

enjoy it. When the music does not work, meaning, if we don't catch on to the melody, then it will eventually fall away from use. These things happen naturally. Therefore, let us accept this easy challenge to sing this new version and see if it "works." Toward that end, you will find the text of the Creed below with pointers for the melody. —*Fr. Lawrence*

I believe in one God, the Father Almighty, Maker of Heaven and Earth and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father; by Him all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; His Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified; Who spoke by the prophets.

In one Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. I look for the resurrection of the dead and the life of the age to come. Amen.

# ANNOUNCEMENTS

## May 4, 2014 ~ Sunday of the Myrrhbearers

- TROPARION OF THE NOBLE JOSEPH, Tone Two:

The Noble Joseph, when he had taken down Thy most pure Body from the tree, wrapped it in fine linen and anointed it with spices and placed it in a new tomb; but Thou didst rise on the third day, O Lord, granting the world great mercy.

- TROPARION OF THE MYRRH-BEARERS, Tone Two:

The angel came to the myrrh-bearing women at the tomb and said: Myrrh is meet for the dead; but Christ has shown Himself to be a stranger to corruption, so, proclaim: the Lord is risen! Granting the world great mercy.

- KONTAKION OF THE MYRRH-BEARERS, Tone Two:

Thou didst command the myrrh-bearers to rejoice, O Christ. By Thy resurrection, Thou didst stop the lamentation of Eve, O God. Thou didst command Thine apostles to preach: the Savior is risen.

- KONTAKION OF PASCHA, Tone Eight:

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades. And didst arise as victor, O Christ God, calling to the myrrh-bearing women: Rejoice; and giving peace unto Thine apostles, O Thou who dost grant resurrection to the fallen.

### ACTIVITIES & EVENTS THIS WEEK

- Saturday, May 3: 5 PM, Great Vespers
- Sunday, May 4: 10 AM, Divine Liturgy  
11:45 AM, Church School  
Noon, Agape Meal
- Wed., May 7: 6 PM, Vespers, Potluck, lecture #2 on Acts of the Apostles (*Fr. Lawrence in Nashville Tuesday–Friday at a wedding*)

- SUNDAY OF THE HOLY MYRRHBEARERS:

The second Sunday after our Lord's Pascha is always remembered as the "Sunday of the Myrrhbearers," when the Church remembers the women and men who cared for our Lord's body after His death on the Cross. Joseph and Nicodemus are the two men remembered. Mary and Martha of Bethany, Mary Magdalene, Mary the wife of Cleophas, Salome, Susanna and Joanna (and in some accounts Mary, the Mother of God) are those numbered as Myrrhbearers. Some of them are among the first witnesses to the Resurrection of Christ. They are certainly the most fearless in their love and devotion to Christ when everyone else was hiding. Theirs is also an excellent example of how the Church "reads" Holy Scripture. There are the bare facts listed in Scripture, from which we may glean names and deeds attempted or accomplished. What we do not find there is theological commentary (at least not on this particular action) or more than the bare facts. But the Church does not gather to rehearse bare facts: it gathers to worship. In its worship it affirms as much of the fullness of the faith as has been given to us – in Scripture – in doctrine – in the whole of Tradition. The Church does not stop with the facts for the facts point beyond themselves to eternal truth – and it is this eternal Truth that the Church proclaims. Thus in Orthodox worship, Christ is almost always mentioned together with His Father and the Holy Spirit, for now the Church proclaims the fullness of the Trinitarian faith. We can do no less. We cannot speak of the Cross without at the same time saying all that the Cross has accomplished. And thus it is, when hymns honoring the Myrrhbearers are sung, they reach into the depths of theology and sing what was True that day, though the Myrrhbearers would not yet have known it. It is the Church singing the fullness. For as the "Fullness of Him that filleth all in all," how can the Church sing less? —*Fr. Stephen Freeman*

- SINGING THE SYMBOL OF FAITH:

When we examine the history of the Divine liturgy and the history of Church singing, we see that many of the hymns of the Divine Liturgy are meant to be sung by **all those present**, not just by the choir. Think of the Litany that begins with the words of the Deacon: "let us all say with all our mind and with all our soul, let us all say..." and the response is "Lord, have mercy." The *Typicon*, which is the book that tells us how to do the

Services, specifies that *all those present* are to respond by singing "Lord, have mercy" with *all* their attention and with *all* their heart—not just the choir, but *all* of us. There are many other hymns in which the congregation is encouraged to sing—or rather exhorted to sing—such as the Lord's Prayer, the Holy God, the Alleluias, various refrains, various other hymns of the year, and so forth. Note that our choir sings a variety of different versions of all of these hymns, and we are enriched by this variety. Indeed, some of us like one version, some prefer another—this is completely natural. Preeminent among the hymns of the Liturgy that all should sing is the "Symbol of Faith," which we call the Creed (*I believe, in one God the Father Almighty...*). In parishes of Russian origin across the world, congregations sing the Creed with great fervor and faith. They own it! I recall being in Jerusalem in the Church of the Holy Resurrection, during the Divine Liturgy presided over by a Greek Orthodox Bishop and chanters; when we came to the Creed, the many hundreds of Russian pilgrims spontaneously burst out with the singing the Symbol of Faith with one voice and one heart. It was glorious.

Some months back, I asked our Choirmaster, Nicolas, to compose for us an alternate version of the Creed. Why? Since we have many versions of many hymns, I felt that it would be good to have some variety here as well, to use now and then. He showed me the composition, and I blessed him to teach the choir this hymn and to sing it at the Divine Liturgy. Although it is not at all like the "usual" version of the creed that we sing—it is entirely proper, Orthodox and Traditional in its ethos and its expression. In fact, in many ways it is more simple than what we usually sing. So now, like other hymns, we have a choice.

During the last month, about a dozen parishioners have told me that they really don't enjoy the new version. They have found it difficult to sing, and not at all according to their taste. Of course, I respect these opinions, and understand the reasoning. My response has been: we now have two versions, and will alternate the new version with the "usual" version. We are not chucking out the Creed melody we love. In fact, it is this particular melody that most of the churches of the OCA use. So it is important that we keep it, and use it. Secondly, when the music of a hymn is working, when its right, people will eventually begin to sing it, understand it and