



Saturday, March 9, 2024, 7:30 p.m., Emmanuel Free Reformed Church, Abbotsford  
Sunday, March 10, 2024, 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**

# Welcome

At the corner of Wesbrook Mall and University Boulevard, you will no longer see the Bernice Gerard Ministry House, nor the Lutheran Campus Centre, as both buildings have now been deconstructed to make way for what we look forward to building in their place: **Menno Hall**.

The skilled project management team at HyLand Properties (formerly known as MCC Legacy Trust) will help us collaboratively develop **Menno Hall** as our new student residence, institutional space—including a new Centre for Peace Studies—and their rental apartments, all subject to BC Housing’s Middle-Income affordability rules.

While our Development Permit (DP) is still going through technical reviews with the University Endowment Lands (UEL), you can visit our MennoHall.com website to explore the virtual reality renderings of the exterior, while the final design is being tweaked by our architects. Only a few steps remain over the next few months before groundbreaking can begin, on what we anticipate will be a two-year construction plan.

Thank you for your generous support of the choir and our student ministry programs! Our [pcda.bc.ca/donate](http://pcda.bc.ca/donate) page includes instructions on the various ways to send charitable donations to us, including the option to send an INTERAC e-Transfer to us at [info@pcda.bc.ca](mailto:info@pcda.bc.ca). Be sure to e-mail us your full name and address to receive a charitable donation receipt. If you aren’t already on our mailing list, be sure to use the form at [pcda.bc.ca/subscribe](http://pcda.bc.ca/subscribe) to sign up for our newsletters and announcements!

Kevin Hiebert, President  
On behalf of the PCDA Board of Directors



## Choir’s Private Preparatory Prayer

Director In the name of the Father, the Son, and the Holy Spirit. **AMEN.**

O God, whose saints and angels delight to worship in heaven, be ever present with your servants who seek, through art and music to perfect the praises offered by your people on earth, and grant to them even now, a glimpse of your beauty, and make them worthy to behold Thee forevermore. **AMEN.**

Byzantine Rite, prayer said before singing

# Lenten Choral Vespers

A recording of this Advent Vespers from St Philip's will be available at:  
<https://pcda.bc.ca/video/choir.htm>

## Lenten Prosa: Hear Us O Lord

**Hear us, O Lord, have mercy upon us: for we have sinned against thee.**

To thee, Redeemer, King of highest heaven,  
Life we our eyes in grief and deep abasement;  
Listen, O Saviour, to our supplications.

Head of the Corner, right hand of the Father,  
Way of salvation, gate of life eternal,  
Wash thou away the stain of our offences.

Lord, we beseech thee, from thy throne of glory  
Bow down thine ear to hear our cry of sorrow,  
Look down in mercy on our sore transgressions.

All our misdoings now we lay before thee,  
Unveil with contrite heart each guilty secret:  
Saviour, in pity grant us thy forgiveness.

Guiltless, a captive taken unresisting,  
By false accusers brought to condemnation,  
Save, Lord, and help the souls thou hast redeemèd,

**Hear us, O Lord, have mercy upon us: for we have sinned against thee.**

Prosa, Mozarabic Rite (Spain, 10<sup>th</sup> c.)

## Responsive Readings and Prayer for Lent

One Beloved, let us offer ourselves to him who suffered and rose again for us.  
Let us become divine for his sake, since for us he became human.

**All He assumed the worse, that he might give us the better.  
He became poor, that by his poverty we might become rich.**

One He accepted the form of a servant, that we might win back our freedom.  
He came down, that we might be lifted up.

**All He was tempted, that through him we might conquer.  
He was dishonoured that he might glorify us.**

One He died that he might save us.  
He ascended that he might draw to himself us,  
who were thrown down through the fall of sin.

**All Let us give all, offer all, to him  
who gave himself a ransom and reconciliation for us.**

One We needed an incarnate God, a God put to death, that we might live.

**All We were put to death together with him, that we might be cleansed.**

One We rose again with him, because we were put to death with him.

**All We were glorified with him, because we rose again with him.  
A few drops of blood recreate the whole of creation!**

From an Easter oration by St. Gregory the Theologian (4<sup>th</sup> century)

One Remember your mercy, O Lord,  
and the love you have shown from of old.

**All Do not remember my sins;  
In your love remember me.**

Psalm 25.6-7

One You relieve the troubles of my heart,  
And bring me out of my distress.

**All You consider my affliction and my trouble,  
And forgive all my sins.**

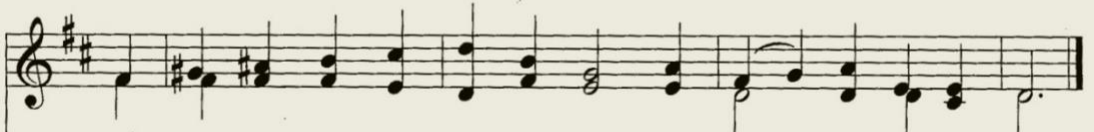
Psalm 25.17-18

## Hymn

(Please stand for the hymn and then be seated)



1 Re - store in us, O God, the splen - dour of your love;  
2 O Spir - it, wake in us the won - der of your power;  
3 Bring us, O Christ, to share the full - ness of your joy;  
4 Three - per - soned God, ful - fil the prom - ise of your grace,



re - new your im - age in our hearts, and all our sins re - move.  
from fruit - less fears un - furl our lives like spring - time bud and flower.  
bap - tize us in the ris - en life that death can - not des - troy.  
that we, when all our search - ing ends, may see you face to face.



## Prayers in exile (Psalm 42)

One As a deer longs for a stream of cool water,  
so I long for you, O God.

**All I thirst for you, the living God;  
when can I go and worship in your presence?**

One Day and night I cry, and tears are my only food;  
all the time my enemies ask me:

**All Where is your God?**

One My heart breaks when I remember the past,  
when I went with the crowds to the house of God  
and led them as they walked along,  
a happy crowd, singing and shouting praise to God.

**All Why am I so sad?  
Why am I so troubled?  
I will put my hope in God,  
and once again I will praise him, my saviour and my God.**

## Like as the Hart Desireth the waterbrooks

“Like as the hart” was written in the depths of World War II (1941). Several of these phrases have melodic gestures which recall the influence of the ‘blue notes’ (*e.g.*, “My soul is athirst for God”), which were being introduced to English audiences by the American troops. The text expresses a deep and unsatisfied desire to return to Jerusalem to worship God.

Like as the hart desireth the waterbrooks,  
so longeth my soul after thee, O God.  
My soul is athirst for God, yea even for the living God.  
When shall I come to appear before the presence of God?  
My tears have been my meat day and night,  
while they daily say unto me,  
‘Where is now thy God?’

Psalm 42:1-3, music by Herbert Howells (1892-1983; composed in 1941)

## A Prayer by Saint Catherine of Genoa

O tender Love, I want all of you.

I could not live if I thought I were to do without even a spark of you.

Saint Catherine of Genoa (1447-1510)

### O Love

Hagenberg's "O Love" (2016) includes the first and third verses of the hymn text, "O love, that will not let me go". Instead of borrowing melodic and harmonic ideas from the hymn's traditional music, Hagenberg has created an entirely new work. The piano introduction states the composition's main melody. The choir then proceeds to develop and transform that idea for the remainder of the song. This technique helps us feel comfortable with the music, even on first hearing, and the repeated gestures begin to feel like old friends.

The music has a calmness, which reflects the sentiment of the text. In verse two, the poet admits that life has its difficulties, its "pain" and "rain", but he realizes that joy can sometimes come through life's times of pain, that some rainstorms do eventually have rainbows, and that "morn" (our existence after dying) "shall tearless be."

O Love that will not let me go,  
I rest my weary soul in thee;  
I give thee back the life I owe,  
That in thy ocean depths its flow  
May richer, fuller be.

O Joy that seeks me through the pain,  
I cannot close my heart to thee;  
I trace the rainbow through the rain,  
And feel the promise is not vain,  
That morn shall tearless be.

George Matheson (1842-1906);  
Music by Elaine Hagenberg (b. 1979)

## An Hymne

Luke's gospel includes the story of 'a sinful' unnamed woman interrupting a formal evening meal in the home of a wealthy Pharisee. To the shock of all, she anointed Jesus' feet with precious perfume—and her tears. Those tears of repentance inspired the 17<sup>th</sup>-c. poet, Phineas Fletcher to create the Lenten poem, "Drop, drop slow tears" (1633). This brief poem, often sung as having three verses, contemplates the penitent woman as she sits weeping at the feet of Jesus, bathing his feet with her tears, with the powerful concluding lines, "Nor let His eye / See sin, but through my tears."

Drop, drop, slow tears,  
And bathe those beauteous feet,  
Which brought from heav'n  
The news and Prince of peace.

In your deep floods  
Drown all my faults and fears;  
Nor let His eye  
See sin, but through my tears.

Cease not, wet eyes,  
His mercies to entreat;  
To cry for vengeance  
Sin doth never cease.

Phineas Fletcher (1582-1650);  
music by Orlando Gibbons (1583-1625)

## Nunc dimittis

Simeon's prayer of thanksgiving, known as the *Nunc dimittis*, is still included daily in Vespers in monasteries and cathedrals throughout the world.

Lord, now lettest thou thy servant depart in peace, according to thy word.  
For mine eyes have seen thy salvation,  
    which though hast prepared before the face of all people;  
    to be a light to lighten the Gentiles,  
    and to be the glory of thy people Israel.  
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.

Luke 2.29-32; music by Charles Wood (1866-1926)



## A Prayer by Martin Luther

Lord God, heavenly Father, You do not desire the death of a sinner, but rather that he should turn from his evil way and live: We pray, graciously turn from us those punishments which we have

deserved by our sins, and grant us grace from now on to serve You in holiness and pureness of living; through Your Son, Jesus Christ our Lord.  
Amen.

### *Nolo mortem peccatoris*

John Redford was organist and choirmaster at St Paul's Cathedral, London. He remains known for being one of the first organists to compose organ music rather than improvise it. He was also a playwright and poet. "Nolo morem peccatoris" is his best-known poem, possibly because Thomas Morley set it to music. The interplay of Latin and English was quite common in the 1500s since churchmen were fluent in both languages. Redford used Latin for the words he attributed to "the Saviour" and English for our penitential prayers.

*Nolo mortem peccatoris;*  
*Haec sunt verba Salvatoris.*

"I do not wish the death of a sinner."  
These are the words of the Saviour.

Father I am thine only Son, sent down from heav'n mankind to save.  
Father, all things fulfilled and done according to thy will, I have.  
Father, my will now all is this:

*Nolo mortem peccatoris;*  
*Haec sunt verba Salvatoris.*

"I do not wish the death of a sinner."  
These are the words of the Saviour.

Father, behold my painful smart, taken for man on ev'ry side;  
Ev'n from my birth to death most tart, no kind of pain I have denied,  
but suffered all, and all for this:

*Nolo mortem peccatoris;*  
*Haec sunt verba Salvatoris.*

"I do not wish the death of a sinner."  
These are the words of the Saviour.

John Redford (c. 1500-1547); music by Thomas Morley (c. 1557-1602)

## Justorum animae

These comforting words are taken from the Book of Wisdom, sayings pulled together by Jews living in Alexandria, Egypt about fifty years before the birth of Christ. The thoughts reflect a strong belief in the relatively new idea to Judaism, that there might actually be life after death. Some passages in earlier Hebrew scriptures (Old Testament) had been hinting at this belief. Although some groups of Jews (*e.g.*, Sadducees) remained unpersuaded, Christian scriptures repeatedly tell us that this was a belief Jesus and the early church held most firmly. Consequently, these lines from the Book of Wisdom are heard during the Feast of All Saints and at many memorial services.

*Justorum animae in manu Dei sunt,  
et non tanget illos tormentum mortis.  
Visi sunt oculis insipientium mori,  
illi autem sunt in pace.*

The souls of the just are in the hand of God,  
and no torment of death shall touch them.  
In the sight of the unwise they seemed to die,  
but they are in peace.

Book of Wisdom 3:1-2a, 3b;  
music by William Bryd, *Gradualia* I, No. 31 (published in 1605)

## Hear my prayer, O Lord

Purcell learned music as a boy soprano at London's Chapel Royal, eventually becoming organist at Westminster Abbey (1679). This "full" anthem (choir only, no soloists) was written between 1676 and 1680. The voices call out, one after another, quietly at first, and then gaining intensity until all eight voice parts are beseeching God to hear our penitential crying. Some scholars wonder whether this is a distinct work or might Purcell have intended to add another movement before dying prematurely.

Hear my prayer, O Lord,  
and let my crying come unto thee.

Psalm 102.1; music by Henry Purcell (1659-1695)

## I am the true vine

Arvo Pärt (Estonia, 1935-) grew up in Estonia under the secular authoritarianism of the Soviet State in occupied Estonia. His music repeatedly created conflicts with the state's censors, effectively silencing him as a composer. For several years, he was overcome by despair and wrote nothing. After emigrating to Vienna and Berlin, he found it possible to resume composing.

His fascinating setting of John 15.1-14 was commissioned for the 900<sup>th</sup> anniversary of the foundation of Norwich Cathedral in England. Pärt never gives any voice an entire sentence, but instead breaks the sentences into small melodic fragments which become complete melodies only after each voice contributes its part. This suggests that to hear God's words, one needs to listen to many voices, rather than expect one person or small group of people to have all the answers. This fragmentation also reflects the text, which speaks of our being individual parts of a larger organism. Pärt demonstrates through music that many individual believers can somehow come together to form a single entity—the body of Christ.

- I I am the true vine, and my Father is the husbandman.
- II Every branch in me that beareth not fruit he taketh away:  
and every branch that beareth fruit, he purgeth it,  
that it may bring forth more fruit.
- III Now ye are clean through the word which I have spoken unto you.
- IV Abide in me, and I in you. As the branch cannot bear fruit of itself,  
except it abide in the vine; no more can ye, except ye abide in me.
- V I am the vine, ye are the branches:  
he that abideth in me, and I in him, the same bringeth forth much fruit:  
for without me ye can do nothing.
- VI If a man abide not in me, he is cast forth as a branch, and is withered:  
and men gather them, and cast them into the fire, and they are burned.
- VII If ye abide in me, and my words abide in you, ye shall ask what  
ye will, and it shall be done unto you.
- VIII Herein is my Father glorified, that ye bear much fruit;  
so shall ye be my disciples.
- IX As the Father hath loved me, so have I loved you:  
continue ye in my love.

- X If ye keep my commandments, ye shall abide in my love;  
even as I have kept my Father's commandments, and abide in his love.
- XI These things have I spoken unto you, that my joy might remain in you,  
And that your joy might be full.
- XII This is my commandment, that ye love one another,  
as I have loved you.
- XIII Greater love hath no man than this, that a man lay down his life  
for his friends.
- XIV Ye are my friends, if ye do whatsoever I command you.

John 15.1-14; music by Arvo Pärt (1996)

### **Wash me thoroughly from my wickedness**

“Wash me thoroughly” is appropriate both as an anthem for Maundy Thursday's symbolic ceremony of foot washing and as a theme throughout the Lenten season. Psalm 51 is central to the church's prayer for forgiveness. Some have suggested that since S. S. Wesley was such a scoundrel, this text might have been especially appealing to him during Lent.

Wash me thoroughly from my wickedness,  
And forgive me all my sin.  
For I acknowledge my faults, and my sin is ever before me.

Psalm 51:2-3; music by Samuel Sebastian Wesley (1853)

## Prayers from the 1500s with Sung Refrain

The image shows a musical score for a prayer. It consists of three systems of music, each with a vocal line and a bass line. The key signature is two flats (B-flat and E-flat), and the time signature is 3/2. The lyrics are: "Out of the deep have I called to You, O Lord; Lord hear my voice. O let your ears con-si-der well the voice of my sup-pli-ca-tion." The first system covers the first two lines of lyrics. The second system covers the next two lines. The third system covers the final line. The music is written in a style typical of the 1500s, with a focus on the vocal line and a simple bass accompaniment.

### [Sung refrain: Out of the deep]

Dear Lord Jesus Christ, I feel my sins. They bite, chase and frighten me. Where shall I go? I look to You, Lord Jesus Christ, and despite my weakness, I believe in You. I hold fast to You, and I am certain that You said, 'Whoever believes in me will have eternal life.'

Martin Luther (1483-1546)

### [Sung refrain: Out of the deep]

Lord God, heavenly Father, we most heartily thank you that by your Word you have brought us out of the

darkness of error into the light of your grace. Mercifully help us to walk in that light, guard us from all error and false doctrine and grant that we may not become ungrateful and despise and persecute your Word, as your people did long ago, but receive it with all our heart, govern our lives according to it and put all our trust in your grace through the merit of your dear Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one true God, now and forever.

Veit Dietrich (1506-1549)

**[Sung refrain: Out of the deep]**

What, shall I fall in desperation? Nay,  
I will call upon Christ, the light of the  
world, the fountain of life, the relief of  
all careful, and the peacemaker  
between God and man, and the only  
health and comfort of all true  
repentant sinners. He can, by his

almighty power, save me and deliver  
me out of this miserable state, and  
hath will by his mercy to save even the  
whole sin of the world.

Lady Queen Katherine Parr (1512-1548),  
sixth and final wife of Henry VIII

**[Sung refrain: Out of the deep]**

## 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 hermitage 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 nae thing 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)

## By the Waters of Babylon

By the waters of Babylon,  
We sat down and wept for thee, Zion.  
We remember thee, remember thee, Zion.

Psalm 137:1; music from *Catches, Gleees, Canzonets and Canons* (1786)

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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.**

**Choir      Amen.**

Psalm 17:8, *Book of Common Prayer* (1928);  
music by Orlando Gibbons (1583-1625)

# Abendmusik Choir, Lent MXXXIII

Michael Murray, *Director, organ*

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

Gerald Harder, *Organ and former member of Abendmusik Choir*

Karen Thiessen, *Manager*

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

Andrea Siemens, *Postcard design*

Catherine Cooper, *Calligraphy*

Greta Bartsch  
Rosemary Bell  
Warren Code  
Alfred Czerwinski  
Kathryn Day  
Lucia Eitzen  
Janet Enns  
Jim Enns  
Ruth Enns

Nadine Gomm  
Steven Hall  
Priska Helm  
Zena Helm  
Brooke Kinnibrugh  
Steve Krehbiel  
J. Evan Kreider  
John Kroeker  
Allan Larson

Katherine Lumsdon  
Michael McKenzie  
Michael Medley  
Jane Pulkingham  
Christoph Schwarzbach  
Karen Thiessen  
Matt 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/>