

The Paschal Stichera

(Znamenny Chant, No. 1)

Tone 5 (Unabbreviated)

As sung by the nuns of

Novo-Tikhvinsk Monastery, Ekaterinburg, Russia

English adaptation by Vladimir Morosan

1. $\text{♩} = 140-144$

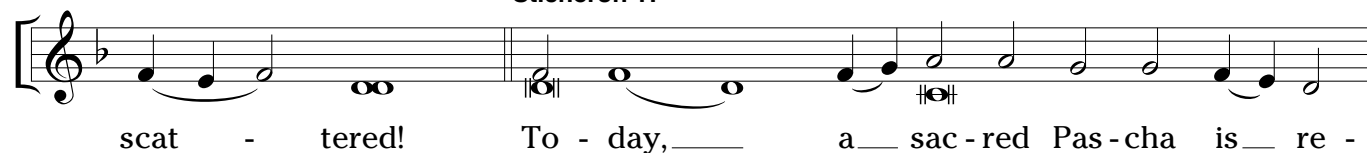
Melody

Ison

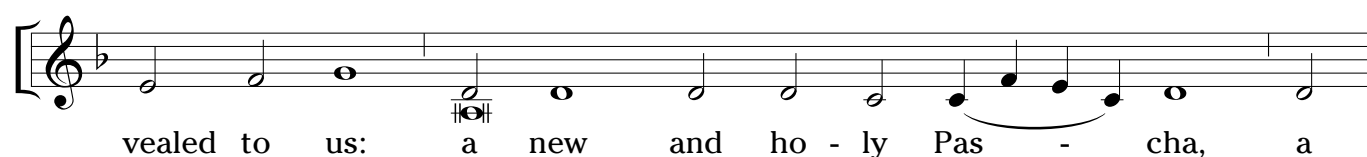


Let God arise, and let His enemies be

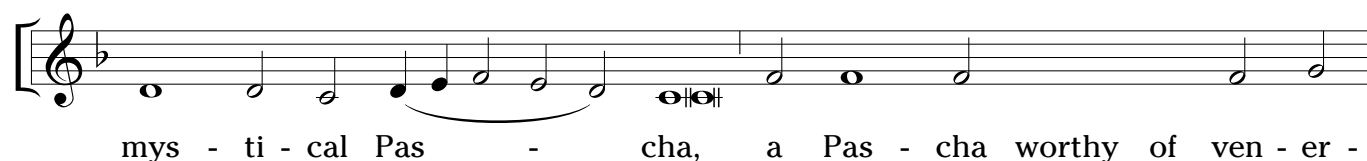
Sticheron 1:



scattered! To-day, a sacred Pascha is re-



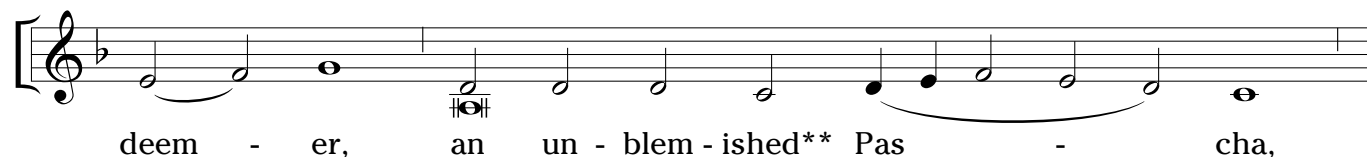
vealed to us: a new and holy Pascha, a



mystical Pascha, a Pascha worthy of ven-



eration, a Pascha that* is Christ, the Redeem-



er, an unblemished** Pascha,

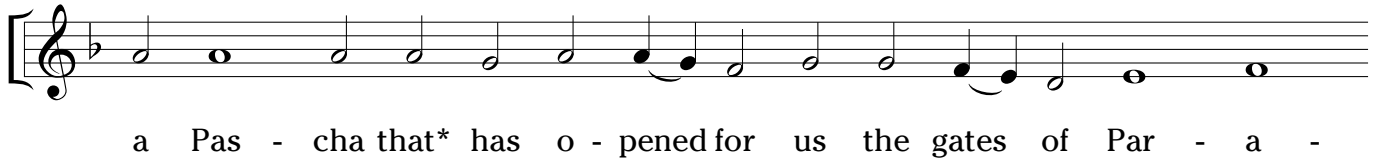
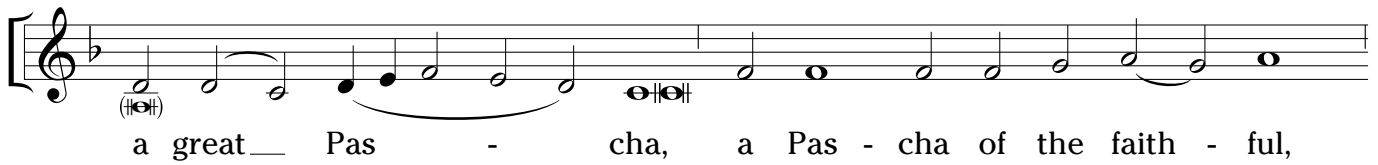
*"which" in some translations.

**"blameless" in some translations.

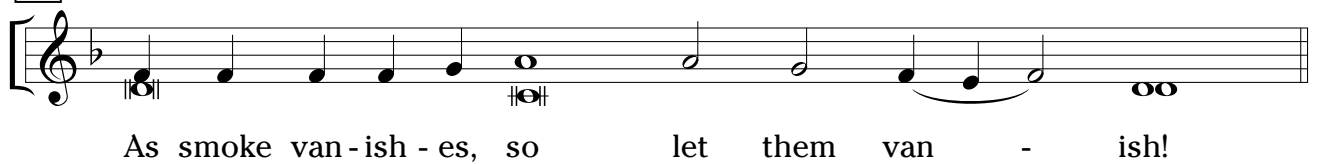
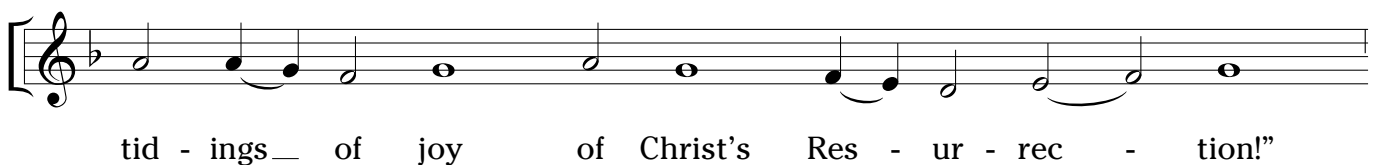
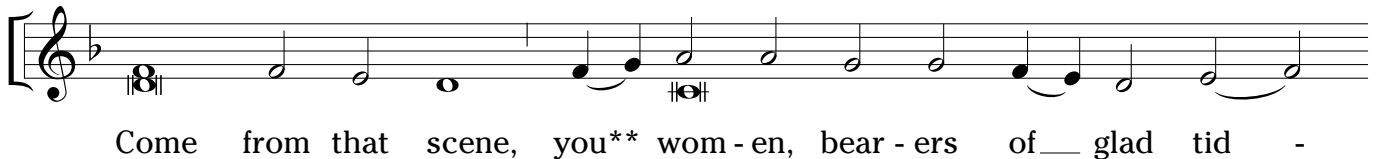
EDITOR'S NOTE: The present version of the Paschal Stichera features a more melodic variant of znamenny chant, transcribed from a 17th-century chant collection belonging to the Kirillo-Belozersk Monastery in Russia and found on the website of the Novo-Tikhvinsky Convent in Ekaterinburg, Russia; the *ison*, which the sisters employ in their performance practice, is transcribed from their recording: *Let Us Sing unto the Lord: Hymns of the Lenten Triodion and Pentecostarion*, also available on their website (though somewhat difficult to find):

<http://www.sestry.ru/church/content/masterskie/singing/sing/disk1>, accessed 01-13-2021.

Much can be gleaned about the performance of these hymns from listening to the recording. As heard on the recording, these stichera may be sung as much as a third higher, depending on the optimal range of the available voices. The slurring in the long melismas (*fita's*) is preserved from the original transcription (<http://www.sestry.ru/church/content/masterskie/singing/PDFPasxa/8.%20Stixiri.pdf>, accessed 01-12-2021), and is indicative of the vocal articulation to be employed in phrasing.



2.

**Sticheron 2:**

*“which” in some translations.

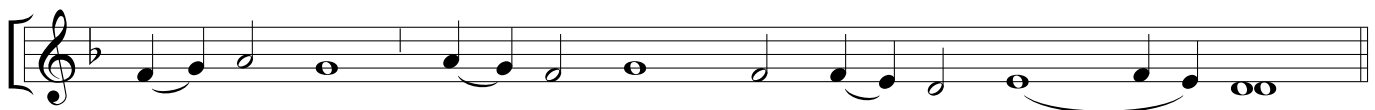
**“O” in some translations.



Ex - ult and be glad and re - joice, O Je - ru - sa -

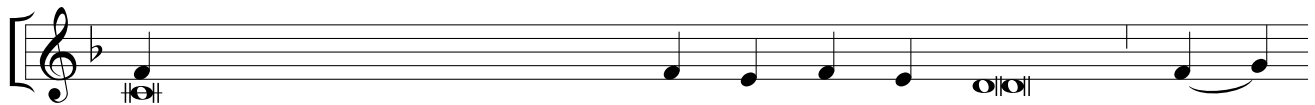


lem, for thou hast seen* Christ the King, Who comes** forth

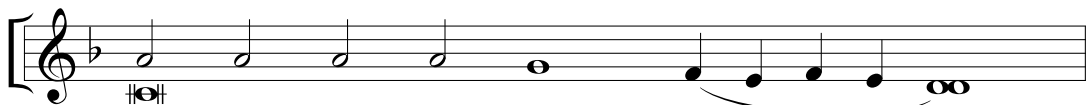


from the tomb like a bride - groom in pro - ces - sion!

3.



So the sinners will perish before the face of God, but



let the right - eous be glad!

Sticheron 3:



The myrrh - bear - ing wom - en at the break of dawn



drew near to the tomb of the Life - Giv - er.

*seeing" in some translations.

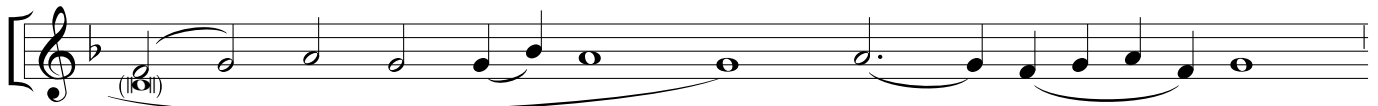
**"coming forth" in some translations.



There they found an__ An - gel sit - ting__ on the



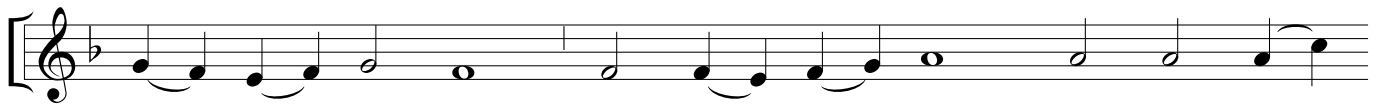
stone; he*



greet - ed__ them



with these__ words:__ “Why do__ you__ seek the Liv - ing



a - mong__ the dead? Why do__ you__ mourn the In - cor -



rupt as though He were in__ cor - rup - tion?*** Go, pro -



claim the__ glad__ tid - ings to His__ dis - ci - ples!”

*“who” in some translations.

***“amid corruption” in some translations.

4.

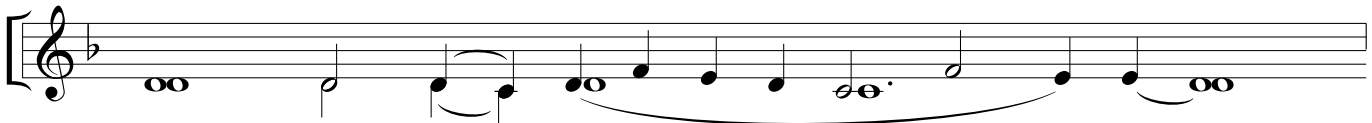


This is the day that* the Lord has made! Let us__ re -

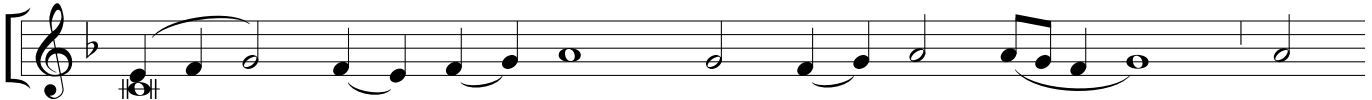


joice_____ and be__ glad in it!

Sticheron 4:



Beau - ti - ful__ Pas - - - cha!__
(Pas - cha of__ beau - - - ty!)



Pas - cha,__ the__ Pas - cha of__ the Lord!_____ A



Pas - cha__ wor - thy__ of__ all__ hon - or__ has__



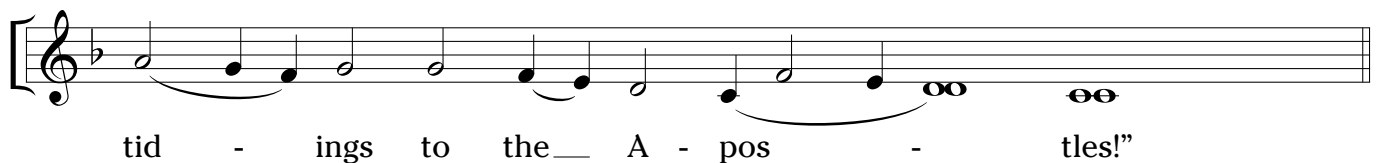
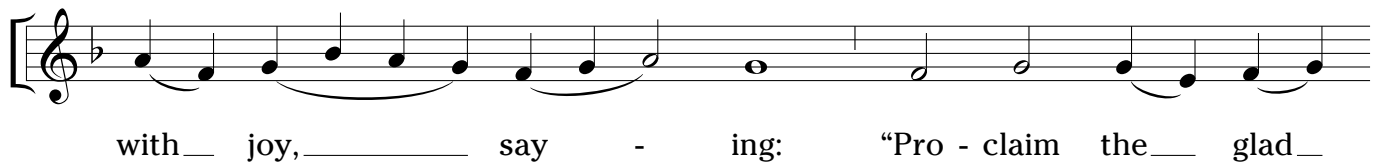
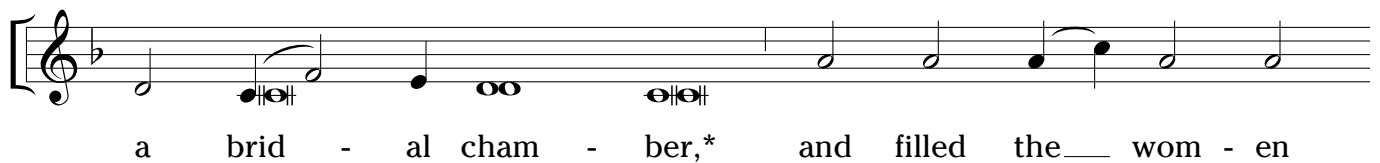
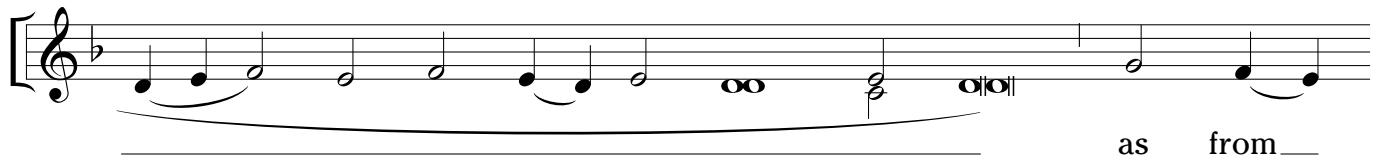
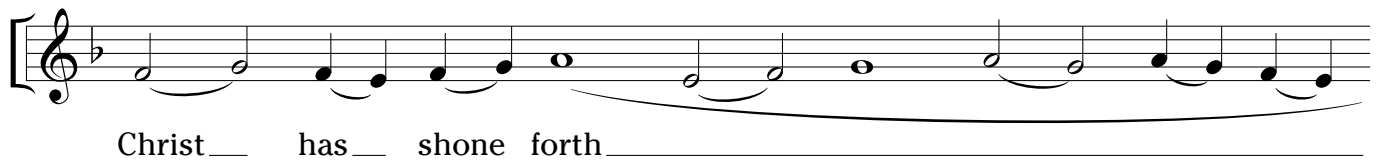
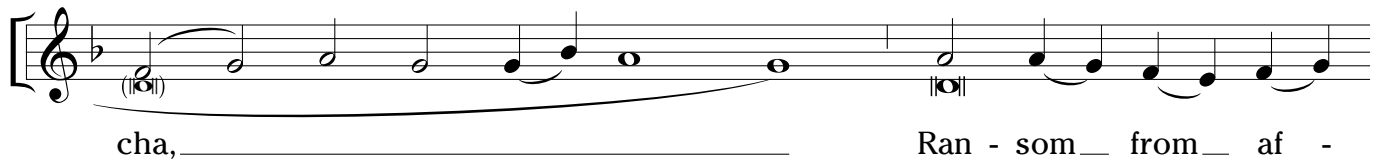
dawned_____ for us. Pas - - - cha!



Let us em - brace__ each_____ oth - er__ joy - ous - ly!

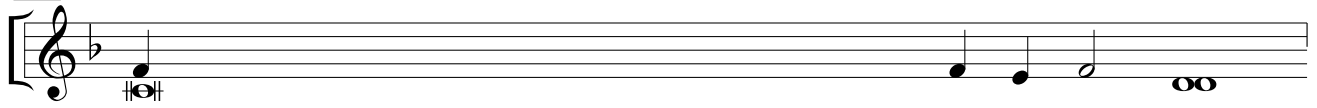


Oh,__ Pas - - - - -



*The word order has been changed in order to accommodate the melisma on "forth."

5.



Glory to the Father, and to the Son, and to the Ho - ly Spir - it,



now and ev - er, and un - to ag - es of ag - es. A - men.

Sticheron 5:



This is the Day of Re - sur - rec - tion! Let us be il -



lu - mined by the Feast. Let us em - brace each oth - er.



Let us call "broth - - - - -



- - - - - ers" e - ven those who*



hate us, and for - give all by the Res - ur -



rec - tion. And so let us cry: - - - - -

*"that" in some translations.

*)

“Christ _____ is ris - - - - -

- - - - - en from the dead, _____

_____ tram - pling down _____ death by death,

and up - on those in the tombs _____ be - stow - ing life!”

*)Or the following version, adapted from a St. Petersburg Heirmologion of 1750, may be substituted:

Christ is ris - en from the dead, tram - pling down death by _____

death, and up - on those in the tombs be - stow - ing life.