

# 12 150 Psalms Celebration of Life

Tue 3 Mar 2020, 8pm, Adelaide Town Hall

Netherlands Chamber Choir with  
The Norwegian Soloists' Choir, The Tallis Scholars & The Song Company  
Peter Dijkstra, conductor  
Anthony Hunt, organ

## Introduction by Kerry O'Brien

<b>Andreas Hammerschmidt</b> (ca.1611-1675)	Psalm 24, <i>Machet die Tore weit</i>
<b>Caroline Shaw</b> (b. 1982)	Psalm 84, <i>and the swallow</i> (Australian premiere)
<b>Chiara Maria Cozzolani</b> (1602-1678)	Psalm 110, <i>Dixit Dominus</i>
<b>Alessandro Costantini</b> (ca.1581-1657)	Psalm 136, <i>Confitemini Domino</i>
<b>Adriano Banchieri</b> (1568-1634)	Psalm 47, <i>Omnes gentes plaudite</i>
<b>Urmaz Sisask</b> (b. 1960)	Psalm 105, <i>Confitemini Domino</i>
<b>Zoltan Kodály</b> (1882-1967)	Psalm 50, <i>Az erős Isten</i>
<b>Vic Nees</b> (1936-2013)	Psalm 87, <i>Fundamenta ejus</i>
<b>Henry Purcell</b> (1659-1695)	Psalm 106, <i>O give thanks</i>
<b>Jakob Gallus</b> (1550-1591)	Psalm 150, <i>Laudate Dominum</i>
<b>Ruggiero Giovannelli</b> (ca.1560-1625)	Psalm 149, <i>Cantate Domino</i>
<b>Jan Tollius</b> (ca.1550-1620?)	Psalm 68, <i>Sicut fluit cera</i>
<b>Isidora Žebeljan</b> (1967)	Psalm 78 (Australian premiere)
<b>Aleksandr Gretchaninov</b> (1864-1956)	Psalm 135, <i>Praise the Name of the Lord</i>
<b>Francis Poulenc</b> (1899-1963)	Psalm 81, <i>Exultate Deo</i>
<b>Thomas Tallis</b> (1505 - 1585)	<i>Spem in Alium</i>

Presenting Partner

**THE AUSTRALIAN** ♣

Netherlands Chamber Choir is supported by the Performing Arts Fund NL

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



**Kerry O'Brien** is one of Australia's most respected journalists, with six Walkley awards including the Gold Walkley and the Walkley for outstanding leadership in journalism. In a career spanning more than fifty years, Kerry has worked for newspapers, television, a wire service, and as a foreign correspondent. At the ABC he cut his teeth on the trail-blazing current affairs programs *This Day Tonight* and *Four Corners*. He was the inaugural presenter of *Lateline* for six years, the editor and presenter of 7.30 for fifteen years, and the presenter of *Four Corners* for five. His acclaimed four-part interview series with Paul Keating was broadcast on the ABC in 2013, followed by his best-selling book, *Keating*, published in 2015.

Programme note by Alan John

**I would like first to acknowledge that the land we meet on today is the traditional land of the Kauria—Corna--people and also acknowledge their spiritual relationship with this country. I would also like to pay my respects to Elders past, present and emerging.**

When I mentioned to my wife the other day that I was struggling a bit with my thoughts for this final night of the remarkable 150 Psalms project, she asked what the theme was.

**A celebration of life**, I said. Something optimistic. She just looked at me and said: **You are exactly the wrong person to do that.**

She was right as always, although she did grudgingly concede that there hasn't been a lot to celebrate so far this year. The awful impact of the bushfires raging up and down the east coast of the continent with the double whammy of an absentee prime minister. The junior party in government, the Nationals, tearing itself apart in

another self-indulgent and ultimately futile leadership challenge while the country burned. Blatant pork barrelling on a grand scale of political corruption, using many millions in public money to help win an election. And now a wildly unpredictable pandemic claiming 3,000 deaths from 90,000 cases so far, with the scope to cause havoc and knock economies around the world for six.

Even the psalms tonight have their share of plague and pestilence and wars and threats of the wrath of God. So forgive me in advance for what I have to say, before I look for a hopeful note.

I used to think of myself as naturally optimistic.

But increasingly over the past 15 years or so I have gradually become less and less so. The criminal madness of the Iraq War, which Australia signed up to, not for any moral reason but to cuddle up to America. The end result? Terrorism flourishing rather than terrorism defeated, and a long-term

death rate in the hundreds of thousands.

The slow drip erosion of press freedom and fundamental human rights under the brittle and secretive banner of national security, with the prosecution of Julian Assange as the latest manifestation of that.

The wilful chopping down of prime ministers by both mainstream parties in Australia, changing their leaders as they would change their socks, mostly for their own self-interest rather than for the good of the nation.

The rise of Trump and the retreat of democracy. The drift into a pre-fascist age. The accompanying decline of quality journalism and the dangerous distortion and manipulation of information in the age of social media and algorithms by individuals, by political outliers, even by nations, including serious interference in elections. The ever-growing power of the Googles and Amazons and Apples and Facebooks and their intrusions on our privacy, seemingly beyond the control of sovereign democratic nations.

The ossification and poisonous polarisation of our two-party system and its repeated failure to produce real leaders. The increasing dominance of powerful vested interests distorting and corrupting the political process, and the great failures of policy and broken promises that have seen the most corrosive cynicism and disillusionment embedded deep into the grain of society.

The growing gap between rich and poor is another failure with long term ramifications, despite a new and growing middle class in developing countries, in which the richest 85 people on the globe, who between them could squeeze into a double-decker bus, control as much wealth as the poorest half of the global population put together. Oxfam now says

26 billionaires have the same wealth as the poorest 3.8 billion.

One Australian study has found that income inequalities are greater now than at any other time in the past 70 years. Examples are depressingly commonplace of corporate power now hopelessly out of sync with any idea of fairness or equity and with declining corporate respect for the laws of the land. The extent of chronic wage underpayment by some of this country's biggest companies or worse, wage fraud, is in the many hundreds of millions of dollars.

Australia is now in the grip of stagnating wages for most workers as executive salaries continue to soar. Recent figures on salaries in Australia showed a rise of 12.4 percent for the top 100 chief executives while average weekly earnings for workers across Australia rose by an average of 2.4 per cent. Two per cent of an average wage of \$80,000 a year is \$1600. Twelve per cent of a million dollar executive salary is \$120,000. So with each year the disparity is not addressed, the gap between the rich and the rest will just widen.

It's a sobering fact to contemplate in a society as prosperous as ours, that there are now three million people out of 25 million living below the poverty line, including 730,000 children. And this after 28 years without a job-destroying recession—defying economic gravity. Common sense combined with a knowledge of history tells us that this way lies the road to social dysfunction, disharmony, political upheaval, and ultimately to authoritarianism. There is the shameful failure in this country over the past 20 years to achieve a meaningful reconciliation with First Australians who were savagely colonised and dispossessed 250 years ago and whose ancient civilisation has been so disrespected and largely ignored.

And then of course there is what many would regard as the biggest failure of the past 40 years: the failure to credibly and effectively address climate change—not only the biggest moral issue of our lifetime but the biggest challenge to our very existence.

We are also in the eye of a digital storm which, as we speak, is changing the ground rules for the way we will live into the future. It's bringing massive benefits and advantages, but also throwing up great social, political and economic challenges at a rate and intensity of change like we've never experienced before in human history. The future of work and the changing nature of work are just one of those challenges, about which we hear very little of substance from our political leaders. Is it any wonder that we are raising a generation of the anxious? Anxiety that is just as infectious as any strain of influenza. And that throws up another question. How do we assess this nation's mental health and government's commitment to deal with that?

People need hopefulness; a sound basis for hope, which is a very different proposition to having faith. My parents lived through the great depression and two world wars, one of which produced the greatest genocide in human history, but they and their generation still emerged with a great deal of hope, and raised their families to reflect that hope.

Today, we also have a right to feel hope, but like my parents' generation, we have to earn that right. And earn it in the knowledge that humanity has now created—along with all the immense benefits we enjoy, including the expectation of a longer life--the tools by which we can destroy the whole of civilisation. Nuclear weapons and human-caused carbon emissions. And **there** is the great paradox of humanity.

In a world that has never stopped changing since the dawn of time, one thing has never changed, and that is human nature. We have to live with our follies and our failures, and our meek submission to the global marketing hucksters and carpetbaggers of the internet age, and shake our heads at our incapacity to learn from history.

But history also tells us something about the extraordinary courage and resilience of the human spirit we are capable of finding within us, about our capacity to seek and find inspiration, to nurture each other and respond generously when some of us go down—the communities hit by those devastating bushfires, the latest example. The capacity for human imagination to soar, and out of all the complexity to find a way through. The only thing that makes sense to me in compiling my list of woes tonight is not to drown in pessimism but to look for the way out. And the way out ultimately lies with us. We don't have to accept second best.

We're here tonight to glory in the human voice raised in great harmony. Songs reflecting the human condition, with its fears and hopes 3,000 years ago.

But there is one other great harmony that I want to leave you with, and it's the accumulated voices of 250 Australians—First Australians—speaking on behalf of the oldest surviving civilisation on the face of the earth, 20 times more ancient than those who wrote the psalms. Speaking on behalf of Indigenous communities across Australia, they delivered perhaps the most eloquent political statement in this country's history. The Uluru Statement from the Heart. After 50 years of journalism, bearing witness to the best and worst of humanity, this is the kind of milestone moment that gives me cause to celebrate life; to see the beauty and the hope and the inspiration and the

courage and the imagination as well as the sadness. It's a text I read, somewhat self-consciously as a non-Indigenous person, at every opportunity to as wide an audience as possible, and would appeal to you all to do the same.

### THE ULURU STATEMENT FROM THE HEART

We, gathered at the 2017 National Constitutional Convention, coming from all points of the southern sky, make this statement from the heart:

Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago.

***This sovereignty is a spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty.*** It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown.

How could it be otherwise? That peoples possessed a land for sixty millennia and this sacred link disappears from world history in merely the last two hundred years?

With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood. Proportionally, we are the most incarcerated people on the planet. We

are not an innately criminal people. Our children are alienated from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future.

These dimensions of our crisis tell plainly the structural nature of our problem. **This is the torment of our powerlessness.**

We seek constitutional reforms to empower our people and take a rightful place in our own country. When we have power over our destiny our children will flourish. They will walk in two worlds and their culture will be a gift to their country. We call for the establishment of a First Nations Voice enshrined in the Constitution.

Makarrata is the culmination of our agenda: **the coming together after a struggle.** It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination.

We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history.

In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future.

Thank you, and enjoy the night.

## Programme note by Alan John

And so we hit the final stretch of this huge undertaking. An inappropriate time to call into question the whole premise of grouping these lyrics according to themes, but nonetheless things are never straightforward with the psalms. How uplifting to take you out on a blast of unfettered jubilation for the miracle that is life? But in reality, these texts are also peppered with celebrations of death and destruction: "The Lord who is a mighty warrior" invites the King of Israel to "sit at my right hand until I make thine enemies thy footstool". He who "smote Egypt with their first-born" will "fill the places with dead bodies" and "wound the heads over many countries". Even in the cheerful sounding *Omnes gentes plaudit* (the only psalm that became a Gershwin hit made famous by Fred Astaire!) God promises the faithful that He'll "subdue the people under us and the nations under our feet."

Apt then that the program sandwiches young American composer **Caroline Shaw**'s setting of the achingly beautiful poem about refugees that is Psalm 84 between two compositions from the opposing camps of the Thirty Years War - that 17th century bloodbath in the name of God that is often invoked to describe sectarian conflict today. **Hammerschmidt**'s uncomplicated style made him the darling of the Protestant forces while Benedictine nun **Chiara Maria Cozzolani** weathered the war in her convent, writing sophisticated sacred works in the modish stile concitato, the perceived excesses of which caused Palestrina's successor in Rome, **Giovannelli** to give up composing altogether. **Kodály**'s extraordinary Psalm 50 dates from 1948, surely a year warranting an unambiguous celebratory tone given that Europe had so recently emerged

## Andreas Hammerschmidt (ca.1611-1675) Psalm 24, *Machet die Tore weit*

7. Machet die Tore weit und die Türen in der Welt hoch,  
daß der König der Ehren einziehe.  
8. Wer ist der selbige König der Ehren?  
Es ist der Herr, stark und mächtig im Streit.  
9. Machet die Tore weit und die Türen in der Welt hoch!  
Gelobet sei, der da kommt im Namen des Herren.  
Matthäus 21:9 Hosanna dem Sohne Davids in der Höhe.

7. You gates, lift your heads and be uplifted, you everlasting portals,  
so that the King of Glory may enter.  
8. Who is this King of Glory? The Lord, who is strong and mighty,  
the Lord who is a mighty warrior.  
9. You gates, lift your heads and lift up, you everlasting portals,  
so that the King of Glory may enter. And the King of Glory shall come in.  
Matthew 21:9 Hosanna to the Son of David.

## Caroline Shaw (b. 1982) Psalm 84, *and the swallow* (Australian premiere)

2. how beloved is your dwelling place  
3. my soul yearns, faints  
my heart and my flesh cry out

selah

4. the sparrow finds a house  
and the swallow her nest  
where she may hold her young

selah

7. they pass through the valley of bakka  
they make it a place of springs  
the autumn rains also cover it with pools

selah

**Chiara Maria Cozzolani** (1602-1678) Psalm 110, *Dixit Dominus*

1. Dixit Dominus Domino meo:  
sede a dextris meis,  
donec ponam inimicos tuos scabellum pedum  
tuorum.

*doxology*  
Gloria Patri, gloria.  
Sicut erat in principio.

2. Virgam virtutis tuae emittet Dominus ex Sion:  
dominare in medio inimicorum tuorum.  
3. Tecum principium in die virtutis tuae  
in splendoribus sanctorum:  
ex utero ante luciferum genui te.

*doxology*  
Gloria Filio, gloria.  
Et nunc et semper.

4. Iuravit Dominus, et non penitebit eum:  
Tu es sacerdos in aeternum,  
secundum ordinem Melchisedech.

*doxology*  
Gloria Spiritui Sancto, gloria.  
In saecula saeculorum.

5. Dominus a dextris tuis confregit  
in die irae suae reges.  
6. Ludicabit in nationibus, implebit ruinas:  
conquassabit capita in terra multorum.

7. De torrente in via bibet,  
propterea exaltabit caput.

*doxology*  
Gloria Patri, gloria Filio, gloria Spiritui Sancto.  
In saecula saeculorum.  
Amen.

1. The Lord said unto my Lord,  
'Sit thou at my right hand,  
until I make thine enemies thy footstool.'

Glory to the Father,  
as it was in the beginning.

2. The Lord shall send the rod of thy strength out  
of Zion. Rule thou in the midst of thine enemies!  
3. Thy people shall be willing  
in the day of thy power; in the beauties of  
holiness, from the womb of the morning; thou  
hast the dew of thy youth.

Glory to the Son,  
both now and always.

4. The Lord hath sworn and will not repent:  
"Thou art a priest for ever,  
after the order of Melchizedek."

Glory to the Holy Spirit,  
unto the ages of ages.

5. The Lord at thy right hand shall strike  
through kings in the day of his wrath.  
6. He shall judge among the heathen, He shall fill  
the places with dead bodies,  
He shall wound the heads over many countries.  
7. He shall drink of the brook on the way;  
therefore shall he lift up the head.

Glory to the Father, the Son and the Holy Spirit,  
unto the ages of ages.  
Amen.

1. Praise ye the Lord, for He is good,  
for His mercy endureth for ever.  
Alleluja.

**Adriano Banchieri** (1568-1634) Psalm 47, *Omnes gentes plaudite*

2. Omnes gentes plaudite manibus:  
jubilate Deo in voce exultationis.  
3. Quoniam Dominus rex magnus terribilis:  
rex magnus super omnem terram.  
4. Subjectit populos nobis  
et gentes sub pedibus nostris.  
5. Elegit Deus haereditatem suam;  
speciem Jacob quem dilexit.  
6. Ascendit Deus in jubilo:  
et Dominus in voce tubae.

2. O clap your hands, all ye people!  
Shout unto God with the voice of triumph!  
3. For the Lord Most High is to be feared;  
He is a great king over all the earth.  
4. He shall subdue the people under us,  
and the nations under our feet.  
5. He shall choose our inheritance for us,  
the excellency of Jacob whom He loved.  
6. God has gone up with a shout,  
the Lord with the sound of a trumpet.

**Urmás Sisask** (1960) Psalm 105, *Confitemini Domino*

(Gloria Patri.)  
Confitemini Domino quoniam bonus,  
quoniam in saeculum misericordia ejus.  
(Gloria Patri.)

**Zoltan Kodály** (1882-1967) 50. *genfi zsoldár, Az erős Isten*

1. Az erős Isten uraknak ura  
Szóla s e földet mind előhívja  
Támadatról és napenyészetéről,  
Nagy szépséggel a Sion hegyéről  
Eljő az Isten ő fényességében,  
Semmit el nem hágy ő ítéletében.

2. Mégyen előtte megemésztő tűz  
Nagy forgó szélvész léssen körülé  
Hívja a földet s a fényes eget,  
Hogy megítéljen minden népeket,  
Mondván a híveket ide gyűjtsétek.  
Kik áldozattal vették kötésemet.

3. Ő igazságát hirdeti az ég,  
Mert igaz bíró igazat itél.  
Én népem hallgasd meg szólok néked,  
Izrael, ezt jól eszedben vedyed:  
Én neked Urad és Istened vagyok,  
Áldozattal keveset gondolok.

4. Égő áldozatid ím előttem,  
Ökridet házadból én nem kértem,  
Aklodból bárányt én nem kívánok,  
Mert minden állatokkal én bírok,  
Hegyen, völgyön, erdőkön a vadakat  
Ismerem és bírom a madarakat.

1. The mighty God, the Lord of lords  
Has spoken, and summoned all the earth,  
From the rising [of the sun] to its going down,  
From Mt. Zion, of great beauty,  
God will come, and will shine forth,  
And He will not fail to bring judgement.

2. A fire devours before Him,  
And a tempest blows about Him.  
He calls the heavens and the earth  
To judge all the people,  
Saying „Gather here all the faithful ones,  
Who by sacrifice struck a covenant with me.”

3. The heavens proclaim His righteousness,  
For God Himself is the true judge.  
„Hear, my people, what I tell you,  
O Israel, remember well:  
I am your Lord and God,  
Giving little thought to sacrifices.

4. Your burnt offerings are [always] before me.  
The Ox from your house I do not ask for,  
Nor do I want your lamb.  
For all animals are mine to command;  
The beast of the hills, valleys and forests  
Obey me, and also the birds.

**Alessandro Costantini** (ca.1581-1657) Psalm 136

Confitemini Domino quoniam bonus,  
quoniam in saeculum misericordia ejus,  
Alleluja.

6. Szükségben tölem segítséget kérj,  
Én megsegítlek, hogy engem dicsérj!  
Mond a gonsoznak az örök Isten:  
Nyelevedre vésszed ugyan törvényem,  
Kötésem vallod képmutató szájjal,  
Ám gyűlöld és megveted igémet.

7. És mikoron te látod a lopót,  
Egygyütt futsz véle, dolgát javallod,  
A paráznákkal örömet mulatsz,  
Rút társaságnak gyakran helyet adsz,  
Nem nyugszi, váltig rágalmazó nyelved,  
Szájaddal szerzesz sok háborúságot.

8. Őszszeülsz vélek rágalmazásra,  
Felebarátod gyalázására.  
Ezt műveled, de én csak hallgatok.  
Azt véled, én is csak olyan vagyok,  
Mint szintén te, de téged előveszlek,  
Számadás napján bűnödről megfeddlek.

9. Hallgassatok meg minden emberek,  
Kik az Istenről elfeledkeztek.  
Hogy el ne rántsalak mentség nélkül!  
Az ki hálát ad, engem az becsüli!  
Mond az Úr Isten: Az ki jár ez úton  
Nincs semmi kétség, kíséri áldásom.

Hungarian versification by Albert Szenci Molnár (1607) based on the original French versification by Clement Marot and the German version by Ambrosius Lobwasser, with emendations by Zoltán Kodály (1948). Translation by Timothy H. Steele.  
*Exploring Christian Song*, Lexington Books 2017

### Vic Nees (1936-2013) Psalm 87, *Fundamenta ejus*

1. Fundamenta ejus in montibus sanctis;

2. diligit Dominus portas Sion  
super omnia tabernacula Jacob.

3. Gloriosa dicta sunt de te, civitas Dei!

4. Memor ero Rahab et Babylonis, scientium me;  
ecce alienigenae, et Tyrus, et populus Aethio-  
pum, hi fuerunt illic.

6. Dominus narrabit in scripturis populorum et  
principum,  
horum qui fuerunt in ea.

6. Call on me when you need help,  
I will be your aid, and you will praise me!"  
[But] to the wicked the eternal God says:  
"By what right do you declare my statues,  
Or with a hypocritical mouth, confess my cove-  
nant, For which you have only hatred and scorn?"

7. And when you see a thief  
You run with him, taking his advice.  
You associate with adulterers gladly,  
And you frequent their hideous company.  
Your tongue does not rest from slander,  
And your mouth is the author of much hostility.

8. You sit together defaming  
And abusing your neighbors [brothers].  
This you do, but I just listen.  
So you think I am even  
Just as you are, but I will hold you  
to account; on that day I will reproach you.

9. Listen to me, everyone,  
You who have forgotten God,  
Lest seize hold of you, leaving you without a  
plea!  
The one who, out of gratitude, honors me,"  
Says the Lord God: "he will walk on the way,  
There can be no doubt, the way of blessings."

### Henry Purcell (1659-1695) Psalm 106, *O give thanks*

1. O give thanks unto the Lord, for He is gra-  
cious:  
and His mercy endureth for ever.  
2. Who can express the noble acts of the Lord:  
or shew forth all His praise?  
4. Remember me, O Lord, according to the  
favour  
that Thou bearest unto Thy people:

O visit me with Thy salvation;  
5. That I may see the felicity of Thy chosen:  
and rejoice in the gladness of Thy people,  
and give thanks with Thine inheritance.  
48. Blessed be the Lord God of Israel  
from everlasting and world without end:  
and let all the people say, Amen

### Jakob Gallus (1550-1591) Psalm 150, *Laudate Dominum*

1. Laudate Dominum in sanctis eius;  
laudate eum in firmamento virtutis eius.  
2. Laudate eum in virtutibus eius;  
laudate eum secundum multitudinem magnitu-  
dinis eius.  
3. Laudate eum in sono tubae;  
laudate eum in psalterio et cithara.  
4. Laudate eum in tympano et choro;  
laudate eum in chordis et organo.  
5. Laudate eum in cymbalis benesonantibus;  
laudate eum in cymbalis jubilationis.  
6. Omnis spiritus laudet Dominum.

1. Praise ye the Lord! Praise God in His sanctu-  
ary;  
praise Him in the firmament of His power!  
2. Praise Him for His mighty acts;  
praise Him according to His excellent greatness!  
3. Praise Him with the sound of the trumpet;  
praise Him with the psaltery and harp!  
4. Praise Him with the timbrel and dance;  
praise Him with stringed instruments and  
organs!  
5. Praise Him upon the loud cymbals;  
praise Him upon the high sounding cymbals!  
6. Let everything that hath breath praise the  
Lord!

### Ruggiero Giovannelli (ca.1560-1625) Psalm 149, *Cantate Domino*

1. Cantate Domino canticum novum;  
laus ejus in ecclesia sanctorum.  
2. Laetetur Israël in eo, qui fecit eum,  
et filii Sion exsultent in rege suo.  
3. Laudent nomen ejus in choro;  
in tympano, et psalterio psallant ei.  
4. Quia beneplacitum est Domino in populo suo,  
et exaltabit mansuetos in salutem.

1. Sing to the Lord a new song;  
His praise is in the congregation of the pious.  
2. Israel will rejoice with its Maker;  
the children of Zion will exult with their King.  
3. They will praise His name in dance;  
with timbrel and harp they will play music to Him.  
4. For the Lord takes delight in His people;  
He lauds the humble with salvation.

### Jan Tollius (ca.1550-1620?) Psalm 68, *Sicut fluit cera*

3. Sicut fluit cera a facie ignis,  
sic pereant peccatores a facie Dei.  
4. Et justi epulentur, et exsultent in conspectu  
Dei,  
et delectentur in laetitia.

3. As wax melteth before the fire,  
so let the wicked perish at the presence of God.  
4. But let the righteous be glad, let them rejoice  
before God;  
yea, let them exceedingly rejoice.

**Isidora Žebeljan (1967) Psalm 78 (Australian premiere)**

37. O coração deles não era sincero;  
não foram fiéis à sua aliança.

38. Contudo, ele foi misericordioso;  
perdoou-lhes as maldade se não os destruiu.  
Vez após vez conteve a sua ira,  
sem despertá-la totalmente.

39. Lembrou-se de que eram meros mortais,  
brisa passageira que não retorna.

37. Their hearts were not loyal to Him,  
they were not faithful to His covenant.

38. Yet He was merciful; He forgave their  
iniquities and did not destroy them.  
Time after time He restrained his anger  
and did not stir up His full wrath.

39. He remembered that they were but flesh,  
a passing breeze that does not return.

**Aleksandr Gretchaninov (1864-1956) Psalm 135, *Praise the Name of the Lord***

1. Хвалите имя Господне,  
хвалите, рабы Господни.

21. Благословен Господь от Сиона,  
живущий в Иерусалиме! Аллилуия!  
(psalm 136:1) Славьте Господа, ибо Он благ,  
ибо вовек милость Его  
(psalm 136:26) Славьте Бога небес,  
ибо вовек милость Его

1. Hallelujah! Praise the Name of the Lord;  
give praise, you servants of the Lord.

21. Blessed be the Lord out of Zion,  
who dwells in Jerusalem. Hallelujah!  
136:1 Give thanks to the Lord, for He is good,  
for His mercy endures for ever.  
136:26 Give thanks to the God of heaven,  
for His mercy endures for ever.

**Francis Poulenc (1899-1963) Psalm 81, *Exultate Deo***

2. Exultate Deo adjutori nostro;  
jubilate Deo Jacob.

3. Sumite psalmum, et date tympanum;  
psalterium jucundum cum cithara.

4. Buccinate in neomenia tuba,  
in insigni die solemnitatis nostræ:

2. Sing aloud unto God our strength;  
make a joyful noise unto the God of Jacob.

3. Take a psalm, and bring hither the timbrel,  
the pleasant harp with the psaltery.

4. Blow the trumpet in the new moon,  
at the time appointed, on our solemn feast day.

**Thomas Tallis (ca. 1505-1585) *Spem in alium***

*The Netherlands Chamber Choir with The Norwegian Soloists' Choir,  
The Tallis Scholars and The Song Company*

Spem in alium, nunquam habui  
Praeter in te, Deus Israel,  
Qui irasceris, et propitius eris,  
Et omnia peccata hominum  
In tribulatione dimittis.  
Domine Deus, Creator caeli et terrae,  
Respice humilitatem nostram.

I have never placed my hope  
In any other than you, God of Israel,  
Who can show both anger and graciousness  
And absolve all the sins  
of suffering man.  
Lord God, creator of Heaven and Earth  
Be mindful of our humiliation.