

MARQUAND READER

Volume 8, Issue 22: Week of April 18, 2011

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

THIS WEEK IN MARQUAND

Services begin at 10:30 a.m. All are welcome!

Monday, April 18: *Worship in the In-Between*, led by Yale Divinity Korean Association/Pan Asian Community and Yale Divinity Latin@ Association

Tuesday, April 19: Graduating student Matt Laferty preaching, with music by the Marquand Gospel Choir

Wednesday, April 20: *Sung Morning Prayer*, a setting for Holy Week

Thursday, April 21: *Maundy Thursday: A Service of Foot Washing*, led by Catholic Fellowship

There will not be worship in Marquand on Good Friday.

Services resume on Monday, April 25.

Holy Week



The following article first appeared in [The Marquand Reader](#) in 2007. The author is unidentified.

Holy Week, the culmination of Lent and the prologue to Easter, began today with Palm Sunday or Passion Sunday. In many congregations, the triumphal entry of Jesus into Jerusalem is commemorated with the use of palm branches and processions. The account of Jesus' death is often read or sung dramatically on this occasion, as well, and crosses are often covered with red cloth. For Eastern Rite churches, Easter

usually falls on a different date from that of Catholic and Protestant churches, but this year the dates coincide, and the Jewish Passover also falls during this week. For some, the week ahead is one of particular fasting and introspection on the suffering and death of Jesus. Not much significance is attached to the Monday, Tuesday, and Wednesday of Holy week in Western churches, though Eastern Rite churches commemorate The Patriarch Joseph on Monday, the parables of the ten bridesmaids and the talents on Tuesday, and the anointing of Jesus' feet on Wednesday.

The Triduum, or "3 day" period of Thursday through Saturday evening, are often conceived as one continuous liturgical action, and thus formal gathering and sending rites, preludes, postludes, blessings, bells, and so on, are often omitted, and weddings, funerals, baptisms, and



Malankara Catholic Bishop Joshua Mar Ignathios performs a footwashing on Maundy Thursday in Thiruvananthapuram, India

saint's days are generally postponed throughout this 3-day period. Thursday, often called Holy Thursday or Maundy Thursday, commemorates the Last Supper, the footwashing, the vigil in the Garden of Gethsemane, and Jesus's betrayal and arrest. In some traditions, this evening is the occasion for the first communion of children who have reached the appropriate age. Many congregations observe this day through a Eucharist, footwashings, and the stripping of the altar, or removal of liturgical furnishings from the space in preparation for Friday's liturgies.

On Good Friday, the crucifixion and death of Christ is remembered. In Orthodox, Anglican, and Catholic churches this is one of few days on which the Eucharist is not celebrated (thus the stripping of the altar) though pre-sanctified elements may be distributed instead. In other denominations which do not often celebrate communion, this day has been one of the few days in which it is expected. A cross, or an epitaphion, an embroidered cloth depicting Christ entombed, may be displayed on the altar or processed, and passion narratives may be read or sung again, along with stations of the cross, lamentations, or penitential reproaches. Elaborate Holy Week processions with costumes, actors, and passion plays can be found in many countries.

Holy Saturday commemorates Jesus' entombment, and the Easter Vigil that night, which may include processions, lengthy accounts of creation and salvation history, and multiple baptisms, leads into a midnight celebration of the Resurrection, and the breaking of fasts.

This summary provides only a quick survey of common traditions of Holy Week. From historical accounts as early as those written by Egeria during her travels to Jerusalem in the 4th century, to the traditions of Christians around the globe today, the sheer abundance and diversity of art, music, ritual, dress, food, and worship centered around the days of Holy Week can continue to inspire our worship and our creativity as we seek ways to express the story of our faith in our own time and place.



One section of a Good Friday Procession in Zejtun, Malta.

Easter Rejoicing ~ Monday, April 25, 7:00 p.m.

Each year, the Easter Rejoicing service seeks to minister to the YDS community at the end of Holy Week, when many among us have been leading, processing, planning, singing, playing, and ministering to others non-stop for the past several days. This year, we will explore the many different ways we say “Alleluia!” and take to heart God’s promise in Jeremiah, “*Again you shall take your tambourines, and go forth in the dance of the merry-makers*” (Jeremiah 31:4).

Sunday, April 24 is Easter, one of the two most important holidays of the Christian year. Easter Sunday celebrates the day on which Christ was raised from the dead. On Easter, the “alleluias” that in many traditions 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.

According to the Venerable Bede, the English word “Easter” is related to Estre, a Teutonic goddess of sunrise and spring, though no other sources confirm this. Easter is generally nearby the Jewish celebration of Passover, which uses a different dating system, always beginning on the 14th of the month of Nisan. For Christians, however, the date of Easter changes each year: it is the Sunday after the first full moon after the spring equinox. A controversy in early Christianity arose over the dating of Easter, because some felt that dating Easter by the Jewish start of Passover (hence making Easter Day the 17th of the month of Nisan) was inappropriate. The Council of Nicaea in 325 declared the current dating system, known as the *computes paschalis*, as orthodox, and this ruling has remained the dominant dating system ever since. Easter Season, or Eastertide, 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, April 25 at 7 p.m., as the chapel team leads the annual Easter Rejoicing service to usher us into Eastertide!

The Marquand Reader is edited by the chapel staff and issued every Monday when classes are in session. It highlights the week’s services and other special opportunities and events. Additional articles by the Chapel Staff and the faculty in Liturgical Studies will explore historical, liturgical, and denominational topics, in order to further the educational goals of Marquand Chapel. Contact one of the chapel staff if you have any suggestions, comments, or questions.

The Marquand Chapel Team:

Adele Crawford, *Interim Dean of Chapel* * Colin Britt, *Acting Director of Chapel Music*

Patrick Evans, *Director of Chapel Music (on leave 2010-11)* * Christa Swenson, *Liturgical Coordinator*

Kyle Brooks, Christian Brost, James deBoer, Alex Peterson, *Chapel Ministers*

Mark Miller, *Gospel Choir Director* * Sara Marks and Michael Sansoni, *Chapel Choir Directors*

Nat Gumbs, Benjamin Straley, Noah Wynne-Morton, *Organists*