

9 150 Psalms Leadership

Mon 2 Mar 2020, 1pm | Pilgrim Uniting Church

The Song Company
Antony Pitts, conductor
Anthony Hunt, organ

Introduction by Francis Sullivan

Thomas Arne (1710-1778)	Psalm 2, <i>Arlington</i>
Francisco Valls (1665-1747)	Psalm 45, <i>Dilexisti justitiam</i>
William Knight (b. 1987)	Psalm 21
Giaches de Wert (1535-1596)	Psalm 72, <i>Reges Tharsis et insulae</i>
Felix Draeseke (1835-1913)	Psalm 93, <i>Der Herr ist König</i>
William Byrd (ca.1543-1623)	Psalm 94, <i>Domine secundum multitudinem</i>
Michael Praetorius (1571-1621)	Psalm 95, <i>Venite exsultemus Domino</i>
James MacMillan (b. 1959)	Psalm 96, <i>A new song</i>
Johann Heinrich Rolle (1716-1785)	Psalm 97, <i>Der Herr ist König</i>
Damiano Scarabelli (?-1598)	Psalm 98, <i>Jubilate Deo</i>
William Boyce (1711-1779)	Psalm 99, <i>The Lord is King, be the people never so impatient</i>
Robert White (1538-1574)	Psalm 20, <i>Exaudiat te Dominus</i>



Francis Sullivan, speaker

Francis Sullivan was the Chief Executive Officer of the Truth, Justice and Healing Council from 2012 to 2018, the body responsible for coordinating the response of the Catholic Church throughout the Royal Commission into Institutional Responses to Child Abuse. He was widely applauded for his moral leadership in this role. Francis is a previous Secretary General of the Australian Medical Association and is currently Chairman of the Mater Group. He is committed to equity and justice and has been highly successful in bringing a social conscience to the political debate on health and aged care issues.

I would like to spend these minutes before today's performance reflecting on an aspect of leadership often overlooked but essential to its effectiveness and legitimacy. That is, the capacity to pause. Whether you are leading an intense change process, a complex organisation, a troublesome set of relationships, a debating team or a highly functional, yet quirky orchestra, having the capacity to step back and collect yourself is a crucial skill.

Noise becomes chaotic. Jumbled noise is disruptive and spins us into places where we are out of sync with ourselves and others. These places leave us rudderless and vulnerable. They swirl with anxiety and fear. No wonder we find people in spaces such as these either lashing out or becoming defensive and shut down. People in leadership roles need to keep in touch with their deeper sense of self. Their passion for the cause. And what is the ultimate cause? To seek the good, the true and the beautiful.

Making it a habit to pause, to withdraw from or at least wait before reacting, to appreciate that an instinctive response is not the same as an intuitive one, to respect

the creativity in silence, all this reflects a disposition that encourages wisdom and a considered approach to life.

When asked to lead the Catholic Church's engagement with the Royal Commission into Sexual Abuse, I immediately needed to make a commitment to the truth at all costs or the protection of the Church's image and reputation. Given I thought the latter was a well worn and counter productive path, I chose the former. Not long after my appointment I was contacted by representatives of one of the country's better known support groups for victims of child sexual assault. Many of their members were victims from Catholic Church clergy.

They wanted to meet and tell their stories. They wanted me to hear first hand what many of them had struggled to get Church officials to hear.

I met the group in Melbourne. On that day there were 25 people assembled around the perimeter with a chair for me in the center of the room.

I listened as each person told their miserable story, at length. After two and a half hours they asked me to respond. I

was speechless. I felt out of my depth and out of my comfort zone. I was catapulted into a world of abuse, denial, betrayal and despair.

When I spluttered that I didn't know what to say a gentleman who had bravely described his ordeal spoke up again. He was immaculately presented in a pin strip suit and he worked as a communications consultant for business. He said "I have heard you on radio and seen you on TV and I think that you are sincere. But don't you ever let us down again."

I took that to mean the Catholic Church had one last chance to demonstrate its authenticity towards victims. His words were seared into my brain. I carried them every day throughout the nearly 6 years I led the Truth Justice and Healing Council.

I wanted to be a voice amongst the noise for the heart of what Catholics believe when it can to the issues around the abuse scandal.

To do that I needed to find daily space to pause, stay quiet, become attentive to the deeper story that need to unfold. I needed to be in sync the cries that for too long had been silenced.

I needed to be in tune with a rhythm and vibration that was evolving and echoing in the midst of the noise and clamour of Royal Commission hearings, public posturings and media frenzies. I needed to keep the victims as the first priority. Pausing under pressure, even when there appears to be no pressure, requires practice and persistence. It is like a creative breath before performance. A space of nothingness beyond words and images that in turn can only best be described in images, metaphors and music.

So, in many ways, to pause is to give voice to your deeper senses.

I found that some things take longer to percolate to the surface when you are in the throes of an intense experience. So after my time with the TJHC was over I embarked on the Camino Compestalla de Santiago. I walked from St Jean Pied de Port through to the Cathedral in Santiago over 40 days. Just over 900 kms in all. I carried in my backpack an official report from the Royal Commission into sex abuse that tabulated the data of abuse cases within the Catholic Church. A sorry sum of nearly 5000 individuals.

The Cathedral is an important symbolic destination in the Catholic world. It is the culmination point for pilgrims seeking forgiveness and restitution. It is a place where honesty is laid bare and truthfulness once again becomes the torch for guidance and direction.

I chose to lay that report at the crypt of St James. It was a deliberate act to honour the bravery of the victims who had come forward to tell their stories of horror and betrayal. It was an act of homage for the gift of truthfulness and integrity that has brought an institution to account. It was recognition of the prophets abuse victims are to the Catholic Church.

It was very much a poignant pause for me. A reckoning moment. An invitation to be still, silent and sober. For the voices of the victims still echo within the halls of the Catholic Church. They are sounding a call for atonement and reconciliation. The same call pilgrims feel as they embark on their journey to Santiago. The same beckoning for authenticity. Just as the psalms give voice to inner yearnings, desires and travail, so too do moments of stillness. Moments where pausing opens us to the deeper things, the foundations on which our lives move.

Programme note by Désanne van Brederode

What makes a good leader? Who is a good leader? A king or a god? Swüste: 'Up to and including Psalm 72 the emphasis is on the earthly king, who is called upon in Psalm 2. From Psalm 93 onwards the focus is above all on God as king. What is asked of a king? That he administer justice, that he take the poor, the orphan, the widow and other vulnerable people under his protection and stand up for them. And that he fight injustice.' In Psalms 93 to 99 it sometimes seems as if the king imagines he is a god, as Louis XIV did.

Nonetheless, this programme does not include any French court compositions, given that these without exception involve a 'symphony', or orchestra. It does include a work by the virtually unknown Milanese composer **Damiano Scarabelli** (Scarabeus), a 5-part setting of Psalm 98, which in 1609 Phalèse included in his compilation *Florilegium sacrarum cantionum*. Also to be heard is a lesser-known work by the Catalan composer **Francisco Valls**, who at the end of his life decided to abide by the rules of Roman Catholic church music, and to set Psalm 45 in a somewhat old-fashioned double choir style with basso continuo.

This programme and several others also feature some characteristic compositions from the Anglo-Saxon psalm tradition, such as the setting by **Thomas Arne**. In terms of their design these settings are comparable with the simplest of the Lutheran chorale settings. The emphasis is solely on a harmonized melody or 'tune', with names like Arlington, Norwalk or Newport. Such tunes are qua rhythm and harmony constructed in such a way that they can be combined with a large number of psalm texts. This immediately distinguishes them from the psalm settings of texts by Luther or Calvin.

Felix Draeseke is usually described as a Wagnerian but in his choral works he is more a disciple of Mendelssohn and in his large dramatic oratorios an admirer of Liszt. A *new song*, (in deliberately humble lower case) is a serene setting of Psalm 96 by Scotland's **James MacMillan**. It fits wonderfully well alongside works by Renaissance masters such as **William Byrd**, **Robert White** and **Giaches de Wert**. Sought after English high tenor (and ex-St Paul's Cathedral chorister) **William Knight** is also an emerging choral composer. His Psalm 21 was commissioned by the 150 Psalms project and premiered at New York's Lincoln Centre in 2017.

Thomas Arne (1710-1778) Psalm 2, *Arlington*

1. With restless and ungovern'd rage
why do the heathen storm?
Why in such rash attempts engage,
as they can ne'er perform?

2. The great in counsel and in might
their various forces bring;
against the Lord they all unite,
and his anointed king:

3. "Must we submit to their commands?"
presumptuously they say;
"No, let us break their slavish bands,
and cast their chains away."

4. But God, who sits enthroned on high,
and sees how they combine,
does their conspiring strength defy,
and mocks their vain design.

Francisco Valls (1665-1747) Psalm 45, *Dilexisti justitiam*

8. Dilexisti justitiam, et odisti iniquitatem;
propterea iunxit te Deus, Deus tuus,
oleo laetitiae.

8. You loved righteousness and you hated
wickedness;
therefore God, your God, anointed you
with oil of joy from among your peers.

William Knight (b. 1987) Psalm 21

5. He asked you for life, and you gave it to him.

2. The king rejoices in Your strength, O Lord;
how greatly he exults in Your victory!

9a. Your hand will lay hold upon all Your enemies.

3. You have given him his heart's desire;
You have not denied him the request of his lips.

9b. Your right hand will seize
all those who hate You.

10. You will make them like a fiery furnace
at the time of Your appearing, O Lord;

11. You will swallow them up in Your wrath,
and fire shall consume them.

5. He asked You for life,
and You gave it to him.

6. His honor is great, because of Your victory;
splendor and majesty...

15. Be exalted, O Lord, in Your might;
we will sing and praise Your power.

12. You will destroy their offspring from the land.

15. Be exalted, O Lord, in Your might;
we will sing and praise Your power.

5. He asked You for life,
and You gave it to him:

length of days, for ever and ever.

Amen.

Giaches de Wert (1535-1596) Psalm 72, *Reges Tharsis et insulae*

10. Reges Tharsis et insulae munera offerent;
reges Arabum et Saba dona adducent:

9. coram illo procident Aethiopes,
et inimici ejus terram lingent.

15. Et vivet, et dabitur ei de auro Arabiae;
et orabunt de ipso semper,
tota die benedicent ei.

10. The kings of Tharsis
and the islands shall offer presents;
the kings of the Arabians and of Saba
shall bring gifts.

9. Before him the Ethiopians shall fall down,
and his enemies shall lick the ground.

15. And he shall live,
and to him shall be given of the gold of Arabia;
for him they shall always adore,
they shall bless him all the day.

Felix Draeseke (1835-1913) Psalm 93, *Der Herr ist König*

1. Der Herr ist König
und herrlich geschmückt;
der Herr ist geschmückt
und hat ein Reich angefangen,
soweit die Welt ist, und zugerichtet,
daß es bleiben soll.

2. Von Anbeginn steht dein Stuhl fest;
du bist ewig.

3. Herr, die Wasserströme erheben sich,
die Wasserströme erheben ihr Brausen,
die Wasserströme heben empor die Wellen.

4. Die Wasserwogen im Meer
sind groß und brausen mächtig;
der Herr aber ist noch größer in der Höhe.

5. Dein Wort ist
eine rechte Lehre.
Heiligkeit ist die Zierde deines Hauses,
o Herr, ewiglich.

1. The Lord reigns;
He has attired Himself with majesty;
yea the Lord has attired Himself,
He has girded Himself with might.
The world stands firm
not to be shaken.

2. Your throne stands firm;
You are everlasting.

3. The rivers have raised, O Lord,
the rivers have raised their voice;
the rivers have raised their depths.

4. More than the voices of great waters
and more than the mightiest breakers of the sea,
is the Lord majestic on high.

5. Your statutes are very faithful to
Your house, the dwelling of holiness,
The Lord is for all time.

William Byrd (ca.1543-1623) Psalm 94, *Domine, secundum multitudinem*

19. Domine, secundum multitudinem dolorum
meorum in corde meo, consolationes tuae
laetificaverunt animam meam.

19. O Lord, according to the multitude of
sorrows in my heart,
Thy consolations have made my soul joyful.

Michael Praetorius (1571-1621) Psalm 95, *Venite exsultemus Domino*

1. Venite, exsultemus Domino,
jubilemus Deo salutari nostro;
2. praeoccupemus faciem ejus in confessione,
et in psalmis jubilemus ei:

3. quoniam Deus magnus Dominus,
et rex magnus super omnes deos.
quoniam non repellit Dominus plebem suam:
4. quia in manu ejus sunt omnes fines terrae,
et altitudines montium ipse conspicit.

5. Quoniam ipsius est mare, et ipse fecit illud,
et aridam fundaverunt manus ejus:
6. venite, adoremus, et procidamus ante Deum:
ploremus coram Domino, qui fecit nos.

1. Come, let us sing praises to the Lord;
let us shout to the rock of our salvation.
2. Let us greet His presence with thanksgiving;
let us shout to Him with songs.

3. For the Lord is a great God
and a great king over all divine powers.

4. In whose hand are the depths of the earth,
and the heights of the mountains are his.

5. For the sea is His, He made it,
and His hands formed the dry land.
6. Come, let us prostrate ourselves and bow;
let us kneel before the Lord, our Maker.

James MacMillan (b. 1959) Psalm 96, *A new song*

1. O sing unto the Lord a new song,
sing unto the Lord all the whole earth.
2. Sing unto the Lord and praise His name,
be telling of His salvation from day to day.
13. For He cometh to judge the earth,
and with righteousness to judge the world
and the people with His truth.

Johann Heinrich Rolle (1716-1785) Psalm 97

1. Der Herr ist König,
des freue sich das Erdreich!
Und seien fröhlich die Inseln, soviel ihrer ist.
2. Wolken und Dunkel ist um ihn her,
Gerechtigkeit und Gericht
ist seines Stuhles Festung.
3. Feuer gehet vor ihm her
und zündet an umher alle seine Feinde.
4. Seine Blitze leuchten auf den Erdboden.
Der Erdkreis siehet und erschrickt.
5. Berge zerschmelzen
wie Wachs vor dem Herrn,
vor dem Herrscher des ganzen Erdbodens.
6. Die Himmel verkündigen seine Gerechtigkeit,
und alle Völker sehen seine Ehre.

1. The Lord has reigns,
the earth will exult;
many islands will rejoice.
2. Cloud and thick darkness are around Him;
righteousness and judgment
are the foundation of His throne.
3. Fire will go before Him
and will burn His enemies all around.
4. His lightnings illuminated the world;
the earth saw and quaked.
5. Mountains melted like wax
from before the Lord,
from before the Master of all the earth.
6. The heavens told His righteousness,
and all the earth saw His glory.

Damiano Scarabelli (?-1598) Psalm 98, *Jubilare Deo*

4. Iubilare Deo, omnis terra;
cantata, et exultate, et psallite.
5. Psallite Domino in cithara; in cithara

4. Sing joyfully to God, all the earth;
make melody, rejoice and sing.
5. Sing praise to the Lord
on the harp, on the harp
9:12 sing praises to the Lord;
9:9 but He judges
mankind with righteousness.

9:12 et in voci psalmi decantate ei.
9:9 quoniam venit
iudicare gentes in aequitate.

William Boyce (1711-1779) Psalm 99, *The Lord is King, be the people never so impatient*

1. The Lord has reigned, nations will quake;
before Him Who dwells
between the cherubim,
the earth will falter.

Jeremiah 47:6 O, you sword of the Lord,
put up yourself into the scabbard, rest and be
still.

20:8 Some put their trust in chariots
and some in horses,
but we will remember the name
of the Lord our God.

147:14 He maketh peace in our borders,
and causeth war to cease in all the world.

107:31 They shall thank the Lord
for His kindness,
and for His wonders
to the children of men.
107:32 And they shall exalt Him
in an assembly of people,
and in a sitting of elders,
praise Him.

Hallelujah.

Robert White (1538-1574) Psalm 20, *Exaudiat te Dominus*

2. Exaudiat te Dominus
in die tribulationis:
protegat te nomen Dei Jacob.
3. Mittat tibi auxilium de sancto:
et de Sion tueatur te.
4. Memor sit omnis sacrificii tui:
et holocaustum tuum pingue fiat.
5. Tribuat tibi secundum cor tuum:
et omne consilium tuum confirmet.
6. Laetabimur in salutari tuo:
et in nomine
Dei nostri magnificabimur.
7. Impleat Dominus omnes petitiones tuas:
nunc cognovi quoniam salvum fecit
Dominus christum suum.
Exaudiat illum de caelo sancto suo:
in potentatibus salus dexteræ eius.
8. Hi in curribus, et hi in equis:
nos autem in nomine Domini
Dei nostri invocabimus.
9. Ipsi obligati sunt, et ceciderunt:
nos autem surreximus, et erecti sumus.
10. Domine, salvum fac regem:
et exaudi nos in die qua invocaverimus te.
Amen.

2. May the Lord hear you
on the day of judgement:
may the name of the God of Jacob protect you.
3. May He send to you help from His holy place:
and may He watch over you from Sion.
4. May He be mindful of all your sacrifices:
and may your burnt offerings be made fruitful.
5. May He grant to you after your own heart:
and may He confirm all your opinions.
6. We shall rejoice in your salvation:
and we shall rejoice in the name of our God.
May the Lord fulfil all your petitions:
7. now I have recognized
that the Lord has saved his anointed.
May He hear you
from His holy heaven:
salvation by the power of His right hand.
8. Some on chariots, and others on horses:
but we on the name
of our Lord God shall call.
9. They are found guilty, and fall:
but we have arisen, and stand upright.
10. Lord, save us;
may the King answer us on the day we call.
Amen.

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