

VII. Отче наш
The Lord's Prayer
Igor Stravinsky (1882-1971)

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.

VIII. Богородице Дево
Rejoice, O Virgin Theotokos
Arvo Pärt (b. 1935)

Rejoice, O Virgin Theotokos, Mary full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb, for you have borne the Savior of our souls.

IX. Psalm 103: Bless the Lord, O My Soul
Nicholas Reeves (b. 1981)

Bless the Lord, O my soul. Blessed art Thou, O Lord my God, Thou art very great. Blessed art Thou, O Lord. Who makest the winds, Thy messengers, fire and flame Thy ministers. How glorious are Thy works, O Lord. When Thou openest Thy hand, they are filled with good things. How glorious are Thy works, O Lord. In wisdom hast Thou made them all. Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever and unto ages of ages. Amen. Glory to Thee, O Lord, who hast created all. Alleluia, alleluia, alleluia. Glory to Thee, O God.

ACKNOWLEDGMENTS

Many thanks to Rev. Father Nicholas Ancil and the parishioners of Holy Trinity Orthodox Church for hosting us this evening. HEAVEN AND EARTH would not be possible without the dedicated efforts of Angelo Lampousis of the Axion Estin Foundation, Robin Freeman and Nicholas Reeves of St. Vladimir's Seminary, Eleftherios Eleftheriadis of St. Nicholas Church in Flushing, NY, Jessica Lilien, Melissa Van, and Karen Barkey of Columbia's Institute for Religion, Culture, and Public Life, Michael Abamont and the staff at the Glicker-Milstein Theatre, and Lisa Radakovich Holsberg, George Demacopoulos, Aristotle Papanikolaou, and Valerie Longwood of the Orthodox Christian Studies Center of Fordham University. Thank you.

HEAVEN AND EARTH

Sacred Music from Byzantine Greek and Slavic Eastern Orthodox Traditions

featuring

Eleftherios Eleftheriadis

of Saint Nicholas Shrine Greek Orthodox Church

and Axion Estin Chanters

St. Vladimir's Seminary Chorale

directed by Robin Freeman

with Lisa Radakovich Holsberg,

Orthodox Christian Studies Center of Fordham University

TUESDAY, APRIL 29, 2014 - 7:30 PM
HOLY TRINITY GREEK ORTHODOX CHURCH
10 MILL ROAD, NEW ROCHELLE, NY 10804

PROGRAM

Благослови, душе моя, Господа
Psalm 103: Bless the Lord, O My Soul

Kievan Chant

St. Vladimir's Seminary Chorale

Ἄξιον ἔστιν ὡς ἀληθῶς
It is truly right to call you blessed

Oldest Extant Version
of this Hymn
in Second Mode

Axion Estin Chanters

Ψαλμός ΡΛΕ´. 135 Εξομολογείσθε τῷ
Κυρίῳ ("Polyeleos")
Psalm 135 (136) O give thanks unto
the Lord

Monastery Chant in
Athonite Tradition
Various Modes, starting in
Plagal First Mode

Axion Estin Chanters

Blessed is the Man

Pochaev Monastery Chant

St. Vladimir's Seminary Chorale

Ныне отпускаеши 3
The Prayer of St. Symeon

Alexander Kastalsky
(1856-1926)

St. Vladimir's Seminary Chorale

Δοξαστικό, Μέγας Πανηγυρικός Εσπερινός
Κοιμήσεως Θεοτόκου
Doxastikon, Great Vespers of the Dormition of
the Theotokos

Petros Peloponnesios
(d. 1778)
In Eight Modes

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V. Ныне отпускаеши 3
The Prayer of St. Symeon
Alexander Kastalsky (1856-1926)

Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people – a light to enlighten the Gentiles, and the glory of Thy people Israel. (Luke 2:29-32)

VI. Δοξαστικό, Μέγας Πανηγυρικός Εσπερινός Κοιμήσεως Θεοτόκου
Doxastikon, Great Vespers of the Dormition of the Theotokos
Petros Peloponnesios (d. 1778)
In Eight Modes

First Mode
By divine command, the God-bearing Apostles were caught up in the air and carried on the clouds from everywhere.

Plagal of the First Mode
Reaching your most pure and life-originating body they venerated it exceedingly.

Second Mode
Present were the highest powers of heaven with their own Master.

Plagal of the Second Mode
Seized with reverent awe they escort your pure body which received God. They proceeded in a transcendent and invisible way, crying out to the heavenly ranks above, "Behold, the divine Maiden, the Queen of all is here."

Third Mode
Open the Gates and receive the Mother of the everlasting light in a manner beyond this world.

Grave Mode
Through her has come the salvation of the whole race of mortals. We are unable to look upon her and cannot render honor worthy of her.

Fourth Mode
Her excellence surpasses all understanding.

Plagal of the Fourth Mode
Wherefore, O pure Theotokos, who live with your Son and life-bearing King forever, ceaselessly intercede that your newborn people be protected and saved from every saved from every adverse assault; for we have your protection.

First Mode
We brightly bless you forever.

III. Ψαλμός ΡΛΕ΄. 135 Εξομολογήσθε τω Κυρίω (“Polyeleos”)
Psalm 135 (136) O give thanks unto the Lord
Monastery Chant, Athonite Tradition
Various Modes, starting in Plagal First Mode

Give thanks to the Lord, for he is good, alleluia: for his mercy
endures forever, alleluia.

[Greek transliteration: *alleluia: oti is ton aiona to eleos autou, alleluia*]

Give thanks to the God of gods, alleluia....

Give thanks to the Lord of lords, alleluia....

To him who alone has done great wonders, alleluia....

To him who made the heavens with understanding, alleluia...

To him who set the earth on the waters, alleluia...

To him who alone made the great lights, alleluia...

The sun to rule the day, alleluia...

The moon and the stars to rule the night, alleluia...

To him who smote Egypt with their first born, alleluia...

And led Israel out of their midst, alleluia...

With a mighty hand and upraised arm, alleluia...

To him who divided the Red Sea in two, alleluia...

And led Israel through its midst, alleluia...

And shook off Pharaoh and his power into the Red Sea, alleluia...

To him who led his people through the desert, alleluia...

To him who smote great kings, alleluia...

And slew mighty kings, alleluia...

Sion, King of the Amorites, alleluia...

And Og, King of Basan, alleluia...

And who gave their land as a heritage, alleluia...

A heritage for Israel his servant, alleluia...

For the Lord remembered us in our humiliation, alleluia...

And redeemed us from our foes, alleluia...

Who gives food to all flesh, alleluia...

Give thanks to the God of heaven, alleluia...

IV. Blessed is the Man
Pochaev Monastery Chant

Blessed is the man who walks not in the counsel of the wicked. Alleluia.

For the Lord knows the way of the righteous, but the way of the wicked will
perish. Alleluia.

Serve the Lord with fear and rejoice in Him with trembling. Alleluia.

Blessed are all who take refuge in Him. Alleluia.

Arise, O Lord! Save me, O my God! Alleluia.

Salvation belongs to the Lord! Thy blessing be upon Thy people! Alleluia.

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

Now and ever and unto ages of ages. Amen. Alleluia.

PERFORMERS

St. Vladimir's Seminary Chorale

Axion Estin Chanters

Director: Robin Freeman

Led by Eleftherios Eleftheriadis

Gabrielle Kushlan

Brooke Wilcox

Ashli Moore

Danielle Miller

John Bradley Vien

Ian Abodeely

Christopher Rakowski

Hierodeacon Herman (Majkrzak)

Nicholas Reeves

Theodore Brakatselos

John Szymkiewicz

Andre Herzegovitch

Angelo Lampousis

St. Vladimir's Seminary Chorale is a mixed-voice choral ensemble focused on concert performances of Orthodox repertoire as well as singing worship services in parishes. Long a tradition at St. Vladimir's Seminary, The Chorale in its current incarnation began in 2012 under the direction of Robin Freeman. The Chorale possesses a high level of musicianship and professionalism and is comprised of students, community members, alumni, and friends of St. Vladimir's Seminary. The Chorale seeks to provide an example of choral excellence both at the Seminary and in the broader Orthodox Church, at all times striving to proclaim the Gospel of our Savior in psalms, hymns, and spiritual songs as an Orthodox Christian witness in contemporary culture.

Robin Freeman is the Director of St. Vladimir's Seminary Chorale and a Lecturer in Choral Conducting at St. Vladimir's Seminary, where she has been involved with the Seminary music program since 2006. She holds a B.Music from Gordon College and a M.Music in Choral Conducting from Indiana University. 2012 marked her first season as the Assistant Conductor of The Princeton Festival, where she served as the Chorus Master for Rachmaninoff's *Francesca da Rimini*. In 2012, she also conducted The St. Vladimir's Seminary Chorale in their New York City debut in a program she designed for the concert hall, entitled *ORIENT: Sacred Song and Image*.

Eleftherios Eleftheriadis is the Byzantine Chant Instructor at the William Spyropoulos School of Flushing, New York, and Protopsaltes of Saint Nicholas Shrine Church of Flushing, New York. Eleftherios has performed before sold-out audiences at the Baisley Powell Elebash Recital Hall and the Proshansky Auditorium in New York City. He has also performed at the Newington-Cropsey Foundation Museum at Hastings-on-Hudson, NY, and at ArtsWestchester. On May 4, 2013, he was featured as the soloist of a Byzantine and Latin Chant concert in association with Columbia University Professor Susan Boynton and Professor Eric

Rice of the University of Connecticut. Starting in the fall semester 2013 he offered for the first time a Byzantine Chant course for the general public at Saint Vladimir's Orthodox Theological Seminary, Yonkers, NY. This course was also offered during the Spring 2014 semester and future installments have been scheduled for the Fall 2014 and Spring 2015 semesters. Eleftherios relocated to New York City in September 2012 from Thessaloniki, Greece.

The **AXION ESTIN Foundation** (www.axionestin.org) is a not-for-profit educational organization with a core mission of promoting Byzantine Music and the Arts. AXION ESTIN seeks to stimulate appreciation and study of this art form through its unique network of academic, music, arts, and liturgical organizations both here in the United States and internationally. AXION ESTIN realizes its mission through productive collaborations and strong partnerships - generating meaningful academic conferences and unique publications, facilitating the creation of coursework and educational programs at established institutions, supporting research initiatives, and sponsoring inspirational concerts and other public cultural events. AXION ESTIN's goal is to reach out to an increasingly diverse international audience, make the Byzantine traditions more accessible and familiar, and create a community of friends of Byzantine Music and the Arts. This community is open and welcoming, growing and demanding, and most importantly one that does not impose ethnic, religious or language barriers to newcomers. AXION ESTIN's next "Mostly Orthodox" Festival and annual conference is scheduled for Friday, December 5th, 2014, at the Union Theological Seminary in New York City.

Lisa Radakovich Holsberg is a PhD student in Theology at Fordham University. She received her MA in systematic theology under Dr. Roger Haight, S.J., at The Union Theological Seminary in New York City, where she also collaborated with V. Revd. Dr. John A. McGuckin on her contemporary chant compositions *Come, True Light: Prayer of St. Symeon the New Theologian* for voice, cello, piano, bells and percussion, and *Akathist to Jesus Christ* for choir, chanters, and congregation. She presented these works at the 2013 International Society of Orthodox Church Music Conference in Joensuu, Finland. Lisa's theological research centers on the intersection of the human being and aesthetics in religious history, focusing on questions of beauty, suffering, politics, liturgy and prayer. Her 9/11 music peace project is at www.raceforthesky.org. A Rotary Foundation International Scholar, Lisa is also a professional singer, holding advanced degrees in music and education from Teachers College, Columbia University and the University of California, Irvine, and serving on the music faculties of Long Island University-Post and Nyack College Manhattan.

The Orthodox Christian Studies Center of Fordham University, founded by Dr. George Demacopoulos and Dr. Aristotle Papanikolaou, fosters intellectual inquiry by supporting scholarship and teaching that is critical to the ecclesial community, public discourse, and the promotion of Christian unity. The Center serves as a locus of curricular, research, and outreach activities related to the interdisciplinary study of Orthodox Christian traditions.

A NOTE ON HEAVEN AND EARTH

HEAVEN AND EARTH is the fourth concert in *Spirit and Sound*, the 2013-2014 concert series presented by Columbia University's Institute for Religion, Culture and Public Life exploring the music of different faith traditions. The music from the sold out HEAVEN AND EARTH May 1 concert is offered in preview this evening here at Holy Trinity Orthodox Church.

The title for this concert is drawn from the famous tale of Prince Vladimir of Kiev who, in search of the best religious faith for his people, sent an envoy in 987 CE to Constantinople to examine the faith of the Greeks. After attending liturgy at the Great Church of Hagia Sophia and returning to Kiev, the envoy declared the following:

The Greeks led us to the edifices where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendour or such beauty, and we are at a loss how to describe it. We know only that God dwells there among men, and their service is fairer than the ceremonies of other nations. For we cannot forget that beauty.

Such are the words of legend – and they aptly characterize even today the newcomer's response to the rich multi-sensory experience of Orthodox liturgies, where icons, candles, vestments, incense, movement, and the continuous sounds of chanted prayer surround the worshipper, creating a time and space where the boundaries between heaven and earth are porous and blurred.

TRANSLATIONS

I. Благослови, душе моя, Господа
Psalm 103: Bless the Lord, O My Soul
Kievan Chant

Bless the Lord, O my soul. Blessed art Thou, O Lord. O Lord my God, Thou art very great. Blessed art Thou, O Lord. In wisdom hast Thou made them all. Glory to Thee, O Lord, who hast created all.

II. Ἄξιον ἐστὶν ὡς ἀληθῶς
It is truly right to call you blessed
Oldest Extant Version of this Hymn in Second Mode
English Translation of the Greek Orthodox Archdiocese of Thyateira and Great Britain

It is truly right to call you blessed, who gave birth to God, ever-blessed and most pure, and Mother of our God. Greater in honor than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.