

# THE MARQUAND READER

WEEK OF OCTOBER 31, 2005

*Welcome to The Marquand Reader, Marquand Chapel's weekly newsletter. The Reader outlines upcoming services, explains liturgical traditions and innovations, and highlights particular points of interest for the Marquand worshipping community. If you have any questions about anything that you find in this issue, please contact Siobhán Garrigan, dean of chapel.*

## **This Week...**

Monday	<i>A Service Celebrating the Life and Work of Rosa Parks</i>
Tuesday	<i>All Saints Day, Emily Scott, M.Div. '06, preaching</i>
Wednesday	<i>Sung Morning Prayer - New Music, Familiar Settings, continues, led by Patrick Evans</i>
Thursday	<i>YDS Open House, Rev. Barbara Blodgett, preaching</i>
Friday	<i>Community Eucharist, Rev. Maryetta Anschutz, Associate Dean of Berkeley Divinity School, preaching and presiding</i>

## ***Why Use the Daily Lectionary?***

*-Matthew Haugen*

As the semester progresses, you may have wondered how texts are chosen for daily chapel in Marquand. In most cases, the texts used are those appointed by the Revised Common Lectionary.

The Revised Common Lectionary is an arrangement of biblical texts arranged around the liturgical year in three year-long cycles. It was publicly released by the North American Consultation on Common Texts and the International English Language Liturgical Consultation in 1994, and is approved for use by the Disciples of Christ, the Christian fellowship of the Universalist Unitarian Association, the Episcopal Church in the USA, The Evangelical Lutheran Church of America, the Presbyterian Church USA, Reformed Church in America, United Church of Christ, the United Methodist Church, and other Protestant denominations. It differs little from the Roman Catholic lectionary from 1969. The Revised Common Lectionary appoints readings for each Sunday from the Old Testament, a Psalm, a New Testament reading and a Gospel. Denominational lectionaries differ more noticeably in

their use of apocryphal texts and the appointment of texts for daily morning and evening prayer, for special observances like saints' days, and for secular observances.

Some have criticized lectionaries for leaving out certain texts like Song of Solomon, or for prioritizing some parts of Scripture over others. Others see the use of a common lectionary as one of the most basic sources of unity which can be claimed across ecumenically-minded denominations, but which may correlatively be seen by more congregationally-minded denominations as a hindrance to choosing texts which are relevant to the needs of the local community on a given day. In either case it often is challenging to preach on a prescribed text. As a community that prays, sings, and hears the Word together daily, we need a way to ensure that we will engage a full range of Biblical texts rather than a few preferred passages. The Lectionary can encourage us to engage the more difficult or uncomfortable parts of our common texts, and stimulate our imagination to draw connections between verses that aren't as immediately consistent with the themes, experiences and needs of this worshipping community at this time.

Lectionary-appointed readings are not used by every tradition, and while suggested are not required by Marquand's Guidelines for Worship. As sermons and services are prepared, alternative texts may be chosen in consultation with the Marquand Chapel staff. The lectionary provides a practical way to guide thematic selection of hymns, anthems, and other music which may need to be prepared and rehearsed some time in advance, so alternative readings need to be selected far enough ahead of time to allow for this preparation, and to ensure that texts and music are not mismatched or overly repeated from day to day.

Some of us are preparing to enter ministry in churches where we will be preaching weekly. Some of us will be in churches that enforce a lectionary, and may feel unprepared when a service in Marquand does not use the appointed readings. Others of us will be in churches that choose texts thematically or by chapter order, and may find the lectionary-appointed readings irrelevant to our worship experience. As we worship together in Marquand, all of us are met with differing ways of selecting texts, and as a result we hear texts that we would not have heard if we were to worship instead in our own traditions. By worshipping together, all of us have the unique challenge and opportunity to encounter the practices of others and to reflect on our own.

## All Saints Day

This week, we will celebrate All Saints Day in Marquand. Celebrated on November 1st, All Saints Day is a time for us to remember those who have died.

In Catholic practice, All Saints Day is a day reserved for honoring those saints, known and unknown, who do not have a feast day on the liturgical calendar. It is followed on November 2<sup>nd</sup> by All Souls Day, in which all of the faithful departed are remembered.

The practice of All Saints continued after the reformation. However, the protestant understanding of all believers as the saints of God informed the holiday.

This Tuesday in Marquand, our All Saints Day will be more closely identified with the Protestant practice. However, our celebration will focus on those whose names we do not know in remembering the dead.

## The Marquand Chapel Team

Siobhán Garrigan, *Dean of Chapel*

Patrick Evans, *Director of Chapel Music*

Jean Lowe, *Chapel Administrative Assistant*

Matt Haugen, Elizabeth Lerohl, Emily Scott, Kaji Spellman, *Chapel Ministers*

Mark Miller, *Gospel Choir Director*

Colin Lynch, Stephen Fraser, *Organists*

Marisa Green, Daniel Koh, *Marquand Chapel Choir Directors*