



PROCESSION AND CHORAL EVENSONG

THE FEAST OF THE PRESENTATION OF JESUS IN THE TEMPLE

SUNDAY, FEBRUARY 2, 2020

RECITAL AT 4:30 P.M.

PROCESSION & CHORAL EVENSONG AT 5:00 P.M.

NOTES ON THE LITURGY

The Feast of the Presentation of Jesus in the Temple (also called “Candlemas”), celebrated on February 2, marks 40 days after the birth of Jesus when Mary and Joseph, following Jewish custom for first-born children, brought their son to the temple to be blessed and dedicated to God. There the priest Simeon and prophet Anna, who had been waiting faithfully all their lives for the coming of the Messiah, announced their lives complete and foretold amazing things for the life of Christ—that he would be a light to the nations and a glory to the Jewish people, and also, with more foreboding, that he was destined for the rise and fall of many people, he would encounter opposition, and a sword would pierce Mary’s soul, too.

These confusing and mixed prophecies, and the liturgy that accompanies them, lay forth the life of Christ in both its glory and its pain. This feast day looks back to the birth and infancy of Jesus and is in fact the final, outlying feast of Christmas in the church calendar; at the same time it looks ahead to the cross and to Easter—in the prophecy of Mary’s suffering, in the blessing of light and candles (from which the service gets its other name, “Candle Mass”), and the procession of light into the church, as at the Easter Vigil. It is also another significant “epiphany,” or revelation, of God in human flesh to the world: at the Feast of the Epiphany Christ appears to “Gentiles,” non-Jewish magi, who left their homes and traveled thousands of miles following a star; now in the Temple he appears to a devout Jewish priest and prophet who have been waiting faithfully their whole lives in one place for the coming of the Messiah. This feast thus proclaims Christ as “light for *all the world* to see”; it recognizes in Simeon and Anna long and full lives of dedication and hope and shows to us all the fulfillment of God’s promise.

RECITAL

CHANTS AND CHORALES FOR THE FEAST OF THE PRESENTATION

HOLY SPIRIT

Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple. (Luke 2: 25-28)

Chorale variations on Veni Creator, Op. 4

Maurice Duruflé (1902-1986)

*Veni Creator Spiritus,
mentes tuorum visita,
imple superna gratia,
quae tu creasti, pectora.*

Come, Creator Spirit,
visit the souls of your people;
fill with heavenly grace
the hearts that you created.

*Qui diceris Paraclitus,
altissimi donum Dei,
fons vivus, ignis, caritas,
et spiritualis unctio.*

You who are called the Comforter,
gift of God most high,
flowing water, fire, love,
and spiritual anointing.

*Accende lumen sensibus,
infunde amorem cordibus,
infirmi nostri corporis
virtute firmans perpeti.*

Illumine our senses with light,
pour love into our hearts;
the infirmities of our body
strengthen with your unending power.

*Per te sciamus da Patrem
noscamus atque Filium,
te utriusque Spiritum
credamus omni tempore.*

Grant that through you we may know the Father
and know the Son as well,
and you, the Spirit of both,
may we trust for all time.

This Pentecost chant and text is a common invocation of the Holy Spirit. Here the choir sings, in alternation with the organ variations, four of its seven verses for illumination—of our hearts and minds and bodies—that we may know the God through the workings of the Spirit, as Simeon did.

Duruflé composed the chorale and variations on *Veni Creator* while a composition student at Paris Conservatory. The chorale states the plainsong theme of this hymn, which the first variation then outlines in the pedals while the right hand plays an elaboration of the chant. The second variation is for manuals only in three parts, and the third variation is a canon of two voices at the interval of a fourth. The last movement is a brilliant toccata, a canon again between right hand and the pedals. The final flourish is the appearance of the plainsong *Amen* in the pedals with virtually full organ.

MARY

Simeon said to his mother Mary, “This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.” (Luke 2: 34-35)

Maria zart (“Gentle Mary”)

*Maria zart, von edler Art,
ein Ros ohn' allen Doren.
Du hast aus Macht herwiederbracht,
Das vor lang war verloren durch Adams Fall.
Dir hat die Wahl Sankt Gabriel versprochen.
Hilf, daß nicht wird gerochen mein' Sünd und
Schuld.
Erwirb mir Huld,
Dann kein Trost ist, wo du nicht bist.
Barmherzigkeit erwerben; am letzten End,
ich bitt', nich wend' von mir in meinem Sterben.*

Arnolt Schlick (c. 1455-after 1521)

Maria tender, of noble being,
a rose without thorns.
By your power you have returned
what had been long lost through Adam's fall.
You have been chosen by Saint Gabriel's promise.
Help that my sin and guilt may not be avenged.

Procure my grace,
For there is no consolation without you.
Gain mercy for me; at the end,
I pray to you: turn not away from me at my death.

This piece is one of the earliest known compositions for organ, originally notated in tablature, a form of musical notation indicating fingering rather than pitches and more commonly associated with music for stringed instruments, such as the guitar and lute. *Maria zart* was a devotional song widely popular in the early 16th century. The first verse of its text highlights Mary's dual role: as an actor in salvation history and the fulfillment of God's promises and also a source of consolation for human suffering that she knew well.

Schlick's compositions are known for their imitative writing: the melody of *Maria zart* is heard in the highest voice while two other voices exchange fragments and embellishments of it.

SIMEON

Simeon took the child Jesus in his arms and praised God, saying:

“Master, now you dismiss your servant in peace,
according to your word;
for my eyes have seen your salvation” (Luke 2: 28-30)

Mit Fried und Freud ich far dahin, BWV 516

*Mit Fried und Freud ich fahr dahin
in Gotts Wille;
getrost ist mir mein Herz und Sinn,
sanft und stille,
wie Gott mir verheißen hat:
der Tod ist mein Schlaf worden.*

J. S. Bach (1685-1750)

With peace and joy I go on my way
in God's will.
My heart and mind are comforted,
peaceful and calm.
As God promised me,
death has become my sleep.

This text is a translation by Martin Luther of the words of Simeon from Luke's gospel; Luther also wrote the tune in 1524, on which Bach composed a full cantata for the Feast of the Presentation in Leipzig on February 2, 1725. The choir sings the final verse of the cantata. Bach's treatment of the chorale here is understated; *sanfte und stille* (“soft and quiet”) is an apt direction for the organist.

JESUS

“a light for revelation to the Gentiles
and for glory to your people Israel.” (Luke 2: 32)

Variations on Lo, how a rose e'er blooming

Gerald Near (b. 1942)

Lo, how a rose e'er blooming,
From tender stem hath sprung.
Of Jesse's lineage coming,
As seers of old have sung;
It came, a blossom bright,
Amid the cold of winter,
When half spent was the night.

Isaiah 'twas foretold it
The Rose I have in mind,
With Mary we behold it,
The virgin mother kind;
To show God's love aright,
She bore to us a Savior,
When half spent was the night.

O Flower, whose fragrance tender
With sweetness fills the air,
Dispel with glorious splendor
The darkness everywhere;
True man, yet very God,
From sin and death now save us,
And share our every load.

This hymn of German origin first appeared in print in 1599 and is commonly sung to a harmonization by Michael Praetorius in 1609. Its text places Jesus' birth from Mary—the miracle of a small, illuminated blossom sprung from a rose in the darkness of winter—within his Jewish lineage, the fulfillment of prophecies for salvation, and the demonstration of God's love. The third verse is a 19th century addition and turns our attention from Mary to Jesus, who, as “light for the world,” proclaimed by Simeon, dispels all darkness.

Divinum mysterium (“Divine mystery”)

12th century chant, Craig Phillips (b. 1961)

*Corde natus ex parentis
Ante mundi exordium
A et O cognominatus,
ipse fons et clausula,
Omnium quæ sunt, fuerunt,
quæque post futura sunt.
Sæculorum sæculis.*

Of the Father's love begotten,
Ere the worlds began to be,
He is Alpha and Omega,
He the source, the ending He,
Of the things that are, that have been,
And that future years shall see,
Evermore and evermore!

As Simeon looked back to prophecies of old and ahead to both the glory and the complications of Jesus' life, this hymn offers praise for all that Christ has been, is now, and will be. We will sing it in the service, on p. 16.

Nathan Costa, organ
Chorale Singers from Christ Church Choir

PROCESSION AND CHORAL EVENSONG

The liturgy begins as all who are able gather in the narthex.

Please receive an unlit candle from an usher.

Officiant May the light and peace of Jesus Christ our Lord be with you.

People **And also with you.**

The Officiant says

Dear friends: forty days ago we celebrated the birth of our Lord Jesus Christ. Now we recall the day on which he was presented in the Temple, when he was offered to the Father and shown to his people. As a sign of his coming among us, his mother was purified, as we now come to him for cleansing. In their old age the priest Simeon and the prophet Anna recognized him as their Lord, as we today sing of his glory. Tonight we celebrate both the joy of his coming and his searching judgment, looking back to the day of his birth and forward to the coming days of his passion.

Individual candles are lit while this invocation is sung.

LIGHTING OF CANDLES AND BLESSING OF THE LIGHT

Malcolm Archer (b. 1952)

Blessed are you, Lord our God, king of the universe:
To you be glory and praise for ever!
For you are our light and our salvation
and we your children wait for your loving kindness
in the midst of your temple.
In your Christ, born of the Virgin Mary,
there has sprung up a light for the righteous
and joyful gladness for those who are faithful.
As we, like Simeon and Anna, welcome him with joy,
presented before us as light of all the world,
may we be filled with his spirit and made a living temple
to the praise and glory of your holy name.
And, as we join our praises with theirs,
grant us a quiet night and a perfect end
now and for ever. Amen.

The Officiant blesses the candles as they are censed by the thurifer saying

Lord God, the springing source of everlasting light,
pour into the hearts of your people
the brilliance of your eternal splendor,
that we, who by these kindling flames
light up this temple to your glory,
may have the darkness of our souls dispelled,
and so be counted worthy to stand before you
in that eternal temple where you live and reign,
Father, Son and Holy Spirit,
one God, now and for ever. **Amen.**

Officiant Let us go into the temple in peace.

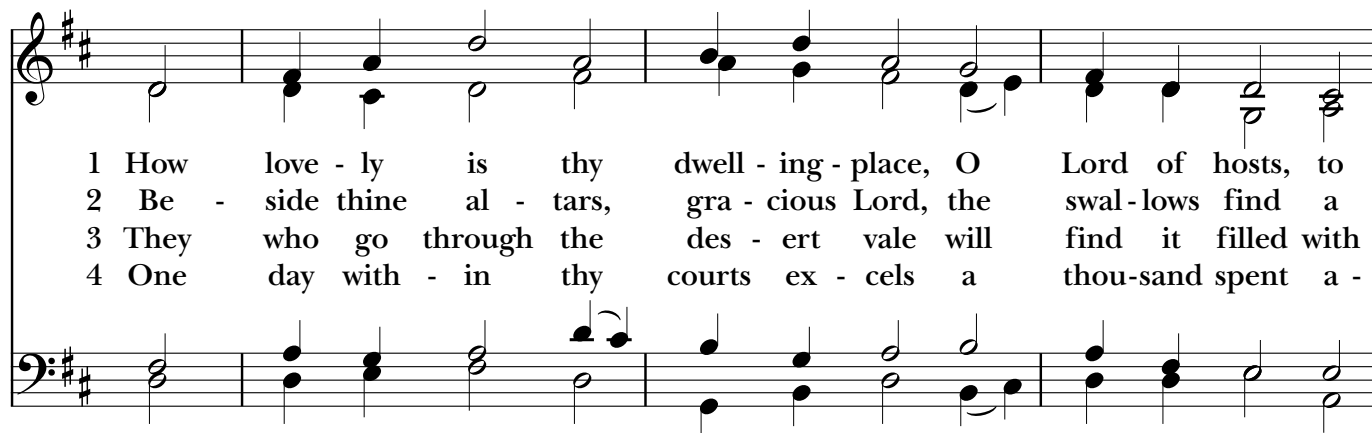
People **In the name of Christ. Amen.**

Following the torches and choir, the congregation processes into the church.

After all have gathered into the church, the people sing:

HYMN

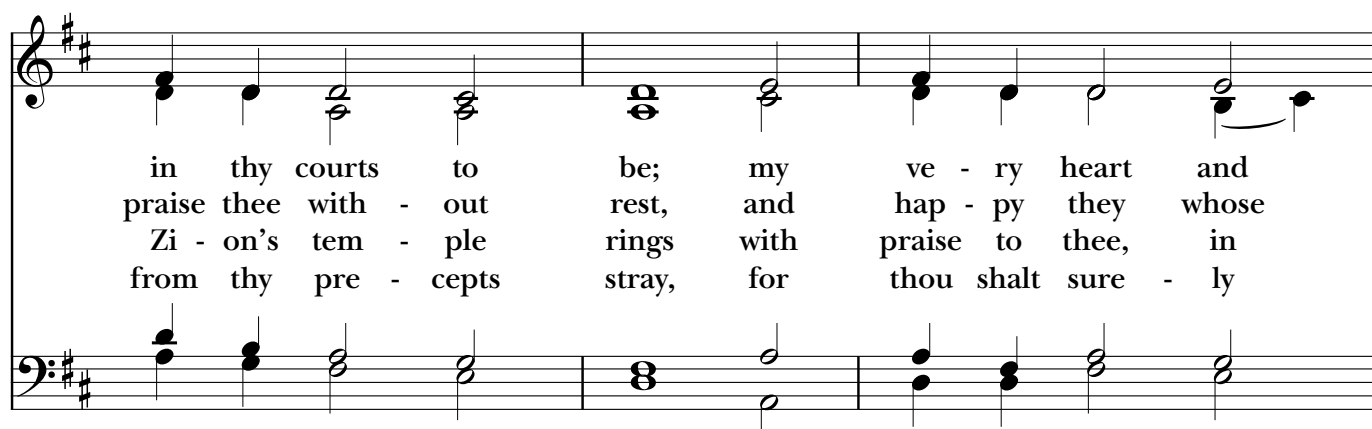
Brother James' Air



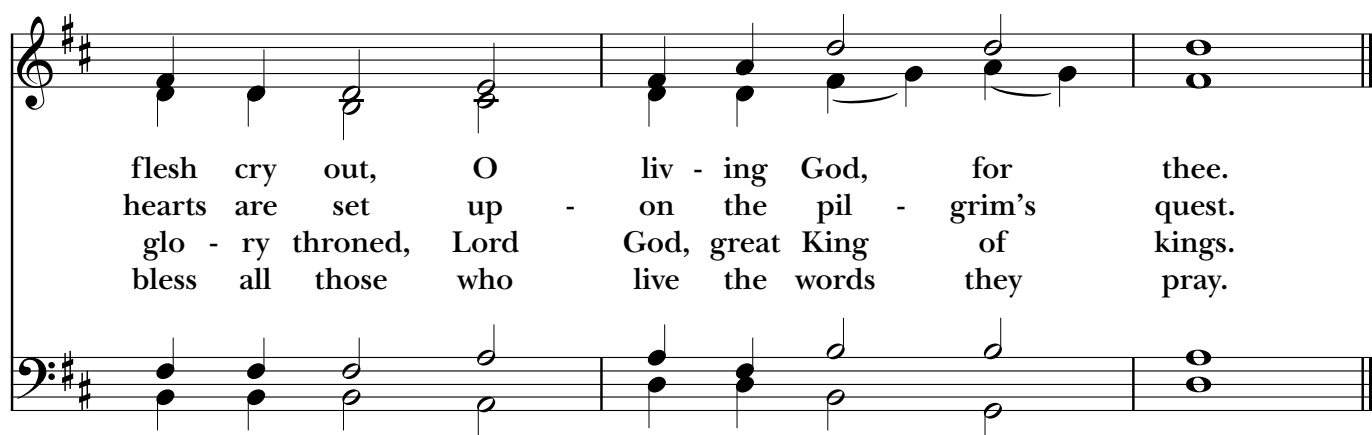
1 How love - ly is thy dwell - ing - place, O Lord of hosts, to
2 Be - side thine al - tars, gra - cious Lord, the swal - lows find a
3 They who go through the des - ert vale will find it filled with
4 One day with - in thy courts ex - cels a thou - sand spent a -



me! My thirst - y soul de - sires and longs with -
nest; how hap - py they who dwell with thee and
springs, and they shall climb from height to height till
way; how hap - py they who keep thy laws nor



in thy courts to be; my ve - ry heart and
praise thee with - out rest, and hap - py they whose
Zi - on's tem - ple rings with praise to thee, in
from thy pre - cepts stray, for thou shalt sure - ly



flesh cry out, O liv - ing God, for thee.
hearts are set up - on the pil - grim's quest.
glo - ry throned, Lord God, great King of kings.
bless all those who live the words they pray.

The Officiant says

Eternal Light, shine into our hearts;
eternal Goodness, deliver us from evil;
eternal Power, be our support;
eternal Wisdom, scatter the darkness of our ignorance;
eternal Pity, have mercy on us;
that with all our heart and mind and strength we may seek your face
and be brought by your infinite mercy to your holy presence;
through Jesus Christ our Lord and in the power of the Holy Spirit. **Amen.**

Candles may be extinguished.

THE PRECES

Officiant O Lord, open thou our lips:

Choir And our mouth shall show forth thy praise.

Officiant O God, make speed to save us:

Choir O Lord, make haste to help us.

Officiant Glory be to the Father, and to the Son, and to the Holy Ghost:

Choir As it was in the beginning, is now and ever shall be, world without end. Amen.

Officiant Praise ye the Lord.

Choir The Lord's Name be praised.

The people sit for the Psalter.

PSALM 48

E. G. Monk (1819-1900)

Great is the Lord, and highly to be praised;
in the city of our God is his holy hill.
Beautiful and lofty, the joy of all the earth, is the hill of Zion,
the very center of the world and the city of the great King.
God is in her citadels;
he is known to be her sure refuge.
Behold, the kings of the earth assembled
and marched forward together.
They looked and were astounded;
they retreated and fled in terror.
Trembling seized them there;
they writhed like a woman in childbirth,
like ships of the sea when the east wind shatters them.
As we have heard, so have we seen,
in the city of the Lord of hosts, in the city of our God;
God has established her for ever.

We have waited in silence on your loving-kindness, O God,
in the midst of your temple.
Your praise, like your Name, O God, reaches to the world's end;
your right hand is full of justice.
Let Mount Zion be glad and the cities of Judah rejoice,
because of your judgments.
Make the circuit of Zion;
walk round about her;
count the number of her towers.
Consider well her bulwarks;
examine her strongholds;
that you may tell those who come after.
This God is our God for ever and ever;
he shall be our guide for evermore.

PSALM 87

E. G. Monk

On the holy mountain stands the city he has founded;
the Lord loves the gates of Zion
more than all the dwellings of Jacob.
Glorious things are spoken of you,
O city of our God.
I count Egypt and Babylon among those who know me;
behold Philistia, Tyre, and Ethiopia:
in Zion were they born.
Of Zion it shall be said, "Everyone was born in her,
and the Most High himself shall sustain her."
The Lord will record as he enrolls the peoples,
"These also were born there."
The singers and the dancers will say,
"All my fresh springs are in you."
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.

THE FIRST LESSON

HAGGAI 2: 1-9

Lector A Reading from the Book of the prophet Haggai.

In the second year of King Darius, in the seventh month, on the twenty-first day of the month, the word of the Lord came by the prophet Haggai, saying: Speak now to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high priest, and to the remnant of the people, and say, Who is left among you that saw this house in its former glory? How does it look to you now? Is it not in your sight as

nothing? Yet now take courage, O Zerubbabel, says the Lord; take courage, O Joshua, son of Jehozadak, the high priest; take courage, all you people of the land, says the Lord; work, for I am with you, says the Lord of hosts, according to the promise that I made you when you came out of Egypt. My spirit abides among you; do not fear. For thus says the Lord of hosts: Once again, in a little while, I will shake the heavens and the earth and the sea and the dry land; and I will shake all the nations, so that the treasure of all nations shall come, and I will fill this house with splendor, says the Lord of hosts. The silver is mine, and the gold is mine, says the Lord of hosts. The latter splendor of this house shall be greater than the former, says the Lord of hosts; and in this place I will give prosperity, says the Lord of hosts.

Lector Here endeth the lesson.

The people stand.

MAGNIFICAT (Luke 1: 46-55)

The Belfast Canticles, P. Stopford

My soul doth magnify the Lord,
and my spirit hath rejoiced in God my Savior.
For he hath regarded
the lowliness of his handmaiden.
For behold from henceforth
all generations shall call me blessed.
For he that is mighty hath magnified me,
and holy is his Name.
And his mercy is on them that fear him
throughout all generations.
He hath showed strength with his arm;
he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat,
and hath exalted the humble and meek.
He hath filled the hungry with good things,
and the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel,
as he promised to our forefathers,
Abraham and his seed for ever.
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.

The people sit.

Lector A Reading from the Gospel according to Luke.

When the time came for their purification according to the law of Moses, the parents of Jesus brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, “Every firstborn male shall be designated as holy to the Lord”), and they offered a sacrifice according to what is stated in the law of the Lord, “a pair of turtledoves or two young pigeons.”

Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying,

“Master, now you are dismissing your servant in peace,
according to your word;
for my eyes have seen your salvation,
which you have prepared in the presence of all peoples,
a light for revelation to the Gentiles
and for glory to your people Israel.”

And the child’s father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, “This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.”

There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

Lector Here endeth the lesson.

The people stand.

Lord, now lettest thou thy servant depart in peace,
According to thy word;
For mine eyes have seen thy salvation,
which thou 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.

The people remain standing.

THE APOSTLES' CREED

The Officiant intones

I believe in God,

All continue

**the Father almighty,
maker of heaven and earth;
And in Jesus Christ his only Son our Lord;
who was conceived by the Holy Ghost;
born of the Virgin Mary.
suffered under Pontius Pilate,
was crucified, died, and buried.
He descended into hell.
The third day he rose again from the dead.
He ascended into heaven,
and sitteth on the right hand of God the Father almighty.
From thence he shall come again to judge the quick and the dead.
I believe in the Holy Ghost,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

THE LESSER LITANY

The Queen's Responses, P. Stopford

Officiant The Lord be with you.

Choir And with thy spirit.

Officiant Let us pray.

Choir Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

THE LORD'S PRAYER

The Officiant intones

Our Father,

All continue

**who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power,
and the glory,
for ever and ever.
Amen.**

THE RESPONSES

Officiant O Lord, show thy mercy upon us:

Choir And grant us thy salvation.

Officiant O Lord, save the State:

Choir And mercifully hear us when we call upon thee.

Officiant Endue thy ministers with righteousness:

Choir And make thy chosen people joyful.

Officiant O Lord, save thy people:

Choir And bless thine inheritance.

Officiant Give peace in our time, O Lord:

Choir Because there is none other that fighteth for us, but only thou, O God.

Officiant O God, make clean our hearts within us:

Choir And take not thy Holy Spirit from us.

THE COLLECTS

Officiant Almighty and everliving God, we humbly beseech thee that, as thy only-begotten Son was this day presented in the temple, so we may be presented unto thee with pure and clean hearts by the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever.

Choir Amen.

Officiant Lord Jesus, stay with us, for evening is at hand and the day is past; be our companion in the way, kindle our hearts, and awaken hope, that we may know thee as thou art revealed in Scripture and the breaking of bread. Grant this for the sake of thy love.

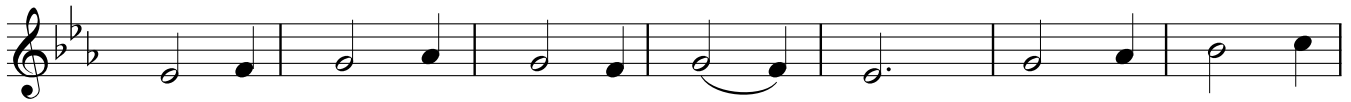
Choir Amen.

Officiant Keep watch, dear Lord, with those who work, or watch, or weep this night, and give thine angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for thy love's sake.

Choir Amen.

HYMN

Divinum mysterium



1 Of the Fa - ther's love be - got - ten, ere the worlds be -
 2 O that birth for ev - er bless - ed, when the Vir - gin,
 3 Let the heights of heaven a - dore him; an - gel hosts, his
 4 Christ, to thee with God the Fa - ther, and, O Ho - ly



gan to be, he is Al - pha and O - me - ga,
 full of grace, by the Ho - ly Ghost con - ceiv - ing,
 prais - es sing; powers, do - min - ions, bow be - fore him,
 Ghost, to thee, hymn and chant and high thanks - giv - ing,



he the source, the end - ing he, of the things that
 bore the Sa - vior of our race; and the Babe, the
 and ex - tol our God and King; let no tongue on
 and un - wea - ried prais - es be; hon - or, glo - ry



are, that have _____ been, and that fu - ture
 world's Re - deem - er, first re - vealed his
 earth be si - lent, ev - ery voice in
 and do - min - ion, and e - ter - nal



years shall see, ev - er - more and ev - er - more! _____
 sa - cred face, ev - er - more and ev - er - more! _____
 con - cert ring, ev - er - more and ev - er - more! _____
 vic - to - ry, ev - er - more and ev - er - more! _____

REFLECTION

Billy Mark

WELCOME AND ANNOUNCEMENTS

how beloved is your dwelling place, o lord of hosts
my soul yearns, faints
my heart and my flesh cry
the sparrow found a house, and the swallow, her nest where she may raise her young
they pass through the valley of bakka they make it a place of springs
the autumn rains also cover it with pools

The people stand.

THE GENERAL THANKSGIVING

The Officiant says

Almighty God,

All continue

**Father of all mercies,
we thine unworthy servants
do give thee most humble and hearty thanks
for all thy goodness and loving-kindness
to us and to all men.
We bless thee for our creation, preservation,
and all the blessings of this life;
but above all for thine inestimable love
in the redemption of the world by our Lord Jesus Christ,
for the means of grace, and for the hope of glory.
And, we beseech thee,
give us that due sense of all thy mercies,
that our hearts may be unfeignedly thankful;
and that we show forth thy praise,
not only with our lips, but in our lives,
by giving up our selves to thy service,
and by walking before thee
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with thee and the Holy Ghost,
be all honor and glory, world without end. Amen.**

HYMN

Old 120th

1 Hail to the Lord who comes, comes to his tem - ple gate;
 2 but, borne up - on the throne of Ma - ry's gen - tle breast,
 3 There Jo - seph at her side in rev - erent won - der stands;
 4 O Light of all the earth, thy chil - dren wait for thee!

not with his an - gel host, not in his king - ly state;
 watched by her du - teous love, in her fond arms at rest,
 and, filled with ho - ly joy, old Si - meon in his hands
 Come to thy tem - ples here, that we, from sin set free,

no shouts pro - claim him nigh, no crowds his com - ing wait;
 thus to his Fa - ther's house he comes, the heaven - ly guest.
 takes up the prom - ised child, the glo - ry of all lands.
 be - fore thy Fa - ther's face may all pre - sent - ed be!

THE BENEDICAMUS

Officiant

Let us bless the Lord.

People

Thanks be to God.

THE GRACE

The grace of our Lord Jesus Christ, and the love of God,
 and the fellowship of the Holy Ghost, be with us all evermore. **Amen.**

LITURGICAL LEADERS

Clergy

The Reverend Canon Dr. William J. Danaher, Jr., *Rector*
The Reverend Manisha Dostert, *Senior Associate Rector*
The Reverend Chris Harris, *Associate Rector*

Lector

Amy Ryberg, Erick Ryberg

Verger

Deb Bush

Thurifer

Chas Kipp

Acolyte

Thomas Witten

Musicians

Christopher Wells, *Director of Music and Organist*
Nathan Costa, *Assistant Director of Music*
The Christ Church Choir

Altar Guild

Debby Sloan, Karin Froehlich, Linda Kmit, Linda Popoff
Amy Ryberg, Becky Walton, Eileen Young, Debra O'Dette

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Cover art: Presentation Window, 13th century, from Amiens, France,
in the west wall of the Baptistry of Christ Church Cranbrook. Photo by Sydney Warwick, 2019.

— WEEKLY SERVICES AT CHRIST CHURCH CRANBROOK —

Monday, Tuesday, Thursday, Friday, 8:30 a.m. Morning Prayer, St. Paul's Chapel

Wednesday, 8:30 a.m. Holy Eucharist, St. Paul's Chapel

Saturday, 5:00 p.m., Sanctuary

Sunday, 8:00 a.m. Rite 1 Holy Eucharist, St. Dunstan's Chapel

Sunday, 10:00 a.m. Rite 2 Holy Eucharist, Sanctuary

Sunday, 5:00 p.m., Evensong, Sanctuary

Choral Evensong, first Sunday of each month, October to June

**PROPHETS,
POETS &
PREACHERS**



A new Sunday choral evening service speaker series
5 PM | Sanctuary

ALICIA SKILLMAN

Jan. 5 | Prophet

Executive Director, Board of Ethics,
City of Detroit

BILLY MARK

Feb. 2 | Poet

Interdisciplinary Poet

THE REV. NADIA

BOLZ-WEBER

Mar. 1 | Preacher

Lutheran minister, Public Theologian, and
two-time New York Times bestselling author

March 1

First Sunday in Lent

The Reverend Nadia Bolz-Weber, preacher
Detroit Youth Choir, guest musicians

April 5

Palm Sunday of the Lord's Passion

D. S. Martin, poet
Orlando Gibbons, *Short Service*

April 12

Easter Sunday

Bishop-Elect Bonnie Perry, Diocese of Michigan
Dennis Rivard, *Magnificat* and *Nunc dimittis*

May 3

Fourth Sunday of Easter

Christian Wiman, poet and professor,
Yale Divinity School

June 7

Trinity Sunday

Herbert Howells, *Collegium Regale*
Evening Service
Benjamin Britten, *Rejoice in the Lamb*

CHRIST CHURCH CRANBROOK

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