

# 11 150 Psalms

## Power and Oppression

Tue 3 Mar 2020, 1pm, Pilgrim Uniting Church

The Tallis Scholars  
Peter Phillips, conductor  
Lars Notto Birkeland, organ

### Introduction by Christopher Clark

<b>According to the Church of Rome</b>	Psalm 58, Gregorian plainchant
<b>Sigmund Hemmel</b> (ca.1520-1565)	Psalm 82, <i>Deus stetit in synagoga</i>
<b>Jan Pieterszoon Sweelinck</b> (1562-1621)	Psalm 36, <i>Du malin le meschant vouloir</i>
<b>Claude LeJeune</b> (ca.1530-1600)	Psalm 40, <i>Après avoir constamment attendu</i>
<b>George Frideric Handel</b> (1685-1759)	Psalm 9, <i>In the Lord put I my trust</i>
<b>Scottish Metrical Psalm</b>	Psalm 17
<b>Andrea Gabrieli</b> (ca.1533-1585)	Psalm 7, <i>Domine Deus meus</i>
<b>Guglielmo Arnoni</b> (ca.1570-1630)	Psalm 26, <i>Judica me, Domine</i>
<b>Orazio Vecchi</b> (1550-1605)	Psalm 143, <i>Velociter exaudi me</i>
<b>Gavin Bryars</b> (b. 1943)	Psalm 141
<b>Jan van Dijk</b> (1918-2016)	Psalm 109
<b>Samuel Scheidt</b> (1587-1654)	Psalm 43, <i>Richte mich, Gott, und führe</i>

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**Christopher Clark, speaker**

**Christopher Clark** is Professor of Modern History at the University of Cambridge and a Fellow of St Catharine's College. He is the author of books including *The Politics of Conversion*, *Kaiser Wilhelm II and Iron Kingdom*, and his latest book *The Sleepwalkers: How Europe Went to War in 1914* was named as one of The *New York Times* Book Review's 10 Best Books of the Year and won *The Los Angeles Times* Book Prize for History.

### Programme note by Désanne van Brederode

Who is responsible for moral thinking and moral deeds? Man, or his god? Or is it man through his god? Man thus judges himself and his own morality...

Swüste: 'The king is also a judge. Kings are also mere mortals. They don't always speak justly or act justly. That is one of the most painful things that can happen: when those who bear responsibility for people and occupy high positions do not act justly, and are only out to advance their own interests and enjoy their position. Untrustworthy leaders, interested only in power, make this world sick. The people are paralyzed by a feeling of total impotence.'

We proceed from the liturgical unison of the **Church of Rome**, by way of **Scottish metrical psalms**, to the rich choral art of **Gavin Bryars**, which places us not that far removed from either the Renaissance or Romanticism. In short, his setting of Psalm 141 is a fine example of the currently so popular Postmodern choral music; but then clearly British.

This programme also contains two Dutch extremes: roughly 400 years separate Psalm 36 by **Jan Pieterszoon Sweelinck** and Psalm 109 by **Jan van Dijk**, but they are connected to each other not only by the language of Calvin, but also by their linguistic sensitivity. **Claude Le Jeune** and Jan van Dijk provide homophonic clarity and Sweelinck refined polyphony.

With **Andrea Gabrieli**, **Guglielmo Arnone** and **Orazio Vecchi**, the heyday of the Italian Renaissance is represented by means of the finely balanced interweaving of imitation and counterpoint. **Samuel Scheidt's** inspiration was the Venetian double-choir music of **Andrea** and even more so **Giovanni Gabrieli**. **Sigmund Hemmel** chose the path of lutheran chorales in his Psalter of David, which was published in 1569, five years after his death.

## Gregorian chant according to the Church of Rome, Psalm 58

1. In finem ne disperdas, David in tituli inscriptionem.
2. Si vere utique iustitiam loquimini: recta iudicate filii hominum .
3. Etenim in corde iniquitates operamini: in terra iniustitiam manus vestrae concinnant.
4. Alienati sunt peccatores a vulva, erraverunt ab utero: locuti sunt falsa.
5. Furor illis secundum similitudinem serpentis: sicut aspidis surdae, et obturantis aures suas,
6. quae non exaudiet vocem incantantium: et venefici incantantis sapienter.
7. Deus conteret dentes eorum in ore ipsorum: molas leonum confringet Dominus .
8. Ad nihilum devenient tamquam aqua decurrens: intendit arcum suum donec infirmetur.
9. Sicut cera, quae fluit, auferentur: supercecidit ignis, et non viderunt solem.
10. Priusquam intellegerent spinae vestrae ramnum: sicut viventes, sicut in ira absorbet eos.
11. Laetabitur iustus cum viderit vindictam: manus suas lavabit in sanguine peccatoris.
12. Et dicet homo: si utique est fructus iusto: utique est Deus iudicans eos in terra.
1. Unto the end, destroy not, for David, for an inscription of a title.
2. If in very deed you speak justice: judge right things, ye sons of men.
3. For in your heart you work iniquity: your hands forge injustice in the earth.
4. The wicked are alienated from the womb; they have gone astray from the womb: they have spoken false things.
5. Their madness is according to the likeness of a serpent: like the deaf asp that stoppeth her ears,
6. which will not hear the voice of the charmers; nor of the wizard that charmeth wisely.
7. God shall break in pieces their teeth in their mouth: the Lord shall break the grinders of the lions.
8. They shall come to nothing, like water running down; he hath bent his bow till they be weakened.
9. Like wax that melteth they shall be taken away: fire hath fallen on them, and they shall not see the sun.
10. Before your thorns could know the brier; he swalloweth them up, as alive, in his wrath.
11. The just shall rejoice when he shall see the revenge: he shall wash his hands in the blood of the sinner.
12. And man shall say: if indeed there be fruit to the just, there is indeed a God that judgeth them on the earth.

### *doxology*

Gloria Patri et Filio et Spiritui Sancto. Sicut erat in principio, et nunc et semper, et in saecula saeculorum.

Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

**Sigmund Hemmel** (ca.1520-1565) Psalm 82, *Deus stetit in synagoga*

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| <p>1. Gott steht in seiner gmeinden Recht, ist undern Göttern Richter,<br/>O König, Fürst, Richter, gwalt und knecht,<br/>2. wie lang wolt ihr zernichten.<br/>Mein armes volck mit unrechtem gricht,<br/>gottlose Wicht, und arg Person die nempt<br/>ihr an, der arm müss weit dort hin den stahn.</p> <p>3. Dem armen richtend in der Not, dem<br/>Waißlein und dem schlechten, helfft dem<br/>elenden auff durch Gott, dem dürfftigen<br/>zum rechten.</p> <p>4. Den geringen retten in seim Zwang, saumpt<br/>euch nit lang, des armen Band, zu rings im<br/>Land, löst ihn auß der gottlosen Hand.</p> <p>5. Aber Herr Gott sie wissents nit, das stäts in<br/>deiner Gmeinde, auch merckens nit wer auff<br/>sie sicht, meinen sie seins alleine.<br/>Sie wandlen blind im finstern Thal, nach<br/>ihrer Wahl, bis doch zu letzt, des Lands<br/>grundfest, umbfallen wirt durch frembde<br/>Gest.</p> | <p>1. God stands in the congregation of<br/>God; in the midst of the judges he will<br/>judge.</p> <p>2. How long will you judge unjustly and<br/>favor the wicked forever?</p> <p>3. Judge the poor and orphan; justify the<br/>humble and the impoverished.</p> <p>4. Release the poor and the needy; save<br/>them from the hands of the wicked.</p> <p>5. They did not know and they do not<br/>understand that they will walk in dark-<br/>ness; all the foundations of the earth<br/>will totter.</p> |
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**Jan Pieterszoon Sweelinck** (1562-1621) Psalm 36, *Du malin le meschant vouloir*

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| <p>1. Du malin le meschant vouloir parle en<br/>mon cœur, et me fait voir, qu'il n'a de Dieu<br/>la crainte:</p> <p>2. car tant se plaist en son erreur, que l'avoir<br/>en haine et horreur c'est bien force et<br/>contrainte.</p> <p>3. Son parler est nuisant et fin: doctrine va<br/>fuyant, à fin de jamais bien ne faire:</p> <p>4. songe en son licit meschanceté, au<br/>chemin tors est arresté, a nul mal n'est<br/>contraire.</p> <p>5. O Seigneur, ta benignité touche aux<br/>cieux, et ta verité dresse aux nues la<br/>teste:</p> <p>6. tes jugements semblent hauts monts, un<br/>abysme tes actes bons tu gardes home<br/>et beste.</p> | <p>1. There is a voice of rebellion deep in the<br/>heart of the wicked; there is no fear of<br/>God before his eyes.</p> <p>2. He flatters himself in his own eyes that<br/>his hateful sin will not be found out.</p> <p>3. The words of his mouth are wicked and<br/>deceitful; he has left off acting wisely and<br/>doing good.</p> <p>4. He thinks up wickedness upon his bed<br/>and has set himself in no good way; he<br/>does not abhor that which is evil.</p> <p>5. Your love, O Lord, reaches to the<br/>heavens, and your faithfulness to the<br/>clouds.</p> <p>6. Your righteousness is like the strong<br/>mountains, your justice like the great<br/>deep; you save both man and beast, O<br/>Lord.</p> |
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| <p>7. O que tes graces nobles sont aux hommes qui confiance ont en l'ombre de tes aisles.</p> <p>8. De tes biens soules leurs desirs, et au fleuve de tes plaisirs pour boire les appellees.</p> <p>9. Car source de vie en toy gist, et ta clarté nous eslargist ce qu'avons de lumiere.</p> <p>10. Continue, ô Dieu toutpuissant, a tout cœur droit te congnoissant, ta bonté costumiere.</p> <p>11. Que le pied de l'homme inhumain de moy n'approche et que sa main ne m'esbranle ne greve:</p> <p>12. c'est fait les iniques cherront, et repoussés trebuscheront, sans qu'un d'eux se releve.</p> | <p>7. How priceless is your love, O God! Your people take refuge under the shadow of your wings.</p> <p>8. They feast upon the abundance of your house; you give them drink from the river of your delights.</p> <p>9. For with you is the well of life, and in your light we see light.</p> <p>10. Continue your loving-kindness to those who know you, and your favor to those who are true of heart.</p> <p>11. Let not the foot of the proud come near me, nor the hand of the wicked push me aside.</p> <p>12. See how they are fallen, those who work wickedness: they are cast down and shall not be able to rise.</p> |
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**Claude LeJeune** (ca.1530-1600) Psalm 40, *Après avoir constamment attendu*

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| <p>1. Après avoir constamment attendu<br/>De l'Éternel la volonté,<br/>il s'est tourné de mon costé<br/>et a mon criau besoin entendu :</p> <p>2. hors de fange et d'ordure<br/>et profondeur obscure,<br/>d'un gouffre m'a tiré :<br/>a mes pieds affermis,<br/>et au chemin remis,<br/>sur un roc assureé.</p> | <p>1. I have greatly hoped<br/>for the Lord,<br/>and he extended his ear to me<br/>and heard my cry.</p> <p>2. And he drew me up out of the roaring pit,<br/>from the thick mire,<br/>and he set my feet upon a rock,<br/>He established my steps.</p> |
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**George Frideric Handel** (1685-1759) Psalm 9, *In the Lord put I my trust*

11:1 In the Lord put I my trust:  
how say you then to my soul,  
she shall flee as a bird unto the hill?

9:8-10 God is a constant sure defence  
against oppressing rage,  
as trouble rise,  
his needful aids in our behalf engage.

11:2 Behold, the wicked bend their bow,  
and ready fix their dart,  
lurking in ambush to destroy  
the man of upright heart.

### Scottish Metrical Psalm, Psalm 17

1. O Lord give eare to my just cause,  
attend when I complaine:  
and heare the prayer that I put foorth,  
with lips that do not faine.
2. And let the judgement of my cause  
proceed always from thee.  
And let thine eyes behold and cleare  
this my simplicitee.
3. Thou hast well tride mee in the night,  
and yet could'st nothing find,  
that I have spoken with my tongue,  
that was not in my mind.
4. As for the works of wicked men,  
and paths perverse and ill,  
for love of thy most holy word,  
I have refrained still.

### Andrea Gabrieli (ca.1533-1585) Psalm 7, *Domine Deus meus*

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| 1. Domine Deus meus in te speravi;<br>salvum me fac ex omnibus persequentibus me,<br>et libera me. | 1. O Lord, my God, I have taken refuge in<br>you; save me from all my pursuers<br>and deliver me. |
| 2. Nequando rapiat ut leo animam meam,<br>dum non est qui redimat,<br>neque qui salvum faciat.     | 2. Lest he tear my soul like a lion, rending it<br>to pieces with no one to save me.              |
| 3. Domine Deus meus si feci istud,<br>si est iniquitas in manibus meis:                            | 3. O Lord, my God, if I have donethis,<br>if there is any injustice in my<br>hands;               |
| 4. Si reddidi retribuentibus mihi mala,<br>decidam merito ab inimicis meis inanis.                 | 4. If I repaid the one who did evil<br>to me, and I stripped my adversary into<br>emptiness.      |

### Guglielmo Arnoni (ca.1570-1630) Psalm 26, *Judica me, Domine*

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| 1. Judica me, Domine,<br>quoniam ego in innocentia mea<br>ingressus sum et in Domino<br>sperans non infirmabor. | 1. Judge me, O Lord,<br>for I have walked with sincerity,<br>and I trusted in the Lord;<br>I shall not falter. |
| 2. Proba me Domine et tenta me;<br>ure renes meos et cor meum.  | 2. Test me, O Lord, and try me;<br>refine my reins and my heart.   |
| 3. Quoniam misericordia tua<br>ante oculos meos est,<br>et conplacui in veritate tua.                           | 3. For your kindness is before my eyes,<br>and I walked in your truth.   |

**Orazio Vecchi (1550-1605) Psalm 143, *Velociter exaudi me***

7. *Velociter exaudi me, Domine ;  
defecit spiritus meus.*

7. Answer me quickly, O Lord,  
for my spirit fails!

**Gavin Bryars (b. 1943) Psalm 141**

1. Lord, I cry unto thee;  
make haste unto me;  
give ear to my voice,  
when I cry unto thee.
2. Let my prayer be set forth  
before thee as incense;  
and the lifting up of my hands  
as the evening sacrifice.
3. Set a watch, O Lord,  
before my mouth;  
keep the door of my lips.
4. Incline not my heart to any evil thing,  
to practise wicked works  
with men that work iniquity:  
and let me not eat of their dainties.
5. Let the righteous smite me;  
it shall be a kindness;  
and let him reprove me;  
it shall be an excellent oil,  
which shall not break my head;  
for yet my prayer also shall be in  
their calamities.

6. When their judges are overthrown in  
stony places,  
they shall hear my words; for they  
are sweet.
7. Our bones are scattered at the grave's  
mouth,  
as when one cutteth and cleaveth  
wood upon the earth.
8. But mine eyes are unto thee, O God the  
Lord:  
in thee is my trust; leave not my soul  
destitute.
9. Keep me from the snares  
which they have laid for me,  
and the gins of the workers iniquity.
10. Let the wicked fall into their own  
nets,  
whilst that I withal escape.
11. Give ear to my voice, when I cry unto  
thee.

**Jan van Dijk (1918-2016) Psalm 109**

1. Dieu de ma louange, ne te tais point !
5. Ils me rendent le mal pour le bien,  
et de la haine pour mon amour.
8. Qu'un autre prenne sa charge !
16. Parce-qu'il ne s'est pas souvenu  
d'exercer la miséricorde, parce-qu'il a  
persécuté le malheureux et l'indigent,  
jusqu'à faire mourir l'homme au coeur  
brisé !
17. Il aimait la malédiction :  
qu'elle tombe sur lui!  
Il ne se plaisait pas à la bénédiction :

1. O God of my praise, be not silent.
5. They have imposed upon me evil  
instead of good and hatred instead of  
my love.
8. May someone else take his office of  
dignity,
16. because he did not remember  
to do kindness,  
and he pursued a poor and needy man,  
and a broken-hearted one, to kill him.
17. And he loved a curse,  
and it came upon him;  
and he did not desire a blessing,  
and it distanced itself from him.

qu'elle s'éloigne de lui !

18. Qu'il revête la malédiction comme son vêtement, qu'elle pénètre comme de l'eau dans son intérieur, comme de l'huile dans ses os !
19. Qu'elle lui serve de vêtement pour se couvrir, de ceinture dont il soit toujours ceint !
20. Tel soit, de la part de l'Éternel, le salaire de mes ennemis, et de ceux qui parlent méchamment de moi !
21. Et toi, Éternel, Seigneur ! Agis en ma faveur à cause de ton nom, car ta bonté est grande; délivre-moi !
22. Je suis malheureux et indigent.
23. Je m'en vais comme l'ombre à son déclin, Et mon corps est épuisé de maigre.
24. Ils me regardent, et secouent la tête.
28. S'ils maudissent, toi tu béniras ; s'ils se lèvent, ils seront confus, et ton serviteur se réjouira.
30. Je louerai de ma bouche hautement l'Éternel, je le célébrerai au milieu de la multitude ;
31. car il se tient à la droite du pauvre, pour le délivrer de ceux qui le condamnent.
18. And he donned a curse like his garment, and it came into his midst like water and into his bones like oil.
19. May it be to him as a garment with which he envelops himself and as a girdle with which he constantly girds himself.
20. This is the recompense of my adversaries from the Lord, and those who speak evil upon my soul.
21. But you, O God, my Lord, do with me for your name's sake, for your kindness is good; save me.
22. For I am poor and needy
23. Like a shadow when it lengthens, I was driven about; my flesh became emaciated from fat.
25. They would see me, they would shake their head.
28. Let them curse and you will bless; they rose up and were ashamed, but your servant will rejoice.
30. I shall thank the Lord exceedingly with my mouth, and among many people I shall praise him.
31. For he will stand to the right of the needy to save him from those who judge his soul.

### **Samuel Scheidt** (1587-1654) Psalm 43, *Richte mich, Gott, und führe*

1. Richte mich, Gott, und führ meine Sache wider das unheilig Volk und errette mich von den falschen und bösen Leuten.
2. Denn du bist der Gott meiner Stärke; warum verstößt du mich? Warum läßt du mich so traurig gehen, wenn mich mein Feind so dränget?
1. Avenge me, O God, and plead my cause against an unkind nation, from a man of deceit and injustice you shall rescue me.
2. For you are the God of my strength, why have you abandoned me? Why should I walk in gloom under the oppression of the enemy.