

# MARQUAND READER

Volume 8, Issue 7: Week of November 8, 2010

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, November 8:** Graduating student Denice Kelley preaching

**Tuesday, November 9:** *Breaking Down Walls*, led by the German students and faculty

**Wednesday, November 10:** *Sung Morning Prayer: Beyond All Praising*

**Thursday, November 11:** *Day of Remembrance*, led by Prof. Chloe Starr

**Friday, October November 12:** *Hearty Eucharist*, graduating student Bryce Wiebe preaching and Adele Crawford, presiding

## Day of Remembrance

By Chloe Starr

Armistice Day, November 11, commemorates the armistice signed between the World War I Allies and Germany, and which took effect on 'the eleventh hour of the eleventh day of the eleventh month' of 1918. In many countries a two minute silence is still observed at 11am. Originally a mark of respect for the 20 million who died in WWI, this has been extended to a commemoration of the dead soldiers of WWII and subsequent wars. Armistice Day remains an official holiday in France and Belgium, and is commemorated as Remembrance Sunday in the UK. Poppies have been worn in Allied and Commonwealth countries since the 1920s as an act of remembrance for the dead. Poppies bloomed across the battlefields of WWI, and, inspired by Canadian physician John McCrae's poem 'In Flanders Fields,' they have become a symbol of bloodshed and remembrance.

In the United States and some other allied nations, Armistice Day was renamed Veterans' Day at the end of the Korean War. Veterans' Day is a federal and state holiday, but the act of observance is more central to Memorial Day in the US.



Remembrance does not celebrate war. In remembering, we honour those who have served and died, whatever our stance on the rightness of a particular war. We mourn for the loss of their un-lived lives, and we are challenged by the weight and horror of war as recounted to strive for peace in our time. Please join us in worship on Thursday, November 11<sup>th</sup>.

# Hearty Eucharist

*The following, written by Dr. Siobhán Garrigan, former Dean of Marquand Chapel, is excerpted from The Marquand Reader dated November 8<sup>th</sup>, 2009.*

Most Fridays in Marquand, the form of the worship service is based in a single Christian denomination or group's worship style, and our ecumenism grows as we participate in one another's ways of worship and note both our commonalities and differences. Occasionally, however, we explore liturgies that have been specifically designed to express the common roots and/or shapes of Christian worship. This week we use a deliberately ecumenical form, the Hearty Eucharist.

"Hearty Eucharist" was the initial idea of Ian Doescher ('05 MDiv), a chapel minister who, in the Fall of 2002 wondered whether we couldn't occasionally celebrate communion here in a way that was more like a real meal. The idea grew through discussion and a small study group on early church meal practices (particularly Denis Smyth's *From Symposium to Eucharist*), and a liturgical form was devised in which the serving and sharing of food happens first, and the talking and singing develops later, over the course of the meal—as it does at home.

The rite has been honed over the years (and will doubtless continue developing), but two things remain: the attempt to imagine and connect to early church practices is paramount, and the meal-like qualities of the worship service are accentuated.

Regarding the former, like the disciples and Jesus, and their later followers, we bless bread and wine, share it together in a spirit of community and friendship, and sing hymns together. In addition to bread and wine, we also serve one another olives, cheese, olive oil and fruit because it is thought that these are the foods that were consumed at the earliest Eucharists (along with, occasionally, fish).

Regarding the latter, we try to recreate the feeling of a meal by the ways we set up the space, by the ways we engage one another and then, fundamentally, by taking a plate, being served, sharing food with one another, holding a cup of wine (or water/juice) and eating over time while hearing from one another.

Why is it important to accentuate the meal-like aspects of Eucharist? Meals are common to all human beings (albeit in different forms), and, given that Jesus gave himself as food and drink in a redemptive meal, they are, in a sense, the core ecumenical act. They are also a statement of (or opportunity for) profound justice-making in the world, given our relationship to those who are hungry or have no one with whom to eat. But there are more basic reasons, too. Ian Doescher, writing for the reader seven years ago, quoted Jim White, from *Christian Worship in North America*:

"I know of no more common act of blasphemy than a family keeping television on during dinner time. Apparently this is a frequent occurrence in American homes today. It indicates that we have forgotten how to eat. "Liturgists have worried for years about

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*Christian Worship in  
North America*

how to get a parish to understand itself as a community and especially how to make the Eucharist a common meal. Perhaps we have begun at the wrong end. If we don't understand how to eat together as a family, that small ecclesial community, how can we possibly comprehend what it means to eat together as a congregation, that larger ecclesial community? Each family is a congregation in miniature. If we can't share a meal at home how can we possibly do it in church?"



*Hearty Eucharist in Marquand Chapel, 2007*

And so we share not just a morsel of bread or a sip of wine; rather we share small chunks of bread and small cups of drink. From this we get the word "hearty". It does not mean we eat till we're stuffed (how, in this world, can we do that?); but, rather, that we partake of real food and real drink, in the forms in which they are used in meals in homes — and in familiar quantities, too. We thus explore, on this one day each year, one alternative to the "economic" Eucharist of every other day.

For this to work without hurting the earth, we need to use no paper or plastic. So, please bring your plates and cups, and please bring as many extras as you can spare for those who either cannot bring such things or else forget to do so. Please label or mark each piece with your name on their undersides and drop them off at chapel any time before Friday morning. We will wash them and leave them for you to pick up on Friday afternoon. Please don't think someone else will do this! Bring your plates and cups, and link up your table at home (minus the television!) to the table in Marquand.

*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*

Christa Swenson, *Liturgical Coordinator*

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

Mark Miller, *Gospel Choir Director* \* Michael Sansoni, *Chapel Choir Director*

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