

MARQUAND READER

Volume 13, Issue 22: Week of March 29, 2015

The newsletter of Marquand Chapel, Yale Divinity School

HOLY WEEK IN MARQUAND:

Jesus' journey through Jerusalem

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

Holy Monday (March 30th) – What happened at the Temple?

In each of the gospels Christ visits the temple when he enters Jerusalem. Each gospel narrates what happens in slightly different ways. As we worship, we will take the opportunity offered by these differences to reflect on the implications of the story.

Holy Tuesday (March 31st) – Jesus at Bethany

At Bethany, Christ is anointed with expensive perfume. His reaction to Judas' critique challenges our expectations of power.

Holy Wednesday (April 1st) – Foolishness

Present day culture treats April Fool's merely as a day for pranks and jokes. Historically, though, the "Fool" was the only person who could survive telling hard truths to those in power. This echoes the New Testament idea that true wisdom, and even the Cross itself, can be seen as "foolishness" (1 Cor 1:18; 3:19; 4:10). As Jesus continues his journey through Jerusalem, we pause to consider how Jesus himself spoke "truth to power," and thus acted in the role of a "trickster". Graduating senior Natalie Blasco will offer a Lent reflection.

Maundy Thursday (April 2nd) – Wash the disciples feet

On the last night of his life, Jesus once again turned power relationships upside down when he - whom his friends called "master" - took on the role of a servant, and washed the disciples' feet. Today we will follow Jesus' command to serve one another. As we sing of Christ's love and charity, and consider ways in which we can serve one another, those who want to will also have an opportunity to wash each other's feet or hands.

Good Friday (April 3rd) – School closed; no service

We encourage everyone to participate in the Good Friday services at their own congregations today.

The Marquand Chapel Team, 2014-15

<i>Faculty, staff and visiting musicians</i>		<i>Student team members</i>	
Maggi Dawn	<i>Dean of Chapel</i>	Emilie Casey, Mark Koyama, Adam Perez, Joshua Rio-Ross, Victoria Larson	<i>Chapel Ministers</i>
Sara O'Bryan	<i>Interim Director of Chapel Music</i>	Wesley Hall, Patrick Kreeger Jacob Street	<i>Organ Scholars</i>
Christa Swenson	<i>Liturgical Coordinator</i>	Jeremiah Wright-Haynes	<i>Chapel musician</i>
Mark Miller	<i>Marquand Gospel & Inspirational Ensemble Director</i>	Christian Crocker, Sarah Paquet	<i>Chapel Choir Directors</i>
Marcus Johnson, Calvin Sellars, Abigail Zsiga, Tobey Drums, Andrew Zsigmond	<i>Visiting Chapel Musicians</i>	Kenyon Adams Joshua Sullivan	<i>Student ministers for visual and performance arts</i>

Holy Week

Every year Holy Week is observed in Christian communities all over the world. Both senses of the word “observed” are apropos here. Holy Week is, of course, observed in the liturgical sense, as it’s rites and rituals come to life. It is also observed in the sense that it is a time that moves with a kind of religious intentionality. Commonplace occurrences that, every other week of the year, submit without protest to the habit of routine, gather specific resonances during Holy Week. Beginning on Palm Sunday, for example, each day of Holy Week is modified by an adjective: Holy Monday, Tuesday and Wednesday yield to Maundy Thursday, which in turn cedes to Good Friday, Holy Saturday, and Easter Sunday. The crepuscular hours of dawn and dusk that respectively occur 362 other times a year, become the sober half-lit realm of a Tenebrae service on Maundy Thursday, and the descent into silence on Good Friday. The sun rises every day of the year, but only on Holy Saturday does it rise on a day when bleary-eyed penitents considers a world in the shadows of God’s absence; only on Easter Sunday do those same disciples wake blinking in the early hours – still, in New England at least, hugging themselves to keep warm – to the joyful chanting and singing of songs of resurrection.

Holy Week has this distinct personality because it is temporal habitat of the re-enacted story of the events of the last, fateful week of Jesus’ life. For generations, liturgical traditions have developed around this narrative, rendering it into something that we can participate in.

In Marquand Chapel during Holy Week this year, our services will follow the narrative arc of Christ’s journey through the last week of his life, from the Temple to the Upper Room.

Mark Koyama

NOTE: During Holy week, a camera will be installed in Marquand that will record time-lapse footage. The resulting images will form part of our Easter services. Due to the nature of time-lapse recording, all figures will be unidentifiable in the final footage.