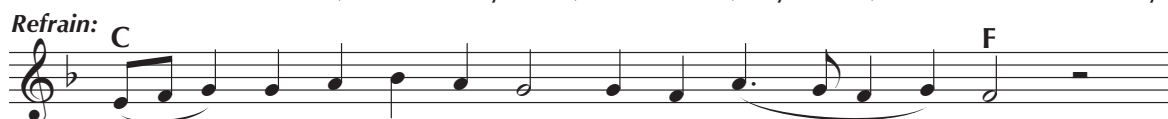


Psalm 103 [104]

P. Drobac



Bless the Lord, O my soul, O Lord, my God, Thou art ver - y great,



Glo - ry to Thee, O God, Al - le - lu - ia.



Thou art clothed with hon - our and maj - es - ty, who cov - er - est Thy -



self with light as with a gar - ment,



who stretch - est out the heav - ens like a tent, who hast laid the



beams of Thy cham - bers on the wa - ters,



who mak - est the clouds Thy char - i - ot, who rid - est



on the wings of the wind,



who mak - est the winds Thy mes - sen - gers, fire and flame Thy



min - is - ters.



Thou didst set the earth on its foun - da - tions, so that it should



nev - er be moved.



Glo - ry to Thee, O God, Al - le - lu - - - ia.



Thou didst cov - er it with the deep as with a gar - ment; the



wa - ters — stood a - bove the moun - tains.



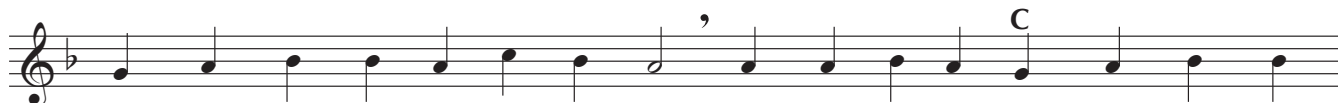
At — Thy re - buke — they — fled; at the sound — of Thy thun -



der they took — to — flight.



The moun-tains rose, — the val - leys sank down — to the



place which Thou didst ap-point for them. Thou didst set a bound which they should



not — pass, so that they might not a - gain — cov - er the — earth.



Thou mak - est springs gush forth — in the val - leys, they flow be -



tween the hills, they give drink to eve - ry beast — of the — field; the



wild as - ses quench — their — thirst.



By them the birds — of the air — have their hab - i - ta -



tions, they sing a - mong the branch - es.

Refrain:

Ps 103 p.3



Glo - ry to Thee, O God, Al - le - lu - - - ia.



From Thy loft - y a - bode Thou wa - ter - est the moun - tains; the—



earth— is sat - is - fied— with the fruit— of Thy— work.



Thou dost cause the grass to grow— for the cat - tle, and plants for



man to cul - ti - vate,



that he may bring forth food— from the earth,—— and wine to



glad - den the heart of man, oil to make his face— shine, and



bread to strength - en— man's— heart.



The trees of the Lord are wa - tered a - bun - dant - ly, the



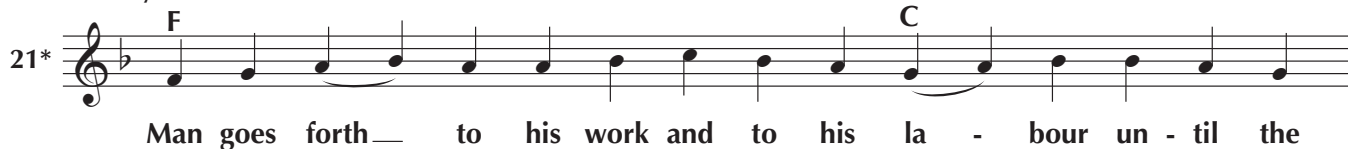
ce - dars of Leb - a - non— which He plant - ed.



In them the birds— build— their— nests; the stork— has her



home— in the fir— trees.





Glo - ry to Thee, O God, Al - le - lu - - - ia.



the earth is full — of Thy crea - tures. Yon - der is the



sea, — great and wide, which teems with things in - nu - mer - a - ble,



liv - ing things both small and — great.



There go the ships, — and Le - vi - a - tan which Thou didst form to



sport in it. These all look to Thee, to give — them their food in



due — sea - son.



When Thou giv - est to them, — they — gath - er it; when Thou



o - pen - est Thy hand, — they are filled — with — good — things. Refrain



When Thou hid - est Thy face, — they — are dis - mayed; when Thou tak - est



a - way their breath, — they — die and re - turn — to their — dust. Refrain



When Thou send - est forth Thy Spir - it, — they — are cre - at -



ed, and — Thou re - new - est the face of the — ground.



Glo - ry to Thee, O God, Al - le - lu - - - ia.



May the glo - ry of the Lord en - dure for - ev - er, may the Lord—



Refrain

re - joice— in His— works,



who looks— on the earth— and it trem - bles, who— touch -



Refrain

es the moun - tains— and they— smoke.



I will sing— to the Lord as long— as I live; I will



Refrain

sing— prais - es to my God— while I have— be - ing.



May my med - i - ta - tion be pleas - ing to Him, for I re - joice



in the— Lord. Let sin - ners be con - sumed— from the earth, and let the



Refrain

wick - ed be no— more.

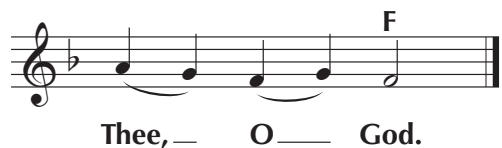
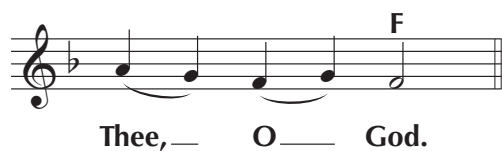
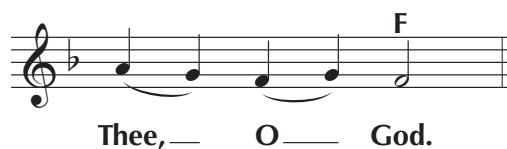


Bless the Lord,— O my— soul. The sun— knows its time for



Refrain

set - ting. Thou mak - est dark - ness— and— it is— night.



A few notes...

- This setting is not in any particular tone, though its similarities to Byzantine plagal fourth (iromologic) and several Serbian tones are noted and potentially somewhat helpful. If it is local practice, for example, to sing the *Anoixantaria* (the concluding verses for Psalm 103 for Great Vespers at a feast), this setting could be sung up to v.24 as a prelude instead of reading the opening of the psalm.

- The phrases cycle through low (*), middle (◇) and high (‡) tessituras, and that organization might be used to aid in antiphonal singing. For example, a soloist or small group could sing odd numbered verses, with even numbered verses and refrains sung tutti. Or two soloists/small groups could alternate singing the high and low phrases, with the intervening middle phrases sung tutti. There are many permutations...

- Excerpting verses to shorten the setting might also be desirable. Doing so would likely disrupt the regular alternation of low, middle and high phrases, but that should not be a deterrent to experimentation.