

MARQUAND READER

Issue 2: Week of September 20, 2010

A newsletter furthering the educational mission of Ecumenical Daily Worship at YDS.

THIS WEEK IN MARQUAND

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

Monday, Sept 20: *Re-collection! A Service of Founding and Grounding*, led by the Marquand Chapel Ministers

Tuesday, Sept 21: *A Service of the Word*, Professor Peter Hawkins preaching

Wednesday, Sept 22: *Sung Morning Prayer*, a new cycle of Traditional Texts in Contemporary and Global Settings

Thursday, Sept 23: *A Service of the Word*, graduating student Hopie Randall preaching

Friday, Sept 24: *Community Eucharist*, in the style of St Gregory of Nyssa in San Francisco, Rev. Adele Crawford, Interim Dean of Chapel, preaching and presiding



"St Gregory Dancing Saints Icon" by Mark Dukes. Used with permission.

Community Eucharist in the style of St Gregory of Nyssa in San Francisco, CA

By Liane Marquise, Chapel Minister

This Friday our Community Eucharist will be in the style of St. Gregory of Nyssa parish in San Francisco, CA. St. Gregory's is a vibrant Episcopal parish with a unique worship style blended from elements of both eastern and western Christian traditions. St. Gregory's believes in "people before programs" and their worship reflects that mentality. I spoke with the rector of St. Gregory's, the Rev. Paul Fromberg, last week and asked him to share more about their unique community.

Liane Marquise: How would you describe “Nyssa-Style” liturgies?

Paul Fromberg: They are based on participatory corporate worship that is informed by early Christian synagogal worship. I guess you could call it a Byzantinized Anglican liturgy.

LM: How did you develop this liturgical style?

PF: It actually began at Yale back in the 1970’s. The founding rector of our church, Rick Fabian, was a chaplain at the Episcopal Church at Yale. He was interested in pushing the renewal of liturgy that was emerging in the Episcopal Church to the next obvious conclusion. He didn’t want a 19th century version of the 16th century worship, but something reflective of what is happening in the world around us now, with multiple centers of action, multiple things going on at once, a non-linear liturgy. We were trying to play around to see what actually matters for the sake of making liturgy happen.

LM: Well, what actually matters?

PF: People need to have a sense of what the liturgy means, and we have to pay attention to what the people actually want. We look for the ritual to be a tool for social organizing as opposed to a golden calf that has to be worshiped.

LM: You mention social organizing, and it is clear from your website that your parish is quite involved in the wider community. Can you talk a bit about how you as a parish understand the relationship between worship and social organizing?

PF: We think that the dividing up of worship and service is artificial. Eucharistic living means serving everyone, including God. Our service at the altar continues with serving in the street. Our service in the street continues around the altar. Our liturgical practice shapes our work in the community in that one of our core principles is that all are welcome, always. As we look forward, we recognize that the church cannot be in the business of merely continuing itself, but rather it should be in the business of giving people tools for more productive, generative work. I don’t know where exactly we are going, but what we have to do is to be faithful and not be afraid.

LM: What would you want someone who has never encountered this worship style before to know about your community?

PF: We don’t want worship to be stupid. We don’t want it to be insulting to people’s intelligence. We don’t believe in asking permission to do things. It is much more effective to just go out and act. Too often people are overly concerned that what they do will be offensive to someone or be ridiculed or judged. In a way the liturgy has to be more like lovemaking than anything else. Sometimes you mess it up, but you always have to try to get back into a better way of having relationship. Worship can’t be done “right” but it can be done well. We have to approach it with a kind of wonder and interest as opposed to judgment. If for nothing else, the purpose of liturgy is for giving the assembly a sense of their own place and presence for God. Ultimately the way to know if liturgy works is to answer the question: Do the people pray?

We invite you to join us this Friday for a unique worship experience. My prayer for all of us is that we may approach this time of worship and communion with a sense of wonder, interest and an open heart.

A Note about the New Sung Morning Prayer Starting this Week

“Traditional Texts in Global and Contemporary Settings”

On Wednesday, September 22, we will begin another cycle of Sung Morning Prayer. The following is taken from previous years’ Marquand Reader, and was written by Director of Chapel Music Prof. Patrick Evans (currently on sabbatical), who compiled this cycle.

This version – “Traditional Texts in Global and Contemporary Settings” – is well known to returning students. Many have remarked that this setting- in which we sing *O Worship the King* in an Indonesian mode, *Love Divine* in Mark Miller’s jazz-inspired setting, and Isaac Watts’ beloved *When I Survey the Wondrous Cross* in a six-part South African *Senzenina* setting – helps them to hear familiar words in new ways – to gain new inspiration and insight from texts that are so well known that they sometimes might slip into rote repetition with the tunes many have known from childhood. It is not our intention to replace those familiar tunes forever, but to sing in wonder at these words reinterpreted.

We sing Bobby McFerrin’s chanted setting of *Psalm 23* (dedicated to his mother, his own paraphrase of the psalm text uses feminine pronouns for God.) Christian Tamaela, whose *We Wait for New Heavens* we now know by heart, offers a Javanese tune for the Lord’s prayer. But in my mind, the part of this SMP setting that best exemplifies our ecumenical life together in Marquand is Calvin Hampton’s gorgeous setting of “There’s a Wideness in God’s Mercy.”

In my first year here, one of our chapel organists, an Episco-Baptist from Alabama, recommended this setting from the 1982 Episcopal hymnal. Most folks in chapel didn’t know it, including most of the Episcopalians (perhaps because the same text is set to a much easier-to-play tune on a nearby page). So we all learned it together – the three verses in the 1982 hymnal, as well as an additional verse from the original Frederick Faber text: “But we make God’s love too narrow with false limits of our own, and we magnify God’s strictness with a zeal Love cannot own.” Because we repeat the same sung morning prayer setting for at least four weeks, this hymn had time to sink into people’s hearts, to become the theology deepest within. By the end of the cycle, most folks – Episcopalian, Methodist, Baptist, Presbyterian, UCC, Catholic, Pentecostal – could hear the haunting introductory melody and sing by heart the three Episcopalian verses, plus the “extra” *very* traditional verse in a decidedly “new song.” Most folks don’t think of this as an Episcopal hymn any more, but a hymn we all know and love. (And the Lutherans have picked it up in their new 2007 hymnal!)

In daily ecumenical worship in Marquand chapel, we are re-telling, re-living, and re-singing the story of redemption as we rehearse both for the work we are to do in the world, and for that great day when all voices will be resurrected and raised in the praise of God. We need you to raise your voice with us in that rehearsal – please join us!

A Note about Worshipping in Marquand Chapel

Excerpted from “Marquand Chapel Guidelines”, written by Prof. Siobhan Garrigan, former Dean of Marquand Chapel

Christian worship is about meeting God in scripture, in bread, water, oil and the gifts of this earth, in prayer, in praise, and in one another. It is about love. It is about gathering and dwelling in God’s love, and it both informs and reflects the ways in which we are each called to a life of

Christian action –caring, healing, prophesying, teaching, and the myriad other justice-making ways of god’s real among us.

Christian worship in an ecumenical setting is especially about love. We need to be open, patient and generous as we strive to: find ways of worshipping amid difference and across the boundaries of division; share the best of our own traditions; learn about and participate as guests in other people’s traditions; allow the Spirit to inspire us to yet unknown worship; and discern the patterns of prayer and praise that we hold and create in common.

Worship in Marquand Chapel is a time set apart every morning when the community gathers to pray and give praise to God. No one denomination or worship style dominates worship in Marquand. The chapel is here for all who wish to worship ecumenically, and it is therefore important that a wide range of people offer to plan and lead services. Only then can our ecumenical worship reflect the diversity of our school and city.

Etiquette

As an act of hospitality, please move right into the space and refrain from sitting in the seats closes to the door—if these are filled, there is no place for late-comers, parents with baby-buggies or less able-bodied people to sit. Please move into the center of the rows of seats (for the same reasons).

Worship commits us to a time and space that is set aside for all, and so please do not talk to other community members (including faculty and staff) about work-related issues on your way to or from, or in, chapel.

Please leave your coats and book bags in the narthex (and not on the seats in chapel), but bring valuables in with you and place them under your own seat. And please don’t chat in the narthex if the service is underway in chapel – you can be heard inside!

Come with an open disposition and come often: chapel is different every day and the only way to be part of such a diverse community’s worship program is to worship together often and over time.

The Marquand Reader is edited by the chapel staff and issued every Monday when classes are in session. It highlights the week’s services and other special opportunities and events. Additional articles by the Chapel Staff and the faculty in Liturgical Studies will explore historical, liturgical, and denominational topics, in order to further the educational goals of Marquand Chapel. Contact one of the chapel staff if you have any suggestions, comments, or questions.