

GEORGY SVIRIDOV

Canticles and Prayers

Latvian Radio Choir

Sigvards Kļava

GEORGY SVIRIDOV (1915–1998)

Canticles and Prayers | *Pesnopeniya i molitvy* (1980–1997)

I. The inexpressible miracle | *I. Neizrechennoe chudo*

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|----|---|------|
| 1. | Lord, save the pious <i>Gospodi, spasi blagochestivye</i> | 1:36 |
| 2. | Holy God <i>Svyatyi Bozhe</i> | 4:52 |
| 3. | It is worth eating <i>Dostoino est'</i> | 2:10 |
| 4. | Christmas song <i>Rozhdestvenskaya pesn'</i> | 1:21 |
| 5. | Glory and Hallelujah <i>Slava i Alliluiya</i> | 3:59 |
| 6. | The inexpressible miracle <i>Neizrechennoe chudo</i> | 2:41 |

II. Having beheld a strange nativity | *II. Strannoe Rozhdestvo videvshe*

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| 7. | Glory (fast) <i>Slava (bystraya)</i> | 1:12 |
| 8. | Come, let us worship <i>Priidite, poklonimsya</i> | 2:34 |
| 9. | Glory (monastic) <i>Slava (monastyrskaya)</i> | 0:43 |
| 10. | Repentance of the Prodigal Son <i>Pokayanie bludnogo syna</i> | 2:49 |
| 11. | Glory (quiet) <i>Slava (tihaya)</i> | 1:01 |
| 12. | Have mercy on us, Lord <i>Pomilui nas, Gospodi</i> | 2:37 |
| 13. | Having beheld a strange nativity <i>Strannoe Rozhdestvo videvshe</i> | 4:35 |

III. From the Old Testament | *III. Iz Vethogo zaveta*

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|-----|---|-------------|
| 14. | King of Glory <i>Car' slavy</i> | 3:03 |
| 15. | The Song of Purification <i>Pesn' ochisheniya</i> | 3:24 |
| 16. | The Lord's Land <i>Gospodnya zemlya</i> | 5:35 |

IV. Other songs | *IV. Drugie pesni*

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|-----|---|-------------|
| 17. | Glorification of the Mother of God <i>Velichanie Bogorodicy</i> | 2:04 |
| 18. | Prayer to the Holy Apostle John the Theologian
<i>Molenie Svyatomu Apostolu Ioannu Bogoslovu</i> | 4:35 |
| 19. | Lord, raise up your power <i>Gospodi, vzdigni silu tvoyu</i> | 2:28 |
| 20. | Behold the Bridegroom Comes <i>Se Zhenih gryadet</i> | 3:41 |
| 21. | The Last Supper <i>Tainaya vecherya</i> | 4:36 |

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| 22. | The Red Easter <i>Pasha krasnaya</i> (1978) | 3:30 |
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Latvian Radio Choir

Sigvards Kļava, conductor

Georgy Sviridov (1915–1998)

Canticles and Prayers for mixed choir to words from liturgical poetry

The cycle *Canticles and Prayers* for unaccompanied chorus was the last work completed by the 'great national master', as Georgy Sviridov was described by Alexy II, Patriarch of Moscow and All Russia.

Brought up in a traditional Orthodox family, Sviridov acquired a lifelong religious faith. He was familiar with church singing from childhood, as his grandmother took him to services. The echoes of liturgical music can be heard in many of his secular works.

Canticles and Prayers, like other works by Sviridov based on texts from the *Obikhod* of the Orthodox Church, has an extensive backstory. Sviridov began his sacred music output in 1969 with three unaccompanied choruses, one of them being *Mother of God, Virgin, Rejoice* (Ave Maria). These choruses were used in a production of Tolstói's *Tsar Fyodor Ioannovich* staged by the Maly Theatre in 1973 and also exist as an independent work.

In 1978, Sviridov developed the concept of a cycle of *Easter Hymns*; the chorus *Red Easter* was a setting of the words of the stichera in the Triodion marked with that colour. In 1980, he began work on another liturgical cycle, *Songs of Great Saturday*, which included prayers and chants from the services for the Holy Week, mainly from the Triodion of Lent. Two choruses from this cycle, *The Inexpressible Miracle* and *The Lord's Supper*, went into *Canticles and Prayers*.

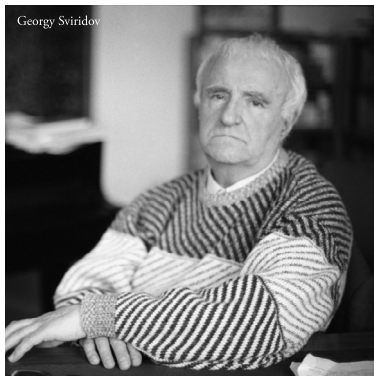
In the early 1980s, Sviridov had a plan for an *Office of the Mass*, which was to be a cycle of liturgical texts but not in strictly canonical order. The choruses *Holy God* and *Hallelujah* and two choruses titled *Glory* were later entered into *Canticles and Prayers*. In the mid-1980s, Sviridov began to write his first liturgy, based on the Liturgy of St John Chrysostom. Like all of the above, this project was only partly completed, featuring the choruses *Bless the Lord, my soul; Come, worship; Lord, save the pious* and *It is worth eating*.

In the early 1990s, Sviridov was attracted by the mystery of the Eucharist. By then, he had realised that the embodiment of his religious images, feelings and ideas required an orchestra, and this would have been impossible in the context of a Russian Orthodox service, where only human voices are allowed. Sviridov thus began to conceive of something akin to an Orthodox oratorio. But unlike for instance Serge Tancev, who in his oratorio *John Damascene* set the poetry of Tolstoy, Sviridov began a work titled *From Eucharistia* setting liturgical texts for a chorus both unaccompanied and with orchestra.

At about the same time, Sviridov had the idea of uniting all the sketches of sacred music he had written by the early 1990s in one great oratorio with 56 movements for chorus, soloists, instrumental ensemble and symphony orchestra, some of the movements being for unaccompanied chorus. This project acquired the working title *From liturgical poetry*. Its core was formed of psalms, prayers and hymns from various church services. However, Sviridov was emphatic that his reading of the canonical liturgical texts was purely artistic, the end result being a work secular in form though spiritual in content. Most of the numbers were completed by the time of Sviridov's death.

The initial version of the cycle, now titled *Canticles and Prayers*, was created in close cooperation with the State Cappella Choir of St Petersburg under Vladislav Chernushenko. Although this is a concert work, it was written in the spirit of the traditional of Russian Orthodox church music, and the composer did not exclude the possibility of using some of the hymns in a church service. However, the cycle as a whole requires a chorus of exceptional mastery and vocal abilities, and in some movements there are technically complex solo parts for tenor and soprano, with a high tessitura. The composer edited some of the liturgical texts, shortening them and rearranging the words, and in some cases replacing Church Slavonic words and expressions difficult to understand in modern Russian. The cycle has five parts, each made up of unrelated movements. The parts are not unified by the type of texts included nor by role in the liturgy nor by day of the ecclesiastical year. Indeed, the work is not intended so much as a cycle with a fixed order as a 'book of chants', similar to poetry collections by Symbolist poets.

In order to better understand the figurative meaning and emotional structure of *Canticles and Prayers*, it should be remembered that the work was created at a turning point in the history



of Russia, the *perestroika* years that ended in the collapse of the Soviet state. The composer was keenly affected by the events of those years, foreseeing future catastrophes and the final death of his beloved 'holy Russia'. In the early 1990s, he wrote: "Russia went under the hammer with all her messianic ideals". Just as Serge Rachmaninov anticipated the woes of Russia in his *All-night Vigil*, written in 1915 when the First World War had already broken out, Sviridov created his *Canticles and Prayers* in the face of the downfall of the Soviet Union, building a monument to his era.

Canticles and Prayers thus contains a large number of penitential psalms and prayers from

the Psalter, the Triodion of Lent, the prayer of Lent and the liturgy of Holy Week. One of the central movements in the cycle is *Repentance of the Prodigal Son*. The principal events in Sviridov's choral 'theodicy' are Christmas and Holy Week, in the latter mostly Maundy Thursday and Great Saturday. Along with repentance there are fervent appeals; it is not by chance that there are numerous prayers from the Great Litany. The part titled *From the Old Testament* has a particular coherence, as Sviridov used David's Psalms for all of its movements, considering them the highest examples of world poetry. This part includes many of the 'great prayers' praising the King of Glory. Throughout the cycle there appears an image of the beloved, whether as Russia, as the Virgin, as the 'Bride of the Immortal' or as the Protector. One chant is dedicated to St John the Apostle, a young and beloved disciple of Christ.

The main body of *Canticles and Prayers* was assembled between 1988 and 1992, most of the music having been completed by then. The final form was settled on between 1995 and 1997. This was recorded in several versions by Vladislav Chernushenko with the choir that was eventually to

appear on the present CD. In September 1997, Sviridov selected the versions he thought best, approving the final order for the first three parts and making the final edits to the score. This work remained incomplete at the time of his death in 1998. *Canticles and Prayers* was thus Sviridov's last work, like the Requiem of his beloved Mozart.

Each of the five parts in the cycle is a separate, closed entity and can be performed separately. Within each part, it is possible to perform only some of the movements and to rearrange their order as required. According to the composer's plan, the cycle has the following structure: I *The Inexpressible Miracle*, II *Three Stichera* for male choir, III *Having Beheld a Strange Nativity*, IV *From the Old Testament*, and V *Other Songs*. The present CD contains four of the five parts, omitting Part II and two movements from Part V (*Betrayal of Judas* and *Prayer of the Blind*). One Easter movement is added, *Red Easter*, edited by Anton Viskov.

Alexander Belonenko

Director of the Sviridov Institute

The Latvian Radio Choir (LRC) ranks among the top professional chamber choirs in Europe and its refined taste for musical material, fineness of expression and vocal of unbelievably immense compass have charted it as a noted brand on the world map. Since 1992, LRC has two conductors – Sigvards Kļava, Music Director and Principal Conductor; and Kaspars Putniņš.

The repertoire of LRC ranges from the Renaissance music to the most sophisticated scores by modern composers; and it could be described as a sound laboratory – the singers explore their skills by turning to the mysteries of traditional singing, as well as to the art of quartertone and overtone singing and other sound production techniques. The choir has established a new understanding of the possibilities of a human voice; one could also say that the choir is the creator of a new choral paradigm: every singer is a distinct individual with his or her own vocal signature and roles in performances. The expertise of singers has made LRC a remarkably flexible ensemble able to deal with vocal and instrumental music, as well as with opera performances, multi-media projects, intimate a capella talks, and theatrical shows where singers can express themselves as soloists and talented actors.

The choir has participated in the top international musical forums in Salzburg and Montpellier, the Baltic Sea Festival, Klangspuren Festival, La Musica, Ultima, the Venice Biennale, White Light Festival USA, Soundstreams in Canada; and performed in renowned concert halls such as the Concertgebouw and Muziekgebouw in Amsterdam, Konzerthaus in Berlin, and Cité de la Musique in Paris, Lincoln Center in New York and Dresden Frauenkirche. LRC has successfully worked with many outstanding guest conductors, including Riccardo Muti, Heinz Holliger, Lars Ulrik Mortensen, Stephen Layton, Tõnu Kaljuste, James Wood, and Esa-Pekka Salonen, among others.

www.radiokoris.lv

Sigvards Kļava is one of the most outstanding Latvian conductors, also a professor of conducting and producer, music director of the Latvian Radio Choir since 1992. As a result of Sigvards Kļava's steady efforts, the Latvian Radio Choir has become an internationally recognized, vocally distinctive collective, where each singer possesses a creative individuality. Under Sigvards' guidance, the choir has recorded a number of choral works by little known or completely forgotten composers of the past, as well as formed a friendly collaboration with a number of notable Latvian composers. Sigvards Kļava is a professor at the Jāzeps Vītols Latvian Academy of Music. Kļava is a multiple winner of the Latvian Grand Music Award. He has performed at the Concertgebouw and Muziekgebouw of Amsterdam, Berliner Konzerthaus and Philharmonie, Théâtre des Champs-Élysées in Paris, Berwaldhallen in Stockholm, Dresdner Frauenkirche as well as in the New York Lincoln Centre.

LYRICS

Pesnopeniya i molitvy

I. Neizrechennoe chudo

1

Gospodi, spasi blagochestivīye

Gospodi, spasi blagochestivīye i uslishi nī.

Gospodi, spasi blagochestivīye i uslishi nī.

I vo vekī vekov. Amin'.

2

Svyatīy Bozhe

Svyatīy Bozhe, svyatīy Krepkīy,

Svyatīy Bezsmertnīy, pomiluy nas!

3

Dostoyno yest'

Dostoyno yest' yako voistinu blazhiti Tya

Bogoroditsu,

Prisnoblazhennuyu i Neporochnuyu Mater'

Khrista Boga nashego.

Chestneyshuyu Kheruvim i slavneyshuyu bez

Sravneniya Serafim,

Bez istleniya Boga Slova rozhdshuyu, sushchuyu

Bogoroditsu, Tya velichayem.

Canticles and Prayers

The inexpressible miracle

Lord, save the pious

Lord, save the pious and hear us.

Lord, save the pious and hear us.

And for all eternity. Amen.

Holy God

Holy God, holy Omnipotent, holy Immortal, have mercy on us!

It is worth eating

It is truly worthy to glorify You, Mother of God,

The Exalted and Immaculate Mother

of our God Christ.

You deserve more glory than Kheruvim and the

glorious Seraphim,

Immaculately having given birth to God of the Word,

the real Mother of God, we, glorify You.

Rozhdestvenskaya pesn'

Rozhdestvo Tvoye, Khriste Bozhe nash,
 Vozsiyay mirovi svet razuma,
 V nyom po zvezdam sluzhashchii i zvezdoyu
 uchahusya
 Tebe klanyatsya, Solntsu pravdi, i Tebe
 Vedeti s visoti Vostoka:
 Gospodi, slava Tebe.

Slava i Alliluya

Slava Otsu i Sinu i Svyatomu Dukhu.
 I nŕne, i prisno, i vo veki vekov. Amin'!
 Slava Otsu i Sinu i Svyatomu Duhu.
 I nŕne, i prisno, i vo veki vekov. Amin'!
 Alliluya, alliluya, alliluya...!
 Slava Tebe, Bozhe.

Neizrechennoye chudo

Neizrechennoye chudo v peshchi izbaviviy v
 prepodobniye otroki iz plamene.
 Vo grobe myortv, bezdikhanen polagayetsya, vo
 spaseniye nas, poyushchikh:
 Izbavitelyu Bozhe, izbavitelyu Bozhe,
 blagosloven, blagosloven yesi.

Christmas song

Your Christmas, Christ our God,
 Lit up the world with the light of reason,
 In this world they served the stars, and learned from
 them.
 Now they worship you, the Sun of truth, and to You
 they bow, from the height of the East:
 God, glory to Thee!

Glory and Hallelujah

Glory to the Father, and Son, and the Holy Ghost.
 Now and forever, and for all the eternity. Amen!
 Glory to the Father, and Son, and the Holy Ghost.
 Now and forever, and for all the eternity. Amen!
 Hallelujah, hallelujah, hallelujah...!
 Glory to you, God.

The inexpressible miracle

The inexpressible miracle in a cave, where the
 reverend children were saved from the flames.
 He is dead, not breathing, he is placed in the coffin
 to save us, who sing:
 God the saviour, God the saviour, blessed, blessed
 Thou art.





II. Strannoye Rozhdestvo videvshe

7

Slava (bīstraya)

Slava, slava, slava.

Slava Otsu i Sīnu i Svyatomu Dukhu.

I nīne, i prisno, i vo veki vekov. Amin'.

Slava, slava, slava.

Slava Otsu i Sīnu i Svyatomu Dukhu.

I nīne, i prisno, i vo veki vekov. Amin'.

I vo veki vekov. Amin'!

8

Priidite, poklonimsya

Priidite, poklonimsya Khristu Tsarevi Bogu
nashemu.

Priidite, poklonimsya i pripadyom Khristu Tsarevi
Bogu nashemu.

Priidite, poklonimsya Khristu Tsarevi Bogu
nashemu,

Samomu Khristu Tsarevi Bogu nashemu.

I pripadyom k Nemu.

9

Slava (monastīrskaya)

Slava Otsu i Sīnu i Svyatomu Dukhu.

I nīne, i prisno, i vo veki vekov. Amin'.

Having beheld a strange nativity

Glory (fast)

Glory, glory, glory.

Glory to the Father and Son, and the Holy Ghost.

Now and forever, and for all the eternity. Amen!

Glory, glory, glory.

Glory to the Father and Son, and the Holy Ghost.

Now and forever, and for all the eternity. Amen!

Come, let us worship

Come, let us worship Christ, our Tsar God.

Come, let us worship and prostrate before Christ,
our Tsar God.

Come, let us worship Christ, our Tsar God,
Christ himself, our Tsar God.

And prostrate ourselves before Him.

Glory (monastic)

Glory to the Father and Son, and the Holy Ghost.

Now and forever, and for all the eternity. Amen!

10

Pokayaniye bludnogo sīna

Ob'yatiya Otchi otverzi mi, potchisya.
Bludno izhdikh moyo zhitiye,
Na bogatstvo ne izhdivayemoye vzirayat shchedrot
rvoikh, Spase,
Obnishchavsheye serdtse moyo ne prezri.
Tebe, o Gospodi, ya v umilen'yi zovu:
Sogreshikh, sogreshikh, Otche na nebo i pered
Toboyu
Sogreshikh, sogreshikh, Otche!

11

Slava (tikhaya)

Slava Otsu i Sīnu i Svyatomu Dukhu.
I nīne, i priso, i vo veki vekov.
Amin'. Amin'.

12

Pomiluy nas, Gospodi

Pomiluyu nas, Gospodi,
Pomiluyu nas, siyu Ti molitvu,
Yako vladitse greshnii prinosim, pomiluyu nas,
Gospodi, pomiluyu nas, na Tya upovakhom.
Ne prognevaysya na nas, nizhe pomyani
Bezzakoniyy nashikh,
Ti bo yesi Bog nash, a mi lyudiye Tvoi, ruku
Tvoyeyu i imya Tvoyo prizivayem.
Pomiluy nas, Gospodi, pomiluy nas, siyu Ti molitvu.
Yako vladitse greshnii prinosim, pomiluyu nas.
Amin'. Amin'.

Repentance of the Prodigal Son

Open the father's arms to me,
My life spent in sin,
On worshipping riches that do not last and are not
deserving of your generosity, Saviour,
Do not despise my impoverished heart.
I call to you, o God, in supplication:
I sinned, sinned, Father, before the heavens and
before You
I sinned, sinned, Father!

Glory (quiet)

Glory to the Father and Son, and the Holy Ghost.
Now and forever, and for all the eternity.
Amen, amen.

Have mercy on us, Lord

Have mercy on us, Lord,
Have mercy on us, sinful,
Who bring you the prayer, forgive us,
Lord, forgive us, we implore you.
Do not be angry with us, forgive us our lawlessness,
You are our God, and we are Your people, we call
to you.
Have mercy on us, Lord, have mercy on us, now we
pray to you.
To our God, we sinful, bring the prayer, Have mercy
on us.
Amen. Amen.

Strannoye Rozhdestvo videvshe

Strannoye Rozhdestvo videvshe ustranimsya mira,
Um na nebesa perelozhim, um na nebesa
perelozhim.

Togo radi Visokiy Bog na zemli yavilsya
Smirenniy chelovek.

Alliluya, alliluya, alliluya...

Visokiy Bog na zemli yavilsya
Smirenniy chelovek.

Strannoye Rozhdestvo videvshe ustranimsya mira,
Um na nebesa perelozhim, um na nebesa
perelozhim.

Togo radi Bog na zemlyu snide.

Da nas na nebesa vozvedet vopiyushchikh Yemu.

Alliluya, alliluya, alliluya...!

Visokiy Bog na zemli yavilsya
Smirenniy chelovek.

Alliluya, alliluya, alliluya.

III. Iz Vetkhogo zaveta**Tsar' slavi**

Podnimate vrata, podnimites' dveri vechniye,
I soydyot Tsar' slavi.

Kto yest' sey Tsar' slavi?

Gospod' krepkij i silniy.

Gospod' silniy v brani.

Having beheld a strange nativity

Having beheld a strange nativity, we shall leave the
world,

Travel in our minds to the heavens.

This is the reason why the High Lord came to the
earth

Humble man.

Hallelujah, hallelujah, hallelujah...

High Lord came to the earth

Humble man.

Having beheld a strange nativity, we shall leave the
world,

Travel in our minds to the heavens.

For that the High Lord came to the earth

Those who plead to Him, He will take up into the
heavens.

Hallelujah, hallelujah, hallelujah...!

High Lord came to the earth

Humble man.

Hallelujah, hallelujah, hallelujah.

From the Old Testament**King of Glory**

Open the gates, open the eternal doors,
And the King of Glory shall come.

Who is this King of Glory?

God, powerful and mighty.

God, strong in strife.

Podnimate vrata, podnimates' dveri vechniye,
I soydyot Tsar' slavi.
Kto yest' sey Tsar' slavi?
Gospodi sil. On Tsar' slavi.

15

Pesn' ochishcheniya

Okropishi menya issopom, i ochishchusya
Omïyeshi mya i pushche snega ubelyusya.
Serditse chisto sozizhdi vo mne, Bozhe.
Presvyataya Bogoroditsya spasi nas.
Alliluya, alliluya, alliluya!
Zhertva Bogu dukh sokrushen,
Serditse sokrushenno i smirenno
Bog ne unichizhit.
Ublazhi, Gospodi blagovoleniyem Tvoim Siona,
I da sozizhdutsya stenï Yerusolimskiya.
Togda blagovolishi zhertvu pravdi,
Voznosheniya i vsozhehaniya.
Togda vozlozhat na altar' Tvoy tel'tsi!

16

Gospodnya zemlya

Gospodnya zemlya vselennaya i vse zhivushchiye
v ney.
On osnoval yeyo na moryakh i na rekakh utverdil
yeyo.
Kto vzidet na goru Gospodnyu?
Kto vstanet na meste Yego svyatost?
Nepovinen rukami i chistiy serdtsem.
Izhe ne priyat vsuye dushu Tvoyu
I ne klyast'sya lest'yu iskrennemy svoiyemu.

Open the gates. Open the eternal doors,
And the King of Glory shall come.
Who is this King of Glory?
The God of Strength. He is the King of Glory.

The Song of Purification

Sprinkle me with hyssop, and I will purify
I will be washed and whiter than snow.
Make my heart pure, God.
Holiest Mother of God, save us.
Hallelujah, hallelujah, hallelujah!
The spirit will be humbled in sacrifice to God,
The heart will be humbled and quieted
God will not annihilate.
Humour, God, with your blessing of Sion,
So that Jerusalem's walls are built
Then take pleasure in the sacrifice of the truth,
Worship and burnt offerings.
Then they shall place sacrificial lambs onto Your
altar!

The Lord's Land

The Lord's Land and all who live on it.
He established it on seas and solidified it on rivers.
Who will ascend onto the God's mountain?
Who will stand in His holy place?
The one who is innocent with his hands, and pure
of heart.
He will not accept your Soul in vain
And will not flatter falsely the pure one.

Sey priimet blagosloven'ye ot Gospoda
I milostinyu ot Boga Spasa svojego.
Sey rod ishchushchikh Gospoda, ishchushchikh litse
Boga Iakovlya.
Gospodnya, Gospodnya, Gospodnya, Gospodnya,
Gospodnya, Gospodnya, zemlya.

IV. Drugie pesni

17

Velichanie Bogorodicy

O, Vsepetaya Mati,
Rodshaya vseh svyatikh svyateysheye Slovo.
Raduysya, Nevesta nenevesnaya.
Raduysya, Nevesta nenevesnaya.
Raduysya, svyataya prechistaya Mati.
Raduysya, Nevesta nenevesnaya.
Raduysya, svyataya prechistaya Mati.
Raduysya, Nevesta nenevesnaya.

18

Moleniye Svyatomu Apostolu Ioannu Bogoslovu

Apostole, Khristu Bogu vozlyublennye!
Uskori izbaviti lyudi bezotvetni:
Priyemlya tya, prizivayushchiya.
Izhe padshi na persi priyemiy,
Yego zhe moli Bogoslove,
Na lezhashchuyu mglu yazikov razgnati
Prosyam nam mira i velii milosti.
Apostole! Khristu Bogu vozlyublennye!
Molitsya o dushakh nashikh yako Bogoslov i drug
Khrista.

This person will be blessed by God
And God the Saviour will have mercy on him.
This is the kin looking for God, seeking the face
of God.

Lord's, Lord's, Lord's, Lord's,
Lord's, Lord's, Land.

Other songs

Glorification of the Mother of God

O, All-Waving Mother,
The holiest Word born of all the saints.
Rejoyce, Bride unwed.
Rejoyce, Bride unwed.
Rejoyce, holy pure Mother.
Rejoyce, Bride unwed.
Rejoyce, holy pure Mother.
Rejoyce, Bride unwed.

Prayer to the Holy Apostle John the Theologian

Apostle, loved by Christ God!
Save the weak people:
They accept you, and call out to you.
If you have fallen on your breast,
Pray to John the Theologian,
In the darkness chase away the evil
And ask for peace and the power of mercy.
Apostle! Loved by Christ God!
Pray for our souls like the Theologian, who is a
friend of Christ.

Gospodi, vzdigni silu Tvoyu

Gospodi! Vozdvigni silu Tvoyu.

I priide vo yezhe spasti nas.

Da voskresnet Bog, i rastochatsya vragi Yego.

I da begut ot litsa Yego nenavidyashchiye Yego.

Yako ischezayet dım, yako ischezayet dım,

Da ischeznut, da ischeznut, da ischeznut.

Se Zhenikh gryadet

Se Zhenikh gryadet vo polunoshchi i blazhen rab,
yego zhe obryashchet bdyasha.

Nedostoin zhe paki yego zhe obryashchet

Unıvayushcha, unıvayushcha, unıvayushcha.

Gryadi ubo Dushe moya, da ne snom otyagotitsya,

Da ne smerti predana budeshi i Tsarstviya vne

zatvorishisya.

No vospryan', vospryan', no vospryan', vospryan',

no vospryani, vospryani, vospryani zovushche,

zovushche, zovushche:

Svyat, svyat, svyat yesi Bozhe Bogoroditsey

pomiluy nas.

Svyat, svyat, svyat yesi Bozhe Bogoroditsey

pomiluy nas.

Lord, raise up your power

Lord! Raise up your power.

And come to save us.

May God resurrect, and His enemies scattered.

And let those who hate Him flee from His sight.

As smoke disappears, as smoke disappears,

They will disappear, will disappear, will disappear.

Behold the Bridegroom Comes

The Bridegroom comes at midnight and
blessed the one who greets him awake.

Unworthy of his pack is the one who is asleep,

he is despondent, despondent, despondent.

Come to my soul, do not fall into heavy sleep,

Let not death be betrayed, and the Kingdom beyond

be closed.

But arise, arise, but arise, rise up,

but arise, arise, raise your calling, call, call:

Holy, holy, holy Thou art God of the Theotokos,

have mercy on us.

Holy, holy, holy Thou God of the Theotokos, have

mercy on us.

Taynaya vecherya

Stranstviya Vladichnya i bezsmertniya trapezi
 Na Gornem meste Visokimi umi.
 Vernii priidite nasladimsya, priidite nasladimsya,
 Priidite, priidite, priidite nasladimsya.
 Vosshedsha Slova ot Slova nauchivshesya Yego zhe
 velichayem.
 Velichayem, velichayem, velichayem.
 Prosveti odevaniye dushi moyey Svetodavche,
 Svetodavche.
 Priidite, priidite Vosshedsha Slova ot Slova
 nauchivshesya,
 Yego zhe velichayem. Velichayem, velichayem.
 Yego zhe velichayem.

Paskha krasnaya

Paskha Krasnaya, Paskha Svyataya, Paskha
 Prechistaya:
 Khristos Voskrese, Svyataya Paskha, Khristos
 Voskrese, Svyataya Paskha.
 Paskha Krasnaya, Paskha Svyataya, Paskha
 Prechistaya, Paskha Krasnaya, Paskha vernikh:
 Khristos Voskrese, Svyataya Paskha, Khristos
 Voskrese, Svyataya Paskha.
 Svyataya, Svyataya, Svyataya, Svyataya Paskha.

The Last Supper

Wanderings of the Lord and immortal supper
 In a mountainous place.
 Let the loyal come and enjoy, come and enjoy,
 Come, come, come and enjoy.
 Having ascended the Word from the Word, we have
 learned how to glorify Him.
 Glorify, glorify, glorify.
 Enlighten the garment of my soul, the giver of
 Light.
 Come, come Rise of the Word from the Word of
 learning,
 We glorify him. Glorify, glorify. We glorify him.

The Red Easter

Red Easter, Holy Easter, Pure Easter:
 Christ Resurrected, Holy Easter, Christ Resurrected,
 Holy Easter.
 Red Easter, Holy Easter, Pure Easter,
 Red Easter, Easter of the loyal:
 Christ Resurrected, Holy Easter, Christ Resurrected,
 Holy Easter.
 Holy, Holy, Holy, Holy Easter.

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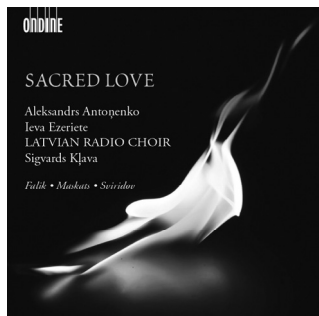
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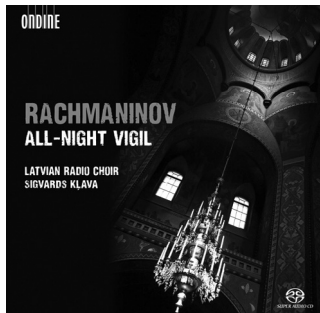
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