***Предначинательный псалом / Introductory (103) psalm (Bless the***

 ***Lord, O my soul)*** *monks chant*, *распев Киево-Печерской Лавры*

 *(ed. by archim. Матфей)* *kanonarch Jānis Kurševs*

Text of 103rd Psalm of David, which in most cases opens the everyday evening service. It is recitated on ordinary days and on feast days it is sung by choir. The melody of this chant comes from Kyiv Holy Dormition Caves Lavra, harmonized in that monastery and edited by Archimandrite Matfey (Mormyl) from Trinity Sergius Lavra (Russia).

Александр Архангельский (1846-1924)

 **Блажен разумеваяй на нища и убога**

 **/ *41 psalm of David* (Blessed is the one who considers the poor)**

(*ed. by* Г. Смирнов)solo *Jānis Kurševs*

Alexander Arkhangelsky composed a concert for tenor and male choir, using the text of 41st Psalm of David. In this psalm, David speaks of his state before his getaway from Jerusalem: he was ill then and was left by many of his friends. He experiences how difficult is the situation of a lonely sufferer, how dear is the sympathy from other people and how high virtue is the compassion. This is why David asks God to send blessing to those, who feel pity for everyone who is sick and help them.

*Максим Котогаров (1971)* **Душе моя***(Кондак Канона Св. Андрея*

 *Критского) /* **O,****My Soul** *solo Max Roomsky*

“O, My Soul! Rise up, why are you sleeping?” This is the opening of the Kontakion after the Part 6 of Great Canon of Repentance by St. Andrew of Crete, which belongs to the evening services in the first week of Great Lent. It reminds us of the unpredictability of the end of life of the body; it calls for awakening from spiritual sleep. The Great Lent is the time when we devote our time to learning to see our sins, to see how deeply they have overtaken us and to try to get rid of them.

# Сергей Трубачёв *(1919-1995)*****Кто ны разлучит****

#  ****/**** Who will separate us from the love of God

# Deacon Sergei Trubachyov was a brilliant Russian symphony conductor and composer, having received education in Gnesin Russian Academy of Music and Moscow Conservatory. During his life, especially in 1990s, he had become very close to the church, and his ordination to the deacon rank occured in the last year of his life. His compositions show his strong, awe belief and God-fearing attitude to his life, in which he tried to follow the authority and deeds of his father.

# The text of the chant comes from **Letter of St.Paul to the Romans. The meaning of this whole place is to encourage those who probably lived according to the wisdom of the flesh, if they seek temporary benefits and are afraid of temporary hardships. St. Paul turns to them, telling not to bend away from persecution.**

Георгий Извеков (1874-1937)  **Хотех слезами омыти**

 **/ I wanted to wash with tears**

**Protopriest Georgiy Izvekov comes from Kaluga. During his life, he has suffered a lot from the Soviet government, was arrested several times and was martyred in 1937.**

**The text of the composition comes from evening service, it is a Repentance Stichera from the hymn repertoire book Oktoikh. It says: “Lord! I wanted to wash the manuscript of my sins with tears, and please you with repentance, but the enemy seduces me, and fights with my soul: Lord, save me before I am completely lost.”**

***Jānis Cīrulis (1897-1962) / text Kārlis Štrāls* Ave Maria**

**A setting of Ave Maria text in version of Latvian poet Kārlis Štrāls made by Latvian composer Jānis Cīrulis.**

*Galina Grigorjeva (1962)*  **In Paradisum**

Galina Grigorjeva is a renowned Estonian composer, student of two composers: Yuri Falik (Russia) and Lepo Sumera (Estonia). She says: "No matter how strange it could seem to someone, my Estonian and Russian beginnings have never interfered with each other, but, on the contrary, this combination helps and gives new impulses. And I am very glad at how exactly it has happened in my life." "In Paradisum" is an antiphon from the traditional Latin Liturgy of the Western church Reqiuem Mass. Its text says: "May the angels lead you into paradise;

may the martyrs greet you at your arrival and lead you into the holy City of Jerusalem. May the choir of Angels greet you and like Lazarus, who once was a poor man, may you have eternal rest."

*Александр Бараев* *(1978)*  **Странен  и пришлец  есмь**

 **/ A guest and sojourner am I** **(in this land)** ***(31 psalm)***

Russian composer Alexander Baraev comes from Nizhny Novgorod and sacred music had started recently as an experiment for him, giving outstanding results - several compositions have attracted the attention of Russian Orthodox music world. The text of the composition is taken from Kontakion 8 of the Akathistos To The Holy Guardian Angel, written in Russia by hieromonk Philoumen from Luhovsky monastery in 19th century: "A guest and sojourner am I in this land: my life is fussy and short; but me, who is repentant, never thinks about death, does not think about the Last Trial, at which I will have to appear to the Righteous Judge and give an answer about every case and word. Therefore, I pray to you, Holy Guardian of my soul - awaken me soon from the sinful dream, so that I will not be overtaken by the hour of death uncorrected, and that I may be able to ask the Almighty God for forgiveness for my lawlessness and joyfully sing to him: Hallelujah."  The first six words of the text are also to be found in 31st Psalm of David and probably have inspired hieromonk Philoumen throughout the whole process of writing this kontakion.

Александр Бараев *(1978)*  **Нынe приступих**

 **/ (Now I have approached Thee)**

The text of the composition comes from the Repentance Canon to Our Lord Jesus Christ, which is one of the three canons to be read by all people who are preparing themselves for confession and communion - fasting and praying. These are one of their first words to approach the Lord: "Now I, a burdened sinner, have approached Thee, my Lord and God. But I dare not raise my eyes to heaven. I only pray, saying: Give me, O Lord, understanding, that I may weep bitterly over my deeds."

*prot. Ioann Šenrok (1958)* **Помилуй / *50 psalm* (Have mercy on me)**

 *solo J. Kurševs*

Latvian protopriest and conductor Ioann Shenrock has composed a Byzantine-like setting of 50th Psalm of David for soloist and male choir. The choir is mostly holding the isokratima – one-tone accompaniment, repeating the last words of the psalm in the end.

***Άγιος ο Θεός (Agios o Theos)******Святый Боже*** *Greek chant*

Text of this chant is called The Trisagion. The Byzantine historian of 12th century Ioan Zonara has documented the story of how this prayer to The Holy Trinity has appeared. In the years 438-439, an earthquake occurred in Constantinople. The people rushed to the temples. People in repentance were begging the Lord for mercy and forgiveness. Among the crowd of prayers was an anonymous boy. Suddenly he was lifted to the sky. There he heard the Angels singing: "Holy God, Holy Strong, Holy Immortal..." When the boy was again on the ground, he retold what he heard to Patriarch Proclus. Then people began to sing the angel song, adding to it a human request for mercy: "pardon us!" The sign of pardon from the Lord was the end of the earthquake. Since that time, Trisagion has become part of the Orthodox service.

Александр *Житников*  **Суд над Христом / The Trial of Christ**

 *(ed. by Г. Смирнов)* *solo Andris Gailis, Jānis Kurševs*

*prot. Ioann Šenrok (1958)* **Смерть Христа на кресте**

 **/ Death of Christ on the Cross**

*Алексей Львов (1798-1870) (ed. by prot. Ioann Šenrok)*

 **Κύριε, ἐλέησον  *(Kyrie eleison)***

This sequence of three chants by three different composers is telling the story of Christ being put under trial and murdered. This sequence brings a dramatic aspect to the development of the whole event, painting both the metaphysical meaning and the cruelty of what happened. Pilatus as a local Roman government representative, has faced a dilemma: it is obvious for him that Christ is innocent, whereas the priests and the crowd are asking for his death...