

THE MARQUAND READER

March 30 – April 03, 2009

This Week at Marquand

Monday 03/30:

Imagining Wilderness

led by Yale Earth Care Committee

Tuesday 03/31:

A Service of the Word

with graduating student Erik Graham Smith preaching and the Marquand Gospel Choir.

Wednesday 04/01:

Sung Morning Prayer: A Celebration of Creation

led by Andy Barnett and Evelyn Wheeler with the Theodicy Quartet.

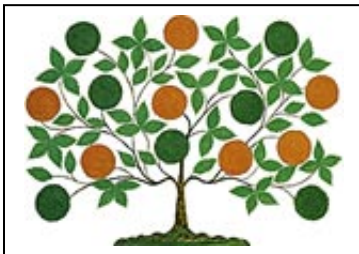
Thursday 04/02:

Lenten Labyrinth.

Friday 04/03:

Community Eucharist

with Barbara Lundblad (ELCA), Joe Engle Professor of Preaching at Union Theological Seminary, New York.



Liturgy and Ecology

BY JOSHUA HILL

During this Lenten week, the Yale Earth Care Committee is asking all members of the Yale Divinity School community to examine their public behaviors in light of the ecological crisis. As a community we will be thinking in new and creative ways about what it means to be faithful to the Christian tradition in light of our common need for a

sustainable future. Our liturgical expressions are certainly not exempt from this fresh attention to the Christian ecological identity. Therefore, Marquand services on Monday and Wednesday will explicitly relate to themes of Creation, and they will invite us into a process of continual opening and deepening. Renowned Christian environmental leader Bill McKibben will join us on Friday.

I write in this space today to suggest a few ways the liturgy might be enacted and interpreted as an appropriate response to the cry of the earth. First, in the liturgy, we

gather together as a broken people, assembled in solidarity with all who suffer, perhaps even with the earth itself. We offer collective prayers of gratitude and praise not because they are written in the bulletin but because it is the right thing for human creatures to do. We listen to the Word of God and we may invite that Word to speak fresh Truth and to re-orient us to God's vision of reality. We begin to perceive with symbolic awareness the signification of the light coming through the windows and the water at the baptismal font. We become aware that our chairs were once trees, and we grow thankful and imaginative. Perhaps the columns which surround us will become tree trunks reaching high to the heavens and deep into the earth, just like Jesus Christ. We pass a peace that enacts an eschatologically realigned anthropology, a harmonious one. We confess together that the ecological problems which exploit the powerless and threaten our existence result from our own carelessness and rebellion against God and one another. We perform the story of Jesus Christ, the one who absorbs our unfaithfulness and who draws the Creation into divine relationality. We share a meal of bread and cup which is the blessed fruit of the earth and the toil of human hands, the physical and spiritual nourishment of life eternal. We marvel at the mysteries of a cosmos redeemed and depart to make it so.

However our participation in Marquand Chapel is or is not explicitly "ecological" in scope, this week we might at least challenge ourselves to adopt the spirit of generous humility. In whatever way God is shaping us, we can trust that it is in accordance with the economy of salvation for the cosmos.



THE LABYRINTH AT CHARTRES CATHEDRAL

Walking the Labyrinth

In Marquand Chapel, we have become used to new chair arrangements—even so, Thursday's service pushes the outer boundaries of our options with flexible space. Join us this Tuesday, as the chairs are turned into the walls of a large maze, and we walk a chapel-sized labyrinth together. Walking the labyrinth is an ancient Christian practice, dating beyond

Christian history into the Greco-Roman era. The Catholic Encyclopedia offers the following history of the labyrinth:

“The labyrinth as an architectural term derives its name from the famous ancient or mythical labyrinths of Crete and Egypt. Geometrical figures composed of various pieces of coloured marbles and so disposed as to form labyrinths were frequently found in the pavements of French cathedrals and so-called *labyrinthes de pavé*. The finest remaining example is in the centre of the nave of Notre Dame, Chartres, and a

person following the various windings and turns of the figure would walk nearly 800 feet before he arrived at the centre, although the circumference does not exceed thirteen yards.

Similar labyrinths formerly existed at Notre Dame, Paris, at the cathedral of Reims, and at Amiens. This latter was only taken up in the latter part of the last century, and the centre stone (which is octangular and was formerly inlaid with brass imagery) is still preserved in the museum of that city. These labyrinths were supposed to have originated in a symbolical allusion to the Holy City, and certain prayers and devotions doubtless accompanied the perambulation of their intricate mazes.”

Walking the labyrinth is meant to be a time of meditation and contemplation. The only rule about walking the labyrinth is to be respectful of the others who are also there sharing the walk. Otherwise, there is no right or wrong way to walk the labyrinth, there are no rules about first left, then right, no perfect way to walk, no signs pointing you to what next, that is the beauty of the labyrinth. Its exact intention is to meet you where you are, on a specific day and a specific time. Your experience of walking the labyrinth can vary from day-to-day depending on what you bring to your walk. In Marquand on Thursday, we will enter the chapel one at a time, each of us taking our time as we walk through the labyrinth of chairs. Soft and meditative music will be provided by YDS musicians.

MARQUAND CHAPEL TEAM

Chapel Ministers: [Jennifer Miller](#), [Sean Lanigan](#), [Meredith Coleman-Tobias](#), [Emily Scott Bloemker](#)

Organists: [Ahreum Han](#), [Josiah Armes](#), [Timothy Weisman](#)

Marquand Chapel Choir Directors: [Jonathan Richter](#)

Gospel Choir Director: [Mark Miller](#)

Chapel Administrative Assistant: [James Aveni](#)

Liturgical Coordinator: [Christa Swenson](#)

Director of Chapel Music: [Professor Patrick Evans](#)

Acting Dean of Chapel: [The Reverend Julie Kelsey](#)

Dean of Chapel (*on sabbatical 2008-09*): [Professor Siobhán Garrigan](#)
