

- XXIX. A Hermeneutic and Theology of Sacred Music in Liturgy: We see the importance of music in biblical religion in the very fact that song or words related to it can be found 345 times.
- A. The first of which can be found after the crossing of the Red Sea. Song would remain in the story of the ancients Israelites, not just as a recall, but a reminder of God's provisional design.
1. The Psalms frequently came from personal experiences of suffering and answered prayer. Song included the whole range of human emotion: Lamentation, complaint, accusation, fear, trust, gratitude, joy: song was the language of prayer: a practice in the presence of God.
    - a. Singing, surpasses ordinary speech, because it is primarily a "pneumatic event", a gift of the Holy Spirit (consider what the culture of death has done with this art). A new tongue in which to praise God (PBXVI).
  2. Liturgical singing is our own song of praising, our newfound freedom in the rising again in the Resurrection of Jesus Christ. The new song of the New David has intoned the New Covenant. This "new tune" is the gift of the Holy Spirit. The Holy Spirit inspires...what is charismatic, is song, this is rooted in the identity of the Church...see Romans 1:11.
    - a. Psalm 53, 89, 132... all were Davidic psalms speaking to the new Davidic covenant
    - b. Psalm 22; Mt.27:46 (Matthew refers to this Psalm several times throughout this chapter): Todah liturgy (Ignatius): Psalm depicts the plight of a righteous sufferer. Although mocked, he turns to God in his distress and petitions God for deliverance. Christ's opens up the entire plot of vindication by crying out this first line of Ps.22.
      1. We offer our own cry and hymn every time we actively participate in Mass. In this way our very being
  3. Furthermore, Song becomes nourished into the very fabric and identity of who the Israelites were as a culture. Song was their identity!
    - a. *"The Psalter becomes the prayer book of the infant Church, which, with equal spontaneity, has become a Church that sings her prayers"*—PBXVI
    - b. The Roman author Pliny cites that Christian singing was at the very heart of their Christian liturgy.

- B. Song of Songs: An alliance of love and Song: Beautiful love poems of Israel where in the serenading of human love, the mystery of the love of God and Israel shines through. The worship of foreign gods was harlotry (fertility cults).
1. The election of Israel appears as a love story between God and his chosen race. The whole OT is caught up in this analogy between God and man. Ultimately, the very real example of human love was able to serve this very real analogy for God's action in Israel.
  2. Jesus, as he does in all cases, takes up this golden truth of covenant theology and presents himself as the Bridegroom. Consider the Marriage Supper of the Lamb. In the donation of the flesh, Christ makes it possible for us to participate in the divine life of God both sacramentally and in marriage (share story of couple...donation of the flesh).
  3. The wedding banquet is a major theme for all of the Gospel writers. Recall that John devotes an entire book to this liturgical theme.
- C. Classical identity of Music is more contemporary than we think. The way in which we worship God was identified by the kind of Music.
1. The first draws our senses into the spirit and so brings man into wholeness. This is the music of light and reason. This music does not abolish the senses, but puts man in accord with what is rational.
    - a. This music is an expression of man's place in the larger structure of being.
  2. The second kind of Music draws man into a kind of intoxication of the senses, extinguishes what is rational and subjects man to the spirit of disruption.
  3. So...what distinguishes one Music from the other? The measure to which it leads you to serve. Music, although personal, must always be communal. This truth is ripe in the celebration of the Liturgy. Personal and communal at the same time. Music is Trinitarian as far as it is grounded in other-centeredness that expresses a desire for beauty.
    - a. In the end, Liturgy is for relationship and in turn for inspiration. Music draws us into the very inspiration of the inner life of God.