь.

АРВО ПЯРТ
Богородице Дево

Богородице Дево, радуйся,
благодатная Марие,
Господь с Тобою;
благословенна Ты в женах,
и благословен Плод чрева Твоего,
яко Спаса родила еси душ наших.

АЛЕКСАНДР КАСТАЛЬСКИЙ
Стихи пред Шестопсалмием № 2
№ 52 из Духовно-музыкальных сочинений

Слава в вышних Богу,
и на земли мир,
в человецех благоволение.

Господи, устне мои отверзеши,
и уста моя возвестят хвалу Твою.

1
Bell-ringing at the Cathedral of
St. Alexander Nevsky (Tallinn)

2
NICOLAS KEDROV, SR.
Our Father

Our Father in heaven,
hallowed be Thy name.
Thy Kingdom come.
Thy will be done on earth
as it is in heaven.
Give us this day our daily bread;
and forgive us our debts,
as we forgive our debtors;
and put us not to the test,
but deliver us from the Evil One. Amen.

3
ARVO PÄRT
Rejoice, O Virgin

Rejoice, O Virgin, Mother of God,
Mary full of grace,
the Lord is with thee.
Blessed art thou among women,
and blessed is the Fruit of thy womb,
for thou hast borne the Savior of our souls.

4
ALEXANDER KASTALSKY
Verses before the Six Psalms No. 2
Sacred opus No. 52

Glory to God in the highest,
and on earth peace,
good will among men. (3x)

O Lord, open Thou my lips,
and my mouth shall proclaim Thy praise. (2x)

Русский духовный стих
аранж. АЛЕКСАНДР КАСТАЛЬСКИЙ
Пастырие вифлеемстии

Радуйтесь, люди,
родися Спаситель, радуйся,
истинный всего мира
Бог искупитель.

Мы Тому самовидцы,
своим зрели оком
при граде Вифлееме.

В вертепе глубоком
лежит в яслях на сене
Отрочок маленький;
там и Матушка Его
и Осип старенький.

Мы им поклонились,
да домой ступаем,
и что там видели
всем вам возвещаем.

Здравствуйте, радуйтесь,
веселы ликуйте,
а Христа рожденного
все купно празднуйте.

– слова св. Димитрия Ростовского

Українська колядка
оранж. ВАСИЛО БАРВІНСЬКИЙ
Що то за предиво

Що то за предиво,
в світі новина,
що Марія Діва
Сина родила.
А як Вона породила,
тоді Вона повідала:
„Сусе, Сину Мій!“

А Йосип старушок
в жолобі стоїть
та на Суса Христа
пеленки строїть.
А Марія сповиває,
до серденька пригортає;
Пречиста Діва.

5
Russian spiritual song
Arr. ALEXANDER KASTALSKY
Shepherds of Bethlehem

Rejoice, O people,
the Savior is born! Rejoice!
This is the true God Himself,
the Redeemer of the world.

We are witnesses of this,
we have seen it with our very own eyes
in the city of Bethlehem.

In a deep cavern
a little baby lies
in a manger on the straw;
His Mother is there with Him
and the venerable Joseph.

We paid homage to them
and are heading back home,
proclaiming to you all
what we have seen.

Rejoice, be glad,
joyfully make merry!
Celebrate the newborn Christ
all with one accord!

– St. Dimitri of Rostov

6
Ukrainian carol
Arr. VASYL BARVINSKYI
Oh, What a Wonder!
Solo: Kaia Urb

Oh, what a wonder!
The news has gone forth
that the Virgin Mary
has borne a Son.
And when she bore Him,
she exclaimed:
“Jesus, my Son!”

Old man Joseph
stands in the cavern
and prepares swaddling clothes
for Jesus, the Christ;
then Mary wraps Him
and presses Him close to her heart.
Virgin most pure!

АЛЕКСАНДР КАСТАЛЬСКИЙ

Дева днесь знаменного роспева

№ 76 из Духовно-музыкальных сочинений

Дева днесь Пресущественнаго раждает,
и земля вертеп Непроступному приносит;
Ангели с пастырьми славословят, волсви же со
звездю путешествуют; нас бо ради родися Отроча
младо, пречечный Бог!

– Кондак Рождества Христова
(св. Романа Сладкопевца)

АЛЕКСАНДР КАСТАЛЬСКИЙ

Стихи пред Шестопсалмием № 1

№ 51 из Духовно-музыкальных сочинений

Слава в вышних Богу,
и на земли мир,
в человецех благоволение.

Господи, устне мои отверзеши,
и уста моя возвестят хвалу Твою.

Українська колядка

оранж. КИРИЛО СТЕЩЕНКО

А вскрикнули Янголи

А вскрикнули Янголи
на небесах согласно:
„Ви, людіє, на землі
спойте пісню прекрасну!“

Приспів:

Царіє! вдарте во струни,
возиграйте, князі, во труби:
Христос рождається, славіте,
язици, розумійте,
яко з нами Бог!

Вступив Янгол з небесі,
з високого Совіту,
показує знаменіє
все на многії літа.

Приспів.

7

ALEXANDER KASTALSKY

Today the Virgin Gives Birth Znamenny chant

Sacred opus No. 7b

Today the Virgin gives birth to the Transcendent One, and
the earth offers a cave to the Unapproachable One. Angels
with shepherds glorify Him; the Wise Men journey, follow-
ing a star, since for our sake the eternal God was born as a
little child.

– Kontakion for the Nativity of Christ
(St. Romanos Melodos)

8

ALEXANDER KASTALSKY

Verses before the Six Psalms No. 1

Sacred opus No. 5f

Glory to God in the highest,
and on earth peace,
good will among men. (3x)

O Lord, open Thou my lips,
and my mouth shall proclaim Thy praise. (2x)

9

Ukrainian carol

Arr. KYRYLO STETSENKO

The Angels Exclaimed

The angels exclaimed
in the heavens all in one accord:
“Ye people upon the earth,
sing forth a beautiful song!”

Refrain:

Kings, strike the harp,
and princes, sound the horn:
Christ is born, glorify Him!
Understand this, O nations,
for God is with us!

The angel came down from heaven,
from the High Council,
manifesting a sign
to all for many years.

Refrain.

Українська колядка

оранж. КИРИЛО СТЕЩЕНКО

Нова рада стала

Нова рада стала,
як на небі хмара,
над вертепом звізда ясна
увесь мир осіяла.

Де Христос родився,
з Діви воплотився,
там чоловік перед Богом
пеленами повився.

Перед Тим Дитятком
пастушки з ягнятком
на колінця упдають,
Христа Бога вихваляють.

Просим Тебе, Царю,
небесний Шафарю,
пошли, Боже, многі літа
цьому господарю.

Українська колядка

оранж. Я. М. ЯЦИНЕВИЧ

Ой, в Єрусалимі

Бом, бом, бом...
Ділінь, ділінь, ділінь...

Ой, в Єрусалимі рано задзвонили.
Приспів: Щедрий вечір, добрий вечір,
добрим людям на здоров'я.

Ой, Діва Марія по саду ходила.
Приспів.

По саду ходила, Сина породила.
Приспів.

Сина породила, на руках носила.
Приспів.

10

Ukrainian carol

Arr. KYRYLO STETSENKO

A New Joy

A new joy is in the air,
like a cloud in the sky;
a bright star over the manger
has shone throughout the whole world.

Where Christ is born,
incarnate of the Virgin,
there a man, before God,
was wrapped in swaddling clothes.

Shepherds with their lambs
fall upon their knees
before that child
and give praise to Christ God.

We pray Thee, O King,
Creator of the Heavens:
“Send many years, O God,
to the master of this house!”

11

Ukrainian carol

Arr. YAKIV YATSYNEVYCH

Bells Rang Early in Jerusalem

Bomm, bommm, bommm...
Diling, diling, diling...

Oh, the bells rang early in Jerusalem.
Refrain: A bountiful evening, a good evening,
to the health of all good people!

Oh, the Maiden Mary walked in the garden.
Refrain.

She walked in the garden and gave birth to a Son.
Refrain.

She gave birth to a Son and carried Him in her arms.
Refrain.

АЛЕКСАНДР КАСТАЛЬСКИЙ

Августу единоначальствующу на земли

Стихира, по напеву Глинской пустыни

Диакон: Слава Отцу,
и Сыну,
и Святому Духу,
Хор: ...и ныне и присно
и во веки веков, аминь.

Августу единоначальствующу на земли, многоначалие человеков предста, и Тебе, вочеловечшуся, от Чистыя, многобожие идолов упразднися. Под едином царством мирским гради быша и во едино владычество божества языцы вероваша. Написашася людие повелением Кесаревым, написахомся вернии именем божества, Тебе, вочеловечшагося Бога нашего. Велия Твоя милость, Господи, слава Тебе.

– *стихира в навечерии Рождества Христова*

Українська щедрівка

оранж. МИКОЛА ЛЕОНТОВИЧ

Щедрик

Щедрик, щедрик, щедрівочка,
прилетіла ластівочка,
стала собі щебетати,
господаря викликати:
„Вийди, вийди, господарю,
подивися на кошару,
там овечки покотились,
а ягнятки народились.
В тебе товар весь хороший,
Будеш мати мірку грошей.
Хоч не гроші, то полова,
В тебе жінка чорноброва.“
Щедрик, щедрик, щедрівочка,
Прилетіла ластівочка.

12

ALEXANDER KASTALSKY

When Augustus Ruled Alone upon Earth

Melody of the Glinsk Hermitage

Deacon (bass solo): Glory to the Father,
and to the Son,
and to the Holy Spirit,
Choir: ...both now and ever,
and unto ages of ages. Amen.

When Augustus ruled alone upon the earth, the many kingdoms of men came to an end, and when Thou wast made man of the pure Virgin, the many gods of idolatry were destroyed. The cities of the world passed under one single rule, and the nations came to believe in one sovereign Godhead. The peoples were enrolled by the decree of Caesar, and [we] the faithful were enrolled in the name of the Godhead, when Thou, our God, wast made man. Great is Thy mercy, O Lord! Glory to Thee!

– *Sticheron Doxastikon at the Vespers of the Nativity of Christ*

13

Ukrainian New Year's carol

Arr. MYKOLA LEONTOVYCH

Shchedryk (A Song of Good Cheer)

Song of good cheer, song of good cheer!
A swallow is here,
chirping her song,
calling out the master of the house:
“Come out, come out, master,
take a look at your manger!
The sheep there have mated
and little lambs have been born.
If all your animals stay healthy,
you will have a pot of money!
And should your money turn to chaff,
you still have a good-looking wife!”
Song of good cheer, song of good cheer!
A swallow is here!

Українська колядка

оранж. КИРИЛО СТЕПЕНКО

По всьому світу стала новина

По всьому світу стала новина:
Діва Марія Сина родила,
сіном притрусила, в яслах положила
Господнього Сина.

Зійшли Янголи з неба до землі,
принесли дари Діві Марії:
Три свічі воскові, ще й ризи шовкові
Ісусові Христові.

Осіяла зізда з неба до землі,
ізійшли Янголи к Діві Марії.
Поють Божі пісні Господній невісті.
Радості приносять.

ПЕТР ЧАЙКОВСКИЙ

Легенда

Был у Христа-младенца сад,
и много роз взрастил он в нём.
Он трижды в день их поливал,
чтоб сплесть венки себе потом.
Когда же розы расцвели,
детей еврейских созвал он;
они сорвали по цветку,
и сад был весь опустошён.
„Как ты сплетишь себе венок,
в твоём саду нет больше роз?“
„Вы позабыли, что шипы
остались мне,“ сказал Христос.
И из шипов они сплели
венки колючий для него,
и капли крови вместо роз чело украсили его.

– *Слова А. Плещеева*

14

Ukrainian carol

Arr. KYRYLO STETSENKO

Throughout the World This News Has Spread

Throughout the world this news has spread:
the Virgin Mary has borne a Son;
she covered the Son of God with hay
and laid Him in a manger.

Angels came down from heaven,
bringing gifts to the Virgin Mary:
three wax candles and silken robes
for Christ Jesus.

The star shone down from heaven to earth,
and angels descended to the Virgin Mary.
They sing divine hymns to the Bride of God,
bringing great joy.

15

PIOTR TCHAIKOVSKY (1840–1893)

The Legend

When Christ was a child, He had a garden,
and many roses He grew therein...
Three times a day did He water them,
for He planned to weave Himself a wreath someday.
When the roses came into full bloom,
He summoned the neighbor Hebrew children;
they each plucked a flower,
and the garden was bare.
“How will You weave yourself a wreath?” they asked; “Your garden has no more roses in it.”
“You have forgotten that the thorns are left for me,” Christ said.
And from the thorns
they plucked Him a prickly wreath;
and drops of blood, instead of roses, adorned His brow.

– *Poem by A. Pleshcheyev*

ГЕОРГИЙ ИЗВЕКОВ

Христос рождается

Торжественный канон Рождеству Христову

Колокольный звон в Псково-Печерском монастыре

Песнь 1-я

Канонарх: Христос рождается.
Хор: Христос рождается, славите;
Христос с небес, срящите.
Христос на земли, вознеситеся.
Пойте Господеви, вся земля,
и веселием воспойте, людие,
яко прославися.

Песнь 3-я

Прежде век от Отца рожденному Сыну,
и в последняя от Девы
воплощенному безсеменно,
Христу Богу возопиим:
Вознесый рог наш,
свят еси, Господи.

Песнь 4-я

Жезл из корене Иессеова,
и цвет от него, Христе,
от Девы прозябл еси,
из горы хвальный приосененная чаши,
пришел еси воплоща от неискусомужных;
невещественный и Боже,
слава силе Твоей, Господи.

Песнь 5-я

Бог сый мира Отец щедрот,
великаго совета Твоего Ангела,
мир подавающа послал еси нам;
тем богоразумия к свету наставльшеся,
от ночи утреннююще,
славословим Тя, Человеколюбче.

Песнь 6-я

Из утробы Иону младенца
изблева морской зверь,
якова прият;
в Деву же всельшееся Слово,
и плоть приемшее,
пройде сохранившее, нетленну.
Егоже бо не пострада истления,
рождшую сохрани невредженну.

GEORGIY IZVEKOV

Christ Is Born

A festive canon for the Nativity of Christ

Bell-ringing at the Pskovo-Pechorsky Monastery

16

Ode 1

Canonarch (tenor solo): Christ is born.
Choir: Christ is born, glorify Him;
Christ comes from heaven, go to meet Him;
Christ is on earth, be exalted!
Sing to the Lord, all the earth,
and praise Him with gladness, O people,
for He has been glorified.

17

Ode 3

To the Son, begotten of the Father before all ages
and incarnate of the Virgin
without seed in these latter days –
to Christ our God, let us cry out:
“Thou hast raised up our horn,
holy art Thou, O Lord!”

18

Ode 4

Stem and flower of the root of Jesse,
Thou has blossomed from the Virgin, O Christ;
from the mountain overshadowed by the forest
Thou art come, made flesh
from her that knew no man.
O God, not formed from matter –
glory to Thy power, O Lord!

19

Ode 5

O God of Peace, Father of Mercies,
Thou hast sent Thine angel of great counsel
to grant us peace.
We are guided to the light of the knowledge of God,
and keeping watch by night,
we glorify Thee, O Lover of Man!

20

Ode 6

The sea monster cast forth Jonah
as it had received him,
like a babe from the womb.
And when the Word came to dwell in the Virgin
and was made flesh,
He came forth preserving her incorrupt,
for as He Himself was not subject to decay,
He kept His mother free from harm.

Песнь 7-я

Отроцы благочестию совоспитани,
злочестиваго веления небрепше,
огненного прещения не убояшася,
но посреди пламене стояще пояху:
отцев Боже, благословен еси.

Песнь 8-я

Чуда преестественнаго
росодательная изобрази пещь образ:
не бо яже прият палит юныя:
яко ниже огонь Божества Девы,
в нюже вниде утробу.
Тем воспевающе воспоим:
да благословит тварь вся Господа
и превозносит во вся веки.

Припев к 9-й песни

Величай, душе моя,
честнейшую и славнейшую горних воинств,
Деву пречистую Богородицу.

Песнь 9-я

Таинство странное вижу и преславное:
небо, вертеп; престол херувимский, Деву;
ясли, вместилище, в них же возлеже
невместимый Христос Бог,
Егоже воспевающе величаем.

– канон Рождеству Христову

21

Ode 7

The children brought up together in godliness
scorned the impious decree of the tyrant.
They were not afraid of the threat of fire,
but standing in the midst of the flames, they sang:
“Blessed art Thou, O God of our fathers!”

22

Ode 8

The furnace moist with dew was an image
prefiguring a wonder beyond nature,
for it did not burn the children whom it had received,
just as the Fire of Divinity
did not consume the Virgin’s womb when it entered it.
So let us raise the song:
“Let all creation bless the Lord
and exalt Him throughout all ages!”

23

Refrain before Ode 9

Magnify, O my soul, the most pure Virgin Mother of God,
who is more honorable and more glorious than the heavenly
hosts.

24

Ode 9

I behold a strange, most glorious mystery:
Heaven – the cave; the cherubic throne – the Virgin;
the manger – the place where Christ lay,
the uncontainable God,
whom we magnify in song!

– The Canon of the Nativity of Christ

АЛЕКСАНДР КАСТАЛЬСКИЙ

С нами Бог (знаменного распева)

№ 9 из Духовно-музыкальных сочинений

Лик:

С нами Бог! Разумеите, языцы,
и покарайтесь, яко с нами Бог!

Чтец:

Услышите до последних земли:

могущи, покарайтесь;

[*Лик:* яко с нами Бог!]

...аще бо паки возможете,

и паки побеждени будете;

[*Лик:* яко с нами Бог!]

...и иже аще совет совещае,е,
разорит Господь;

[*Лик:* яко с нами Бог!]

...и слово, еже аще возглаголите,
не пребудет в вас.

[*Лик:* яко с нами Бог!]

...Страха же вашего не убоимся,
ниже смутимся...

[*Лик:* яко с нами Бог!]

...Яко Отроча родися нам, Сын и дадеся нам;

[*Лик:* яко с нами Бог!]

...Егоже начальство бысть на раме Его,

и мира Его несть предела;

[*Лик:* яко с нами Бог!]

...и нарицается имя Его:

Велика совета Ангел,

Чуден Советник,

Бог крепок, Властитель, Начальник мира, Отец
будущаго века.

Лик: С нами Бог...

Чтец:

Слава Отцу и Сыну

и Святому Духу;

и ныне и присно

и во веки веков. Аминь.

Лик: С нами Бог...

– на Великом повечерии

(Ис. 8, 8–10, 12; 9, 6)

25

ALEXANDER KASTALSKY

God Is with Us *Znamenny chant*

Sacred opus No. 9

Tenor solo: Tiit Kogerman

Choir:

God is with us! Understand this, O nations,
and submit yourselves, for God is with us!

Chanter:

Hear this, all you ends of the earth:

submit yourselves, you mighty ones;

[*Choir:* For God is with us!]

...even if your strength returns,

you shall be overthrown once more;

[*Choir:* For God is with us!]

...and even if you take counsel together,

the Lord shall destroy you;

[*Choir:* For God is with us!]

...and the word which you shall speak

shall not abide with you.

[*Choir:* For God is with us!]

...We do not fear your threats,

nor are we troubled...

[*Choir:* For God is with us!]

For unto us a Child is born; unto us a Son is given;

[*Choir:* For God is with us!]

...and the government shall be upon His shoulder,

and of His peace there shall be no end;

[*Choir:* For God is with us!]

...and His name shall be called

the Angel of Great Counsel,

Wonderful Counselor,

Mighty God, Eternal Ruler, Prince of Peace,

the Father of the Age to Come!

Choir: For God is with us!...

Chanter:

Glory to the Father, and to the Son,

and to the Holy Spirit,

both now and ever,

and unto ages of ages. Amen.

Choir: God is with us!...

– from *Great Compline*

(Is. 8: 8–10, 12–14, 17)

Киевский распев, конец XVII в.

Блажен муж

Блажен муж, аллилуйя,

иже не иде на совет нечестивых.

Аллилуйя, аллилуйя, аллилуйя.

– из *Чина Вечерни (Псалом 1:1)*

*Колокольный трезвон в Новодевичьем
монастыре (Москва)*

26

Kievan Chant, late 17th c.

Blessed Is the Man

Solo: Vladimir Miller

Blessed is the man, alleluia,

who walks not in the counsel of the wicked.

Alleluia, alleluia, alleluia.

– from the *Vesper Service (Psalm 1:1)*

*Feast-day bell-ringing at the Novodevichy
Convent (Moscow)*

English translations courtesy of MUSICA RUSSICA