PERFORMANCE NOTES

In the Eastern (Byzantine) Rite of the Orthodox Christian Church, the Communion Hymn, or *Kinonikon*, is always sung while the Priest takes Communion at the Altar and again during the distribution of the Sacrament to the faithful. Texts for the *kinonika* are generally drawn from the Old Testament, usually a Psalm verse. Some melodies are very elaborate, others very simple, *e.g. Eníte ton Kyrion*, number two in Set I of this series. In non-Orthodox churches these settings may be sung throughout the year, whilst in the Orthodox Liturgy itself certain *kinonika* are appropriately sung only as appointed.

I have retained the Greek texts in these pieces because, in addition to the fact that the Greek words are simple and few, the very slow pace allows the singer ample time to look ahead and prepare for the next syllable. The following will suffice as a simple guide to pronunciation: e pronounced as in *met*; i as in *meet*; a as *ah*; o as in *bone*; u as in *sue*, and g as in *good*. R's are best sung 'flipped.' (See phonetic guides below.)

The pace in many of the sung portions of the Byzantine Rite is very slow, unusually slow for most Westerners who are used to the familiar injunction that things ought to be 'upbeat.' It is not easy at first to resist the temptation to speed up in these pieces, but the effort ought to be made and the rewards will be felt in the great sense of solemnity and peace these melodies evoke. If anything, they might be taken slower than indicated by the metronome markings included in this publication.

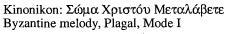
A few words about each piece:

- 1. SÓMA CHRISTÚ is the *kinonikon* appointed for the Sunday of Pascha (the Feast of the Resurrection of the Lord or Easter Sunday) as well as the third through sixth Sundays following. PHONETIC GUIDE (Accented syllables set in **boldface** type): **Soh**-mah Christoo meh-tah-lah-veh-teh pea-ghis ah-tha-nah-too gef-sah-stheh. A-lee-loo-ee-ah.
- 2. LÍTROSIN APÉSTILE is sung in the Byzantine Rite at the Feast of the Nativity of Our Lord or Christmas. It is a rather more complex chant than *Sóma Christú* as it falls into two parts, with the second part acting as an elaboration of the first. The small notes in the organ part (beginning with the last measure on page 10) are optional and may be played in order to keep things in tune or simply because they add to the texture of the work. Litrosin Apestile might be used as a Christmas *anthem* in Protestant or Roman Catholic situations or, as it would be in the Eastern Church, as a Communion piece. PHONETIC GUIDE (Accented syllables set in **boldface** type): Lee-tro-seen ah-peh-stee-leh Kee-ree-ohs toh lah-oh ahf-too. Neh, Lee-tro-seen ah-peh-stee-leh Kee-ree-ohs toh lah-oh ahf-too. A-lee-loo-ee-ah.

MA CHRISTÚ

Receive the Body of Christ, taste of the spring immortal.

Sening by Gerald Near









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LÍTROSIN APÉSTILE

Thou hast sent Redemption unto His people. Ps. 111: 9



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