

## THE EARTH IS OF GOD IN ITS FULLNESS

Responsorial Song from Psalm 24 for Advent 4A  
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 vain,  
who seek justice and integrity, and whose ways are not crooked and blameless.

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

**Psalm 24** is a hymn to the Creator, a God of Justice. The verses describe what happens. Verse 1 is sung as they gather at the city gates. Verses 2-3 follow their ascent up Mount Zion to the Temple gates and the dialogue with the Gatekeeper about their worthiness to enter the Temple Courts. Verse 4-7 describe their journey to the Temple, a litany of praise and dialogue with the Temple Choir. Arriving at the Temple doors, they hammer on them, demanding admittance, no praise, without justice. Singing of a battlefield victory, they bring 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

The feast was basically a **harvest festival**. Autumn meant the end of the agrarian cycle, the year coming to a close. A new year was to begin, the beginning of early winter. It was a time for **celebrating Harvest**. The crops had been gathered, home heads were filled with grapes, olives, fruits, wine. This was a prosperous time, a time for weddings (downs 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 kings 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 Babylon (C 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 covenant, a new age of justice and prosperity for all.

- Tony Barr

music & text from Psalm 24 © 1988, 2019 Tony Barr  
graphics & typesetting by Jabulani  
published by Jabulani Music 1988, 2019

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JM 208

# The Earth Is Of God In It Fullness

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

FANFARE ♩ = ca. 88

either Flutes I + II

& text from Ps. 24 Tony Barr

Musical score for the Fanfare section, featuring three staves: Flutes I + II, Trumpets I + II, and Optional keyboard accompaniment. The music is in 4/4 time and B-flat major. The Flutes and Trumpets parts are marked with a tempo of ca. 88. The keyboard accompaniment is optional and provides harmonic support for the brass and flute parts.

Vocal line with lyrics: "O - pen wide. you gate - way! Let the". The melody is in 4/4 time and B-flat major. The lyrics are: "O - pen wide. you gate - way! Let the".

Steady march-like tempo

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

Keyboard accompaniment for the vocal line, featuring a steady march-like tempo. The music is in 4/4 time and B-flat major. The accompaniment consists of a bass line and a treble line with chords. The chords are: Dm, C/D, Dm, C/D, Dm, C/D, Dm, C/D, Dm, F, Dm, B<sub>b</sub>.

1-4 to Verses Final

Flutes *or*

Trumpets

King of glo - ry en - ter! en - ter!

King of glo en - ter!

Gm Am Dm C Dm C/D Dm

The musical score is written for Flutes (or), Trumpets, and vocal parts. The lyrics are: "King of glo - ry en - ter! en - ter!" and "King of glo en - ter!". The score includes a large "SAMPLE" watermark and a "1-4 to Verses Final" instruction. The key signature is one flat (Bb) and the time signature is 4/4. The guitar part includes chords: Gm, Am, Dm, C, Dm, C/D, and 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 full - ness, the  
2. Who may come to the moun - tain of this God? Who may  
3. The in - no - cent of hand and heart, whose  
4. They shall be blest God, who do not

Dm Dm Am7 F Dm

1. world and all Na - tions, all peo - ple who has set it firm - ly on the  
2. climb to the Ho - ly place? Who may stand in the sight of the  
3. lives are not empty and aim - less, who seek jus - tice and in -  
4. forge lies a - gainst an oth - er; who waste no time in pur - suit of

F Gm F maj7 Dm7 Dm C/D

1. wa - ters, and who an - chored it se - 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.*

# The Earth Is Of God In It Fullness

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

♩ REFRAIN ♩ = ca. 88

Descant on selected Refrains

Music & text from Ps. 24 Tony Barr

O - pen wide. you gate - way! Let the King of glo - ry  
All  
O - pen wide. you gate - way! Let the King glo - ry

en - ter!  
en - ter!

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

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

1. world and all Na - tions, — all peo - ple. Who has set it on the  
2. climb to the Ho - ly Place? Who in - tend in thought 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 waste no time in pur - suit of

*D.S.*

1. wa - ters, and who re - pose ho - ly on its base.  
2. Pow'r - ful One? Who gaze on the Ho - ly face to. face?  
3. teg - ri - ty, and these ways — are truth - ful and blameless.  
4. slan - derer whose word — is guard - ian of faith.