

# HYMNS FOR THE ORTHODOX LITURGY

## THE BEATITUDES

### (THE THIRD ANTIPHON)

*Performance note:* Research into performance practice shows that there are two different methods of singing Orthodox liturgical pieces in recitative style. According to the first method, prevalent in St. Petersburg and western Russia, the speed of the pulse varies within the phrase, moving faster on repeated notes and slower in melodic passages. Consequently the duration of a given note value changes, and the relationship of one note value to another is not strictly proportional.

In the other method, characteristic of Moscow and central Russia, the pulse remains constant, and the relationship between note values is exact (e.g., a half-note is held exactly twice as long as a quarter-note.)

In either system the strong and weak syllables form rhythmic groups, predominantly of two quarters and three quarters. To facilitate performance all three-quarter-note groups have been bracketed above the text in this edition. A half-bracket (  $\frown$  ) signifies that the syllable under it is a pick-up to a strong syllable.

Dobri Christov (1875-1941) was a prominent Bulgarian composer, choral conductor, and pedagogue. In his *Liturgy of St. John Chrysostom* (Sofia: S. Staikov, n.d.) a number of hymns are based on Bulgarian Chant melodies, including the two numbers in the present edition.

In the original Slavonic edition the *Beatitudes* are set by Christov in abbreviated form, consisting of the opening and closing verses and only two verses in between. In the present edition all of the verses have been set, using the melodic and harmonic patterns given by Christov. All dynamics provided by the composer have been retained. Dynamic and tempo markings added by the editor are enclosed in brackets.

**DOBRI CHRISTOV (1875-1941)**

Harmonization of  
Bulgarian Chant

Set in English and edited by  
VLADIMIR MOROSAN [♩ = 72-88]

Soprano  
Alto

Tenor  
Bass

*p*

IN THY KING - DOM RE - MEM - BER US, O LORD,

*p*

WHEN THOU COM - EST IN THY KING - DOM. BLESS - ED ARE THE POOR

*p*

IN SPIR - IT, FOR THEIRS IS THE KING - DOM, THE KING - DOM OF HEAV -

- EN, THE KING - DOM OF HEAV - EN. BLESS-ED ARE THOSE WHO

*p*

MOURN, FOR — THEY — SHALL BE COM - FORT - ED. BLESS-ED ARE THE

*p*

MEEK, — FOR — THEY — SHALL IN - HER - IT THE EARTH.

*p*

BLESS-ED ARE THOSE WHO HUN-GER AND THIRST AF - TER RIGHT - EOUS-NESS, — FOR

*p*

THEY SHALL BE FILLED, — THEY SHALL BE FILLED. BLESS-ED ARE THE MER - CI - FUL FOR —

*p*

THEY SHALL OB-TAIN MER-CY. BLESS-ED ARE THE PURE IN

HEART, FOR— THEY SHALL SEE GOD, THEY SHALL SEE GOD,—THEY SHALL SEE— GOD.

BLESS-ED ARE THE PEACE - MAK-ERS, FOR— THEY SHALL BE CALLED THE

SONS OF GOD. BLESS-ED ARE THOSE WHO ARE PER-SE-CUT-ED FOR

RIGHT - EOUS-NESS' SAKE, FOR— THEIRS IS THE KING - DOM, THE KING-DOM OF

HEAV - EN, THE KING - DOM OF HEAV - EN.

*p*  
BLESS - ED ARE YOU WHEN MEN SHALL RE - VILE YOU AND

PER - SE - CUTE YOU, AND SHALL SAY ALL MAN - NER OF EV - IL A - GAINST YOU

*[mf]*  
FALSE - LY FOR MY SAKE. RE - JOICE AND BE EX - CEED - ING - LY GLAD,  
*[mf]*

*[rit.]*  
FOR GREAT IS YOUR RE - WARD IN HEAV - EN.

# COME, LET US WORSHIP

D. CHRISTOV

[♩ = 60]

*p*

COME, LET US WORSHIP AND FALL

*p*

DOWN BE - FORE CHRIST, WHO ROSE FROM THE

*p*

DEAD, O SON OF GOD SAVE US WHO

SING TO THEE, AL - LE - LU IA.

*p* *pp*