

# MARQUAND READER

*A Newsletter furthering the educational mission of Ecumenical Daily Worship at YDS* • Issue XXII: April 23, 2007

## -THIS WEEK IN MARQUAND-

*SERVICES BEGIN AT 10:30AM. ALL ARE WELCOME!*

**Monday, April 23:** ALMOST SAINTS SERIES, commemorating FR. ROBERT DRINAN, S.J., led by the ROMAN CATHOLIC STUDENT GROUP.

**Tuesday, April 24:** EASTERTIDE LABYRINTH, with Music for Prayer and Reflection.

**Wednesday, April 25:** SUNG MORNING PRAYER: Songs from the Americas.

**Thursday, April 26:** BARBARA BLODGETT Director of Supervised Ministries, preaching.

**Friday, April 27:** COMMUNITY EUCHARIST FOR THE END OF TERM. Dean of Chapel SIOBHÁN GARRIGAN, preaching, and Dean of Students DALE PETERSON, presiding.

**Note:** *This is the final issue of the Marquand Reader.* Please see the Q-source, posters, and Dale-Mail announcements for further information about the final services on Monday, April 30 and Tuesday, May 1.



## CHURCH VS. CHAPEL

As the year comes to a close, many of us have developed different relationships to the Marquand worshipping community, and many of us are moving on to different worshipping communities, whether permanently or just for the summer. This time of transition and departure leads to many questions about our relationship to this particular community: are the worship styles, principles, or practices we have encountered in Marquand replicable in parish settings? If so, how? And if not, why not? Should they be? What is different between a seminary chapel and a parish church? Are these distinctions even helpful?

From the Sistine Chapel in the Vatican, to Rothko Chapel in Houston, TX to the Thorncrown Chapel in Eureka Springs, AK, to the Wedding Chapel at the Mall of America in

Bloomington, MN, to Marquand Chapel here at YDS, the word “chapel” clearly encompasses a variety of buildings and institutions. Traditionally, the definition of “chapel” is often restricted to smaller worship spaces or institutions either independent of or set within a larger parish church setting. Private or independent chapels may be interdenominational or interfaith, and may be attached to a college, cemetery, prison, palace, hospital, airport, hotel, shopping mall, or casino, and may be used for weddings, funerals, private prayer and meditation, and other worship or ritual for small, often intentional, occasional, or non-public gatherings. The office of “chaplain” is marked by similarly diverse institutional and commercial manifestations.

Some of these characteristics are reflected in campus worship programs like Marquand, but others are not. Many in Marquand’s worshipping community are here for 3 years or less. None of us were baptized here or will be buried here, and few of us have a family history here. Indeed, few consider Marquand their “home” worshipping community, that is, a denominationally-identified, Sunday morning assembly we might attend or serve. Unlike most congregations, the Marquand community does not worship during the Summer, on Sundays or on the holidays of Christmas, Easter, Epiphany, or Pentecost, nor does it represent a group of people who would hold all such observances in common. Also unlike many parishes, Marquand does not have an ordained clergyperson or chaplain. Marquand does not offer programmatic religious education, pastoral care, or community outreach, and does not rely on the assembly’s financial support to pay its operating budget. Further, Marquand is formally accountable to the YDS Dean and ISM Director, rather than to a Church Council composed of congregants or to a denominational structure.

Still, Marquand’s worship is not an autonomous entity detachable from the experiences and commitments of those who attend; it relies heavily on the leadership, collaboration, input, and interaction of many in this community, and seeks to be a place both for the learning of worship practices and for spiritual nourishment. Marquand exists within a robust and committed community of musicians, theologians, preachers, educators, artists, and scholars, which may not be the case in many parishes. The worship program of Marquand does seek to engage these artistic and scholarly endeavors, in dialogue with other curricular and extracurricular aspects of the Divinity School, as well as particular ecclesial and social issues in the context of wider ecumenical and liturgical dialogues and trends. Indeed, many alumni/ae note the continued importance of the music, worship practices, and preaching styles they encountered during their time at YDS, both in their personal spirituality, and in the resources and skills for planning or presiding in their current parishes. Whether we are going on to a new parish or community, or whether we plan to return to YDS next year, this time of transition offers us all an opportunity to reflect on what we have given to this community, and what we take with us from this community when we leave.

## EASTER TIDE

Easter is not just a day, but a season; The “octave” or week-long feast of Easter is now over, ending with what is called “Low Sunday,” “White Sunday,” or “St. Thomas Sunday” by some churches. The seven weeks of the season often called Eastertide extend from Resurrection Sunday until the Sunday of Pentecost. Generally, in churches which observe Eastertide, there will be no fasting or no penitential rites such as kneeling or extensive confessions, or songs such as the *Kyrie Eleison*, during this period. Some lectionaries replace Old Testament readings with those from Acts or Revelation, and Christ’s post-resurrection appearances and Ascension are often read and remembered. The Pentecost recalls the giving of the Holy Spirit to the Apostles, described in the second chapter of the Acts of the Apostles. This time parallels the time of Shavuot in Jewish calendars, the period extending 50 days after Passover, when the giving of the Torah at Mt. Sinai is remembered. For many, especially in the earliest centuries of the church, Eastertide was a time of mystagogical catechesis and introduction to the church community for those newly baptized at the Easter Vigil. Even as the Easter Season ends, many see each Sunday as a weekly commemoration of the Resurrection, if not every day of Christian prayer and worship.

## A PARTING HAND



As was discussed in the first article, there are many unique characteristics about the Marquand worshipping community, one of which is its transience related to the ever-changing student population. Individual lives and worshipping communities are constantly changing, but as the end of the term approaches, we are all the more aware of the time of transition many of us are facing: leaving this place, seeing our friends leave this place, or completing work and finding new energies and projects for the start of another academic cycle. The service of Anointing and Commissioning led by the Yale Black Seminarians last week brought to mind two

particularly historical examples of ritual responses to such times of transition: anointing and laying on of hands. Other upcoming services, such as the final Community Eucharist this Friday, the end-of-year service on Tuesday, May 1, and those at commencement, will also offer ritual expressions of transition and farewell. As Jesus left his disciples (Matthew 28:16-20) he commissioned them to continue the work of the church, and promised that he would be with them always. Rituals and etiquette of greeting and farewell not only express our thanksgiving and wishes for each other’s wellbeing, but may act to secure our confidence in relationships threatened by change and separation. Churches have always sought ways to respond to such “occasional” life transitions, beyond those aspects of worship determined by the calendar. Services of Holy Anointing, Extreme Unction, and

the many other rites of care for the sick and dying, funerals, weddings, ordinations, chrismation, baptisms, confirmation, healings, exorcisms, benedictions, blessings, signs of peace, and so on have taken many forms in church communities throughout history and around the globe. Yet in a sense, these symbolic, embodied actions all demonstrate the ongoing significance of touch, anointing, or sung and spoken expressions of the continued presence of God and of a community of fellowship in our lives and our work, especially when we need them most: at times of crisis, stress, transition, or farewell.

***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*