



# Abendmusik

DIR MICHAEL MURRAY

LENTEN VESPERS

Saturday, April 2, 2022, 7:30 p.m., Emmanuel Free Reformed Church, Abbotsford  
Sunday, April 3, 2022, 7:30 p.m., St. Philip's Anglican Church, Vancouver

## OFFERING

Thank you for leaving your **offering** in the baskets 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**

# Preparation

*Memento, homo, quia pulvis es  
et in pulverem reverteris.*

Remember, human, that you are dust,  
and to dust you will return.

Genesis 3:19

I wail and moan as I think of death, and see that our human splendor created in God's image, now shapeless, uncomely, and unattractive is laid in the grave. Oh, the secret of this mystery befalling me! How did we come to be handed down to this corruption? How did death become our partner?

Byzantine Liturgy

*Parce, Domine  
parce populo tuo:  
ne in æternum irascaris nobis.*

Spare us, O Lord,  
spare your people:  
and let not thy wrath be upon us forever.

Latin responsory

Return to me, says the Lord of hosts,  
and I will return to you.

Zechariah 1:3

Scripture does not say of the people of Nineveh that God saw their sackcloth and fasting, but "God saw their works".

The Mishnah



## Choir's Private Preparatory Prayer

Director O Essence of life, close as our breath and near as our beating heart,

**Choir You know the deepest secrets of our souls. Give us confidence to praise you with a true voice, that we might be heralds of your Word, Jesus Christ our Redeemer, in whose name we pray. Amen.**

# Lenten Choral Vespers

Livestreaming and a recording of this Advent Vespers from St Philip's 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.

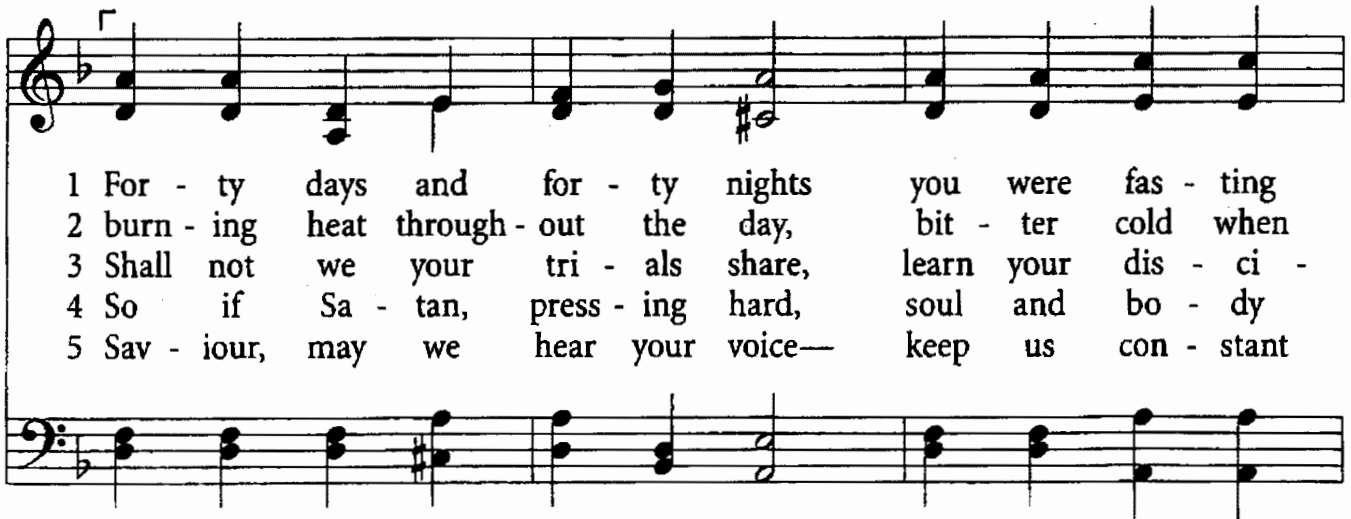
Music by Thomas Tallis (1505-1585)

## Responsive Reading and Prayer for Lent

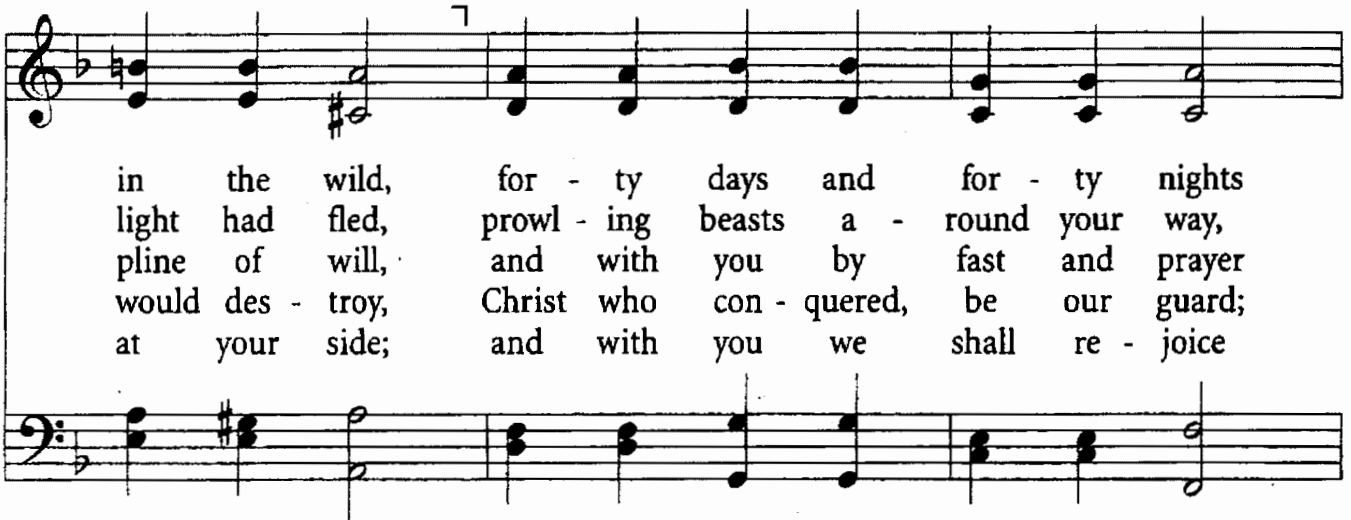
One To you our praise is due in Zion, O God,  
**All To you we pray our vows,  
you who hear our prayers.**  
One To you all flesh will come with its burden of sin,  
**All Too heavy for us, our offenses,  
but you wipe them away.**  
One Blessed [are] those whom you choose and call  
to dwell in your courts.  
**All We are filled with the blessings of your house,  
of your holy temple.** Psalm 65:2-5  
One It is good to give thanks to the Lord,  
**All to sing praises to your name, O Most High.**  
One We declare your steadfast love in the morning,  
**All and your faithfulness by night. Amen.** Psalm 92:1-2

# Hymn

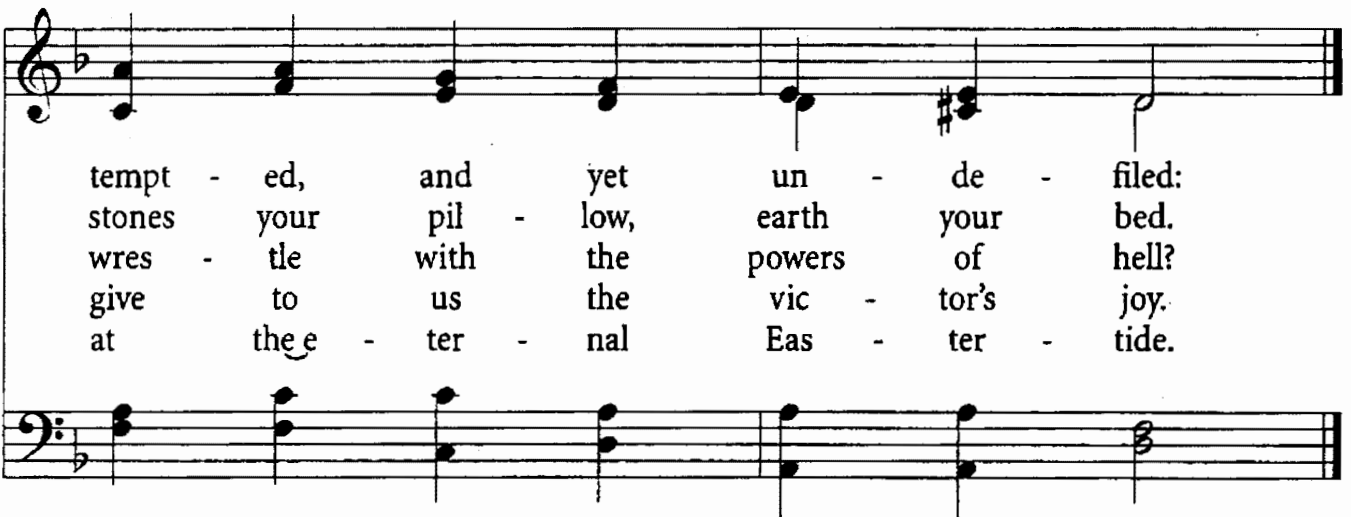
(Please stand for the hymn and then be seated)



1 For - ty days and for - ty nights you were fas - ting  
2 burn - ing heat through - out the day, bit - ter cold when  
3 Shall not we your tri - als share, learn your dis - ci -  
4 So if Sa - tan, press - ing hard, soul and bo - dy  
5 Sav - iour, may we hear your voice— keep us con - stant



in the wild, for - ty days and for - ty nights  
light had fled, prowl - ing beasts a - round your way,  
pline of will, and with you by fast and prayer  
would des - troy, Christ who con - quered, be our guard;  
at your side; and with you we shall re - joice



tempt - ed, and yet un - de - filed:  
stones your pil - low, earth your bed.  
wres - tle with the powers of hell?  
give to us the vic - tor's joy.  
at the e - ter - nal Eas - ter - tide.

## *Kyrie*

Harold Darke was a fixture in the music world of the Church of England, serving for half a century at the St Michael Cornhill Church (1916-1966). His Cornhill Lunchtime Organ Recitals begun in 1916 was the longest such series in the world. The *Kyrie* prayer, usually heard early in the Mass, has endured as long as any other liturgical text, largely because in its simplicity, it says so much. While hearing these words, we can mentally insert our own requests and concerns, all the while simply asking for God's mercy and understanding.

*Kyrie eleison.*  
*Christe eleison.*  
*Kyrie eleison.*

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.

Mass Ordinary text; music by Harold Darke (1888-1976; composed 1926)

## **Man that is born of a woman**

Using texts from the *Book of Common Prayer*, Purcell composed his set of "Funeral Sentences" for the funeral of Queen Mary II, wife of William of Orange, whose life was cut short at age 32 by smallpox. Eight months later, this same music was performed for Purcell's funeral in Westminster Abbey. The words are from Job's soliloquy musing of the futility of life, its untold difficulties and, in the scheme of things, its brevity.

Man that is born of a woman,  
hath but a short time to live,  
and is full of misery.

[The music rises and falls, mirroring the words.]  
He cometh up, and is cut down, like a flower;  
he fleeth as it were a shadow,  
and never continueth in one stay.

Job 14:1-2; music by Henry Purcell (1659-1695)

## *Sicut cervus*

Giovanni Pierluigi, taking the name of the town in which he was born (Palestrina), learned to sing soprano in Rome's S. Maria Maggiore. In 1551 (age 26) he became *maestro* of St. Peter's Cappella Giulia. He also sang briefly in the papal Sistine Chapel Choir until the celibacy rule was enforced (Palestrina was happily married and had four children by this time)). In the 19<sup>th</sup> century, *Sicut cervus* gained enormous popularity, exemplifying the smooth musical contrapuntal style of sacred music of the late Renaissance. This motet is often sung on Holy Saturday.

<i>Sicut cervus desiderat ad fontes aquarum: Ita desiderat anima mea ad te, Deus.</i>	As the deer desires springs of water, so my soul desires you, O God.
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Psalm 42.1; music by Giovanni da Palestrina,  
*Motetorum quatuor vocibus . . . liber secundus* (Venice, 1581)

## *O Salutaris Hostia*

St Thomas Aquinas (1225-1274) wrote this hymn for the Feast of Corpus Christi (Body of Christ) for Lauds, the first Office sung in monasteries as daylight starts to appear. Herbert Howells taught at the Royal College of Music, London, but his main love was composing music. By the late 1930s, he focused primarily on choral and organ music, particularly when serving as organist at St John's College, Cambridge.

<i>O salutaris Hostia, quae caeli pandis ostium, bella premunt hostilia, da robur, fer auxilium.</i>	O saving Victim, opening wide the gate of Heaven to us below, our foes press hard on every side; give strength, bear aid.
<i>Uni trinoque Domino sit sempiterna gloria, qui vitam sine termino nobis donet in patria. Amen.</i>	To the triune God may there be everlasting glory; that life without end He give to us in our homeland.

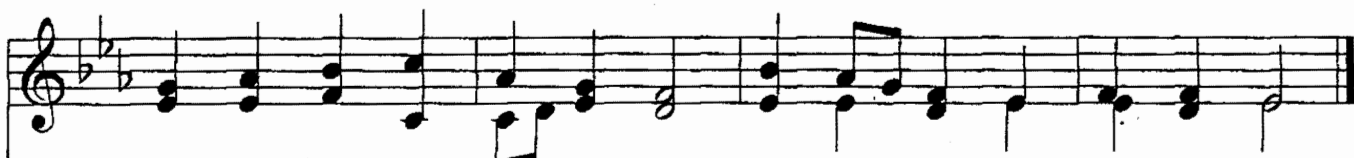
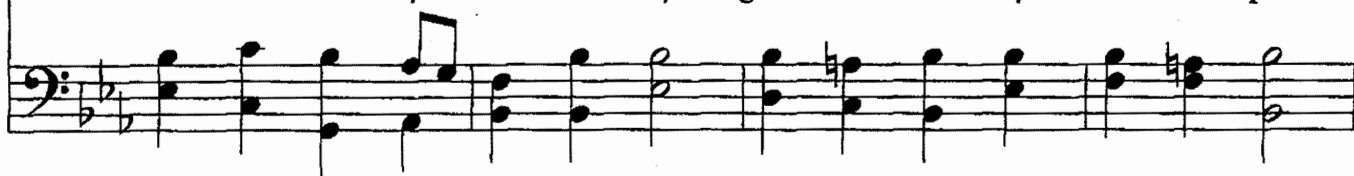
St Thomas Aquinas (1225-1274); melody from the *Andrenach Gesangbuch* (1608);  
harmonization from *The English Hymnal* (1908), verse 2 by Herbert Howells (1892-1983)

## Hymn

(Please stand for the hymn and then be seated)



1 Giv - er of the per - fect gift, on - ly hope of hu - man race,  
2 Though the ac - cus - ing voice with - in speaks of ma - ny a wrong to thee,  
3 Who can save us, Lord, but thou? Let thy mer - cy show thy power.  
4 Oh! may these our Lent - en days, blest by thee, with thee be passed,  
5 God the ho - ly Trin - i - ty, grant the mer - cy we im - plore;



hear the prayer our hearts up - lift, trem - bling at thy throne of grace.  
thou canst cleanse from ev - ery sin; thou canst set the con - science free.  
Lo, we plead thy pro - mise now, now, in this the ac - cept - ed hour.  
that with pur - er, nob - ler praise we may keep thy feast at last.  
God the One, all praise to thee through the a - ges ev - er - more.



## Responsive Reading based on Psalm 55

In this poem, the psalmist is worried by everything that seems to be going wrong, by society leaving YHWH, even by some friends deserting him because of his desire to live a godly life. He yearns for things to improve, dreaming of starting afresh, like the dove in the legend of Noah's ark, who got away from all that was evil and found new life elsewhere.

One: Hear my prayer, O God: don't turn away from my plea!  
Listen to me and answer me; I am worn out by my worries.  
I am terrified by the threats of my enemies,  
crushed by the oppression of the wicked.  
They bring trouble on me; they are angry with me and hate me.  
I am terrified, and the terrors of death crush me.  
I am gripped by fear and trembling; I am overcome with horror.

**All: I wish I had wings like a dove.  
I would fly away and find rest.  
I would fly far away and live in the wilderness.  
I would hurry and find myself a shelter from the raging wind and the storm.**

One: I see violence and riots in the city,  
surrounding it day and night, filling it with crime and trouble.  
There is destruction everywhere;  
the streets are full of oppression and fraud.

**All: But I call to the Lord God for help and he will save me.  
Morning, noon, and night, my complaints and groans go up to him,  
and he will hear my voice.**

One: Cast your burdens upon the Lord, and he shall sustain you!

**All: I wish I had wings like a dove. I would fly away and find rest.  
I would fly far away and live in the wilderness.  
I would hurry and find myself a shelter from the raging wind and the storm.**



## Hear my prayer Lord

[Soprano]

Hear my prayer, O God incline thine ear!  
Thyself from my petition do not hide!  
Take heed to me. Hear how in prayer I mourn to Thee.  
Without Thee all is dark,  
I have no guide.

[Soprano and choir]

Hear my prayer, O God, incline thine ear!  
The enemy shouteth,  
the godless come fast!  
Iniquity, hatred, upon me they cast!  
The wicked oppress me,  
Ah, where shall I fly?  
Perplex'd and bewilder'd,  
O God, hear my cry!

[Soprano recitative]

My heart is sorely pained within my breast,  
My soul with deathly terror is oppress'd.  
Trembling and fearfulness upon me fall,  
With horror overwhelm'd,  
Lord, hear me call.

[Soprano and choir]

O for the wings of a dove,  
Far away would I rove!  
In the wilderness build me a nest  
And remain there for ever at rest.

Text from Psalm 55:1-8; music by Felix Mendelssohn (1809-1847; composed 1844)

## **Create in me a clean heart**

Peter Togni is known to many of us as the CBC host for such programmes as “That Time of the Night,” “Stereo Morning,” “Weekender” and “Choral Concert”. But he is also active as a composer, improviser, organist and conductor. His calm setting of Psalm 51:10-12 captures the psalmist’s intense stillness as he examines himself before God, seeking forgiveness and guidance.

Create in me a clean heart, O God;  
And put a new and right spirit within me.  
Cast me not away;  
Take not thy Holy Spirit from me.  
Restore to me the joy of thy salvation,  
And uphold me with a willing spirit.  
Amen.

Psalm 51:10-12; music by Peter A. Togni (b. 1959; composed 1990)

## **O Saviour of the World**

John Goss was the organist at St Paul’s Cathedral, London (paid a mere £34 per year), the composer of hymns such as, “Praise, my soul, the King of heaven”, and professor of harmony at the Royal Academy of Music. John Stainer was his pupil. “O Saviour of the world” is the English version of the Latin Antiphon for the Exaltation of the Holy Cross. Today it is more commonly sung throughout Lent.

O Saviour of the world,  
Who by Thy Cross and precious Blood hast redeemed us,  
Save us, and help us, we humbly beseech Thee.  
Amen.

English trans. of *Salvator mundi, salva nos*; music by Sir John Goss (1800-1880)

## Prayer to Jesus

Before becoming a hermit, religious writer and Bible translator, Richard Rolle (c. 1300-1349) studied in Oxford, where he learned Latin and developed a keen interest in studying scripture (rather than participating in the current theological debates of his day). After he realized that his personality clashed with those around him, he became a hermit of sorts, eventually wending his way to the Sorbonne in Paris, where he was introduced to other contemplatives. He returned to England, living in a hermit cell near the Cistercian nuns of Hampole, for whom he wrote prose and devotional poetry. He also translated the Psalms into English several decades before Wycliffe began his translations. George Oldroyd was organist at various Anglo-Catholic churches in England, for which he composed masses and many anthems.

Jhesu, since Thou me made and bought,  
Be Thou my love and all my thought,  
And help that I may to Thee be brought,  
Withouten Thee I may do nought.

Jhesu, since Thou must do Thy will,  
And naething is that Thee may let [hinder]  
With Thy grace my heart fulfill,  
My love and my liking in thee is set.

Jhesu, at Thy will I pray that I might be,  
All my heart fulfill, with perfect love to Thee.  
That I have done ill Jhesu forgive Thou me,  
And suffer me never to spill [perish], Jhesu for pity. Amen.

Richard Rolle (c. 1300-1349); music by George Oldroyd (1887-1956)

## God so loved the world

For decades, John Stainer's *Crucifixion* was the most popular sacred work in England, surpassing even Handel's *Messiah*. As the story of the crucifixion unfolds in Stainer's oratorio, and right after Jesus has been nailed to the cross and the cross has been raised and thumped into the hole in the ground, Stainer pauses the action and inserts this wonderful setting of two verses which summarize why all of this happened so long ago.

God so loved the world that he gave his only begotten Son,  
that whosoever believeth in him  
should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world,  
but that the world through him might be saved.

John 3:16-17; music by John Stainer (1840-1901; composed 1887)

### While I keep silence

This unison hymn (with suggested drones or held notes) comes from the new Mennonite hymnal, *Voices Together*. Its words are appropriate for the penitential season of Lent. The psalmist senses that his entire being—mind and body—are diminished by sins which “grow bitter in my mouth.” In verse 2, the psalmist’s metaphorical thirst for God is refreshed by the sudden “cleansing rain”. Verse 3 invites “all . . . who wander without hope” to “seek out the saviour while he’s found” so that we, too, can be restored.

While I keep silence in my flesh,  
My breath and body fail.  
My sins grow bitter in my mouth.  
My bones return to dust.  
O God, I groan both day and night,  
Beneath your heavy hand.

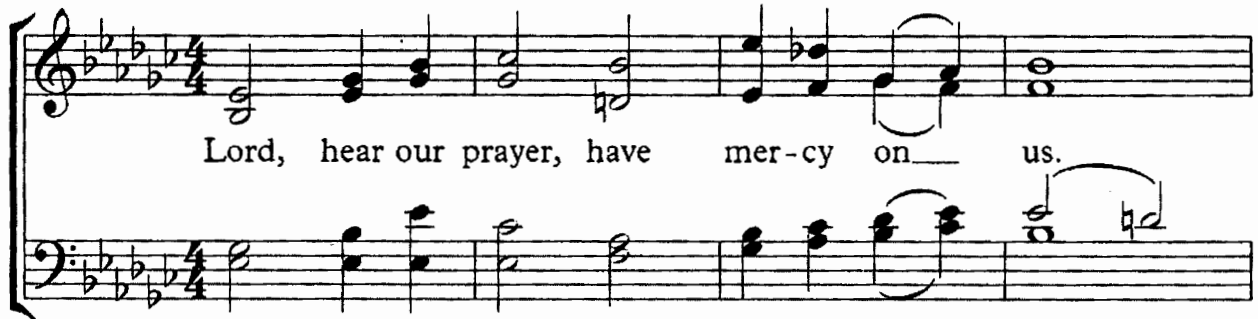
All you who wander without hope,  
Who know your many sins,  
Seek out the Saviour while he’s found;  
He hides you in his hand.  
O God, you hear us day and night;  
Restore us by your hand.

My thirsting spirit wastes away;  
I wither in the sun.  
But as I’m turning toward the night,  
You split the silent skies.  
O God, I stand beneath the rain,  
Beneath the cleansing rain.

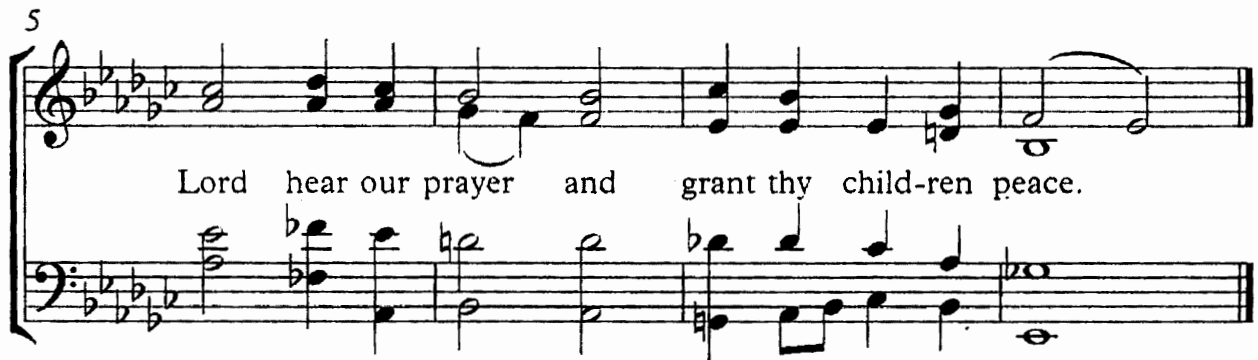
Built on Psalm 32:3-5, David Wright (2005);  
music by James E Clemens (b. 1966; composed 2005)

# Lord, hear our prayer

Henry Walford Davies



Lord, hear our prayer, have mer-cy on us.



5  
Lord hear our prayer and grant thy child-ren peace.

Lord, lead us from death to life,  
From falsehood to truth.  
Lead us from despair to hope,  
From fear to trust.  
Let peace fill our hearts, world,  
and our universe.  
Help us dream together, pray together  
and work together to build one world of  
peace and justice for all.

Possibly an adaption of a Hindu prayer,  
made popular by Mother Teresa (1981)

## [Sung refrain: Lord, hear our prayer]

O God, grant me serenity to accept the  
things I cannot change, courage to change  
the things I can and wisdom to know the

difference; living one day at a time,  
enjoying one moment at a time; accepting

hardships as a pathway to peace; taking,  
as Jesus did, this sinful world as it is, not  
as I would have it; trusting that You will  
make all things right if I surrender to  
Your will; so that I may be reasonably  
happy in this life and supremely happy  
with You forever in the next.

Reinhold Niebuhr (1892-1971)

## [Sung refrain: Lord, hear our prayer]

Dear God, the world seems so dark and  
foreboding. Where are the signs of hope?  
What are you calling us to do?  
Wars, uprisings, displacements, hunger,

poverty, and disease continue to claim victims by the millions around the world each year.

Help us to seek ways to light candles of hope, however small, through our words, our deeds, and our prayers, to encourage others to hold onto the faith in spite of the pain and suffering they are facing.

Larry Kehler, Mennonite Central Committee, CA

**[Sung refrain: Lord, hear our prayer]**

Give comfort to those who suffer because of the violence. Give comfort to those who mourn their dead, and strength to

neighboring countries to welcome the refugees. Convert the hearts of those who resort to arms and protect those who work to promote peace.

God of hope, inspire leaders to choose peace instead of violence and to seek reconciliation with enemies. Inspire compassion in the universal Church for all those suffering from war and give us hope for a future of peace based on justice for all.

We ask this through Jesus Christ, Prince of Peace and Light of the world. Amen.

<https://prayerist.com/prayer/peaceinukraine>

**[Sung refrain: Lord, hear our prayer]**

## Jesu, Dulcis Memoria

Originally in Latin, this poem has between 42 and 53 verses, depending on which manuscript tradition is being examined. Various verses are traditionally sung by monasteries during Vespers, Matins, and Lauds during the Feast of the Holy Name of Jesus. One well-known English hymn uses the words, "Jesus, the very thought of Thee." The opening verse of this long poem states it succinctly: Thinking about Jesus is wonderful, but being in his presence is better still.

*Jesu dulcis memoria  
dans vera cordis gaudia:  
sed super mel et omnia  
ejus dulcis praesentia.*

The sweet memory of Jesus  
Giving true joy to the heart:  
But more than honey and all things  
His sweet presence.

Attributed to Bernard of Clairvaux (c. 1090-1153);  
music by Tomas Luis de Victoria (1548-1611)

## God be in my head

This simple prayer summarizes so many aspects of our lives—the ways we understand, observe, think, and communicate. It asks that God be with us and guide us in all that we do or think, even “at my departing.”

God be in my head and in my understanding.  
God be in mine eyes and in my looking.  
God be in my mouth and in my speaking.  
God be in my heart and in my thinking.  
God be at mine end and at my departing.

Anon. prayer from the *Sarum Primer*; music by John Rutter (b. 1945)

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

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### 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 MCMXXIII

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  
Patricia Corry  
Kathryn Day

Lucia Eitzen  
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.

## 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](mailto:info@pcda.bc.ca)

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