JABULAN Music

SING NOW A NEW SONG OF WONDER

Responsorial Song from Psalm 96 feetback Midnight

CHRISTMAS N JHT ALLELUIA

for Psalmist (Cano, Assemble and Descant with Keyboard, Calvindo Brass & Guar

ONY F

This day is born for us a Savior, who is Christ the Lord

Sing now a new song of wonder! All Creation, resound with joy! Thrill to the music, the Word now among us

Sing of the One now appearing, bearing justice for every land. Proclaim the Good News to all who

d watching!

Heavens, be glad, earth be dancing! And you coastlands and seas under praise Be now attentive, you fores an adows!

Welcome the One born of prom Welcome justice and peace for the orld! Come now, restore us to grace and and fortune Allelu, Alleluia! Allelu, Alleluia!

Good news! News of great joy!

For today is born for us our long-awaited hope. Yes! Jesus our Messiah has come for us this day!

Psalms 96, 97 and 98 belong to the form concerned 54 pronement Psalms. Each celebrates the Kingship of Y'hw'h. Their setting was the Feast and bernacles, which ad developed from a primitive New Year Festival. The temple editors regarded them as some of David. After the return from Exile in BC 721, there was a tremendous level of hope and expectation the new, rebuilt Temple would eventually become the house of prayer for all people

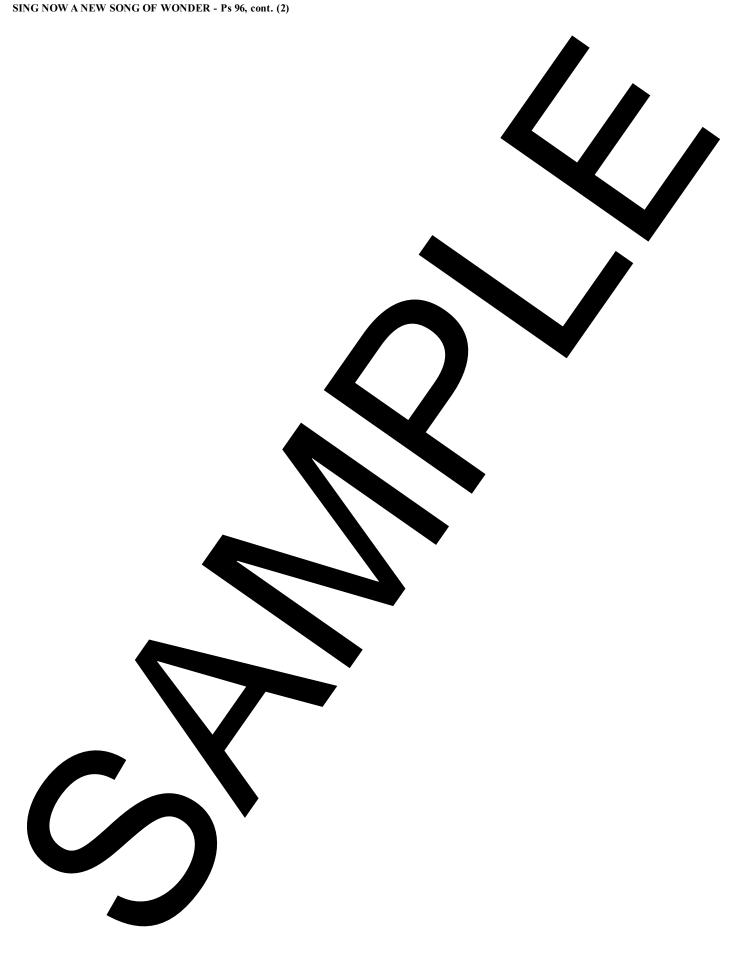
Psalm 96 reflects th nguage or period. It is also found in 1Chronicles 16 as part of a composite the cant was carried up to Jerusalem. Chronicles reinterprets the hymn sung by the ch s the Ar end of the Monarchy, although it was written around BC 300 to describe the period from David (BC 0) to he center of Jewish life. Although a post-Exilic psalm, its origins are ancient. restoration of Temple wo as Isaiah 40-66, to affirm the worthlessness of idols, God's greatness visible It echoes earlier psalms, a ation. Nature's tation to give praise, and the conviction that all nations will one day worship throu th true God.

e psalm following the province province in the hymn, and is in fact a compilation of two hymns each with its own oduction body, an unclusion.

- Tony Barr See page 18 for an analysis of this psalm

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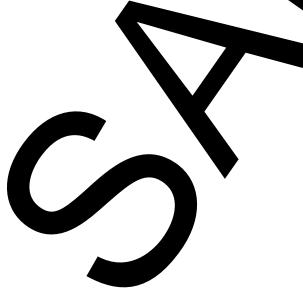










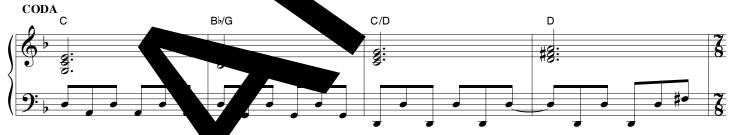


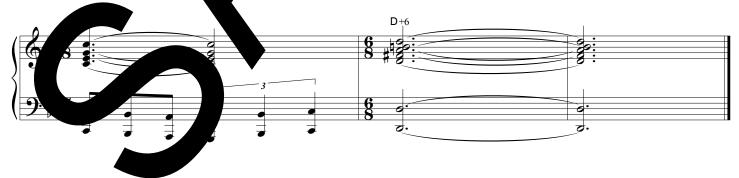




SING NOW A NEW SONG OF WONDER - Ps 96, cont. (16)









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Analysis of Psalm 96

Hymn One

Sing now a new song of wonder vv 1-3

This Introduction invites all the people of God, ultimately all who inhabitant the world, to sing an ever-new

song. To give praise means to name God as Savior who delivered Israel from Babylonian captivity. God's

triumph in creating the world was also a sign of coming victory at the end-times.

vv 4-6 Who Alone Is Worthy Of Praise

God is great and to be feared, an awe-inspiring Deity, who filled the enemy with terror but the faithful with joy This God was the greatest; all other gods were nonentities, demons, contemptuous idols, not elihim (gods) but elilim (nobodies). Y'hw'h alone made the heavens; this appeal to Creation as a proof of God's power reflects the myth of the combat of the gods. *Honor and majesty* are personifications, attendants waiting upon God as servants. Strength and beauty are also personifications, used to describe not only

the

Ark but also the people of Israel. The sanctuary could be God's heavenly dwelling or the restored Temple.

Hymn Two

vv 7-9 The Universal Call To Worship

This renewed introduction exhorts all people to praise Yahweh. This gateway ritual in the open Temple courts may have belonged to the more ancient festival ritual of God's enthronement. The term offering refers to the gifts of tribute paid by the subjects to their lord (King). The Temple had several courts: the Court of

the

Gentiles, the Women's Court, the Court of Israel, and the Priests' Court. In pre-Exilic times only the first

of these courts was accessible to the laity; but in the end times all had free run of the Temple. To tremble

before the Lord can mean either to shake in fear or to spin and whirl in the sacred pilgrim dance.

vv 10-13 Y'w'h Is King And Judge Of All

All of nature is invited to rejoice at the good news that Yahweh reigns. The Lord reigns was further elaborated

in the Latin hymn *Dominus regnavit a ligno* (the 'Lord has reigned from the tree'. This hymn prophesied Christ's triumph through the Cross, inspiring the 6th Century hymn Vexilla regis prodeunt, 'The royal banners forward go.' The new reign would see God judging in equity and fairness. All Creation, Heaven and Earth, the seas, the trees, the plants and the open fields, all dance for joy: the Lord is coming! Little wonder that this psalm has been chosen as the responsorial for the Christmas Night Scriptures.