

MARQUAND READER

Volume 11, Issue 22: Week of March 23, 2014

The Newsletter of Marquand Chapel • Yale Divinity School

THIS WEEK IN MARQUAND

Services begin at 10:30 a.m. All are welcome!

Monday:	Labyrinth
Tuesday:	Service of the Word—Barbara Lundblad, preaching
Wednesday:	Sung Morning Prayer—Lent—Debra Williams, preaching
Thursday:	Songs and Prayers for Lent from the Taizé Tradition
Friday:	Community Eucharist—Bryan Spinks, preaching and presiding

Monday, March 24: Labyrinth

As worship resumes in Marquand, we will enter into a time of meditation, in which we walk a giant labyrinth with stations for prayer, readings, movement, and even the planting of the seeds of spring, as well as listen to meditative music, and savor moments of silent reflection. Come to breathe, pray, hum a song, and prepare yourself for the rest of this Lenten journey.

Labyrinths appear like mazes at first. But one cannot get lost in a labyrinth. According to the Labyrinth Society, a labyrinth is “a single path or unicursal tool for personal, psychological and spiritual transformation.” There are labyrinths dating back to antiquity, with no clear point of origin. People choose to walk a labyrinth for a myriad of reasons, including relaxation, pilgrimage, and repentance. Because of the reflective nature of these constructions, people are often encouraged to walk the path during Lent and Advent. Some labyrinths are large, permanent outdoor fixtures; some exist in the tiling of a room or on a large cloth placed on the ground; others are smaller and are “walked” by tracing your finger over the paths. There are numerous designs of labyrinths with different numbers of circuits, or turns. The overall shape also varies, from simple circles to more involved and intricate designs.

We invite you to walk the labyrinth in Marquand Chapel. Remember, there is no right or wrong way to walk a labyrinth. However, we ask that you respect the experiences of others and maintain silence in the labyrinth. Walk at a pace that is comfortable to you – don’t feel like you must rush or walk more slowly than you are comfortable. If you wish to pause at any point in the labyrinth, simply move to the side so that others may pass you. If you are walking more quickly than the person in front of you, quietly pass them and continue your walk. You may enter with a prayer or intention that you maintain throughout your journey. You may walk into the labyrinth slowly letting go of your burdens, and walk out of the labyrinth letting God fill your heart. You may want to keep a quiet heart and mind for the entirety. You may change your prayers part way through. Your labyrinth experience is entirely your own and we welcome you into that space.

Tuesday, March 25: Service of the Word

Barbara Lundblad, preaching

Rev. Lundblad (YDS '79) served for 16 years as a parish pastor in New York City before becoming the Professor of Homiletics at Union Theological Seminary in New York. Her sermons are widely published and she is broadly thought to be one of the finest preachers in America. An ELCA pastor, she has been featured regularly on the national radio broadcast "Day 1," and has preached in hundreds of congregations in the United States and around the world. The title of her sermon is "A Water Jar Stands Witness" and the scripture text is John 4:4-30. Our musical selections will include "As the Deer Runs to the River" to David Hurd's tune *Julion*, "I've Got Peace Like a River," and the South African song "God Welcomes All."

Wednesday, March 26: Sung Morning Prayer—Lent

Debra Williams, preaching

Our cycle of *Sung Morning Prayer* for Lent opens with a beautiful excerpt of Psalm 51 ("Open Thou My Lips, O God") by Rachmaninoff; we'll sing the hymns "Through the Night of Doubt and Sorrow" to *Weisse Flaggen* and John Ireland's tune to "My Song Is Love Unknown;" the spiritual "Jesus Walked This Lonesome Valley;" the Taizé "Nada Te Turbe;" and a new setting of The Lord's Prayer by Owen Burdick. This week, Debra Williams will offer the homily, Randy Goldson will read the scripture, and Joe Britton will lead us in prayer.

Thursday, March 27: Songs and Prayers for Lent in the Taizé Tradition

This service is patterned after worship in the ecumenical community of Taizé, a worshipping community centered at an old monastery southeast of Paris, France. These sung and silent participatory prayer services are designed for contemplation through music, song and silence. Short chants, repeated again and again, give worship a meditative character. These simple refrains are meant to be sung over and over, even a dozen times, to enable you to pray as you sing. Using just a few words, they express a basic reality of faith, quickly grasped by the mind. As the words are sung over many times, this reality gradually penetrates the whole being. Scripture is read slowly, candles and icons are to enhance contemplative worship. The different tempo of the Taizé service encourages us to break away from the hurried sense of our lives and breathe in the presence of Christ and community.

-adapted from the Calvin Institute for Christian Worship website

Friday, March 28: Community Eucharist

Bryan Spinks, preaching and presiding

The liturgy for the day will be taken from the Book of Common Prayer of the Church of England, enacted by Parliament in 1662, and used in the United States in the period that followed. While still in use in some Cathedrals for Evensong, the 17th century service was very long, including Morning Prayer, Litany, and the first part of the Communion Service with sermon. On Friday, we will use only the actual Communion Service. While it might seem familiar to Episcopalians, there are many differences, particularly that most of the service is said only by the priest. This is a unique chance to experience worship as it would have been known in an Episcopal context in the United States in the 17th century. Many in the YDS community will go into ministry in churches who take tradition seriously, and some will be in congregations who imagine themselves to be resistant to change. This will be a chance to understand, in very clear terms, how much of even the most 'traditional' of worship services have been changed over the years. Come to this service ready to worship God, and not merely to experience an historical reenactment. But come too, for the opportunity to more fully understand how God's people worshipped in a different time, and to more fully appreciate the innovations and changes that have taken place in the liturgy and worship of your own tradition. The congregational music comes from the 1667 Sternhold & Hopkins Whole Book of Psalms (17th ed., 1738).

Participation in Chapel

If you would like to read in Chapel, serve communion, or volunteer in another way, please sign the lists outside Chapel, or contact a chapel minister or [Christa Swenson](#).

Suggestions? Questions? Comments?

Do you have a suggestion, an encouragement for the team, an impression of what you would like to see repeated, or something we haven't done yet you'd like to see? Let the team know! Joe, Katie, Porsha, Randall, Bill, Christa, and Brett are always happy to hear from you.

The Marquand Chapel Team, 2013-14

Staff

Maggi Dawn *Dean of Chapel* (sabbatical, spring 2014)
Bill Goettler *Acting Dean of Chapel*
Brett Terry *Interim Director of Chapel Music
and Liturgical Assistant*
Christa Swenson *Liturgical Coordinator*
Mark Miller *Marquand Gospel & Inspirational
Ensemble Director*

Student Team Members

Joe Brewer, Katie McNeal, Randall
Spaulding, Porsha Williams—*Chapel
Ministers*
Christian Crocker and Knox
Sutterfield—*Chapel Choir Directors*
Wesley Hall, Tripp Kennedy,
Patrick Kreeger—*Organ Scholars*