

MARQUAND READER

Week of April 7, 2008

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

THIS WEEK IN MARQUAND

Services begin at 10:30, All are welcome!

Monday, April 7: *Almost Saints:* Joseph Cardinal Bernardin, led by the Roman Catholic Group.

Tuesday, April 8: Word and Worship on Admitted Students Day: *Nora Tubbs Tisdale*, Clement-Muehl Professor of Homiletics, preaching with The Marquand Gospel Choir.

Wednesday, April 9: *Sung Morning Prayer*, Songs of the Americas with homily by graduating senior Sven Ensminger.

Thursday, April 10: *"Under the Tent"* led by the Baptist Student Group. "BYOB(ible)"

Friday, April 11: *Community Eucharist* with Serene Jones, Titus Street Professor of Theology, preaching and presiding.

THE ALMOST SAINTS SERIES CONTINUES

The Marquand Chapel team is pleased to be working with the Roman Catholic students group to offer the final "Almost Saints" worship service of the year, another in a series of services that enlivens the gospel message through the lives of particular servants of God.

The series that continues this week, with a service remembering the words and witness of Joseph Cardinal Bernardin, evolved from conversations between the chapel team and the Roman Catholic group here at YDS. These conversations are part of an ongoing dialogue about how Catholics and non-Catholics can worship together in ecumenical community. Saints are of particular importance in Roman Catholic worship and prayer life, and Catholics can invite others into their devotional practices in ways that are not always possible with other liturgical practices.

What is a saint?

In biblical terms, a saint is someone who is beloved of God. In Hebrew scriptures (e.g.: the Psalms, Daniel) a saint is someone who loves God and whom God counts among God's people. In the New Testament, a saint is a baptized follower of Christ, living in fellowship with other Christians. Paul, in his letters to the early church, frequently addresses the people to whom he writes as saints (e.g.: Romans 1:7), and names those about whom he writes as saints (e.g.: 1 Cor. 16:15). In scripture, saints are both living and deceased, part of a continuous community of those who live God's commandments

faithfully.

In the Catholic tradition saints play a special role in the daily life of many believers. Saints are seen as sources and origins of renewal of the church in difficult historical moments, through their inspiration and continual prayer to God. Saints are recognized because of their lives of extraordinary witness to God. Saints serve as moral examples, examples of holiness to which all believers might strive. The great variety of saints richly represents the diversity in the body of Christ, as saints range from early Christian martyrs to a young 20th century Italian teenager. Saints are a part of the living tradition of Catholic prayer through the example of their lives, transmission of their writings, and their prayer today.¹ Saints in contemporary life are a strong force in the lives of many people. Saints, in their witness to Christ, moral example, and in their diversity help the modern Christian understand herself as part of a long tradition that extends from the first disciples and apostles of Jesus Christ to the people whom this series honors, contemporary people who continue to remind us that we are still called to be saints.

As the series has progressed since its inception in 2005-2006, a whole host of people who act as saints for various members of our own community have been remembered – in years past, we celebrated the witness of Dorothy Day, Thomas Merton, Flannery O’Conner, Henri Nouwen and Archbishop Oscar Romero. This year we have commemorated the lives and witness of Maura Clarke, Jean Donovan, Ita Ford, Dorothy Kazel, and Franz Jägerstätter.

Why *Almost* Saints?

In Roman Catholic tradition, the Church officially “canonizes” or “beatifies” – names as saints -- only those whose lives have been marked by the exercise of heroic virtue, a reputation of sanctity and by conclusive arguments that they have been called upon and have interceded with God on behalf of other faithful members of the church in miraculous events.

Our series in Marquand highlights the lives of people who are not officially saints, and will probably not officially be named as such during our lifetimes. These people are titled “almost” saints to indicate that they have lived and do live lives of extraordinary witness and service to God. Like the cloud of witnesses that have gone before them, these people continue in the tradition of Roman Catholic saints, being models of witness to Christ and moral examples for believers.

Special Thanks to Siobhan Garrigan with help from several RC students and Chapel Ministers for compiling this article.

¹ 2683, “Guides for Prayer,” Catechism of the Catholic Church, United States Catholic Conference, DoubleDay, New York, 1994.

JOSEPH CARDINAL BERNARDIN

Today we come together to celebrate the man regarded by many as the leader of the American Catholic Church of the second half of the twentieth century.



Joseph was born into an Italian immigrant family in 1928 in South Carolina. He lost his father at a young age, and as a result he was left to care for his younger sister while his mother found work as a seamstress. He entered the seminary at the young age of 17, and quickly rose within the ranks of the Church because of his remarkable intelligence and dedication.

He was instrumental in the formation of the National Conference of Catholic Bishops, serving as the first general secretary of the group, and later the president and oversaw the drafting of the important pastoral letter denouncing nuclear war entitled “The Challenge of Peace”. The climate of the church during Bernardin’s ministry was one marked by tumult in the wake of the second Vatican council, as the people struggled to live into a new identity. Bernardin devoted his life to the quest to find common ground between splintered groups within the Church he loved so much.

He famously advocated the idea of holding a “consistent ethic of life,” in moral decision making, a position which sought to weave opposition to abortion with opposition to capital punishment and euthanasia, concern for peace and social justice, and a commitment to the poor and the most helpless persons in society into a “seamless garment” advocating for the sacredness of all life.

In his last years, allegations of sexual misconduct were filed against him by a young seminarian. He had worked hard to create a safe environment for victims of clerical sexual abuse to come forward in his diocese of Chicago. All allegations were eventually dropped, but his willingness to adhere to the policies he had put in place to protect the victims was not forgotten by his flock.

Although his last years were filled with vicious media attacks as he was accused of sexual misconduct and a difficult battle with cancer, his last writings tell the story of a man remarkably at peace with God. He continues to be remembered for his integrity as a leader of the Church and his humility as a faithful disciple of Jesus Christ.

TRADITION OF SUNG MORNING PRAYER
-- Emily Scott

Every Wednesday in Marquand, we gather for the time-honored tradition of Sung Morning Prayer. This service, part of our worship life at Yale Divinity School for many,

many years, acts as an anchor to our weekly chapel experience. In the midst of a diverse week of chapel worship, Sung Morning Prayer always follows a familiar pattern. Each week we sing an introit, a morning hymn, a psalm, listen to readings, spend time in silence, and engage in open prayer. You may have noticed that we spend several weeks singing the same setting of Sung Morning Prayer, before moving on to a new setting. These patterns give our worship program an important sense of stability and familiarity, as worship in our ecumenical community is widely varied from day to day. Singing several weeks of the same setting of Sung Morning Prayer also allows us to memorize a wide range of hymnody and ritual song. For example, most in our community could sing from memory all the verses of Calvin Hampton's setting of "There's a Wideness in God's Mercy", and the South African 6-part setting of "When I Survey the Wondrous Cross" to the Senzenina tune.

This week, we will again sing the Songs of the Americas setting, drawing on North American Sacred Harp shaped-note singing practices, African-American spirituals and gospel songs, Caribbean alleluias, and a lively setting of Psalm 30 based on a Brazilian folk tune from Simeu Monteiro, a liturgical composer and worship leader who currently works in ecumenical worship for the World Council of Churches in Geneva.

**"UNDER THE TENT"
BAPTIST TRADITION(S) AT YALE DIVINITY SCHOOL**

--Rachel N. Johnson

In a community that so values ecumenism and enjoys exploring the traditions and practices of our sisters and brothers from denominations other than our own, trying to learn about the Baptist students in our midst may be a somewhat mystifying enterprise for many at YDS. When asked what should be straightforward questions, such as "How do you approach the Eucharist, and is your table open?" "Do you ordain women?" "Do you recognize other denominations' baptisms?" "Do you use the lectionary?," our response is, "Well . . ." It would be easy to believe we all slept through Baptist Polity and know as little about our own tradition as those outside of it. In reality, however, our inability to give direct answers about our beliefs is itself an expression of a central aspect of our polity.

Ironically, it is the beliefs we hold in common that leads to our incredible diversity. As Baptists of all stripes, we hold firmly to the doctrine of the priesthood of all believers and affirm the Bible as the sole source of authority. While we are not unique in these commitments, our understanding of them has led us to be stridently anti-hierarchical, investing unassailable autonomy in the local church. It is at this level that, congregation by congregation, decisions about doctrine and practices are made, and where individual churches decide whether or not to be a part of a broader Baptist body. We are also a non-creedal denomination. As an explanation of our wide diversity, Baptist theologian James Dunn is fond of saying in his down-home Texas style that the only creed Baptists adhere to is, "Ain't nobody but Jesus going to tell me what to do." In this week's service we

hope to introduce you to just a few of the traditions that fall under the big Baptist tent. We will share with you through story, song, and of course, scripture, the transformative power of our individual expressions of faith, and how, despite our differences, they draw us into a deep sense of community.

FRIDAY EUCHARIST: SERENE JONES, PREACHING AND PRESIDING

Professor Serene Jones will be preaching and presiding at our Friday Ecumenical Eucharist for the last time as a YDS faculty member this week, as she will assume the presidency of Union Theological Seminary in New York City in July. The chapel team asked Professor Shannon Craigo-Snell to write an appreciation of Prof. Jones and her work for this week's Reader.

--Shannon Craigo-Snell



In 1994, I sat in the first day of Serene Jones' Barth seminar and thought it was going to be a horrible semester. I had clearly overreached in signing up for this class. In response to a friendly opening question ("why are you taking this course?") several students in the room gave answers I could not follow—answers filled with long, mysterious, and vaguely threatening words such as "epistemology" and "ontology." I resisted the urge to flee, wrote down phonetic spellings of the offending terminology to look up in the dictionary later, and returned to the second class meeting out of pure stubbornness that, in retrospect, may well have been the grace of God. The Barth seminar became the joy of that semester and a highlight of my decade-long career as a graduate student. Within a few weeks, the collection of anxious students around a crooked rectangle of tables felt like a fantasy dinner party. The guests were all kind and intelligent people, who had a remarkable span of shared interests and had all been reading the same books. The conversation was fascinating, engaging, and challenging. While the tables never held real food or wine, we left each meeting feeling nourished, sustained, and slightly giddy. I learned the meaning of those big words, as well as how to say the same things more clearly. The class discussed theology in terms both academic and intimate, as we discovered the drama of Barth's doctrine and how that can interact with, and creating meaning within, the unfolding dramas of our own lives in relation to God. At this weekly gathering, Serene presided as the perfect hostess. She made sure that all were welcome and included, guided our discussions through arcs of discovery each week, explained intricacies of Barth's theology, and modeled the constructive activity of a Christian theologian. Years later, when I taught my first seminar at Yale, I wanted to do it exactly the way Serene ran that Barth class. Unfortunately, I had no idea how she'd done it. She made it seem effortless. Only later did I begin to understand how much hard work must have gone into making such a class, how carefully Serene had crafted a space for us, as students, to work out our own theologies in community with one another.

Happily, and amazingly, Serene does this work not only in the fleeting experiences of the classroom, but also in written theology. Last week I taught Christology in a seminar on Jewish and Christian Theologies. It was a tricky subject and, for the first time all semester, conversation was difficult. Then, halfway through the seminar, we turned to Serene's article, "Hope Deferred: Theological Reflections on Reproductive Loss (Infertility, Miscarriage, Stillbirth)." And suddenly we were at the dinner party. The writing is so lucid and inviting, everyone felt welcome to discuss this text. The stories were so compelling and the ideas so evocative, students immediately began relating how this theology interacted with their own perspectives and experiences. And the creative and faithful reading of tradition opened doors for the women in the class to imagine new and life-giving theological possibilities. There it was—Serene's table—around which women of varied religious traditions engaged Christian systematic theology, bringing it into productive conversation with their own lives. I am so grateful for Serene's work as a teacher and a theologian. One thing she has taught me, among oh so many, is that systematic theology has everything to do with, much to learn from, and much to offer the lives of women.

MARQUAND LUNCHTIME ROUNDTABLE DISCUSSION

As part of our regular feedback structure, we have a few lunchtime roundtable discussions each semester, and the next one will be this Friday, April 11 at 12:45 pm in the common room. Bring your lunch and bring your questions, thoughts, and ideas for our ecumenical worship life in Marquand.

The Marquand Reader is edited by the chapel staff and issued on Monday when classes are in session. It both reflects on past services and highlights upcoming services and other special opportunities and events. Additional articles by the Chapel Staff and the faculty will explore historical, liturgical, theological and ecumenical topics, in order to further the educational goals of Marquand Chapel. Contact Patrick Evans or Christa Swenson if you have any suggestions, comments, or questions.

The Marquand Chapel Team:

Patrick Evans, *Acting Dean of Chapel, Director of Chapel Music*
James Aveni, *Senior Chapel Administrative Assistant* * Christa Swenson, *Liturgical Coordinator*
Mary Lou Bozza, David Dill, Johanna Johnson, and Rachel Valente, *Chapel Ministers*
Mark Miller, *Gospel Choir Director* * Dominic DiOrio and Soo Yeon Lee, *Chapel Choir directors*
Zach Hemenway and Tim Weisman, *Organists*