

Upcoming Services

EVERY WEEKEND

Saturday Vespers @ 6 pm - Sunday Matins @ 8:50 am, Liturgy @ 10 am

HOLY WEEK & PASCHA (Easter)

Palm Sunday - April 13

10:00 a.m. Divine Liturgy

Monday, April 14 through Friday, April 18

Services each evening at 7 p.m.

Holy Saturday - April 19

11:30 p.m. Resurrection Services

GREAT & HOLY PASCHA - Sunday, April 20

CHRIST IS RISEN!

2:00 p.m. Agape Vespers

Upcoming Events

Church History Classes: 5 pm, Saturdays in May

St Philip's Food Festival: Friday & Saturday, September 19 & 20

Taste & see an international Orthodox Christian community

Church tours - Children's Activities - Gift Bazaar - Iconography Display

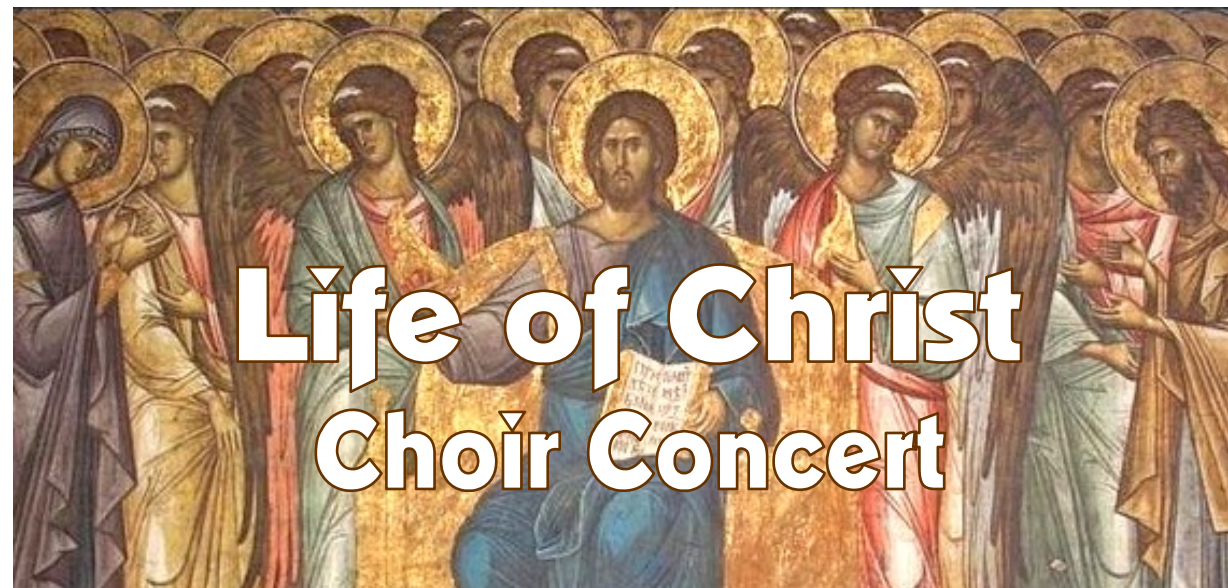
Resources on the Web

www.AncientFaith.com - Orthodox Christian music & talks streaming online

St. Philip Orthodox Christian Church

1970 Clearview Road - Souderton, PA 18964

215-721-4947 - office@st-philip.net - www.st-philip.net



Life of Christ Choir Concert

Sunday, April 6, 2 pm

**Celebrating the Life of Jesus Christ
in Orthodox Christian
a cappella hymnody**

St Philip's Choir & Youth Choir

Please join us for refreshments after the concert.

**A freewill offering will be received for
Keystone Opportunity Center.**

ORTHODOX CHRISTIAN CHANT

Singing *a cappella* is characteristic of Orthodox Christian hymnography. This tradition is rooted in the Orthodox Church's understanding of man. Genesis 1:26-31 and 2:19-20 present man both as created from the dust of the earth and as after the image and likeness of God. To man also has been entrusted the stewardship of the earth. Therefore patristic tradition sees in man a microcosm of the universe, encompassing both the spiritual and material aspects of creation.

When man worships God, his worship is two-fold, both spiritual and physical. In this act, man joins the angels and all spiritual creation in the never-ending liturgy of eternal worship since he too is a spiritual being. As partaker and steward of physical creation, man worships on behalf of the physical universe, joining the cosmos in the proclamation of the glory of God (Psalm 19:1-4). What then is a better instrument for God's worship than the voice of the one who represents all creation? For this reason the Orthodox Church worships God using the human voice as its sole musical instrument.

Orthodox Christian hymnography possesses many rich national traditions: Byzantine-Greek, Byzantine-Arab, Russian, Romanian, Georgian, Serbian, Bulgarian, Carpatho-Russian, and so forth. The choir of St. Philip's Antiochian Orthodox Church stands predominantly in the Byzantine-Arab musical tradition, although we often sing hymns using musical settings of other traditions, as well as some contemporary ones. Our language of worship is English.

OUR CHOIR

St. Philip's Church Choir, under the direction of Kh. Elizabeth Bushelli, consists of singers who dedicate a great deal of time and effort to beautifying the services of the church. They take seriously the words of the psalmist who said, "I will sing unto the Lord as long as I live." Bishop BASIL of our Mid-America Diocese has said, "Church singing is not a hobby. It is not something one does for personal fulfillment. It is first and foremost a duty, a duty of those to whom God has given musical talents. Angels were created to serve and to praise, and you have been given voices for that same purpose."

Praise the LORD! For it is good to sing praises to our God:

For it is pleasant, and praise is beautiful.

Psalm 147:1

Christ's Context - Prophecies of the Messiah's Coming

Blessed is the man (select verses of Ps 1-3; M. Bailey, composer; sung at Vespers)

At thy right hand (Ps 44/45; Georgian Chant)

Let my prayer arise (Ps 140/141; Kievan Chant; Bortnianky, composer)

Christ's Life

ANNUNCIATION (Lk. 1:26-38)

- **Rejoice, O Virgin** (Rachmaninov)

NATIVITY (Matt 1:18 - 2:23 and Lk. 2:1-20)

- **Troparion** (Serbian Melody; arr. T. Heckman)

DEDICATION (Lk. 2:22-28)

- **Lord, Now Lettest** (Russian Polyphony; Arkangelsky, composer; sung at Vespers)

BAPTISM (Mt. 3:13-17, Mk. 1:9-11, Lk. 3:21-23, Jn. 1:29-34)

- **Troparion of Theophany** (Byzantine Chant, Tone 1; arr. F. Karam)

TEACHING (Sermon on the Mount, Matt 5-7)

- **Beatitudes** (Russian Plain Chant, tone 1)

- **Lord's Prayer** (Russian Plain Chant; arr. Rimsky-Korsakov)

TRANSFIGURATION (Mt. 17:1-15, Mk. 9:2-13, Lk. 9:28-36)

- **Troparion** (Byzantine, Tone 7; arr. J. Black)

ENTRANCE INTO JERUSALEM (Mt. 21:1-9, Mk. 11:1-11, Lk. 19:28-44, Jn. 12:12-19)

- **Rejoice, O Bethany** (Byzantine Chant, Tone 6)

PASSION (Mt. 21-26, Mk. 11-14, Lk. 20-22, Jn. 12-18)

- **Alleluia** and **Behold, the Bridegroom** (Byzantine Chant, Tone 8; arr. B. Kazan)

CRUCIFIXION (Mt. 27, Mk. 15, Lk. 23, Jn. 19)

- **Today He is Suspended** (Byzantine Chant, Tone 8; arr. B. Kazan)

BURIAL (Mt. 27, Mk. 15, Lk. 23, Jn. 19)

- **Lamentations** (Byzantine Chant, Tone 3)

- **"Do not lament me, O Mother"** (Russian; Znamenny Chant)

RESURRECTION (Mt. 28, Mk. 16, Lk. 24, Jn. 20-21)

- **Evlogetaria** (Byzantine Chant, Tone 5, sung at Sunday Matins; arr. B. Kazan)

- **Christ is Risen** (Greek, Russian, and Arabic Melodies; sung for the 40 days of Pascha)

- **The Angel Cried** (Russian Chant; Balakirev composer)

Recessional

Praise Ye the Name of the Lord (Ps. 134/135; Archangelsky, composer; arr. J. Black)

A New Commandment (John 13:34; Carpatho-Russian Chant; arr. Abp. Job)