

THE MARQUAND READER

September 15 – September 19, 2008

-

—

This Week at Marquand

Monday: *Hymn Festival on the Day of the Holy Cross*

with guest organist Martin Jean, Director of the Institute of Sacred Music.

Tuesday: *A Service of the Word*

with Christa Swenson, Marquand Chapel Liturgical Coordinator, preaching.

Wednesday: *Sung Morning Prayer*

Thursday: *Singing with Hildegard of Bingen*

led by Teresa Berger, Professor of Liturgical Studies.

Friday: *Community Eucharist*

with Gordon Lathrop, Visiting Professor of Liturgical Studies and Acting Assistant Dean for Marquand Chapel, preaching and presiding.

—



The Acting Dean of Chapel Writes

Gordon Lathrop

In absence of the significant leadership of Siobhán Garrigan, I have come to YDS to join the chapel team as we begin again to do worship together this semester in Marquand. I

am very glad to do this. I am glad to stand in for Siobhán, as much as I can, because I am glad to see her having the time to write the important things we all need to read from her. I am glad to work beside Christa Swenson, Patrick Evans, Jim Aveni, the remarkable Chapel Ministers we have this year, the amazing musicians who help us sing and pray, and the many, many other people who contribute to our common worship. But I am especially glad to be part of the significant experiment in communally planned ecumenical worship that we find in Marquand Chapel.

I come to this undertaking after thirty years of seminary teaching and nearly forty years as a Lutheran pastor. While I retired from full-time work in 2004, I have been able to continue to teach in various places in the world, including here. If you want, you can learn a little about me by looking at what I write – for example, *Holy Things: A Liturgical Theology* (Fortress, 1993), *Holy Ground: A Liturgical Cosmology* (Fortress, 2003), and *The Pastor: A Spirituality* (Fortress, 2006). I have cared a great deal about ecumenism and liturgy and was glad to have taken part in the preparation of both the Ditchingham Statement of the World Council of Churches and the Nairobi Statement of the Lutheran World Federation.

I live in Philadelphia with my partner, Gail Ramshaw, coming to New Haven for one to four nights a week, depending on how I am needed.

If you would like to have a conversation about Marquand, about ecumenism and liturgy, about liturgical studies, or about anything else, please be welcome to be in touch with me at 432-7296 or gordon.lathrop@yale.edu or in S102.

But, in any case, do join me and the chapel team in carrying on the song, prayer and gestures of grace that make for Marquand Chapel.



Inventio Crucis (The Finding of the Cross) and the Origins of Holy Cross Day

Emily Bloemker

According to accounts first published near the turn of the fifth century, the True Cross of Christ was found after more than three centuries of obscurity beneath the Jerusalem soil. The earliest authors credit the finding to the efforts of Helena, the mother of Constantine, who by 'threats and promises' discovered the cross's location. The identity of the true cross (as opposed to the two crosses of the criminals with whom Jesus was crucified) was thought to have been revealed by a miracle. Since then the location of the True Cross has been associated with the building and consecration of the Church of the Holy Sepulchre and the Church of the Anastasis in Jerusalem in 335.

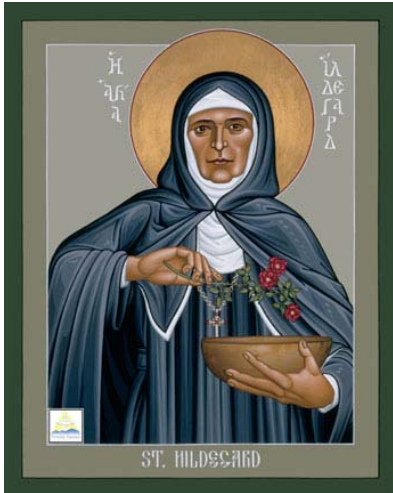
The Spanish nun Egeria, writing of her travels in the 380s, recorded services in which the cross was venerated at the Church of the Holy Sepulchre during Holy Week. Due largely to pilgrims and visitors such as Egeria, fragments of the True Cross began to make their way around the Mediterranean throughout the fourth and fifth centuries. Armenian lectionaries from the early fifth century attest to a feast celebrated on the 13th and 14th of September connected to the dedication of the two Churches, in which relics of the cross were displayed and

venerated. It is likely that with the spread of relics carried by pilgrims came also a spread of liturgy.

Throughout the fifth century, as the *Inventio Crucis* story traveled, it began to change and expand. By the sixth century the original story had become a fanciful and varied legend in which the date of the finding had been changed to May 3rd. This legend gave rise to a Feast of the Finding of the Cross, celebrated in the West on the 3rd of May, which likely included a recitation of the Legend of the Finding. Elaborate, cross-related literature, such as 'The Dream of the Rood' (in which a dreamer converses with the cross) and the section entitled 'The Exaltacion of the Holy Crosse' found in de Voragine's *The Golden Legend*, originated during this time.

During the seventh and eighth centuries, the September 14th feast traveled from East to West and was celebrated in the West without the abolition of the feast on May 3rd (this would occur officially in 1961). While the term 'exaltation' was first used in the sixth century, it would take some time before the feast on the 14th of September came to be known as the Feast of the Exaltation of the Cross, which many Christians continue to celebrate to this day. The legend, in addition to the liturgy, also lives on: one modern example is Brian Wildsmith's beautiful modern rendering of the legend, found in the children's book *The True Cross*. Helena has been named a saint in the Roman Catholic, Orthodox and Anglican traditions; relics of the True Cross are said to still reside at the Holy Cross Basilica in Jerusalem and elsewhere throughout the Christian world.

Sources / Further Reading: *The Oxford Dictionary of the Christian Church* (Exaltation of the Cross 587, Invention of the Cross 847); *The Golden Legend* by Jacob de Voragine; *The Dream of the Rood* attributed to Cynewulf; *How the Holy Cross was Found* by Stephan Borgehammar; *Exaltation of the Cross* by Louis van Tongeren



A Liturgy for the Feast Day of Hildegard of Bingen

Professor Teresa Berger

It is hard to believe, but Hildegard of Bingen, the great twelfth-century visionary, monastic leader, writer, composer, and preacher, was never officially canonized and to this day does not have a place in the liturgical calendar of saints. This is especially surprising since Hildegard was

the only woman of her age to be accepted as an authoritative voice on Christian doctrine; the first woman who received express permission from a pope to write theological books; the only medieval woman who preached openly, before mixed audiences of clergy and laity, with the full approval of church authorities; the author of the first known morality play and the only twelfth-century playwright who is not anonymous; the only composer of her era (not to mention the only medieval woman) known both by name and by a large corpus of surviving music; the first scientific writer to discuss sexuality and gynecology from a female perspective; and the first “*saint*” whose official biography includes a first-person memoir.¹

Of Hildegard’s story, we ourselves become a part every September 17 – the anniversary of her death in 1179 -- by either ignoring or laying claim to her story. In the liturgy we will celebrate in Marquand Chapel on the day after Hildegard’s anniversary, we seek to honor this woman’s holy and visionary life. Our liturgy “performs” what the canonization process (that is, its failure) prevented: It marks September 17 [18] as the feast day of Saint Hildegard.

The full text of the Liturgy we will celebrate is available in *Fragments of Real Presence: Liturgical Traditions in the Hands of Women* (Crossroads, 2005), as an

appendix to an essay on Hildegard's life and writings. An earlier celebration of this liturgy, in a parish setting, is featured in the documentary film *Worship in Women's Hands* (FireStream Media, 2007).

ⁱ Barbara Newman, "'Sybil of the Rhine': Hildegard's Life and Times," in Voice of the Living Light: Hildegard of Bingen and Her World, ed. Barbara Newman (Berkeley: University of California Press, 1998), 1-29, here 1.