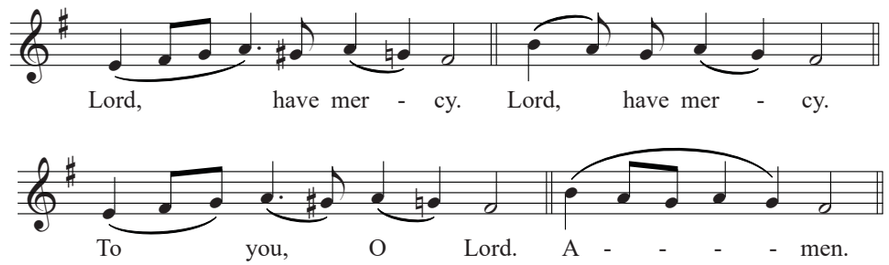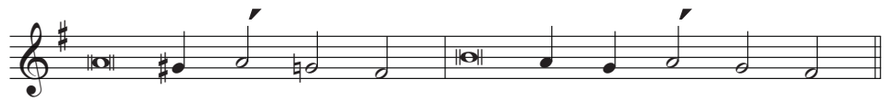
The Liturgy of the Presanctified Gifts:

The Lenten Tone

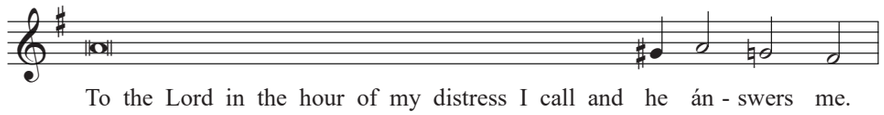
The Lenten tone is used for the people's responses at the Liturgy of the Presanctified Gifts; it is sometimes used at other services of the Great Fast as well:



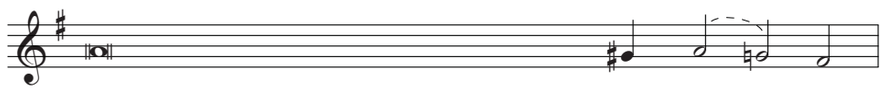
This same two-part melody can also be used for singing psalms and other texts which are arranged into pairs of phrases:
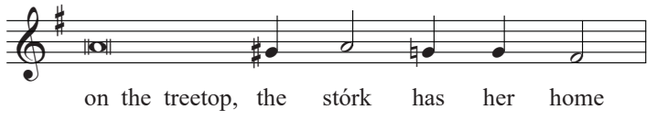


The accent marks show where an accented syllable is normally sung. In the first phrase of the Lenten tone, the accent falls on the first half note:



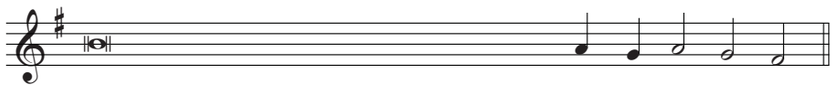
The phrase is sung this same way whenever two syllables follow the accent. If only one syllable follows the accent, then the first two half-notes are slurred together.

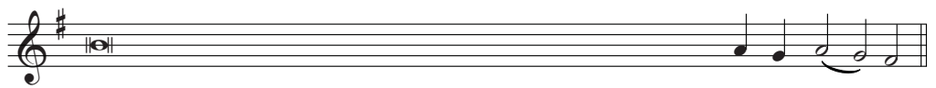


And if there are three syllables after the accent, the middle half note is split into two quarter notes on the same pitch:



In the second phrase of the Lenten 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 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 phrase is unindented, and the text sung to the second 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 nark 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.

Let sinners vanish from the earth and the wicked ***ex***íst 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*** sëtting.
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 Ho***ly*** Spïrit,
now and ever ***and*** foréver. Amen.

Then three times, with a bow each time:

Alleluia! Alleluia! All***e***lüia!
Glo***ry*** to yóu, O God!

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 rïches.

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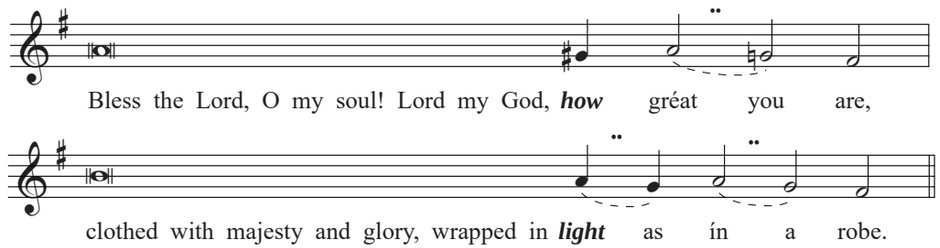
All of these look to you
to give them their food in ***due*** sëason.
You give it, they gather it up;
you open your ***hand***, they háve their fill.

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 re***new*** 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.

These rules can be summarized by giving an example of the tone at the start of Psalm 103, like so:



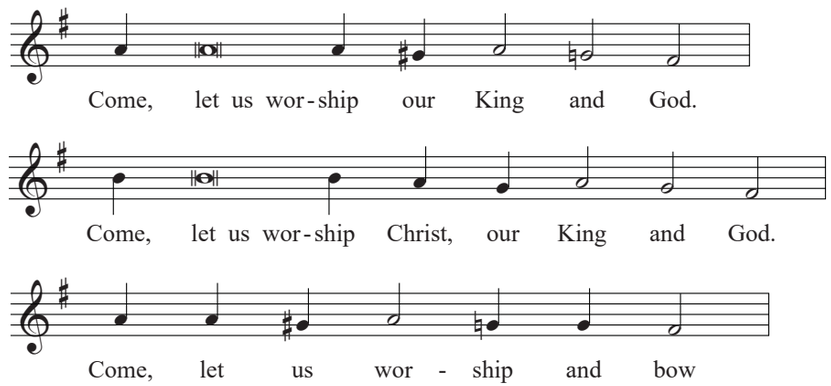
The bold-faced and accented syllables are shown in their proper places; and the dashed slur and double-dot show where there *might* be a slur. The splitting of the middle half note into quarter notes is not shown.
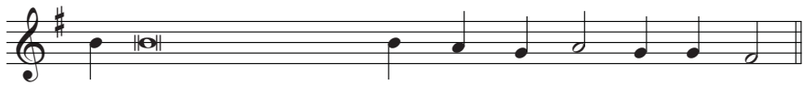
When a psalm is chanted, the "Come let us worship..." before the psalm, and the "Glory... now and ever..." after it, are usually chanted to the same tone as the psalm. So consider the following:

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





The following pages provide the text for Psalm 103 at the start of the Liturgy of the Presanctified Gifts, pointed for chanting to the Lenten tone.

Introduction, and Psalm 103

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

Psalm 103 Bless the Lord, O my soul!
Lord my God, ***how*** gréat you are,
clothed in majesty and glory,
wrapped in ***light*** as ín a robe.

You stretch out the heavens like a tent.
Above the rains you build ***your*** dwëlling.
You make the clouds your chariot,
you walk ***on*** the wíngs of the wind;

you make your angels spirits:
and your ministers ***a*** fláming fire.
You founded the earth on its base,
to stand ***firm*** from áge to age.

You wrapped it with the ocean like a cloak:
the waters stood higher than ***the*** möuntains.
At your threat they took to flight;
at the voice ***of*** your thúnder they fled.

They rose over the mountains and flowed down
to the place which you had ***ap***pöinted.
You set limits they might not pass
lest they re***turn*** to cóver the earth.

You make springs gush forth in the valleys;
they flow in ***be***twéen the hills.
They give drink to all the beasts of the field;
the wild ***ass***es quénch their thirst.

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

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

oil, to make his face shine
and bread ***to*** stréngthen man's heart.
The trees of the Lord drink their fill,
the cedars he plant***ed*** on Lébanon;

there the birds build their nests;
on the treetop ***the*** stórk has her home.
The goats find a home on the mountains
and ***rab***bits híde in the rocks.

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