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to the Philippians

Fresh Encounters with Your Grace: New Expressions of the Psalms

Calvin Symposium on Worship

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Psalm

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Fresh Encounters with Your Grace: New Expressions of the Psalms

Martin Tel, Rawn Harbor, Konstantin Zhigulun with members of Psalom,
Eelco Vos with members of The Psalm Project, and others

Seminary Chapel
Friday, January 28, 2010
4:15 & 7:30 p.m.

GATHERING - Psalm 84

"My King and God"
sung by ensemble

PRAISE - Psalm 118

"This Is the Day"
cantor on stanzas, all on refrain

This is the day that the Lord has made;
let us re-joice and be glad in it.

CONFESSION - Psalm 25

"Lord to You My Soul Is Lifted"
soloist on stanza 1; all on stanza 2

1. Lord, to you my soul is lift-ed. Let me nev-er be a-shamed.
2. Turn to me in grace and mer-cy as I suf-fer all a-lone.

1. Lord, to you my soul is lift-ed. Let me nev-er be a-shamed.
2. Turn to me in grace and mer-cy as I suf-fer all a-lone.

Look at me in your for-give-ness, for the hon-or of your name.
Take a-way my sin and sad-ness, all the trou-ble I have known.

Look at me in your for-give-ness, for the hon-or of your name.
Take a-way my sin and sad-ness, all the trou-ble I have known.

Guard my soul and res-cue me. On your path I hum-bly fol-low.
You a-lone are fair and just. You will hon-or and pro-protect me.

Guard my soul and res-cue me. On your path I hum-bly fol-low.
You a-lone are fair and just. You will hon-or and pro-protect me.

Save me from my en-e-mies. See me; feel my pain and sor-row.
In your good-ness I will trust. On your peo-ple, Lord, have mer-cy.

Save me from my en-e-mies. See me; feel my pain and sor-row.
In your good-ness I will trust. On your peo-ple, Lord, have mer-cy.

LAMENT - Psalm 22

"Wondrous Love"

- ¹My God, my God, why have you forsaken me?
Why are you so far from helping me, from the words of my groaning?
- ²O my God, I cry by day, but you do not answer;
and by night, but find no rest.
- ³Yet you are holy, enthroned on the praises of Israel.
- ⁴In you our ancestors trusted;
they trusted, and you delivered them.
- ⁵To you they cried, and were saved;
in you they trusted, and were not put to shame.

All sing: **What wondrous love is this, O my soul, O my soul,
what wondrous love is this, O my soul.**

⁶But I am a worm, and not human;
scorned by others, and despised by the people.
⁷All who see me mock at me;
they make mouths at me, they shake their heads;
⁸Commit your cause to the Lord; let him deliver—
let him rescue the one in whom he delights!

All sing: **When I was sinking down, sinking down, sinking down,
when I was sinking down, sinking down . . .**

⁹Yet it was you who took me from the womb;
you kept me safe on my mother's breast.
¹⁰On you I was cast from my birth,
and since my mother bore me
you have been my God.
¹¹Do not be far from me, for trouble is near
and there is no one to help.

All sing: **To God and to the Lamb, I will sing, I will sing,
to God and to the Lamb, I will sing.**

²²I will tell of your name to my brothers and sisters;
in the midst of the congregation I will praise you:
²³You who fear the Lord, praise him!
All you offspring of Jacob, glorify him;
stand in awe of him, all you offspring of Israel!
²⁴For he did not despise or abhor
the affliction of the afflicted;
he did not hide his face from me,
but heard when I cried to him.
²⁵From you comes my praise in the great congregation;
my vows I will pay before those who fear him.
²⁶The poor shall eat and be satisfied;
those who seek him shall praise the Lord.
May your hearts live for ever!
²⁷All the ends of the earth shall remember
and turn to the Lord;
and all the families of the nations
shall worship before him.
²⁸For dominion belongs to the Lord,
and he rules over the nations.
²⁹To him, indeed, shall all who sleep in the earth bow down;
before him shall bow all who go down to the dust,
and I shall live for him.

All sing: **And when from death I'm free, I'll sing on, I'll sing on,
and when from death I'm free, I'll sing on.**

COMFORT - Psalm 23

"The Lord Is My Shepherd"
ensemble on stanzas, all on refrain



The Lord is my shep - herd; there is noth - ing I shall want.

The Lord is my shepherd; I shall not want.
In verdant pastures he gives me repose;
beside restful waters he leads me; he refreshes my soul. **Refrain**

He guides me in right paths for his name's sake.
 Even though I walk in the dark valley I fear no evil;
 for you are at my side with your rod and your staff that give me courage. **Refrain**

You spread the table before me in the sight of my foes;
 you anoint my head with oil; my cup overflows. **Refrain**

Only goodness and kindness follow me all the days of my life;
 and I shall dwell in the house of the Lord for years to come. **Refrain**

WISDOM - Psalm 28

"Fresh Encounters with Your Grace"

1 I call to you, my Rock: Lord, hear my ear - nest prayer—
 2 May I be spared the fate of those who cling to sin,
 3 But you have heard my prayer; in you I will be strong:

if you ig - nore my plea how can I not de - spair?
 whose friend - ly words be - lie mal - i - cious thoughts with - in—
 since I re - ly on you my heart is filled with song.

As I reach out, make this the place of fresh en - coun -
 would ru - in not be my re - ward if I should dis -
 Yes, Lord, I sing to you, my Rock: e - ter - nal Shep -

ters with your grace, of fresh en - coun - ters with your grace.
 re - gard you, Lord, if I should dis - re - gard you, Lord?
 herd, guard your flock, e - ter - nal Shep - herd, guard your flock.

PRAYER - Psalm 27 (green #206)

"The Lord is My Light"

THANKS - Psalm 103

"Bless the Lord"
sung by ensemble

BLESSING - Psalm 134 (gray #134) "You Servants of the LORD Our God"

Praise the LORD, all you servants of the Lord
who minister by night in the house of the LORD.
Lift up your hands in the sanctuary and praise the Lord.
May the LORD bless you from Zion,
the one who is the Maker of heaven and earth.

All singing (Stanza 1, in unison. Stanza 2, in harmony.)

CODA - Psalm 134 "Zegenbede" (A Blessing)

*As we take leave or remain in prayer, Psalm 134 continues to be sung by the ensemble in Dutch.
At the conclusion we join the soloist in praise, singing: **Loof de Heer!/Praise the Lord!***

Psalm 84 - *The gathering psalm is composed by Russian composer Konstantin Zhigulin. The music takes a cue from the historic traditions of the church which favored the purity of unaccompanied singing, particularly of the psalms. Unlike the music of the Orthodox Church of his native land, however, Zhigulin composes in the Russian language, making his settings accessible to Christians of many traditions. And so many of these psalms have moved from the stage and are now being sung by entire churches throughout Russia and the former Soviet Union. As some of these songs are being translated into English they are being introduced to churches in many more countries.*

Psalm 118 - *Our opening psalm of praise is composed in a fusion of African-American traditions. The verses which are sung by the cantor harken back to the earliest Black Church singing, in which preacher or singer intones the text in an improvisatory style. The refrain is in the gospel style. Rawn Harbor is pastoral associate and liturgist at St. Columba Catholic Church in Oakland, California and director of liturgy at the Franciscan School of Theology in Berkeley. Text versification ©1969, 1981, 1997 ICEL. Music © 2006 Rawn Harbor, published by OCP. Used by permission.*

Psalm 25 - *This psalm melody comes from the French (Genevan) Psalter of 1551. John Calvin oversaw the publication of this psalter. He hired musician Louis Bourgeois to compose melodies which were appropriate to the character of each individual psalm. These Genevan melodies have endured, particularly in the Reformed churches of Switzerland, Hungary and the Netherlands. The English versification here is by Stanley Wiersma (1930-1986). Both the text and the melody have been adapted by Eelco Vos. Vos through The Psalm Project (www.thepsalmproject.com) has recast many of the Genevan psalms in modern idioms. Text and Arrangement ©The Psalm Project. Used by permission.*

Psalm 22 - *Lament is often absent from our common worship and prayer. Many find it uncomfortable or unpalatable. But for many who suffer, its absence in the liturgy only serves to further their isolation. By including snippets of the Appalachian hymn "Wondrous Love," we are able to trace the progression from sinking to singing. We draw other sufferers into our lament. Indeed, we bring to mind the Christ who suffered for us and suffers with us.*

Psalm 23 - *Psalms 22 and 23 make the best sense when they are held together. Psalm 23 speaks the word of comfort longed for in Psalm 22. The referent of the dark valley can be found in the preceding psalm. The steady, unrelenting beat of the African drums in this setting gives a sense of a settled place, a center. The composer, Val Parker, is director of music at St. Paul A.M.E. Church in Atlanta, Georgia. Text versification ©1960, 1981, 1997 ICEL. Used by permission. Music ©2005 Val Parker, published by OCP. Used by permission.*

Psalm 28 - *Our psalm of wisdom is comprised of a versification by Martin Leckebusch of Gloucester, England. It was published in his collection The Psalms in 2006 by Kevin Mayhew, Ltd. (www.kevinmayhew.com). The melody, RHOSYMEDRE, is by 19th-century Welsh composer John David Edwards. At the opening of the Psalter, we are entreated to delight in the wise ways of the law, the word, the Torah, and to avoid the paths of fools and the wicked. We return to this theme throughout the Psalter and here again in Psalm 28. And when we find ourselves in Wisdom's ways, we see things more clearly, and we are in a position to pray to God honestly, and expectantly. Text ©2006 Martin E. Leckebusch. Used by permission, CCLI license #400063.*

Psalm 27 - *The single opening verse of Psalm 27 serves as a basis for coming to God in intercessory prayer. David Haas is the director of the Emmaus Center for Music, Prayer and Ministry in St. Paul, Minnesota. Kathleen Hart Brumm is a pastor in the Reformed Church in America.*

Psalm 103 - *The setting is composed by Russian composer Konstantin Zhigulin. (See Psalm 84) The psalm is a quintessential song of thanks. Gratitude is set in the context of praise, through confession, remembrances of mercies, expressions of confidence . . . In fact within this one psalm we have a summation of all of our psalmodic movements in worship. Our souls echo the praise of the cosmos.*

Psalm 134 - *Together we bless God and then in God's name we bless one another. The melody, probably the most well-known melody in the English-speaking church, is commonly referred to as 'the Doxology.' It appeared first in the Genevan Psalter as the tune for Psalm 134. We recall the first singing of this Genevan melody by likewise singing without accompaniment, first in unison and then in harmony. We follow this with a modern rendition by The Psalm Project. (See Psalm 25)*