

Liturgical Theology and the Music of the **Paschal Triduum**

ACU Short Course in Theology
Strathfield
15 March 2017

Jason J. McFarland, PhD
Assistant Director, ACU Centre for Liturgy
Lecturer in Liturgical Studies and Sacramental Theology

Let's Listen

*Nos autem
gloriari oportet*

- *[Image of Jesus washing the feet of his disciples.]*
- *Follow the link to hear the traditional chant setting of this text, originally composed many centuries ago. We don't know exactly when or where.*

What is Liturgy?

- *Talk with your neighbour and come up with a 1-2 sentence definition.*

What is Liturgy?

OFFICIAL

Sanctioned and promulgated by the competent authority.

PUBLIC

An act of the worshipping community, local and universal.

WORSHIP

Praise of God.

OF

THE

CHURCH

Liturgy is the **official**, **public** **worship** of the **Church**.

What is Scripture?

- Talk to your neighbour and come up with a 1-2 sentence definition.
- When do we encounter Scripture in general?
- When do we encounter Scripture in the liturgy?
 - Liturgy of the Word
 - Texts of the Liturgy!
- *Other than Lectionary readings, can you think of other uses of Scripture in the liturgy? In groups of 3-4, come up as many examples as you can.*

What is Scripture?

1. "The written text itself is produced within a given religious and cultural setting, which is always in part constituted by oral and ritual action. Being set in writing, however, it is distanced from its original setting and made available to other congregations and eras. This allows its transposition, in different modes, into oral context and exchange.
2. It is set within a canon, given the status of a classic, within the community of faith. One of the early criteria for deciding what belonged to the canon of written texts was oral proclamation within liturgical actions. Hence being of the canon means not only that a book is to be respected as belonging to the record of divine revelation but that it belongs by its given designation to the oral and liturgical exchange of Christian communities.
3. The text is in practice brought into such exchange by preaching, didactic teaching, liturgical proclamation, and **liturgical citation within prayers**.

What is Scripture?

4. The genre of the text will command to some extent the place that it is given in such ritual.
5. Being related to the life and celebration of a community, written texts converge with the preunderstandings, interests, and expectations of such people.
6. Texts belong here and now to the living and gathered community of this time and this place, and their interpretation for the present comes from this fact."

-David Power, *The Word of the Lord*, pp. 44-45.

What is Scripture?

- “The literal narrative form of the Gospels may be not so much history mythologized as mythology, built upon the symbolic structure of ritual, historicized.”

Charles Bobertz “Prolegomena to a Ritual/Liturgical Reading of the Gospel of Mark,” in *Reading in Christian Communities*, p. 177.

Let's listen again: same text, different music.

What is this song/text?

*Nos autem
gloriarī oportet*

- *[Image of Jesus washing the feet of his disciples.]*
- *Follow the link to listen to a musical setting of this text from the Renaissance by Manuel Cardoso.*

Nos autem gloriari oportet

- Entrance antiphon for the Evening Mass of the Lord's Supper (Holy Thursday)
- The first text of the Paschal Triduum (Holy Thursday, Good Friday, Easter Vigil) and our first act of corporate worship after Lent.
- The transition from Lent to Triduum (and then to Easter)
- A lens through which to view the entire Triduum
- SCRIPTURE!
 - "We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered." (Roman Missal, 2010)
 - "But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world." (Galatians 6:14, NABRE)

Nos autem gloriari oportet

- In fact, the text's use of scriptural texts is extremely complicated
 - Not only Galatians 6:14,
 - ...but also:
 - John 11:25: I am the resurrection and the life: he that believes in me, although he be dead, shall live.
 - 1 Corinthians 1:28-31: *on glorification in Christ*
 - Psalms 7:2, 70:2, 107:7, Daniel 3:88, 4 Esdras 12:34, 2 Timothy 4:18: *on deliverance*
 - Deuteronomy 7:12-13: *on inheritance*

Scripture in the Paschal Triduum

Holy Thursday

I give you a new commandment, that you love one another as I have loved you, says the Lord.

-Antiphon 6 for the Washing of Feet

-John 13:34

Good Friday

May God have mercy on us and bless us; may he let his face shed its light upon us.

-Verse for the Antiphon for the Adoration of the Holy Cross

-Cf. Ps 66:2

Easter Vigil

Let's sing this together

I saw water flowing from the Temple, from its right-hand side, alleluia; and all to whom this water came were saved and shall say: Alleluia, alleluia.

-Antiphon for the sprinkling with water

-Cf. Ezekiel 47

How does liturgy make use of scripture?

- A liturgical text that makes use of biblical text (including Lectionary readings) is “taken out of its context in the Bible and put into a new context defined by the congregation and the celebration.”
- “The text has acquired meanings down through many centuries of Christian proclamation and Christian interpretation.”
- Christological reading of Old Testament texts

David Power, *The Word of the Lord: Liturgy's Use of Scripture*, p. 3-4.

How does liturgy make use of scripture?

- Direct Quotation: the text duplicates the biblical text exactly
- 14 December, St John of the Cross, Entrance Antiphon
- May I never boast, except in the Cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.
- “But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.” (Galatians 6:14, NABRE)

How does liturgy make use of scripture?

- Embellishment: addition or one or two words to clarify
- 22 July, St Mary Magdalene, Entrance Antiphon
- The Lord said to Mary Magdalene: Go to my brothers and tell them: I am going to my Father and your Father, to my God and your God.
- Jesus said to her, "Stop holding on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, 'I am going to my Father and your Father, to my God and your God.'" (John 20:17)

How does liturgy make use of scripture?

- Enhancement: more substantial non-biblical phrases added
 - “We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered.” (Roman Missal, 2010)
 - “But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.” (Galatians 6:14, NABRE)

How does liturgy make use of scripture?

- Omission: leaving out words that would hinder a reinterpretation of the text
 - 12 September, Most Holy Name of Mary, Entrance Antiphon
 - Blessed are you, O Virgin Mary, by the Lord God Most High, above all women on earth; for he has so exalted your name that your praise shall be undying on our lips.
 - Then Uzziah said to her, “Blessed are you, daughter, by the Most High God, above all the women on earth; and blessed be the Lord God, the creator of heaven and earth, who guided your blow at the head of the leader of our enemies. (Judith 13:18-19)

How does liturgy make use of scripture?

- Rearrangement: rearranged to better suit occasion or to reinterpret

- Ash Wednesday, Entrance Antiphon
- You are merciful to all, O Lord, and despise nothing that you have made. You overlook people's sins, to bring them to repentance, and you spare them, for you are the Lord our God.

²⁴ For you love all things that are
and loathe nothing that you have made;
for you would not fashion what you hate.

²⁵ How could a thing remain, unless you willed it;
or be preserved, had it not been called forth by you?

²⁶ But you spare all things, because they are yours,
O Ruler and Lover of souls,

¹ for your imperishable spirit is in all things! (Wisdom 11:24-27)

How does liturgy make use of scripture?

- Centonization: two or more phrases joined to create a new meaning
- First Week of Advent, Wednesday, Entrance Antiphon
- The Lord will come and he will not delay. He will illumine what is hidden in darkness and reveal himself to all the nations.
- For the vision is a witness for the appointed time,
a testimony to the end; it will not disappoint.
If it delays, wait for it,
it will surely come, it will not be late. (Habakkuk 2:3)
- Therefore, do not make any judgment before the appointed time, until the Lord comes, for he will bring to light what is hidden in darkness and will manifest the motives of our hearts, and then everyone will receive praise from God. (1 Corinthians 4:5)

How does liturgy make use of scripture?

- Substitution: replacement of one word with another to make the text more pertinent
- 24 August, St Bartholomew, Entrance Antiphon
- Proclaim the salvation of God day by day; tell among the nations his glory.
- Let us come before him with a song of praise,
joyfully sing out our psalms.
³ For the LORD is the great God,
the great king over all gods, (Psalm 95:2-3)

How does liturgy make use of scripture?

- Paraphrase: biblical text as the basis for free adaptation
- Twenty-Seventh Sunday in Ordinary Time, Entrance Antiphon
- Within your will, O Lord, all things are established, and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are the Lord of all.
- Lord, Lord, King and Ruler of all, everything is in your power, and there is no one to oppose you when it is your will to save Israel. ³ You made heaven and earth and every wonderful thing under heaven. ⁴ You are Lord of all, and there is no one who can resist you, the Lord. (Esther 4:17)

-On these ways of liturgy's use of scripture, see J. McFarland, *Announcing the Feast*, chapter 1.

Conclusions

- Scripture is rooted in liturgy
- Nearly all liturgical texts are biblical to some degree
- These facts have implications for biblical interpretation, and for understanding the Christian theological tradition.
- Liturgical text, especially musical texts, are windows into an ancient and ongoing process of scriptural interpretation.

Conclusions

The scriptural richness of the liturgy is a further argument for the importance of liturgy as a source for theology.

- If this is true:
 - *Lex orandi, lex credendi (or legem credendi lex statuat supplicandi)*
 - (The law of prayer establishes the law of belief)
- Then, liturgy is surely a primary source of theology and its communal understanding.

Let's Listen, one more time.

*Nos autem
gloriarī oportet*

- *[Image of Jesus washing the feet of his disciples.]*
- *We listened here to Grayston Ives's setting of the Holy Thursday entrance song—a 21st-century choral setting of the text. Follow the link to listen.*

And sing together.

*Nos autem
gloriari oportet*

- *[Image of Jesus washing the feet of his disciples.]*
- *During the short course we sang Anthony Corvaia's musical setting and translation of the entrance song for the Holy Thursday Evening Mass of the Lord's Supper "Come Let Us Glory in the Cross"—a 21st setting of the text for liturgical use.*
- *The question posed: What about this text has inspired musical settings from the first millennium until now?*

Questions or Comments?