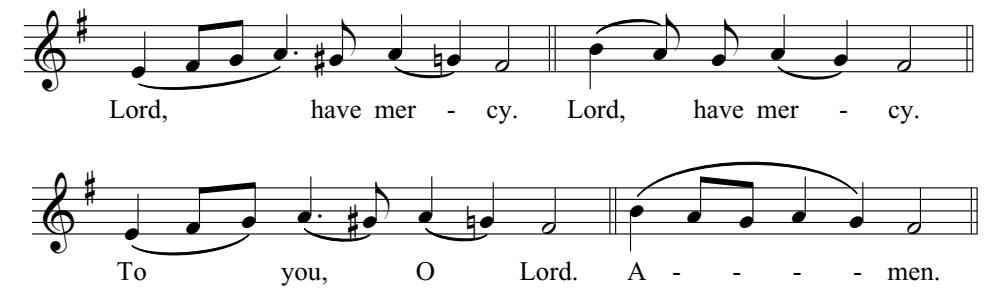


The Liturgy of the Presanctified Gifts:

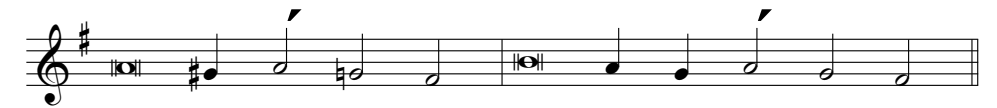
The Lenten Psalm tone

The Lenten tone is used for the people's responses at the Liturgy of the Presanctified Gifts; it is sometimes used at other services of the Great Fast as well:

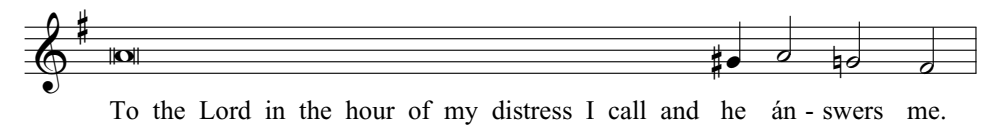


Lord, have mer - cy. Lord, have mer - cy.
To you, O Lord. A - - - - men.

This same two-part melody can also be used for singing psalms and other texts which are arranged into pairs of phrases:

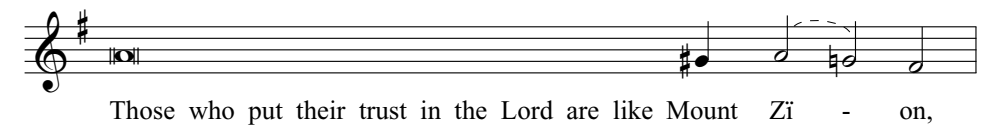


The accent marks show where an accented syllable is normally sung. In the first phrase of the Lenten psalm tone, the accent falls on the first half note:



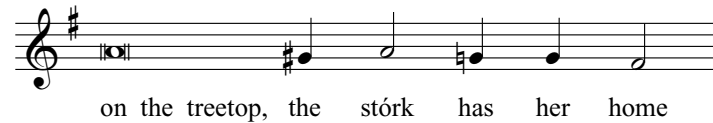
To the Lord in the hour of my distress I call and he án - swers me.

The phrase is sung this same way whenever two syllables follow the accent. If only one syllable follows the accent, then the first two half-notes are slurred together.

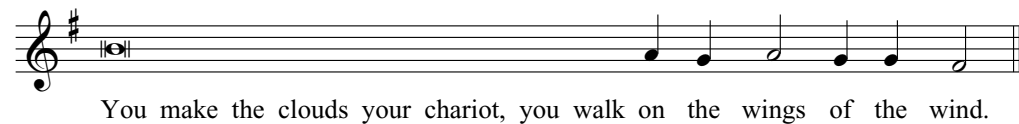
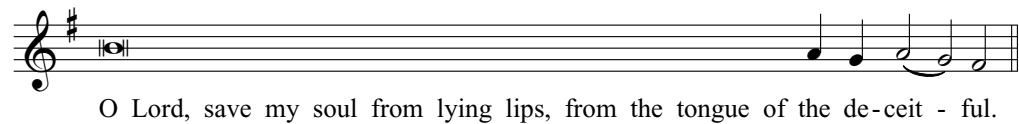
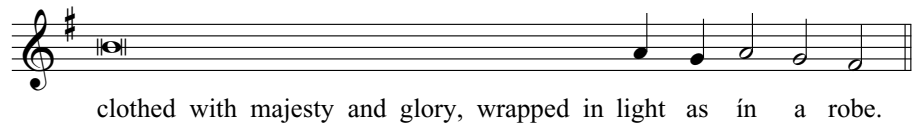


Those who put their trust in the Lord are like Mount Zi - on,

And if there are three syllables after the accent, the middle half note is split into two quarter notes on the same pitch:



In the second phrase of the Lenten psalm tone, the accent also falls on the first half note, and the first two half notes can be slurred together, or the second split in half, just as in the first phrase:



When an entire psalm or prayer is sung to the Lenten psalm tone, instead of writing out the whole text to music, we can "point" it for chanting as follows:

1. The text sung to the first psalm tone phrase is unindented, and the text sung to the second psalm tone phrase is indented.
2. In each phrase, the syllable where the the voice first drops in pitch is in **bold face**.
3. The syllable that goes on the first half note is marked with an accent mark.
3. If two slurred notes are sung on one syllable, then a double-dot symbol (like a German unlaut character) is put over it. This mark does NOT change the pronunciation of the word! It is simply a reminder that the syllable will be sung on two pitches in a row. If the double-dot falls on the same syllable as the accent, then only the double-dot is shown.

Come, children, and hear me
that I may teach you *the* féar of the Lord.

Who is he who longs for life
and many days, to enjoy *his* prospéarity?

Then keep your tongue from evil
and your lips *from* spéaking deceit.

Turn aside from evil and do good;
seek *and* strive áfter peace.

The Lord turns his face against the wicked
to destroy their remembrance fróm the earth.

The Lord turns his eyes to the just
and his *ears* to théir appeal.

They call and the Lord hears
and rescues them *in* áll their distress.

The Lord is close to the broken-hearted;
those whose *spirit* is crúshed he will save.

Many are the trials of the just man
but from them all the Lord *will* réscue him.

He will keep guard over all his bones,
not one of his bones *shall* be bröken.

Evil brings death to the wicked;
those who hate *the* góod are doomed.

The Lord ransoms the souls of his servants.
Those who hide in *him* shall nó be condemned.

These rules can be summarized by giving an example of the tone at the start of the psalm, like so:

Bless the Lord, O my soul! Lord my God, how gréat you are,
clothed with majesty and glory, wrapped in light as ín a robe.

The bold-faced and accented syllables are shown in their proper places; and the dashed slur and double-dot show where there *might* be a slur. The splitting of the middle half note into quarter notes is not shown.

When a psalm is chanted, the "Come let us worship..." before the psalm, and the "Glory... now and ever..." after it, are usually chanted to the same tone as the psalm. So consider the following:

Come, let us worship **our** Kíng and God.
Come, let us worship **Christ**, our Kíng and God.

Come, let **us** wórship and bow
before the only Lord Jesus **Christ**, our Kíng and our God.

Here is how this would be chanted:

Come, let us wor-ship our King and God.
Come, let us wor-ship Christ, our King and God.
Come, let us wor - ship and bow

For the Lord has chosen Zion;
he has desired her for *his* dwelling:
"This is my resting-place for ever;
here *have* I chosen to live.

I will greatly bless her produce,
I will fill *her* poor with bread.
I will clothe her priests with salvation
and *her* saints will rejoice.

There David's stock will flower;
I will prepare a lamp for my *anointed*.
I will cover his enemies with shame
but on *him* my crown shall shine."

Psalm 132 Behold, how good and *how* pleasant,
when brothers *dwelt* in unity!

It is like precious oil upon the head
running down *upón* the beard,
running down upon Aaron's beard
to the hem *of* his garment.

It is like the dew of Hermon
which falls on the heights *of* Zion.
For there the Lord has commanded the blessing:
life for ever.

Psalm 133 O come, bless the Lord,
all you *who* serve the Lord,
who stand in the house of the Lord,
in the courts *of* the house of our God.

Lift up your hands to *the* holy place
and *bless* the Lord through the night.

They rose over the mountains and flowed down
to the place which you had *appointed*.
You set limits they might not pass
lest they *return* to cover the earth.

You make springs gush forth in the valleys;
they flow in *between* the hills.
They give drink to all the beasts of the field;
the wild *asses* quench their thirst.

On their banks dwell the birds of heaven;
from the branches *they* sing their song.
From your dwelling you water the hills;
earth *drinks* its fill of your gift.

You make the grass grow for the cattle
and the plants *to* serve man's needs,
that he may bring forth bread from the earth
and *wine* to cheer man's heart;

oil, to make his face shine
and bread *to* strengthen man's heart.
The trees of the Lord drink their fill,
the cedars he planted *on* Lebanon;

there the birds build their nests;
on the treetop *the* stork has her home.
The goats find a home on the mountains
and *rabbits* hide in the rocks.

You made the moon to mark the months;
the sun knows the time for *its* setting.
When you spread the darkness it is night
and all the beasts *of* the forest creep forth.

The young lions roar for their prey
and ask *their* fóod from God.
At the rising of the sun they steal away
and *go* to rést in their dens.

Man goes out to his work,
to labor *till* évening falls.
How many are your works, O Lord!
In wisdom you have made them all.
The earth is full *of* your ríches.

There is the sea, vast and wide,
with its moving swarms past counting,
living *things* gréat and small.
The ships are moving there,
and the monsters you *made* to plây with.

All of these look to you
to give them their food in *due* sêason.
You give it, they gather it up;
you open your *hand*, they háve their fill.

You hide your face, they are dismayed;
you take back your spirit, they die,
returning to the dust *from* which they came.
You send forth your spirit, they are created;
and you *renew* the fáce of the earth.

May the glory of the Lord last forever!
May the Lord *re*jóice in his works!
He looks on the earth and it trembles;
the mountains send forth *smöke* át his touch.

I will sing to the Lord all my life,
make music to *my* Gód while I live.
May my thoughts be pleasing to him.
I *find* my jóy in the Lord.

Psalm 131

O Lord, remember David
and all his *hum*ility,
how he swore to the Lord,
and vowed to the Strong *One* of Jäcob.

"I will not enter the house where I live
nor go to *the* béd where I rest.
I will give no sleep to my eyes,
to my eyelids I will *give* no slumber

till I find *a* pláce for the Lord,
a dwelling for the Strong *One* of Jäcob."

At Ephrata we heard of the ark;
we found it in the plains *of* Yëarim.
"Let us go to the place of his dwelling;
let us go to kneel *at* his fôotstool."

Go *up*, Lórd, to your rest,
you *and* your hóly ark.

Your priests will be clothed with righteousness
and *your* sáints will rejoice.
For the sake of David your servant
do not reject *your* anóinted.

The Lord swore a true oath to David;
he will not *go* báck on this word:
"A son, the fruit of your body,
will I *set* upón your throne.

If they keep my covenant in truth
and my laws that I *have* täught them,
their sons also shall rule
on your *throne* from áge to áge."

Antiphonal Psalms for Monday and Thursday

Psalm 129

Out of the depths I cry to you,
O Lord; **Lord**, héar my voice!
O let your ears be attentive
to the voice **of** my pléading.

If you, O Lord, should mark our guilt,
Lord, whó would survive?
But with you is found forgiveness:
for this **we** revère you.

My soul is waiting for the Lord.
I cóunt on his word.
My soul is longing for the Lord
more than watch**man** for dáybreak.

Let the watchman count **on** dáybreak
and **Israel** ón the Lord.

Because with the Lord there is mercy
and fullness of **red**émption,
Israel indeed he will redeem
from all **its** iníquity.

Psalm 130

O Lord, my heart is not proud
nor háughty my eyes.
I have not gone after things too great
nor **marvels** beyönd me.

Truly I have set my soul
in sílence and peace.
A weaned child on its mother's breast,
even só is my soul.

O **Israel**, hópe in the Lord
both now **and** foréver.

Let sinners vanish from the earth and the wicked **exist** no more.
Bless the **Lörd**, Ó my soul.

And again:

You made the moon to mark the months;
the sun knows the time for **its** sètting.
How many are your works, O Lord!
In wisdom **you** have máde them all.

Glory to the Father, and to the Son, and to the **Holy** Spirit,
now and ever **and** foréver. Amen.

Then three times, with a bow each time:

Alleluia! Alleluia! Allelúia!
Glory to yóu, O God!

Antiphonal Psalms for Wednesday

Psalm 119

To the Lord in the hour of my distress
I call and **he** ánsvers me.
“O Lord, save my soul from lying lips,
from the tongue of **the** decéitful.”

What shall he repay you in return,
O tréacherous tongue?
The warriors' arrow sharpened
and coals, **red**-hot, blázing.

Alas, that I abide a stranger in Meshech,
dwell among the tents **of** Kédar!
Long enough have I been dwelling
with thóse who hate peace.

I am for peace, **but** whén I speak,
they **are** for fighting.

Psalm 120

I lift up my eyes to the mountains
from where *shall* come my help.
My help shall come from the Lord
who made heaven and earth.

May he never allow you to stumble!
Let him *sleep* not, your guard.
No, he sleeps not nor *slumbers*,
Israel's guard.

The Lord is your guard and your shade;
at *your* right side he stands.
By day the sun shall not smite you
nor the moon in the night.

The Lord will guard you from evil,
he *will* guard your soul.
The Lord will guard your going and coming
both now *and* forever.

Psalm 121

I rejoiced when I heard them say:
"Let *us* go to God's house."
And now our feet are standing
within your gates, *O* Jerusalem.

Jerusalem is built as a *city*
strongly compact.
It is there that the tribes go *up*,
the tribes of the Lord.

For Israel's law it is,
there *to* praise the Lord's name.
There were set the thrones of judgment
of the *house* of David.

Let them be shamed and routed,
those who *hate* Zion!
Let them be like grass on the roof
that withers *before* it flowers.

With that no reaper fill his arms,
no binder makes his sheaves
and those passing by will not say:
"On you the Lord's blessing!"
"We bless you *in* the name of the Lord."

Glory to the Father and to the Son
and to the Holy Spirit,
now and ever *and* forever. Amen.

Alleluia, alleluia, allelúia!
Glory to you, O God! (*three times*)

O the happiness of the man
who has filled his quiver with *these* arrows!
He will have no cause for shame
when he disputes with his foes *in* the gateways.

Psalm 127

O blessed are those who fear the Lord
and walk in his ways!
By the labor of your hands you shall eat.
You will be *happy* and prosper;

Your wife like a fruitful vine
in *the* heart of your house;
Your children like shoots of the olive,
around your table.

Indeed thus shall be blessed
the man *who* fears the Lord.
May the Lord bless you from Zion,
may you see the prosperity of Jerusalem
all the days of your life!

May you see your *children's* children.
Ön Ísrael, peace!

Psalm 128

“They have pressed me hard from my youth,”
this *is* Ísrael’s song.
“They have pressed me hard from my youth
but could *never* destroy me.

They plowed my back like plowmen,
drawing *long* furrows.
But the Lord who is just,
has destroyed the yoke *of* the wicked.”

For the peace of Jerusalem pray:
"Peace *be* to your homes!
May peace reign in your walls,
in your palaces, peace!"

For love of my brethren and friends
I say: "Peace *up*on you."
For love of the house of the Lord
I will ask for your good.

Psalm 122

To you have I lifted up my eyes,
you who dwell in *the* heavens;
my eyes, like the eyes of slaves
on the hand of their lords.

Like the eyes of a servant
on the hand of *her* mistress,
so our eyes are on the Lord our God
till he show *us* his mercy.

Have mercy on us, Lord, have mercy.
We *are* filled with contempt.
Indeed all too full is our soul with the scorn of the rich,
with the proud man's disdain.

Psalm 123

"If the Lord had not been on our side,"
this *is* Ísrael's song.
"If the Lord had not been on our side
when men rose *up* against us,

then would they have swallowed us alive
when their anger *was* kindled,
Then would the waters have engulfed us,
the *torrent* gone over us;

over our head would have swept
the raging wäters."

Blessed be the Lord
who did not give *us* a préy to their teeth!

Our life, like a bird, has escaped
from the snare of *the* föwler.

Indeed the snare has been broken
and wé have escaped.

Our help is in the name of the Lord,
who *made* héaven and earth.

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever *and* foréver. Amen.

Alleuia! Alleluia! *Allelúia!*

Glory to yóu, O God! *(three times)*

Antiphonal Psalms for Tuesday and Friday

Psalm 124 Those who put their trust in the Lord are like *Mount* Zïon,
that cannot be shaken, that *stands* for éver.

Jerusalem! The mountains *surröund* her,
so the Lord surrounds his people both now *and* for éver.

For the scepter of the wicked shall not rest over *the* lánd of the just
for fear that the hands of the just should *turn* to évil.

Do good, Lord, *to* thóse who are good,
to the úpright of heart;

but the crooked and those who do *evil*, dríve them away!
Ön Ísrael, peace!

Psalm 125

When the Lord delivered Zion from bondage,
it séemed like a dream.

Then was our mouth filled with laughter,
on our líps there were songs.

The heathens themselves said:

"What marvels *the* Lórd worked for them!"

What marvels the Lord worked for us!
Índéed we were glad.

Deliver us, O Lord, from our bondage
as streams *in* drÿ land.

Those who are sowing in *tears*
will síng when they reap.

They go out, they go out, full of tears,
carrying seed for *the* söwing:

they come back, they come back, full of song,
carrying their shëaves. *(last three notes on "sheaves")*

Psalm 126

If the Lord does not build the house,
in vain do its builders läbor;
if the Lord does not watch over the city,
in vain does the watchman keep vïgil.

In vain is your earlier rising,
your *going* láter to rest,
you who toil for the bread you eat,
when he pours gifts on his beloved *while* they slumber.

Truly sons are a gift from the Lord,
a blessing, *the* frúit of the womb.
Indeed the sons of youth
are like arrows in the hand *of* a wärrior.