



## THE EARTH IS OF GOD IN ITS FULLNESS

Responsorial Song from Psalm 24 for All Saints A  
for Psalmist (Cantor), Assembly & Descant  
with Keyboard, 2 Flutes [or Trumpets] & Guitar

**TONY BARR**

*We are your people, O God. We long to see your face.*

The earth is of God in its fullness, the world and all Nations, all people.  
Who has set it firmly on the waters, and who anchored it safely on its base.

Who may come to the mountain of this God? Who may climb to the Holy Place?  
Who may stand in the sight of the Pow'rful One? Who may gaze on the Holy face to  
face.

The innocent of hand and of heart, whose lives are not empty and aimless,  
who seek justice and integrity, and whose ways are truthful and blameless.

They shall be blest by their God, who do not forge lies against each other,  
who waste no time in pursuit of slander, and whose word is guardian of faith.

**Psalm 24** is a hymn to the Creator, a God of Justice, which developed from the New Year, a rite of election of God to be King once more. In the later Feast of Tabernacles, as the pilgrims arrived in Jerusalem, they were overcome by the magnificent holy mountain, and sang hymns to honor their Creator. Entering the Temple courts, they were challenged with the cost of discipleship: there can be no admittance, no praise, without justice. Singing of a battlefield victory, they brought God into the assembly with them.

Each year, at harvest time (late September - early October) Jewish people celebrate a high feast. Of the three harvest festivals (barley in spring, wheat in early summer, fruit in autumn), the final harvest is observed as a great festival. Later Judaism invested the spring harvest with greater importance, as Passover. At this time, several festivities took place, all influenced by the neighboring pagan states.

The feast was basically a **New Year festival**. Autumn meant the end of the agrarian cycle, the year coming to a close. A new year was to begin, with the rains of early winter. It was a time for **celebrating Harvest**. The crops had been gathered, homesteads were well stocked with grapes, olives, fruits, wine. This was a prosperous time, a time for weddings (dowries were in good shape)! Much of Israel's wedding poetry used the image of the vine, an image the Prophets used to describe the bonding between God and Israel. And it celebrated **the Feast of Enthronement**. Nations honored their kings as gods, who had led them in a year of prosperity. The people welcomed their king-gods as rulers for the forthcoming year, to ensure continued blessings. Israel did not honor the king as God, but welcomed God as their King. And so this feast re-elected God as King for another year.

After the return from Exile (BC 535), later Judaism devised an elaborate Temple Liturgy, investing early feasts with rich meanings. Enthronement became a Messianic Feast, honoring the God of Exodus as King whose return would herald a new exodus, a new creation, a new age of justice and prosperity for all.

- Tony Barr

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**JM 208**

# The Earth Is Of God In It Fullness

Responsorial Song from Ps. 24 for All Saints (A)

FANFARE ♩ = ca. 88

either Flutes I + II

or Trumpets I + II

Optional keyboard accompaniment (if no brass or flutes)

& text from Ps. 24 Tony Barr

Musical notation for the Fanfare section, including staves for Flutes, Trumpets, and Keyboard accompaniment. The music is in 4/4 time and features a melodic line with eighth and quarter notes, and a bass line with chords and eighth notes.

Descant Selected Refrains

Musical notation for the Descant and Selected Refrains section, including vocal lines with lyrics. The lyrics are: "are your peo - ple, We All We are your peo - ple, O God, We".

Steady march-like tempo

Dm C/D Dm C/D Dm Dm C/D Dm F Dm B<sub>b</sub>

Musical notation for the Steady march-like tempo section, including keyboard accompaniment. The music is in 4/4 time and features a steady march-like tempo with chords and eighth notes.

**SAMPLE**

1-4 Final

Flutes *or*

Trumpets

to Vers

long to see your face. face.

long to see your

Gm Am Dm C Dm C/D Dm

THE EARTH IS OF GOD IN ITS FULLNESS - Ps. 24, cont. (4)

VERSES *Steady march-like tempo*

Psalmist or Cantor *at the ambo*

1. The earth is of God in its fullness, the  
2. Who may come to the mountain of this God? Who may  
3. The innocent of hand and of heart, whose  
4. They shall be blessed their God who do not

Dm Dm Am7 F Dm

1. world and all Nations, all people who has set it firmly on the  
2. climb to the Holy place? Who may stand in the sight of the  
3. lives are not empty and aimless, who seek justice and in-  
4. forge lies against one another; who waste no time in pursuit of

F Gm Fmaj7 Dm7 Dm C/D

1. wa - ters, and who an - chored it - ly on its  
2. Pow'r - ful One? Who may gaze on Ho - face to  
3. teg - ri - ty, and whose ways are truth and  
4. slan - der, and whose word is guard - ian of

Dm B $\flat$  C F Gm Am

Flutes *or*

Trumpets

1. base.  
2. face?  
3. blame - less.

faith.  
Dm C/D Dm C/D Dm C/D Dm C/D

D.S.

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♩ REFRAIN ♩ = ca. 88

Descant on selected Refrains

Music & text from Ps. 24 Tony Barr

We are your people, We long to your  
All We are your people, O God, long see your

face.  
face.

VERSES *Steady march-like tempo*  
Psalmist or Cantor at

1. The earth is God in its fullness, the  
2. Who may come to the mountain of this God? Who may  
3. The in - cent of hand and of heart, whose  
4. T shall be blest by their God, who do not

1. world and all Na - tions, all peo - ple. Who has set it firm on the  
 2. climb to the Ho - ly Place? Who may lead in the sight of the  
 3. lives are not emp - ty and aim - less who seek jus - tice and in -  
 4. forge lies a - gainst each other; who have no time in pur - suit of

*D.S.*

1. wa - ters, and who is anchored in its base.  
 2. Pow'r - ful One gaze on the Ho - ly face to face?  
 3. teg - ri - ty, and the ways are truth - ful and blame - less.  
 4. slan - derer whose word is guard - ian of faith.