

An aerial view of a church interior during a funeral service. The church has a checkered floor and ornate wooden walls. A large group of people, including many in military uniforms, are gathered. Several coffins are being carried by soldiers. A large crucifix is visible on the right side of the church.

BENEDICT SHEEHAN



UKRAINIAN WAR REQUIEM

AXIOS MEN'S ENSEMBLE
PRO CORO CANADA
MICHAEL ZAUGG, CONDUCTOR

Benedict Sheehan

Ukrainian War Requiem

Axios Men's Ensemble

THE TENORS AND BASSES OF Pro Coro Canada

Michael Zaugg CONDUCTOR

Yuliia Zasimova SOPRANO PRINCIPAL SOLOIST

John Tessier TENOR PRINCIPAL SOLOIST

1	Trisagion Prayers Трисвяті Молитви	5:12
2	Psalm 90 Псалом 90	6:36
3	Great Litany Велика Ектенія	5:17
4	Alleluia & Troparia Алилуя і Тропарі	3:12
5	Evlogitaria of the Departed Евлогитарії	9:06
6	Sessional Hymn of the Departed Сідальний: Упокой, Спасе наш	2:36
7	Psalm 50 Псалом 50	6:51
8	Canon Канон	11:19
9	With the Souls З Духами спочилих праведників	2:47
10	Litany for the Dead Заупокійна ектенія	3:40
11	Eternal Memory & Light Вічна Пам'ять	5:13
12	In Paradisum	5:27

TOTAL TIME 67:24

AXIOS MEN'S ENSEMBLE
THE TENORS AND BASSES OF **PRO CORO CANADA**

BASS

Dushan Bednarsky
Volodymyr Bondar
Andrew Bortz^{2,5}
Steven Brese
Kyle Carter
John Eshenko
Will Ireton
Peter Malcolm
Glenn Miller
Simon Noster
Vasyl Pudchenko¹⁰
Marc Stychyshyn
Fr. Dn. Yurii Volbyn
Taras Zakordonski

BARITONE

Andriy Cherwick
Rob Curtis^{2,5,8}
Pavlo Fondera¹¹
Fr. Dn. Micah Friesen
Douglas Graham⁵
Michael Hawes^{5,8}

Alvin Hewko

Maksym Kazakov
David Kozak
Christian Maxfield
Greg Romaniuk
Vlodko Tarnawsky

TENOR II

Lev Bulyk
Fr. Terry Cherwick
Boris Derow^{2,3,5,8}
Greg Fedor
Fr. Taras Koberynko^{1,10}
Jacob Kociuba
Marko Koval
Laren Stepler⁵
Charles Stolte
Joe Weleschuk
Nathan Willis
Anthony Wynne
Damein Zakordonski

TENOR I

Nathan Bootsma⁵
Dan Bridges
John Bridges
Stephen Ewaskiw
Tyson Kerr
Brett Ludwig
Oliver Munar
Taras Podilsky
Anton Radchenko
Tim Sousa
Andrew Whiteside^{2,5,8}
Serhii Zadorozhnyi
Taras Zakordonski Sr.
Evan Zukiwsky

SOPRANO SOLOIST

Yuliia Zasimova^{1,12}

TENOR SOLOIST

John Tessier^{3,4,7,10,11}

** superscript indicates soloist by track*



AXIOS MEN'S ENSEMBLE & THE TENORS AND BASES OF PRO CORO CANADA
ST. BASIL THE GREAT UKRAINIAN CATHOLIC PARISH, EDMONTON, ALBERTA

UKRAINIAN WAR REQUIEM

A foreword by Dr. Deacon Nicholas Denysenko

War is more than a series of disturbing images on a screen. War destroys homes and upends lives. War is especially raw for those whose loved ones die on the battlefield. The world eventually moves forward. Economies are rebuilt, and the human spirit wills survivors to rise from the rubble of wreckage. But survivors never forget. Each and every day, they remember their husbands and wives, fathers and mothers, siblings and friends who fought for freedom. For the love of nation. For the love of God.

Ukrainians are very good at remembering the dead because they have lost so many lives to war. The Ukrainian-Soviet War of 1917–21, the Holodomor of 1932–33, and World War II claimed millions of Ukrainian lives.

Ukrainians remember the dead in a beloved ritual called a panakhyda—a type of vigil centered on song. Mourners stand before God, in solidarity with survivors, and sing a panakhyda. It is a ritual reflecting on life and death, a lament of grief and loss, and of hope.

Russia's illegal invasion of Ukraine has created an unprecedented human catastrophe. Tens of thousands of Ukrainian soldiers and civilians have been killed, and the number is growing by the day. Russia's brutal, genocidal attack has added a new layer of death upon death.

And yet, the Ukrainian spirit continues to cry out to God in the panakhyda, commending the dead to God, singing them into God's realm, remembering them for their sacrifice.

Benedict Sheehan's *Ukrainian War Requiem* is a precious gift of music offered to God in thanksgiving for the dead. The *Ukrainian War Requiem* bears witness to democracy, freedom, liberty, justice, and the joy of life that represents the Ukrainian spirit.

Sheehan's *Ukrainian War Requiem* symbolizes Ukraine's past, present, and future. Drawing upon the past, a soloist chants an ancient prayer for the repose of the departed servants of God. Latin texts and Jewish melodies are added to the ancient Ukrainian ones, telling the story of Ukraine's multireligious present. Standing tall and solemnly commending the dead to God in a song of thanksgiving assures Ukraine's future.

The Ukrainian people have presented their artistic heritage as a multicultural and multireligious tapestry for centuries. Sheehan's brilliance molds this musical legacy into a beautiful mosaic of sonorous sound, performed by the male voices of the Axios Men's Ensemble of Edmonton and Pro Coro Canada under the skilled baton of the renowned choral expert Michael Zaugg.

Our participation in the *Ukrainian War Requiem* is our vigil, a panakhyda. We bear witness to Ukraine's brave past and present and fight for its future by honouring the dead, whose sacrifice is offered for everything we hold dear: freedom, liberty, and democracy.

Слава Україні – Героям слава! Glory to Ukraine – Glory to the heroes!

Ukrainian War Requiem

1. Trisagion Prayers Трисвяті Молитви

In the Eastern Christian tradition, the memorial service for the dead consists of a dramatic dialogue between the faithful and God and between the deceased and God. This service confronts the reality of human suffering, the frailty of life, and the vanity of worldly things. These beginning prayers, concluding with the Our Father, direct our minds and hearts to contemplate both the tragedy of death and the promise of eternal life in God's kingdom.

2. Psalm 90 Псалом 90

Integral to the memorial service is the chanting of Psalms, which are hymns from the Hebrew Bible. The introductory chant is Psalm 90 (91) "He that lives in the help of the Most High shall abide in the shelter of Heaven's God." This Psalm, which speaks of God's firm promise of blessing and protection for all who have placed their trust in Him, is also prayed during evening services and at prayers before sleep.

3. Great Litany Велика Ектенія

The prayers of the Great Litany invoke the infinite mercy of the Almighty God for the departed. After each petition, the choir responds with the Kyrie Eleison prayer, based on the repeated cry of the blind man "Jesus, Son of David, have mercy on me" (Luke 18:38-39).

4. Alleluia & Troparia Алилуя і Тропарі

The frequent singing of "Alleluia" — meaning "Praise be to God" — is characteristic of prayers for the dead in the Eastern Church. Throughout the memorial service, prayers of grief and memory are juxtaposed with hope for eternal life and resurrection. In this movement, the singing of "Alleluia" is followed by hymns or "troparia" that proclaim the wisdom of

God's creation and the blessedness of those who abide in Him.

5. Evlogitaria of the Departed Евлогитарії

The word "eulogitarion" in Greek means "good word" or blessing. These verses were written by St. John of Damascus (born c. 675 died 749). They are in the form of a dialogue between the faithful, the deceased and God Himself. The refrain "Blessed art thou, O Lord: teach me thy statutes" will be sung throughout in Ukrainian and is taken from Psalm 118(119), which speaks of God's great goodness and the gift of His commandments.

6. Sessional Hymn of the Departed Сідальний: Упокой, Спасе наш

This hymn is based on the Gospel text, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2). The music for this movement is based on a liturgical chant from Western Ukraine sung in Ukrainian.

7. Psalm 50 Псалом 50

Psalm 50(51) "Have mercy on me O God, according to thy great mercy" is a prayer of repentance, appealing to God's steadfast love, compassion and gracious mercy for healing and forgiveness. In the Eastern Church, it is prayed daily by the faithful during morning prayers and at memorial services. This movement of the *Ukrainian War Requiem* is based on a Ukrainian Jewish Nusach (Psalm tone).

8. Canon Канон

Four Odes or Hymns of the Canon for the Dead are sung. This Canon, written by St. John of Damascus, begins by telling the story of the Jewish Exodus from Egypt. The biblical crossing of the Red Sea symbolizes our journey from death to life, and from oppression to freedom. Before the final Ode, the Kontakion hymn will be sung slowly and solemnly

in Ukrainian. In the Kontakion, out of a song of lament is created a song of praise "Alleluia."

9. With the Souls з Духами спочилих праведників

This movement consists of four hymns written by St. John of Damascus. They proclaim the goodness and mercy of a God "who lovest mankind" and who grants rest to the souls of His servants. The melody for this movement is based on a Galician chant from Western Ukraine.

10. Litany for the Dead Заупокійна ектенія

In this litany, the choir responds to each petition with a thrice-repeated Kyrie Eleison. The litany concludes with a prayer that speaks to the resurrection of the body, the reality of the soul, the power of evil and reality of hell, and the importance of interceding for God's merciful judgment of the deceased.

11. Eternal Memory & Light Вічна Пам'ять

The Eternal Memory hymn is based on the words of the repentant thief, who was crucified next to Jesus. When he cried out "Lord, remember me when You come in Your kingdom." Jesus answered, "Very truly I say to you, today you shall be with me in Paradise" (Luke 23:42-43). This Ukrainian hymn is followed immediately by a hymn from the Latin Requiem Mass "May everlasting light shine upon them, O Lord, with thy saints in eternity, for thou art merciful. Grant them eternal rest, O Lord, and may everlasting light shine upon them."

12. In Paradisum

The *Ukrainian War Requiem* concludes with the Latin hymn "May the angels lead you into paradise; may the martyrs receive you at your arrival and lead you to the holy city Jerusalem. May choirs of angels receive you, and with Lazarus, the poor man, may you have eternal rest."

COMPOSER'S INTRODUCTION

When the news broke in February of 2022 that Russia had launched an unprovoked full-scale ground assault on the sovereign nation of Ukraine, I was horrified. In the days and weeks that followed, my horror deepened to disgust as I watched the Patriarch of Moscow proclaim the Russian Church's full support of Putin's war, and on supposed "spiritual" grounds, invoking an existential battle between the morally corrupt liberal West and the pious and God-fearing Russian state. And finally, to my utter dismay, I found that many Orthodox believers in America were happy to parrot this line as well, even some within my own immediate circle of acquaintance. It was incomprehensible to me that any sensible person, let alone those who purport to follow a loving God whose kingdom is "not of this world," could see this attack as anything other than an act of naked brutality perpetrated by a tyrant using the language of spiritual warfare for his own selfish ends. I wished I could do something. I wished I could voice my opposition and express solidarity with the suffering Ukrainian people in some meaningful and constructive way. And so, when later that same year Damein Zakordonski and Steven Brese of Axios Men's Ensemble reached out to me asking to commission a new composition in honor of those fallen in Ukraine's struggle for freedom, my heart leapt at the prospect.

Before I say more about the piece that I would eventually write, however, let me first address what seem to me to be some obvious questions. First, why me? Why should I be the one to write this piece? I'm not Ukrainian, or from any kind of Slavic background whatsoever. I'm a generically white American of mixed Western European descent with an Irish last name whose parents converted

to Eastern Orthodoxy in his childhood. Shouldn't this piece be written by Ukrainian composer? And second, though I admittedly care deeply about the plight of Ukraine, there is no shortage of tragedies happening in the world right now—genocide in Gaza, climate change, mass shootings, a rising tide of racially and sexually motivated violence, to name just a few—so why should I devote my limited creative energies to this particular conflict? On the face of it, or so I thought, I'm probably not the right composer to write a piece honoring the Ukrainian experience and the suffering that they continue to endure at the hands of their oppressors, as important as such a project might be. The answer that Damein and Steven gave me when I asked these questions was simply that they admired my liturgical compositions a great deal, especially my *Liturgy of St. John Chrysostom*, and the ways in which I was bringing Eastern Rite sacred music into a new context and soundworld without detaching it from its roots. And so they insisted that I was indeed the right person for the job. And as we all spoke further, and as I contemplated more deeply both the piece itself and the interesting and unique character of Axios—a Canadian men's choir made up mostly of singers from Ukrainian Catholic and Orthodox backgrounds, but also from a variety of other backgrounds and beliefs as well—I began to see what I might have to offer.

About one thing, at least, I agree with the Patriarch of Moscow: I believe that the Ukrainian struggle for independence is not simply a matter of local or regional concern. On the contrary, I feel that in many ways Ukraine is on the front lines of a much larger conflict taking place around the world right now between those who believe that humans have a basic right to define who and what they are—both individually and collectively—and those who do not. For this reason, therefore, I actually think it

makes good sense to have someone from a non-Ukrainian background, but one who at the same time identifies deeply with the underlying values that Ukraine represents, write a piece honoring Ukraine's struggle on behalf of the free world.

As I set about crafting a vision for my composition, I happened upon an article by George Packer in the October 2022 issue of *The Atlantic Monthly*. In the article, entitled "Ukrainians Are Defending the Values Americans Claim to Hold," Packer describes the Ukrainian concept of *hromada*. Though the word has a complex history and a number of meanings, it roughly translates to *self-organization*. As a concept, *hromada* is deeply ingrained in the Ukrainian psyche, connoting the belief that "politics is about horizontal relationships between people and not about vertical relations of power," according to Ukrainian philosopher and journalist Volodymyr Yermolenko (quoted in the article). Essentially, *hromada* says: *we decide who we are*. In community and dialogue, yes. And informed by experience and tradition, yes. But our identities, goals and values cannot be dictated to us from on high. And certainly not at gunpoint. Obviously, this idea resonates deeply with anyone who believes in liberal democratic principles and individual human rights. It also clearly runs counter to every authoritarian and theocratic ideology, Putin's Russia being but one example. I found myself inspired, and I knew that I had come upon the core message of my piece.

At a basic level, *Ukrainian War Requiem* is the Ukrainian Catholic/Orthodox Memorial Service, or the *Panakhyda*. But the very fact that I have to use the hybrid term "Catholic/Orthodox" to describe it should indicate that there's something at least a little unusual going on. From the very earliest centuries of Christianity in Ukraine—or Kyivan

Rus' as the region was then known—religious and ethnic diversity was simply a fact of life. Kyiv was an old and respected city even at the beginning of the Second Millennium CE and was additionally an important nexus of international trade, sitting at the gateway between Europe and the Asian continent. As such, Kyiv was for centuries home to people from a wide range of backgrounds and beliefs. After the abortive union between Catholicism and Orthodoxy that took place at the end of the 16th century—commonly known as the *Unia*—Ukrainians became nearly evenly split between the two main branches of ancient Christianity, and so the need for religious tolerance became even more central to the Ukrainian identity. While the road to such tolerance has by no means always been smooth for Ukrainians, a deep valuing of peaceful coexistence continues to be a dominant force in Ukrainian culture up to the present day. Moscow, by contrast, which was largely a provincial capital until the 15th century when it rose to prominence as part of Tsar Ivan III's efforts to consolidate power, has always had a fraught relationship with notions of tolerance. Centralization and hierarchy have long been cornerstones of the Russian cultural edifice, and they remain so to this day.

So, returning to the *Requiem* itself, even in the basic liturgical structure upon which my piece is based, one can see evidence of the Ukrainian people's hard-won acceptance of religious and cultural diversity. Add to this the fact that the ensemble commissioning the work was not simply Ukrainian, but also Canadian, and not simply Catholic or Orthodox, but both—as well as many other things besides. I consequently knew that my piece had to honor the mingled Ukrainian and Canadian spirit of openness, especially since it was precisely this spirit that put Ukraine in the crosshairs of Putin's autocratic regime. To that end, therefore, my piece

uses a mixture of languages—Ukrainian, English, and Latin—and combines a variety of musical influences, including Ukrainian and Galician plainchant (*somoilka*), Gregorian chant, a Ukrainian Jewish psalm tone (*nusach*), and an array of original melodies. Then, as a symbol of all these things congregating under the “big tent” of Ukrainian identity and tradition, I chose to use the melody of the Ukrainian national anthem, *Shche Ne Vmerla Ukraïna* by Mykhailo Verbytskyi, as a unifying leitmotif that would stitch the various movements together. Languages and melodies interact with one another throughout the work, influencing and changing one another in subtle ways. Meanwhile, the national anthem appears and reappears in various guises, undergoing a sort of “hero's journey” over the course of the piece's twelve movements. Then, in the penultimate movement, *Eternal Memory & Light*, for which I created my own hybrid text combining Ukrainian and English texts from the *Panakhida* with a similar text from the Latin Requiem Mass, I intentionally chose to leave out the national anthem as a way of honoring the tragic loss of Ukrainian life and liberty. Finally, in the last movement, *In Paradisum*, the national anthem makes a triumphant return on the words “in civitatem sanctam Jerusalem (into the holy city of Jerusalem),” thus offering up the hope that even in the face of unspeakable brutality, the Ukrainian spirit of liberty and tolerance—though it may be scarred and shaken—will rise up once again victorious.

Such is my fervent hope for Ukraine. And such is my hope for the world. On my darkest days, even as I sit comfortably in my studio in Pennsylvania far from the horrors and bloodshed of the Ukrainian battlefields, my heart trembles at the thought of what might happen to all of us should Putin and his various lookalikes prove stronger than Ukraine

and the rest of the free world can withstand. Even here in the United States, the values of tolerance, open-mindedness, and respect for individual autonomy are under very real threat from newly rehabilitated authoritarian ideologies and unscrupulous demagogues. If this can happen even here in my homeland, once the beacon of liberty and democracy (in word, if not always in deed), I begin to wonder whether it might not soon happen everywhere. But this is only on my darkest days. Today, as the sun filters in, and as a white-throated sparrow sings its plaintive little three-note song just outside my window, I remember that there is still good cause for hope. I remember that there are still free people in the world singing songs of freedom with free and open hearts. And I remember the lessons of history, and that even though tyrants may rise up and wreak havoc on the world for a time, the insatiable human thirst for freedom always seems to win out in the end. And I remember Ukraine, and her heroic battle for freedom, and that, at least today, she is still standing proud against seemingly impossible odds. And, as I sit in my sunlit office enjoying a measure of freedom that precious few humans in history could have ever imagined, I remember that there are still countless brave souls all over the world willing to sacrifice their lives so that I and my children might continue to enjoy that freedom. So today, in the sunlight, I remember. And today, I hope.

—Benedict Sheehan
Trexlerstown, Pennsylvania
14 November 2024

1. Trisagion Prayers

Text from The Great Book of Needs
(Требник)

Blessed is our God always, now and forever
and to the ages of ages.
Amen.

Holy God, Holy Mighty, Holy Immortal,
have mercy on us. (3)

Glory to the Father and the Son and the Holy
Spirit, now and forever and to the ages of
ages. Amen.

All-holy Trinity, have mercy on us. Lord,
forgive our sins. Master, pardon our
transgressions. Holy One, visit and heal our
infirmities for the glory of Your name.

Lord, have mercy (3).

Glory to the Father and the Son and the Holy
Spirit, now and forever and to the ages of
ages. Amen.

Our Father, who art in heaven,
hallowed be Thy name. Thy kingdom
come, Thy will be done, on earth as it is
in heaven. Give us this day our daily
bread; and forgive us our trespasses, as
we forgive those who trespass against
us; and lead us not into temptation, but
deliver us from evil.

For Thine is the Kingdom and the power and
the glory, of the Father and of the Son and of
the Holy Spirit, now and forever and to the
ages of ages. Amen.

1. Трисвяті Молитви

Благословен Бог наш, завжди, нині і
повсякчас, і на віки віків.
Амінь.

Святий Боже, святий кріпкий, святий
безсмертний, помилуй нас. (3)

Слава Отцю, і Сину, і Святому
Духові, і нині і повсякчас, і на віки
віків. Амінь.

Пресвята Тройце, помилуй нас; Господи,
очисти гріхи наші; Владико, прости
беззаконня наші; Святий, завітай і зціли
немочі наші, імени Твого ради.

Господи, помилуй. (3)

Слава Отцю, і Сину, і Святому
Духові, і нині і повсякчас, і на віки
віків. Амінь.

Отче наш, що єси на небесах, нехай
святиться ім'я Твоє, нехай прийде
царство Твоє, нехай буде воля Твоя як на
небі, так і на землі. Хліб наш насущний
дай нам сьогодні, і прости нам провини
наші, як і ми прощаємо винуватцям
нашим, і не введи нас у спокусу, але
визволи нас від лукавого.

Бо Твоє є Царство, і сила і слава,
Отця, і Сина, і Святого Духа, і
нині і повсякчас, і на віки віків.
Амінь.

2. Psalm 90 Translation by Donald Sheehan

He that lives in the help of the Most High
shall abide in the shelter of Heaven's God,
And shall say: Thou art my helper and
refuge, O, my God; I put all my hope in
him, He shall free me from hunters' snares,
from every terrifying word. His shoulders
shall bend down over thee, under his wings
shalt thou have hope, his truth a shield
surrounding thee. Thou shalt not fear the
night's terror nor the arrow that flies by
day, Nor the thing moving in the darkness
nor the midday demon of catastrophe. A
thousand shall fall at thy side, ten thousand
at thy right hand, but it shall not come
near thee. But with thine eyes shalt thou
comprehend, and see the rewards of sinners.
For thou, O Lord, art my hope. Thou hast
made the Most High thy refuge. No evils
shall come close to thee, nor any scourge
draw near thy home, For he shall put his
angels over thee, to guard thee on all thy
ways. In their hands they shall bear thee up,
lest thou dash thy foot against a stone. Thou
shalt tread upon asp and basilisk, thou shalt
trample the lion and the dragon. Because
he has set his hope in me, I will deliver him;
and I will shelter him, because he has come
to know my name. He shall call out to me
and I shall hear, in affliction I am with him, I
shall lift him up and glorify him, With length
of days I will satisfy him, I will show him my
salvation.

Glory to the Father and to the Son and to the
Holy Spirit, now and ever and unto ages of
ages. Amen.

Alleluia, Alleluia, Alleluia, glory to thee, O
God. (3)

2. Псалом 90

Хто живе в помочі Всевишнього, під
крівлею Бога Небесного поселиться.
Скаже Господеві: Заступник мій єси і
прибіжище моє — Бог мій. І надіюся
на Нього. Бо він вирятує тебе від
сіті і ловця і від слова тривожного.
Плечима Своїми Він тебе закрие і
підкрилами Його будеш надіятися.
Як зброя, оточить тебе істина
Його, не злякаєш страху нічного.
Ні стріли, що літає удень, ні мари,
що в пільмі блукає, ані напасті і
біса полуденного. Впаде побіч тебе
тисяча, і десять тисяч — праворуч тебе;
до тебе ж не приблизиться. Однак,
ти очима споглядаєш і відплату
грішників побачиш. Бо Ти, Господи,
уповання моє. Всевишнього поклав
ти, як прибіжище твоє. Не прийде до
тебе зло і рана не доторкнеться тіла
твого. Бо ангелам Своїм заповість
про тебе, щоб хоронили тебе на всіх
путях твоїх. На руках візьмуть тебе,
щоб ти часом не спіткнув об камінь
ногу твою. На гаспида і василіска ти
наступиш, іпотопчеш льва і змія. Бо
на Мене він уповав, і вирятує його;
покрию його, бо він пізнав ім'я Моє.
Візьве до Мене, і почую його; з ним Я
у скорбі, і визволю його, і прославлю
його. Довгим віком обдарую його і
явлю йому спасіння Моє.

Слава Отцю, і Сину, і Святому Духові, і
нині, і повсякчас, і на віки віків.
Амінь.

Алилуя, алилуя, алилуя, слава Тобі,
Боже. (3)

3. Great Litany *Text from the Memorial Service (with additions by the composer)*

In peace let us pray to the Lord.

Lord, have mercy. (after each petition)

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the remission of sins of all those who have departed this life in blessed memory, let us pray to the Lord.

For the ever-memorable servants of God who have given their lives on the battlefield in defense of freedom and homeland, let us pray to the Lord.

For the ever-memorable servants of God who have had their lives unjustly taken from them, men, women, and children, at the hands of a cruel oppressor, let us pray to the Lord.

That they may all present themselves uncondemned before the dread throne of the Lord of glory, let us pray to the Lord.

For those who are weeping and grieving who cry out against injustice, malice, and the lust for power; who have lost family, friends, homes, and hope and who patiently await the consolation of Christ, let us pray to the Lord.

That he will release them from all sickness, sorrow, and sighing, and settle them where the light of his countenance shall visit them, let us pray to the Lord.

That the Lord our God will establish their souls in a place of brightness, a place of green pasture, a place of repose, where all the righteous dwell, let us pray to the Lord.

That they may be numbered with those in the bosom of Abraham, Isaac, and Jacob, let us pray to the Lord.

That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by thy grace.

3. Велика Ектенія

В мирі Господу помолімся.

Господи, помилуй.

За мир з висот і спасення душ наших Господу помолімся.

За прощення гріхів усіх тих, хто відійшов у славі від цього життя, Господу помолімся.

За повікнезабутних рабів Божих, котрі життя своє віддали на полі бою в захисті свободи та рідного краю, Господу помолімся.

За повікнезабутних рабів Божих — мужчин, жінок і дітей — несправедливо позбавлених життя рукою жорстокого гнобителя, Господу помолімся.

Щоб неосудно стати їм на страшному судищі Христовім, царя слави, Господу помолімся.

За тих, хто плачуть, горем прибитих, ридаючих проти несправедливості, злоби і жаги до влади, — хто втратив родителів і рідних, домівок і надію, тих, хто терпляче очікують Христової потіхи, Господу помолімся.

Щоб звільнив їх від усякої болізни, печалі і зідхання та поселив їх, де світло лику Його осягатиме їх, Господу помолімся.

Щоб Господь Бог наш вчинив душі їх на місці світлім, на місці квітучім, на місці спокійнім, де всі святі праведні спочивають, Господу помолімся.

Щоб вони були прилічені до тих у лоні Авраама, Ісаака і Якова, Господу помолімся.

Щоб ізбавитися нам від усякої скорби, гніву, біди і нужди, Господу помолімся.

Заступи, спаси, помилуй і охорони нас, Боже, Твоєю благодаттю.

Having entreated for them the mercies of God, the kingdom of heaven, and the remission of sins, let us commend ourselves and each other, and all our life unto Christ our God.

To thee, O Lord.

For thou art the resurrection, and the life, and the repose of thy servants who have fallen asleep, O Christ our God, and unto thee do we send up glory, together with thy Father who is without beginning, and thy most holy, good, and life-giving Spirit, now and ever and unto ages of ages. Amen.

4. Alleluia & Troparia *Text from the Memorial Service, Translation by John Mikitish*

Soloist: Alleluia, Alleluia, Alleluia.

Blessed are they whom thou hast chosen and taken, O Lord.

Alleluia, Alleluia, Alleluia.

Their memory is from generation to generation.

Alleluia, Alleluia, Alleluia.

Their souls shall dwell with the blessed.

Alleluia, Alleluia, Alleluia.

O thou only Creator, who with wisdom profound mercifully orderest all things and givest unto all that which is useful, give rest, O Lord, to the souls of thy servants who have fallen asleep, for they have placed their trust in thee, our Maker and Fashioner and our God.

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

We have thee as a wall and a haven and an intercessor well-pleasing unto God, whom thou hast borne, O Virgin Theotokos, the salvation of the faithful.

Милости боżej, царства небесного і відпущення гріхів їх випросивши, самі себе, і один одного, і все життя наше Христу Богові віддаймо.

Тобі, Господи.

Бо Ти еси воскресення, і життя, і упокій усопших рабів Твоїх, Христе Боже наш, і Тобі славу возсилаємо з безначальним Твоїм Отцем і пресвятим, і благим, і животворящим Твоїм Духом, нині і повсякчас, і на віки віків. Амін.

4. Аلیلія і Тропарі

Аلیلія, Аلیلія, Аلیلія.

Блаженні, що їх вибрав і прийняв Ти, Господи.

Аلیلія, Аلیلія, Аلیلія.

І пам'ять їх зроду в рід.

Аلیلія, Аلیلія, Аلیلія.

Їхні душі будуть жити з блаженними Аلیلія, Аلیلія, Аلیلія.

Глибиною мудрости чоловіколюбно все управляєш і корисне всім подаєш, єдиний Творче. Упокой, Господи, душі усопших рабів Твоїх, бо на Тебе уповання поклали, Творця, і будівника, і Бога нашого.

Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки віків. Амін.

Тебе і стіну, і пристанище маємо, і молитвеницю благосприятливу до Бога, якого ти родила еси, Богородице безневесна, вірних спасення.

5. Evlogitaria of the Departed

Text by John of Damascus

Blessed art Thou, O Lord! Teach me Thy statutes!

The choir of saints has found the fountain of life and the door of paradise. May I also find the way through repentance. I am the lost sheep: call me back, O Savior, and save me.

Blessed art Thou, O Lord! Teach me Thy statutes!

Ye holy martyrs, who preached the Lamb of God, and like lambs were slain, and are now translated into unfading and everlasting life, fervently beseech him to grant us remission of our sins.

Blessed art Thou, O Lord! Teach me Thy statutes!

“Ye who have trod the narrow way of grief; all ye who in life have taken upon you the Cross as a yoke, and followed me in faith: draw near and enjoy the honors and celestial crowns I have prepared for you!”

Blessed art Thou, O Lord! Teach me Thy statutes!

Even though I bear the brands of transgressions, I am the image of thine ineffable glory: have pity on thy creature, O Master, and purify me by thy loving-kindness; grant unto me my desired fatherland, making me again a citizen of Paradise.

Blessed art Thou, O Lord! Teach me Thy statutes!

O thou who of old didst form me from nothingness, and didst honor me with thine image divine, but because of my disobedience hast returned me again unto the earth from which I was taken: Restore me to that image, and to my former beauty.

5. Евлогитарії

Благословен єси, Господи, навчи мене уставів твоїх.

Святих лик знайшов джерело життя і райські двері; нехай знайду і я путь покаювання, я—погибле овеча, поклич мене, Спасе, і спаси мене.

Благословен єси, Господи, навчи мене уставів твоїх.

Благословен єси, Господи, навчи мене уставів твоїх.

Давно вже з небуття створив Ти мене і образом Твоїм божественним вшанував, за порушення заповіді знову мене повернув у землю, з якої я був узятий, та до подоби Твоєї возведи, щоб я прийняв образ давньої краси.

Благословен єси, Господи, навчи мене уставів твоїх.

Я образ несказанно Твоєї слави, хоч і ношу язви гріховні. Ущедри Твоє створіння, Владико, і очисти Твоїм милосердям, і бажану батьківщину подай мені, і вчини мене знов учителем раю.

Благословен єси, Господи, навчи мене уставів твоїх.

Всі ви, що ходили шляхом вузьким і скорботним, і, хрест як ярмо в житті взявши, за мною послідували у вірі, прийдіть, насолодіться почестями й вінцями небесними, що їх я вам приготував.

Благословен єси, Господи, навчи мене уставів твоїх.

Агнца Божого ви проповідували і були заколені, немов агнці, і до життя, що не старіє, а вічно існує, переставилися ви, святі; Його усильно моліть, мученики, щоб відпущення довгів дарував.

Blessed art Thou, O Lord! Teach me Thy statutes!

Give rest, O Lord, to the souls of thy servants, and establish them in Paradise, where the choirs of the saints and of the just, O Lord, shine like the stars of heaven. Give rest, O Lord, to thy servants who have fallen asleep, and overlook all their offenses.

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

Let us praise with reverence the threefold splendor of the one Godhead, crying out: Holy art thou, O Father without beginning, O Son coeternal, O Spirit divine. Illumine us who worship thee in faith, and deliver us from the unquenchable fire.

Now and ever and unto ages of ages. Amen.

Rejoice, holy Virgin, who for the salvation of all didst bring forth God in the flesh; through thee the human race has found salvation: through thee may we find Paradise, O pure, most blessed Mother of God.

Alleluia, Alleluia, Alleluia, glory to thee, O God. (3)

6. Sessional Hymn of the Departed

Text by John of Damascus

Give rest with the just, O Savior, unto Thy servant. Establish them in Thy courts as it is written. Disregard their transgressions, both voluntary and involuntary, committed in knowledge or in ignorance, for Thou art good and loves mankind.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

From a Virgin Thou didst shine forth to the world, through her making us children of light. O Christ our God, have mercy on us.

Благословен єси, Господи, навчи мене уставів твоїх.

Упокой, Боже, рабів Твоїх і вчини їх у раю, де лики святих, Господи, і праведники сяють, як світила; усопших рабів Твоїх упокой, не зважаючи на всі їх прогрішення.

Слава Отцю, і Сину, і Святому Духові

Трисяйність єдиного божества благочесно оспівуємо, кличучи: Свят єси, Отче безначальний, собезначальний Сину і божественний Духу, просвіти нас, що вірою Тобі служимо, і з вічного вогню визволи.

Нині і повсякчас, і на віки віки.

Радуйся, Чистая, що Бога плоттю породила на спасення всіх; через Тебе людський рід знайшов спасення; щоб і ми через Тебе знайшли рай, Богородице чистая, благословенная.

Алилуя, Алилуя, Алилуя, слава тобі Боже (3).

6. Сідальний: Упокой, Спасе наш

У покой, Спасе наш, із праведними рабів Твоїх, і осели його їх у дворах твоїх, як написано; не зважай як благий на прогрішення його їх, вольні і невольні, і всі, свідомі й несвідомі, чоловіколюбче.

Слава Отцю, і Сину, і Святому Духові, нині і повсякчас, і на віки віків. Амін.

Від Діви засяяв Ти світові, Христе Боже, і синів світла нею показав, помилуй нас.

Have mercy on me, O God, according to thy great mercy; according to the abundance of thy compassion blot out my transgression. Wash me thoroughly from my iniquity and cleanse me from my sin. For I know my iniquity and my sin is always before me: Against thee, thee alone, have I sinned; I have done evil before thee: that thou mayest be justified in thy words and victorious when thou art judged. Behold, I was conceived in iniquities, in sins did my mother bear me. Behold, thou hast loved the truth, thou hast made manifest to me wisdom's hidden and secret things. Thou shalt sprinkle me with hyssop and I will be made clean, thou shalt wash me and I will be made whiter than snow. Thou shalt make me hear joy and gladness, my humbled bones shall rejoice. Turn thy face from my sins and blot out all my iniquities. Create in me a pure heart, O God, and renew a right Spirit within me. Do not cast me away from thy presence, do not take thy Holy Spirit from me. Restore to me the joy of thy salvation and uphold me by thy guiding Spirit. I will teach transgressors thy ways and the godless shall turn back to thee. Deliver me from bloodguiltiness, O God, the God of my salvation, and my tongue shall rejoice in thy righteousness. O Lord, thou shalt open my lips and my mouth shall declare thy praise. For if thou hadst desired a sacrifice I would have given it; thou wilt not be pleased even with whole burnt sacrifices. A sacrifice to God is a broken spirit, a broken and humbled heart God will not count as nothing. Do good in thy good pleasure to Zion, and may Jerusalem's walls be built up. Then thou shalt be pleased with a sacrifice of righteousness, with offering and whole burnt sacrifices; then shall they offer young bulls on thine altar.

Помилуй мене, Боже, по великій милості Твоїй, і помножеству щедрот Твоїх очисти беззаконня моє. Найпаче обмий мене з беззаконня мого і від гріха мого очисти мене. Бо беззаконня моє я знаю і гріх мій є завжди передо мною. Проти Тебе єдиного я згрішив і перед Тобою зло вчинив, то і правий Ти в словах Твоїх і переможеш, коли будеш судити. Це бо в беззаконнях я зачатий і в гріхах родила мене мати моя. Це бо істину полюбив єси, невідоме й таємне мудросте Своєї явив Ти мені. Окропи мене іссопом, і очищуся, обмий мене, і стану біліший від снігу. Дай мені почути радість і веселість, зрадіють кістки сокрушені. Відверни лице Твоє від гріхів моїх і всі беззаконня мої очисти. Серце чисте утвори в мені, Боже, і духа правого обнови в нутрі моєму. Не відкинь мене від лица Твого і Духа Твого Святого не відійми від мене. Верни мені радість спасення Твого і духом владичним утверди мене. Вкажу беззаконним дороги Твої, і нечестиві до Тебе навернуться. Избав мене від вини крові, Боже, Боже спасення мого, і язик мій радісно прославить справедливість Твою. Господи, губи мої відкрий, і уста мої сповістять хвалу Твою. Бо, якби Ти жертви захотів, дав би я, та все палення не миле Тобі. Жертва Богові — дух сокрушений, серцем сокрушеним і смиренным Бог не погордить. Ущаслив, Господи, благоволінням Твоїм Сіон і нехай здвигнуться стіни єрусалимські. Тоді уподобаєш собі жертву правди, приношення і всепалення, тоді положать на вівтар Твій тельців.

Ode 1

When Israel passed on foot over the deep as if it were dry land, and beheld their pursuer Pharaoh drowning in the sea, they cried aloud unto God: Let us sing a song of victory! Give rest, O Lord, to the souls of thy servants who have fallen asleep.
Glory to the Father and to the Son and to the Holy Spirit. Now and ever and unto ages of ages. Amen.

Ode 3

There is none as holy as thou, O Lord my God, who hast exalted the strength of thy faithful, O blessed One, and hast established us upon the rock of thy confession. Give rest, O Lord, to the souls of thy servants who have fallen asleep.
Glory to the Father and to the Son and to the Holy Spirit. Now and ever and unto ages of ages. Amen.

Ode 6

Beholding the sea of life surging with the storm of temptations, and taking refuge in thy calm haven, I cry unto thee: Raise up my life from corruption, O greatly merciful One. Give rest, O Lord, to the souls of thy servants who have fallen asleep.
Glory to the Father and to the Son and to the Holy Spirit. Now and ever and unto ages of ages. Amen.

Kontakion

With the saints give rest, O Christ, to the soul of Thy servant, where there is neither sickness nor sorrow, and no more sighing but life everlasting.

Ikos

Thou only art immortal, who hast created and fashioned man; for out of the earth were we mortals made, and unto the earth shall we return again, as thou didst command

Як по суші пройшов Ізраїль, по безодні стопами, бачачи, як гонитель фараон потопляється, взивав: Пісню перемоги Богові співаймо. Упокой, Господи, душі усопших рабів Твоїх.
Слава Отцю, і Сину, і Святому Духові.
Нині і повсякчас, і на віки віків. Амінь.

Нема святого, як Ти, Господи Боже мій, що возніс ріг вірних Твоїх, благий, і утвердив нас на камені ісповідання Твого. Упокой, Господи, душу раба твого рабів твоїх.
Слава Отцю, і Сину, і Святому Духові.
Нині і повсякчас, і на віки віків. Амінь.

Житейське море, схвильоване бурєю напастей, бачачи, і до тихого пристановища Твого прибігши, кличу до Тебе: Возведи від тління життя моє, Многомилостивий. Упокой, Господи, душу раба твого рабів твоїх.
Слава Отцю, і Сину, і Святому Духові.
Нині і повсякчас, і на віки віків. Амінь.

Кондак

Зі святими упокой, Христе, душу раба Твого рабів Твоїх, де немає болізни, ні печалі, ні зітханья, але життя безконечне.

Ікос

Сам один єси безсмертний, що створив і збудував чоловіка, а ми, земні, з землі утворені і в тую ж землю підемо, бо так звелів Ти, що утворив

when thou madest me, saying: "For dust thou art, and unto dust shalt thou return." There shall all we mortals go, but for our funeral dirge we will sing: Alleluia!

Ode 9

Give rest, O Lord, to the souls of thy servants who have fallen asleep.

Glory to the Father and to the Son and to the Holy Spirit. Now and ever and unto ages of ages. Amen.

It is not possible for us to see God, upon whom even the ranks of angels dare not gaze, but through thee, O All-pure One, was the incarnate Word revealed unto men. Magnifying him together with the heavenly hosts, we call thee blessed.

9. With the Souls *Text by John of Damascus*

With the souls of the departed righteous, give rest to the souls of thy servants, O Savior, preserving them in the blessed life which is with thee, who lovest mankind.

In the place of thy rest, O Lord, where all thy saints repose, give rest also to the souls of thy servants, for thou alone lovest mankind.

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

Thou art God who descended into Hades and loosed the bonds of those held captive there: do thou now give rest to the souls of thy departed servants.

Now and ever and unto ages of ages. Amen.

O Virgin, alone pure and blameless, who didst bear God without seed: intercede that the souls of thy servants may be saved.

мене і сказав мені, що—земля єси, і в землю відійдеш, куди всі ми, люди, підемо, З надгробним риданням, співаючи пісню: алилуя.

Упокой, Господи, душу раба твого рабів твоїх.

Слава Отцю, і Сину, і Святому Духові. Нині і повсякчас, і на віки віків. Амінь.

Бога людям неможливо видіти, на Нього й чини ангельські не сміють дивитись, а через Тебе, Всечиста, з'явилося людям Слово воплочене. Його величаючи з небесним воїнством, Тебе убожаємо.

9. 3 Духами спочилих праведників

З духами праведни хпомерлих душі рабів Твоїх, Спасе, упокой, і збережи їх у блаженній житні у Тебе, Чоловіколюбче.

У Твоїм місці спочинку, Господи, де всі святі Твої спочивають, упокой і душі рабів Твоїх, бо Ти єдиний Чоловіколюбчець.

Слава Отцю, і Сину, і Святому Духові.

Ти єси Бог, що до аду зійшов і з уз розрішив закованих, сам і душі рабів Твоїх упокой.

І нині, і повсякчас, і на віки віків. Амінь.

Єдина чиста і непорочна Діво, що Бога без сімени породила, моли, щоб спаслися душі їх.

10. Litany of the Dead

Text from Memorial Service

Have mercy upon us, O God, according to Thy great mercy, we beseech Thee: hear us and have mercy.

Lord, have mercy. (3)

Again we pray for the repose of the servants of God, departed this life; and that they may be pardoned all their sins, both voluntary and involuntary.

Lord, have mercy. (3)

That the Lord will establish their soul where the just repose.

Lord, have mercy. (3)

The mercies of God, the Kingdom of Heaven, and the remission of their sins, let us ask of Christ, the Immortal King and God.

Grant it, O Lord.

Let us pray to the Lord.

Lord, have mercy.

For Thou art the resurrection, the life, and the repose of Thy servants who have fallen asleep, O Christ, our God, and unto Thee we ascribe glory, together with Thy Father, who is from everlasting, and Thine all-holy, good, and life-creating Spirit, now and ever, and unto ages of ages. Amen.

11. Eternal Memory & Light

Grant rest eternal in blessed repose, O Lord, to the souls of thy servants who are fallen asleep, and make their memory to be eternal. Memory eternal.

Requiem æternam dona eis, Domine: et lux perpetua luceat eis. Cum Sanctis tuis in æternum: quia pius es.

Lux æterna luceat eis, Domine: Cum Sanctis tuis in æternum: quia pius es.

10. Заупокійна екстенія

Помилуй нас, Боже, по великій милості Твоїй, молимося Тобі, вислухай і помилуй.

Господи, помилуй (3)

Ще молимося за упокій душі усопших рабів Божих, і щоб проститися йому їм всякому прогрішенню, вольному і невольному.

Господи, помилуй (3)

Щоб Господь Бог оселив душі їх, де праведні спочивають.

Господи, помилуй (3)

Милости Божої, царства небесного, і відпущення гріхів їх у Христа, безсмертного царя і Бога нашого, просім.

Подай, Господи.

Господу помолімся.

Господи, помилуй.

Бо ти є воскресення, і життя, і упокій усопших рабів твоїх, Христе Боже наш, і тобі славу возсилаємо, з безначальним твоїм Отцем, і пресвятим і благим і животворящим твоїм Духом, нині і повсякчас, і на віки віків. Амінь.

11. Вічная Пам'ять

У блаженнім усупенні вічний упокій подай, Господи, усупшим рабам Твоїм, і сотвори їм вічну пам'ять. Вічная пам'ять.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace.

Let perpetual light shine upon them, O Lord. May they rest in peace.

12. In Paradisum

In paradisum deducant te Angeli:
in tuo adventu suscipiant te Martyres,
et perducant te in civitatem sanctam
Jerusalem.

Chorus Angelorum te suscipiat,
et cum Lazaro quondam paupere æternam
habeas requiem.

May the angels lead you into
paradise; may the martyrs receive
you at your arrival and lead you to
the holy city Jerusalem.

May choirs of angels receive you and
with Lazarus, once a poor man, may
you have eternal rest.

Composer: Benedict Sheehan

Three-time GRAMMY® nominee and American Prize-winner **Benedict Sheehan** has been called “one of the leading voices in religious classical music in the 21st century” (*ConcertoNet*) and “a remarkable musician and composer” (*Choral Journal*). He is Artistic Director and founder of the GRAMMY®-nominated Artefact Ensemble and a full-time freelance composer. His compositions have been praised as “luminous and uplifting” (*Choir & Organ*), “evocative” (*Gramophone*), “hypnotically beautiful” (*MusicWeb International*), “fresh and vibrant” (*Audiophile Audition*), “otherworldly” (*Boston Musical Intelligencer*), “monumental” (*The Arts Desk, UK*), and “simply breathtaking” (*New York Concert Review*). His performances as a conductor have likewise been described as “technically flawless” (*Musical America*), “choral singing at its most exquisite” (*HRAudio*), “extravagantly beautiful” (*The American Organist*), and “beyond praise for excellence” (*Fanfare Magazine*). Sheehan’s award-winning recordings include *Akathist* (2024) (GRAMMY® nominated), *Vespers* (2021) (American Prize Winner), *Liturgy of St. John Chrysostom* (2020) (GRAMMY® nominated), as well as two acclaimed collaborations with Skylark Vocal Ensemble on *Once Upon A Time* (2020) (GRAMMY® nominated) and *A Christmas Carol* (2021). In 2021 Sheehan conducted Artefact Ensemble in the world premiere of Arvo Pärt’s newest work, *O Holy Father Nicholas*, at the Metropolitan Museum of Art in New York.

Sheehan’s music has been performed—and continues to be performed—by many of today’s leading choral ensembles, including a 2022 collaboration with Conspirare on a setting of the African-American manifesto *Credo* by W.E.B. DuBois, and the UK premiere of *A Christmas Carol* by the BBC Singers at the Barbican in London.

A Christmas Carol was also featured on the Voces8 “Live From London” webcast in December of 2023, and the work is fast becoming a seasonal favorite, getting performed on an annual basis by dozens of groups across North America. His *Ukrainian War Requiem*, honoring the victims of the ongoing Russian invasion of Ukraine, was premiered in April of 2024 by Axios Men’s Ensemble and Pro Coro Canada in Edmonton and Calgary, released here as its world premiere recording. His music is published by Oxford University Press, Artefact Publications, Hal Leonard, and others, and is available wherever music is sold.

Sheehan is also a person who stutters. In recent years he has become an increasingly passionate advocate for people in the arts with disabilities and speech differences, and his projects and ensembles have become known within the choral community as welcoming, inclusive, and life-affirming spaces for musicians and audiences alike. He lives and works in Pennsylvania’s Lehigh Valley with his wife and longtime collaborator Talia Sheehan, and together they have seven daughters who range in age from seven to twenty-three. Learn more about Sheehan and his work at benedictsheehanismusic.com.

Conductor: Michael Zaugg

Michael Zaugg is the Managing and Artistic Director of Pro Coro Canada since 2012. He has been conducting Axios Men’s Ensemble in recordings, concerts, and national and international tours since 2016. Michael previously led other notable Canadian choirs including the St. Lawrence Choir (2008-2013), voces boreales (2006-2015) in Montreal, and the Cantata Singers Ottawa (2005- 2014).

Active as a Guest Conductor, Michael has worked with groups including the Vancouver

Chamber Choir, National Youth Choir of Canada, and the BBC Singers. As Chorus Master of the Orchestre Symphonique de Montréal (2006-2011), he successfully prepared groups of up to 1500 singers for OSM Artistic Director Kent Nagano.

Michael Zaugg is strongly committed to his work with emerging artists. He created the program Choral Art at the Banff Centre for Arts and Creativity for which Pro Coro Canada received the Award for Outstanding Innovation from Choral Canada in 2020, and he leads a flourishing Emerging Artist program, established in 2014, with Pro Coro Canada.

Michael completed the post-graduate program for Professional Choir Conducting at the Royal Academy of Music in Stockholm and holds degrees in voice, conducting, and music education from the University in Basel. In 2018 he was awarded an Honorary Degree of Doctor of Music (Hon DMus) by Scotland's King's College, University of Aberdeen, in 2020 received an Award from the Edmonton Artists' Trust Fund, recognizing his work as choral leader in Edmonton, and in 2022 received the Con Spirito Award from Choir Alberta for his work in the community.

AXIOS MEN'S ENSEMBLE

The Axios Men's Ensemble is a male chorus founded in 2003 under the direction of Boris Derow. Its primary focus is to sing Eastern sacred music both in liturgical contexts and in concert settings for contemporary audiences, often collaborating with other ensembles and soloists. The choir has made a number of recordings. Most recently they have collaborated with Michael Zaugg and professional singers from across North America and Ukraine to produce *The Resurrectional Divine Liturgy of St. John Chrysostom* by Fr. John Sembrat OSBM (2015) and *Christ is Born: Hymns and Carols of the Nativity* (2019). The choir has staged concerts across Canada and the United States.

www.axioschoir.com

PRO CORO CANADA

Founded in 1981 by Canadian Michel Marc Gervais, Pro Coro Canada has performed at the Toronto International Choral Festival (1994 and 2002), the 1988 Olympic Arts Festival, and Canadian Voices (2003 landmark series of concerts celebrating 50 years of professional choral singing in Canada and R. Murray Schafer's 70th year). The choir has commissioned dozens of new works, the majority by Canadian composers.

The twenty-four voices of Pro Coro Canada have been shaped by some of the finest choral conductors in the world, including Gervais, Anders Eby (Sweden), Søren Hansen (Denmark), Agnes Grossmann (Austria), and Richard Sparks (USA). Guest conductors have included Frieder Bernius, Eric Ericson, Gary Graden, Maria Guinand, Bo Holten, Elmer Iseler, Tõnu Kaljuste, Diane Loomer, Leonard Ratzlaff, Ward Swingle, Ivars Taurins, Jon Washburn, and Erik Westberg. In 2012 Michael Zaugg was announced as Pro Coro's Artistic Director and Principal Conductor.

The choir is particularly proud of its appointment as Faculty in the Choral Art program at the Banff Centre, and critically acclaimed tours of four provinces. Pro Coro Canada believes strongly in community partnerships and over the past few years has collaborated with many community choirs as well as mentoring young choral artists through their Emerging Artist Program.

www.procoro.ca

Principal soloists

John Tessier. Tenor Soloist. Edmonton, Alberta. John is a JUNO AWARD-winning tenor who has worked with many of the most notable conductors and stage directors of our day. Appearances of the recent past and near future include performances at the Teatro alla Scala Milano, the Royal Opera House, Covent Garden, Carnegie Hall, and many more. Equally comfortable in the genres of opera, oratorio and recital, John is also professor at the University of Alberta.

Yuliia Zasimova. Soprano Soloist. Lviv, Ukraine. Yuliia is a graduate of the National Music Academy of Ukraine in Kyiv and Luhansk Music College. She has performed for the National Opera of Ukraine and extensively throughout Ukraine. In 2022, she became the 1st Prize winner of Juan Pons Singing Competition and 3rd Prize winner of 11th International Stanislaw Moniuszko vocal competition, along with many other awards and distinction.

A note to our donors

We are deeply grateful for your generous financial support, which has made this recording project possible. Your contributions have brought our vision to life, and we cannot thank you enough for believing in our work. Thank you for being an essential part of this important project!

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PRODUCTION CREDITS

Producer: Blanton Alspaugh, Soundmirror.

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From the singers: We want to recognize all our wives for their patience, understanding, and unwavering support. Your sacrifices—both big and small—have been an essential part of this journey. Thank you!

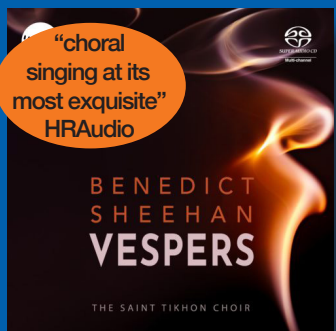


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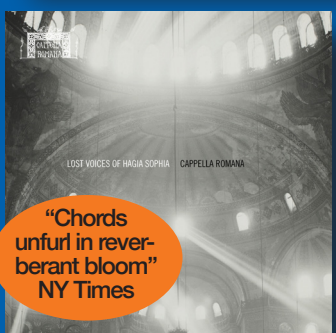
“a lot of heart and soul”
Pizzicato

A Ukrainian Wedding Ukrainian American folklorist and singer Nadia Tarnawsky leads the women of Cappella Romana with Inna Kovtun and Hanna Tishchenko from Ukraine. This unique offering features vocal techniques of village singers for its folk songs and of church singers for its liturgical selections.



“choral singing at its most exquisite”
HRAudio

Benedict Sheehan: Vespers Sung in English by the GRAMMY®-nominated Saint Tikhon Choir and inspired by the great *All-Night Vigil* setting by Rachmaninoff, Benedict Sheehan expands the genre with full settings of Psalms, each of which expresses a full range of human emotion.



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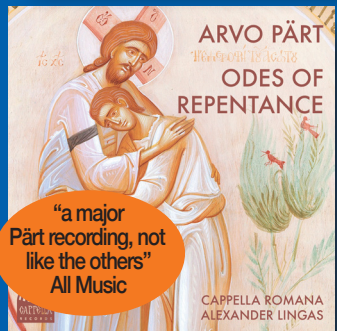
“electrifying, bristlingly intense”
OR Artswatch

Heaven and Earth Cappella Romana presents a performance unlike any other of John Tavener's *Ikon of Light* and the world premiere of *Heaven & Earth*, written for CR by six Orthodox composers: Tikey Zes, Richard Toensing, Kurt Sander, Alexander Khalil, John Michael Boyer, and Matthew Arndt.



“sense of ethereal rapture”
Fanfare

Benedict Sheehan: Liturgy World premiere recording. Sung by the Saint Tikhon Choir, directed by the composer. This work grows out of the tradition of the great Russian liturgy settings. Sheehan's sweeping and virtuosic a cappella Liturgy represents a fresh and vibrant voice for choral music today.



“a major Pärt recording, not like the others”
All Music

Arvo Pärt: Odes of Repentance Cappella Romana presents the first recording in the world of Pärt's Orthodox works as an Orthodox prayer service, with selections of the *Kanon Pokajanen* (Kanon of Repentance), *The Woman with the Alabaster Box*, one of his *Two Slavonic Psalms*, and *Tridion*.



“Snap this up without delay; strongly recommended.”
Fanfare

A Byzantine Emperor at King Henry's Court Worlds collide as Byzantine Emperor Manuel II spent Christmas 1400 at King Henry IV's royal court. Cappella Romana sings the florid chant and polyphony from both kingdoms and rites that echoed antiphonally in London's Eltham Palace.



“simply beautiful”
The New York Times

Steinberg: Passion Week World premiere recording by Cappella Romana. Maximilian Steinberg's moving work extends the language of Rachmaninoff's *All-Night Vigil*. With Holy Week motets by Steinberg's teacher and father-in-law Rimsky-Korsakov. Also available on 180g vinyl.