

GRANT PARK ORCHESTRA AND CHORUS

Carlos Kalmar Artistic Director and Principal Conductor

Christopher Bell Chorus Director



Thursday, July 13, 2017 at 7:00 p.m.
South Shore Cultural Center

Tuesday, July 18, 2017 at 7:00 p.m.
Columbus Park Refectory

GRANT PARK CHORUS: RACHMANINOV *VESPERS*

Grant Park Chorus

Christopher Bell Conductor

Rachmaninov

All-Night Vigil Service (Vespers), Op. 37

Come, Let Us Worship

Bless the Lord, O My Soul

Blessed Is the Man

Gladsome Light

Lord, Now Lettest Thou Thy Servant

Rejoice, O Virgin

The Lesser Doxology (Glory to God in the Highest)

Praise the Name of the Lord

Blessed Art Thou, O Lord

Having Beheld the Resurrection of Christ

My Soul Magnifies the Lord

The Great Doxology (Glory to God in the Highest)

The Troparion "Today Salvation Has Come"

The Troparion "Thou Didst Rise from the Tomb"

To Thee, the Victorious Leader



Sergei Rachmaninov (1873-1943)
ALL-NIGHT VIGIL SERVICE (VESPERS), OP. 37
(1915)

Performance time: 70 minutes

Though the tradition of native opera and concert music in Russia can be traced only as far back as Mikhail Glinka's epochal *A Life for the Tsar* of 1836, that country cherishes a lineage of indigenous folksong and liturgical melody that stretches into the hoary mists of antiquity. The earliest sacred music in Russia has been dated to the 10th century, when it arrived along with the ecclesiastical dogma from Byzantium that helped convert the nation to Christianity. As happened in the West, Russia absorbed foreign influences and mixed them with national idioms to create a distinctive style of liturgical music in which certain prayers and items of worship were sung to musical formulas or specific melodies. These chants were passed down as part of the oral tradition from teacher to student (instruments, even the organ, have always been forbidden in Orthodox services — this is exclusively vocal music), but by no later than the 12th century, the body of sacred music had become so large and widely dispersed that a system of pitch notation became necessary to preserve its integrity. This musical notation — *znamenny*, from the word for “sign,” *znamya* — served as an integral part of Orthodox custom for over 500 years, and allowed for the considerable expansion and elaboration of the chant repertoire. *Znamenny* chant achieved its greatest efflorescence during the 16th century, but thereafter began to be supplanted by simpler liturgical styles and by polyphonic compositions from Italy, Germany, Poland, Ukraine and elsewhere. The music largely went out of use by the 18th century, though it continued to be sung by a splinter group called the “Old Believers,” and its dark, richly colored, unhurried mode of performance was taken over into Russian folk music.

Though the active performance and the knowledge of the complicated notation of *znamenny* chant waned, the ancient style was not forgotten. Early in the 19th century, a group of Russian amateurs interested in their country's cultural history began collecting the ancient manuscripts and rendering the old *znamenny* signs into conventional musical notation. In a subsequent scholarly undertaking paralleling the study and re-evaluation of Gregorian chant by the Benedictine monks at Solesmes in France, Russian musicologists explored the sources and performance of *znamenny* chant, a movement largely centered around the work of Stepan Smolensky (1848-1909), professor of church music history at the Moscow Conservatory and, from 1889, director of the Imperial Synodal Choir in that city. Smolensky incorporated *znamenny* chants into the services and encouraged their wider dispersion in their original monophonic versions as well as in appropriate harmonizations. Tchaikovsky provided

simple chordal settings for seventeen of the ancient melodies in his *Vesper Service* (Op. 52, 1882), and newly composed his *Liturgy of St. John Chrysostom* (Op. 31, 1878) upon their stylistic foundation. In 1887, Alexander Kastalsky (1856-1926), a pupil of Tchaikovsky at the Moscow Conservatory, was appointed to the Synodal Choir, and soon showed exceptional talents both as a composer of sacred music and as a researcher into *znamenny* chant. It was Kastalsky's investigations that established the relationship between the old religious music and Russian folksong, suggesting that the rich harmonic style of folksong could be appropriately applied to the unadorned chant melodies. It was Smolensky and later Kastalsky who revealed to the young Sergei Rachmaninov the beauties of traditional Russian Orthodox music that inspired his *All-Night Vigil*.

Though it is often referred to as his "Vespers," Rachmaninov's *All-Night Vigil* covers a considerably wider range of ecclesiastical activities than just those included in the penultimate service of the typical Christian day. The Russian Vigil service is celebrated on Saturday night and before feast days as preparation for Mass the following morning. In the early church and in traditional monastery life, the Vigil begins at sunset on Saturday evening with Vespers, and continues throughout the night almost without interruption until Matins and Prime at dawn the following morning. (In parish churches, the service occupies about two hours on Saturday evening.) The symbolic descent into darkness and the return to light evoke the Death and Resurrection of Christ, and it is significant that the texts dealing with the Easter story stand at the center point of the observance. Rachmaninov provided fifteen numbers for the *Vigil* based on the sacred texts and melodies — the music of five was original with him (his friend Joseph Yasser called these "a conscious counterfeit of the original"), but the remaining movements incorporate existing chants from three sources: Nos. 2 and 15 are based on Greek models; Nos. 4 and 5 on Kiev chants; and Nos. 7-9 and 12-14 on *znamenny* melodies.

In his very last composition, the *Symphonic Dances* of 1940, Rachmaninov juxtaposed a fragment of the *znamenny* chant from the Resurrection hymn *Blessed Art Thou, O Lord* (No. 9) with the fatalistic Gregorian sequence *Dies Irae* ("Day of Wrath"), and inscribed the word "*Alliluya*" above the Russian melody. He may well have implied some programmatic meaning for the music by using this device, one that sought to renew the expressive content of his beloved *Vigil*, though he was silent on the matter.

Wrote John Culshaw, "The most restrained and personal of Rachmaninov's works, the *All-Night Vigil* is nevertheless his most austere beautiful music. That Rachmaninov was at heart a deeply religious man we need not doubt.... Beneath his somewhat forbidding exterior, there lay a deep faith in the ideal of immortal peace and love; no other reason will account for the spirit behind the *Vigil*."

Priidite, Poklonimsya (“Come, Let Us Worship”)

Amin.

Priidite poklonimsya tsarevi
nashemu Bogu.

Priidite poklonimsya i pripadem
Khristu tsarevi nashemu Bogu.

Priidite poklonimsya i pripadem
Samomu Khristu tsarevi i
Bogu nashemu.

Priidite poklonimsya i
pripadem Yemu.

Amin.

Amen.

Come, let us worship God, our King.

Come, let us worship and fall down
Before Christ, our King and our God.

Come, let us worship and fall down
Before Christ Himself, our King
and God.

Come, let us worship and fall down
before Him.

Amen.

Blagoslovi, Dushe Moya (“Bless the Lord, O My Soul”)
(Greek Chant)

Blagoslovi, dushe moya, Gospoda.

Blagosloven yesi, Gospodi.

Blagoslovi, dushe moya, Gospoda.

Bozhe moy, vozvelichilsya yesi zelo.

Blagosloven yesi, Gospodi.

Vo ispovedaniye i v velelepotu
obleksya yesi.

Blagosloven yesi, Gospodi.

Na gorakh stanut vody.

Divny dela Tvoja, Gospodi.

Posrede gor proydut vody.

Divny dela Tvoja, Gospodi.

Vsya premudrostiyu sotvoril yesi,

Slava Ti, Gospodi,

sotvorivshemu vsya.

Bless the Lord, O my soul.

Blessed art Thou, O Lord.

Bless the Lord, O my soul.

My Lord, Thou art very great.

Blessed art Thou, O Lord.

Thou art clothed with honor
and majesty.

Blessed art Thou, O Lord.

The waters stand upon the mountains.

Marvelous are Thy works, O Lord.

The waters flowed between the hills.

Marvelous are Thy works, O Lord.

In wisdom hast Thou made all things,

Glory to Thee, O Lord, who hast
created all.

Blazhen Muzh (“Blessed Be The Man”)

Blazhen muzh, izhe ne ide na sovyet
nechestivyykh.

Alliluya, alliluya, alliluya.

Yako vest Gospod put pravednykh,

I put nechestivyykh pogibnyet.

Alliluya, alliluya, alliluya.

Rabotaite Gospodevi so strakhom

I raduitesya Yemu s trepetom.

Alliluya, alliluya, alliluya.

Blazheni vsi nadeyushchisya Nan.

Alliluya, alliluya, alliluya.

Voskresni, Gospodi,

Spasi mya, Bozhe moy

Alliluya, alliluya, alliluya.

Gospodne yest spaseniye,

I na lyudekh Tvoikh blagosloveniye
Tvoye.

Blessed is the man who walks not
In the counsel of the wicked.

Alleluia, alleluia, alleluia.

For the Lord knows the way
of the righteous,

But the way of the wicked will perish.

Alleluia, alleluia, alleluia.

Serve the Lord with fear

And rejoice in Him with trembling.

Alleluia, alleluia, alleluia.

Blessed are all who take refuge in Him.

Alleluia, alleluia, alleluia.

Arise, O Lord,

Save me, O my God.

Alleluia, alleluia, alleluia.

Salvation is of the Lord,

And Thy blessing is upon Thy people.

Alliluya, alliluya, alliluya.
Slava Otsu i Synu i Svyatomu Dukhu.

I nyne i prisno i vo veki vekov.
Amin.

Alliluya, alliluya, alliluya.
Slava Tebe, Bozhe.
Alliluya, alliluya, alliluya.
Slava Tebe, Bozhe.
Alliluya alliluya alliluya.
Slava Tebe, Bozbe.

Alleluia, alleluia, alleluia.
Glory to the Father, and to the Son,
and to the Holy Spirit.
Both now and ever and unto ages of ages.
Amen.
Alleluia, alleluia, alleluia.
Glory to Thee, O God.
Alleluia, alleluia, alleluia.
Glory to Thee, O God.
Alleluia, alleluia, alleluia.
Glory to Thee, O God.

Svete Tikhyy ("Gladsome Light of the Holy Glory")
(Kiev Chant)

Svete tikyy svyatyya slavy,
Bezsmertnago Otsa nebesnago,
Svyatago blazhennago, lisuse Khriste.
Prishedshe na zapad solntsa,

Videvshe svyet vechernyy,
Poyom Otsa, Syna, i:
Svyatago Dukha Boga.
Dostoin yesi vo vsya vremena
pet byti

Glasy prepodobaymi,

Syne Bozhyy, zhivot dayayi,
Tem zhe mir Tya slavit.

Gladsome Light of the holy glory
Of the immortal One —
O Jesus Christ.

Now that we have come to the setting
of the sun,
And behold the light of evening,
We praise the Father, Son
and Holy Spirit: God.
Thou art worthy at every moment

To be praised in hymns
by reverent voices,

O Son of God, Thou art the Giver of Life,
Therefore all the world glorifies Thee.

Nyne Otpushchayeshi ("Lord, Now Lettest Thou Thy Servant Depart")
(Prayer of St. Simeon) (Kiev Chant)

Nyne otpushchayeshi raba
Tvoyago, Vladyko,
Po glagolu Tvoyemu s mirom.
Yako videsta ochi moi spaseniye
Tvoye

Yezhe yesi ugotoval pred litsem
vsekh lyudei,
Svyet vo otkroveniye yazkov,
I slavu lyudei Tvoikh Izrailya.

Lord, now lettest Thou
Thy servant depart in peace,
According to Thy word.
For mine eyes have seen Thy salvation

Which Thou has prepared before
the face of all people—
A light to enlighten the Gentiles,
And the glory of Thy people Israel.

Bogoroditse Devo, Raduisya ("Rejoice, O Virgin Theotokos")

Bogoroditse Devo, raduisya,
Blagodatnaya Mariye,
Gospod s Toboyu.
Blagoslovenna Ty v zbenakh,
I blagosloven plod chreva Tvoyevo,
Yako Spasa rodila yesl dush nashikh.

Rejoice, O Virgin Theotokos,
Mary full of grace.
The Lord is with Thee.
Blessed art Thou among women,
And blessed is the fruit of Thy womb,
For Thou has borne the Savior
of our souls.

Slava V Vyshnikh Bogu ("Glory To God In The Highest")
(Six Psalms)

Slava v vyshaikh Bogu i na zemli mir,	Glory to God in the highest and on earth peace,
V chelovetsekh blagovoleniye.	Good will among men,
Slava v vyshnikh Bogu i na zemli mir,	Glory to God in the highest and on earth peace,
V chelovetsekh blagovoleniye.	Good will among men.
Gospodi, ustne moyi otverzeshi,	O Lord, open Thou my lips,
I usta moya vozvestyat khvalu Tvoyu.	And my mouth shall proclaim Thy praise.

Khvalite Imya Gospodne ("Praise the Name Of The Lord")
(Znamenny Chant)

Khvalite imya Gospodne,	Praise the name of the Lord,
Kvalite, rabi, Gospoda.	Praise the Lord, O you His servants.
Alliluya, alliluya, alliluya.	Alleluia, alleluia, alleluia.
Blagosloven Gospod ot Siona,	Blessed be the Lord from Zion,
Zhivyi vo Iyerusalime.	He who dwells in Jerusalem.
Alliluya, alliluya, alliluya.	Alleluia, alleluia, alleluia.
Ispovedaitesya Gospodevi,	O give thanks to the Lord,
Yako blag, yako v vek milost Yego.	For He is good and His mercy endures forever.
Alliluya, alliluya, alliluya.	Alleluia, alleluia, alleluia.
Ispovedaitesya Bogu nebesnomu,	Give thanks to the God of Heaven,
Yako v vek milost Ego.	For His mercy endures forever.
Alliluya, alliluya, alliluya.	Alleluia, alleluia, alleluia.

Blagosloven Yesi, Gospodi ("Blessed Art Thou, O Lord")
(Znamenny Chant)

Blagosloven yesi, Gospodi,	Blessed art Thou, O Lord,
Nauchi mya opravdaniyem Tvoim.	Teach me Thy statutes.
Angelskiy sobor udivisya	The angelic host was filled with awe
Zrya Tebe v mertvykh vmenivshasya,	When it saw Thee among the dead.
Smertnuyu zbe, Spase, krepost razorivsha,	By destroying the power of death, O Savior,
I s Soboyu Adama vozdvigsha	Thou didst raise Adam,
I ot ada vsya svabodsha.	And save all men from hell!
Blagosloven yesi, Gospodi,	Blessed art Thou, O Lord,
Nauchi mya opravdaniyem Tvoim.	Teach me Thy statutes.
Pochto mira s milostivnymi slezami,	"Why do you, women, dilute the myrrh
O uchenitsy, rastvoryayete;	With your tears?"
Blistaisya vo grobe angel mironositsam veshchashe,	The radiant angel in the tomb cried to the myrrh-bearers.
Vidite vy grob i urazumeite,	"Look at the tomb and understand,
Spas bo voshrese ot groba.	The Savior is risen from the dead!"
Blagosloven yesi, Gospodi,	Blessed art Thou, O Lord,
Nauchi mya opravdaniyem Tvoim.	Teach me Thy statutes.
Zelo rano mironositsy techakhu	Very early in the morning the myrrh-bearers ran
Ko grobu Tvoiyemu rydayushchyya.	With sorrow to Thy tomb.

No predsta k nim angel i reche:
Rydaniye vremya presta.

Ne plachite, voskreseniye zhe
apostolem rtsyte.
Blagosloven yesi, Gospodi,
Nauchi mya opravdaniyem Tvoim.
Mironositsy zheny, s miry
prishedshyya
Ko grobu Tvoyamu, Spase,
Rydakhu, angel zhe k nim reche,
glagolya:
Chto s mertvymi zhivago,
pomyshlyayete
Yako Bog bo voskrese ot groba.

Slava Otsu, i Synu, i,
Svyatomu Dukhu
Poklonimsya Otsu, i Ego Synovi,
I Svyatomu Dukhu, Svyatei Troitse
Vo yedinom sushchestve.
S serafimy zovushche:
Svyat, svyat, svyat yesi Gospodi.
I nyne i prisno i vo veki vekov.
Amin.
Zhiznodavtsa rozhdshi,
grekha, Devo,
Adama izbavila yesi,
Radost zhe Yeve v pechali mesto
podala yesi:
Parshyya zhe ot zhizni, k sei napravi
Iz Tebe voplotivyisya Bog i chelovek.
Alliluya, alliluya, alliluya.
Slava Tebe Bozhe.
Alliluya, alliluya, alliluya.
Slava Tebe Bozhe.
Alliluya, alliluya, alliluya.
Slava Tebe Bozhe.

Voskreseniye Khristovo Videvshe (“Having Beheld The Resurrection of Christ”)
(Hymn of the Resurrection)

Voskreseniye Khristovo videvshe,
Poklonimsya svyatomu Gospodu
Iisusu,
Yedinomu bezgreshnomu,
Krestu Tvoyemu poklanyayemsa,
Khriste,
I svyatoye voskreseniye Tvoye.
Poyom i slavim:
Ty bo yesi Bog nash,
Razve Tebe inogo ne znayem,

But the angel came to them and said:
“The time for sorrow has come
to an end.

Do not weep, but announce
the Resurrection to the Apostles.”
Blessed art Thou, O Lord,
Teach me Thy statutes.
The myrrh-bearers were sorrowful

As they neared Thy tomb,
But the angel said to them:

“Why do you seek the living among
the dead?
Since He is God, He is risen
from the tomb.”

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

We worship the Father, His Son,
And the Holy Spirit, the Holy Trinity,
One in essence.

With the Seraphim we cry:
Holy, holy, holy art Thou, O Lord!
Both now and ever and unto ages of ages.
Amen.

Since Thou didst give birth to the Giver
of Life, O Virgin,

Thou didst deliver Adam from his sin,
Thou gavest joy to Eve instead
of sadness:

The God-man born of Thee has
restored to life

Those who had fallen from it.

Alleluia, alleluia, alleluia.

Glory to Thee, O God.

Alleluia, alleluia, alleluia.

Glory to Thee, O God.

Alleluia, alleluia, alleluia.

Glory to Thee, O God.

Imya Tvoye imenyem.
Priidite vsi vernii,
Poklonimsya svyatomu Khristovu
voskreseniyu:
So bo priide Krestom radost
vsemu miru.
Vsegda blagoslovyashche Gospoda,
Poyom voskreseniye Ego:
Raspyatiye bo preterpev,
Smertiye smert razrushii.

We call on Thy name.
Come, all you faithful,
Let us venerate Christ's holy
Resurrection:
For, behold, through the Cross joy
has come to all the world.
Ever blessing the Lord,
Let us praise His Resurrection:
For by enduring the cross for us,
He has destroyed death by death.

Velichit Dusha Moya Gospoda ("My Soul Magnifies The Lord")

Velichit dusha moya Gospoda,
I vozradovasya dukh moy
O Boze Spase moyem.
Chestneyshuyu Kheruvim
I slavaeyshuyu bez sravneniya
Seraphim
Bez istleni ya Boga Slova
rozhdshuyu,
Sushchuyu Bogoroditsu
Tya velichayem.
Yako prizre na smireniye raby
Svoveya
Sebo ot nvne ublazhat mya vsi rodi.

My soul magnifies the Lord,
And my spirit rejoices
In God my Savior.
More honorable than the Cherubim
And more glorious beyond compare
than the Seraphim,
Without defilement Thou givest
birth to God the Word.
True Theotokos, we magnify Thee.

Chestneyshuyu Kheruvim ...
Yako sotvori mne velichie silnyi,

For He has regarded the low estate
of His handmaiden.
For behold, henceforth all generations
will call me blessed.

I svyato imya Ego.

More honorable than the Cherubim ...
For He who is mighty has done great
things for me,
And holy is His name, and His mercy
is on those

I milost Ego v rodi rodov
boyashchimsia Ego,
Chestneyshuyu Kheruvim ...
Nizlozhi silanyya so prestol,

Who fear Him from generation
to generation,
More honorable than the Cherubim ...
He has put down the mighty from
their thrones,

I voznese smirennyya.
Alchushchiya ispolni blag,

And has exalted those of low degree.
He has filled the hungry
with good things,

I bogatyashchiyasya otpusti tshchi.
Chestneyshuyu Kheruvim ...
Vospriyat Izrailya otroka svoyego,
Pomyanuti milosti,
Yakozhe glagola ko otsem nashim,
Avraamu i semeni ego, dazhe do veka.
Chestneyshuyu Kheruvim
I slavaeyshuyu bez sravneniya
Seraphim

And the rich He has sent empty away.
More honorable than the Cherubim ...
He has helped His servant Israel,
In remembrance of His mercy
As He spoke to our fathers,
To Abraham and to his posterity forever.
More honorable than the Cherubim
And more glorious beyond compare
than the Seraphim,

Bez istleni ya Boga Slova
rozhdshuyu,
Sushchuyu Bogoroditsu
Tya velichayem.

Without defilement Thou givest
birth to God the Word.
True Theotokos, we magnify Thee.

Slava V Vyshnikh Bogu (“Glory To God In The Highest”)
(Znamenny Chant)

Slava v vyshnikh Bogu, i na
zemli mir,
V chelovetsekh blagovoleniye,
Khvalim Tya, Blagoslovim Tya,
Klanyayemtisya, slavoslovim Tya,
Blagodarim Tya, veliklya radi slavy
Tvoyeya.

Gospodi, Tsaryu Nebesnyi,
Bozhe Otche, Vsederzhitel'yu.
Gospodi, Syne, yedinorodnyi,
Iisusye Khriste i Svyatyi Dushe.
Gospodi Bozhe, Agnche Bozhiy,
Syne Otech, vzemlyai grekh mira,

Pomilui nas: vzemlyai grekhi mira,

Priimi moltivu nashu.
Sedyai odesnuyu Otsa, pomilui nas.

Yako Ty yesi yedin svyat,
Ty yesi yedin Gospodi,
Iisus Khristos v slavu Boga Otsa.
Amin.

Na vsyak den blagoslovlyu Tya
I voskhvalyu imya Tvoye
Vo vek i v vek veka.
Spodobi, Gospodi, v den sei
Bez grekha sokhranitisya nam,
Blagosloven yesi, Gospodi,
Bozhe Otyets nashikh,
I khvalno i proslavleno imya Tvoye
Vo vek. Amin.
Budi, Gospodi, milost Tvoja na nas,
Yako zhe upovakhom na Tya.
Blagosloven yesi, Gospodi,
nauchi mya

Opravdaniyem Tvoim.
Blagosloven yesi, Gospodi,
Nauchi mya opravdaniyem Tvoim.
Gospodi, pribyezhshe byl yesi nam
V rod i rod.
Az rekh: Gospodi, pomilui mya,
Istseli dushu moyu,
Yako sogreshikh Tebe.
Gospodi, k Tebe pribegokh,
Nauchi mya tvoriti volyu Tvoyu,
Yako Ty yesi Bog moi,
Yako u Tebe istochnik zhivota.
Vo svete Tvoym uzrim svet.

Glory to God in the highest,
and on earth peace,
Good will toward men.
We praise Thee, we bless Thee,
We worship Thee, we glorify Thee,
We thank Thee for Thy great glory.

O Lord, Heavenly King,
God the Father almighty.
O Lord, the only begotten Son,
Jesus Christ and the Holy Spirit.
O Lord God, Lamb of God,
Son of the Father, who takest
away the sins of the world,
Have mercy on us: take away the sins
of the world,

Receive our prayer.
Thou who sittest at the right hand
of the Father, have mercy on us.

For Thou alone art holy,
Thou alone art the Lord, Jesus Christ,
To the glory of God the Father.
Amen.

Every day I will bless Thee
And praise Thy name
Forever and ever.
Vouchsafe, O Lord, this day
To keep us without sin.
Blessed art Thou, O Lord,
God of our fathers,
And praised and glorified is Thy name
Forever. Amen.

Let Thy mercy, O Lord, be upon us,
As we have set our hope on Thee.
Blessed art Thou, O Lord, teach me

Thy statutes.
Blessed art Thou, O Lord,
Teach me Thy Statutes.
Lord Thou has been our refuge
From generation to generation.
I said: Lord, have mercy on me,
Heal my soul,
For I have sinned against Thee.
Lord I will flee to Thee,
Teach me to do Thy will,
For Thou art my God,
For Thou art the fountain of life.
And in Thy light we shall see light.

Probavi milost Tvoju vedushchim Tya.	Continue Thy mercy on those who know Thee.
Svyatyi Bozhe, Svyatyi Krepkiy, Svyatyi bezsmertnyi pomilui nas.	Holy God, Holy Mighty, Holy Immortal, have mercy on us.
Svyatyi Bozhe ...	Holy God ...
I nyne i prisno, i vo veki vekov. Amin.	Both now and ever and unto ages of ages. Amen.
Svyatyi bezsmertnyi pomilui nas.	Holy Immortal, have mercy on us.
Svyatyi Bozhe, Svyatyi Krepkiy, Svyatyi bezsmertnyi pomilui nas.	Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Dnes Spaseniye Miru Byst ("Today Salvation Has Come to the World")
(Znamenny Chant)

Dnes spaseniye miru byst Poyem voskresshemu iz groba	Today salvation has come to the world! Let us sing to Him who rose from the dead,
I nachalniku zhizni nasheya: Razrushiv bo smertiyu smert, Pobedu dade nam, i veliyu milost.	The Author of our life. Having destroyed death by death, He has given us victory and great mercy.

Voskres Iz Groba ("Thou Didst Rise from the Tomb")
(Troparion of the Resurrection) (Znamenny Chant)

Voskres iz groba i uzy rasterzal yesi ada,	Thou didst rise from the tomb and burst the bonds of death.
Razrushil yesi osuzhdeniye smerti, Gospodi,	Thou didst destroy the condemnation of death, O Lord,
Vsya ot setei vraga izbavivyi.	Releasing all men from the snares of the enemy.
Yavivyi zhe Sebe apostolem Tvoim, Poslal yesi ya na propoved.	Thou didst show Thyself to Thy apostles, Thou didst send them to proclaim Thee.
I temi mir Tvoi podal yesi vselenney, Yedine mnogomilostive.	And through them Thou hast granted Thy peace to the world, O Thou who art plenteous in mercy.

Vzbrannoy Vovevode ("To Thee, the Victorious Leader")
(Greek Chant)

Vzbrannoy vovevode pobeditelnaya,	To Thee, the victorious leader of triumphant hosts,
Yako izbavleshesya ot zlykh, Blagodarstvennaya vospisuyem Ti rabi Tvoi,	We Thy servants, delivered from evil, Offer hymns of thanksgiving,
Bogoroditse.	O Theotokos!
No yako imushchaya derzhavu nepobedimuyu,	Since Thou dost possess invincible might,
Ot vsyakikh nas bed svobodi, Da zovyom Ti: raduisya, Nevesta Nenevestnaya.	Set us free from all calamities, So that we cry to Thee: "Rejoice, O unwedded Bride!"