Bogoroditse devo translation

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No 1 Priidite, poklonimsia Vigil begins with the proclamation of Glory to the Holy, The Consubstancial, life - the creation of the indivisib Trinity, followed by the majestic choral call to worship, Pridite, poklonimsia (Psalm 95:6). Multi-layered melody is an invention of Rachmaninoff, but its wavy, step-by-step movement and asymmetrical structure, associated with the text immediately establish its kinship with the ancient denominator Of Chant. Amen. Let's worship God, our king. Come, let us worship and fall before Christ, our king, and our God. Come, let us worship and fall before Christ, our King, and our God. Come, let us worship and fall before him. No 2 Bless, dushe moya, Ghospoda Vespers begins as it happens every day, with Psalm 104: Blogoslovi, dushe moya, Ghospoda, which hymns the wonders of God's creation. The solo voice personalizes this song of praise, while the choral voices depict two contrasting kingdoms - earthly and celestial. God bless, Oh, my soul, my blessed art is You, Lord. Oh, my God, you're an art great. Blessed art You, Lord. You are art dressed with honor and grandeur. Blessed art You, Lord. The waters are on the mountains. Wonderful things you do, Lord. Water flows between the hills. Wonderful things you do, Lord. In wisdom hast You did all the things. Thank you, Lord, who didn't create everything! -Psalm 103:1-2, 6, 24 No. 3 Blessed husband The rant of the psalms is an important element of every Orthodox ministry; on Saturdays always sing poems from psalms 1, 2 and 3, Blazhen muzh. It is noteworthy that they speak of righteousness in a world in which evil already exists (the advice of the wicked). The three-time choruses of the amalui resemble those that were once sung by all those gathered. Blessed is a man who walks not on the advice of the wicked. Alleluia, alleluia, alleluia. For the Lord knows the path of the righteous, but the path of the wicked will perish. Alleluya... Serve the Lord with fear and rejoice in Him with trepidation. Alleluya... Blessed are all who take refuge in him. Alleluya... Stand up, God! Save me, my God! Alleluya... Salvation belongs to the Lord, and your blessing will be on your people. Alleluya... Praise the Father, the Son and the Holy Spirit, both now and ever, for centuries. Amen. Alleluia, alleluia, alleluia. Thank you, oh my God! (3x) -Psalm 1:1, 6; 2:11, 12; 3:8, 9 No. 4 Light Silent Next comes the hymn of light - The Light is a quiet, ancient Christian hymn that dates until at least the third century. The anthem was originally accompanied by the entrance of the clergy and the lighting of the lamp at sunset. A simple four-film motif of Kiev's chants is transmuted into a shimmering musical exclamation of the Eternal Light. Solo's voice raises the song's praise of Trinity. The Joyful Light of the Holy Glory of the Immortal - Heavenly Father, Saint and Blessed - about Jesus Christ! Now that we have come to sunset, and here is the light of the evening, we praise Son, and the Holy Spirit is God. You are an art worthy at any moment to be praised in hymns by reverent voices. O Son of God, You are the art giver of life; that's why the whole world glorifies You. No 5 Nene otpushchayeshi Meeting the Savior, The Light of the World, the Church sings in the words of Saint Simeon, Nene otpushchayeshi (Lord, now lettest You your servant to leave in peace). The soloist embodies the venerable elder against the lullaby motif in the choral parts. It is clear why Rachmaninoff wanted this anthem to be sung at his funeral. God, now let you your servant go alone, as you say. For my eyes have seen your Salvation, which you have prepared in the face of all men: light to enlighten the gentiles, and to be the glory of your people of Israel. - St. Luke 2:29-32 No. 6 of the Virgin After due praise to God, the Orthodox Church always pays tribute to the Virgin. Our Lady Devo, perhaps the most famous hymn from Rachmaninoff's cycle, reflects both the gentle simplicity of the angelic greeting and the tremulous glorification of her answer to God. Rejoice, O Virgin Mother of God, Mary is full of grace, Lord with you. Blessed art Is among women, and blessed the fruit of your womb, for You do not carry the Savior of our souls. No 7 Glory v'shnih God At the moment the vesperal part of the All-Night Vigil is coming to an end. The matinee begins with the inviutatory verses Thank God at the highest... Glory v Cherry God... (Luke 2:14) and Lord, open my lips... Ghospodi, ustne moi otverzeshi... (Ps. 51:15), and the ringing of bells, which Rachmaninoff masterfully portrays in layering and juxtaposition of choral voices. Thank God in the highest, and on earth peace, good will among men. (3x) Lord, open your lips, and my mouth will proclaim your praise. (2x) -St. Luke's 2:14; Ps. 51:15 No 8 Hvalite imia Ghospodne One of the musical points of the Vigil - the vaunted Imiya Gopodne (p. 135-136), the anthem of many mercifuls. All the lights in the church are on, the doors are open, and the clergy in full robes pass to the center of the church to stand with the people. Musically, the two layers are obvious: the manly, earthy zlomandi sing a melody sung by violas and basses and above it, the soprano and tenors, wafting like choirs of cherub and seraphim. Praise the Lord's name. Alleluya. Thank God, O you are His servants. Alleluya. Blessed to be the Lord of Sion, the One who lives in Jerusalem. Alleluya. Oh, thank God, for he is good, Aleluia. For His mercy lasts forever. Alleluya. Oh, thank God heavenly. Alleluya. for His mercy lasts forever. Alleluya. -Psalm 135:1, 21; 136:1, 26 No 9 Blessed ies, Gopodi Dramatic events of the Resurrection now unfold in a set of narrative hymns, each of which is introduced piously whispered chorus: Blagosloven yesi, Ghospodi. Contrasts in vocal scoring depict space going on simultaneously in the heavenly realm (the Angel Council was struck ...) and on the ground among the world-bearing women as they travel early in the morning to anoint the body of Christ and instead encounter an angelic messenger. As the joyful message intensifies over and over again, a murmur of the crowd of believers appears and joins the universal hymn of praise Alleuia. Blessed art You, Lord, teach me your charter. The angelic master was filled with reverence when he saw you among the dead. Destroying the power of death, O Savior, You did to lift Adam, and save all men from hell! Blessed art You, Lord, teach me your charter. Why do you women mix myrrh with tears? The shining angel in the tomb exclaimed to the peace-bearers. Here's the grave and understand! The Savior has risen from the dead! Very early in the morning the peacebearers ran bitterly to your tomb, but an angel came up to them and said, The time of mourning has come to an end! Don't cry; to announce the resurrection to the apostles! Blessed art You, Lord, teach me your charter. The peace-bearers were sad as they approached your tomb, but the angel said to them, Why are you the number of the living among the dead? Since He is God, He has risen from the tomb! kudos to the Father, son and Holy Spirit. We worship the Father, and His Son, and the Holy Spirit: The Holy Trinity, in fact! We we cry with Seraphim: Holy, Holy, Holy Art You, Lord! And now, and always, and at the age of age. Amen. Ever since you gave birth to Darius of life, O Virgo, you have made Adam's liberation from his sin! You gave joy to Eva instead of sadness! God,man who was born of you, restored to life those who fell from it! Alleluia, alleluia, alleluia! Thank you, oh my God! (3x) No. 10 Sunday's videvshe Faithful response to the Resurrection continues in the next hymn, Sunday Christ videvshe. Some of the most rigorous and powerful music takes place in this section as the lyrics recall the terrible sacrifice on the cross that preceded the final triumph over death. As we see the resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless one. We honor Your Cross, O Christ, and we hymn and glorify your holy resurrection, for You are taking down our God, and we know nothing but you; we call your name. Come, all of you are faithful, let us honor the holy resurrection of Christ. For, behold, through the cross joy came to the whole world. Blessing the Lord, let us praise His resurrection, for having withstood the cross for us, He has destroyed death by death. No 11 The Greatness of the Soul of My Gopoda Sochi, composing a heavy chant as a melody that is mostly in bass, Rachmaninoff regards The Canticle of Maria, the Greatness of the Soul of Mooy Ghospoda, as an epic, prophetic utterance that is accepted by all. Contrasts with this refrain Chestneyshuyu Heruvim ... in which Mary's high rank in hierarchy is sublime. My soul exalates the Lord, and my spirit rejoices in God, my Savior. Refrain: More honorable than the cherubs and more glorious beyond any comparison than Seraphim, without corruption You gave birth to God's Word, true Theotokos, we magnify you. For He considered the low estate of his maid. For now all generations will call me blessed. Refrain. For the one who is mighty has done great things for me, and the holy one is his name, and his mercy on those who fear him from generation to generation... Refrain. He put the mighty off their thrones, and magnified those of a low degree; He filled the hungry with good things, and the rich He sent empty away. Refrain. He helped his servant to Israel by remembering his mercy when he spoke to our fathers, Abraham, and his afterwards forever. Refrain. -St. Luke's, 1:46-55No. 12 Glory v'shnih God (Great Doxology) In terms of textual depth and musical complexity, the Great Doxology Glory V'shnih God stands out as the main anthem of the entire All-Night Vigil. The text is carried out by a simple melody of the Chant's Banner, which Rachmaninoff masterfully spreads to different voices. Every Christian theme, from glorification and thanksgiving to repentance and prayer, is contained in the text of this ancient fourth-century hymn; and Rachmaninoff's music at every turn seems to resonate accordingly. As the hymn approaches its climax in the final Three Times of the Holy, Rachmaninoff's address to the choir becomes truly orchestral, again evoking images of bells. Thank God in the highest, and on earth peace, goodwill towards people. We praise you, bless you, worship you, glorify you, thank you for your great glory. God, Heavenly King, God Almighty Father. O Lord, the only born Son, Jesus Christ and the Holy Spirit. O God, the Lamb of God, the Son of the Father, who take away the sin of the world is mercy to us. You, take away the sin of the world, hear our prayer. You, who sits on the father's right hand, pardon us. Only for you art is sacred, You are one of the art of the Lord, Jesus Christ, in the glory of God the Father. Amen. Every day I bless you and praise your name forever and forever. Vouchsafe, Lord, to keep us on this day without sin. Blessed art is You, Lord, The God of our fathers, and have praised and glorified this name of yours forever. Amen. May Your grace, Lord, be upon us as we have established our hope for you. Blessed art You, Lord, teach me your charter. (3x) God, you have been our refuge for generations. I said, Lord, pardon me, heal my soul, for I have sinned against you. God, I run to you, teach me to do your will, for you will do my God; for there is a source of life with You, and in your light we will see light. Continue your mercy to those who know you. Holy God, Holy Mighty, Holy Immortal, pardon us. (3x) Praise to the Father, and son, and Holy Spirit, both and ever and to ages. Amen. Holy Immortal, have mercy on us. No 13 Dnes' spaseniye miru b'st After the musical intensity of Doxology, these two hymns serve as a point of rest, inviting a person to meditate on the sublime mystery of the Resurrection. The two chants are very similar, and cited in full, providing two of the quietest sections of Vigil. Writing in No. 14 is becoming more romantic, deviating a little bit from the harmonic language present throughout other movements. Today, salvation has come to the world. Let us be fed to Him, who rose from the dead, to the author of our lives. Destroy death by death, He gave us victory and great mercy. No 14 Voskres iz groba i uz' Thou rose from the tomb, bursting the ties of Aida. You destroyed the death conviction, Lord, freeing all of the enemy traps. You did to show yourself to the Subtle Apostles, and didst send them forward to proclaim you; and through them didst best give your world to the world, O You Who art plenteous in mercy! No 15 Vzbrannoy voyevode At the end of the Mateen service, it is the Russian custom to sing the national anthem from the holiday of Annuncia, Vzbrannoy voode, again in honor of the Mother of God. Rachmaninoff uses this triumphant victory anthem to bring his vigil to a deafening closing. For you, the victorious Leader of the triumphant master, we, your servants, freed from evil, offer the hymns of Thanksgiving, O Theotokos! As You possess an invincible power, you will free us from all calamities so that we can cry to You: Rejoice, O unsweetened bride! Transliteration and Copyright Translations by Musica Russica, 2005. Special thanks to Dr. Vladimir Moroyan. Drizzan. bogoroditse devo lyrics translation. bogoroditse devo raduisya translation

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