

# A Joyful Noise

## Metric Psalms in Early Modern England

à 4 voci

Edited by Allen Garvin

Score

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## 1, 2. Psalm 1

Archbishop Matthew Parker

Man blest, no doubt, who walk'th not out  
in wicked men's affairs,  
and stand'th no day in sinners' way,  
nor sitt'th in scorners' chairs;

But hold'th even still God's Law in will,  
with all his heart's delight;  
and will him use on it to muse,  
to keep it day and night.

He like shall be the planted tree,  
nor set the river's course;  
which forth in tide, whose leaves abide,  
all prosp'reth what he does.

Not so, not so the wicked do,  
like dust or chaff they be;  
uphoist by wind, as light by kind  
from face of Earth to see.

Therefore these men, no wicked then,  
in judgment shall not stand,  
nor sinners be in company  
of righteous men of hand.

The Lord doth know, and will avow  
men's ways that are of God;  
where shall decay the beaten way  
of wicked men, so broad.

## 3, 4. Psalm 68

Archbishop Matthew Parker

Let God arise in majesty,  
and scattered be His foes:  
Yea, flee they all His sight in face,  
To him which hateful goes.

As smoke is driven, and comes to naught,  
repulse their tyranny;  
At face of fire as war doth melt,  
God's face the bad might flee.

But let the just be glad in this,  
and joy in God his sight;  
for God's great power and stable truth

in mirth let them delight.

O sing to God, sound out his Name,  
see him ye magnify;  
he rideth on heavens, his name is God,  
in him rejoice ye high.

He father is to fatherless,  
of widows, judge he is,  
even God himself, which ever dwell'th  
in holy place of his.

This God, he maketh the desolate  
in households great to grow;  
he loseth the thrall quite out of bands,  
and bring'th the wicked low.

O God, when thou went'st forth as guide,  
before the people, out,  
when thou didst walk in wilderness,  
which thing thou didst, no doubt,

The Earth then shook at face of God,  
the heavens did drop and swell;  
Mount Sinai God's face did fear,  
God's face of Israël.

Thou pour'dst, O God, thy fruitful showers  
on thine inheritance,  
when faint they were with ease again,  
their strength ye didst advance.

Thy Church and flock to dwell therein,  
thou shalt it thus refresh;  
so thou preparedst for all thy poor,  
O God, in gentleness.

Such good effect God gave his word,  
to them it shew'd his might;  
they did out preach, his armies strong,  
how they excell'd in sight.

How kings with hosts most fiercely set,  
yet fled discomfited,  
and households whole that kept at home,  
the spoil they did divide.

Though ye have lain among the pots,  
as black as coal in sight,  
ye shall be white as dove with wings

milk white, and feathers bright.

When God great kings threw out of land,  
though erst his flock was black,  
then gan they look as white as snow,  
as lieth on salmon's back.

God's Hill is fat as Basan Hill,  
a mount that stately stand'th,  
with cliffs on high; like Basan Mount  
it riseth, it is so grand.

Why leap ye so, to spite this mount,  
ye toppy hillocks gay?  
this is God's mount, where God hath dwelt:  
he there shall dwell for aye.

God's chariots be ten thousands twice,  
of angels millions;  
with them is God with his good grace,  
as God loved Synai, once.

Thou fliedst on high, ye thraldom caught'st,  
receiving gifts in men;  
yea faithless eke thou took'st to grace,  
that God might dwell in them.

O blest be God, who day by day  
doth heap his gifts on us;  
this God is God of all our health,  
in power most glorious.

He is our God, even God, I say,  
all health and wealth to shape;  
yea, death is ruled by God the Lord,  
whose dint by him we scape.

This God shall wound his enemies' heads,  
he shall their worthies quell,  
their hairy scalps to pare full nigh,  
that still in sin will dwell.

God said: I will restore as once  
from Basan, mine I did;  
I will return all mine, as once  
from seas most deep I rid.

That dipp'd thy feet in all their blood,  
may read, appear, at eye,  
that dogs might lick their enemies' blood,

so read to be thereby.

Who list did see, O puissant God,  
thy great proceedings high;  
the goings just of thee, my God,  
my King in Sanctuary.

When thanks were sung, first singers went,  
then minstrels moved their feet;  
in midst were set the damsel maids,  
who play'd with timbrels sweet.

When they in one were jointly met,  
thus God they praised well;  
from heart, the ground, they bless'd the Lord,  
who sprang of Israël

Small Benjamin their ruler went,  
so Judas tribe, their stone,  
so went the peers of Zebulun  
and Naphtali, came on.

Thus God hath bid all strength and power  
for thee full nigh to be;  
with strength, O God, confirm this work,  
that ye hast wrought so free.

From thy sweet house, Jerusalem,  
make this, thy strength, proceed;  
then kings shall bring their offerings  
to thee, to praise thy deed.

The lance-men's routs once scatter'd wide  
the people's calves, once tamed;  
when they shall stoop, and presents bring,  
and warring folk, once shamed.

Then shall the peers of Egypt Land  
for this come, meek in sight;  
then Ethiopes full soon shall yield  
to God their hands and might.

O all ye realms of all the Earth,  
sing ye to God of bliss;  
sing psalms and hymns to testify  
how worthy praise he is.

To him that rideth on heaven of heavens,  
as he hath done of old;  
lo, he his voice hath utter'd forth,

a voice most strong and bold,

Ascribe to God all strength and might,  
to Israël so showed,  
on whom his power no less is wrought  
than is on Heaven bestowed.

O God, thou art full terrible,  
from out thy Sanctuary;  
this, Jacob's God, his people aid'th:  
O bless'd be God thereby.

## 5, 6. Psalm 2

Archbishop Matthew Parker

Why fum'th in sight the Gentiles spite,  
in fury raging stout?  
why taketh in hand the people fond  
vain things to bring about?

The kings arise, the lords devise  
in councils met thereto  
against the Lord, with false accord,  
against his Christ they go.

Let us they say, break down their ray  
of all their bonds and cords;  
we will renounce that they pronounce,  
their lores as stately lords.

But God of Might in Heaven so bright  
shall laugh them all to scorn;  
the Lord on high shall them defy,  
they shall be once forlorn.

Then shall his ire speak all in fire,  
to them again, therefore;  
he shall them threat, their malice beat,  
in his displeasure sore.

Yet am I set, a King so great,  
on Sion Hill, full fast;  
though me they kill, yet will that Hill  
my Law and word outcast.

God's words decreed I (Christ) will spread,  
for God thus said to me:  
My Son, I say, Thou art, this day

I have begotten thee.

Ask thou of me, I will give thee  
to rule all Gentiles' lands;  
thou shalt possess in sureness  
the World how wide it stands.

With iron rod, as mighty God,  
all rebels shalt thou bruise,  
and break them all in pieces small,  
as shards the potters use.

Be wise therefore, ye kings, the more,  
receive ye wisdom's lore;  
ye judges strong of right and wrong,  
advise you now before.

The Lord in fear your service bear,  
with dread to him rejoice;  
let rages be, resist not ye,  
him serve with joyful voice.

The Son kiss ye lest wroth he be,  
lose not the way of rest;  
for when his ire is set on fire,  
who trust in him be blest.

## 7, 8. Psalm 95

Archbishop Matthew Parker

O come in one to praise the Lord,  
and him recount our stay and wealth,  
all hearty joys let us record,  
to this strong rock, our Lord of health.

His face, with praise let us prevent,  
his facts in sight let us denounce;  
join we I say, in glad assent,  
our psalms and hymns let us pronounce.

For why? this Lord is God of might,  
for help at need, whom we may call;  
a puissant King in his bright light,  
he pass'th all gods by ruling all.

All coasts of Earth by him do lie,  
his cells and grounds though they be deep;  
as fast by him stand mountains high,  
and stoop to him, though they be steep,

The Sea is his, his work of hands,  
her rise and fall, with all her road;

the land from her by power stands,  
whom God so stay'd for his abode.

O then come we, let us adore,  
and prostrate lie on both our knees;  
he made us all, both rich and poor,  
both king and slave, in their degrees.

For God he is, our Lord and stay,  
his people we, in pasture near,  
his flock of hand, who lead'th our way;  
his voice to day, if well ye hear,

Beware, say I, ye hard no hearts  
against his grace, to you so meant,  
as desert saw once strife overwhart,  
like tempting day of mad intent.

In which pastime, your fathers old  
did tempt my strength, to prove my might;  
they proved but me in scorn too bold,  
where yet my works they saw in sight.

Full forty years, I blamed this age,  
great griefs by them I felt by this;  
I said even thus, to spy their rage:  
They err in heart, my ways they miss.

To whom I swear all wrathfully,  
by their foul strays thus forced thereto:  
if they so evil my rest should see,  
then blame have I if it be so.

## 9, 10. Psalm 42

Archbishop Matthew Parker

Even like the hunted hind  
the water brooks desire,  
even thus my soul, that fainty is,  
to thee would fain aspire.

My soul did thirst to God,  
to God of life and grace;  
it said even thus: When shall I come  
to see God's lively face?

My tears instead of meat,  
both day and night they were,  
while that all day rebukers said:  
Where is thy God, so far?

When this came soon to heart,  
I yet recomfort felt,  
and trust to lead the people forth,  
to go where thou hast dwelt,

To joy in voice of mirth,  
with lauds and thanks alway  
among thy folk, when that they keep  
so high their Holy Day.

Why cast'st thyself then down,  
my soul, I said no less,  
Why lay'st in me so painfully,  
in woe and carefulness?

Put thou thy trust in God,  
let thing not thee amaze;  
I will him thank for all his help,  
in sight of his good grace.

My God, my soul is vex'd  
with inward pains so thrill;  
I mind thy works in Jordan yet,  
so done next Hermon Hill.

As deep to deep rebound't'h,  
at noise of thy great showers,  
thy streams by course so overflows,  
my soul the pain devours.

But God yet will the day  
to shine me grace to see;  
my night of woe shall praise him then,  
who kept yet life in me.

Thou art my strength O God,  
I might then plain in woe:  
Why hast me thus forgot so quite?  
so sad to go for foe.

It pierceth my bones as sword  
to hear my foes in spite;  
they daily thus at me upbraid:  
Where is thy God of might?

Why art thou then my soul,  
so vex'd and prostrate so?  
why makest in me so much ado,  
where God is friend in woe?

O put thy hope in God,  
I trust in time and place;  
he is my God whom I will thank,  
my face shall see his grace.

## 11, 12. Psalm 5

Archbishop Matthew Parker

Expend, O Lord, my plaint of word,  
in grief that I do make;  
my musing mind recount, Most Kind,  
give ear, for thine own sake.

O hark my groan, my crying moan,  
my King, my God thou art;  
let me not stray from thee away:  
to thee I pray in heart.

My voice and vow thou wilt allow,  
betimes, O Lord so free;  
in spring of day I thee will pray,  
and shall look up to thee.

This I may vow, the God art thou  
which hatest all wickedness;  
no malice fell with thee can dwell,  
thou lovest no cruelty.

Such foolish spite can bide no sight  
of thy good, lovely Face;  
thou dost defy their vanity,  
who wickedness embrace.

Thou shalt destroy and them annoy  
with lies who shame thy word;  
bloodthirsty men which crafty run,  
the Lord hath them abhorred.

Just will I go thy house into,  
in trust of thy great grace;  
in fear I will do honor still  
against sic that holy place.

O Lord, be guide, defend my side  
in thy great righteousness,  
make plain the way lest I do stray;  
my foes shall brag the less.

Their mouths express no faithfulness,

their hollow hearts be vain;  
wide throat they have, as open grave,  
their tongues but lies do feign.

Destroy their thought, O God, for naught,  
their own ways be their shame;  
expel them out, in lies so stout  
who thus blaspheme thy Name.

Let them rejoice that trust thy Voice,  
aye thanks they shall extend;  
who love thy Name shall joy the same,  
thou dost so them defend.

Thou, Lord, wilt then give rightwise man  
the heavenly bliss from thence;  
thy favor kind is not behind,  
as them with shield to fence.

## 13, 14. Psalm 52

Archbishop Matthew Parker

Why bragg'st in malice high?  
O thou in mischief stout;  
God's goodness yet is nigh,  
all day to me, no doubt.

Thy tongue to muse all evil,  
it doth it self inure;  
as razor sharp to spill,  
all guile it doth procure.

Thou malice lovedst to wry,  
above all goodness walk;  
and more thou lovest to lie  
than righteousness to talk.

Yea, loved thou hast no less  
to speak one word for all,  
all words of naughtiness,  
thou tongue in fraud most thrall.

But God once thee shall waste,  
shall stroy and scrape by hand  
thy tent from thee at last,  
to root thee out of land.

And righteous men shall see,  
and fear thereby shall take;  
but yet at him full free

good laughter shall they make.

O lo, the man himself  
that made not God his aid,  
that trust'd in riches, wealth,  
whose might in mischief laid.

But I as olive green  
in God's sweet house shall lay;  
my trust hath ever been  
in God's good grace, for aye.

I thee shall laud even still,  
for this thou didst, say I;  
thy Name to wait I will,  
for good thy saints it spy.

## 15, 16. Psalm 67

Archbishop Matthew Parker

God grant with grace he us embrace,  
in gentle part bless he our heart;  
with loving Face shine he in place,  
his mercies all on us to fall.

That we thy way may know all day,  
while we do sail this World so frail;  
thy health's reward is nigh declared,  
as plain at eye all Gentiles spy.

Let thee always the people praise,  
O God of bliss, as due it is  
the people whole might thee extol,  
from whom all thing they see to spring.

All folk rejoice, lift up your voice,  
for thou in sight shalt judge them right;  
thou shalt direct the Gentiles' sect  
in Earth that be, to turn to thee.

Let thee always the people praise,  
O God of bliss, as due it is;  
the people whole might thee extol,  
from whom all thing they see to spring.

The Earth shall bud his fruits so good,  
then thanks most due from it shall sue;  
and God, even he, our God most free,  
shall bless us aye, from day to day.

So God our guide shall bless us wide,  
with all increase, no time to cease;  
all folk thereby on Earth which lie  
his Name shall fear, and love him bear.

## 17. Veni Creator Spiritus Archbishop Matthew Parker

Come Holy Ghost, eternal God,  
which dost from God proceed:  
the Father first, and eke the Son,  
One God, as we do read.

Oh visit thou our minds and hearts,  
thy heavenly grace inspire,  
that we in truth and godliness  
may set our whole desire.

Thou art O Spir't, the Comforter  
in woe and hard distress,  
the heavenly gift of God so high,  
which tongue cannot express.

Thou fountain art, and lively spring  
of joy celestial,  
the fire so bright, the love so clear,  
and unction spiritual.

For thou in gifts art manifold,  
whereby Christ's Church doth stand;  
and writest thy love in faithful hearts,  
the power of God, his hand.

And like as thou hast promise made,  
thou givest the speech of grace,  
that through thy help the praise of God  
may sound in every place.

O Holy Ghost, to move our wits,  
send down thine heavenly Light;  
in flame our hearts, our God to serve  
with love, both day and night.

Our weakness, strength confirm us Lord,  
both feeble, faint, and frail,  
that neither Flesh, the World, nor Devil  
in us do once prevail.

Put back from us our enemies,  
and grant that we obtain



sweet peace of heart with God and man,  
from grudge and proud disdain.

And grant, O Lord, O Leader sure,  
that we by thee as guide  
may safe eschew the snares of sin,  
from thee no time to slide.

And plenty, Lord, of thy good grace,  
grant us, we humble pray;  
be thou our joy and Comforter,  
to scape that dreadful day.

Of strife and foul dissension,  
O Lord, dissolve the bands,  
and knit the knot of peace and love  
throughout all Christian lands.

Grant us, O Lord, through thee to know  
the Father, most of Might,  
that we of his belovèd Son  
may sure obtain the sight.

And that with perfect, stable faith  
we might acknowledge thee,  
the Spir't of them of both, I say,  
One God, and Persons three.

Be laud to God the Father high,  
and God his Son, praise ye;  
be praise to God the Holy Spir't,  
One God in Trinity.

Pray we that Christ the Savior  
vouchsafe his Spir't to send  
to all which true profess his Name,  
till all the world doth end.

## 18. Veni Creator Spiritus

Come holy Ghost eternal God,  
proceeding from above,  
both from the Father and the Son,  
the God of peace and love.

Visit our minds, and into us  
thy heavenly grace inspire:  
that in all truth and godliness  
we may have true desire.

Thou art the very comforter  
in all woe and distress:  
the heavenly gift of God most high  
which no tongue can express.

The fountain and the lively spring  
of joy celestial:  
the fire so bright and love so clear  
and unction spiritual.  
Thou in thy gifts art manifold  
where by Christs Church doth stand,  
in faithful hearts writing thy law  
the finger of Gods hand.

According to thy promise made  
though givest speech of grace:  
That through thy help the praise of God  
may stand in every place.

O Holy Ghost into our wits  
send down thy heavenly light:  
Kindle our hearts with fervent love  
to serve God day and night.

Strength and stablish" all our weakness,  
so feeble and so frail:  
that neither flesh, the world nor devil  
against us do prevail.

Put back our enemies far from us,  
and grant us to obtain  
peace in our hearts with God and man  
without grudge or disdain.

And grant O Lord that though being  
our leader and our guide:  
We may eschew the snares of sin  
and from thee never slide.

To us such plenty of thy grace,  
good Lord, grant we thee pray:  
that thou mayst be our comforter  
at the last dreadful day.

Of all strife and dissension  
O Lord dissolve the bands:  
And make the knots of peace and love  
throughout all Christian lands.

Grant us O Lord through thee to know

the Father most of might:  
That of thy dear beloved son  
we may enjoy the sight;

And that with perfect faith also  
we may acknowledge thee.  
The spirit of them both always,  
one God in persons three.

Laud and praise be to the Father  
and to the son equal:  
and to the Holy Spirit also,  
one God, coeternal.

And pray we that the only son  
vouchsafe his spirit to send  
to all that do profess his name  
unto the worlds end.

## 19. Nunc dimittis (Luke 2:29-32)

Lord because my hearts desire  
hath wished long to see,,  
my only Lord and Saviour,  
thy Son before I die:

The joy and health of all mankind  
desired long before,  
which now is come into the world,  
of mercy bringing store.

Though sufferest thy servant now  
in peace for to depart,  
according to the Holy Word  
which lighteneth my heart.

Because mine eyes which thou hast made  
to give my body light,  
have now beheld thy saving health  
which is the Lord of might.

## 20. The Lord's Prayer (Matthew 6:9-13)

Our Father which in heaven art,  
Lord hallowed be thy name.  
Thy kingdom come, Thy will be done  
in earth, even as the same  
in heaven is. Give us (O Lord)

our daily bread this day.

As we forgive our debtors, so  
forgive our debts we pray.  
Into temptation lead us not.  
From evil make us free.  
For kingdom, power and glory thine  
both now and ever be.

## 21. Psalm 1

The man is blest that hath not bent  
to wicked rede his ear:  
nor led his life as sinners do,  
nor sat in scorners chair:

But in the law of God the Lord  
doth set his whole delight:  
and in that law doth exercise  
himself both day and night.

Whose leaf shall never fade nor fall  
but flourish still and stand:  
Even so all things shall prosper well  
that this man takes in hand.

So shall not the ungodly men,  
they shall be nothing so:  
But as the dust which from the earth  
the winds drive too and fro.

Therefore shall not the wicked men  
in judgment stand upright:  
Nor yet the sinners with the just  
shall come in place or sight.

For why? the way of Godly men  
unto the Lord is known,  
and eke the way of wicked men  
shall quite be overthrown.

## 22. Psalm 81

Be light and glad, in God rejoice,  
which is our strength and stay:  
Be joyful and lift up your voice  
to Jacob's God I say.

Prepare your instruments most mete

some joyful psalm to sing  
Strike up with harp and lute so sweet,  
on every pleasant string.

Blow as it were in the new moon  
with trumpets of the best:  
As it is used to be done  
at any solemn feast.

For this is unto Israëł  
a statute and a trade,  
a law that must be kept full well  
which Jacob's God hath made.

This law with Joseph was decreed  
when he from Egypt came:  
That as a witness, all his seed  
should still observe the same.

When God I say had thus prepar'd  
to bring him from the land,  
whereas the speech which he had heard  
he did not understand.

I from his shoulders took, faith he,  
the burden clean away:  
And from the furnace set him free  
from burning brick of clay.

When thou in grief didst cry and call  
iI help thee by and by:  
And did I answer thee withall  
in thunder secretly.

Yea, at the waters of discord  
I did thee tempt and prove:  
Whereas the goodness of the Lord  
with muttering thou didst move.

Hear O my folk, O Israëł  
and I assure it thee:  
Regard and mark my words full well,  
if thou wilt cleave to me.

Thou shalt no God in thee reserve  
of any land abroad:  
Nor in no wise to bow or serve  
a strange and foreign God.

I am the Lord thy God, and I

from Egypt set thee free:  
Then ask of me abundantly  
and I shall give it thee.

And yet my people would not hear  
my voice when that I spake:  
Nor Israëł would not obey,  
but did me quite forsake.

Then did I leave them to their will  
in hardness of their heart,  
to walk in their own counsel still,  
themselves they might pervert.

O that my people would have heard  
the words that I did say:  
And eke that Israëł would regard  
to walk within my way.

How soon would I confound their foes  
and bring them down full low:  
And turn my hand upon all those  
that would them overthrow.

And they that at the Lord do rage,  
as slaves should seek him till:  
But of his folk the time and age  
should flourish ever still.

I would have fed them with the crop  
and finest of the wheat:  
And made the rock with honey drop  
that they their fills should eat.

## 23. Psalm 130

Lord to thee I make my moan  
when dangers me oppress:  
I call, I sigh, plain and groan,  
trusting to find release.

Hear now O Lord my request,  
for it is full due time:  
And let thine ears aye be prest  
unto this prayer mine.

O Lord our God, if though weigh  
our sins and them peruse:  
Who shall then escape or say,  
I can myself excuse?

But Lord thou art merciful,  
and turn'st to us thy grace:  
That we with hearts most careful  
should fear before thy face.

In God I put my whole trust,  
my soul waiteth on his will:  
For his promise is most just,  
and I hope therein still,

My soul to God hath regard,  
wishing for him always:  
More than they that watch and ward,  
to see the dawning day.

Let Israël then boldly,  
in the Lord put his trust:  
He is that God of mercy,  
that his deliver must.

For he it is that must save  
Israël from his sin,  
and all such as surely have  
their confidence in him.

## 24. Psalm 137

When as we sat in Babylon,  
the rivers round about,  
and in remembrance of Sion,  
the tears for grief burst out.

We hang'd our harps and instruments  
the willow trees upon.  
For in that place men for their use  
had planted many one.

Then they to whom we prisoners were  
said to us tauntingly:  
Now let us hear your Hebrew songs,  
and pleasant melody.

Alas said we who can once frame  
his sorrowful heart to sing  
the praises of our living God  
thus under a strange King?

But yet if I Jerusalem  
out of my heart be slide,

then let my fingers quite forget  
the warbling harp to guide;

And let my tongue within my mouth  
be tide for everlast,  
if that I joy before I see  
thy full deliverance past.

Therefore O Lord remember now  
the cursed noise and cry:  
That Edom's sons against us made  
when they razed our city.

Remember Lord their cruel words,  
when as with one accord:  
They cried on, sack and raze their walls  
in despite of the Lord.

Even so shalt thou O Babylon  
at length to dust be brought:  
And happy shall that man be called  
that our revenge is wrought.

Yea blessed shall that man be called  
that takes thy children young,  
to dash their bones against hard stones  
which lie the streets among.

## 25. A Psalm before Morning Prayer

Praise the Lord O ye Gentiles all,  
which hath brought you into his light:  
O praise him all people mortal,  
as it is most worthy and right.

For he is full determined  
on us to pour out his mercy:  
And the Lord's truth be yet assured,  
abideth perpetually.

Glory be to God the Father,  
and to Jesus Christ his son:  
With the holy Ghost in like manner,  
now and at every season.

## 26. Da pacem Domine

Give peace in these our days O Lord,,  
great dangers are now at hand:

thine enemies with one accord,  
 Christ's name in every land.  
 Seek to deface, root out and race  
 thy true right worship indeed.  
 Be thou the stay,  
 Lord we thee pray,  
 thou help'st alone in all need.

Give us that peace which we do lack,  
 through misbelief and ill life:  
 Thy word to offer thou dost not slack,  
 which we unkindly gain strive:  
 with fire and sword,  
 Thy healthful word,  
 some persecute and oppress:  
 Some with the mouth,  
 confess the truth  
 without sincere godliness.

Give peace, and us thy spirit down send,  
 with grief and repentance true,  
 do pierce our hearts our lives to amend.  
 And by faith Christ renew,  
 that fear and dread,  
 war and bloodshed,  
 through thy sweet mercy and grace,  
 may from us slide:  
 Thy truth may bide,  
 and shine in every place.

## 27. Psalm 84.

O Lord of hosts, how amiable  
 are places where in thou dost dwell!  
 My soul, doth long and faint also  
 ever for the courts of Jehovah:  
 My heart and my flesh, shout do they,  
 to come the living God unto.  
 Yea the sparrow, an house findeth,  
 and swallow next, where she layeth  
 her young ones: thine altars of YAH  
 of hosts; my King and eke my God.  
 They that in thine house have abode,  
 are blest: they still, praise thee. Selah.

Blest is the man, whose strength thou art:  
 they that high ways have, in their heart.  
 That passing-through the Baca vale  
 do put him for a welling stream:  
 with blessings eke, rain covereth them.

From pow'r to pow'r, proceed they shall:  
 to God in Sion, shall appear.  
 LORD, God of hosts, my prayer hear:  
 give ear, o Jacob's God. Selah.  
 Our shielding protection,  
 see thou O God, and look upon,  
 face of thine 'ointed-Messiah.

For better is a day within  
 thy courts, than thousand elsewhere been:  
 I chosen have, me to depress  
 at theshold, in house of my God;  
 rather-than for to have abode  
 within the tents of wickedness.  
 For YAH God, is a Sun and shield:  
 both grace and glory, YAH will yield:  
 not any good withhold will he,  
 from them that walk in perfectness.  
 O LORD of armies, blessed is  
 the earthly man, that trusts in thee.

## 28. Psalm 100

Shout to Jehovah, all the earth.  
 Serve ye Jehovah with gladness:  
 before him come with singing mirth.  
 Know, that Jehovah he God is.

It's he that made us, and not we:  
 his folk, and sheep of his feeding.  
 Oh with confession enter ye  
 his gates, his courtyards with praising.

Confess to him, bless ye his name.  
 Because Jehovah he good is,  
 his mercy ever is the same:  
 and his faith, unto all ages.

## 29. The Lamentation

O Lord turn not away thy face  
 from him that lieth prostrate,  
 lamenting sore his sinful life,  
 before thy mercy gate.

Which gate thou openest wide to those  
 that do lament their sin:  
 Shut not that gate against me Lord,  
 but let me enter in.

### 30. Ein feste Burg (Psalm 46)

Martin Luther

Ein feste Burg ist unser Gott,  
 ein gute Wehr und Waffen.  
 Er hilft uns frei aus aller Not,  
 die uns jetzt hat betroffen.  
 Der alt böse Feind  
 mit Ernst er's jetzt meint,  
 groß Macht und viel List  
 sein grausam Rüstung ist,  
 auf Erd ist nicht seins gleichen.

Mit unsrer Macht ist nichts getan,  
 wir sind gar bald verloren;  
 es streit' für uns der rechte Mann,  
 den Gott hat selbst erkoren.  
 Fragst du, wer der ist?  
 Er heißt Jesus Christ,  
 der Herr Zebaoth,  
 und ist kein andrer Gott,  
 das Feld muss er behalten.

Und wenn die Welt voll Teufel wär  
 und wollt uns gar verschlingen,  
 so fürchten wir uns nicht so sehr,  
 es soll uns doch gelingen.  
 Der Fürst dieser Welt,  
 wie sau'r er sich stellt,  
 tut er uns doch nicht;  
 das macht, er ist gericht':  
 ein Wörtlein kann ihn fällen.

Das Wort sie sollen lassen stahn  
 und kein' Dank dazu haben;  
 er ist bei uns wohl auf dem Plan  
 mit seinem Geist und Gaben.  
 Nehmen sie den Leib,  
 Gut, Ehr, Kind und Weib:  
 lass fahren dahin,  
 sie haben's kein' Gewinn,  
 das Reich muss uns doch bleiben.

### 31. Psalm 1

Clément Marot

Qui au conseil des malings n'a esté,  
 qui n'est au trac des pecheurs arresté,

qui des mocqueurs au banc place n'a prise:  
 Mais nuit et jour, la Loi contemple, et prise  
 de l'Éternel, et en est desireux:  
 Certainement cestui là est heureux.

Et si sera semblable à l'arbrisseau  
 planté au long d'un clair courant ruisseau,  
 et qui son fruit en sa saison apporte,  
 duquel aussi la fueille ne chet morte:  
 Si qu'un tel homme, et tout ce qu'il fera,  
 tousjours heureux, et prospere sera.

Pas les pervers n'auront telles vertus:  
 Ainçois seront semblables aux festus,  
 et à la pouldre au gré du vent chassée.  
 Parquoi sera leur cause renversée  
 en jugement, et tous ces reprouvés  
 au reng des bons ne seront point trouvés.

Car l'Éternel les justes congnoist bien,  
 et est soinneux et d'eux, et de leur bien:  
 Pourtant auront felicité, qui dure.  
 Et pour aultant qu'il n'a ne soin ne cure  
 des mal vivants, le chemin qu'ils tiendront,  
 eux, et leurs faits, en ruine viendront.

# 1. Man blest no doubt

*The first tune*

Archbishop Matthew Parker (1504-1575), Psalm 1

5

Meane  
 Man blest no doubt, who walk'th not out in wick - ed men's af -  
 He like shall be the plan - ted tree, nor set the ri - ver's  
 There-fore these men, no wick - ed then, in judg - ment shall not

Contratenor  
 8  
 Man blest no doubt, who walk'th not out in wick-ed\_ men's af -  
 He like shall be the plan - ted tree, nor set the\_ ri - ver's  
 There-fore these men, no wick - ed then, in judg - ment\_ shall not

Tenor  
 8  
 Man blest no doubt, who walk'th not out in wick - ed men's af -  
 He like shall be the plan - ted tree, nor set the ri - ver's  
 There-fore these men, no wick - ed then, in judg - ment shall not

Base  
 Man blest no doubt, who walk'th not out in wick - ed men's af -  
 He like shall be the plan - ted tree, nor set the ri - ver's  
 There-fore these men, no wick - ed then, in judg - ment shall not

10

fairs, and stand'th no day in sin - ners\_ way, nor sitt'th in scor - ners  
 course; which forth in tide, whose leaves a - bide, all prosp-'reth what he  
 stand, nor sin - ners be in com - pa - ny of right-eous men of

8  
 fairs, and stand'th no day in sin - ners way, nor sitt'th in scor - ners  
 course; which forth in tide, whose leaves a - bide, all prosp-'reth what he  
 stand, nor sin - ners be in com - pa - ny of right-eous men of

8  
 fairs, and stand'th no day in sin - ners way, nor sitt'th in scor-ners  
 course; which forth in tide, whose leaves a - bide, all prosp-'reth what he  
 stand, nor sin - ners be in com - pa - ny of right-eous men of

fairs, and stand'th no day in sin - ners way, nor sitt'th in scor-ners  
 course; which forth in tide, whose leaves a - bide, all prosp-'reth what he  
 stand, nor sin - ners be in com - pa - ny of right-eous men of

15

20

chairs; But hath his will, in God's law still, this law to love a - right.  
 does. Not so, not so the wick - ed do, like dust or chaff they\_ be;  
 hand. The Lord doth know, and will a - vow men's ways that are of\_ God;

chairs; But hath his will, in God's law still, this law to love a - right.  
 does. Not so, not so the wick - ed do, like dust or chaff they be;  
 hand. The Lord doth know, and will a - vow men's ways that are of God;

chairs; But hath his will, in God's law still, this law to love a - right.  
 does. Not so, not so the wick - ed do, like dust or chaff they be;  
 hand. The Lord doth know, and will a - vow men's ways that are of God;

chairs; But hath his will, in God's law still, this law to love a - right.  
 does. Not so, not so the wick - ed do, like dust or chaff they be;  
 hand. The Lord doth know, and will a - vow men's ways that are of God;

25

1-2. 3.

and will him use on it to muse, to keep it day and night.  
 up - hoist by wind, as light by kind from face of Earth to see.  
 where shall de - cay the bea - ten way of wick - ed men so broad.

and will him use on it to muse, to keep it day and night.  
 up - hoist by wind, as light by kind from face of Earth to see.  
 where shall de - cay the bea - ten way of wick - ed men so broad.

and will him use on it to muse, to keep it day and night.  
 up - hoist by wind, as light by kind from face of Earth to see.  
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and will him use on it to muse, to keep it day and night.  
 up - hoist by wind, as light by kind from face of Earth to see.  
 where shall de - cay the bea - ten way of wick - ed men so broad.



## 2. Man blest no doubt

*The first tune (original barring)*

Meane

Man blest no doubt, who walk'th not out  
 He like shall be the plan - ted tree,  
 There - fore these men, no wick - ed then,

Contratenor

Man blest no doubt, who walk'th not out  
 He like shall be the plan - ted tree,  
 There - fore these men, no wick - ed then,

Tenor

Man blest no doubt, who walk'th not out  
 He like shall be the plan - ted tree,  
 There - fore these men, no wick - ed then,

Base

Man blest no doubt, who walk'th not out  
 He like shall be the plan - ted tree,  
 There - fore these men, no wick - ed then,

in wick - ed men's af - fairs, and stand'th no day  
 nor set the ri - ver's course; which forth in tide,  
 in judg - ment shall not stand, nor sin - ners be

in wick - ed men's af - fairs, and stand'th no day  
 nor set the ri - ver's course; which forth in tide,  
 in judg - ment shall not stand, nor sin - ners be

in wick - ed men's af - fairs, and stand'th no day  
 nor set the ri - ver's course; which forth in tide,  
 in judg - ment shall not stand, nor sin - ners be

in wick - ed men's af - fairs, and stand'th no day  
 nor set the ri - ver's course; which forth in tide,  
 in judg - ment shall not stand, nor sin - ners be

in sin - ners way, nor sitt'th in scor - ners chairs; But hath his will,  
 whose leaves a - bide, all prosp - 'reth what he does. Not so, not so  
 in com - pa - ny of right - eous men of hand. The Lord doth know,

in sin - ners way, nor sitt'th in scor - ners chairs; But hath his will,  
 whose leaves a - bide, all prosp - 'reth what he does. Not so, not so  
 in com - pa - ny of right - eous men of hand. The Lord doth know,

in sin - ners way, nor sitt'th in scor - ners chairs; But hath his will,  
 whose leaves a - bide, all prosp - 'reth what he does. Not so, not so  
 in com - pa - ny of right - eous men of hand. The Lord doth know,

- in sin - ners way, nor sitt'th in scor - ners chairs; But hath his will,  
 - whose leaves a - bide, all prosp - 'reth what he does. Not so, not so  
 - in com - pa - ny of right - eous men of hand. The Lord doth know,

10

in God's law still, this law to love a - right. and will him use  
 the wick - ed do, like dust or chaff they be; up - hoist by wind,  
 and will a - vow men's ways that are of God; where shall de - cay

in God's law still, this law to love a - right. and will him use  
 the wick - ed do, like dust or chaff they be; up - hoist by wind,  
 and will a - vow men's ways that are of God; where shall de - cay

in God's law still, this law to love a - right. and will him use  
 the wick - ed do, like dust or chaff they be; up - hoist by wind,  
 and will a - vow men's ways that are of God; where shall de - cay

in God's law still, this law to love a - right. and will him use  
 the wick - ed do, like dust or chaff they be; up - hoist by wind,  
 and will a - vow men's ways that are of God; where shall de - cay

on it to muse, to keep it day and night.  
 as light by kind from face of Earth to see.  
 the bea - ten way of wick - ed men so see. broad.

on it to muse, to keep it day and night.  
 as light by kind from face of Earth to see.  
 the bea - ten way of wick - ed men so see. broad.

on it to muse, to keep it day and night.  
 as light by kind from face of Earth to see.  
 the bea - ten way of wick - ed men so see. broad.

on it to muse, to keep it day and night.  
 as light by kind from face of Earth to see.  
 the bea - ten way of wick - ed men so see. broad.

### 3. Let God arise in majesty

*The second tune*

Archbishop Matthew Parker (1504-1575), Psalm 68

Meane  
 Let God a - rise, in ma - je - sty, and scat - t' red be His foes:  
 But let the just be glad in this, and joy in God His sight;  
 O blest be God, who day by day doth heap His gifts on us;

Contratenor  
 Let God a - rise, in ma - je - sty, and scat - t' red be His foes:  
 But let the just be glad in this, and joy in God His sight;  
 O blest be God, who day by day doth heap His gifts on us;

Tenor  
 Let God a - rise, in ma - je - sty, and scat - t' red be His foes:  
 But let the just be glad in this, and joy in God His sight;  
 O blest be God, who day by day doth heap His gifts on us;

Base  
 Let God a - rise, in ma - je - sty, and scat - t' red be His foes:  
 But let the just be glad in this, and joy in God His sight;  
 O blest be God, who day by day doth heap His gifts on us;

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yea, flee they all his sight in face, to him which hate-ful goes. As smoke is  
for God's great pow'r, and sta-ble truth in mirth let them de-light. O sing to  
this God is God of all our health, in pow'r most glo-ri-ous. He is our

yea, flee they all His sight in face, to him which hate-ful goes. As smoke is  
for God's great pow'r, and sta-ble truth in mirth let them de-light. O sing to  
this God is God of all our health, in pow'r most glo-ri-ous. He is our

yea, flee they all His sight in face, to him which hate-ful goes. As smoke is  
for God's great pow'r, and sta-ble truth in mirth let them de-light. O sing to  
this God is God of all our health, in pow'r most glo-ri-ous. He is our

yea, flee they all His sight in face, to him which hate-ful goes. As smoke is  
for God's great pow'r, and sta-ble truth in mirth let them de-light. O sing to  
this God is God of all our health, in pow'r most glo-ri-ous. He is our

driv'n, and comes to naught, re - pulse their ty - ran - ny; at face of  
God, sound out His Name, see him ye mag - ni - fy; He rid'th on  
God, ev'n God, I say, all health and wealth to shape; yea death is

driv'n, and comes to naught, re - pulse their ty - ran - ny; at face of  
God, sound out His Name, see him ye mag - ni - fy; He rid'th on  
God, ev'n God, I say, all health and wealth to shape; yea death is

driv'n, and comes to naught, re - pulse their ty - ran - ny; at face of  
God, sound out His Name, see him ye mag - ni - fy; He rid'th on  
God, ev'n God, I say, all health and wealth to shape; yea death is

driv'n, and comes to naught, re - pulse their ty - ran - ny; at face of  
God, sound out His Name, see him ye mag - ni - fy; He rid'th on  
God, ev'n God, I say, all health and wealth to shape; yea death is

15

1-2

3

fire as war doth melt, God's face the bad might flee.  
heav'ns, His name is God, in him re-joice ye high.  
ruled, by God the Lord, whose dint by him we scape.

fire as war doth melt, God's face the bad might flee.  
heav'ns, His name is God, in him re-joice ye high.  
ruled, by God the Lord, whose dint by him we scape.

fire as war doth melt, God's face the bad might flee.  
heav'ns, His name is God, in him re-joice ye high.  
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fire as war doth melt, God's face the bad might flee.  
heav'ns, His name is God, in him re-joice ye high.  
ruled, by God the Lord, whose dint by him we scape.

#### 4. Let God arise in majesty

*The second tune (original barring)*

Archbishop Matthew Parker (1504-1575), Psalm 68

Meane  
Let God a-rise, in ma-je-sty, and scat-t'red be His foes:  
But let the just be glad in this, and joy in God His sight;  
O blest be God, who day by day doth heap His gifts on us;

Contratenor  
Let God a-rise, in ma-je-sty, and scat-t'red be His foes:  
But let the just be glad in this, and joy in God His sight;  
O blest be God, who day by day doth heap His gifts on us;

Tenor  
Let God a-rise, in ma-je-sty, and scat-t'red be His foes:  
But let the just be glad in this, and joy in God His sight;  
O blest be God, who day by day doth heap His gifts on us;

Base  
Let God a-rise, in ma-je-sty, and scat-t'red be His foes:  
But let the just be glad in this, and joy in God His sight;  
O blest be God, who day by day doth heap His gifts on us;

Psalms for A Joyful Noise (Conclave 2022)

5

yea, flee they all his sight in face, to him which hate-ful goes. As smoke is driv'n,  
for God's great pow'r, and sta-ble truth in mirth let them de-light. O sing to God,  
this God is God of all our health, in pow'r most glo-ri-ous. He is our God,

yea, flee they all His sight in face, to him which hate-ful goes. As smoke is driv'n,  
for God's great pow'r, and sta-ble truth in mirth let them de-light. O sing to God,  
this God is God of all our health, in pow'r most glo-ri-ous. He is our God,

yea, flee they all His sight in face, to him which hate-ful goes. As smoke is driv'n,  
for God's great pow'r, and sta-ble truth in mirth let them de-light. O sing to God,  
this God is God of all our health, in pow'r most glo-ri-ous. He is our God,

yea, flee they all His sight in face, to him which hate-ful goes. As smoke is driv'n,  
for God's great pow'r, and sta-ble truth in mirth let them de-light. O sing to God,  
this God is God of all our health, in pow'r most glo-ri-ous. He is our God,

10

and comes to naught, re - pulse their ty - ran - ny; at face of fire  
sound out His Name, see him ye mag - ni - fy; He rid'th on heav'ns,  
ev'n God, I say, all health and wealth to shape; yea death is ruled,

and comes to naught, re - pulse their ty - ran - ny; at face of fire  
sound out His Name, see him ye mag - ni - fy; He rid'th on heav'ns,  
ev'n God, I say, all health and wealth to shape; yea death is ruled,

and comes to naught, re - pulse their ty - ran - ny; at face of fire  
sound out His Name, see him ye mag - ni - fy; He rid'th on heav'ns,  
ev'n God, I say, all health and wealth to shape; yea death is ruled,

and comes to naught, re - pulse their ty - ran - ny; at face of fire  
sound out His Name, see him ye mag - ni - fy; He rid'th on heav'ns,  
ev'n God, I say, all health and wealth to shape; yea death is ruled,

as war doth melt, God's face the bad might flee.  
His name is God, in him re - joice ye high.  
by God the Lord, whose dint by him we scape.

as war doth melt, God's face the bad might flee.  
His name is God, in him re - joice ye high.  
by God the Lord, whose dint by him we scape.

as war doth melt, God's face the bad might flee.  
His name is God, in him re - joice ye high.  
by God the Lord, whose dint by him we scape.

as war doth melt, God's face the bad might flee.  
His name is God, in him re - joice ye high.  
by God the Lord, whose dint by him we scape.

## 5. Why fumeth in sight

*The third tune*

Archbishop Matthew Parker (1504-1575), Psalm 2

Meane

Why fum'th in sight the Gen-tiles spite, in fu - ry ra - ging  
us they say, break down their ray of all their bonds and  
Lord in fear your ser - vice bear, with dread to him re -

Contratenor

Why fum'th in sight the Gen-tiles spite, in fu - ry ra - ging  
us they say, break down their ray of all their bonds and  
Lord in fear your ser - vice bear, with dread to him re -

Tenor

Why fum'th in sight the Gen-tiles spite, in fu - ry ra - ging  
us they say, break down their ray of all their bonds and  
Lord in fear your ser - vice bear, with dread to him re -

Base

Why fum'th in sight the Gen-tiles spite, in fu - ry ra - ging  
us they say, break down their ray of all their bonds and  
Lord in fear your ser - vice bear, with dread to him re -

Psalms for A Joyful Noise (Conclave 2022)

stout? Why tak'th in hand the peo-ple fond, vain things to bring a - bout? The  
 cords; we will re - nounce that they pro-nounce, their lores as state-ly lords. But  
 joice; let ra - ges be, re - sist not ye, him serve with joy - ful voice. The

stout? Why tak'th in hand the peo-ple fond, vain things to bring a - bout? The  
 cords; we will re - nounce that they pro-nounce, their lores as state-ly lords. But  
 joice; let ra - ges be, re - sist not ye, him serve with joy - ful voice. The

stout? Why tak'th in hand the peo-ple fond, vain things to bring a - bout? The  
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 joice; let ra - ges be, re - sist not ye, him serve with joy - ful voice. The

stout? Why tak'th in hand the peo-ple fond, vain things to bring a - bout? The  
 cords; we will re - nounce that they pro-nounce, their lores as state-ly lords. But  
 joice; let ra - ges be, re - sist not ye, him serve with joy - ful voice. The

kings a - rise, the lords de - vise in coun - cils met there - to; a -  
 God of Might in Heav'n so bright shall laugh them all to scorn; the  
 Son kiss ye lest wroth he be, lose not the way of rest; for

kings a - rise, the lords de - vise in coun - cils met there - to; a -  
 God of Might in Heav'n so bright shall laugh them all to scorn; the  
 Son kiss ye lest wroth he be, lose not the way of rest; for

kings a - rise, the lords de - vise in coun - cils met there - to; a -  
 God of Might in Heav'n so bright shall laugh them all to scorn; the  
 Son kiss ye lest wroth he be, lose not the way of rest; for

kings a - rise, the lords de - vise in coun - cils met there - to; a -  
 God of Might in Heav'n so bright shall laugh them all to scorn; the  
 Son kiss ye lest wroth he be, lose not the way of rest; for



3  
2

1-2 | 3

20

gainst the Lord, with false ac - cord, a - gainst his Christ they go. Let  
Lord on high shall them de - fy, they shall be once for - lorn. The  
when his ire is set on fire, who trust in him be blest.

gainst the Lord, with false ac - cord, a - gainst his Christ they go. Let  
Lord on high shall them de - fy, they shall be once for - lorn. The  
when his ire is set on fire, who trust in him be blest.

gainst the Lord, with false ac - cord, a - gainst his Christ they go. Let  
Lord on high shall them de - fy, they shall be once for - lorn. The  
when his ire is set on fire, who trust in him be blest.

gainst the Lord, with false ac - cord, a - gainst his Christ they go. Let  
Lord on high shall them de - fy, they shall be once for - lorn. The  
when his ire is set on fire, who trust in him be blest.

## 6. Why fumeth in sight

*The third tune (original barring)*

Archbishop Matthew Parker (1504-1575), Psalm 2

Meane

Contratenor

Tenor

Base

Why fum'th in sight the Gen - tiles spite, in fu - ry ra - ging stout?  
Let us they say, break down their ray of all their bonds and cords;  
The Lord in fear your ser - vice bear, with dread to him re - joyce;

Why fum'th in sight the Gen - tiles spite, in fu - ry ra - ging stout?  
Let us they say, break down their ray of all their bonds and cords;  
The Lord in fear your ser - vice bear, with dread to him re - joyce;

Why fum'th in sight the Gen - tiles spite, in fu - ry ra - ging stout?  
Let us they say, break down their ray of all their bonds and cords;  
The Lord in fear your ser - vice bear, with dread to him re - joyce;

Why fum'th in sight the Gen - tiles spite, in fu - ry ra - ging stout?  
Let us they say, break down their ray of all their bonds and cords;  
The Lord in fear your ser - vice bear, with dread to him re - joyce;

Psalms for A Joyful Noise (Conclave 2022)

5

Why tak'th in hand the peo-ple fond, vain things to bring a-bout? The kings a - rise,  
we will re-nounce that they pro-nounce, their lores as state-ly lords. But God of Might  
let ra-ges be, re - sist not ye, him serve with joy - ful voice. The Son kiss ye

Why tak'th in hand the peo-ple fond, vain things to bring a-bout? The kings a - rise,  
we will re-nounce that they pro-nounce, their lores as state-ly lords. But God of Might  
let ra-ges be, re - sist not ye, him serve with joy - ful voice. The Son kiss ye

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we will re-nounce that they pro-nounce, their lores as state-ly lords. But God of Might  
let ra-ges be, re - sist not ye, him serve with joy - ful voice. The Son kiss ye

10

the lords de - vise in coun - cils met there - to; a - gainst the Lord,  
in Heav'n so bright shall laugh them all to scorn; the Lord on high  
lest wroth he be, lose not the way of rest; for when his ire

the lords de - vise in coun - cils met there - to; a - gainst the Lord,  
in Heav'n so bright shall laugh them all to scorn; the Lord on high  
lest wroth he be, lose not the way of rest; for when his ire

the lords de - vise in coun - cils met there - to; a - gainst the Lord,  
in Heav'n so bright shall laugh them all to scorn; the Lord on high  
lest wroth he be, lose not the way of rest; for when his ire

the lords de - vise in coun - cils met there - to; a - gainst the Lord,  
in Heav'n so bright shall laugh them all to scorn; the Lord on high  
lest wroth he be, lose not the way of rest; for when his ire

with false ac - cord, a - gainst his Christ they go.  
shall them de - fy, they shall be once for - lorn.  
is set on fire, who trust in him be blest.

with false ac - cord, a - gainst his Christ they go.  
shall them de - fy, they shall be once for - lorn.  
is set on fire, who trust in him be blest.

with false ac - cord, a - gainst his Christ they go.  
shall them de - fy, they shall be once for - lorn.  
is set on fire, who trust in him be blest.

with false ac - cord, a - gainst his Christ they go.  
shall them de - fy, they shall be once for - lorn.  
is set on fire, who trust in him be blest.

## 7. O come in one to praise the Lord

*The fourth tune*

Archbishop Matthew Parker (1504-1575), Psalm 95

Meane

O come in one to praise the Lord, and him re-count our stay and  
The Sea is his, his work of hands, her rise and fall, with all her  
Full for-ty years, I blamed this age, great griefs by them I felt by

Contratenor

O come in one to praise the Lord, and him re-count our stay and  
The Sea is his, his work of hands, her rise and fall, with all her  
Full for-ty years, I blamed this age, great griefs by them I felt by

Tenor

O come in one to praise the Lord, and him re-count our stay and  
The Sea is his, his work of hands, her rise and fall, with all her  
Full for-ty years, I blamed this age, great griefs by them I felt by

Base

O come in one to\_ praise the Lord, and him re-count our stay and  
The Sea is his, his\_ work of hands, her rise and fall, with all her  
Full for-ty years, I\_ blamed this age, great griefs by them I felt by

Psalms for A Joyful Noise (Conclave 2022)

10

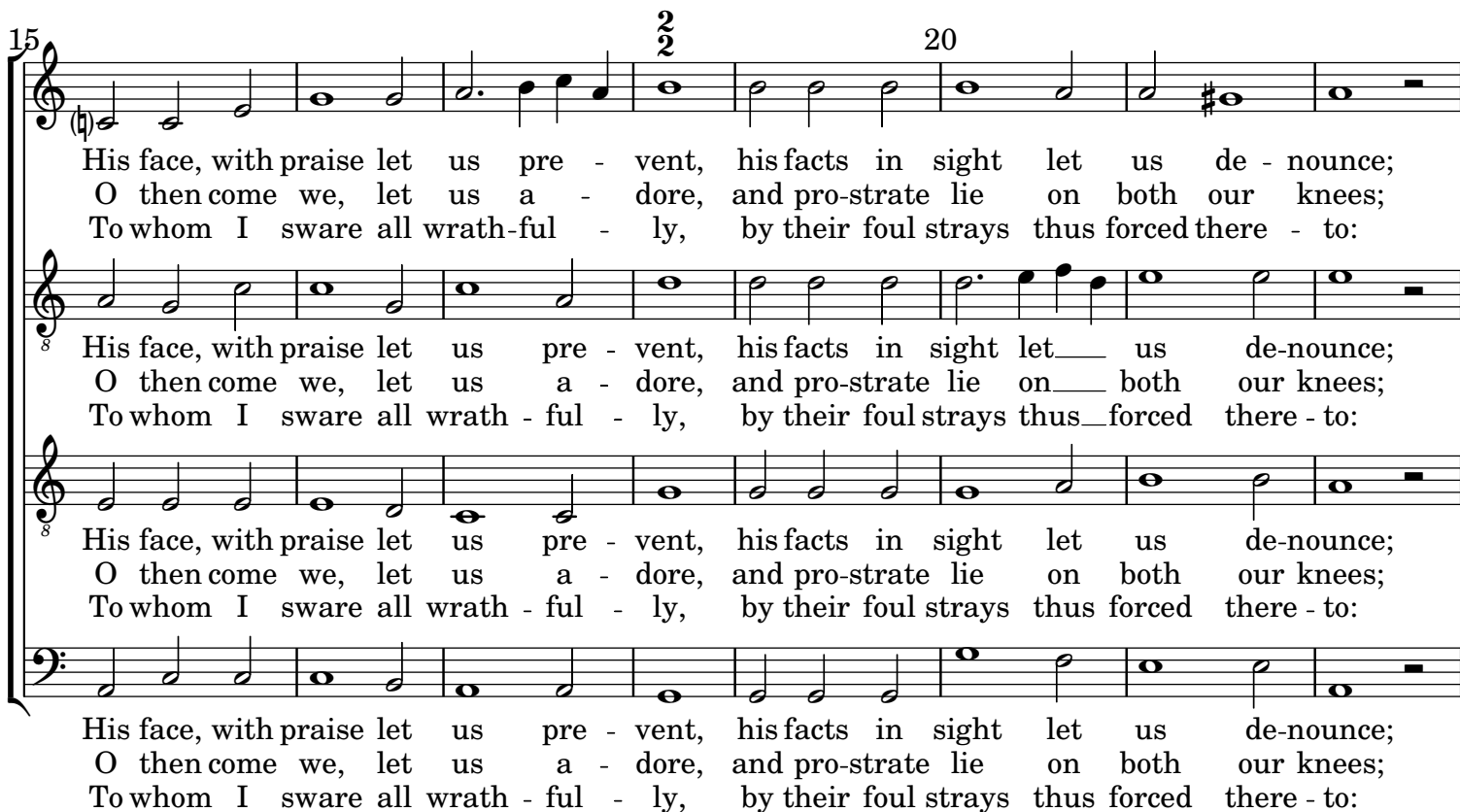


wealth, all hear-ty joys let us re-cord, to this strong rock, our Lord of health.  
road; the land from her by pow-er stands, whom God so stay'd for his a-bode.  
this; I said ev'n thus, to spy their rage: They err in heart, my ways they miss.

<sup>8</sup>wealth, all hear-ty joys let us re-cord, to this strong rock, our Lord of health.  
road; the land from her by pow-er stands, whom God so stay'd for his a-bode.  
this; I said ev'n thus, to spy their rage: They err in heart, my ways they miss.

<sup>8</sup>wealth, all hear-ty joys let us re-cord, to this strong rock, our Lord of health.  
road; the land from her by pow-er stands, whom God so stay'd for his a-bode.  
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road; the land from her by pow-er stands, whom God so stay'd for his a-bode.  
this; I said ev'n thus, to spy their rage: They err in heart, my ways they miss.



His face, with praise let us pre-vent, his facts in sight let us de-nounce;  
O then come we, let us a-dore, and pro-strate lie on both our knees;  
To whom I swear all wrath-ful-ly, by their foul strays thus forced there-to:

<sup>8</sup>His face, with praise let us pre-vent, his facts in sight let us de-nounce;  
O then come we, let us a-dore, and pro-strate lie on both our knees;  
To whom I swear all wrath-ful-ly, by their foul strays thus forced there-to:

<sup>8</sup>His face, with praise let us pre-vent, his facts in sight let us de-nounce;  
O then come we, let us a-dore, and pro-strate lie on both our knees;  
To whom I swear all wrath-ful-ly, by their foul strays thus forced there-to:

His face, with praise let us pre-vent, his facts in sight let us de-nounce;  
O then come we, let us a-dore, and pro-strate lie on both our knees;  
To whom I swear all wrath-ful-ly, by their foul strays thus forced there-to:

25  $\frac{2}{2}$  30 1-2 | 3

join we I say, in glad as - sent, our psalms and hymns let us pro-nounce.  
 he made us all, both rich and poor, both king and slave, in their de - grees.  
 if they so evil my rest should see, then blame have I if it be so.

join we I say, in glad as - sent, our psalms and hymns let us pro-nounce.  
 he made us all, both rich and poor, both king and slave, in their de - grees.  
 if they so evil my rest should see, then blame have I if it be so.

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 if they so evil my rest should see, then blame have I if it be so.

join we I say, in glad as - sent, our psalms and hymns let us pro-nounce.  
 he made us all, both rich and poor, both king and slave, in their de - grees.  
 if they so evil my rest should see, then blame have I if it be so.

## 8. O come in one to praise the Lord

*The fourth tune (original barring)*

Archbishop Matthew Parker (1504-1575), Psalm 95

Meane

O come in one to praise the Lord, and him re-count  
 The Sea is his, his work of hands, her rise and fall,  
 Full for - ty years, I blamed this age, great griefs by them

Contratenor

O come in one to praise the Lord, and him re-count  
 The Sea is his, his work of hands, her rise and fall,  
 Full for - ty years, I blamed this age, great griefs by them

Tenor

O come in one to praise the Lord, and him re-count  
 The Sea is his, his work of hands, her rise and fall,  
 Full for - ty years, I blamed this age, great griefs by them

Base

O come in one to praise the Lord, and him re-count  
 The Sea is his, his work of hands, her rise and fall,  
 Full for - ty years, I blamed this age, great griefs by them

5

our stay and wealth, with all her road; I felt by this; all hear-ty joys the land from her I said ev'n thus, let us re-cord, to this strong rock, by pow-er stands, whom God so stay'd to spy their rage: They err in heart,

our stay and wealth, with all her road; I felt by this; all hear-ty joys the land from her I said ev'n thus, let us re-cord, to this strong rock, by pow-er stands, whom God so stay'd to spy their rage: They err in heart,

our stay and wealth, with all her road; I felt by this; all hear-ty joys the land from her I said ev'n thus, let us re-cord, to this strong rock, by pow-er stands, whom God so stay'd to spy their rage: They err in heart,

our stay and wealth, with all her road; I felt by this; all hear-ty joys the land from her I said ev'n thus, let us re-cord, to this strong rock, by pow-er stands, whom God so stay'd to spy their rage: They err in heart,

10

our Lord of health. for his a-bode. my ways they miss. His face, with praise O then come we, To whom I swear let us pre-vent, let us a-dore, all wrath-ful-ly,

our Lord of health. for his a-bode. my ways they miss. His face, with praise O then come we, To whom I swear let us pre-vent, let us a-dore, all wrath-ful-ly,

our Lord of health. for his a-bode. my ways they miss. His face, with praise O then come we, To whom I swear let us pre-vent, let us a-dore, all wrath-ful-ly,

our Lord of health. for his a-bode. my ways they miss. His face, with praise O then come we, To whom I swear let us pre-vent, let us a-dore, all wrath-ful-ly,

his facts in sight and pro-strate lie by their foul strays let us de-nounce; on both our knees; thus forced there - to: join we I say, he made us all, if they so evil

his facts in sight and pro-strate lie by their foul strays let us de-nounce; on both our knees; thus forced there - to: join we I say, in both my

his facts in sight and pro-strate lie by their foul strays let us de-nounce; on both our knees; thus forced there - to: join we I say, he made us all, if they so evil

his facts in sight and pro-strate lie by their foul strays let us de-nounce; on both our knees; thus forced there - to: join we I say, he made us all, if they so evil

15

in glad as-sent, both rich and poor, my rest should see, our psalms and hymns both king and slave, then blame have I let us pro-nounce. in their de-grees. if it be so.

in glad as-sent, both rich and poor, my rest should see, our psalms and hymns both king and slave, then blame have I let us pro-nounce. in their de-grees. if it be so.

in glad as-sent, both rich and poor, my rest should see, our psalms and hymns both king and slave, then blame have I let us pro-nounce. in their de-grees. if it be so.

in glad as-sent, both rich and poor, my rest should see, our psalms and hymns both king and slave, then blame have I let us pro-nounce. in their de-grees. if it be so.

## 9. Even like the hunted hind

*The fifth tune*

Archbishop Matthew Parker (1504-1575), Psalm 42

5

Meane

Contratenor

Tenor

Base

Ev'n like the hun - ted hind the wa - ter brooks de - sire.  
To joy in voice of mirth, with lauds and thanks al - way  
Why art thou then my soul, so vex'd and pro-strate so?

Ev'n like the hun - ted hind the wa - ter brooks de - sire.  
To joy in voice of mirth, with lauds and thanks al - way  
Why art thou then my soul, so vex'd and pro-strate so?

Ev'n like the hun - ted hind the wa - ter brooks de - sire.  
To joy in voice of mirth, with lauds and thanks al - way  
Why art thou then my soul, so vex'd and pro-strate so?

Ev'n like the hun - ted hind the wa - ter brooks de - sire.  
To joy in voice of mirth, with lauds and thanks al - way  
Why art thou then my soul, so vex'd and pro-strate so?

10

Ev'n thus my soul, that fain - ty is, to thee would fain a - spire.  
a - mong thy folk, when that they keep so high their Ho - ly Day.  
why mak'st in me so much a - do, where God is friend in woe?

Ev'n thus my soul, that fain - ty is, to thee would fain a - spire.  
a - mong thy folk, when that they keep so high their Ho - ly Day.  
why mak'st in me so much a - do, where God is friend in woe?

Ev'n thus my soul, that fain - ty is, to thee would fain a - spire.  
a - mong thy folk, when that they keep so high their Ho - ly Day.  
why mak'st in me so much a - do, where God is friend in woe?

Ev'n thus my soul, that fain - ty is, to thee would fain a - spire.  
a - mong thy folk, when that they keep so high their Ho - ly Day.  
why mak'st in me so much a - do, where God is friend in woe?



15

20

My soul did thirst to God, to God of life and grace; it said ev'n  
 Why cast'st thy - self then down, my soul, I said no less, Why lay'st in  
 O put thy hope in God, I trust in time and place; he is my

My soul did thirst to God, to God of life and grace; it said ev'n  
 Why cast'st thy - self then down, my soul, I said no less, Why lay'st in  
 O put thy hope in God, I trust in time and place; he is my

My soul did thirst to God, to God of life and grace; it said ev'n  
 Why cast'st thy - self then down, my soul, I said no less, Why lay'st in  
 O put thy hope in God, I trust in time and place; he is my

My soul did thirst to God, to God of life and grace; it said ev'n  
 Why cast'st thy - self then down, my soul, I said no less, Why lay'st in  
 O put thy hope in God, I trust in time and place; he is my

thus: when shall I come to see God's live - ly face?  
 me so pain - ful - ly, in woe and care - ful - ness?  
 God whom I will thank, my face shall see his grace.

thus: when shall I come to see God's live - ly face?  
 me so pain - ful - ly, in woe and care - ful - ness?  
 God whom I will thank, my face shall see his grace.

thus: when shall I come to see God's live - ly face?  
 me so pain - ful - ly, in woe and care - ful - ness?  
 God whom I will thank, my face shall see his grace.

thus: when shall I come to see God's live - ly face?  
 me so pain - ful - ly, in woe and care - ful - ness?  
 God whom I will thank, my face shall see his grace.

## 10. Even like the hunted hind

*The fifth tune (original barring)*

Archbishop Matthew Parker (1504-1575), Psalm 42

Meane

Contratenor

Tenor

Base

Ev'n like the hun - ted hind the wa - ter brooks de - sire.  
To joy in voice of mirth, with lauds and thanks al - way  
Why art thou then my soul, so vex'd and pro - strate so?

Ev'n like the hun - ted hind the wa - ter brooks de - sire.  
To joy in voice of mirth, with lauds and thanks al - way  
Why art thou then my soul, so vex'd and pro - strate so?

Ev'n like the hun - ted hind the wa - ter brooks de - sire.  
To joy in voice of mirth, with lauds and thanks al - way  
Why art thou then my soul, so vex'd and pro - strate so?

Ev'n like the hun - ted hind the wa - ter brooks de - sire.  
To joy in voice of mirth, with lauds and thanks al - way  
Why art thou then my soul, so vex'd and pro - strate so?

5

Ev'n thus my soul, that fain - ty is, to thee would fain a - spire.  
a - mong thy folk, when that they keep so high their Ho - ly Day.  
why mak'st in me so much a - do, where God is friend in woe?

Ev'n thus my soul, that fain - ty is, to thee would fain a - spire.  
a - mong thy folk, when that they keep so high their Ho - ly Day.  
why mak'st in me so much a - do, where God is friend in woe?

Ev'n thus my soul, that fain - ty is, to thee would fain a - spire.  
a - mong thy folk, when that they keep so high their Ho - ly Day.  
why mak'st in me so much a - do, where God is friend in woe?

Ev'n thus my soul, that fain - ty is, to thee would fain a - spire.  
a - mong thy folk, when that they keep so high their Ho - ly Day.  
why mak'st in me so much a - do, where God is friend in woe?

My soul did thirst to God, to God of life and grace;  
 Why cast'st thy - self then down, my soul, I said no less,  
 O put thy hope in God, I trust in time and place;

10

it said ev'n thus: when shall I come to see God's live - ly face?  
 Why lay'st in me so pain - ful - ly, in woe and care - ful - ness?  
 he is my God whom I will thank, my face shall see his grace.

1. 2.

## 11. Expend O Lord my plaint of word

*The sixth tune*

Archbishop Matthew Parker (1504-1575), Psalm 5

Meane

Ex - pend, O Lord, my plaint of word, in grief that  
My voice and vow thou wilt al - low, be - times, O  
Let them re - jice that trust thy Voice, aye thanks they

Contratenor

Ex - pend, O Lord, my\_ plaint\_ of word, in grief that  
My voice and vow thou\_ wilt\_ al - low, be - times, O  
Let them re - jice that\_ trust\_ thy Voice, aye thanks they

Tenor

Ex - pend, O Lord, my plaint\_ of word, in grief that  
My voice and vow thou wilt\_ al - low, be - times, O  
Let them re - jice that trust\_ thy Voice, aye thanks they

Base

Ex - pend, O Lord, my\_ plaint of word, in grief that  
My voice and vow thou\_ wilt al - low, be - times, O  
Let them re - jice that\_ trust thy Voice, aye thanks they

5 10

I do make; my mu-sing mind re - count\_ most kind, give ear for thine own sake.  
Lord so free; in spring of day I thee\_ will pray, and shall look up to thee.  
shall ex-tend; who love thy Name shall joy\_ the same, thou dost so them de - fend.

I do make; my mu-sing mind re - count\_ most kind, give ear for thine own sake.  
Lord so free; in spring of day I thee\_ will pray, and shall look up to thee.  
shall ex-tend; who love thy Name shall joy\_ the same, thou dost so them de - fend.

I do make; my mu-sing mind re - count\_ most kind, give ear for thine own sake.  
Lord so free; in spring of day I thee\_ will pray, and shall look up to thee.  
shall ex-tend; who love thy Name shall joy\_ the same, thou dost so them de - fend.

I do make; my mu-sing mind re - count\_ most kind, give ear for thine own sake.  
Lord so free; in spring of day I thee\_ will pray, and shall look up to thee.  
shall ex-tend; who love thy Name shall joy\_ the same, thou dost so them de - fend.

15

O hark my groan, my cry - ing moan, my King, my God thou art; let me not  
This I may vow, the God art thou which hat'st all wic - ked - ness; no ma - lice  
Thou, Lord, wilt then give right - wise man the heav'n - ly bliss from thence; thy fa - vor

O hark my groan, my cry - ing moan, my King, my God thou art; let me not  
This I may vow, the God art thou which hat'st all wic - ked - ness; no ma - lice  
Thou, Lord, wilt then give right - wise man the heav'n - ly bliss from thence; thy fa - vor

O hark my groan, my cry - ing moan, my King, my God thou art; let me not  
This I may vow, the God art thou which hat'st all wic - ked - ness; no ma - lice  
Thou, Lord, wilt then give right - wise man the heav'n - ly bliss from thence; thy fa - vor

O hark my groan, my cry - ing moan, my King, my God thou art; let me not  
This I may vow, the God art thou which hat'st all wic - ked - ness; no ma - lice  
Thou, Lord, wilt then give right - wise man the heav'n - ly bliss from thence; thy fa - vor

6  
2

1. 20 2.

stray from thee a - way: to thee I pray in heart.  
fell with thee can dwell, thou lov - est no cruel - ness.  
kind is not be - hind, as them with shield to fence.

stray from thee a - way: to thee I pray in heart.  
fell with thee can dwell, thou lov - est no cruel - ness.  
kind is not be - hind, as them with shield to fence.

stray from thee a - way: to thee I pray in heart.  
fell with thee can dwell, thou lov - est no cruel - ness.  
kind is not be - hind, as them with shield to fence.

stray from thee a - way: to thee I pray in heart.  
fell with thee can dwell, thou lov - est no cruel - ness.  
kind is not be - hind, as them with shield to fence.

## 12. Expend O Lord my plaint of word

*The sixth tune (original barring)*

Archbishop Matthew Parker (1504-1575), Psalm 5

Meane

Contratenor

Tenor

Base

Ex - pend O Lord, my plaint of word,  
My voice and vow thou wilt al - low,  
Let them re - jice that trust thy Voice,

Ex - pend O Lord, my\_ plaint of word,  
My voice and vow thou\_ wilt al - low,  
Let them re - jice that\_ trust thy Voice,

Ex - pend O Lord, my plaint of word,  
My voice and vow thou wilt al - low,  
Let them re - jice that trust thy Voice,

Ex - pend O Lord, my\_ plaint of word,  
My voice and vow thou\_ wilt al - low,  
Let them re - jice that\_ trust thy Voice,

5

in grief that I do make; my mu - sing mind re - count most kind,  
be - times, O Lord so free; in spring of day I thee will pray,  
aye thanks they shall ex - tend; who love thy Name shall joy the same,

in grief that\_ I do make; my mu - sing mind re - count most kind,  
be - times, O\_ Lord so free; in spring of day I thee will pray,  
aye thanks they\_ shall ex - tend; who love thy Name shall joy the same,

in grief that I do make; my mu - sing mind re - count most kind,  
be - times, O Lord so free; in spring of day I thee will pray,  
aye thanks they shall ex - tend; who love thy Name shall joy the same,

in grief that I do make; my mu - sing mind re - count most kind,  
be - times, O Lord so free; in spring of day I thee will pray,  
aye thanks they shall ex - tend; who love thy Name shall joy the same,

give ear for thine own sake. O hark my groan,  
 and shall look up to thee. This I may vow,  
 thou dost so them de - fend. Thou, Lord, wilt then

10

my cry - ing moan, my King, my God thou art; let me not stray  
 the God art thou which hat'st all wic - ked - ness; no ma - lice fell  
 give right-wise man the heav'n - ly bliss from thence; thy fa - vor kind

from thee a - way: to thee I pray in heart.  
with thee can dwell, thou lov - est no cruel - ness.  
is not be - hind, as them with shield to fence.

from thee a - way: to thee I pray in heart.  
with thee can dwell, thou lov - est no cruel - ness.  
is not be - hind, as them with shield to fence.

from thee a - way: to thee I pray in heart.  
with thee can dwell, thou lov - est no cruel - ness.  
is not be - hind, as them with shield to fence.

from thee a - way: to thee I pray in heart.  
with thee can dwell, thou lov - est no cruel - ness.  
is not be - hind, as them with shield to fence.

### 13. Why braggest in malice high?

*The seventh tune*

Archbishop Matthew Parker (1504-1575), Psalm 52

Meane

Why bragg'st in ma - lice high? O thou in mis - chief stout; God's  
ma - lice lovedst to wry, a - bove all good - ness walk; and  
I as o - live green in God's sweet house shall lay; my

Contratenor

Why bragg'st in ma - lice high? O thou in mis - chief stout; God's  
ma - lice lovedst to wry, a - bove all good - ness walk; and  
I as o - live green in God's sweet house shall lay; my

Tenor

Why bragg'st in ma - lice high? O thou in mis - chief stout; God's  
ma - lice lovedst to wry, a - bove all good - ness walk; and  
I as o - live green in God's sweet house shall lay; my

Base

Why bragg'st in ma - lice high? O thou in mis - chief stout; God's  
ma - lice lovedst to wry, a - bove all good - ness walk; and  
I as o - live green in God's sweet house shall lay; my

Psalms for A Joyful Noise (Conclave 2022)



10

good-ness yet is nigh, all day\_ to\_ me no doubt. Thy tongue to muse all evil, it doth\_ more thou lov'st to lie than right - eous-ness to talk. Yea, lov'd thou hast no less to speak trust hath e - ver been in God's\_ good grace for aye. I thee shall laud even still, for this\_

good-ness yet is nigh, all day\_ to\_ me no doubt. Thy tongue to muse all evil, it doth\_ more thou lov'st to lie than right - eous - ness to talk. Yea, lov'd thou hast no less to speak trust hath e - ver been in God's. good grace for aye. I thee shall laud even still, for this\_

good-ness yet is nigh, all day\_ to\_ me no doubt. Thy tongue to muse all evil, it doth\_ more thou lov'st to lie than right - eous - ness to talk. Yea, lov'd thou hast no less to speak trust hath e - ver been in God's. good grace for aye. I thee shall laud even still, for this\_

good-ness yet is nigh, all day\_ to\_ me no doubt. Thy tongue to muse all evil, it doth\_ more thou lov'st to lie than right - eous - ness to talk. Yea, lov'd thou hast no less to speak trust hath e - ver been in God's. good grace for aye. I thee shall laud even still, for this\_

\_ it self in - ure; as ra - zor sharp to spill, all guile\_ it doth pro - cure. Thou  
\_ one word for all, all words of naugh - ti - ness, thou tongue. in fraud most thrall. But  
\_ thou didst say I; thy Name to wait I will, for good\_ thy saints it spy.

\_ it self in - ure; as ra - zor sharp to spill, all guile\_ it doth pro - cure. Thou  
\_ one word for all, all words of naugh - ti - ness, thou tongue. in fraud most thrall. But  
\_ thou didst say I; thy Name to wait I will, for good\_ thy saints it spy.

\_ it self in - ure; as ra - zor sharp to spill, all guile\_ it doth pro - cure. Thou  
\_ one word for all, all words of naugh - ti - ness, thou tongue. in fraud most thrall. But  
\_ thou didst say I; thy Name to wait I will, for good\_ thy saints it spy.

\_ it self in - ure; as ra - zor sharp to spill, all guile\_ it doth pro - cure. Thou  
\_ one word for all, all words of naugh - ti - ness, thou tongue. in fraud most thrall. But  
\_ thou didst say I; thy Name to wait I will, for good\_ thy saints it spy.

## 14. Why braggest in malice high?

*The seventh tune (original barring)*

Archbishop Matthew Parker (1504-1575), Psalm 52

Meane

Why bragg'st in ma - lice high? O thou in mis - chief stout;  
 Thou ma - lice lovedst to wry, a - bove all good - ness walk;  
 But I as o - live green in God's sweet house shall lay;

Contratenor

Why bragg'st in ma - lice high? O thou in mis - chief stout;  
 Thou ma - lice lovedst to wry, a - bove all good - ness walk;  
 But I as o - live green in God's sweet house shall lay;

Tenor

Why bragg'st in ma - lice high? O thou in mis - chief stout;  
 Thou ma - lice lovedst to wry, a - bove all good - ness walk;  
 But I as o - live green in God's sweet house shall lay;

Base

Why bragg'st in ma - lice high? O thou in mis - chief stout;  
 Thou ma - lice lovedst to wry, a - bove all good - ness walk;  
 But I as o - live green in God's sweet house shall lay;

5

God's good-ness yet is nigh, all day to me no doubt. Thy tongue to muse all evil,  
 and more thou lov'st to lie than right - eous-ness to talk. Yea, lov'd thou hast no less  
 my trust hath e - ver been in God's good grace for aye. I thee shall laud even still,

God's good-ness yet is nigh, all day to me no doubt. Thy tongue to muse all evil,  
 and more thou lov'st to lie than right - eous - ness to talk. Yea, lov'd thou hast no less  
 my trust hath e - ver been in God's good grace for aye. I thee shall laud even still,

God's good-ness yet is nigh, all day to me no doubt. Thy tongue to muse all evil,  
 and more thou lov'st to lie than right - eous - ness to talk. Yea, lov'd thou hast no less  
 my trust hath e - ver been in God's good grace for aye. I thee shall laud even still,

God's good-ness yet is nigh, all day to me no doubt. Thy tongue to muse all evil,  
 and more thou lov'st to lie than right - eous - ness to talk. Yea, lov'd thou hast no less  
 my trust hath e - ver been in God's good grace for aye. I thee shall laud even still,

1-2 | 3.  
10

it doth it self in-ure; as ra-zor sharp to spill, all guile it doth pro-cure.  
to speak one word for all, all words of naugh-ti-ness, thou tongue in fraud most thrall.  
for this thou didst say I; thy Name to wait I will, for good thy saints it spy.

it doth it self in-ure; as ra-zor sharp to spill, all guile it doth pro-cure.  
to speak one word for all, all words of naugh-ti-ness, thou tongue in fraud most thrall.  
for this thou didst say I; thy Name to wait I will, for good thy saints it spy.

it doth it self in-ure; as ra-zor sharp to spill, all guile it doth pro-cure.  
to speak one word for all, all words of naugh-ti-ness, thou tongue in fraud most thrall.  
for this thou didst say I; thy Name to wait I will, for good thy saints it spy.

it doth it self in-ure; as ra-zor sharp to spill, all guile it doth pro-cure.  
to speak one word for all, all words of naugh-ti-ness, thou tongue in fraud most thrall.  
for this thou didst say I; thy Name to wait I will, for good thy saints it spy.

## 15. God grant with grace he us embrace

*The eightht tune*

Archbishop Matthew Parker (1504-1575), Psalm 67

Meane

God grant with grace he us em-brace, in gen-tle part bless  
thee al-ways the peo-ple praise, O God of bliss, as  
Earth shall bud his fruits so good, then thanks most due from

Contratenor

God grant with grace he us em-brace, in gen-tle part bless  
thee al-ways the peo-ple praise, O God of bliss, as  
Earth shall bud his fruits so good, then thanks most due from

Tenor

God grant with grace he us em-brace, in gen-tle part bless  
thee al-ways the peo-ple praise, O God of bliss, as  
Earth shall bud his fruits so good, then thanks most due from

Base

God grant with grace he us em-brace, in gen-tle part bless  
thee al-ways the peo-ple praise, O God of bliss, as  
Earth shall bud his fruits so good, then thanks most due from

Psalms for A Joyful Noise (Conclave 2022)

5

he our heart, with lov - ing face shine he in place, his mer - cies all on  
 due it is the peo - ple whole might thee ex - tol, from whom all thing they  
 it shall sue; and God, ev'n he, our God most free, shall bless us aye, from

he our heart, with lov - ing face shine he in place, his mer - cies all on  
 due it is the peo - ple whole might thee ex - tol, from whom all thing they  
 it shall sue; and God, ev'n he, our God most free, shall bless us aye, from

he our heart, with lov - ing face shine he in place, his mer - cies all on  
 due it is the peo - ple whole might thee ex - tol, from whom all thing they  
 it shall sue; and God, ev'n he, our God most free, shall bless us aye, from

he our heart, with lov - ing face shine he in place, his mer - cies all on  
 due it is the peo - ple whole might thee ex - tol, from whom all thing they  
 it shall sue; and God, ev'n he, our God most free, shall bless us aye, from

10

us to fall. That we thy way may know all day, while we do sail this world so frail; thy  
 see to spring. All folk re-joyce, lift up your voice, for thou in sight shalt judge them right; thou  
 day to day. So God our guide shall bless us wide, with all in-crease, no time to cease; all

us to fall. That we thy way may know all day, while we do sail this world so frail; thy  
 see to spring. All folk re-joyce, lift up your voice, for thou in sight shalt judge them right; thou  
 day to day. So God our guide shall bless us wide, with all in-crease, no time to cease; all

us to fall. That we thy way may know all day, while we do sail this world so frail; thy  
 see to spring. All folk re-joyce, lift up your voice, for thou in sight shalt judge them right; thou  
 day to day. So God our guide shall bless us wide, with all in-crease, no time to cease; all

us to fall. That we thy way may know all day, while we do sail this world so frail; thy  
 see to spring. All folk re-joyce, lift up your voice, for thou in sight shalt judge them right; thou  
 day to day. So God our guide shall bless us wide, with all in-crease, no time to cease; all

6  
2  
15

health's re-ward is nigh de-clared, as plain at eye all Gen-tiles spy. Let  
shalt di-rect the Gen-tiles' sect in Earth that be, to turn to thee. The  
folk there-by on Earth which lie his Name shall fear, and love him bear.

health's re-ward is nigh de-clared, as plain at eye all Gen-tiles spy. Let  
shalt di-rect the Gen-tiles' sect in Earth that be, to turn to thee. The  
folk there-by on Earth which lie his Name shall fear, and love him bear.

health's re-ward is nigh de-clared, as plain at eye all Gen-tiles spy. Let  
shalt di-rect the Gen-tiles' sect in Earth that be, to turn to thee. The  
folk there-by on Earth which lie his Name shall fear, and love him bear.

health's re-ward is nigh de-clared, as plain at eye all Gen-tiles spy. Let  
shalt di-rect the Gen-tiles' sect in Earth that be, to turn to thee. The  
folk there-by on Earth which lie his Name shall fear, and love him bear.

## 16. God grant with grace he us embrace

*The eighth tune (original barring)*

Archbishop Matthew Parker (1504-1575), Psalm 67

Meane

God grant with grace he us embrace, in gen-tle part  
Let thee al-ways the peo-ple praise, O God of bliss,  
The Earth shall bud his fruits so good, then thanks most due

Contratenor

God grant with grace he us embrace, in gen-tle part  
Let thee al-ways the peo-ple praise, O God of bliss,  
The Earth shall bud his fruits so good, then thanks most due

Tenor

God grant with grace he us embrace, in gen-tle part  
Let thee al-ways the peo-ple praise, O God of bliss,  
The Earth shall bud his fruits so good, then thanks most due

Base

God grant with grace he us embrace, in gen-tle part  
Let thee al-ways the peo-ple praise, O God of bliss,  
The Earth shall bud his fruits so good, then thanks most due

Psalms for A Joyful Noise (Conclave 2022)

5

bless he our heart, with lov - ing face shine he in place, his mer - cies all  
as due it is the peo - ple whole might thee ex - tol, from whom all thing  
from it shall sue; and God, ev'n he, our God most free, shall bless us aye,

bless he our heart, with lov - ing face shine he in place, his mer - cies all  
as due it is the peo - ple whole might thee ex - tol, from whom all thing  
from it shall sue; and God, ev'n he, our God most free, shall bless us aye,

bless he our heart, with lov - ing face shine he in place, his mer - cies all  
as due it is the peo - ple whole might thee ex - tol, from whom all thing  
from it shall sue; and God, ev'n he, our God most free, shall bless us aye,

10

on us to fall. That we thy way may know all day, while we do sail this world so frail;  
they see to spring. All folk re-joice, lift up your voice, for thou in sight shalt judge them right;  
from day to day. So God our guide shall bless us wide, with all in-crease, no time to cease;

on us to fall. That we thy way may know all day, while we do sail this world so frail;  
they see to spring. All folk re-joice, lift up your voice, for thou in sight shalt judge them right;  
from day to day. So God our guide shall bless us wide, with all in-crease, no time to cease;

on us to fall. That we thy way may know all day, while we do sail this world so frail;  
they see to spring. All folk re-joice, lift up your voice, for thou in sight shalt judge them right;  
from day to day. So God our guide shall bless us wide, with all in-crease, no time to cease;

15

1-2	3
-----	---

thy health's re-ward is nigh de-clared, as plain at eye all Gen-tiles spy.  
 thou shalt di-rect the Gen-tiles' sect in Earth that be, to turn to thee.  
 all folk there-by on Earth which lie his Name shall fear, and love him bear.

thy health's re-ward is nigh de-clared, as plain at eye all Gen-tiles spy.  
 thou shalt di-rect the Gen-tiles' sect in Earth that be, to turn to thee.  
 all folk there-by on Earth which lie his Name shall fear, and love him bear.

thy health's re-ward is nigh de-clared, as plain at eye all Gen-tiles spy.  
 thou shalt di-rect the Gen-tiles' sect in Earth that be, to turn to thee.  
 all folk there-by on Earth which lie his Name shall fear, and love him bear.

thy health's re-ward is nigh de-clared, as plain at eye all Gen-tiles spy.  
 thou shalt di-rect the Gen-tiles' sect in Earth that be, to turn to thee.  
 all folk there-by on Earth which lie his Name shall fear, and love him bear.

## 17. Come Holy Ghost

Rabanus Maurus (c.780-856), *Veni Creator Spiritus*

Meane	
Contratenor	
Tenor	
Base	

5

1-2 3

ceed: the Fa - ther first, and eke the Son, One God, as we do read. Thou  
 stress, the heav'n-ly gift of God so high, which tongue can - not ex-press. For  
 stand; and writ'st thy love in faith-ful hearts, the power of God, his hand. Pray  
 send to all which true pro-fess his Name, till all the world doth end.

ceed: the Fa - ther first, and eke the Son, One God, as we do read. Thou  
 stress, the heav'n-ly gift of God so high, which tongue can - not ex-press. For  
 stand; and writ'st thy love in faith-ful hearts, the power of God, his hand. Pray  
 send to all which true pro-fess his Name, till all the world doth end.

ceed: the Fa - ther first, and eke the Son, One God, as we do read. Thou  
 stress, the heav'n-ly gift of God so high, which tongue can - not ex-press. For  
 stand; and writ'st thy love in faith-ful hearts, the power of God, his hand. Pray  
 send to all which true pro-fess his Name, till all the world doth end.

ceed: the Fa - ther first, and eke the Son, One God, as we do read. Thou  
 stress, the heav'n-ly gift of God so high, which tongue can - not ex-press. For  
 stand; and writ'st thy love in faith-ful hearts, the power of God, his hand. Pray  
 send to all which true pro-fess his Name, till all the world doth end.

## 18. Come holy Ghost eternal God

Rabanus Maurus (c.780-856), *Veni Creator Spiritus*

Cantus

Medius

Tenor

Bassus

Come ho - ly Ghost e - ter - nal God, pro - cee - ding from a -  
 Thou art the ve - ry com - for - ter in all woe and di -  
 Laud and praise be to the Fa - ther and to the son e -

Come ho - ly Ghost e - ter - nal God, pro - cee - ding from a -  
 Thou art the ve - ry com - for - ter in all woe and di -  
 Laud and praise be to the Fa - ther and to the son e -

Come ho - ly Ghost e - ter - nal God, pro - cee - ding from a -  
 Thou art the ve - ry com - for - ter in all woe and di -  
 Laud and praise be to the Fa - ther and to the son e -

Come ho - ly Ghost e - ter - nal God, pro - cee - ding from a -  
 Thou art the ve - ry com - for - ter in all woe and di -  
 Laud and praise be to the Fa - ther and to the son e -

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bove, both from the Fa-ther and the Son, the God of peace and love.  
 stress: the heav-en - ly gift of God most high which no tongue can ex - press.  
 qual: and to th'Ho-ly Spi - rit al - so, one God, co - e - ter - nal.

bove, both from the Fa-ther and the Son, the God of peace and love.  
 stress: the heav-en-ly gift of God most high which no tongue can ex - press.  
 qual: and to th'Ho-ly Spi - rit al - so, one God, co - e - ter - nal.

bove, both from the Fa-ther and the Son, the God of peace and love.  
 stress: the heav-en-ly gift of God most high which no tongue can ex - press.  
 qual: and to th'Ho-ly Spi - rit al - so, one God, co - e - ter - nal.

bove, both from the Fa-ther and the Son, the God of peace and love.  
 stress: the heav-en-ly gift of God most high which no tongue can ex - press.  
 qual: and to th'Ho-ly Spi - rit al - so, one God, co - e - ter - nal.

Vi - sit our minds, and in - to us thy heav-en-ly grace in - spire: that  
 The foun-tain and the live-ly spring of joy ce - le - sti - al: the  
 And pray we that the only son vouch - safe his spir-it to send to

Vi - sit our minds, and in - to us thy heav-en - ly grace in - spire: that in -  
 The foun-tain and the live - ly spring of joy ce - le - sti - al: the fire  
 And pray we that the only son vouch-safe his spir-it to send to all

Vi - sit our minds, and in - to us thy heav-en-ly grace in - spire: that  
 The foun-tain and the live-ly spring of joy ce - le - sti - al: the  
 And pray we that the only son vouch-safe his spir-it to send to

Vi - sit our minds, and in - to us thy heav-en-ly grace in - spire: that  
 The foun-tain and the live-ly spring of joy ce - le - sti - al: the  
 And pray we that the only son vouch-safe his spir-it to send to

15

in all truth and god - li - ness we may have true de - sire.  
 fire so bright and love so clear and un - ction spi - ri - tual.  
 all that do pro - fess his name un - to the worlds\_ end.

— all truth and god - li - ness we may have true de - sire.  
 so bright and love so clear and un - ction spi - ri - tual.  
 that do pro - fess his name un - to the worlds\_ end.

in all truth and god - li - ness we may have true de - sire.  
 fire so bright and love so clear and un - ction spi - ri - tual.  
 all that do pro - fess his name un - to the worlds\_ end.

in all truth and god - li - ness we may have true de - sire.  
 fire so bright and love so clear and un - ction spi - ri - tual.  
 all that do pro - fess his name un - to the worlds\_ end.

## 19. O Lord because my hearts desire

Nunc dimittis (The Canticle of Simeon, Luke 2:29-32)

5

Cantus  
 O Lord be - cause my\_ hearts de - sire hath wish - ed long to  
 Though suf - fer - est thy ser - vant now in peace for to de -

Medius  
 O Lord be - cause my hearts de - sire hath wish - ed long to  
 Though suf - fer - est thy ser - vant now in peace for to de -

Tenor  
 O Lord be - cause my hearts de - sire hath wish - ed long to  
 Though suf - fer - est thy ser - vant now in peace for to de -

Bassus  
 O Lord be - cause my hearts de - sire hath wish - ed long to  
 Though suf - fer - est thy ser - vant now in peace for to de -

10

see, my on - ly Lord and Sa - vi - our, thy Son be - fore I die: the  
part, ac - cor - ding to the Ho - ly Word which light - en - eth my heart. Be -

see, my on - ly Lord and Sa - vi - our, thy Son be - fore I die: the  
part, ac - cor - ding to the Ho - ly Word which light - en - eth my heart. Be -

see, my on - ly Lord and Sa - vi - our, thy Son be - fore I die: the  
part, ac - cor - ding to the Ho - ly Word which light - en - eth my heart. Be -

see, my on - ly Lord and Sa - vi - our, thy Son be - fore I die: the  
part, ac - cor - ding to the Ho - ly Word which light - en - eth my heart. Be -

15

20

joy and health of all man - kind de - si - red long be - fore, which  
cause mine eyes which thou hast made to give my bo - dy light, have

joy and health of all man - kind de - si - red long be - fore, which  
cause mine eyes which thou hast made to give my bo - dy light, have

joy and health of all man - kind de - si - red long be - fore, which  
cause mine eyes which thou hast made to give my bo - dy light, have

joy and health of all man - kind de - si - red long be - fore, which  
cause mine eyes which thou hast made to give my bo - dy light, have

now is come in - to the world, of mer - cy bring-ing store.  
now be - held thy sa - ving health which is the Lord of might.

now is come in - to the world, of mer - cy bring-ing store.  
now be - held thy sa - ving health which is the Lord of might.

now is come in - to the world, of mer - cy bring-ing store.  
now be - held thy sa - ving health which is the Lord of might.

now is come in - to the world, of mer - cy bring-ing store.  
now be - held thy sa - ving health which is the Lord of might.

## 20. Our Father which in heaven art

The Lord's Prayer

Cantus  
Our Fa-ther which in hea - ven art, Lord hal-lowed

Medius  
Our Fa-ther which in hea - ven art, Lord hal - lowed

Tenor  
Our Fa-ther which in hea - ven art, Lord hal-lowed

Bassus  
Our Fa - ther which in hea - ven art, Lord hal-lowed

5 10

be thy name. Thy king - dom come, Thy will be done in earth, even as the same in hea-ven

be thy name. Thy king-dom come, Thy will be done in earth, even as the same in hea-ven

be thy name. Thy king - dom come, Thy will be done in earth, even as the same in hea-ven

be thy name. Thy king - dom come, Thy will be done in earth, even as the same in hea-ven

15

is. Give us (O Lord) our dai - ly bread this day. As we for-give our deb-ters, so for-

is. Give us (O Lord) our dai - ly bread this day. As we for-give our deb-ters, so for -

is. Give us (O Lord) our dai - ly bread this day. As we for-give our deb-ters, so for -

is. Give us (O Lord) our dai - ly bread this day. As we for-give our deb-ters, so for -

20

give our debts we pray. In - to temp-ta - tion lead us not. From e - vil make us

give our debts we pray. In - to temp - ta - tion lead us not. From e - vil make us

give our debts we pray. In - to temp - ta - tion lead us not. From e - vil make us

give our debts we pray. In - to temp - ta - tion lead us not. From e - vil make us

25  $\frac{6}{2}$

free. For king-dom, power and glo-ry thine both now and e-ver be.

free. For king-dom, power and glo-ry thine both now and e-ver be.

free. For king-dom, power and glo-ry thine both now and e-ver be.

free. For king - dom, power and glo-ry thine both now and e-ver be.

## 21. The man is blest that hath not bent

Psalm 1

Cantus

The man is blest that hath not bent to wick-ed rede his  
Whose leaf shall ne-ver fade nor fall but flour-ish still and  
There-fore shall not the wick-ed men in judg-ment stand up -

Medius

The man is blest that hath not bent to wick-ed rede his  
Whose leaf shall ne-ver fade nor fall but flour-ish still and  
There-fore shall not the wick-ed men in judg-ment stand up -

Tenor

The man is blest that hath not bent to wick-ed rede his  
Whose leaf shall ne-ver fade nor fall but flour-ish still and  
There-fore shall not the wick-ed men in judg-ment stand up -

Bassus

The man is blest that hath not bent to wick-ed rede his  
Whose leaf shall ne-ver fade nor fall but flour-ish still and  
There-fore shall not the wick-ed men in judg-ment stand up -

ear: nor led his life as sin - ners do, nor sat in scor - ners chair:  
stand: E - ven so all things shall prosper well that this man takes in hand.  
right: Nor yet the sin - ners with the just shall come in place or sight.

ear: nor led his life as sin - ners do, nor sat in scor - ners chair:  
stand: E - ven so all things shall prosper well that this man takes in hand.  
right: Nor yet the sin - ners with the just shall come in place or sight.

ear: nor led his life as sin - ners do, nor sat in scor - ners chair:  
stand: E - ven so all things shall prosper well that this man takes in hand.  
right: Nor yet the sin - ners with the just shall come in place or sight.

ear: nor led his life as sin - ners do, nor sat in scor - ners chair:  
stand: E - ven so all things shall prosper well that this man takes in hand.  
right: Nor yet the sin - ners with the just shall come in place or sight.

10

But in the law of God the Lord doth set his whole de - light: and  
So shall not the un - god - ly men, they shall be no - thing so: But  
For why? the way of God - ly men un - to the Lord is known, and

But in the law of God the Lord doth set his whole de - light: and  
So shall not the un - god - ly men, they shall be no - thing so: But  
For why? the way of God - ly men un - to the Lord is known, and

But in the law of God the Lord doth set his whole de - light: and  
So shall not the un - god - ly men, they shall be no - thing so: But  
For why? the way of God - ly men un - to the Lord is known, and

15

6  
2

in that law doth ex - er - cise him - self both day and night.  
as the dust which from the earth the winds drive too and fro.  
eke the way of wick - ed men shall quite be o - ver - thrown.

in that law doth ex - er - cise him - self both day and night.  
as the dust which from the earth the winds drive too and fro.  
eke the way of wick - ed men shall quite be o - ver - thrown.

in that law doth ex - er - cise him - self both day and night.  
as the dust which from the earth the winds drive too and fro.  
eke the way of wick - ed men shall quite be o - ver - thrown.

in that law doth ex - er - cise him - self both day and night.  
as the dust which from the earth the winds drive too and fro.  
eke the way of wick - ed men shall quite be o - ver - thrown.

## 22. Be light and glad, in God rejoice

Psalm 81

5

Cantus

Be light and glad, in God re - joice, which is our \_\_\_\_\_  
as it were in the new moon with trum - pets \_\_\_\_\_

Medius

Be light and glad, in God re - joice, which is our strength  
as it were in the new moon with trum - pets of \_\_\_\_\_

Tenor

Be light and glad, in God re - joice, which is our  
as it were in the new moon with trum - pets

Bassus

Be light and glad, in God re - joice, which is our strength  
as it were in the new moon with trum - pets



strength and stay: Be joy - ful and lift up your voice to Ja - cob's God I  
of the best: As it is u - sed to be done at a - ny so-lemn

– and stay: Be joy - ful and lift up your voice to Ja - cob's God I  
– the best: As it is u - sed to be done at a - ny so-lemn

<sup>8</sup> strength and stay: Be joy - ful and lift up your voice to Ja - cob's God I  
of the best: As it is u - sed to be done at a - ny so-lemn

– and stay: Be joy - ful and lift up your voice to Ja - cob's God I  
of the best: As it is u - sed to be done at a - ny so-lemn

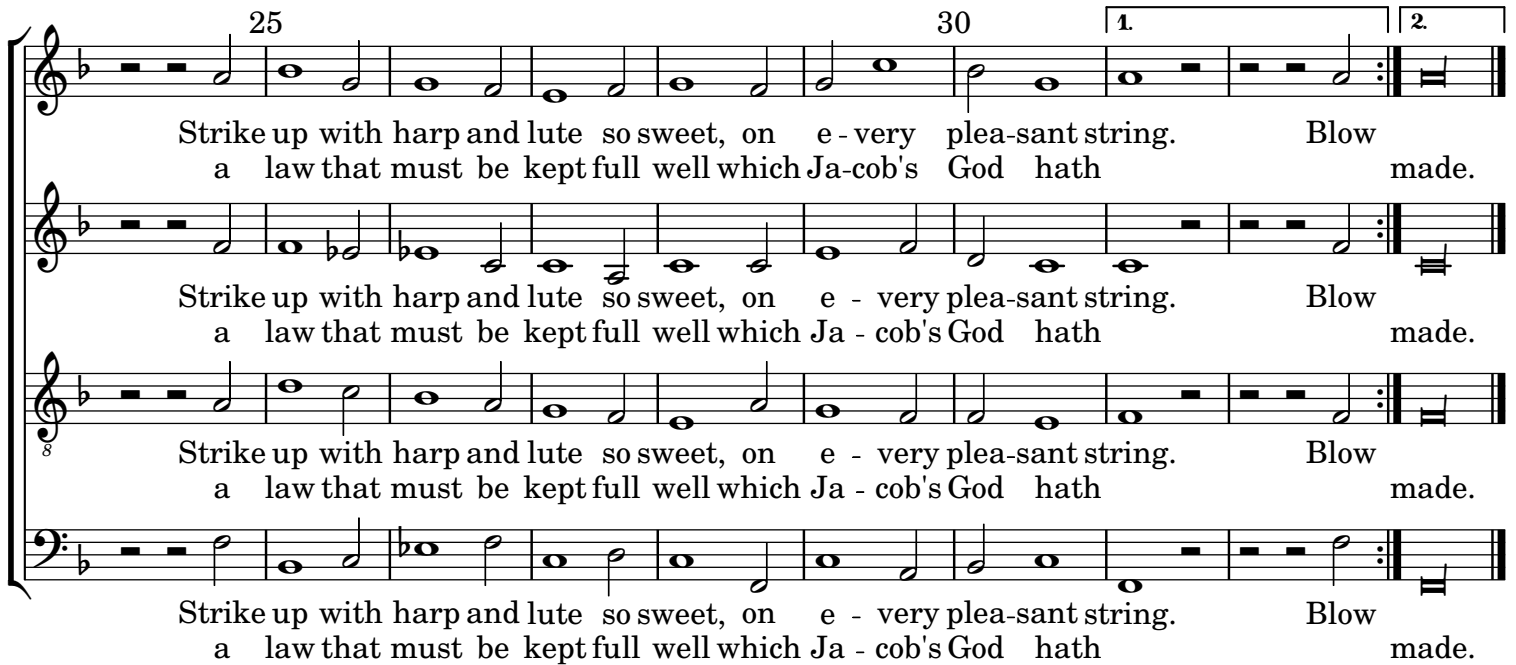
say. Pre-pare your in - stru - ments most mete some joy - ful psalm to sing  
feast. For this is un - to Is - ra - ël a sta - tute and a trade,

say. Pre-pare your in - stru - ments most mete some joy - ful psalm to sing  
feast. For this is un - to Is - ra - ël a sta - tute and a trade,

<sup>8</sup> say. Pre-pare your in - stru - ments most mete some joy - ful psalm to sing  
feast. For this is un - to Is - ra - ël a sta - tute and a trade,

say. Pre-pare your in - stru - ments most\_ mete some joy - ful psalm to sing  
feast. For this is un - to Is - ra - ël a sta - tute and a trade,

25 30 1 2



Strike up with harp and lute so sweet, on e - very plea-sant string. Blow  
a law that must be kept full well which Ja-cob's God hath made.

Strike up with harp and lute so sweet, on e - very plea-sant string. Blow  
a law that must be kept full well which Ja - cob's God hath made.

Strike up with harp and lute so sweet, on e - very plea-sant string. Blow  
a law that must be kept full well which Ja - cob's God hath made.

Strike up with harp and lute so sweet, on e - very plea-sant string. Blow  
a law that must be kept full well which Ja - cob's God hath made.

## 23. Lord to thee I make my moan

Psalm 130

Cantus



Lord to thee I make my moan when dan - gers me op -  
O Lord our God, if though weigh our sins and them pe -  
In God I put my whole trust, my soul wait'th on his  
Let Is - ra - ël then bold - ly in the Lord put his

Medius

Lord to thee\_ I make my moan when dan - gers me op -  
O Lord our\_ God, if though weigh our sins\_ and them pe -  
In God I\_ put my whole trust, my soul\_ wait'th on his  
Let Is - ra - ël then bold - ly in the\_ Lord put his

Tenor

9. French Tune

Lord to thee I make my moan when dan - gers me op -  
O Lord our God, if though weigh our sins and them pe -  
In God I put my whole trust, my soul wait'th on his  
Let Is - ra - ël then bold - ly in the Lord put his

Bassus

Lord to thee I make my moan when dan - gers me op -  
O Lord our God, if though weigh our sins and them pe -  
In God I put my whole trust, my soul wait'th on his  
Let Is - ra - ël then bold - ly in the Lord put his

Psalms for A Joyful Noise (Conclave 2022)

5




press: I call, I sigh, plain and groan, tru- sting to find re- lease.  
 ruse: Who shall then e- scape or say, I can my- self ex- cuse?  
 will: For his pro- mise is most just, and I hope there- in still,  
 trust: He is that God of mer- cy, that his de- li- ver must.

8

press: I call, I sigh, plain and groan, tru- sting to find re- lease.  
 ruse: Who shall then e- scape or say, I can my- self ex- cuse?  
 will: For his pro- mise is most just, and I hope there- in still,  
 trust: He is that God of mer- cy, that his de- li- ver must.

press: I call, I sigh, plain and groan, tru- sting to find re- lease.  
 ruse: Who shall then e- scape or say, I can my- self ex- cuse?  
 will: For his pro- mise is most just, and I hope there- in still,  
 trust: He is that God of mer- cy, that his de- li- ver must.

10



Hear now O Lord my re- quest, for it is full due time: And  
 But Lord thou art mer- ci- ful, and turn'st to us thy grace: That  
 my soul to God hath re- gard, wish- ing for him al- way: More  
 For he it is that must save Is- ra- ël from his sin, and

8

Hear now O Lord my re- quest, for it is full due time: And  
 But Lord thou art mer- ci- ful, and turn'st to us thy grace: That  
 my soul to God hath re- gard, wish- ing for him al- way: More  
 For he it is that must save Is- ra- ël from his sin, and

Hear now O Lord my re- quest, for it is full due time: And  
 But Lord thou art mer- ci- ful, and turn'st to us thy grace: That  
 my soul to God hath re- gard, wish- ing for him al- way: More  
 For he it is that must save Is- ra- ël from his sin, and

1-3. | 4.  
20

15

let thine ears aye be prest un - to this pray - er mine.  
we with hearts most care - ful should fear be - fore thy face.  
then they that watch and ward, to see the dawn - ing day.  
all such as sure - ly have their con - fi - dence in him.

let thine ears aye be prest un - to this pray - er mine.  
we with hearts most care - ful should fear be - fore thy face.  
then they that watch and ward, to see the dawn - ing day.  
all such as sure - ly have their con - fi - dence in him.

let thine ears aye be prest un - to this pray - er mine.  
we with hearts most care - ful should fear be - fore thy face.  
then they that watch and ward, to see the dawn - ing day.  
all such as sure - ly have their con - fi - dence in him.

let thine ears aye be prest un - to this pray - er mine.  
we with hearts most care - ful should fear be - fore thy face.  
then they that watch and ward, to see the dawn - ing day.  
all such as sure - ly have their con - fi - dence in him.

## 24. When as we at in Babylon

Psalm 137

Cantus

When as we sat in Ba - by - lon, the ri - vers.  
Then they to whom we priso - ners were said to us  
But yet if I Je - ru - sa - lem out of my

Medius

When as we sat in Ba - by - lon, the ri - vers.  
Then they to whom we priso - ners were said to us  
But yet if I Je - ru - sa - lem out of my

Tenor

When as we sat in Ba - by - lon, the ri - vers  
Then they to whom we priso - ners were said to us  
But yet if I Je - ru - sa - lem out of my

Bassus

When as we sat in Ba - by - lon, the ri - vers  
Then they to whom we priso - ners were said to us  
But yet if I Je - ru - sa - lem out of my

5 10

round a - bout, and in re-mem-brance of Si - on, the tears for grief  
taun - ting - ly: Now let us hear your He - brew songs, and plea - sant me -  
heart be slide, then let my fin - gers quite for - get the war - bling harp

round a - bout, and in re-mem - brance of Si - on, the tears for grief  
taun-ting - ly: Now let us hear your He-brew songs, and plea-sant me -  
heart be slide, then let my fin - gers quite for - get the war-bling harp

round a - bout, and in re-mem - brance of Si - on, the tears for grief  
taun - ting - ly: Now let us hear your He-brew songs, and plea - sant me -  
heart be slide, then let my fin - gers quite for - get the war - bling harp

round a - bout, and in re-mem - brance of Si - on, the tears for grief  
taun - ting - ly: Now let us hear your He-brew songs, and plea-sant me -  
heart be slide, then let my fin - gers quite for - get the war-bling harp

15

burst out. We hang'd our harps and in - stru - ments the wil - low trees u -  
lo - dy. A - las said we who can once frame his sorrow-ful heart to  
to guide; And let my tongue wi - thin my mouth be tide for e - ver -

burst out. We hang'd our harps and in - stru-ments the wil - low trees u -  
lo - dy. A - las said we who can once frame his sorrow-ful heart to  
to guide; And let my tongue wi - thin my mouth be tide for e - ver -

burst out. We hang'd our harps and in - stru-ments the wil - low trees u -  
lo - dy. A - las said we who can once frame his sorrow-ful heart to  
to guide; And let my tongue wi - thin my mouth be tide for e - ver -

burst out. We hang'd our harps and in - stru-ments the wil - low trees u -  
lo - dy. A - las said we who can once frame his sorrow-ful heart to  
to guide; And let my tongue wi - thin my mouth be tide for e - ver -

20 6 2 1-2. 3.

pon. For in that place men for their use had plant-ed ma - ny one.  
sing the prai-ses of our li-ving God thus un - der a strange king?  
last, if that I joy be - fore I see thy full de-li - v'rance past.

pon. For in that place men for their use had plant - ed ma - ny one.  
sing the prai-ses of our li-ving God thus un - der a strange king?  
last, if that I joy be-fore I see thy full de-li - v'rance past.

pon. For in that place men for their use had plant-ed ma - ny one.  
sing the prai-ses of our li - ving God thus un - der a strange king?  
last, if that I joy be-fore I see thy full de-li - v'rance past.

pon. For in that place men for their use had plant - ed ma - ny one.  
sing the prai - ses of our li - ving God thus un - der a strange king?  
last, if that I joy be-fore I see thy full de-li - v'rance past.

## 25. Praise the Lord O ye Gentiles all

*A Psalm before Morning Prayer*

Cantus

Medius

Tenor

Bassus

Praise the Lord O ye Gen-tiles all, which hath brought  
For he is full de - ter - min - ed on us to  
Glo - ry be to God the Fa - ther, and to Je -

Praise the Lord O ye Gen-tiles all, which hath brought  
For he is full de - ter - min - ed on us to  
Glo - ry be to God the Fa - ther, and to Je -

Praise the Lord O ye Gen-tiles all, which hath brought  
For he is full de - ter - min - ed on us to  
Glo - ry be to God the Fa - ther, and to Je -

Praise the Lord O ye Gen-tiles all, which hath brought  
For he is full de - ter - min - ed on us to  
Glo - ry be to God the Fa - ther, and to Je -

5

you in - to his light: O praise him all peo - ple mor -  
 pour out his mer - cy: And the Lord's truth be yet as -  
 sus Christ his son: With the ho - ly Ghost in like man -

you in - to his light: O praise him all peo - ple mor -  
 pour out his mer - cy: And the Lord's truth be yet as -  
 sus Christ his son: With the ho - ly Ghost in like man -

you in - to his light: O praise him all peo - ple mor -  
 pour out his mer - cy: And the Lord's truth be yet as -  
 sus Christ his son: With the ho - ly Ghost in like man -

you in - to his light: O praise him all peo - ple mor -  
 pour out his mer - cy: And the Lord's truth be yet as -  
 sus Christ his son: With the ho - ly Ghost in like man -

tal, as it is most wor - thy and right.  
 su - red, a - bi - deth per - pe - tual - ly.  
 ner, now and at e - ve - ry sea - - son.

tal, as it is most wor - thy and right.  
 su - red, a - bi - deth per - pe - tual - ly.  
 ner, now and at e - ve - ry sea - - son.

tal, as it is most wor - thy and right.  
 su - red, a - bi - deth per - pe - tual - ly.  
 ner, now and at e - ve - ry sea - - son.

tal, as it is most wor - thy and right.  
 su - red, a - bi - deth per - pe - tual - ly.  
 ner, now and at e - ve - ry sea - - son.

## 26. Give peace in these our days O Lord

Da pacem Domine

Cantus

Give peace in these our days O Lord, great dan - gers  
 Give us that peace which we do lack, through mis - be -  
 Give peace, and us thy sp'rit down send, with grief and

Medius

Give peace in these our days O Lord, great dan - gers  
 Give us that peace which we do lack, through mis - be -  
 Give peace, and us thy sp'rit down send, with grief and

2. High Dutch Tune

Tenor

Give peace in these our days O Lord, great dan - gers  
 Give us that peace which we do lack, through mis - be -  
 Give peace, and us thy sp'rit down send, with grief and

Bassus

Give peace in these our days O Lord, great dan - gers  
 Give us that peace which we do lack, through mis - be -  
 Give peace, and us thy sp'rit down send, with grief and

are now at hand: thine e - ne - mies with one ac - cord, Christ's name  
 lief and ill life: Thy word to offer thou dost not slack, which we  
 re - pen - tance true, do pierce our hearts our lives to 'mend. And by

are now at hand: thine e - ne - mies with one ac - cord, Christ's name  
 lief and ill life: Thy word to offer thou dost not slack, which we  
 re - pen - tance true, do pierce our hearts our lives to 'mend. And by

are now at hand: thine e - ne - mies with one ac - cord, Christ's name  
 lief and ill life: Thy word to offer thou dost not slack, which we  
 re - pen - tance true, do pierce our hearts our lives to 'mend. And



10

in e - ve - ry land. Seek to de - face, root  
un - kind - ly gain strive: with fire and sword, Thy  
faith Christ re - - new, that fear and dread, war

in e - ve - ry land. Seek to de - face, root out health-  
un - kind - ly gain strive: with fire and sword, Thy health-  
faith Christ re - new, that fear and dread, war and

in e - ve - ry land. Seek to de - face, root  
un - kind - ly gain strive: with fire and sword, Thy  
faith Christ re - new, that fear and dread, war

name in e - ve - ry land. Seek to de - face, root  
we un - kind - ly gain strive: with fire and sword, Thy  
by faith Christ re - new, that fear and dread, war

15

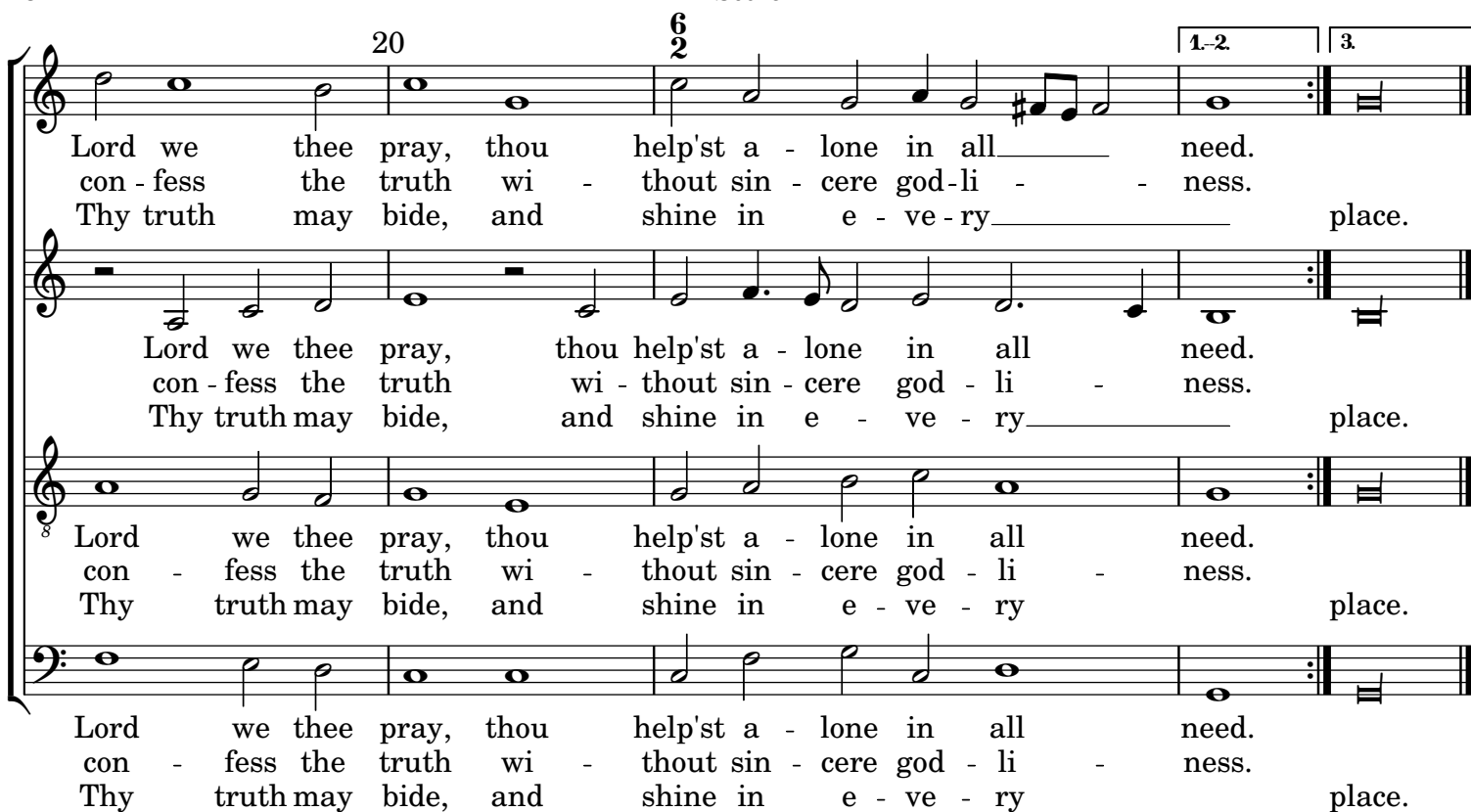
out and race thy true right wor - ship in - deed. Be thou the stay,  
health - ful word, some per - se - cute and op - press: Some with the mouth,  
and blood - shed, through thy sweet mer - cy and grace, may from us slide:

and race thy true right wor - ship in - deed. Be thou the stay,  
- ful word, some per - se - cute and op - press: Some with the mouth,  
blood - shed, through thy sweet mer - cy and grace, may from us slide:

out and race thy true right wor - ship in - deed. Be thou the stay,  
health - ful word, some per - se - cute and op - press: Some with the mouth,  
and blood - shed, through thy sweet mer - cy and grace, may from us slide:

out and race thy true right wor - ship in - deed. Be thou the stay,  
health - ful word, some per - se - cute and op - press: Some with the mouth,  
and blood - shed, through thy sweet mer - cy and grace, may from us slide:

20  $\frac{6}{2}$  1-2 3



Lord we thee pray, thou help'st a - lone in all need.  
con - fess the truth wi - thout sin - cere god - li - ness.  
Thy truth may bide, and shine in e - ve - ry place.

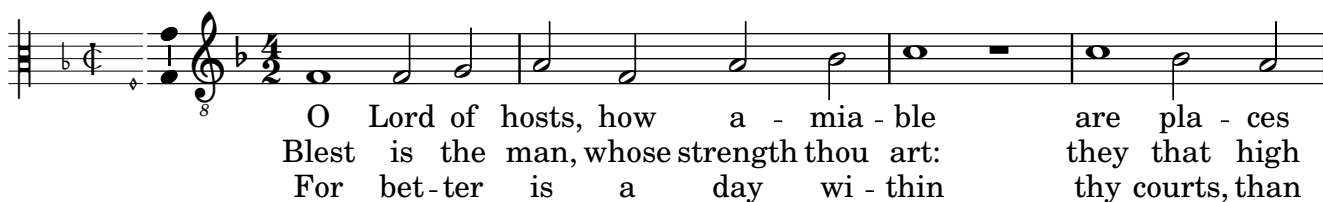
Lord we thee pray, thou help'st a - lone in all need.  
con - fess the truth wi - thout sin - cere god - li - ness.  
Thy truth may bide, and shine in e - ve - ry place.

Lord we thee pray, thou help'st a - lone in all need.  
con - fess the truth wi - thout sin - cere god - li - ness.  
Thy truth may bide, and shine in e - ve - ry place.

Lord we thee pray, thou help'st a - lone in all need.  
con - fess the truth wi - thout sin - cere god - li - ness.  
Thy truth may bide, and shine in e - ve - ry place.

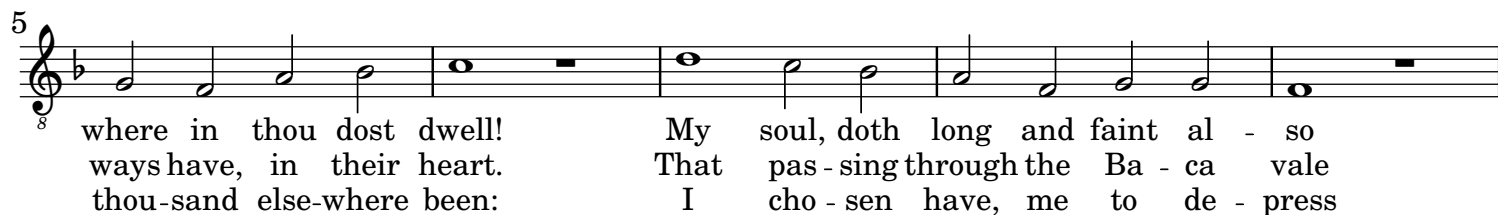
## 27. O Lord of hosts, how amiable

Psalm 84



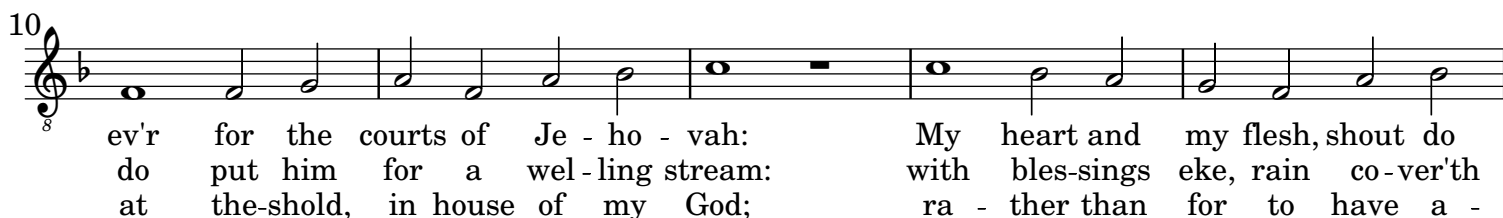
O Lord of hosts, how a - mia - ble are pla - ces  
Blest is the man, whose strength thou art: they that high  
For bet - ter is a day wi - thin thy courts, than

5



where in thou dost dwell! My soul, doth long and faint al - so  
ways have, in their heart. That pas - sing through the Ba - ca vale  
thou - sand else - where been: I cho - sen have, me to de - press

10



ev'r for the courts of Je - ho - vah: My heart and my flesh, shout do  
do put him for a wel - ling stream: with bles - sings eke, rain co - ver'th  
at the - shold, in house of my God; ra - ther than for to have a -

15

8 they, to come the liv - ing God un - to. Yea the spar -  
 them. From pow'r to pow'r, pro - ceed they shall: to God in  
 bode wi - thin the tents of wic - ked - ness. For YAH God,

20

8 row, an house fin - deth, and swal - low next, where she lay - eth  
 Si - on, shall ap - pear. LORD, God of hosts, my pray - er hear:  
 is a Sun and shield: both grace and glo - ry, YAH will yield:

25

8 her young ones: thine al - tars of YAH of hosts; my King and eke my God.  
 give ear, O Ja - cob's God. Se - lah. Our shiel - ding pro - tec - ti - on,  
 not a - ny good wi - thold will he, from them that walk in per - fect - ness.

30

8 They that in thine house have a - bode, are blest: they still, praise thee. Se - lah.  
 see thou O God, and look - u - pon, face of thine 'oin - tèd Mes - si - ah.  
 O LORD of ar - mies, bles - sèd is the earth - ly man, that trusts in thee.

35

## 28. Shout to Jehovah, all the earth

Psalm 100

5

Shout to Je - ho - vah, all the earth. Serve ye Je - ho - vah with glad -  
 It's he that made us, and not we: his folk, and sheep of his feed -  
 Con - fess to him, bless ye his name. Be - cause Je - ho - vah he good

8

ness: be - fore him come with sing - ing mirth. Know, that Je - ho - vah he God is.  
 ing. Oh with con - fes - sion en - ter ye his gates, his court - yards with prai - sing.  
 is, his mer - cy e - ver is the same: and his faith, un - to all a - ges.

10

6  
2

## 29. O Lord turn not away thy face

Lamentation

Cantus

Altus

Tenor

Bassus

O Lord turn not away thy face from him that

O Lord turn not away thy face from him that

O Lord turn not away thy face from him that

O Lord turn not away thy face from him that

5

lieth prostrate, la - men - ting sore his sin - ful life, be - fore thy mer - cy

lieth prostrate, la - men - ting sore his sin - ful life, be - fore thy mer - cy

lieth prostrate, la - men - ting sore his sin - ful life, be - fore thy mer - cy

lieth prostrate, la - men - ting sore his sin - ful life, be - fore thy mer - cy

10

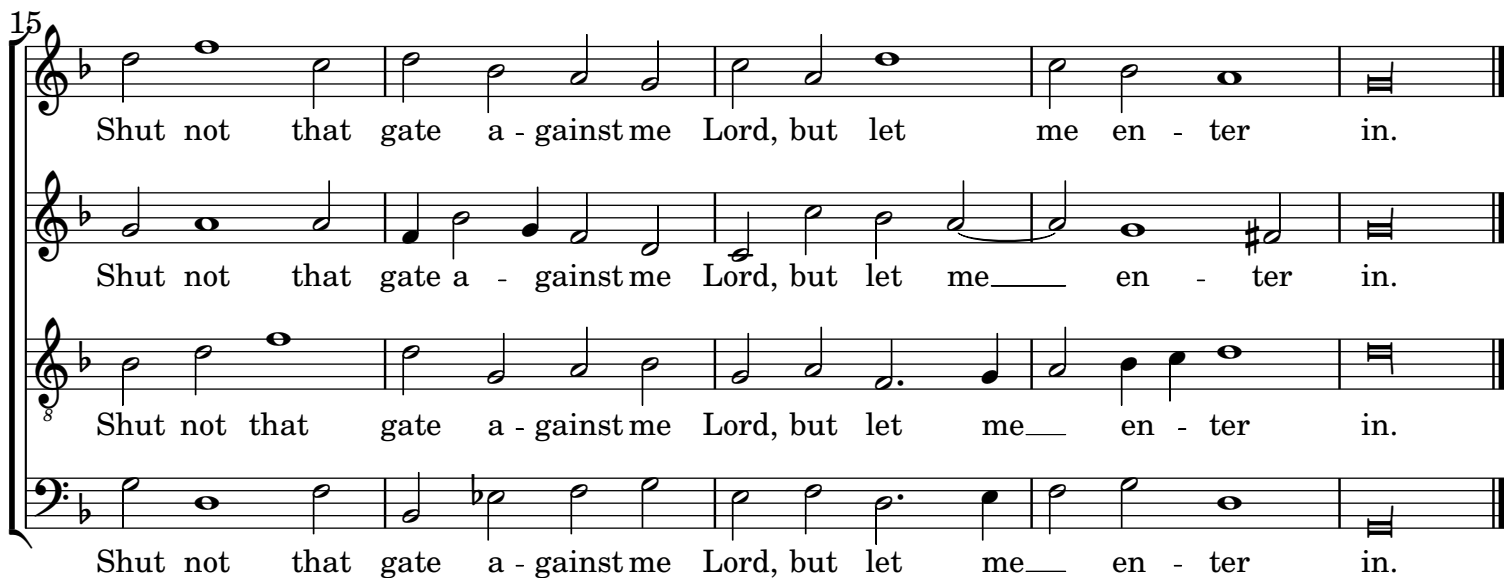
gate. Which gate thou o - pen'st wide to those that do la - ment their sin:

gate. Which gate thou o - pen'st wide to those that do la - ment their sin:

gate. Which gate thou o - pen'st wide to those that do la - ment their sin:

gate. Which gate thou o - pen'st wide to those that do la - ment their sin:

15



Shut not that gate a - gainst me Lord, but let me en - ter in.

Shut not that gate a - gainst me Lord, but let me en - ter in.

Shut not that gate a - gainst me Lord, but let me en - ter in.

Shut not that gate a - gainst me Lord, but let me en - ter in.

### 30. Ein feste Burg ist unser Gott

Martin Luther, Psalm 46



Discantus

Ein fe - ste Burg ist un - ser Gott, Ein gu - te  
hilft uns frei aus al - ler Not, Die uns jetzt  
Mit uns - rer Macht ist nichts ge - tan, Wir sind gar  
streit't für uns der rech - te Mann, Den Gott hat

Altus

Ein fe - ste Burg ist un - ser Gott,  
hilft uns frei aus al - ler Not,  
Mit uns - rer Macht ist nichts ge - tan,  
streit't für uns der rech - te Mann,

Tenor

Ein fe - ste Burg ist un - ser Gott, Ein  
hilft uns frei aus al - ler Not, Die  
Mit uns - rer Macht ist nichts ge - tan, Wir  
streit't für uns der rech - te Mann, Den

Bassus

Ein fe - ste Burg ist un - ser Gott, Ein gu - te  
hilft uns frei aus al - ler Not, Die uns jetzt  
Mit uns - rer Macht ist nichts ge - tan, Wir sind gar  
streit't für uns der rech - te Mann, Den Gott hat

5

1. 2.

Wehr und Waf - fen. Er  
 hat be - trof - fen. Der  
 bald ver - lo - ren. Es  
 selbst er - ko - ren. Fragst

— Ein gu - te Wehr und Waf - fen. Er  
 — Die uns jetzt hat be - trof - fen. Der  
 — Wir sind gar bald ver - lo - ren. Es  
 — Den Gott hat selbst er - ko - ren. Fragst

gu - te Wehr und Waf - fen. Er  
 uns jetzt hat be - trof - fen. Der  
 sind gar bald ver - lo - ren. Es  
 Gott hat selbst er - ko - ren. Fragst

Wehr und Waf - fen. Er  
 hat be - trof - fen. Der  
 bald ver - lo - ren. Es  
 selbst er - ko - ren. Fragst

10

alt bö - se Feind, Mit Ernst er's jetzt meint. Groß  
 du, wer der ist? Er heißt Je - sus Christ, Der

alt bö - se Feind, Mit Ernst er's jetzt meint.  
 du, wer der ist? Er heißt Je - sus Christ,

alt bö - se Feind, Mit Ernst er's jetzt meint.  
 du, wer der ist? Er heißt Je - sus Christ,

alt bö - se Feind, Mit Ernst er's jetzt meint.  
 du, wer der ist? Er heißt Je - sus Christ,

15

Macht\_ und\_ viel\_ List Sein grau - sam Rüs - tung  
 Herr\_ Ze - ba - oth, Und ist\_ kein an - der

Groß Macht\_ und viel\_ List Sein grau -  
 Der Herr\_ Ze - ba - oth, Und ist\_

Groß Macht und viel List Sein grau - sam Rüs - tung  
 Der Herr Ze - ba - oth, Und ist kein an - der

Groß Macht und viel List Sein grau - sam Rüs -  
 Der Herr Ze - ba - oth, Und ist kein an -

20

ist. Auf Erd ist nicht seins\_ glei - - - - - chen.  
 Gott. Das Feld muß er be - hal - - - - - ten.

sam Rüs - tung ist. Auf Erd\_ ist\_ nicht seins glei - chen.  
 kein an - der Gott. Das Feld\_ muß er be - hal - ten.

ist. Auf Erd ist nicht seins glei - - - - - chen.  
 Gott. Das Feld muß er be - hal - - - - - ten.

- - tung ist. Auf Erd ist nicht\_ seins\_ glei - chen.  
 - - der Gott. Das Feld muß er\_ be - hal - ten.

## 31. Qui au conseil des malings n'a esté

Clément Marot (1496-1544), Psalm 1

Superius

Qui au con - seil des ma - lings n'a e -  
Et si se - ra sem - bla - ble à l'ar - bris -  
Car l'É - ter - nel les ju - stes con - gnoist'

Contraténor

Qui au con - seil des ma - lings n'a e -  
Et si se - ra sem - bla - ble à l'ar - bris -  
Car l'É - ter - nel les ju - stes con - gnoist'

Ténor

Qui au con - seil des ma - lings n'a e -  
Et si se - ra sem - bla - ble à l'ar - bris -  
Car l'É - ter - nel les ju - stes con - gnoist'

Bassus

Qui au con - seil des ma - lings n'a e -  
Et si se - ra sem - bla - ble à l'ar - bris -  
Car l'É - ter - nel les ju - stes con - gnoist'

5

sté, Qui n'est au trac des pe - cheurs ar - re -  
seau Plan - té au long d'un clair cou - rant ruis -  
bien, Et est soin - gneux et d'eux, et de leur

sté, Qui n'est au trac des pe - cheurs ar - re - sté, Qui  
seau Plan - té au long d'un clair cou - rant ruis - seau, Et  
bien, Et est soin - gneux et d'eux, et de leur bien: Pour -

sté, Qui n'est au trac, qui n'est au trac des pe - cheurs ar - re -  
seau Plan - té au long, plan - té au long d'un clair cou - rant ruis -  
bien, Et est soin - gneux, et est soin - gneux et d'eux, et de leur

sté, Qui n'est au trac des pe - cheurs ar - re -  
seau Plan - té au long d'un clair cou - rant ruis -  
bien, Et est soin - gneux et d'eux, et de leur



10

sté, Qui des moc-queurs au banc pla-ce n'a  
seau, Et qui son fruit en sa sai-son ap-  
bien: Pour-tant au-ront fe-li-ci-té, qui

- des moc-queurs au banc pla-ce n'a pri-  
- qui son fruit en sa sai-son ap-  
- tant au-ront fe-li-ci-té, qui du-

sté, Qui des moc-queurs au banc pla-ce n'a pri-  
seau, Et qui son fruit en sa sai-son ap-  
bien: Pour-tant au-ront fe-li-ci-té, qui du-

sté, Qui des moc-queurs, Mais  
seau, Et qui son fruit, Du -  
bien: Pour-tant au-ront, Et

15

pri-se: Mais nuit et jour, la Loi con-tem-ple et pri-  
por-te, Du-quel aus-si la fueil-le ne chet mor-  
du-re. Et pour aul-tant qu'il n'a ne soin ne cu-

nuit et jour, *mais nuit et jour*, la Loi con-tem-ple et pri-  
quel aus-si, du-quel aus-si la fueil-le ne chet mor-  
pour aul-tant, et pour aul-tant qu'il n'a ne soin ne cu-

- se: Mais nuit et jour, la Loi con-tem-ple et pri-  
- te, Du-quel aus-si la fueil-le ne chet mor-  
- re. Et pour aul-tant qu'il n'a ne soin ne cu-

nuit et jour, *mais nuit et jour*, la Loi con-tem-ple et pri-  
quel aus-si, du-quel aus-si la fueil-le ne chet mor-  
pour aul-tant, et pour aul-tant qu'il n'a ne soin ne cu-

nuit et jour, *mais nuit et jour*, la Loi con-tem-ple et pri-  
quel aus-si, du-quel aus-si la fueil-le ne chet mor-  
pour aul-tant, et pour aul-tant qu'il n'a ne soin ne cu-

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se De l'É - ter - nel, et en est de - si - reux:  
 te: Si qu'un tel hom - me et tout ce qu'il fe - ra,  
 re Des mal vi - vants, le che - min qu'ils tien - dront,

se De l'É - ter - nel, et en est de - si - reux: Cer - tai - ne - ment  
 te: Si qu'un tel hom - me et tout ce qu'il fe - ra, Tous - jours heu - reux,  
 re Des mal vi - vants, le che - min qu'ils tien - dront, Eux, et leurs faits,

se De l'É - ter - nel, et en est de - si - reux:  
 te: Si qu'un tel hom - me et tout ce qu'il fe - ra,  
 re Des mal vi - vants, le che - min qu'ils tien - dront,

De l'É - ter - nel, et en est de - si - reux:  
 Si qu'un tel hom - me et tout ce qu'il fe - ra,  
 Des mal vi - vants, le che - min qu'ils tien - dront,

Cer -  
 Tous -  
 Eux,

25

6  
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Cer - tai - ne - ment ce - stui là est heu - reux.  
 Tous - jours heu - reux, et pro - spe - re se - ra.  
 Eux, et leurs faits, en rui - ne vi - en - dront.

ce - stui là est heu - reux, cer - tai - ne - ment ce - stui là est heu - reux.  
 et pro - spe - re se - ra, tous - jours heu - reux, et pro - spe - re se - ra.  
 en rui - ne vi - en - dront, eux, et leurs faits, en rui - ne vi - en - dront.

Cer - tai - ne - ment ce - stui là est heu - reux, ce - stui là est heu - reux.  
 Tous - jours heu - reux, et pro - spe - re se - ra, et pro - spe - re se - ra.  
 Eux, et leurs faits, en rui - ne vi - en - dront, en rui - ne vi - en - dront.

tai - ne - ment ce - stui là est heu - reux, cer - tai - ne - ment ce - stui là est heu - reux.  
 jours heu - reux, et pro - spe - re se - ra, tous - jours heu - reux, et pro - spe - re se - ra.  
 et leurs faits, en rui - ne vi - en - dront, eux, et leurs faits, en rui - ne vi - en - dront.