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150 Psalms

Abandonment

Sun 1 Mar 2020, 11am, Adelaide Hebrew Congregation

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

Introduction by Kavita Puri

**Arabic traditional chant / Norwegian
shepherds' song**
(arr. Gunnar Eriksson)

Psalm 44

Zad Moutaka (b. 1967)

Psalm 60, *Sakata* (Australian premiere)

John Blow (1649-1708)

Psalm 74,
O God, wherefore art thou absent

Jacquet de Mantua (1483-1559)

Psalm 77, *In die tribulationis*

Gaelic chant from the Isle of Lewis

Psalm 79

Krzysztof Penderecki (b. 1933)

Psalm 80, *Song of Cherubim*

Armenian-Orthodox chant

Psalm 83

Oliver Brownson (1746-1815)/
John Cage (1912-1992)

Psalm 89, *Bedford/Hymn*

Per Nørgård (b. 1932)

Psalm 28, *Ad te Domine clamabo*

Otto Olsson (1879-1964)

Psalm 120 (from *Six Latin Hymns*, Op. 40)

Luca Marenzio (1553/54-1599)

Psalm 137, *Super flumina Babylonis*

**Norwegian Evening Hymn /
Johann Schein** (1583-1630)
(arr. Grete Pedersen)

Psalm 115, *Der Herr denket an uns /
Norwegian Eveningprayer*

Presenting Partner

THE AUSTRALIAN ♣

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and the Norwegian Ministry of Foreign Affairs

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Kavita Puri, speaker

Kavita Puri works in BBC Current Affairs and is an award-winning TV executive producer and radio broadcaster. *A child of Partition*, her landmark three-part series *Partition Voices* for BBC Radio 4 won the Royal Historical Society's Radio and Podcast Award and its overall Public History Prize, and her critically acclaimed book of the same name was published in 2019. Kavita worked for many years at Newsnight and studied Law at Cambridge University.

To be abandoned. To be left. Wrung out. To be alone.

In my family there has been profound abandonment in the generation just above me - a generation I can touch.

My father was born in Lahore which when the British left India and the country was divided along religious lines became Pakistan. An Islamic nation. But he was a Hindu. He left like millions of others for a new country India. There was terrible violence as people who had lived side by side for generations turned on each other for being of a different religion.

My father in law - was born in Palestine in 1945. His father a German Jew was the only one from his family to escape Nazi Germany. The fact his own father was a decorated officer during the First World War meant nothing for the family's fate.

My mother in law - at the age of five was forced to leave Iraq. She was Jewish and no longer wanted. The fleeing families were not even allowed to take photographs with them - as that would have been proof of their existence in Iraq.

These three people at around the same time in the 20th century were abandoned by some friends. Their achievements

and history abandoned too. They were abandoned by politicians. And ultimately abandoned by the country they were born into. One they felt was theirs. It did not matter how many generations of their families had lived there. They were cast out to start anew - in the hope the new country they were in would embrace not abandon them. Did they ever feel abandoned by their religion - how could a loving God allow this happen to his people. In the deepest and darkest recesses of their mind I don't know if that is what they felt.

What I can say is that feeling of abandonment never leaves - so many decades on. I have interviewed many people about the partition of India. And so many still cannot understand how it happened, why it happened. That feeling of abandonment is even passed down through the generations. One man I spoke to who grew up in Karachi into a Hindu family and left at 13 said he still feels homeless today. He is from the region of Sindh in what became Pakistan - when he went to India he did not feel wanted, and now in England he feels that too is a foreign land. The Hindus from Sindh still he says have no place they can call their own. He wrote a poem this is the first verse

In the end have realised this. In exile or forced to leave you

Imagine the agony suffered by me
Our flesh and blood, our kith and kin
Suffering in the name of religion

Yet even though he was abandoned, still feels abandoned he still has a visceral feeling for the place he left. He has been back three times. The first time he landed at Karachi airport he took the dust from the earth put it on his forehead and said Mother I have Come Home. On his final visit he took stones which he keeps in a jar in his study. He takes them out, touches them so he can feel connected to his soil. He knows he can live there again.

Abandonment is still happening today this not relegated to the twentieth century or history books. In refugee camps in and bordering Syria nearly a million have recently fled Idlib. In Yemen - its people are starving they have been left by the state to scavenge for food. In India Muslims - themselves Indians - are afraid to live in the capital Delhi after Hindu mobs last week turned violent - burning shops and homes - even forcing Muslims to say Jai Shri Ram - to praise a Hindu God. Again, they are all abandoned by politicians, their country.

We in the west are we too complicit in abandoning those in need? we cannot say we do not know what is happening - it's all over social media, television. What do we do - the loudest voices talk of the "other" to shut our borders, turn away.

We - each and everyone of us - must live with ourselves. We cannot also abandon our fellow brethren. Wherever they are. It could be us.

I was reading the same children's bible I had as a child to my daughter this week - what we are going through now - refugees, wars, national disasters, religious disputes has always been there. The difference we have access to other worlds now. If a country abandons its citizens, whether for political or religious reasons, we the

individual, on other side of the world need not abandon them too.

Each one of us can make a difference. My dad when he came to Britain - had a good boss, a methodist. This Hindu man who had left Lahore for not being Muslim would attend church services every Sunday learn about other faiths, he respected them. He was embraced not abandoned by a good man when he came to Britain. My father in turn did the same for others when he was in a position to.

How do we counter abandonment. We embrace. We fill our minds with knowledge with what is happening, we give charity, we voice support on social media. We welcome refugees in our land. Speak up when people "other". We must stand up and be counted, Make our voice heard.

Embrace, not abandon.

Programme note by Désanne van Brederode

When, as tradition has it, Moses liberated himself and his people by fleeing into the Sinai desert via the Red Sea, there was plenty to complain about. The same was true following the destruction of Jerusalem and the Babylonian exile. Swüste: 'These are periods when the people felt 'godforsaken', both literally and figuratively. From the midst of these disasters the cry of distress rises to God: 'Be with us.' God had made his name known to Moses: 'I shall be there for you.' The complaint, the prayer is: then live up to that name!

Refugees can be found all over the world and throughout history. The repercussions of this are reflected in this programme, with traditional psalms of Arabian, Scottish, Armenian and Russian origin, a commissioned work in Arabic by the French-Lebanese composer **Zed Moulataka**, as well as music from the psalm cultures of Germany, Italy, England, Sweden, Denmark and the United States, all of this encompassing at least a millennium.

The hymn setting in Polish by **Krzysztof Penderecki** is based on the original Russian Orthodox version of Psalm 80, in which a direct connection is drawn between angels and the Holy Trinity. Thus 'Ephraim, Benjamin and Manasse' are transformed into 'the Life-giving Trinity'. Composed in 1986 this fascinating work, which embraces sung and semi-spoken chant as well as Gabrieli-like antiphony, evokes feelings of ancient mysticism.

Psalm 74 by **John Blow** is a fine example of the influence that strict Renaissance polyphony exercised until well into the 18th century. **Marenzio** is best-known for his unique madrigals, but with the archetypal 'refugee' text *Super flumina Babylonis* (By the Rivers of Babylon) he excelled himself in this magnificent 3-choir polyphony. **Schein's** Psalm 115 is taken from the splendid collection *Israelsbrunnlein* (1623).

Arabic traditional chant / Norwegian shepherds' song (arr. Gunnar Eriksson) Psalm 44

2. O God, with our ears we heard,
our forefathers told us;
You performed a deed in their days,
in days of old.

3. You – with Your hand You drove out nations
and planted them; You inflicted harm on
kingdoms and sent them away.

4. For not by their sword did they inherit the land,
neither did their arm save them, but Your right
hand
and Your arm and the light of Your countenance,
for You favored them.

5. You are my king, O God;
command the salvations of Jacob.

6. With You, we will gore our adversaries;
with Your name, we will trample
those who rise up against us.

7. For I do not trust in my bow,
neither will my sword save me.

8. For You saved us from our adversaries
and You put our enemies to shame.

9. We praised ourselves with God all day long,
and we will forever thank Your name, yea forever.

10. Even if You have forsaken us
and put us to shame,
and You do not go out in our hosts;

11. You make us retreat from the adversary,
and our enemies plunder for themselves;

12. You deliver us as sheep to be eaten,
and You scatter us among the nations.

23. For it is for Your sake that we are killed all the
time,
that we are considered as sheep for the
slaughter.

24. Awaken! Why should you sleep, O Lord?
Arouse yourself, forsake not forever.

25. Why do You hide your countenance?
Why do You forget our affliction and
oppression?

26. For our soul is cast down to the dust,
our belly clings to the earth.

27. Arise to assist us and redeem us
for the sake of Your kindness.

Zed Moulataka (b. 1967) Psalm 60, *Sakata* (Australian premiere)

4. You caused the land to quake; You split it;
heal its breaches for it has faltered.

5. You have shown your people harshness;
You have given us to drink wine of bewilderment.

6. You have given those who fear You trials with
which to be tested,
in order to beautify Your behavior forever.

7. In order that Your beloved ones should be
rescued,
save Your right hand and answer me.

8. God spoke in His Sanctuary;
I will exult, I will divide a portion,
and I will measure the valley of Succoth.

9. Gilead is mine, and Manasseh is mine,
and Ephraim is the strength of my head; Judah
is my lawgiver.

10. Moab is my washbasin; on Edom
I will throw my lock; Philistia, join me.

11. Who will bring Me to a fortified city?
He who led me to Edom?

12. Is it not You, O God, who have forsaken us,
and who does not go forth, O God, with our
hosts?

13. Give us aid against the adversary,
but the salvation of man is futile.

14. Through God we shall gather might,
and He will trample our adversaries.

John Blow (1649-1708) Psalm 74, *O God, wherefore art thou absent*

1. O God, wherefore art Thou
absent from us so long?
Why is Thy wrath so hot
against the sheep of Thy pasture?
2. O think upon Thy congregation,
whom Thou hast purchased, and redeemed of old.
Think upon the tribe
of Thine inheritance, and Mount Sion,
wherein Thou hast dwelt.

Jacquet de Mantua (1483-1559) Psalm 77, *In die tribulationis*

3. In die tribulationis meæ
renuit consolari anima mea;
5. et anticipaverunt vigiliis oculi mei:
Prae lachrimis turbatus sum et non sum locutus.
7. Et meditatus sum nocte cum corde meo,
et exercitabar, et scopebam spiritum meum.
Haec omnia initia fuerunt dolorum meorum.
3. On the day of my distress, I sought the Lord;
my soul refuses to be comforted.
5. You held fast the awakenings of my eyes;
I throb and I do not speak.
7. I recall my music at night;
I speak with my heart
and my spirit searches.

Gaelic chant from the Isle of Lewis Psalm 79

3. Mu thimcheall fòs Ierusalem,
dhòirt iad am fuil mar uisg':
Is cha robh neach gan adhlacadh
's gan cur san uaigh an taisg.
4. Ball fanaid agus maslaidh sinn
dar coimhearsnachaidh fhèin:
Cùis spòrs' is mhagaidh do gach neach
a tha mar cuairt gu lèir.
3. They have spilt their blood
like water around Jerusalem,
and no one buries them.
4. We were a disgrace to our neighbors,
ridicule and derision to those around us.

Krzysztof Penderecki (b. 1933) Psalm 80, *Song of Cherubim*

inspired on source text

Иже Херувимы тайно образующе,
и животворящей Троице трисвятую пёснь
припевающе.
всякое ныне житейское отложим попечёние.
Аминь.
Яко да Царя всех поды́мем,
А́нгельскими невидимо дориносима чинми.
Аллилу́иа.

Let us who mystically present the cherubim,
and who sing the thrice-holy hymn
to the life-creating Trinity,
now lay aside all cares of this life.
that we may receive the King of All,
who comes invisibly upborne by the angelic
host.
Hallelujah.

Armenian-Orthodox chant Psalm 83

1. A psalm, a song of Asaph.
2. O God, have no silence,
do not be silent and do not be still, O God.
3. For behold, Your enemies stir,
and those who hate You raise their heads.
4. Against Your people they plot cunningly,
and they take counsel against Your protected
ones.
5. They said, 'Come, let us destroy them
from being a nation,
and the name of Israel will no longer be
remembered.'
6. For they have taken counsel with one accord;
against You they form a pact.
7. The tents of Edom and the Ishmaelites,
Moab and the Hagrites.
8. Gebal, Ammon, and Amalek,
Philistia with the inhabitants of Tyre.
9. Also Assyria joined them;
they were the arm of the children of Lot forever.

Oliver Brownson (1746-1815)/**John Cage** (1912-1992) Psalm 89, *Bedford/Hymn*

2. My never ceasing songs shall show
the mercies of the Lord;
and make succeeding ages know
how faithful is His word.
3. The sacred truths His lips pronounce
shall firm as heaven endure;
and if He speak a promise once,
the eternal grace is sure.
4. How long the race of David held
the promised Jewish throne!
But there's a nobler covenant sealed
to David's greater Son.
5. His seed for ever shall possess
a throne above the skies;
the meanest subject of His grace
shall to that glory rise.
6. Lord God of hosts, Thy wondrous ways
are sung by saints above;
and saints on earth their honours raise
to Thy unchanging love.

Per Nørgård (b. 1932) Psalm 28, *Ad te Domine clamabo*

1. Ad te Domine clamabo,
Fortis meus ne obsurdescas mihi;
ne forte tacente te mihi conparer,
his qui descendunt in lacum.

84:3 Concupiscit, et deficit anima mea
in atria Domini.

1. Ne obsurdescas mihi
ne forte tacente te mihi conparer,
his qui descendunt.

1. To You, O Lord, I call.
My rock, do not be deaf to me,
lest You be silent to me,
and I will be likened to those who descend into
the pit.

84:3 My soul yearns, yea, it pines for the courts
of the Lord;
my heart and my flesh pray fervently to the living
God.

1. To You, O Lord, I call.
My rock, do not be deaf to me,
lest You be silent to me,
and I will be likened to those who descend into
the pit.

Otto Olsson (1879-1964) (from *Six Latin Hymns*, Op. 40) Psalm 120

1. Ad Dominum cum tribularer clamavi:
et exaudivit me.

2. Domine libera animam meam a labiis iniquis,
a lingua dolosa.

3. Quid detur tibi, et quid adponatur tibi
ad linguam dolosam?

4. Sagittae potentis acutae,
cum carbonibus desolatoriis.

5. Heu mihi, quia incolatus meus prolongatus
est: habitavi cum habitationibus Cedar:

6. Multum incola fuit anima mea.

7. Cum his, qui oderant pacem, eram pacificus:
cum loquebar illis, inpugnabant me gratis.

1. In my trouble
I cried to the Lord:
and He heard me.

2. O Lord, deliver my soul
from wicked lips,
and a deceitful tongue.

3. What shall be given to Thee,
or what shall be added to Thee,
to a deceitful tongue.

4. The sharp arrows of the mighty,
with coals that lay waste.

5. Woe is me, that my sojourning is prolonged!
I have dwelt with the inhabitants of cedar:

6. My soul hath been long a sojourner.
With them that hate peace I was peaceable:

7. when I spoke to them
they fought against me
without cause.

Luca Marenzio (1553/54-1599) Psalm 137, *Super flumina Babylonis*

1. Super flumina Babylonis,
illic sedimus et flevimus:
cum recordaremur Sion:

2. In salicibus in medio eius,
suspendimus organa nostra.

3. Quia illic interrogaverunt nos,
qui captivos duxerunt nos, verba cantionum:
Et qui abduxerunt nos: hymnum cantate nobis
de canticis Sion

4. Quomodo cantabimus canticum Domini
in terra aliena?

5. Si oblitus fuero tui Hierusalem,
oblivioni detur dextera mea.

6. Adhereat lingua mea faucibus meis,
si non meminero tui:
si non praeposuero Hierusalem,
in principio laetitiae meae.

7. Memor esto Domine filiorum Edom
diem Hierusalem.

1. By the rivers of Babylon,
there we sat down;
yea, we wept when we remembered Zion.

2. We hung our harps upon the willows
in the midst thereof.

3. For there they that carried us away captive
required of us a song, and they that wasted us
required of us mirth, saying,
'Sing us one of the songs of Zion!'

4. How shall we sing the Lord's song
in a strange land?

5. If I forget thee, O Jerusalem,
let my right hand forget her cleverness.

6. If I do not remember thee, let my tongue
cleave to the roof of my mouth,
if I prefer not Jerusalem
above my chief joy.

7. Remember, O Lord, children of Edom
in the day of Jerusalem.

DANCE / FRANCE

Lyon Opera Ballet

Trois Grandes Fugues

Choreographed by
Lucinda Childs,
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6 – 7 Mar

ADELAIDE
FESTIVAL AF
28 Feb – 15 Mar 2020



Johann Schein (1583-1630) (arr. Grete Pedersen) Norwegian Evening Hymn
Psalm 115, *Der Herr denket an uns*

12. Der Herr denket an uns
und segnet uns;
er segnet das Haus Israel,
er segnet das Haus Aaron;
13. er segnet, die den Herren fürchten,
Kleine und Große.
14. Der Herr segne euch je mehr und mehr,
euch und eure Kinder!
15. Ihr seid die Gesegneten des Herrn,
der Himmel und Erde gemacht hat.

Ned i vester soli glader.
Takk for dagen Gud og Fader.
Gjev oss trygd til natti no.
Takk for mat og takk for klede,
takk for arbeidskraft og glede.
Gjev oss hjartefred og ro,
gjev oss hjartefred og ro.

Gud og Fader lat oss sova
under englevakt i stova.
Ver vårt vern i natti du!
Når so siste dagen dalar,
lyft oss upp i dine salar.
Lei oss yver stjernebru,
lei oss yver stjernebru.

(text: Anders Hovden)

12. The Lord hath been mindful of us;
He will bless us;
He will bless the house of Israel;
He will bless the house of Aaron.
13. He will bless them that fear the Lord,
both small and great.
14. The Lord shall increase you more and more,
you and your children.
15. Ye are blessed by the Lord
who made heaven and earth.

In the West the sun is setting.
God our Father, thanks for blessings.
Keep us safe the whole night long.
Thanks for food, and thanks for healthiness,
thanks for clothes and thanks for happiness.
Bless our hearts with peace and calm!

God our Father, while we sleep now,
Let Thine angels their watch keep now.
Through the night, shine from Thy throne!
When the sun sets on my last day,
up to heaven help me find my way.
Over the bridge lead me home!