



Abendmusik

DIR MICHAEL MURRAY

ADVENT VESPERS

Saturday, December 7, 2024, 7:30 p.m., Emmanuel Free Reformed Church, Abbotsford
Sunday, December 8, 2024, 7:30 p.m., St. Philip's Anglican Church, Vancouver

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: <http://pcda.bc.ca/avc-choir/contact/>

Letter from our President

Menno Hall is under construction at the corner of Wesbrook Mall and University Boulevard, thanks to HyLand Properties (the property development arm of Mennonite Central Committee British Columbia) and Axiom Builders. After holding a small ground-breaking ceremony in June, two levels of underground parking have been excavated, and the crane was erected on October 29th. We are on track to be ready to welcome students in September 2026, with many preparations to make leading up to that milestone.

You can visit our MennoHall.com website to view an interactive model of the building's exterior. HyLand will own and operate the rental apartments, while PCDA will own and operate the new student residence. Together, PCDA and MCC BC are making plans to collaborate on the institutional space—including a new Centre for Peace & Development.

Thanks very much for your continuing support of the choir and our student ministry programs! Our 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. Be sure to e-mail us your full name and address to receive a charitable donation receipt. If you aren't already on our electronic mailing list, be sure to use the form at 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 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

Advent Choral Vespers

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

Advent Sentences

Solo	<i>Alleluia</i>	Alleluia
Choir	<i>Alleluia</i>	Alleluia
Solo	<i>Ostende nobis, Domine, Misericordiam tuam, Et salutare tuum da nobis.</i>	Show us, O Lord, Thy mercy And grant us thy salvation.
Choir	<i>Alleluia</i>	Alleluia

Psalm 85:7, Alleluia for the First Sunday of Advent

Advent Responsive Reading and Prayer

One	Give ear, O Lord, to my prayer,	
All	and attend to the voice of my supplication.	Psalm 86:6
One	Listen now, House of David: are you not satisfied with trying human patience that you should try God's patience too?	
All	The Lord will give you a sign in any case. It is this: the young woman is with child and will give birth to a son whom she will call Immanuel. On curds and honey he will feed until he knows how to refuse the bad and choose the good.	Isaiah 7:13-15
One	Hallelujah! How good it is to sing praises to our God! How pleasant it is to honour him with praise!	
All	The Lord rebuilds Jerusalem, he gathers the exiles of Israel.	
One	He heals the brokenhearted and binds up their wounds.	
All	He counts the number of the stars and calls them all by their names.	
One	Great is our Lord and mighty in power, there is no limit to his wisdom.	

All Sing to the Lord with thanksgiving, make music to our God upon the harp.

One He is not impressed by the might of a horse,
he has no pleasure in the strength of a man.

**All But the Lord has pleasure in those who fear him,
in those who await his gracious favour.**

Psalm 147:1-7, 11-12

One This is how God showed his love for us: God sent his only Son into the world so
we might live through him.

**All This is the kind of love we are talking about - not that we once upon a time loved
God, but that he loved us and sent his Son as a sacrifice to clear away our sins
and the damage they've done to our relationship with God.**

One My dear friends, if God loved us like this, we certainly ought to love each other.

**All No one has ever seen God. But if we love one another, God dwells deeply within
us, and his love becomes complete in us - perfect love! This is how we know
we're living steadily and deeply in him, and he in us: He's given us life from his
life, from his very own Spirit. Also, we've seen for ourselves and continue to
state openly that the Father sent his Son as Savior of the world. Everyone who
confesses that Jesus is God's Son participates continuously in an intimate
relationship with God. We know it so well, we've embraced it heart and soul,
this love that comes from God.**

1 John 4:9-16

One Almighty God, give us grace to cast away the works of darkness,
and put on the armor 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.**

Venite exultemus Domino (1961)

Benjamin Britten (1913-1976)

Ever since the early Middle Ages, Psalm 95 has been sung daily at the beginning of Matins, the first office of the new day. Following ancient tradition, the new “day” begins when the first star can be seen during the descending darkness. This setting combines the style of Anglican chant (multiple words sung to one chord) with Britten’s penchant for powerful

modulations to new keys and dynamic levels. The psalm is filled with phrases which are powerful even in translation. God is worthy of our finest offerings of praise.

O come, let us sing unto the Lord:
Let us heartily rejoice in the strength of our salvation.
Let us come before his presence with thanksgiving;
And shew ourselves glad to him with psalms.

For the Lord is a great God:
And a great King above all gods.
In his hand are all the corners of the earth:
And the strength of the hills is his also.
The sea is his, and he made it;
And his hands prepared the dry land.

O come, let us worship, and fall down:
And kneel before the Lord our Maker.
For he is the Lord our God:
And we are the people of his pasture and the sheep of his hand.

Today if ye will hear his voice,
Harden not your hearts as in the provocation,
And as in the day of temptation in the wilderness;
When your fathers tempted me, proved me, and saw my works.
Forty years long was I grieved with this generation and said:
It is a people that do err in their hearts,
For they have not known my ways.
Unto whom I swear in my wrath:
That they should not enter into my rest.

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.

Advent Hymn

(Please stand for the hymn, and then be seated)

Verses 1 & 2 in harmony
Verses 3 & 4 in unison

1 Hark the glad sound! The Sav - iour comes, the
2 Christ comes, the pris - oners to re - lease in
3 Christ comes, the bro - ken heart to bind, the
4 Our glad hos - an - nas, Prince of Peace, thy

Sav - iour pro - mised long: let ev - ery heart pre -
Sa - tan's bon - dage held; the gates of brass be -
bleed - ing soul to cure, and from the trea - sur -
wel - come shall pro - claim; and heaven's e - ter - nal

pare a throne, and ev - ery voice a song.
fore him burst; the i - ron fet - ters yield.
ies of grace to bless the hum - ble poor.
ar - ches ring with thy be - lov - ed name.

O Come, O Come Immanuel

Anon. 15th Century Chant

Arr. John Rutter (1945)

By the time of Charlemagne's reign (771-814), French monks were singing a series of seven 'Great O' antiphons at Vespers, one a day (December 17-23), each antiphon beginning with the vocative "O" before using a biblical metaphor referring to the promised Messiah. In mediæval times, an Abbot was said to be "keeping his 'O'" by giving gifts to his monks (figs and walnuts during the Advent fast) or by keeping a bright fire going in the common room during the cold week before Christmas. The tune so dearly loved today comes from a 15th-century trope added to the funeral responsory *Libera me*.

O come, O come, Immanuel, [Isaiah 7:14]	O come, thou Lord of might, [Haggai 2:7]
And ransom captive Israel,	Who to thy tribes, on Sinai's height,
That mourns in lonely exile here,	In ancient times didst give the law
Until the Son of God appear.	In cloud and majesty and awe.

Rejoice! Rejoice!

Immanuel shall come to thee, O Israel.

O come, thou Rod of Jesse, [Isaiah 11:1]	O come, thou Key of David, come,
Free thine own from Satan's tyranny.	And open wide our heav'nly home;
From depths of hell thy people save,	Make safe the way that leads on high,
And give them vict'ry o'er the grave.	And close the path to misery.

O come, thou Dayspring, come and cheer [Isaiah 60:1-3]
Our spirits by thine advent here.
Disperse the gloomy clouds of night,
And death's dark shadow put to flight.

Veni, veni. Trans. John M. Neale (1851)

On Jordan's Bank

WINCHESTER NEW (*Musikalishes Handbuch*, 1690)

Arr. Malcolm Archer (b. 1952)

Charles Coffin was the rector of the University of Paris and publisher of 100 Latin hymn texts. This popular Advent hymn recalls the story of John the Baptist heralding the appearance of Jesus at the Jordan River, when Jesus joined those seeking John's baptism.

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)

Canite tuba

Francisco Guerrero (1528-1599)

Guerrero spent most of his 71 years in his native city of Seville, Spain, where he worked primarily in the cathedral as singer, cantor, composer, and teacher in their choir school. Towards the end of his life, he travelled as a pilgrim to Jerusalem, publishing an account of the voyage. He wrote extensively for the guitar, but his choral sacred works provide the best glimpse of his musical legacy.

*Canite tuba in Sion,
quia prope est dies Domini.
Ecce venit ad salvandum nos:
erunt parva in directa,
et aspera in vias planas:
veni Domine et noli tardare.*

Blow the trumpet in Zion; [Joel 2:1]
for the day of the Lord is now at hand.
Behold he comes to save us:
he will make the crooked places straight
and the rough places plane: [Isaiah 40:4]
come O Lord, and do not tarry.

Advent Matins

Zion, at Thy Shining Gates

Anon. Bohemian Brethren (16th c.)

Arr. George Guest (1924-2002)

Benjamin H. Kennedy was Professor of Greek in Cambridge and edited *The Psalter, or the Psalms of David, in English Verse* (1860). He also wrote more than 125 hymn texts. George Guest revitalized the choir at St John's College, Cambridge, making it equal to the King's College Choir in every way. Under his direction, the choir produced more than 60 recordings.

Zion, at thy shining gates
Lo, the King of Glory waits,
Haste thy monarch's pomp to greet,
Strew thy palms before his feet.

Give us grace thy yoke to wear,
Give us strength thy cross to bear,
Make us thine in deed and word,
Thine in heart and life, O Lord.

Christ, for thee their triple light,
Faith and hope and love unite;
This the beacon we display
To proclaim thine advent day.

So when thou shalt come again,
Judge of angels and of men.
We with all thy saints shall sing
Alleluias to our King.

Come and give us peace within,
Loose us from the bands of sin,
Take away the galling weight
Laid on us by Satan's hate.

Benjamin H. Kennedy (1804-1899)

There is a Flow'r Sprung of a Tree

Stanley Vann (1910-2010)

This 15th-c. carol text was written by John Audelay. It is remarkable that we know his name, let alone that he was a priest and the writer of 62 poems in the Staffordshire dialect. The Tree of Jesse is a familiar symbol to lovers of medieval art, showing that one of Jesse's descendants was Jesus (his genealogy is symbolically traced in both Matthew and Luke). This carol links Mary to that same Tree of Jesse. The composer, Stanley Vann, lived to be more than 100 years old, during which time he was organist at such places as Leicester Cathedral, Chelmsford Cathedral, and Peterborough Cathedral.

*There is a flow'r sprung of a tree,
The root thereof is called Jesse,
A flow'r of price;
There is none such in paradise.*

This flow'r is fair and fresh of hue,
It fadeth never, but ever is new;
The blessed branch this flow'r on grew
Was Mary mild that bare Jesu;
A flow'r of grace:
Against all sorrow it is solace.

When Gabriel this maid did meet,
With "Ave Maria" he did her greet;
Between them two this flow'r was set
And safe was kept, no man should wit [know]
Till on a day
In Bethlehem it could spread and spray.

John Audelay (died c. 1426)

The seed hereof was Goddes sand [gift]
That God himself sowed with his hand,
In Nazareth, that holy land,
Amidst her arbour a maiden found;
This blessed flow'r
Sprang never but in Mary's bow'r.

There is No Rose

Gerald Near (b. 1942)

Gerald Near is an American organist, conductor, and composer. He is Choral Director and Cantor at Holy Faith Episcopal Church in Santa Fe, New Mexico. His simple setting of this medieval English carol of five verses lets us hear each of the voice parts in turn. In the last verse he finally uses four-part harmony.

There is no rose of such virtue
As is the rose that bare Jesu;
Alleluia.

By that rose we may well see
That he is God in person three,
Pari forma. [Of the same form]

For in this rose contained was
Heaven and earth in little space;
Res miranda. [Thing of wonder]

The angels sungen, the shepherds
to: *Gloria in excelsis Deo.*
Gaudeamus. [Let us rejoice.]

Now leave we all this worldly mirth,
And follow we this joyful birth;
Transeamus. [Let us go.]

15th-c English carol

The Cherry Tree

Anon. English Traditional

Arr. Stephen Cleobury (b. 1948)

“The Cherry Tree” is an English ballad, which may have already been sung in the 1400s. There are so many versions, no two quite alike, but each tells the charming miracle story which people liked to imagine happening during Mary’s pregnancy. Although the gospel says that an angel told Joseph of Mary’s pregnancy, our ballad imagines Mary breaking the news herself. Joseph’s accusatory response is then quietly reprimanded by none other than the unborn Christ Child, who speaks to the cherry tree. After Joseph’s *mea culpa*, Mary picks a blood-red cherry, its colour foretelling Christ’s flogging and crucifixion.

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 homewards
All with her heavy load.

Audivi

Thomas Tallis (1505-1585)

The English custom was that the texts of the Responsories for Matins were repeated, allowing the faithful to contemplate them at leisure. These words were to be sung during the Third Nocturn of Matins, a brief worship service at 3:00 a.m. This was the third and final time the monks were required to leave their cozy beds and pad down to worship in the unheated chapel lit by a single candle. Singing about the bridegroom coming in “the middle of the night” would have had special meaning when done at such an hour.

[Four-part choir:]

Audivi

I heard

[Chant:]

vocem de cælo venientem:

a voice coming from heaven:

Venite omnes virgines sapientissime;

“Come, all you most wise virgins’

Oleum recondite in vasis vestris

Fill your vessels with oil,

Dum sponsus advenerit.

For the bridegroom is coming.

[Four-part choir:]

Media nocte clamor factus est:

In the middle of the night there was a cry:

Ecce sponsus venit.

Behold the bridegroom comes.

[Chant:]

Oleum recondite in vasis vestris

Fill your vessels with oil,

Dum sponsus advenerit.

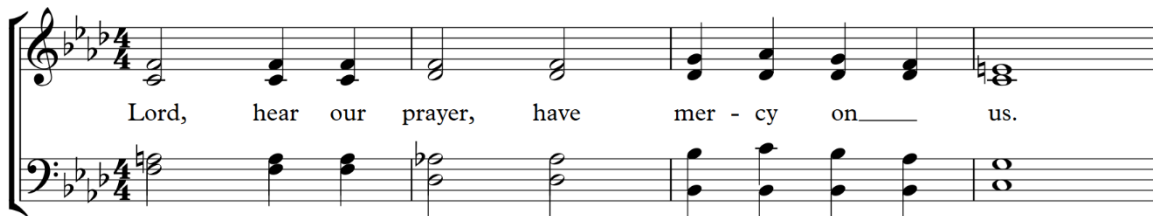
For the bridegroom is coming.

Matthew 25:6, the 8th Responsory of Matins for Advent and All Saints

Prayers and Sung Refrain

Henry Purcell (1659-1695)

Arr. J. Evan Kreider



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



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

[Sung refrain: Lord, hear our prayer]

For the people of this country, and of all nations, that we may be guided in the ways of justice and peace; that we would honour one another and serve the common good, we pray to the Lord.

[Sung refrain: Lord, hear our prayer]

For our celebration of Advent, that it will be a time of reflection on the coming of Christ, filled with prayer, repentance, and love for God and neighbour, we pray to the Lord.

[Sung refrain: Lord, hear our prayer]

For all the sick and suffering, the homeless, the unemployed, those suffering from war or addictions, for and anyone in any kind of distress, we pray to the Lord.

[Sung refrain: Lord, hear our prayer]

For our own needs and worries, that we now recall in our hearts [pause], we pray to the Lord.

[Sung refrain: Lord, hear our prayer]

And the Glory of the Lord (1741)

George Friederich Handel (1685-1759)

Handel initially made his reputation in London as the composer of 40 Italian operas. But by the 1730's tastes in London had changed and his oratorios in English proved better for box office receipts. His best-known oratorio, *Messiah*, has neither plot nor characters. Instead, it presents an argument for Theism—for God being actively involved in human history. But the argument was so well hidden that the librettist, Charles Jennens, had to explain things to audiences in a special pamphlet. Handel gave benefit performances in Dublin for prisoners' debt relief, a hospital, and an infirmary. The oratorio's well-known opening chorus quotes these triumphant words from the prophet Isaiah:

And the glory of the Lord shall be revealed;
And all flesh shall see it together,
For the mouth of the Lord hath spoken it.

Isaiah 40:5

Vesper Responsory

Giovanni Palestrina (1525-1594)

Arr. Philip Ledger (1937-2012)

Chant Judah and Jerusalem, fear not, nor be dismayed;
Choir Tomorrow go ye forth, and the Lord, he will be with you.
Chant 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.
Chant 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

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.

Sung: Amen.

Psalm 17:8

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

Abendmusik Choir, Advent MCMXXIV

Michael Murray, *Director*

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

Gerald Harder, *Abendmusik alumnus and organist at St James Anglican Church*

Karen Thiessen, *Manager*

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

Andrea Siemens, *Postcard design*

Catherine Cooper, *Calligraphy*

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J. Evan Kreider
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Allan Larson
Katherine Lumsdon

Michael McKenzie
Michael Medley
Jane Pulkingham
Christina Schellenberg
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 Menno Hall across the street from UBC and Regent College. Like the Christian students we support, our singers are drawn from various denominations.

Anyone interested in auditioning to sing with *Abendmusik* should contact Michael Murray at 236-889-5974.

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 *MMXXV*

ABBOTSFORD
Sat., March 8, 2025, 7:30 p.m.
Emmanuel Free Reformed Church
3386 Mount Lehman Road

VANCOUVER
Sun., March 9, 2025, 7:30 p.m.
St. Philip's Anglican Church
3737 West 27th Avenue