



BACH VESPERS

SUNDAY, MARCH 24, 2024 AT 7:00 P.M.

The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4

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WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant, and progressive Christian community found at the Redeemer today.

We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

theredeemer.ca

[instagram.com/TheRedeemerTO](https://www.instagram.com/TheRedeemerTO)

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Welcome to our service called Bach Vespers, a contemporary Anglican worship for the evening which includes a cantata and rich hymns of the Lutheran church.

Tonight we will hear Cantata No.12, Weinen, Klagen, Sorgen, Zagen. Originally composed for an Eastertide service during Bach's time in Weimar, it was first performed in 1714. This cantata marks the first time Bach employed the text of Salomo Franck, the prolific poet who would go on to pair with Bach on many more cantatas. After a mood setting Sinfonia movement, Bach immediately takes advantage of Franck's text with one of the most beautiful examples of word painting we will ever hear. Listen to the musical sighs and groans that match the quality and expressiveness of the poetry. 30 years later, Bach used this same musical texture for the Crucifixus section of his famed Mass in B minor. The remainder of the Cantata focuses around themes that arise in tonight's Gospel reading, and will be the setup to our journey through Holy Week together.

Special Thanks to our Ministry Leaders this Evening:

Church of the Redeemer Choir

Tamara Mitchell, Soprano

Lorelle Angelo, Soprano

Catharin Carew, Mezzo

Michael Broder, Baritone

Jill Daley, Violin

Ines Pagliari, Violin

Amanda Penner, Viola

Alex McMaster, Cello

Karen Ages, Oboe

Christina Faye, Continuo

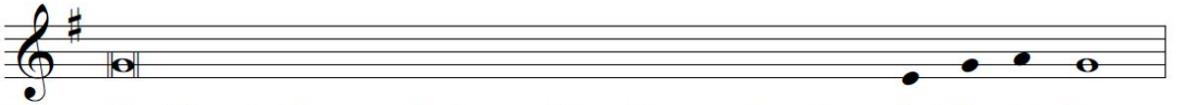
Rev. Canon Andrea Budgey, Officiant

Jean Bubba, Storyteller

Ann Cope, Liturgical Animator

Introductory Responses for Palm Sunday

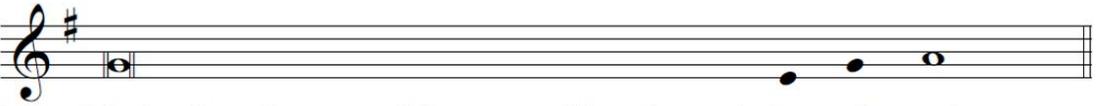
Please rise and sing



Officiant: Humble and riding on a donkey, acclaimed by crowds and car-olled by chil-dren,



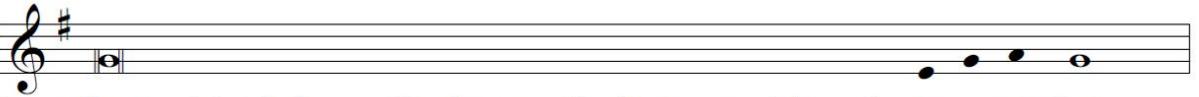
People: We greet you and we cheer you.



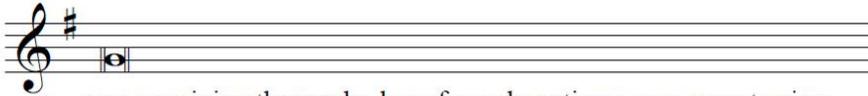
Officiant: Moving from the peace of the countryside to the corri-dors of pow'r,



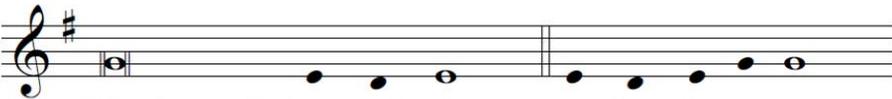
People: We sa-lute you, Christ our Lord.



Officiant: You are giving the beasts of burden a new dignity; you are giving majes-ty a new face;



People: you are giving those who long for redemption a new song to sing.



With them, with heart and voice, we shout Ho-san-na!

Invitatory Hymn: "An Wasserflüssen Babylon"

1. A lamb goes un - com - plain - ing forth
3. Our Sav - iour an - swered from his heart
4. Of death I am no more a - fraid;

to save a world of sin - ners.
that he would take the bur - den:
your dy - ing is my liv - ing.

He bears the bur - den all a - lone,
"My Fa - ther's will is my com - mand;
You clothe me in your roy - al robes

dies shorn of all his hon - ours.
I'll do as I am bid - den."
that you are al - ways giv - ing.

He goes to slaugh - ter, weak and faint,
Oh, won - drous love! Oh, lov - ing might!
Your love is dress e - nough for me

is led to die with - out com - plaint;
To right what mor - tals can - not right
to wear through all e - ter - ni - ty

his spot - less life he of - fers.
the Son was sent from heav - en.
be - fore the throne of heav - en,

He bears the shame, the stripes, the wrath;
What love, O Love, who came to save
where we shall stand close by your side,

his an - guish, mock - er - y, and death
by lov - ing e - ven to the grave
your church, the well - ap - point - ed bride,

for us he glad - ly suf - fers.
un - til the stone was riv - en.
when all the faith - ful gath - er.

Text: Paul Gerhardt (1607-1676); tr. *Lutheran Book of Worship*, alt. Music: AN WASSERFLÜSSEN BABYLON. Wolfgang Dachstein, (c.1487-1553).
Text © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress.

First Reading: Palm Sunday (*Jay Hulme*)

Please be seated

One day soon they will ask what this means
as He enters the city on a donkey, for peace;
neither brought by a warhorse, or by His feet,
on a path strewn with cloaks with palm leaves beneath.

And the chaos He causes is a seismic event,
there's no need to make speeches when you're heaven sent;
and the leaders and rulers, on the walls, half bent,
look down at this Man in triumphal lament.

He wept for the city, and now that He's near
He rides without speaking, and still the crowd cheer,
clamouring loudly through danger and fear:
The prophet called Jesus is here! He is here!

His presence is preaching, but no one can know
the reason He's come or the way that He'll go,
and today He just rides, gentle and slow,
down the road, through the gates, over the palm leaves,
and so—

when they look at this day, beginning to see
the ways He fulfills each of these prophecies,
they'll notice a quietness, beyond all belief:
God claiming this kingdom, without having to speak.

Song: Bist du bei mir (J.S. Bach)

Bist du bei mir, geh ich mit Freuden
Zum Sterben und zu meiner Ruh.

Ach, wie vergnügt wär so mein Ende,
Es drückten deine schönen Hände
Mir die getreuen Augen zu.
~BWV 508

*Be thou with me and I'll go gladly
To death and on to my repose.*

*Ah, how my end would bring contentment,
If, pressing with thy hands so lovely,
Thou wouldst my faithful eyes then close.*

Second Reading: John 16:16-23

Reader: A reading from the Gospel according to John.

“A little while, and you will no longer see me, and again a little while, and you will see me.” Then some of his disciples said to one another, “What does he mean by saying to us, ‘A little while, and you will no longer see me, and again a little while, and you will see me,’ and ‘because I am going to the Father’?” They said, “What does he mean by this ‘a little while’? We do not know what he is talking about.” Jesus knew that they wanted to ask him, so he said to them, “Are you discussing among yourselves what I meant when I said, ‘A little while, and you will no longer see me, and again a little while, and you will see me’? Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy. When a woman is in labor, she has pain because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world. So you have pain now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you. On that day you will ask nothing of me. Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you.

Reader: The Word of the Lord

All: **Thanks be to God.**

Homily: Andrea Budgey

Cantata No. 12 Weinen, Klagen, Sorgen, Zagen (J.S. Bach)

1. Sinfonia

2. Chor

**Weinen, Klagen,
Sorgen, Zagen,
Angst und Not
Sind der Christen Tränenbrot,
Die das Zeichen Jesu tragen.**

3. Recitativ (Arioso) A

**Wir müssen durch viel Trübsal in das
Reich Gottes eingehen.
(Acts 14:22)**

4. Arie A

**Kreuz und Krone sind verbunden,
Kampf und Kleinod sind vereint.
Christen haben alle Stunden
Ihre Qual und ihren Feind,
Doch ihr Trost sind Christi Wunden.**

5. Arie B

**Ich folge Christo nach,
Von ihm will ich nicht lassen
Im Wohl und Ungemach,
Im Leben und Erblassen.
Ich küsse Christi Schmach,
Ich will sein Kreuz umfassen.
Ich folge Christo nach,
Von ihm will ich nicht lassen.**

6. Arie (mit instrumental Choral) S

**Sei getreu, alle Pein
Wird doch nur ein Kleines sein.
Nach dem Regen
Blüht der Segen,
Alles Wetter geht vorbei.
Sei getreu, sei getreu!**

1. Sinfonia

2. Chorus

Weeping, lamentation,
worry, despair,
anguish and trouble
are the Christian's bread of tears,
that bear the sign of Jesus.

3. Recitative (Arioso) A

We must enter the Kingdom of God
through much sorrow.

4. Aria A

Cross and crown are bound together,
struggle and reward are united.
Christians have at all times
their suffering and their enemy,
yet their comforts are Christ's wounds.

5. Aria B

I follow after Christ,
I will not let go of him
in prosperity and hardship,
in life and mortality.
I kiss Christ's shame,
I will embrace his cross.
I follow after Christ,
I will not let go of him.

6. Aria (with instrumental Chorale) S

Be faithful, all pain
will yet be only a little thing.
After the rain
blessing blossoms,
all storms pass away.
Be faithful, be faithful!

(Instrumental Chorale:

**Jesu, meine Freude,
meines Herzens Weide,
Jesu, meine Zier!**

**Ach, wie lang, ach, lange
ist dem Herzen bange
und verlangt nach dir!**

**Gottes Lamm, mein Bräutigam,
Außer dir soll mir auf Erden
nichts sonst Liebbers werden.)**

("Jesu, meine Freude," verse 1)

7. Choral

**Was Gott tut, das ist wohlgetan,
Dabei will ich verbleiben.
Es mag mich auf die rauhe Bahn
Not, Tod und Elend treiben.**

So wird Got mich

Ganz väterlich

In seinen Armen halten:

Drum laß ich ihn nur walten.

("Was Gott tut, das ist wohlgetan," verse 6)

(Instrumental Chorale:

**Jesus, my joy,
my heart's pasture,
Jesus, my treasure!
Ah, how long, ah long
has my heart suffered
and longed for you!
God's lamb, my bridegroom,
besides you on earth
nothing shall be dearer to me.)**

7. Chorale

**What God does, is well done,
I will cling to this.
Along the harsh path
trouble, death and misery may drive me.
Yet God will,
just like a father,
hold me in his arms:
therefore I let him alone rule.**

Translation © Pamela Dellal, courtesy Emmanuel Music Inc.

Please support the ministries of Church of the Redeemer



Or place your gift in the offering plate as it is passed

Your support allows us to be witnesses to God's love on our corner of
Bloor and Avenue Road—now, and in the future.

Thank you for joining us today.

Hymn at the Collection: "Was Gott tut"

Please rise and sing

1. What God or-dains is good in-deed, for all life well pro -
2. What God or-dains is good in-deed: my light, my life, my
3. What God or-dains is good in-deed. When hope seems like de -
4. What God or-dains is good in-deed. My Lord will nev - er

vid - ing. The will of God is best for me, the
Sav - iour! No ill can get the best of me; God's
lu - sion, I taste the bit - ter cup and plead, "Lord,
fail me on dan - ger's path, in deep - est need, when

ground of my con - fid - ing. My faith - ful God, on
care will nev - er wa - ver. Through joy and pain, I
quench my fear, con - fu - sion." God ends the night, re -
death in grief shall veil me. My God so dear will

ev - 'ry road you know the way un - fold - ing and
shall at - tain the dawn dis - clos - ing clear - ly that
stores de - light; by faith I face to - mor - row and
draw me near, in lov - ing arms will hold me, at

my hand you are hold - ing.
 God has loved me dear - ly.
 yield to God all sor - row.
 last in light en - fold me.

Text: Samuel Rodigast (1649-1708); tr. Martin A. Seltz, b. 1951. Music: WAS GOTT TUT. Severus Gastorius (1646-1682).

Prayer over the Gifts

Prayers of the People

The image shows a musical score for a hymn. It consists of three systems of music, each with a vocal line and a piano accompaniment. The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer. When I call an - swer me. O Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me." The piano accompaniment features a steady bass line and chords in the right hand.

Text: Psalm 102; Taizé Community, 1982. Tune: Jacques Berthier (1923-1994) © 1982 Les Presses de Taizé, GIA Publications, Inc., agent.

Let us pray. Because you, God, love the world,
because in Christ you walked it,
we dare to pray;
God, send your spirit:
O Lord hear my prayer...

To connect the words of ancient scripture
to the life of the world today;
to let the urgent summons of Jesus
surpass our reticence to respond,
God, send your spirit:
O Lord hear my prayer...

To awaken the minds of those in power
to the realities of those they govern;
to confront the arrogance of the privileged
with the vulnerability of the poor,
God, send your spirit:

O Lord hear my prayer...

To engage the fragile state of the planet
with those who carelessly abuse it;
to let the pain of those who are hurting
awaken the caring potential in the healthy,
God, send your spirit:

O Lord hear my prayer...

To eradicate the distance
between our convictions and commitments,
our potentials and our performance,
our prayers and our politics,
our faith and our discipleship,
God, send your spirit:

O Lord hear my prayer...

To hold before God in confidence
the ones for whom we weep,
and the ones who, in joy or sorrow weep for us;
the ones who reveal in themselves what is hidden,
and the ones who treat as precious all we confide in them,
the ones who, today, we want to pray for,
and the ones who, unasked,
today will pray for us,
God, send your spirit:

O Lord hear my prayer...

We pause for one minute at this time to offer our prayers aloud or silently.

Convince us, gracious God,
that all is up for redemption.

And since in Jesus
you destined all to be changed and made new,
enable us to be agents of your purpose.

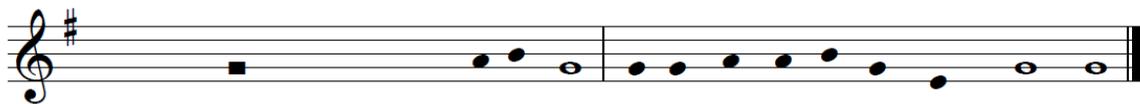
We pray in Jesus' name:

Amen.

The Collect of the Day

The Lord's Prayer

Officiant:



Gathering our prayers and praises in-to one, let us pray as our Sa-viour taught us.

All:



Our Fa - ther in heav - en hal - lowed be your name,



your king - dom come, your will be done, on earth as in heav - en.



Give us to - day our dai - ly bread. For - give us our sins



as we for - give those who sin a - gainst us.



Save us from the time of trial and de - liv - er us from e - vil.



For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.

Departing Hymn: #21 (Taizé) “Stay With Us”

Choose the language you wish to use, and harmonies are encouraged.

We end the chant when together we feel the time is right.



Stay with us, O Lord Je-sus Christ, night will soon fall. Then
Bleib mit dei - ner Gna-de bei uns, Herr Je - su Christ. Ach,



stay with us, O Lord Je-sus Christ, light in our dark - ness.
bleib mit dei - ner Gna-de bei uns, du treu - er Gott.---

There is no Dismissal at the end of this, or any other, liturgy in Holy Week.

For we have not been dismissed; nor shall we be until God has finished working our redemption for us.

You are welcome to stay and pray.

Since the days of the early church, Christians have lit candles as a symbol of hope and faith in Jesus Christ who is the Light of the World. You are invited to light a candle at the altar.

WORSHIP WITH US HOLY WEEK

Monday March 25

12:00 PM – Midday Eucharist (in the Church and through YouTube)

6:00 PM – Taizé Eucharist (in the Church and through YouTube)

Tuesday March 26

12:00 PM – Midday Eucharist (in the Church and through YouTube)

6:00 PM – Taizé Eucharist (in the Church and through YouTube)

Wednesday March 27

12:00 PM – Midday Eucharist (in the Church and through YouTube)

6:00 PM – Service of Darkness (in the Church and through YouTube)

Thursday March 28 (Maundy Thursday)

7:30 PM - Holy Eucharist and Garden Watch
(in the Church and through YouTube)

Friday March 29 (Good Friday)

9:30 AM – Liturgy for All Ages (in the Church and through YouTube)

12:00 PM - Good Friday (in the Church and through YouTube)

Saturday March 30

9:00 PM – The Great Vigil (in the Church and through YouTube)

Sunday March 31 (Easter Sunday)

9:00 AM – Spiritual Communion (on Zoom only)

10:30 AM – Holy Eucharist (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)