

2

150 Psalms Trust

Sat 29 Feb 2020, 3pm, St Peter's Cathedral

The Norwegian Soloists' Choir
Grete Pedersen, conductor
Lars Notto Birkeland, organ

Introduction by Bernard Collaery

Georg Phillippe Telemann (1681-1767)

Psalm 46, *Ein feste Burg ist unser Gott*

Edward Elgar (1857-1934)

Psalm 48, *Great is the Lord* (opus 67)

Nicola LeFanu (b. 1947)

Psalm 65, *The Little Valleys*

Giovanni Gabrieli (ca. 1555-1612)

Psalm 66, *Plaudite omnis terra*

Alessandro Grandi (1590-1630)

Psalm 67, *Deus misereatur nostri*

Chant from an offertory from Roman Catholic liturgy

Psalm 76, *Terra Tremuit*

Waldemar Åhlen (1894-1982)

Psalm 8, *Sommarpsalm*
(on a melody of *Gastorius*)

Ludwig van Beethoven (1770-1827)

Psalm 19, *Die Himmel rühmen*

Georg Totari (b. 1946)

Jewish Prayer in Sephardic style,
Psalm 29, *Kärleken till livet*

Sergei Rachmaninov (1873-1943)

Psalm 104, *Blagoslovi duče moya*

Giovanni Bernardino Nanino
(ca. 1560-1623)

Psalm 113, *Laudate pueri*

Marc-Antoine Charpentier (1643-1704)

Psalm 111, *Confitebor tibi*

Johann Pachelbel (1653-1706)

Psalm 100, *Jauchzet dem Herrn alle Welt!*

Presenting Partner

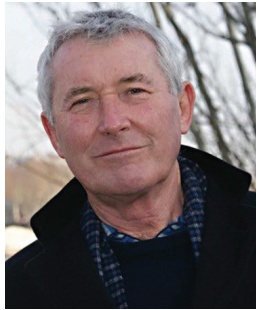
THE AUSTRALIAN ♡

The Norwegian Soloists' Choir is supported by Music Norway
and the Norwegian Ministry of Foreign Affairs

Supported by Amnesty International

Commissioned works supported by the Commissioning Circle

Bernard Collaery, speaker



Bernard Collaery is an Australian solicitor and barrister who specialises in litigation in high-profile cases. Throughout his career Collaery has been a fearless advocate for human rights. In May 2018 Collaery, a former Attorney-General of the Australian Capital Territory and long-term legal counsel to the government of East Timor, was charged with conspiracy to breach the Intelligence Services Act 2001. He was forbidden from talking about the charges against him, but under parliamentary privilege independent MP, Andrew Wilkie revealed what has since been described as 'Australian politics' biggest scandal'.

My dear friends, we acknowledge the land that we meet on today is the traditional land of the Kaurana People and we respect their spiritual relationship with this country. We pay respect to Elders past, present and emerging. And I also want to say how privileged I am to speak in this wonderful Cathedral. And I must say, to be in this great reformed State, renowned for its social conscience.

My name is Bernard Collaery, I've been a lawyer for 50 years, and Attorney-General somewhere, and I think that I've come to attention for a lawyer for a witness to something I can't talk about that happened in Dili East Timor, during oil and gas negotiations some years ago. And with that witness I am facing trial this year in the Supreme Court in Canberra.

Now, this afternoon we are honoured to have Grete Pederson conducting the famous Norwegian Soloist's Choir, and of course this is my interpretation, but this afternoon's post-reformation music, I think, is very apt for the times we live in in Australia. Particularly for those of you who have been to the 150 Psalms Exhibition across the river – those images created so movingly by Charissa Davies and Alan

John, I think bring home to us how far this country - my country, your country - has moved from its historical purpose as a new democracy.

Just as Martin Luther and the Protestant reformists used the Psalms, and its music, and its poems, to promote reform of the Church (that was of course at that time corrupted by the sale of indulgences and all manner of temporal excesses), I see 150 Psalms as a clarion call to us for reform in our own country. If you go and look at those compelling images, dozens and dozens of them, the distress of the detention camps, capital punishment of our citizens in Indonesia, all of those graphic images, as you listen to this fantastic choir you may hear the music, which is the music of the reformation, as a call of reform to the institutions that are now governing our lives in Australia, particularly from Canberra.

Arguably one of the most important modern philosophers, Immanuel Kant, claimed that the only test for a moral decision is whether it is done in accordance with, and in compliance with, an innate sense of duty. I'd like to repeat that. The only test for a moral decision in

our lives is whether we do it in accordance and in compliance with an innate sense of duty. This has been expressed, as you know by many reformers such as the great John Wesley, as to have trust in our 'individual responsibility'. There was a move in the 19th century to move that philosophy to a sense of individual responsibility.

Christianity and Judaism generally accept that the existence of God, from which the moral law evolved, is beyond the scope of knowledge. Belief, they say, relies solely on the human capacity for faith. The Sephardic Jews suffering in Spain found eloquent refuge in the psalms. The psalms carry a universal message. And as I understand it, Professor Matthew Anstey and Rabbi Kavinsky, great scholars both of them, will speak more on the shared Christian/Jewish Psalm tradition here next week, I believe on Wednesday.

I went to Psalm 19 in preparing my notes – I can see that it is framed in that capacity for faith, and looking at the music for today, hence, God, for whom The Heavens are Telling according to Beethoven and Haydn and again Tellerman's cry in A Mighty Fortress is Our God. Those wonderful tracts of music embrace the concept of our trust in God. The composers, of course, are declaring loudly, eloquently, defiantly, 'God in whom we trust.'

Secularisation in Western society has converted trust in Divine leadership into governance by the State. As you know, trust in the Divine Right of the monarch devolved over the centuries, particularly after the 1689 Bill of Rights in England, into our trust in those we elect to parliament. Nowadays, there is no blind faith. Nowadays, Ministers swear an oath or affirmation to serve the State 'according to law.' Indeed, in the Australian Federal Parliament, set by our Constitution in Section 42, none may take their seat in Parliament without undertaking, swearing

or affirming, to serve 'according to law.'

And accordingly, those who serve the State have a Constitutional duty to serve 'according to law.' In my proposition, this has not been brought home to our leadership, and it must be, and our leaders must govern according to the ordinary standards of honesty and human decency and dignity. Now, if you doubt that proposition, I challenge you to go to the 150 Psalms Exhibition – the images there speak silently and relevantly for what I am saying.

Yesterday evening I was speaking to Grete Pederson, your famous conductor of your music today. I found it entirely appropriate that your choir is singing music of reform, because I recall the protests by the Norwegian Government following our government's treatment of the master and crew of the Norwegian vessel, 'MV Tampa', following their rescue in accordance with international conventions, of boat people on the high seas; people in a sinking vessel. At that time I, myself, had the deeply troubling task of providing advice to the United Nations High Commissioner for Refugees in relation to breaches by my own country of the Refugee Convention. Many of you are close to my generation, and you will recall that Australia assisted the drafting of the Refugee Convention. And I grew up, as some of you here did, in the shadow of World War II. I grew up in those years, indeed, not that my grandfather was at peace with it, our farm at Fairy Meadow was resumed for a migrant refugee camp. Our school was flooded with those displaced, and refugee children. Now, we use detention camps, like Nauru, Manus and other places, for those refugees and shamefully, at least in the past but still in some senses, for children.

Now, the State cannot demand our trust, our silence - particularly members of our armed and secret services who are entrusted with secrets of State, when

those secrets conceal corruption. It is not a two-way street. The secrecy obligations can form no pact of mutual concealment when unlawful conduct is involved.

As Luther said, nothing erodes trust in God's purpose more than corruption by God's servants. Likewise, to give it a secular angle, Professor Grayling, himself no believer, says, 'If anyone is expected to observe the law it is the State's own servants.'

We trust the State to serve us according to the law, and our social contract is that we are expected to behave according to law. But what does an individual of conscience (someone with a conscience), that is, a person with, as Kant says, an 'innate sense of duty' do if she or he finds the State's Ministers not to be serving according to law. When unlawfulness and impropriety become concealed as a supposed claimed State secret in whom does trust lie? Where does trust lie? How do you deal with that conundrum? Where does a person go who has innate sense of duty, a trust in leadership, where that trust is betrayed? Does that secrecy undertaking amount to a call upon blind faith in the Leader – the matter Luther so strongly condemned? Now, faced with much the same five centuries ago (this is why I say this music today is a clarion call for reform in our country), Luther and subsequent Protestant reformers had a clear answer. Their clear answer went to the Reformation. And with the Reformation went this extraordinary music, this great challenge for us all to follow a proper path – God's path. And of course, there were many brave reformers who suffered in that time. So as this remarkable choir sings, I ask you all to give some thought to those suffering now in Australia and the need to halt the drift in our democracy.

There can be no excuse for sly opportunism involved now, and blatantly now, in Australian Leadership in Canberra.

Trust needs no lighthouse. We know innately, all of us, by our conscience, the right way there. Hegel called it, (as I remember from First Year Philosophy, dare I say it, 60 years ago), the 'migration of the soul'. Now, perhaps that translates in Australian idiom to 'you gotta do the right thing mate.' But while belief relies solely on the human capacity for faith, trust relies on compliance with our innate sense of duty. Now, sadly, there is a growing divergence between the State as an exemplary beacon, particularly for our young, and, a conniving opportunism associated with ambition and power for power's sake.

The psalms sung today are a collation of value statements. Some, particularly those that predate both the Old and the New Testaments, endorse universal values such as today, I speak of trust, others will speak of courage, sacrifice, and justice. Other psalms encourage positive action for good. What is our capacity for positive action for good in face of the drift that is currently going in the democracy our forebearers fought, pioneered and died for?

Trust, in my contention, is the very commencement of the universal order. A babe at the breast is absolutely vulnerable but innately trusting. As that individual moves through life, she/he are commanded by their own individual responsibility. Laws that empower Ministers now to declare what is or is not in the national interest have enabled breaches of trust to be held behind black letter laws. Recently, in Canberra, one among us was tried, sentenced and jailed in secret. This is the same breach of trust that inspired the Reformation, and its accompanying music that you will hear today.

Of course, we trust our leaders. And most of them we can trust – indeed, we should trust. But we do trust them, for

example, not to claim falsely that fathers and mothers might throw their infants into the sea for means of securing a visa. When we shake hands (as did our Prime Minister with the Prime Minister of East Timor after signing an explicit written promise to negotiate in good faith), we pledge as Australians our historic purpose as an honest new democracy. The black lettering of so-called national security laws brought in after 9/11, is now being used as a ruse to hide appalling breaches of trust, which constitute a denial of individual responsibility – a 'systemic error', as they may say, 'not my pitch,' 'I didn't make the decision,' 'it wasn't me it was someone else,' and so forth. When duty calls in such a circumstance the psalms give us the courage to face up to cruel retribution. I think it would be good, and I think if any of you who are so disposed to spare a thought as the Choir sings shortly for a brave veteran patriot suffering, who is currently suffering in mind and body because he had the courage to seek reform. I speak of 'Witness K'. And I cannot tell you anything about it anymore.

Now, I'd just like to finish on a personal note. I have a band of cousins in Adelaide, and some years ago a cousin rang me and he said he'd been sitting in a barber's chair here in Adelaide and he sat next to an elderly, retired WW II Beaufighter pilot who was sitting next to him in the barber's chair. The conversation led to the former Wing Commander telling him of his 445 Australian Beaufighter squadron and eventually, identifying the fact that that Wing Commander had flown

with my father. Indeed, he recounted the circumstances of my father's own death in action. He said that on the day before in spring of 1944, he'd watched my father walking around the landing field in Norfolk, England, collecting poppies and wildflowers. Those of you who know Norfolk and Cambridgeshire, I've been working at Cambridge for some years, will know the wonderful expanse of poppies and wildflowers that appear (not wild flies, we've got them), and he said he'd seen Edward Collaery, my father, putting flowers in the camouflaged netting that the squadron had put above the band in the mess, where there was to be a dance the following night. This was just after D Day, and there were heavy losses in that Australian squadron. Sadly, my father perished in a dawn attack on the morning before the dance. But the dance went on with the flowers in the netting. Now, my cousin was quite moved by that experience hearing that story and he rang me straight away that afternoon. I went to this calico bag of letters – my father wrote lots of letters to my mother during the war, and this prompted me to trawl again through his letters. In his very last letter, he speaks of the operations post D Day, and there is a paragraph where he says, 'I trust our leaders will bring my mate Bernard McMahon home from is Japanese prisoner of war camp, and I trust we'll have no more of this cruelty.'

And that of course, my dear friends, is another trust that must be honoured. Thank you.

Programme note by Désanne van Brederode

Like Akhenaten before him, Moses and his people chose to worship a single god as creator of heaven and earth. They were in those days probably more an Egyptian separatist tribe than the Jews who after their wanderings arrived in Canaan, and even then they were probably still separatist Egyptians who only much later, during the Babylonian exile, really defined themselves as Jews. Whether he called his god Yahweh or Aton, man believed in the miracle of the creation, his creation. Swüste: 'The admiration and astonishment at the creation of heaven and earth. And the joy of liberation, liberation from slavery, from injustice. And of course we create people too, and work towards liberating ourselves or others. But here a realization prevails that we can't manage it alone. It is given to us, it is a gift.'

It is the firm trust in the rightness of the creation and the creator that is expressed in psalms such as *Ein feste Burg ist unser Gott*, this time by **Georg Philip Telemann**, or *Great is the Lord* by **Edward Elgar**,

Plaudite omnis terra by **Giovanni Gabrieli**, *Die Himmel rühmen* by **Ludwig van Beethoven**, *Laudate Domini* by **Bernadino Nanino**, *Confitebor Domine* by Marc-**Antoine Charpentier** and *Jauchzet dem Herrn* by **Johann Pachelbel**. Trust is also expressed in the tranquillity of *Blagoslovi Dushe Moya Gospoda* (Praise the Lord, O my soul) from the Vespers of **Sergei Rachmaninov**. Whether we call it karma or Fatum or destiny, it's about a rock-solid trust, or as Psalm 76 says: 'Terra tremuit, et quievit' (The earth trembled, and was still). Again and again. That is the unchangeability in the changeable. 'Thou visitest the earth... Thou waterest her furrows, thou sendest rain into the little valleys thereof.' Year in, year out. As a gift.

Georg Phillippe Telemann (1681-1767) Psalm 46, *Ein feste Burg ist unser Gott*

free after source text

Ein feste Burg ist unser Gott,
ein gute Wehr und Waffen.
Gottes Wort und Luthers Lehr
vergehet nun und nimmermehr.
Er hilft uns frei aus aller Not,
die uns jetzt hat betroffen.
Der alte böse Feind
mit Ernst er's jetzt meint.
Groß' Macht und viel List
sein grausam Rüstung ist,
auf Erd' ist nicht seinsgleichen.

Mit unser Macht ist nichts getan,
wir sind gar bald verloren;
es streit' für uns der rechte Mann.
Fragst du wer er ist?
Er heißt Jesus Christ,
der Herre Zebaoth,
und ist kein ander Gott,
das Feld muss er behalten.

Preis, Ehr' und Lob dem höchsten Gott
dem Vater aller Gnaden
der uns aus Lieb gegeben hat
sein' Sohn für unsre Schaden;
dem Tröster heiligen Geist,
von Sünd'n er uns reißt
zum Reich er uns heißt
den Weg zum Himmel weist.
der helf uns fröhlich.
Amen.

A mighty fortress is our God,
a trusty shield and weapon;
God's Word and Luther's doctrine
will now and never perish.
He helps us free from every need
that hath us now overtaken.
The ancient evil foe
now means us deadly woe;
deep guile and His great might
Are His dread arms in fight;
on Earth is not His equal.

With might of ours can naught be done,
soon were our loss effected;
But for us fights the Valiant One,
whom God Himself elected.
Ask ye now, who is this?
Lord Jesus Christ it is.
He is of Sabbath Lord;
There is none other God;
He holds the field forever.

Praise, honour and laud the highest God,
The father of all mercy,
Who gave us His Son for our sins,
out of love.
The comforter, the Holy Spirit,
who tears us away from our sins,
calls us to the Kingdom,
shows us the way to Heaven
and helps us cheerfully.
Amen.

Edward Elgar (1857-1934) Psalm 48, *Great is the Lord* (opus 67)

2. Great is the Lord and greatly to be praised
in the city of our God,
in the mountain of His holiness.

3. Beautiful in elevation,
the joy of the whole earth, is mount Zion,
on the sides of the north,
the city of the Great King.

4. God hath made Himself known
in her palaces for a refuge. For lo!

5. The kings assembled themselves,
they passed by together;

6. they saw, then were they amazed;
they were dismayed, they hastened away;

7. trembling took hold of them there,
pain as of a woman in travail,

8. as with the east wind
that breaketh the ships of Tarshish.

9. As we have heard,
so have we seen
in the city of the Lord of hosts, in the city of our
God:
God will establish it for ever.

10. We have thought on Thy loving kindness,
O God,
in the midst of Thy temple:

11. as is Thy name, O God, so is Thy praise
unto the ends of the earth;
Thy right hand is full of righteousness.

12. Let mount Zion be glad, because of Thy
judgements,
let the daughters of Judah rejoice;

13. walk about Zion and go round about her,
tell the towers thereof,

14. mark ye well her bulwarks,
consider her palaces,
that ye may tell it to the generation following.

15. For this God is our God
for ever and ever.
He will be our guide even unto death.
Amen.

Nicola LeFanu (b. 1947) Psalm 65, *The Little Valleys*

free after 65:10 en 11

Thou visitest the earth,
Thou waterest her furrows,
Thou sendest rain into the little valleys thereof,
Thou makest it soft with the drops of rain
and blessest the increase of it.

Giovanni Gabrieli (ca. 1555-1612) Psalm 66, *Plaudite omnis terra*

free after source text

Plaudite, psallite, jubilate Deo,
omnis terra. Alleluja.
Benedicant Dominum omnes gentes,
collaudantes eum. Alleluja.
Quia fecit nobiscum
Dominus misericordiam suam; alleluja
et captivam duxit captivitatem,
admirabilis et gloriosus
in saecula; alleluja

Clap your hands, sing praises, make a joyful
sound to God, all the earth; hallelujah.
Let all nations bless the Lord,
joining in His praises; hallelujah,
for the Lord has had
mercy on us; hallelujah,
and He has led captivity captive,
estimable and venerable
for all ages; hallelujah.

Alessandro Grandi (1590-1630) Psalm 67, *Deus misereatur nostri*

2. Deus misereatur nostri, et benedicat nobis;
illuminet vultum suum super nos, et misereatur
nostri:

3. ut cognoscamus in terra viam tuam,
in omnibus gentibus salutare tuum.

2. God will be gracious to us and bless us;
He will cause His countenance to shine with us
forever.

3. That Your way should be known on earth,
Your salvation among all nations.

Chant from an offertory from Roman Catholic liturgy, Psalm 76, *Terra Tremuit*

9. Terra tremuit et quievit

10. cum exurgeret in iudicium Deus,
ut salvos faceret omnes mansuetos terræ.

11. Quoniam cogitatio hominis confitebitur tibi,
et reliquiæ cogitationis diem festum agent tibi.

12. Vovete et reddite Domino Deo vestro,
omnes qui in circuitu ejus affertis munera:
terribili,

13. et ei qui aufert spiritum principum:
terribili apud reges terræ.

9. The earth feared and became calm.

10. When God rises for judgment,
to save all the humble of the earth forever.

11. For man's anger will thank you;
it will prevent the residue of wrath.

12. Vow and pay to the Lord your God;
all those around Him will bring a gift
to Him who is to be feared.

13. He will cut down the spirit of princes;
He will be feared by the kings of the earth.

Waldemar Åhlen (1894-1982) Psalm 8, *Sommarpsalm* (on a melody of *Gastorius*)

inspired on the source text

En vänlig grönskas rika dräkt
har smyckat dal och ängar.
Nu smeker vindens ljumma fläkt
de fagra örtesängar.
Och solens ljus och lundens sus
och vågens sorl bland viden
förkunna sommattiden.

Sin lycka och sin sommarro
de yra fåglar prisa.
Ur skogens snår, ur stilla bo
framklingar deras visa.
En hymn går opp med fröjd och hopp
från deras glada kväden,
från blommorna och träden.

Men Du, o gud, som gör vår jord
så skön i sommarns stunder.
Giv, att jag aktar främst ditt ord
och dina nådesunder.
Allt kött är hö, och blomstren dö
och tiden allt fördriver,
blott Herrens ord förbliver.
(text: Waldemar Åhlén)

A friendly verdure, richly garbed,
has adorned valley and meadow.
Now the wind's warm breath caresses
the fair herb meadows.
And sunshine and the rustling in the grove
and the murmur of the wave in the willows
proclaim summertime.

The frenzied birds praise
their happiness and their summer peace.
From the thicket of the wood, from the quiet
nest their song sounds forth.
A hymn strikes up with joy and hope
from their glad chanting,
from the flowers and fields.

But you, o God, who makes our earth
so beautiful in the summer hours,
grant that I may heed Your word first and
foremost and Your wondrous mercy.
All flesh is grass, and the blossom fades,
and time banishes everything,
only the Lord's word remains.

OPERA / UK

Breaking the Waves

Music by Missy Mazzoli
Libretto by Royce Vavrek
Opera Ventures & Scottish Opera

13 – 15 Mar



"Mazzoli and Vavrek struck operatic gold"
The Scotsman

ADELAIDE
FESTIVAL **AF**
28 Feb – 15 Mar 2020



Ludwig van Beethoven (1770-1827) Psalm 19, *Die Himmel rühmen*

free after the original psalm text

Die Himmel rühmen des Ewigen Ehre,
ihr Schall pflanzt seinen Namen fort.
Ihn rühmt der Erdkreis, ihn preisen die Meere,
Vernimm, o Mensch, ihr göttlich Wort.

Wer trägt der Himmel unzählbare Sterne?
Wer führt die Sonn' aus ihrem Zelt?
Sie kommt und leuchtet und lacht uns von ferne,
und läuft den Weg gleich wie ein Held.

Vernimm's, und siehe die Wunder der Werke.
Die die Natur dir aufgestellt!
Verkündigt Weisheit und Ordnung und Stärke
dir nicht den Herrn, den Herrn der Welt?

Kannst du der Wesen unzählbare Heere,
den kleinsten Staub fühllos beschaun?
Durch wen ist alles? O gib ihm die Ehre!
Mir, ruft der Herr, sollst du vertraun.

Mein ist die Kraft, mein ist Himmel und Erde;
an meinen Werken kennst du mich.
Ich bin's, und werde sein, der ich sein werde,
dein Gott und Vater ewiglich.

Ich bin dein Schöpfer, bin Weisheit und Güte,
ein Gott der Ordnung und dein Heil;
ich bin's! Mich liebe von ganzem Gemüte,
und nimm an meiner Gnade teil.

Heaven praises the glory of Eternity;
its roar proclaims His name.
The earth praises Him, the seas praise Him;
listen, o man, to their divine words!

Who supports the uncountable stars of heaven?
Who guides the sun from its canopy?
It comes and shines, and laughs at us from afar,
and runs its course like a hero.

Listen and observe the wonders of the works
that Nature has established for you!
Do not wisdom, order and fortitude
announce to you the Lord, the Lord of the
World?

Can you imagine the nature of countless beings,
the most insignificant dust, without feeling?
From whom did it all arise? O give Him honor!
The Lord calls, 'On me you shall rely.'

Mine is the strength, mine is Heaven and Earth;
you know me by my works.
I am, and shall be, that which I shall be:
your God and Father eternal.

I am your Creator; I am wisdom and goodness,
a god of order and of your salvation.
I am that! Love me with your entire self,
and partake of my graciousness.

Georg Totari (b. 1946) Jewish Prayer in Sephardic style, Psalm 29, *Kärleken till livet*

Melody: George Totari
Arrangement: Gunnar Eriksson

זעו דובכ הוהיל ובה סילא יגב הוהיל ובה דודל רומזמ
שדק תרהב הוהיל וחתשה ומש דובכ הוהיל ובה
סימ לע הוהי סיערה דובכה לא סימה לע הוהי לוק
סיבר
רדהב הוהי לוק חכב הוהי לוק
וונבלה יזרא תא הוהי רבשו סזרא רבש הוהי לוק
סימאר נב ומכ וירשו ונבל לגע ומכ סדיקרו
שא תובהל בצח הוהי לוק
שדק רבדמ הוהי ליחי רבדמ ליחי הוהי לוק
רמא ולכ ולכי'הבו תורעי שחיו תוליא ללוחי הוהי לוק
דובכ
מלועל רלמ הוהי בשו בשי לובמל הוהי
מולשב ומע תא ררבי הוהי נתי ומעל זע הוהי

1. A song of David.
Prepare for the Lord, you sons of the mighty;
prepare for the Lord glory and might.
2. Prepare for the Lord the glory due His name;
prostrate yourselves to the Lord in the place
beautified with sanctity.
3. The voice of the Lord is upon the waters;
the God of glory thunders;
the Lord is over the vast waters.
4. The voice of the Lord is in strength;
the voice of the Lord is in beauty.
5. The voice of the Lord breaks the cedars,
yea, the Lord breaks the cedars of Lebanon.
6. He causes them to dance like a calf,
Lebanon and Sirion like a young wild ox.
7. The voice of the Lord cleaves with flames of
fire.
8. The voice of the Lord causes the desert to
quake;
the Lord causes the desert of Kadesh to quake.
9. The voice of the Lord will frighten
the hinds and strip the forests,
and in His Temple everyone speaks of His glory.
10. The Lord sat enthroned at the flood;
the Lord sat as King forever.
11. The Lord shall grant strength to His people;
the Lord shall bless His people with peace.

While playing and dancing I hear the cannons
roar.
While roaring with laughter I hear the people at
home crying.
Hold my hand, my friend, hold it as hard as you
can.
Come very close to me, as close as you can.
Nothing can stop the sun from rising once again,
Nothing can destroy our love, our love for life.
Hold my hand, my friend, hold it as hard as you
can.
Come very close to me, as close as you can.

Medan jag spelar och sjunger hör jag dân från
kanonerna.
Medan jag skrattar högt, hör jag folket gråta
hemme.
Håll i min hand min vän håll den så hårt du kan.
Kom mycket nära mej så nära mejdu kan.
Ingenting kann hindre sola, från att stiga upp
igen,
Ingenting kann hindre vår kärlek, kärleken till
livet.
Håll i min hand min vän håll den så hårt du kan.
Kom mycket nära mej så nära mej du kan.

Sergei Rachmaninov (1873-1943) Psalm 104, *Blagoslovi duche moy*

1. Благослови, душе моя, Господа,
благословен еси, Господи.
Благослови, душе моя, Господа,
и вся внутренняя моя, Имя Святое Его.
2. Благослови, душе моя, Господа,
и не забывай всех воздаяний Его,
3. очищающего вся беззакония твоя,
исцеляющего вся недуги твоя,
4. избавляющего от исления живот твой;
венчающего тя милостию и щедротами.
5. Благослови, душе моя, Господа,
1. и вся внутренняя моя, Имя Святое Его.
Благословен еси, Господи.

1. Bless the Lord, O my soul, You are holy, O
Lord.
And all that is within me, bless His holy name!
2. Bless the Lord, O my soul,
and forget not all His benefits,
3. who forgives all your iniquity,
who heals all your diseases,
4. who redeems your life from the pit,
who crowns you with steadfast love and mercy,
5. Bless the Lord, O my soul,
1. And all that is within me, bless His holy name!
You are holy, O Lord.

Giovanni Bernardino Nanino (ca. 1560-1623) Psalm 113, *Laudate pueri*

1. Alleluia! Laudate pueri Dominum:
laudate nomen Domini
2. Sit nomen Domini benedictum,
ex hoc nunc, et usque in saeculum.
3. A solis ortu usque ad occasum:
laudabile nomen Domini.
4. Excelsus super omnes gentes Dominus:
super caelos gloria eius.
5. Quis sicut Dominus Deus noster,
qui in altis habitat,
6. et humilia respicit
in coelo et in terra.
7. Suscitans a terra inopem,
et de stercore erigens pauperem:
8. ut collocet eum cum principibus,
cum principibus populi sui.
9. Qui habitare facit sterilem in domo,
matrem filiorum laetantem.

1. Hallelujah! Praise, you servants of the Lord,
praise the name of the Lord.
2. May the name of the Lord be blessed
from now and to eternity.
3. From the rising of the sun until its setting,
the name of the Lord is praised.
4. The Lord is high over all nations;
upon the heavens is His glory.
5. Who is like the Lord, our God, Who dwells on
high,
6. Who lowers His eyes to look
in the heavens and the earth?
7. He lifts the pauper up from the dust,
from the dungheap He raises up the needy,
8. To seat him with princes,
with the princes of His people.
9. He seats the barren woman of the house
as a happy mother of children.

doxology
Gloria Patri, et Filio, et Spiritui sancto.
Sicut erat in principio, et nunc et semper,
et 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.

Marc-Antoine Charpentier (1643-1704) Psalm 111, *Confitebor tibi*

1. Confitebor tibi, Domine,
in toto corde meo,
in consilio justorum, et congregatione.
2. Magna opera Domini:
exquisita in omnes voluntates ejus.
3. Confessio et magnificentia opus ejus,
et justitia ejus manet in saeculum saeculi.
4. Memoriam fecit mirabilium suorum,
miserors et miserator Dominus.
5. Escam dedit timentibus se;
memor erit in saeculum testamenti sui.
6. Virtutem operum suorum
annuntiabit populo suo,
7. ut det illis haereditatem gentium.
Opera manuum ejus veritas et iudicium.
8. Fidelia omnia mandata ejus,
confirmata in saeculum saeculi, facta in veritate
et aequitate.
9. Redemptionem misit populo suo;
mandavit in aeternum testamentum suum.
Sanctum et terribile nomen ejus.
10. Initium sapientiae timor Domini; intellectus
bonus omnibus
facientibus eum: laudatio ejus manet in saeculo
saeculi.

doxology

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

1. Hallelujah, I shall thank the Lord
with all my heart with the counsel
of the upright and in the congregation.
2. Great are the works of the Lord,
available to all who desire them.
3. Majesty and splendor are His work,
and His righteousness endures forever.
4. He made a memorial for His wonders;
the Lord is gracious and merciful.
5. He gave food to those who fear Him;
He remembers His covenant forever.
6. The strength of His works He related to His
people,
to give them the inheritance of the nations.
7. The works of His hands are truth and justice;
all His commandments are faithful.
8. Steadfast forever,
made in truth and uprightness.
9. He sent redemption to His people;
He commanded His covenant forever;
His name is holy and awesome.
10. The beginning of wisdom is the fear of the
Lord;
good understanding to all who perform them;
His praise endures forever.

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.

Johann Pachelbel (1653-1706) Psalm 100, *Jauchzet dem Herrn alle Welt!*

1. Jauchzet dem Herrn alle Welt!
2. Dienet dem Herrn mit Freuden,
kommt vor sein Angesicht mit Frohlocken.
3. Erkennt, dass der Herr Gott ist.
Er hat uns gemacht und nicht wir selbst
zu seinem Volk und zu Schaafen siener Weide.
4. Gehet zu seinen Thoren ein, mit Danken, mit
Loben,
gehets zu seinen Thoren ein, zu seinen Vorhöfen,
danket ihm, danket ihm, lobet seinen Namen.
5. Denn der herr ist freundlich
und seine Gnade währet ewig,
und seine Wahrheit für and für.

1. Shout to the Lord all the earth.
2. Worship the Lord with gladness.
Come to His presence with a joyful song.
3. Acknowledge that the Lord is God.
He has made us all, not we ourselves.
We are His flock and the sheep of all His pas-
tures.
4. Come to His court singing, and praising.
Enter into His gates with praise.
Give Him thanks, give your praise to His name.
5. For the Lord is gracious,
and sheds His mercy on us ever,
and sheds His mercy evermore.

DANCE / FRANCE

Lyon Opera Ballet

Trois Grandes Fugues

Choreographed by
Lucinda Childs,
Anne Teresa De Keersmaeker
& Maguy Marin

6 – 7 Mar



The Times

**"One of the most
exhilarating,
uncompromising
evenings of dance"**



The Guardian

**ADELAIDE
FESTIVAL AF**
28 Feb – 15 Mar 2020



Presenting
Partner

