



Abendmusik

DIR MICHAEL MURRAY

ADVENT VESPERS

Sunday, December 5, 2021, 7:30 p.m., St. Philip's Anglican Church

Thank you for leaving your offering in a basket at the back of the church.

If you wish to have a **receipt for your donation** for tax purposes, please ensure that either your cheque or offering envelope has your full name and address with postal code.

If you wish to receive your **receipt by e-mail**, please include your email address on your envelope (your home address is also required).

Offering cheques can be made payable to

Menno Hall

To receive the choir's mailings or emails, please visit: <https://pcda.bc.ca/avc-choir/contact/>

Letter from our President

At the Pacific Centre for Discipleship Association, we patiently wait for building approvals from the University Endowment Lands as we work with our partners at the MCC Legacy Trust to collaboratively develop our site at the corner of Wesbrook Mall and University Boulevard. Menno Hall will be a unique community, combining our new student residence, institutional space for peace studies, and rental apartments that meet BC government affordability guidelines. We will post more details about the project at pcda.bc.ca/menno-hall and MennoHall.ca once the public consultation period for our rezoning application opens up in the coming months.

We look forward to expanding the Christian student ministry that we were able to provide at the Menno Simons Centre for 34 years. Last Advent, in the midst of the pandemic, supporters like you continued to faithfully listen to Abendmusik (even when it was only possible to do from home) and generously contributed to our programs! We are so glad to be able to share this season's service with you in person!

In addition to the usual ways to donate, we are now able to accept INTERAC e-Transfers sent to info@pcda.bc.ca for which you can receive a charitable donation receipt by e-mail, with our gratitude!

Kevin Hiebert, *President, Pacific Centre for Discipleship Association*
Menno Hall and Abendmusik

*P.S. You can contact our Menno House Committee at ubc@mennosimonscentre.org
(not .com) with your questions or ideas.*



Choir's Private Preparatory Prayer (in the gym)

Director O come, let us sing to the Lord; let us make a joyful noise to the rock of our salvation!
Let us come into his presence with thanksgiving,
let us make a joyful noise to him with songs of praise!

Choir For the Lord is a great God, and a great King above all gods.
For he is our God, and we are the people of his pasture, and the sheep of his hand.

Psalm 95: 1-3;7

Advent Choral Vespers

Livestreaming and a recording of this evening's Advent Vespers are available at:
<https://pcda.bc.ca/video/choir.htm>

Preces

O Lord, open Thou our lips,
and our mouth shall shew forth Thy praise. Psalm 51:15
O God, make speed to save us.
O Lord, make haste to help us. Psalm 40:13
Glory be to the Father, and to the Son, and to the Holy Ghost,
as it was in the beginning, is now, and ever shall be:
world without end. Amen.
Praise ye the Lord! Psalm 150:1
The Lord's Name be praised.
Music by William Smith (1603-1645)

Advent Responsive Reading¹ and Prayer

One Listen to my prayer, YHWH,
All hear my cries for help. Psalm 86:6
One Listen, O House of David! Is it not enough for you to weary those around you,
must you also weary God?
**All Therefore, the Holy One will give you a sign: This young woman will become
pregnant and will give birth. You will name the child Immanu-El. This child will
be living on curds and honey by the time it knows how to refuse evil and do
good.** Isaiah 7:13-15
One Hallelujah! How good it is to praise our God!
How pleasant and how fitting to sing God's praise!
All YHWH rebuilds Jerusalem, and gathers Israel's exiles.
One God heals the brokenhearted and binds up their wounds.
**All God knows the number of the stars
and calls each one by name.**

¹ All scripture readings this evening come from *The Inclusive Bible, the first egalitarian translation* (2007).

One Great is YHWH, and mighty in power;
there is no limit to God's wisdom.

All **Sing to our God with thanksgiving;
sing praise with the harp to our God—
who covers the heavens with clouds,
who provides rain for the earth,
who makes grass sprout on the mountains
and herbs for the service of the people,
who gives food to the cattle,
and to the young ravens when they cry.**

One God does not thrill to the strength of the horse,
or revel in the fleetness of humans.

All **YHWH delights in those who worship with reverence
and put their hope in divine love.**

Psalm 147:1-7, 11-12

One Almighty God, give all of us grace to cast away the works of darkness,
and put on the armour of light, now in the time of this mortal life in which your
Son Jesus Christ came to visit us in great humility;

All **That in the last day, when he shall come again in his glorious majesty to judge
both the living and the dead, we may rise to the life immortal; through him who
lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.**

Advent Matins Responsory

Cantor I look from afar:
1st soloist and lo, I see the power of God coming, and a cloud covering the whole earth.
Cantor Go ye out to meet him and say:
Choir Tell us, art thou he that should come to reign over thy people Israel?
2nd soloist High and low, rich and poor, one with another,
Choir go ye out to meet him and say:
3rd soloist Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep,
Choir tell us, art thou he that should come?
Women Stir up thy strength, O Lord, and come
Choir to reign over thy people Israel.
Cantor Glory be to the Father, and to the Son, and to the Holy Ghost.
Choir I look from afar: and lo, I see the power of God coming, and a cloud cov'ring
the whole earth.

Men
Choir

Go ye out to meet him and say:
Tell us, art thou he that should come to reign over thy people Israel?

First Responsory in Matins for Advent Sunday, early mediaeval Roman Rite;
music adapted from a Magnificat by Palestrina (1525-1594), arr. Stephen Cleobury (1948-2019)

Come, thou Redeemer of the Earth

This text, commonly attributed to St Ambrose, stresses equally the divinity and the humanity of Jesus, addressing one of the questions (or beliefs) which haunted and absolutely perplexed the minds of many Christians in the early centuries. The virgin birth is the theme of the first three verses. Verses 3 and 4 are built around the metaphor of a runner going through life, from birth to death and back to God. Verse 5, "O equal to thy Father, thou! / Gird on thy fleshly mantle now" highlights in but a few words the dual nature of Christ.

Come, thou Redeemer of the earth,
And manifest thy virgin-birth:
Let ev'ry age adoring fall,
Such birth befits the God of all.

From God the Father he proceeds,
To God the Father back he speeds,
Runs out his course to death and hell,
Returns on God's high throne to dwell.

Begotten of no human will,
But of the Spirit, thou art still
The Word of God, in flesh arrayed,
The Saviour, now to man displayed.

O equal to thy Father, thou!
Gird on thy fleshly mantle now,
The weakness of our mortal state
With deathless might invigorate.

Forth from that chamber goeth he,
That royal home of purity,
A giant in two-fold substance one,
Rejoicing now his course to run.

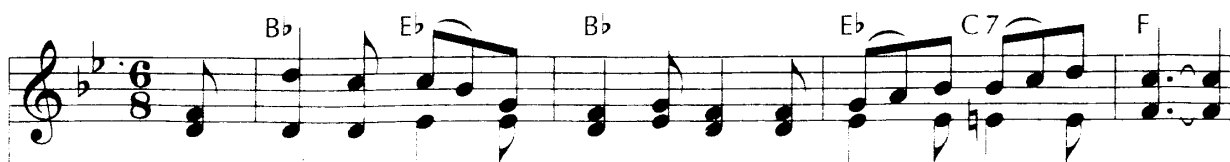
Thy cradle here shall glitter bright,
And darkness glow with newborn light,
No more shall night extinguish day,
Where love's bright beams their power
display.

O Jesu, Virgin-born, to thee
Eternal praise and glory be,
Whom with the Father we adore
And Holy Spirit, evermore. Amen.

St. Ambrose (c. 340-397), trans. J. M. Neale (1818-1866);
music by Michael Praetorius (1571-1621), arr. Stephen Cleobury (b. 1948-2019)

Advent Hymn

(Please stand for the hymn and then be seated)



1 "Pre - pare the way!" the proph-et called; a mes - sen-ger will come
2 "Pre - pare the way!" cried John to all be - side the Jor - dan stream.
3 Pre - pare the way in us, O God, to greet that glo-rious day



to re - af - firm God's cov - e - nant and lead the peo - ple home.
All flesh will see God's sav - ing work, the proph-ets' an - cient dream.
when right-eous-ness and peace will reign, and death will pass a - way.



The truth will shine like pur - est fire in that a-wait - ed hour.
The val - leys and the moun-tain-tops will make a lev - el place.
The ris - en one will come a - gain, de - scend - ing from a - bove.



Come, Je - sus Christ! You are the way; re - new us with your pow'r.
Come, Je - sus Christ! You are the way; re - store us with your grace.
Come, Je - sus Christ! You are the way; re - deem us with your love.



Adam lay ybounden

This wonderful 15th-century text cleverly notes that if Adam had never sinned, the Virgin Mary (and therefore Jesus) would never have been necessary. But since Adam did sin some “4,000 winter” ago, Mary was asked to become “our Lady” and be the mother of Jesus. *Deo gracias!* Lesson: Always look on the bright side.

Adam lay ybounden,
Bounden in a bond;
Four thousand winter
Thought he not too long.

Deo gracias! [Thanks be to God!]

Ne had the apple taken been,
The apple taken been,
Ne had never our Lady
Abeen heavene queen.

Deo gracias!

And all was for an apple,
An apple that he took,
As clerkes [clergy] finden
Written in their book [Bible]

Deo gracias!

Blessed be the time
That apple taken was;
Therefore we moun [must] singen;
'*Deo gracias!*'

Deo gracias!

Fifteenth-century carol text; music by Philip Ledger (1937-2012)

Let all mortal flesh keep silence

Starting as the Greek *Cherubic Hymn* for the Eastern Orthodox Church Liturgy for St. James (Jerusalem), this early hymn was given new life when provided a poetic translation by Gerard Moultrie, an Anglican clergyman known for his many translations of hymn texts from Greek, Latin and German. His translation was first combined with this evening's melody in the *English Hymnal* of 1906.

Let all mortal flesh keep silence,
and with fear and trembling stand;
Ponder nothing earthly minded,
For with blessing in his hand,
Christ our God to earth descendeth,
Our full homage to demand.

King of kings, yet born of Mary,
As of old on earth he stood,
Lord of lords in human vesture,
In the body and the blood,
He will give to all the faithful
His own self for heav'nly food.

Rank on rank the host of heaven
Spreads its vanguard on the way,
As the Light of light descendeth
From the realms of endless day,
That the pow'rs of hell may vanish
As the darkness clears away.

At his feet the six-winged seraph;
Cherubim with sleepless eye,
Veil their faces to the presence,
As with ceaseless voice they cry,
Alleluia, alleluia,
Alleluia, Lord most high.

Text from the Liturgy of St. James of Jerusalem (5th c.), translated by Gerard Moultrie (1864);
melody from a 17th-c. French carol, arr. Stephen Cleobury (1948-2019)

Responsive Reading from Philippians 3:20-4:1, 4-7

- One We have our citizenship in heaven;
All **it's from there that we eagerly await the coming of our Saviour Jesus Christ, who will give a new form to this lowly body of ours and remake it according to the pattern of the glorified body, by Christ's power to bring everything under subjection.**
- One For these reasons, my sisters and brothers—you whom I so love and long for, you who are my joy and my crown—continue, my dear ones, to stand firm in Christ Jesus.
- All **Rejoice in the Saviour always! I say it again: Rejoice!**
- One Let everyone see your forbearing spirit. Our Saviour is near.
- All **Dismiss all anxiety from your minds;**
- One instead, present your needs to God through prayer and petition, giving thanks for all circumstances.
- All **Then God's own peace, which is beyond all understanding, will stand guard over your hearts and minds in Christ Jesus.**

Rejoice in the Lord alway

Although we have just read this passage from St Paul to the church in Philippi in modern English, it is still refreshing to hear these ideas expressed in the eloquence of the English which predated the King James Version by half a century. The phrase, “the Lord is e’en at hand” illustrates Paul’s firm belief that because the Second Coming of Christ Jesus is imminent, our behaviour should be modified. Instead of worrying about life and about saving up enough money (“be careful for nothing”), we should spend time in prayer, rejoicing, and being gentle with others.

Rejoice in the Lord alway, and again I say, rejoice.

Let your softness be known unto all men:

the Lord is e’en at hand.

Be careful for nothing:

but in all prayer and supplication,

let your petitions be manifest unto God with giving of thanks.

And the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesu. Amen.

Philippians 4:4-7 (KJV); music by an unknown mid-16th-c. English composer.

On Jordan’s Bank

Charles Coffin was the rector of the University of Paris and publisher of 100 Latin hymns. This popular Advent hymn (by now included in more than 200 hymnals) recalls the story of John the Baptist heralding the appearance of Jesus at the Jordan River, when Jesus joined those seeking John’s baptism. Mark’s gospel suggests that Jesus was briefly with John, possibly working with him and learning from him. Jesus only began working independently after John was arrested.

On Jordan’s bank the Baptist’s cry
Announces that the Lord is nigh;
Awake and hearken, for he brings
Glad tidings from the King of kings!

For thou art our salvation, Lord,
Our refuge, and our great reward,
Without thy grace we waste away
Like flow’rs that wither and decay.

| | |
|--|------------------------------------|
| Then cleansed be ev'ry Christian breast, | All praise eternal Son to thee, |
| And furnished for so great a guest! | Whose advent sets thy people free, |
| Yea, let us each our heart prepare | Whom, with the Father, we adore, |
| For Christ to come and enter there. | And Holy Ghost for evermore. |

Charles Coffin (1676-1749; pub. 1736), tr by John Chandler (1806-1876; pub. 1837);
music by Malcolm Archer, arr. (b. 1952)

People look East

This Advent text from 1928 is by Eleanor Farjeon, an author whose 80 books for children enjoyed enormous popularity in the early 1900s. The text's meter works beautifully with the old Besançon carol melody. This arrangement is by Barry Ferguson, former organist at Peterborough Cathedral and Rochester Cathedral. The song includes many metaphors, such as "the guest", "the rose", "light", "seed", etc. Since the sun rises in the east, "east" came to symbolize the dawn of a new day, and in this case, a new era. Historically, some Christians even expected the Second Coming to come from the East, and many churches face east (*e.g.*, St Philip's Anglican). The bowl (verse 3) refers to the heavens, which are about to receive one more star—in the east.

People, look east. The time is near
Of the crowning of the year.
Make your house fair as you are able,
Trim the hearth and set the table.
People, look east and sing today:
Love, the guest, is on the way.

Stars, keep the watch. When night is dim
One more light the bowl shall brim,
Shining beyond the frosty weather
Bright as sun and moon together.
People, look east and sing today:
Love, the star, is on the way.

| | |
|--|------------------------------------|
| Furrows, be glad. Though earth is bare, | Angels, announce to man and beast |
| One more seed is planted there: | Him who cometh from the East. |
| Give up your strength the seed to nourish, | Set every peak and valley humming |
| That in course the flower may flourish. | With the word, the Lord is coming. |
| People, look east and sing today: | People, look east and sing today: |
| Love, the rose, is on the way. | Love, the Lord, is on the way. |

Eleanor Farjeon (1881-1965);
Besançon carol melody, arr Barry Ferguson (b. 1942)

The Cherry Tree Carol

Matthew's nativity narrative is clear: Joseph, a descendant of Jesse, was profoundly upset by his fiancée's unexpected pregnancy but was finally convinced to stay with her because of a dream (in Matthew's gospel, dreams were understood to be opportunities for God to give guidance to humans). This ancient English carol gives us a glimpse into the ways medieval minds happily 'filled in' (invented) stories about what might have happened. This legend illustrates poor Joseph's inner turmoil and doubt in an overtly human way as he finally explodes to his pregnant fiancée, "Let him pluck thee a cherry / That brought thee with child." Every listener in those bygone days knew that this was a golden opportunity for a miracle or two, anything to prove Mary's innocence and purity.

Joseph was an old man,
And an old man was he,
When he wedded Mary
In the land of Galilee.

O then bespoke the baby
Within his mother's womb:
'Bow down then the tallest tree
For my mother to have some.'

Joseph and Mary
Walk'd through an orchard good
Where was cherries and berries
So red as any blood.

Then bowed down the highest tree
Unto his mother's hand;
Then she cried, 'See Joseph,
I have cherries at command.'

O then bespoke Mary,
So meek and O so mild,
'Pluck me one cherry, Joseph;
For I am with child.'

O then bespoke Joseph,
'I have done Mary wrong;
But cheer up my dearest,
And be ye not cast down.'

O then bespoke Joseph,
With words most unkind,
'Let him pluck thee a cherry
That brought thee with child.'

Then Mary plucked a cherry,
As red as any blood,
Then Mary went she homeward
All with her heavy load.

English traditional carol; music arr. Stephen Cleobury (b. 1948)

Prayer for the Blessing of Light

The opening words of this prayer are often spoken during the weekly lighting of the Sabbath candles or for high feasts, such as Seder dinners. Biblical writers frequently associated night and darkness with humanity's inability to find its way, or with its living in ways contrary to those which are good. The cleansing 'by your refining fire' (line 4) introduces light into this darkness. "Rouse us then from sleep of sin" reflects our living in darkness, but the prayer immediately offers the hope that we will "enter your kingdom" where our God is "the true light." As we approach this year's darkest days, we have opportunity to reflect on these metaphors of day and night, themes often employed during the four weeks of Advent.

Blessed are you, Lord our God, King of the universe,
Eternal creator of day and night.
Now, as darkness is falling, hear the prayer of your faithful people.
Wash away our transgressions, cleanse us by your refining fire,
and make us temples of your Holy Spirit.
May we live in watchfulness
as we wait for the coming of your Son, Jesus Christ,
who shall judge the world and all its works.
Rouse us then from sleep of sin
And make us ready to enter your kingdom where songs of praise forever sound.
For you are the true light, who lightens everyone,
and the new heavens and the new earth join
to sing your praise now and for evermore. Amen.

Based on *Veni Emmanuel*, arr. Malcolm Archer (b. 1952)

Es ist ein Ros' entsprungen

The second verse of this Advent song cites Isaiah (11:1-2), which mediæval Christians saw as an important prophecy foretelling the coming of the Christ. Like many Advent songs, *Es ist ein Ros'* focuses on Mary (verse 2), who was sometimes called "a spotless rose" and "the rose without thorns". The words "From a tender root" refer to the Tree of Jesse, a metaphor for Jesus' ancestors, particularly King David. The words concluding verse two, "Right at midnight", symbolize hope being born during the very darkest part of one of the longest nights of the year. After the first two verses had been sung for over 200 years, Friedrich Layritz added a third verse in 1832.

*Es ist ein Ros' entsprungen
Aus einer Wurzel zart.
Wie uns die Alten sunen:
Von Jesse kam die Art
Und hat ein Blümlein bracht
Mitten im kalten Winter
Wohl zu der halben Nacht.*

A rose has sprung up
From a tender root.
As the old ones sang to us,
Its lineage was from Jesse.
And it has brought forth a floweret
In the middle of the cold winter,
Right at midnight.

*Das Röslein, das ich meine,
Davon Jesaja sagt,
Hat uns gebracht alleine
Marie, die reine Magd;
Aus Gottes ew'gem Rat
Hat sie ein Kind geboren
Wohl zu der halben Nacht.*

The rosebud that I mean,
Of which Isaiah told
Is Mary, the pure,
Who brought us the floweret.
At God's immortal word,
She has borne a child
Right at midnight.

*Das Blümelein so kleine,
Das duftet uns so süß;
Mit seinem hellen Scheine
Vertreibt die Finsternis:
Wahr'r Mensch und wahrer Gott,
Hilft uns aus allem Leide,
Rettet von Sünd' und Tod.*

The little flower, so small,
That smells so sweet to us
With its clear light
Dispels the darkness.
True man and true God,
He helps us from all trouble,
Saves us from sin and death.

Verses 1-2, anonymous, verse 3 by Friedrich Layritz (1808-1858);
music by Michael Praetorius (1571-1621),
arr. Donald Cashmore (1926-2013)

Advent Hymn

Please stand for the hymn and then be seated.

Descant

5 Hon - our, glo - ry, might, and bless - ing to the

1 Hark, a her - ald voice is soun - ding: "Christ is
 2 Wa - kened by the sol - emn warn - ing, let the
 3 Lo, the Lamb, so long ex - pect - ed, comes with
 4 that when next he comes with glo - ry, and the
 5 Hon - our, glo - ry, might, and bless - ing to the

Fa - ther and the Son, with the ev - er -

nigh," it seems to say. "Cast a - way the
 earth - bound soul a - rise; Christ our sun, all
 par - don down from heaven; let us all, with
 world is wrapped in fear, with his mer - cy
 Fa - ther and the Son, with the ev - er -

last - ing Spir - it, while e - ter - nal a - ges run.

dreams of dark - ness, O ye chil - dren of the day!"
 sloth dis - pel - ling, shines up - on the morn - ing skies.
 deep re - pen - tance, pray that we may be for - given,
 he may shield us, and with words of love draw near.
 last - ing Spir - it, while e - ter - nal a - ges run.

Prayers² and Sung Refrain

I love the Lord, he hath heard my voice, he in -

clines his ear un - to me.

Psalm 116: 1,4; music by the Iona Community (1987)

[Sung refrain: I Love the Lord]

Send, O God, into the darkness of this troubled world, the light of your Son: let the star of your hope touch the minds of all people with the bright beams of mercy and truth, and so direct our steps that we may always walk in the way revealed to us.

John Wallace Suter (1890-1977)

[Sung refrain: I Love the Lord]

God, baptize our hearts into a sense of the conditions and needs of all people.

George Fox (1624-1691),
Founder of the Society of Friends

[Sung refrain: I Love the Lord]

Give me this night, O God,
the peace of mind which is truly rest.
Take from me all resentment for anything

which has been withheld from me;
all foolish worry about the future
and all futile regret about the past.
Help me to be at peace with myself,
at peace with all those I meet,
at peace with you;
so indeed may I lay myself down to rest in
peace.

Anonymous

[Sung refrain: I Love the Lord]

And now unto him who is able to keep us from falling and lift us from the dark valley of despair to the mountains of hope, from the midnight of desperation to the daybreak of joy, to him be power and authority, for ever and ever. Amen.

Martin Luther King, Jr. (1929-1968)

[Sung refrain: I Love the Lord]

² Horton Davies, ed., *The Communion of Saints, Prayer of the Famous* (Eerdmans Pub. Co., 1990)

Vesper Responsory

Cantor Judah and Jerusalem, fear not, nor be dismayed;
Choir Tomorrow go ye forth, and the Lord, he will be with you.
Cantor Stand ye still, and ye shall see the salvation of the Lord.
Choir Tomorrow go ye forth, and the Lord, he will be with you.
Cantor Glory be to the Father, and to the Son, and to the Holy Ghost.
Choir Tomorrow go ye forth, and the Lord, he will be with you.

2 Chronicles 20:17 (KJV), Responsory of Advent Sunday for the Office of Matins, early mediaeval Roman Rite;
music by Giovanni Palestrina (1525-1594), adopt. Philip Ledger (1937-2012)

We invite you to remain for silent meditation as the choir recesses.

Choir's Private Closing Prayer (in atrium)

Director Into your hands, O Lord, I commend my spirit this night,
for you have redeemed me. Psalm 31:5
Choir: O God of goodness and truth, keep me as the apple of your eye;
hide me under the shadow of your wings.
Amen. Psalm 17:8

Book of Common Prayer (1928)
music by Orlando Gibbons (1583-1625)

Abendmusik Choir, Advent ~~MMXXI~~

Michael Murray, *Director, organ*

Ruth Enns, *Chair Abendmusik Committee, publicity, piano*

Carl Bear, *Organ*

Karen Thiessen, *Manager*

J. Evan Kreider, *Prayers, programme notes, photography, librarian*

Andrea Siemens, *Postcard design*

Catherine Cooper, *Calligraphy*

Greta Bartsch

Carl Bear

Rosemary Bell

Maureen Bennington

Celia Brogan

Warren Code

Kathryn Day

Lucia Eitzen

Janet Enns

Jim Enns

Ruth Enns

Priska Helm

Zena Helm

Martha Kendall

Brooke Kinniburgh

Steve Krehbiel

J. Evan Kreider

John Kroeker

Katherine Lumsdon

Michael McKenzie

Jane Pulkingham

Christoph Schwarzbach

Glenn Sutherland

Karen Thiessen

David Wallace

Jenny Wallace



Founded in 1991 by Eric Hannan, the *Abendmusik Choir's* Vespers offer classical sacred music appropriate to the Liturgical Year (Advent and Lent) and prayers written across the centuries. The offerings support both the choir and construction of the proposed Menno Hall across the street from UBC and Regent College. Like the Christian students we support, our singers are drawn from many denominations.

Anyone interested in auditioning to sing with *Abendmusik* should contact Michael Murray's office at St. Philip's Anglican Church (604-224-3238 ext. 302) or fill out the form found at:
<https://pcda.bc.ca/avc-choir/sing-with-us/>

MENNO HALL

PO Box 74782 Connaught PO ▪ Vancouver, B.C. ▪ V6K 0E4
<http://pcda.bc.ca/>

INTERAC e-Transfers can be sent to info@pcda.bc.ca

Lenten Vespers *MMXXII*

ABBOTSFORD

Sat., March 5, 2022, 7:30 p.m.
Emmanuel Free Reformed Church
3386 Mount Lehman Road

VANCOUVER

Sun., March 6, 2022, 7:30 p.m.
St. Philip's Anglican Church
3737 West 27th Avenue