

MARQUAND READER

Week of March 31, 2008

A newsletter furthering the educational mission of Ecumenical Daily Worship at YDS.

THIS WEEK IN MARQUAND

Services begin at 10:30, All are welcome!

Monday, March 31: *Word and Worship:* Graduating Student Patrick Ward preaching.

EASTER REJOICING

7PM

**Gather at the front gate at 6:45 pm with
Michael Mills and his World Drumming Ensemble**

Tuesday, April 1: *Holy Laughter, Holy Play*, led by Chapel Team.

Wednesday, April 2: *Sung Morning Prayer*, Songs of the Americas with homily by graduating senior Whitney Rice.

Thursday, April 3: Commemoration of Dr. Martin Luther King, Jr., in the week of the 40th Anniversary of his assassination, with Prof Cheryl Townsend Gilkes, MacArthur Professor of African-American Studies and Sociology at Colby College.

Friday, April 4: *Ecumenical Community Eucharist*, Rev. Leon and Kay Linquist, members of the Marquand worshipping community.

EASTER REJOICING

Christ is Risen! Christ is Risen Indeed!

Sunday, March 23 was Easter, one of the two most important holidays of the Christian year. On Easter Sunday Christian Churches around the world celebrate the day on which Christ was raised from the dead. On Easter, in many traditions, the “alleluias” that have been silent throughout Lent come bursting forth in praise and exaltation, in celebration of the risen Christ. Liturgically, the change from Lent into the Easter Season is marked not only by this return of “alleluia” to the spoken and sung portions of worship (and thus the return of certain prayers and hymns), but often by bright liturgical decoration including lilies—to represent Jesus—into worship space.

This year’s Easter Rejoicing Service comes a full week after Easter. The post-resurrection appearances of Jesus are often remembered in Christian Churches during the Easter Season. We will draw on the four post-resurrection scenes as recorded in Luke 24. We are now officially in the Easter Season, or Eastertide, which extends for fifty days until the celebration of Pentecost (so named because of the fifty day period). The length of Eastertide has been connected to the Jewish Feast of Weeks, which marked the season

of the harvest and began the day after the Sabbath of Passover, extending for seven weeks until the Feast of Pentecost. As a Christian season, the fifty-day celebration of Easter has been in place since the end of the fourth century.



We invite you to join us on Easter Monday, March 31st as we continue to celebrate the Risen Christ in the Easter Rejoicing service!

Allēluia! Allēluia!
Christ is risen indæd!

**Easter Rejoicing:
Location, Location, Location!**

Also, please note that the Easter Rejoicing service will not begin in the chapel. We will gather at the gates at the bottom of the Quad. The service begins at 7 p.m. but join us for a prelude at 6:45 pm with Michael Mills and the World Drumming Ensemble that have led us at Commencement the past several years.

APRIL FOOLS' DAY
--COMPILED BY CHRISTA SWENSON

For those of us who are not historians, learning about all the historical church councils was a task. However, just as your parents might have told you 8th grade math would be important to learn, so too, the church councils apparently! In addition to their theological statements, historical importance, and opportunities for learning fun new words (e.g. homouousious), there are even practical reasons for learning them too. Anyone know what happened at the Council of Trent?

It was not until the early 1700's that English pranksters began popularizing the annual tradition of April Fools' Day by playing practical jokes on each other. The day, also called All Fools' Day has been celebrated for several centuries by different cultures, but its exact origins remain a mystery. Some historians speculate that April Fools' Day dates back to 1582, when France switched from the Julian Calendar to the Gregorian Calendar, as called for by the Council of Trent in 1563. People who were slow to get the news or failed to recognize that the start of the New Year has moved to January 1st and continued to celebrate it during the last week in March through April 1st became the butt of jokes and hoaxes. These included having paper fish placed on their backs and being referred to as *poisson d'avril* (april fish), said to symbolize a young, easily caught fish and gullible person. Aren't you glad you learned about the Council of Trent at YDS!

LITURGICAL LAUGHTER --CHRISTA SWENSON

It is not usually the case that a biblical story leads us to laughter, intentionally anyway. Here are a few instances of laughter in the Bible. In Psalms there are a few times that it is recorded that God laughs, at the nations' rulers in Psalm 2:4, at the wicked and godless in Psalm 37 and 59, but it is a disdainful laughter. As for human laughter, the preacher in Ecclesiastes 2:2 calls it 'foolish' or 'mad', depending on translation, even if it does have its 'time' (3:4). Sarah laughs when God promises her a child, she giggles "Yeah right!" she is thinking, but later denies her laughter (Gen. 18:15a). Abraham laughed too at the idea that Sarah would bear him a child (Gen. 17:17); God was more indulgent of his laughter than hers. Then there is Isaac, which literally means the one who will laugh. In the New Testament, James 4:9, laughter-becoming-mourning of repentance, Matthew 9:24 (Mark 5:40, Luke 8:53) the dismissive laughter of the crowd at a funeral Jesus crashes, Luke 6:25 the smug laughter of the powerful and 6:21 the eschatological laughter of the powerless.

The serious theological question is not "Did Jesus Laugh?" but "Did Jesus laugh in his divinity as well as his humanity?" As with suffering, the doctrine of the divine impassibility would suggest not. If, however, revisionists like Moltmann and Jüngel are right, then, if God can suffer, surely God can laugh. The resurrection event is crucial, as it identifies, even defines, if it does not constitute, the very being of God. In any case, the grammar of faith allows, and the substance of faith demands the statement: "God laughs" – and not only with scorn for enemies but, above all, with joy for friends.

We have to celebrate that we are Easter people! Chesterton said that "Angels can fly because they take themselves lightly," and no less an authority than the Angelic Doctor himself "leaves the Christian with a wide field for his fun. He does so on the authority of the Philosopher" – revelation and reason in perfect harmony.

Finally, the question most pressing for our context in Marquand Chapel, the *liturgical* dimension of laughter: is there a place for laughter in worship? W. H. Auden suggested that "The world of laughter is much more closely related to the world of prayer than either is to the everyday secular world of work," and Reinhold Niebuhr actually said, "Laughter is the beginning of prayer." But Niebuhr also said "there is faith and prayer, and no laughter, in the holy of holies." I prefer to stand with Niebuhr on the former rather than the latter. Let us celebrate God's presence in moments of hilarity.

Join us on Tuesday April 1 for a service of laughter, rejoicing, and celebration. Weather permitting, we'll gather on the quad in the circle!

WELCOME CHERYL TOWNSEND GILKES

We welcome Cheryl Townsend Gilkes to Marquand Chapel. She is here in conjunction with the Middle Passages Conference. On Thursday she will lead us in a service of readings and songs to commemorate Dr. Martin Luther King, Jr., in the week of the 40th Anniversary of his assassination. Professor Cheryl Townsend Gilkes is the MacArthur Professor of African-American Studies and Sociology at Colby College and Associate Pastor for Special Projects at Union Baptist Church in Cambridge Massachusetts.

FRIDAY EUCHARIST: WELCOME LEON AND KAY LINQUIST

If you worship in Marquand Chapel, you have probably passed the peace with Kay or Leon Linquist, sat next to them in worship, or noticed Leon's wonderful hooded, handprint Epiphany sweatshirt. Kay was raised in an Iowa Lutheran parsonage. Leon was born and raised on a S.W. Iowa farm. We met working at Camp Augustana on Lake Geneva, Wisconsin. We have 3 children and 6 grandsons - age 2-10. Leon has worked as a pastor in Edmonton, Alberta; Kenora, Ontario; Winnipeg, Manitoba; and the upper peninsula of Michigan. He was the pastor in residence for 8 months at the Lutheran Theological Seminary in Saskatoon, SK, Canada. Kay is a retired nurse and has worked in nursing, teaching, and in medical research. She is feasting on the music of Yale and YDS. Leon is picking up things missed and things needing to be summed up. This week we welcome Leon and Kay as they will be leading us in Eucharist on Friday.

The Marquand Reader is edited by the chapel staff and issued on Monday when classes are in session. It both reflects on past services and highlights upcoming services and other special opportunities and events. Additional articles by the Chapel Staff and the faculty will explore historical, liturgical, theological and ecumenical topics, in order to further the educational goals of Marquand Chapel. Contact Patrick Evans or Christa Swenson if you have any suggestions, comments, or questions.

The Marquand Chapel Team:

Patrick Evans, *Acting Dean of Chapel, Director of Chapel Music*
James Aveni, *Senior Chapel Administrative Assistant* * Christa Swenson, *Liturgical Coordinator*
Mary Lou Bozza, David Dill, Johanna Johnson, and Rachel Valente, *Chapel Ministers*
Mark Miller, *Gospel Choir Director* * Dominic DiOrio and Soo Yeon Lee, *Chapel Choir directors*
Zach Hemenway and Tim Weisman, *Organists*