

THE CHOIR
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Prepared by the St. Peter & St. Paul Orthodox Church Choir

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PUTTING ON CHRIST

On Lazarus Saturday, Great Saturday and on Pascha we will hear the words, "As many as have been baptized into Christ have put on Christ. Alleluia!" "Jelici vo Christa krestistesja, vo Christa oblekostasja, Alljiluiua!"

This is sung at the Divine Liturgy in place of the "Holy God, Holy Mighty, Holy Immortal, have mercy on us."

This is one of the oldest hymns in the church, and like so much of our Orthodox Liturgy, comes right out of the bible. We find in St. Paul's letter to the Galatians 3:25-27: "for in Christ Jesus you are all sons of God through faith. For as many of you as have been baptized into Christ have put on Christ."

At our baptism, each of us was clothed with a special baptismal gown. This white gown stands for the purity and holiness that is of Christ. It has no spots, no stains. That is the condition of our very being at the moment of Baptism: without sin. As new Christians, we have "put on Christ". (It is customary to bring a new baby to church dressed in clothes that can be easily removed. After Baptism, the baby is dressed in his or her new Baptismal gown.)

The hymn was sung "As many as have been baptized into Christ have put on Christ. Alleluia!" because many baptisms were common in early Christianity following a series of instructions. It has been retained throughout the centuries to remind us of the baptismal vows that we made or were made for us by our Godparents.

The hymn will be sung on the above mentioned feast days. It will also be sung on Christmas, Theophany and Pentecost.

PASCHAL GREETING - April 19 plus 40 days
Christ is Risen...Indeed He is risen!
Christos Voskrese...Voistinu Voskrese!
Christos Anesti...Alithos Anesti

PROKEIMENON FOR PASCHA

This is the day which the Lord has made. We will rejoice and be glad in it.

CANON OF PASCHA

The canon of Pascha (Easter) begins with the hailing of Pascha as the transfer of man from the path of death to the path of life. We sing: "Today is the day of Resurrection, O peoples, let us be filled with light! The Pascha of the Lord! The Pascha!" The Lord's Pascha is a passover in the literal sense. "For Christ, our God, has made us pass from death to life, from earth to heaven." Death is overthrown - this is the main theme of the Paschal hymns. We sing: "We celebrate the death of death, the destruction of hell, the beginning of a new eternal life, and in joy we praise the Author of these things, the One, the only God of our fathers, Blessed and Glorified."

The destruction of hell is in fact the overthrow of death. In the ancient view hell was the term for souls separated from the body and dwelling in the "shadow of death", in the "under-world". They existed in the state of limitedness. As St. Peter testifies, "in the body He (Christ) was put to death, in the spirit He was brought back to life; and in the spirit He went and made His proclamation to the imprisoned spirits concerning their restoration to life (I Peter 3:18-19). In the sixth ode of the Paschal canon we sing: "Thou didst descend, O Christ, into the nethermost parts of the earth, and didst break the everlasting bars which had held prisoners there." Again, in the Paschal kondak we sing: "Thou didst descend into the tomb immortal. Thou didst destroy the power of death. In victory didst Thou arise, O Christ God, proclaiming 'Rejoice' to the myrrh bearing women, granting peace to Thine apostles and bestowing Resurrection on the fallen."

THIS IS THE DAY OF RESURRECTION. LET US BE ILLUMINED BY THE FEAST. LET US EMBRACE EACH OTHER. LET US CALL "BROTHERS" EVEN THOSE WHO HATE US AND FORGIVE ALL BY THE RESURRECTION.

COMPOSER CORNER

PETER ILYTCH TCHAIKOVSKY (1840-1893) was born in **Votkinsk, Russia**. In 1848 his family moved to **St. Petersburg**.

As a school boy, Tchaikovsky would often sing florid passages as he played the piano. Lomakin heard Peter sing in trio, the Holy God, at the Bishop's service. The Bishop was so impressed with the boys' trio that he gave them an award for their beautiful singing. Peter was very thrilled with this experience and as he grew up, he developed an inner love for sacred music.

Peter actually studied law, graduated and was given a position in the Ministry of Justice. He felt, however, that his life's work should be directed toward music and went to study at the St. Petersburg Conservatory. He progressed very rapidly and after only three years became a professor of composition at this same conservatory.

His persistent thirst for knowledge, whether it be music, science or literature, made him a man of high culture. He was a cosmopolitan figure, very charming to talk with and a religious man who loved the Orthodox Church. As he grew in age, the mysticism of the Russian Church was always with him. Humbly he would lay aside his glory and attend various services and sing the hymns and responses of that particular feast day.

Bortniansky had composed a large amount of music for the church, but it was Tchaikovsky who rearranged and edited most of Bortniansky's music for publication.

Tchaikovsky used the ancient chants of the church but he also made them more elaborate. He brought the music into the 20th century. For this he was criticized for going beyond what the authorities thought should be used in the church. He did, however, pave the way for later composers like Rachmaninov, Tchesnikov, Kastalsky, Archangelsky and others, to expand the Russian sacred music and bring these masterpieces to the church as well as to the concert halls. His greatest wish was to share this music of the church with the world. Our choir sings a number of Tchaikovsky's compositions. They include: Holy God, Alleluia, two litanies, We Praise Thee, The Lord's Prayer and Praise the Lord.

ORTHODOX SERVICE AND MUSIC TERMS

"PASCHA" or **Passover**. The Feast of Resurrection. The Christian Church transformed the Jewish Passover, which commemorated the freeing of the Hebrew people from Egyptian bondage, into the death and Resurrection of Christ, which commemorated the freeing of humanity from the bondage of death, sin and evil. The Bible clearly indicates the New testament belief that Christ is the new Pascha for those who believe in Him, and that this belief is to be celebrated by Christians. "For Christ our Paschal lamb, has been sacrificed. Let us therefore celebrate the festival..." (1st Corinthians 5:7) thus the celebration of Christ's Resurrection became the first Christian feast, the Christian Pascha.

"PRESANCTIFIED LITURGY" This liturgy is celebrated on Wednesdays and Fridays of Great Lent and the first three days of Holy Week. The liturgy of the Presanctified Gifts, as its name implies, is unlike other liturgies in that there is no consecration of the elements. Rather, the consecration takes place on the preceding Sunday. The Presanctified Liturgies exist in order to offer more opportunities for the faithful to receive Holy Communion without the general splendor of the regular Divine Liturgy. The first part of this service is as vespers and the second is as the Divine Liturgy. The mood, music and text of the service are inspired by the repentance characteristic of the lenten period.

FATHER HERMAN KINCAID

It is a great pleasure to welcome Father Herman Kincais, his wife Jessica and their children Andrew and Ella to St. Peter and St. Paul.

Father Herman is from the Chicago area and graduated from Illinois State University and studied and completed his courses in theology at St. Vladimir and St. Tikhon's seminaries. Father Herman was ordained to the Deaconate at St. Peter and St. Paul and served as our deacon until his ordination to the priesthood at St. Luke's Church.

It is wonderful to have you with us, Father Herman and may God bless you and your family and keep you in the best of health for many years. MNOHAJA LJETA.

PASCHAL TROPARION

**CHRIST IS RISEN FROM THE DEAD,
TRAMPLING DOWN DEATH BY DEATH AND
UPON THOSE IN THE TOMB BESTOWING LIFE.**