

Chapter 1 : Are Church Choirs and Solos Scriptural? - Truth For The World

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Why did God Create Angels? Seraphim These are the highest order or choir of angels. Seraphim have six wings, two cover their faces, two cover their feet, and two are for flying. Cherubim Cherubim rank after the seraphim and are the second highest in the nine hierarchies or choirs of angels. The Old Testament does not reveal any evidence that the Jews considered them as intercessors or helpers of God. In the New Testament, they are alluded to as celestial attendants in the Apocalypse Rv Catholic tradition describes them as angels who have an intimate knowledge of God and continually praise Him. They reside in the area of the cosmos where material form begins to take shape. The lower Choir of Angels need the Thrones to access God. Dominions Dominions are Angels of Leadership. They regulate the duties of the angels, making known the commands of God. Virtues Virtues are known as the Spirits of Motion and control the elements. They are sometimes referred to as "the shining ones. They have control over seasons, stars, moon; even the sun is subject to their command. They are also in charge of miracles and provide courage, grace, and valor. They are known as potentates. They fight against evil spirits who attempt to wreak chaos through human beings. The chief is said to be either Samael or Camael, both angels of darkness. Archangels Archangels are generally taken to mean "chief or leading angel" Jude 9; 1 Thes 4: They may be of this or other hierarchies as St. Michael Archangel, who is a princely Seraph. A special part of the Byzantine Liturgy invokes the "Cherubic Hymn" which celebrates these archangels and the guardian angels particularly. Of special significance is St. Michael as he has been invoked as patron and protector by the Church from the time of the Apostles. The Eastern Rite and many others place him over all the angels, as Prince of the Seraphim. He is described as the "chief of princes" and as the leader of the forces of heaven in their triumph over Satan and his followers. The angel Gabriel first appeared in the Old Testament in the prophesies of Daniel, he announced the prophecy of 70 weeks Dn 9: He appeared to Zechariah to announce the birth of St. John the Baptist Lk 1: It was also Gabriel which proclaimed the Annunciation of Mary to be the mother of our Lord and Saviour. He announces "I am the Angel Raphael, one of the seven who stand before the throne of God. The clarity of the New Testament witness helps see that these beings were created through Christ and for Him Col 1: Angels have the capacity to access any and all other Angels at any time. They are the most caring and social to assist those who ask for help.

Chapter 2 : What are the 9 Choirs of Angels? --Aletheia

John Matthews is an historian, folklorist and author. He has been a full time writer since and has produced over ninety books on the Arthurian Legends and Grail Studies, as well as short stories and a volume of poetry.

Thrones and Ophanim The "Thrones" Greek: It is not unusual to find that the Thrones are associated, by some, with the Ophanim or Erelim from the Jewish angelic hierarchy. However there is very little evidence[clarification needed], if any, to sustain this idea. Wheels, from the vision of Daniel 7: Which then raises the question if the Ophanim are spiritual beings at all or if they are purely material beings. They appear as a beryl-coloured wheel-within-a-wheel, their rims covered with hundreds of eyes. They are closely connected with the Cherubim instead: The Twenty Four Elders in the Book of Revelation are usually thought to be part of this group of angels. Second Sphere[edit] Angels of the Second Sphere work as heavenly governors of the creation by subjecting matter and guiding and ruling the spirits. Dominions or Lordships[edit] The "Dominions" Eph. The Dominions regulate the duties of lower angels. It is only with extreme rarity that the angelic lords make themselves physically known to humans. The Dominions are believed to look like divinely beautiful humans with a pair of feathered wings, much like the common representation of angels, but they may be distinguished from other groups by wielding orbs of light fastened to the heads of their scepters or on the pommel of their swords. They are presented as the celestial Choir "Virtues", in the Summa Theologica. These angels are usually represented as soldiers wearing full armor and helmet, and also having defensive and offensive weapons such as shields and spears or chains respectively. The Powers are the bearers of conscience and the keepers of history. They are also the warrior angels created to be completely loyal to God. Their duty is to oversee the distribution of power among mankind, hence their name. Principalities or Rulers[edit] The "Principalities" Latin: The Principalities preside over the bands of angels and charge them with fulfilling the divine ministry. There are some who administer and some who assist. Their duty also is said to be to carry out the orders given to them by the upper sphere angels and bequeath blessings to the material world. Their task is to oversee groups of people. They are the educators and guardians of the realm of earth. Like beings related to the world of the germinal ideas, they are said to inspire living things to many things such as art or science.

Chapter 3 : Jehoshaphat and the Choir That Led an Army - Life, Hope & Truth

Peace Everyone, this is our new Israel of God Choir Channel. Here, you will be able to see performances by both of our choirs. All of the music, lyrics and v.

What are the Celestial Choirs? I was surprised to learn that Archangels are just on the second rung of this hierarchical ladder. When I tell you the other choirs you will probably recognize some of them. The celestial choir of Angels are on the first rung of the ladder, then just above them are the Archangels. The third rung is the celestial choir of Principalities, then there is the choir of Virtues. Above them is the celestial choir of Powers and then Dominions. Next is the choir of Thrones and then there are the Cherubim. The highest choir is the Seraphim, who are in the closest proximity to God. The choir of angels is divided into bands, each with an archangel in charge. Each of these magnificent beings serve on a certain ray aspect of God. They also have spiritual retreats or homes in the etheric realm heaven-world above certain powerful places on earth. To learn more about an archangel, click on his name. Michael is the captain of all the angels and archangels. You can ask him for both physical and spiritual protection. This includes protection from accidents, crime, psychic aggression and even demons. Jophiel serves on the yellow ray of illumination. Why not ask him to help you absorb information when you are studying and when you need wisdom? Chamuel serves on the pink ray of spiritual love. Ask him to help you resolve relationship problems, find a job So you could ask him to tell you where your keys are when you are rushing for work. Gabriel is probably the most well known. He serves on the white ray of purity. Ask him to help you establish discipline and order in your life. Raphael serves on the green ray of divine healing. Ask him for the healing of your body, mind soul and spirit. He is also helpful when you need to have your physical needs met such as food, clothing, shelter and tools of your trade. Uriel serves on the ray of peace. This ray is purple and gold flecked with ruby. Next time you are having a disagreement with someone why not ask him for help in creating a peaceful resolution? Zadkiel serves on the violet ray of forgiveness. Ask him to help you if you are having a problem with this, and also with tolerance and diplomacy. He will help you bring joy back to your life if you ask him. Have angels had an impact in your life? Inspire the world with your true story! Anyway, as you can see, these seven are extremely helpful beings with a variety of skills. I find that when I call to them my day runs more smoothly. Just saying their names out loud will bring them into your life. I call to them three times each in the morning and this sets my day off right. Read true stories of how angels have helped readers like you. Bedtime Prayer You can say a prayer to ask the angels to take you to the etheric retreats for learning while you sleep. And I ask you to: I ask that all information necessary for the fulfillment of my divine plan be released to my outer waking consciousness as it is required. I thank you and I accept it done this hour in full power. The series is also available as a podcast on iTunes link opens within the iTunes program if you have it installed so you can watch and listen on the go. The high vibration of light surrounding them gives a shimmering effect. Learn about other kinds of divine help in the Spiritual Guides section.

Chapter 4 : What Does the Bible Say About Choirs?

Seraphim. These are the highest order or choir of angels. They are the angels who are attendants or guardians before God's throne. They praise God, calling, "Holy Holy Holy is the Lord of Hosts". the only Bible reference is Isaiah

PDF to print for family reading God told His people, the children of Israel, that if they obeyed Him they would enjoy amazing blessings Deuteronomy And He would provide protection: Unfortunately, throughout most of their history, they missed out on these blessings. They did not obey God, and they did not trust that God would protect them and deliver them from their enemies. But on just a few occasions, there were righteous kings who truly tried to obey God and lead the people in the right direction. And when they did, blessings and miracles happened. The story of Jehoshaphat and the choir that led an army is one shining example. Jehoshaphat, a king who sought God Jehoshaphat was a good king we read about in 2 Chronicles Jehoshaphat sent out leaders to teach the people about God and His way of life verses And God blessed Jehoshaphat and his kingdom. And then comes trouble But then Jehoshaphat faced a trial. Jehoshaphat did the right thing. They fasted and they prayed! His prayer is inspiring and faith-filled verses How would God answer? Tomorrow go down against them. They will surely come up by the Ascent of Ziz, and you will find them at the end of the brook before the Wilderness of Jeruel. You will not need to fight in this battle. Jehoshaphat and all the people with him bowed to the ground in worship of God who had given them the answer they had looked for. The next day they rose early in the morning and went out to the place God had said. As the army was getting ready to go out, Jehoshaphat encouraged them: The king appointed a choir singing praise to God to lead the army. And so, the army marched out with singing: For some reason the armies of Ammon and Moab fought against the inhabitants of Mount Seir who were with them. And when they had killed them, they turned on each other! When the people of Judah came to the place where they could look out on the wilderness, they only saw dead bodies! They did not have to use any weaponâ€™the battle was already finished. Their only task was to gather spoils from the fallen armies, though that was no small task. There was so much precious jewelry and valuables that they were busy gathering it for three days! And truly God had blessed them. They had faced danger by turning to God for help and deliverance. They trusted God and praised Him in advance, and God intervened mightily for them. He completely removed the threat and turned it into a blessing. Lessons for us today God cares about His people today, just as He cared about the people of Israel and Judah in the Bible. When we seek to obey Him and follow His way, He will give us blessings. When those hard, scary times come upon us, we must turn to Godâ€™praying, fasting and studying His Bible. We must recognize that God has taken care of His people in the past, and He can be trusted to take care of us now. An answer from God might not come as fast or as clearly as it did to Jehoshaphat. Still, when we seek God and do our part to turn to Him, we can go forward, trusting God to take care of us. We might not know how long the problem will last or how much we will be challenged, but we can know that in the end God will save us and turn it all to blessings. Believing and Pleasing God.

Chapter 5 : The Role of Choir in Church Worship | RTM CSI CHURCH

Then the two choirs took their stand in the house of God. So did I and half of the officials with me; and the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah and Hananiah, with the trumpets;

Their power is so amazing that one alone of them would be able to destroy all the infernal host. It is well to invoke them in temptation: The Angels of this choir appear tall and wear alb and dalmatic, which is colored according to the virtues of the souls they serve. With few exceptions they serve only the priests. The Powers appear tall and earnest. Their power is of a more intensive character than that of the Virtues, and the devil must give way before them. Their arms are crossed before the breast, and their look is compelling and authoritative, and their faces shine with great splendor. It is the sublime majesty that proceeds from this Choir that justifies their name. They guard the priests more carefully in their priestly work. Priests should invoke these Angels for proper recitation of the office, because the Powers can drive away all distractions during obligatory prayers. The Choirs of Angels, Archangels, Cherubim, and Seraphim are often remembered, whereas the rest, particularly the Powers and Virtues are almost wholly forgotten. Powers are assigned to priests who are confessors of very devout souls. Confessors in monasteries have such a helper, other confessors only when they must guide privileged souls especially beloved by God. Priests who have one of the Powers constantly at their side are much favored in the sight of God, because these Angels lead them to a better self knowledge and instill in them an ever growing desire for perfection. If a priest has an Angel of this choir, it is almost certain that later he will be given one of the Dominations in place of the Power. It has occurred that at their ordination certain priests have received in addition to their regular Guardian Angel an Angel from the Choir of the Powers, because they were destined to do much extraordinary work in the confessional. Priests under the protection of the Powers have great influence over souls, and their work is very fruitful. Should their zeal ever lag, the Powers again enkindle it for them. The blessing given by such priests has a special power. This Choir is to be invoked in times of spiritual dryness and slothfulness, and against all temptations of anger and impatience. Practice Resist the attacks of vice and passion; frequently make acts of diffidence in self and confidence in God; combat your evil inclinations. They are also appointed to transmit to the Angels of the last two Choirs the orders of the Most High. Purity of intention is the virtue ascribed to them, for in their high functions they never seek but the honor and interest of God alone. Let us imitate them. It is the intention which stamps the action with merit or demerit. These Blessed Spirits also have charge over each parish and know every member. If one should take the appearance of man, he stands tall and glorious, surrounded by a court of other Angels. Angels of this Choir kneel before the throne of God praying night and day for the members of their parishes. They are ever watchful that dying sinners receive the last Sacraments and that children are Baptized. They know all the members of the parish. In general they devote themselves to constant prayer for their parishioners, begging God in particular to forgive all scandals. They adore the Hidden God in the tabernacles, Who is almost entirely forgotten by His children and Who waits in vain for them in His empty church. The Principalities continually chant their mystical Sanctus in reparation for the lukewarmness of their parishioners. Seldom does anyone invoke this choir. As a child of six, when on my way to church, I was accustomed to invoke its Angel and greet him then, for when I entered the church I had no time for this, as my Most Loving Savior was waiting for my greeting. Devotion to this Choir will bring delight and perseverance in prayer. Their garments are of the color of amethyst and over them they wear a mantle covered with beautiful stones, much like a cope. Their crown is a diadem containing two stars. Their hands are always folded in prayer, their countenances friendly and gracious, but at times very sad, namely when the Sacraments have been received unworthily in their churches. It is then that they bow down to the ground and make most fervent reparation. Every priest should make it a point to greet this Angel of each parish, particularly of his own. The graces he can gain by this practice are many and very precious, and these graces are seldom merited. The Patron feast is a day of great joy for the Principalities. Every church has its protector, who on this feast presents before the throne of God all sacrifices, merits, prayers, acts of mortification, which have accumulated since the last Patron feast. What a joy for these Angels when the number of good works is

great and the incense of prayer constantly ascends to Heaven from their churches. On this day the Heavenly Prince blesses the parish. This Angel will never forsake his children and prays always for them, begging God to give them courage and strength. A mother cannot pray more fervently for her children, and yet, who renders him due thanks? Practice In all you do and say, seek the greater glory of God. Refer all to this end. Aspiration "O Holy Spirits! They are consumed by their yearning for the interests of God their principal office is to manifest His will. We, too, ought to be interested in all that concerns the honor of this ever Adorable Being, such as the conversion of sinners, the perfection of the just, the decoration of altars. We should also beg of God to manifest His will to us by these Blessed "Intelligences" and then take care to fulfill it scrupulously, as being the shortest way to perfection and sanctity. God assigns Angels of this Choir to such who must give spiritual guidance as teachers in higher schools of learning, from the pulpit, or in the confessional. Missionaries stand under the protection of the Dominations. Angels of this choir are given to superiors of monasteries and seminaries provided they are humble, and give God credit for all the good they do. These Angels appear dressed in white garments, which are covered with precious stones, and on their breast they bear a shield inscribed with the Name of God. In the right hand they carry a small scepter, their faces shine like the sun, and their crown is of blinding radiance. In the time of despondency or despair, one must call these Angels to help, for they exercise great power against such temptations. Practice Give practical proof of your zeal for the glory of God; do something for His reign in souls, as instructing the ignorant, etc.

Chapter 6 : What are the Nine Choirs of Angels? - Beliefnet

The many multitudes of the other choirs of angels are either with God or govern the world invisibly. An exception is St. Francis of Assisi, who was given the stigmata, or wounds of Christ, by a.

Latin angelus; Greek aggelos; from the Hebrew for "one going" or "one sent"; messenger. The word is used in Hebrew to denote indifferently either a divine or human messenger. The Septuagint renders it by aggelos which also has both significations. The Latin version, however, distinguishes the divine or spirit-messenger from the human, rendering the original in the one case by angelus and in the other by legatus or more generally by nuntius. In a few passages the Latin version is misleading, the word angelus being used where nuntius would have better expressed the meaning, e. It is with the spirit-messenger alone that we are here concerned. We have to discuss the meaning of the term in the Bible, the offices of the angels, the names assigned to the angels, the distinction between good and evil spirits, the divisions of the angelic choirs, the question of angelic appearances, and the development of the scriptural idea of angels. The angels are represented throughout the Bible as a body of spiritual beings intermediate between God and men: They, equally with man, are created beings; "praise ye Him, all His angels: He commanded and they were created" Psalm That the angels were created was laid down in the Fourth Lateran Council The decree "Firmiter" against the Albigenses declared both the fact that they were created and that men were created after them. This decree was repeated by the Vatican Council, "Dei Filius". We mention it here because the words: They are spirits; the writer of the Epistle to the Hebrews says: Augustine, and after him St. Gregory, expresses it: I behold till thrones were placed, and the Ancient of Days sat: His garment was white as snow, and the hair of His head like clean wool: His throne like flames of fire: A swift stream of fire issued forth from before Him: This function of the angelic host is expressed by the word "assistance" Job 1: The same thought may be intended by "the angel of His presence" Isaiah It was an angel who found Agar in the wilderness Genesis 16; angels drew Lot out of Sodom; an angel announces to Gideon that he is to save his people; an angel foretells the birth of Samson Judges 13, and the angel Gabriel instructs Daniel Daniel 8: The same heavenly spirit announced the birth of St. John the Baptist and the Incarnation of the Redeemer, while tradition ascribes to him both the message to the shepherds Luke 2: The spiritual nature of the angels is manifested very clearly in the account which Zacharias gives of the revelations bestowed upon him by the ministry of an angel. The prophet depicts the angel as speaking "in him". He seems to imply that he was conscious of an interior voice which was not that of God but of His messenger. The Massoretic text, the Septuagint, and the Vulgate all agree in thus describing the communications made by the angel to the prophet. It is a pity that the "Revised Version" should, in apparent defiance of the above-named texts, obscure this trait by persistently giving the rendering: Such appearances of angels generally last only so long as the delivery of their message requires, but frequently their mission is prolonged, and they are represented as the constituted guardians of the nations at some particular crisis, e. Similarly it is the common view of the Fathers that by "the prince of the Kingdom of the Persians" Daniel Paul at Troas, the guardian angel of that country Acts The Septuagint Deuteronomy How large a part the ministry of angels played, not merely in Hebrew theology, but in the religious ideas of other nations as well, appears from the expression "like to an angel of God". It is three times used of David 2 Samuel It is even applied by Esther to Assuerus Esther Personal guardians Throughout the Bible we find it repeatedly implied that each individual soul has its tutelary angel. Thus Abraham, when sending his steward to seek a wife for Isaac, says: The words of the ninetieth Psalm which the devil quoted to our Lord Matthew 4: These passages and many like them Genesis Indeed, the book of Tobias seems intended to teach this truth more than any other, and St. Jerome in his commentary on the above words of our Lord says: Peter the Lombard Sentences, lib. The Bible represents the angels not only as our guardians, but also as actually interceding for us. The Catholic cult of the angels is thus thoroughly scriptural. Perhaps the earliest explicit declaration of it is to be found in St. Augustine, Reply to Faustus XX. An undue cult of angels was reprobated by St. The Semitic belief in genii and in spirits which cause good or evil is well known, and traces of it are to be found in the Bible. Even the wind rustling in the tree-tops was regarded as an angel 2 Samuel 5: This is

more explicitly stated with regard to the pool of Probatina John 5: The Semites clearly felt that all the orderly harmony of the universe , as well as interruptions of that harmony, were due to God as their originator, but were carried out by His ministers. This view is strongly marked in the "Book of Jubilees" where the heavenly host of good and evil angels is ever interfering in the material universe. Maimonides Directorium Perplexorum, iv and vi is quoted by St. Jerome , In Mich. Hierarchical organization Though the angels who appear in the earlier works of the Old Testament are strangely impersonal and are overshadowed by the importance of the message they bring or the work they do, there are not wanting hints regarding the existence of certain ranks in the heavenly army. Only once again do the cherubim figure in the Bible , viz. The Ark was guarded by two cherubim , but we are left to conjecture what they were like. The seraphim appear only in the vision of Isaias 6: Mention has already been made of the mystic seven who stand before God , and we seem to have in them an indication of an inner cordon that surrounds the throne. The term archangel occurs only in St. Jude and 1 Thessalonians 4: Paul has furnished us with two other lists of names of the heavenly cohorts. He tells us Ephesians 1: And it is not a little remarkable that only two verses later he warns his readers not to be seduced into any "religion of angels". He seems to put his seal upon a certain lawful angelology, and at the same time to warn them against indulging superstition on the subject. We have a hint of such excesses in the Book of Enoch, wherein, as already stated, the angels play a quite disproportionate part. Similarly Josephus tells us Bel. We have already seen how Daniel These seven Angels of the Churches are generally regarded as being the Bishops occupying these sees. Gregory Nazianzen in his address to the Bishops at Constantinople twice terms them "Angels", in the language of the Apocalypse. The treatise "De Coelesti Hierarchia", which is ascribed to St. Denis the Areopagite , and which exercised so strong an influence upon the Scholastics , treats at great length of the hierarchies and orders of the angels. It is generally conceded that this work was not due to St. Denis , but must date some centuries later. Though the doctrine it contains regarding the choirs of angels has been received in the Church with extraordinary unanimity, no proposition touching the angelic hierarchies is binding on our faith. The following passages from St. Gregory the Great Hom. We know on the authority of Scripture that there are nine orders of angels, viz. That there are Angels and Archangels nearly every page of the Bible tell us, and the books of the Prophets talk of Cherubim and Seraphim. Paul , too, writing to the Ephesians enumerates four orders when he says: If we now join these two lists together we have five Orders, and adding Angels and Archangels, Cherubim and Seraphim , we find nine Orders of Angels. Thomas Summa Theologica I: Denis De Coelesti Hierarchia, vi, vii , divides the angels into three hierarchies each of which contains three orders. Their proximity to the Supreme Being serves as the basis of this division. In the first hierarchy he places the Seraphim , Cherubim , and Thrones; in the second, the Dominations, Virtues, and Powers; in the third, the Principalities, Archangels, and Angels. The only Scriptural names furnished of individual angels are Raphael , Michael , and Gabriel , names which signify their respective attributes. Apocryphal Jewish books, such as the Book of Enoch, supply those of Uriel and Jeremiel, while many are found in other apocryphal sources, like those Milton names in "Paradise Lost". On superstitious use of such names, see above. The number of angels The number of the angels is frequently stated as prodigious Daniel 7: The Fathers see a reference to the relative numbers of men and angels in the parable of the hundred sheep Luke Denis , regard the preponderance of numbers as a necessary perfection of the angelic host cf. Thomas , Summa Theologica I: The evil angels The distinction of good and bad angels constantly appears in the Bible , but it is instructive to note that there is no sign of any dualism or conflict between two equal principles, one good and the other evil. The existence , then, of this inferior, and therefore created, spirit , has to be explained. The gradual development of Hebrew consciousness on this point is very clearly marked in the inspired writings. The account of the fall of our First Parents Genesis 3 is couched in such terms that it is impossible to see in it anything more than the acknowledgment of the existence of a principle of evil who was jealous of the human race.

Chapter 7 : God Is Good - The Choirs Of Trinity United Church Of Christ | Shazam

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints and faithful brothers in Christ at Colossae: Grace to you and peace from God our Father. We always thank God, the Father of our Lord Jesus Christ, when we pray for you, since we heard of your faith in Christ Jesus and of the love that you have for all.

These names refer to categories of angels, those pure spirits who adore God and serve as His messengers. Since the fourth century, nine choirs or types of angels were identified in the Bible and popularized in the Middle Ages by various theologians and writers, like St. For example, in Isaiah 6: Above Him stood the seraphim; each had six wings: With two He covered His face, and with two He covered his feet, and with two He flew. And one called to another and said: The whole earth is full of His glory. For good reason, at Mass, we pray in the Sanctus: The first three choirs see and adore God directly. The prophet Ezekiel described them as follows: They sparkled with a gleam like burnished bronze. Their faces and their wings looked out on all their four sides; they did not turn when they moved, but each went straight forward. To signify the presence of God in the holy of holies of the temple or earlier, the tent dwelling, the veil covering the entrance was woven of blue, purple and scarlet yarns embroidered with cherubim, and atop the Ark of the Covenant was the propitiatory the mercy seat, or throne of God that had two gold cherubim at each end with their wings extended over it. The dominations or dominions, whose name evokes authority, govern the lesser choirs of angels. The virtues, whose name originally suggested power or strength, implement the orders from the dominations and govern the heavenly bodies. Again reference is made to these choirs in Colossians 1: The last three choirs are involved directly in human affairs: The principalities care for earthly principalities, such as nations or cities. Michael, Raphael and Gabriel. Finally, we have the angels, who appear throughout the Old and the New Testament, leading and guarding the people, like during the Exodus or freeing St. Here we must remember our guardian angels. Most of us at an early age learned the little prayer to our guardian angel: Ever this day be at my side, to light, to guard, to rule and to guide. Pio Padre Pio, St. Frances of Rome and St. Therefore, may we always be mindful of these heavenly protectors. Let us pray as at the Mass in their honor:

Chapter 8 : CATHOLIC ENCYCLOPEDIA: Angels

Choirs Of The God Revisioning Masculinity Ebook Choirs Of The God Revisioning Masculinity currently available at racedaydvl.com for review only, if you need complete ebook Choirs Of The God.

Foolish guys to confound the wise 1 Cor 1: Like Button Wednesday, July 05, The History of the Choir There are those today who suggest that the concept of the church choir is outdated. However, if we look at the history and purpose of the choir, I suspect we will find that this ought not be the case. These choirs were far more serious than anything we have today. They had no other duties because their job was full time. They had no time for anything else. It appears as if David ordered there be music 7 days a week, 24 hours a day to worship God in the Tabernacle. They attended to the wants and needs of those who came to the Tabernacle to worship by use of music. Then David spoke to the chiefs of the Levites to appoint their relatives the singers, with instruments of music, harps, lyres, loud-sounding cymbals, to raise sounds of joy. And he left Zadok the priest and his relatives the priests before the tabernacle of the LORD in the high place which was at Gibeon, to offer burnt offerings to the LORD on the altar of burnt offering continually morning and evening, even according to all that is written in the law of the LORD, which He commanded Israel. And with them were Heman and Jeduthun, and the rest who were chosen, who were designated by name, to give thanks to the LORD, because His lovingkindness is everlasting. And with them were Heman and Jeduthun with trumpets and cymbals for those who should sound aloud, and with instruments for the songs of God, and the sons of Jeduthun for the gate. Note, also, that they were both inside and at the gate. Now when David reached old age, he made his son Solomon king over Israel. And he gathered together all the leaders of Israel with the priests and the Levites. And the Levites were numbered from thirty years old and upward, and their number by census of men was 38, Of these, 24, were to oversee the work of the house of the LORD; and 6, were officers and judges, and 4, were gatekeepers, and 4, were praising the LORD with the instruments which David made for giving praise. David appointed 4, Levites whose job it was to play and sing praise to God continually. Second Chronicles describe the dedication of the Temple. In this account we see the role, again, of the musicians. One hundred twenty trumpets in unison with singers and cymbals and instruments praising God! Clearly, singers accompanied by musicians played a vital role in worship. They were in the Tabernacle and, later, the Temple daily. They were constant and loud, providing for the need of the people by raising sounds of joy. Jehoshaphat was king of Judah, a godly man, who found himself in serious jeopardy by an alliance of enemies bent on destroying him 2 Chron. So Jehoshaphat did the right thing; he sought God. So God succeeded in battle as He promised while Judah sang His praises. In our day, the arts are separated, so that poetry and music are distinct. In the Old Testament time, however, the two were never separate. Any poetry that was ever presented was presented as a song. Now, we are all aware of the large body of poetry in the Psalms, and we are all familiar that these were songs, but less apparent is the role of song in prophecy. The first thing we find is that the largest body of Messianic prophecy occurs in the book of Psalms. But if we realize that all poetry was sung, when we look through the pages of prophetic books like Isaiah and Jeremiah, we find that these are almost entirely poetry. That means that many of the prophets were presenting their messages from God in song. We likely visualize them standing on some street corner on a soap box calling out their message to the people, but they actually sang their messages. So much of the prophecy that occurred in the Old Testament occurred as a musical presentation, complete with singer s and musician s. So what can we learn from all this? First, music is serious business to God. It is a ministry, and lest we get complacent about that word, I remind us that it is intended to meet the needs of the listeners. It was pervasive, present everywhere, and it was important enough to have a large number of people devoted to it on a full-time basis. It was instrumental in the presentation of prophecy, and approved by God. Perhaps we ought to tread lightly when it comes to making vast changes to a year-old, God-approved tradition. Perhaps it is time to revisit music, its function, its importance, and its process.

Chapter 9 : Gospel Choir | The Church of Almighty God

The angelic choirs circling the abode of God, from Dante's Paradiso, illustrated by Gustave Doré. During the Middle Ages, many schemes were proposed, some drawing on and expanding on Pseudo-Dionysius, others suggesting completely different classifications (some authors limited the number of Choirs to seven).

Choirs played an important role in the worship of the Christian church. The choir has a variety of responsibilities. Their primary role is to support and enhance the congregation in singing worship songs. As such, the choir becomes an important leader in worship, guiding the gathered assembly in prayer and praise through song. The choir is that portion of the congregation that is trained and rehearsed for the specific task of leading the song and praise of the people. In order to fulfill to this calling, all choirs, no matter how large or small, no matter how limited or great their skill, will strive for excellence in all that they do. This does not mean that our choirs need to be filled with professional singers. Any choir can sing well, provided the music is appropriate to their skill level and they are well-trained and rehearsed. Music that is simple and well taught provides choirs with a means to get beyond the mechanics and give heartfelt expression to the song. This music, in turn, can provide the whole assembly with a means truly to encounter God in its worship. Choirs must thoroughly rehearse the hymns to be sung in the worship, so that they can lead with confidence. The choir may even be called upon to act as teacher, to help the assembly learn new songs; if the congregation is to learn new music quickly and accurately, the people must have enthusiastic and competent leadership. Above all, the well-rehearsed choir will breathe life into the text as it sings with clear understanding and insight into the words and their meaning. The texts can shape the faith of those who worship. Many congregations are blessed with excellent choirs, and in addition to leading Sunday worship, these choirs may be encouraged to present a concert of sacred music or a choral evening prayer once or twice a year. These events give the choir a chance to prepare an extended work that may not be suited to the Sunday morning worship, but that contributes to the spiritual growth of the congregation. The gifts and leadership of the choir should be shared with use in our churches, due in most part to the hectic lifestyles we lead. Some singers commit to sing in the choir for a particular season, resulting in varying groups of people serving as the choir throughout the year. Some congregations have a festival choir that enables singers who cannot make a long-term commitment to rehearse for five or six weeks, preparing for a festival service of season when a larger choir is needed or desired. In congregations with two Sunday Worships, some choirs divide in half, each singing in one worship. On festival days, the entire choir sings at both. Some congregations have a choir for children. Creative choir programs that fit a local situation can be rewarding both to the choir member and the worshipers they lead. Our choirs can provide indispensable leadership for worship if we encourage them and adequately equip them for the task. Choirs that are enthusiastic, understand their role, and approach their task with a sense of reverence will, in turn, lead others to a profound conviction that through the songs for worship, we encounter the Holy God.