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Easter Ceremonies In Jerusalem

DESCRIPTIVE NOTES ARE INSIDE POCKET

Library of Congress Catalogue Card No. R 58-35

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 701 Seventh Ave., New York, New York 10036
 Distributed by Folkways/Scholastic Records,
 906 Sylvan Ave., Englewood Cliffs, N.J. 07632

Easter Ceremonies In Jerusalem

Greek Orthodox-Catholic:
 Easter Bells
 Ceremony Of The Washing Of The Feet

Roman Catholic Ceremony:
 Ritual Of The Holy Fire
 Pontifical High Mass

Eastern Syriac Orthodox Church

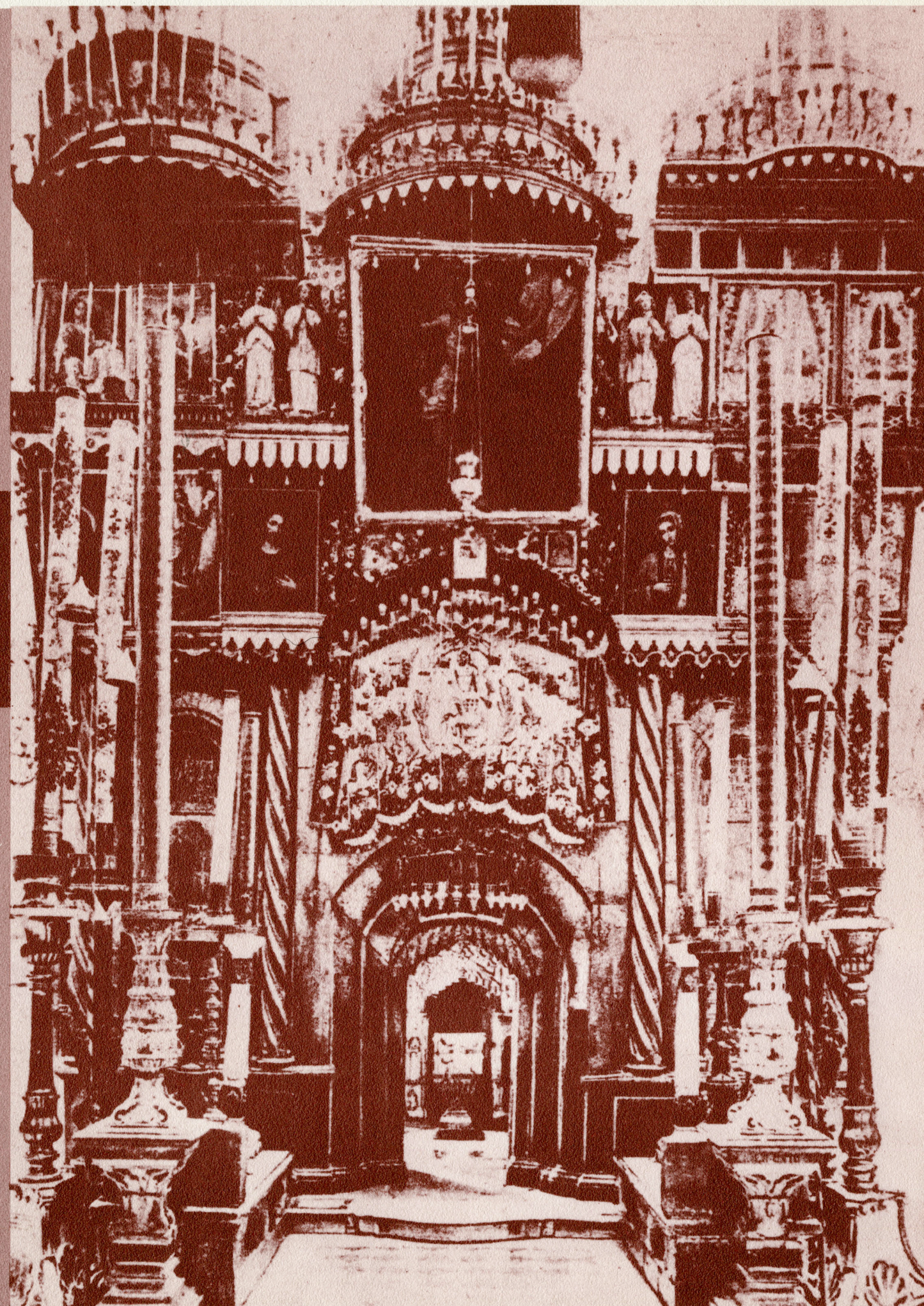
Abyssinian Easter Procession

Way Of The Cross

Easter Carol (Episcopal)

Oratorio Of Passion (Lutheran)

EDITED BY ROGER LYONS



Jerusalem: The Tomb Of Jesus Christ

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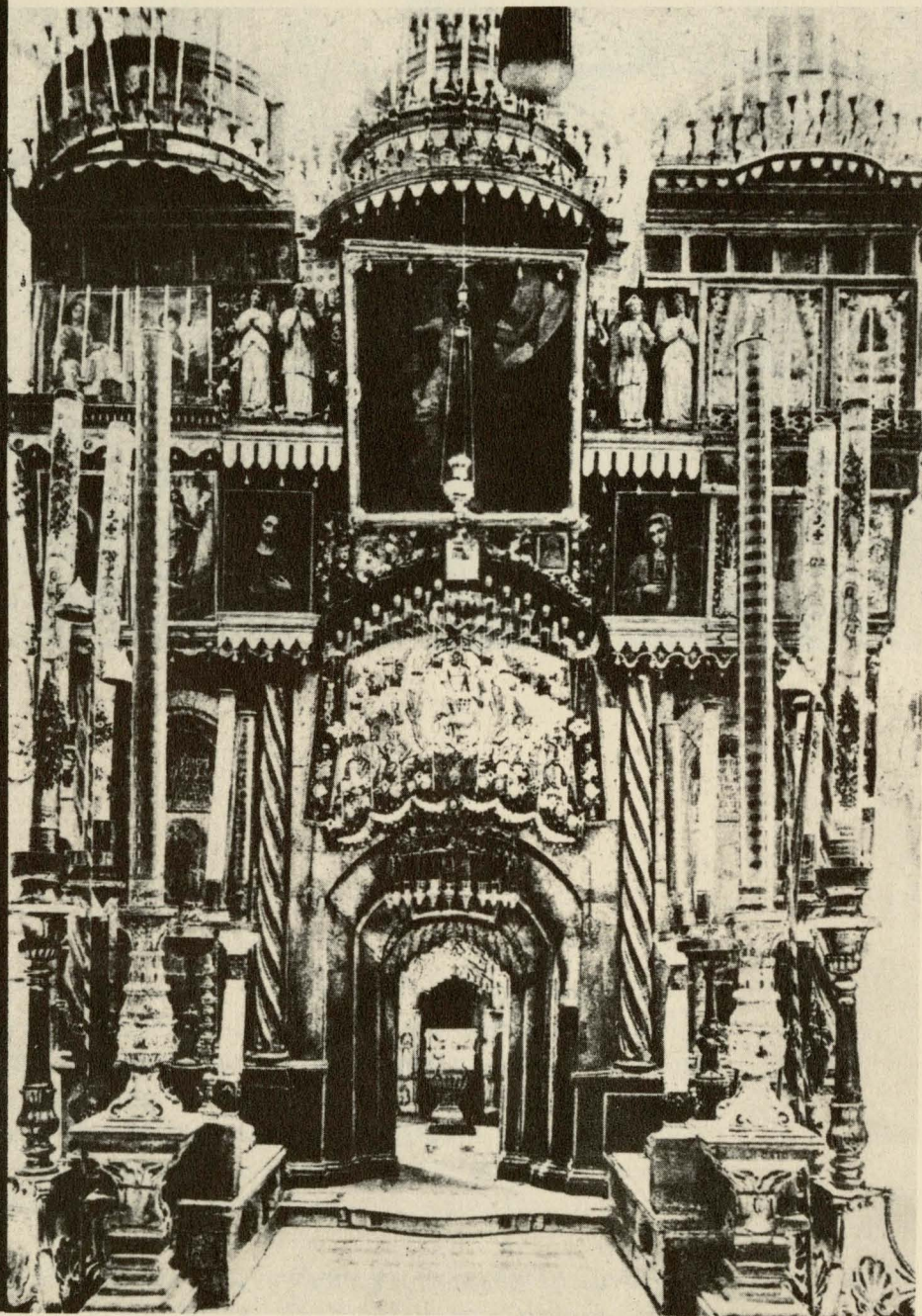
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Jerusalem: The Tomb Of Jesus Christ



Notes by Theodor H. Gaster

NO SEASON of the year is more meaningful to persons of Christian faith than Holy Week. Nowhere is this season more solemnly observed than in Jerusalem, and by none so picturesquely as by the Eastern Orthodox Church. In the teaching of that Church, Good Friday is so great a day of sorrow that even the Mass (called the Divine Liturgy) may not be celebrated on it, while Easter so far outranks all other holy days that it is not even included among the Twelve Great Festivals.

The Eastern Orthodox ritual for Holy Week re-enacts in dramatic form the Passion and Resurrection of Jesus. Our recording covers three of the principal features of the ceremonies, viz. (i) the Rite of Washing the Feet, on Maundy Thursday; (ii) the Ceremony of the Holy Fire, on Holy Saturday; and (iii) the Pilgrimage along the Via Dolorosa on Easter day.



o THE RITE OF WASHING THE FEET commemorates the act of humility performed by Jesus toward his twelve disciples at the Last Supper. The incident is thus described in the Gospel according to John (13.14 ff.):

He rose from supper, and laid aside his garments; and took a towel, and girded himself therewith. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel . . .

When he came to Simon Peter, Peter said to him: Thou shalt never wash my feet. But Jesus answered him: If I wash thee not, thou hast no part in me . . .

After he had washed their feet, and had taken his garments and resumed his seat, he said unto them: Know ye what I have done to you? Ye call me Master and Lord; and ye say well, for so I am. If I, then, who am your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have set you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord, neither he that is sent greater than he that sent him . . .

THE ceremony, which takes place in one or another form in all Eastern Orthodox churches, is performed with special circumstance, at high noon, in the courtyard of the Church of the Holy Sepulchre at Jerusalem, and annually attracts a vast concourse of pilgrims and spectators



from all parts of the world. The role of Christ is played by the Greek Orthodox Patriarch, while the twelve disciples are represented by twelve bishops. The rite is performed on a raised platform, so that all may see it clearly.

The Patriarch removes his ceremonial vestments and wraps a towel around him in the manner of an apron. He then pours water into a basin and proceeds to wash one foot of each of the "disciples" and to wipe it with the towel. When he comes to "Simon Peter," the reluctance of that disciple is duly portrayed, often in lively manner. But the Patriarch opens the Gospel and reads to him the answer given by Jesus to that gesture of protest.

When the ceremony is completed, the basin is taken to the Church of the Holy Sepulcher, and the faithful are permitted to dip sachets into the precious water. These sachets are taken home and regarded as a powerful means of protection against sickness and the "evil eye."

The famous English traveller, Sir John Maundeville, who visited Jerusalem in 1322, records that in his day a basin said to be that used by Jesus was preserved in the chapel on Mount Zion which is believed to mark the site of the Last Supper.

The Rite of Washing the Feet used formerly to be performed with great ceremony at the Spanish court, the king washing the feet of twelve old men, and the queen, of twelve old women. The practise was likewise observed, until well into the nineteenth century, by the Emperor of Austria at Vienna and by the King of Bavaria at Munich. It obtained also in England. Queen Elizabeth, for instance, used herself to kiss the feet of twelve paupers and sign them with the Cross, after they had been washed by the yeomen of the royal laundry; and it is recorded of the great Cardinal Wolsey that in 1530 he washed and kissed the feet of some fifty-nine poor men at Peterborough Abbey. Today, however, the rite is virtually confined to the Eastern Orthodox Church. In England, a substitute for it is the distribution by the sovereign of specially minted "Maundy money" to selected paupers.



o **THE CEREMONY OF THE HOLY FIRE.** It is the belief of the Eastern Orthodox Church that on the day before Easter fire from heaven bursts forth miraculously from the Tomb of Christ, in token of divine glory. Accordingly, one of the most dramatic and solemn features of Holy Week is the rite in which the Patriarch of that Church (or his suffragan) enters the Tomb and subsequently brings forth the fire in the form of a torch passed through a hole in the tabernacle or cubiculum. As soon as he emerges, the faithful press forward to light candles and tapers from the holy flame. These they carry hurriedly to their homes and therewith kindle special oil lamps placed beneath pictures of Christ or the Virgin Mary. The fire is



believed not to burn those who touch it, and in this belief the faithful readily singe their beards and clothes with it and even hold up little children to pass their hands through it and absorb its miraculous quality. Moreover, it is customary to catch droppings from the Holy Candle in cloths which are eventually used as shrouds.

It has been suggested by modern scholars that the Ceremony of the Holy Fire is simply a Christianized version of a more primitive pagan custom of kindling "new fires" at the time of the vernal equinox as a means of magically reluming the sun. This practise is current today among primitive peoples in many parts of the world and survives extensively in European popular custom. The curious will find a detailed discussion of it in Sir James Frazer's celebrated *Golden Bough*.

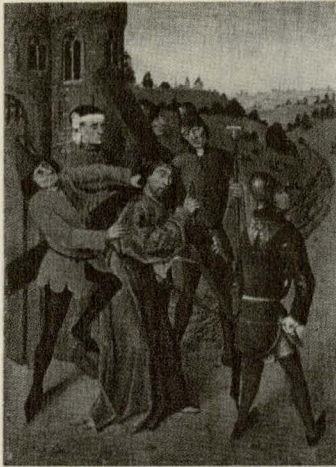
By way of historical footnote it may be added that it was this rite that was the immediate cause of the persecution of the Christians in Jerusalem and the destruction of the Church of the Holy Sepulcher by the caliph Hakim in 1010. The caliph, we are told, had been informed by an enemy of the Christian faith that "when the Christians assembled in their temple at Jerusalem to celebrate Easter, the chaplains of the church, making use of a pious fraud, greased the iron chain that held the lamp over the Tomb; and when the Arab officer had sealed up the door which led thereto, they applied a match through the roof to the other end of that chain, and the fire descended forthwith to the wick of the lamp and kindled it."



o **THE EASTER PILGRIMAGE.** Throughout Holy Week pilgrims of all Christian denominations pour into the Holy City not only to witness the elaborate religious pageantry but also to re-create in their own imaginations the tragedy and triumph of the events which it commemorates. And there is scarcely a more potent method of doing so than to retrace the steps of Jesus from the place of his condemnation to that of his crucifixion. Accordingly, a major feature of the occasion is the procession of the faithful along the road which has been known, since the eleventh century, as the Via Dolorosa, or Road of Sorrows.

The road begins at the site of the ancient Praetorium, or Palace of Pilate, now marked by the Convent of the Sisters of Zion, and extends to the Church of the Holy Sepulcher. It is divided into fourteen "stations," the first nine of which are on the road itself, and the remaining five within the sacred edifice. These stations mark the spots where significant incidents occurred in Jesus' progress to Calvary. Some of these incidents are indeed recorded in the Gospels; others rest only on legend; while the sites themselves have been differently located in different ages.

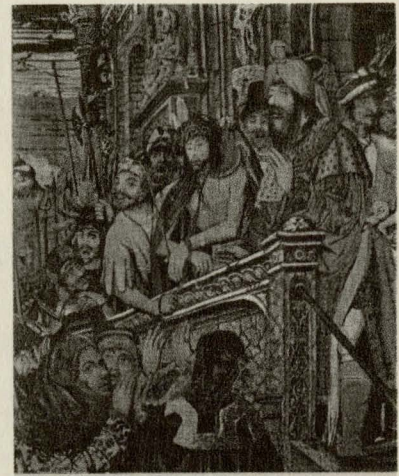
The First Station is at the Chapel of the Flagellation, in the precincts of the Franciscan Convent. It marks the spot where "the soldiers of the gov-



CHRIST BEARING THE CROSS. SCHOOL OF PICARDY, FRENCH



CHRIST APPEARING TO HIS MOTHER. VAN DER WEYDEN, FLEMISH



ECCE HOMO. TAPESTRY, FLEMISH

ernor took Jesus . . . and stripped him . . . and put on him a scarlet robe, and . . . a crown of thorns upon his head, and a reed in his right hand . . . and mocked him, and spat upon him, and took the reed and smote him on the head" (Matthew 27.27-30; Mark 15.16-19).

The Second Station is at the foot of the steps opposite the Chapel of the Condemnation, and marks the spot where the cross was laid upon Jesus (John 19.17). Near by stands the Ecce Homo Arch, at which place so it is said, "Jesus came forth, wearing the crown of thorns and the deep red robe, and Pilate said, Behold the man!" (John 19.5).

The Third Station is beside a broken column near the Hospice of the United Armenians. Here Jesus is said to have fallen for the first time -- an incident not recorded in the Gospels.

The Fourth Station is located a few steps farther down the road, just beyond the traditional House of Lazarus, and marks the spot where Jesus is said to have encountered his mother while on his way to Calvary. This, too, is not recorded in the Gospels.

The Fifth Station is at the so-called House of Dives (actually a 15th century building), and marks the spot where Simon of Cyrene took the cross from Jesus (a fanciful interpretation of Matthew 27.32; Mark 15.21; Luke 23.26). A stone in the wall of the adjoining house contains a depression said to have been made by the hand of Jesus.

The Sixth Station, close by, marks the spot where Veronica is said to have wiped the sweat and blood from Jesus with her handkerchief. Ever afterwards, says the legend, Jesus' features remained impressed upon it. A linen purporting to be this cloth, with the face of Jesus painted upon it, is preserved in the chapel dedicated to that saint in St. Peter's at Rome. The legend is without Scriptural authority.



THE CRUCIFIXION, MANTEGNA

The Seventh Station, at the intersection of the Via Dolorosa and a lane leading from the Damascus Gate, is called the Porta Judicaria and marks the spot where Jesus is said to have passed out of the Holy City and to have fallen for the second time. Neither incident is recorded in the Gospels.

The Eighth Station, some thirty paces farther on, beside the Greek monastery of St. Carolambos, marks the spot where Jesus bade "the daughters of Jerusalem" not to weep for him, but for themselves and their children (Luke 23. 27-31).

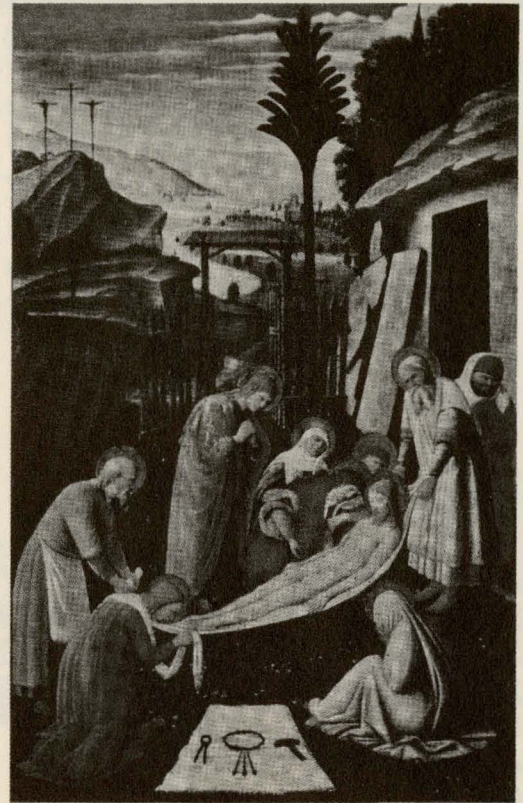
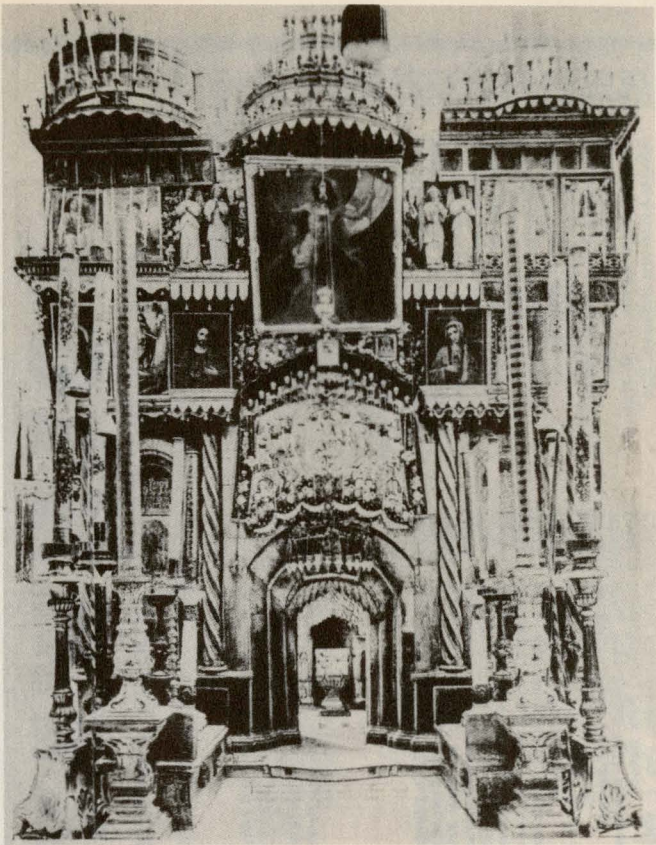
The Ninth Station, in front of the Coptic monastery, is where Jesus is said (again without Scriptural authority) to have fallen for the third time.

The Tenth Station, in the Golgotha Chapel of the Latins within the Church of the Holy Sepulcher, marks the spot where Jesus was stripped for the crucifixion.

The Eleventh Station, in front of the altar, is where he was nailed to the cross.

The Twelfth Station, in the adjacent Greek chapel, is where the cross was raised (Matthew 27. 33; Mark 15. 22; Luke 23. 33; John 19. 24).

The Thirteenth Station, at an altar between Stations Eleven and Twelve, marks the spot where Jesus was taken from the cross (Matthew 27. 59; Mark 15. 46; Luke 23. 53; John 19. 40).



THE ENTOMBMENT, FRA ANGELICO

The Fourteenth Station is the Holy Sepulcher, where Jesus was buried (Matthew 27. 60; Mark 15. 46; Luke 23. 53; John 19. 41-42).

BESIDES the liturgical chants reproduced in this recording, the ceremonies of Holy Week at Jerusalem are characterized by melodies of a less formal type chanted enthusiastically by the faithful. Thus, when the Holy Fire is brought into the villages on Easter Eve, it is customary to greet its arrival by singing, in Arabic, such verses as the following:

Now let the Holy Fire be
By all of us adored;
Now let us to the Holy Tomb,
The tomb of Christ, our Lord.

He came into this world of woe
And bought us with his blood;
So let us on this day rejoice,
While lesser men may brood.

Now let that Holy Fire be
By all of us adored,
Which from the tomb burst forth to show
That risen was our Lord!

Some of these more popular songs, chanted by the pilgrims, may here be heard as "background music."

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