

MARQUAND READER

A Newsletter furthering the educational mission of Ecumenical Daily Worship at YDS • Issue XIX: April 2, 2007

THIS WEEK IN MARQUAND

SERVICES BEGIN AT 10:30. ALL ARE WELCOME!

Monday, April 2: CAROLYN SHARP, Associate Professor of Hebrew Scriptures, preaching. Welcome to all attending the Admitted Students' Open House today!

Tuesday, April 3: Centennial Celebration of the P'yŏngyang Revival, led by the YALE DIVINITY KOREAN ASSOCIATION.

Wednesday, April 4: SUNG MORNING PRAYER for Holy Week.

Thursday, April 5: PRAYER AROUND THE CROSS for Maundy Thursday, adapted from the style of Holden Village, led by the Chapel Ministers.

*THERE WILL NOT BE WORSHIP IN MARQUAND ON GOOD FRIDAY
SERVICES RESUME ON MONDAY, APRIL 9.*

HOLY WEEK



Holy Week, the culmination of Lent and the prologue to Easter, began yesterday 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's 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's feet on Wednesday.



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

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 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 presanctified 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.



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

Holy Saturday commemorates Jesus’s 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.

GLUTEN FREE BREAD

Last week in Chapel, gluten-free loaves of bread were offered alongside the wheat bread at the Community Eucharist. In future weeks, gluten-free wafers will be available upon request to the server.

Gluten intolerance, often called Celiac disease, is not an allergy but an autoimmune reaction to proteins found in wheat, barley, rye, and several other grains, which causes the body's immune system to attack its own tissues, resulting in symptoms such as fatigue, weight loss, and severe gastrointestinal disturbances. Gluten-intolerant individuals often have a genetic predisposition to other conditions like diabetes, lactose intolerance, thyroid disease, and others. The condition affects nearly 1% of Americans, though many cases go undiagnosed. The only known treatment is an entirely gluten-free diet and lifestyle. As awareness of this condition has grown, many congregations have begun offering gluten-free breads or wafers as an alternative Eucharistic element to those who request it.

The issue remains more complex for Roman Catholics, as doctrine states that wheat bread must be used; generally, requests to use rice wafers have been denied, such that gluten-tolerant communicants will receive the wine only, while still considered to have fully received Christ. For Roman Catholic priests, the issue is doubly complex. The most recent ruling of the Roman curia is that: "Given the centrality of the celebration of the Eucharist in the life of a priest, one must proceed with great caution before admitting to Holy Orders those candidates unable to ingest gluten or alcohol without serious harm."

Because even the smallest crumb or amount of gluten can trigger symptoms, extreme care is to be used when selecting, handling, and eating foods. Food processing procedures often result in trace amounts of gluten being found even in foods (and non-food products like vitamins and envelope adhesives) which do not appear to contain wheat-based products. Thus, when preparing and distributing Eucharistic elements, it is important to remember that gluten-intolerant individuals may not be able to consume wine or grape juice in which glutinous bread has been dipped or possibly contained in the saliva of previous communicants, or even to consume gluten-free wafers which have touched or shared a plate with glutinous bread or wafers.

For more information on Gluten Intolerance, visit the Celiac Disease Foundation at: www.celiac.org

ALL ARE WELCOMERS

At the beginning of the year, a special emphasis is often made to welcome new people into the worshipping community of Marquand Chapel. But like any worshipping community, the landscape of faces in Marquand is constantly changing at all times of the year. Friends, guests, visitors, prospective students, family members, and colleagues join those who attend worship regularly, while others who regularly attend move away from this community for various reasons; yet it is this experience of first being *welcomed* which empowers us all to be *welcomers* to others as they join us in our worshipping communities. This Monday, nearly 90 visitors will join us for worship on Admitted Students' Open House Day, many of whom may return next Fall to be a part of the YDS community! Offer a greeting, a seat, directions to the restrooms or elevator, answers to questions about YDS and Marquand, or a simple smile.

LOOKING AHEAD: EASTER REJOICING

Easter Rejoicing is at 7:00pm on Monday, April 9. The service begins outside on the YDS Quad, weather permitting, or in the Common Room, in case of inclement weather.

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 be exploring various Easter traditions around the globe, including festive foods from among these traditions. In an effort to conserve resources, we will be using a minimum of disposable dishes; we are asking you to bring your own plate and cup to this service, or more to share with those who did not bring their own! Please leave these dishes on the pew in the hall near the sacristy and restrooms over the weekend or on Monday morning, and we will wash them after use and return them to the same location for your retrieval. You might want to mark them with your name for ease of return. Thank you!

The Marquand Reader is edited by the chapel staff and issued every 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 or the faculty in Liturgical Studies will explore historical, liturgical, theological and ecumenical topics, in order to further the educational goals of Marquand Chapel. Contact Prof. Garrigan if you have any suggestions, comments, or questions.

The Marquand Chapel Team:

Siobhán Garrigan, *Dean of Chapel* - Patrick Evans, *Director of Chapel Music*
James Aveni, *Chapel Administrative Assistant* - Emily Scott, *Liturgical Coordinator*
Dan Binder, Kevin Ewing, Mindy Roll, and Matt Haugen, *Chapel Ministers*
Mark Miller, *Gospel Choir Director* - Daniel Koh and Erin Westmaas, *Chapel Choir directors*
Parker Kitterman and Tim Weisman, *Organists*