

LET US GO TO YERUSHALAYIM

Responsorial Song from Psalm 122 for Advent 1A
for Psalmist (Cantor) Assembly & Descant
with additional Verse Duets
with Keyboard, Flute & Guitar

TONY BARR

*Gather now, singing psalms of gladness
as we enter the Presence of God.*

"Let us go to Yerushalayim!"
I was glad at the decision.
Now we pass through the holy gateway,
climbing up to the House of God.

Now we sing of the timeless city,
rising tall from the plains,
overcome by the night before us,
ancient stone stands firm and compact.

Generations have gathered
come early for the Festival
to delight in the feast among us,
and to honor the Law which gives Life.

Now we pray for these holy people,
for their peace and prosperity.
Pray for all on this crowded hillside,
peace and their quest for integrity.

May your walls never cease to guard us,
may your towers be our protection.
May your gates be ever faithful,
may their watchword be justice for all.

Why 5 verses? This psalm is the gateway to Advent, and, as a processional gathering Song of Ascent, it is a gateway liturgy. The pilgrims have traveled from far off, through hazardous territory, and at last they see the Holy City of peace, Yerushalayim, standing on the Holy Mountain before them. The joyful cry comes from the Assembly, punctuated by verses sung by a Psalmist. The more times the Assembly can sing the more opportunity for the Psalmist to unfold the drama of the procession - and by corollary definition, the more verses sung by the Psalmist, the more opportunities for the Assembly to burst into joyful song again. The first day of Advent is the gateway to a new Liturgical Year, and is also the beginning of the new 3-year cycle of readings.

- Tony Barr

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JM 470

Let Us Go To Yerushalayim!

Responsorial Song from Psalm 122 for Advent 1A

music & text from Psalm 122 Tony Barr

INTRO ♩ = ca. 72

A Bm E F#m7 Bm7

♩ REFRAIN broadly

Flute on selected Refrains

Descant on selected

Ga - now with our psalms of
All G - her with our psalms of
glad - ness, en - ter the Pre - sence of God.
glad - ness we en - ter the Pre - sence of God.

E sus4 A

1-5. to Verses

SAMPLE

CODA

The Coda section consists of five staves. The top staff is a vocal line with a melodic line of eighth notes, a fermata over the final note, and the word 'Fine' at the end. The second, third, and fourth staves are empty, indicating that the vocal line is the only part to be performed in this section. The fifth staff is a piano accompaniment with a treble and bass clef. The treble clef part has a whole note chord of E+2, followed by quarter notes Bm7, F#m7, Bm7/E, and A+2. The bass clef part has a melodic line of eighth notes.

God,

E+2 Bm7 F#m7 Bm7/E A+2

Fine

VERSES Psalmist (Cantors) *from the ambo*

1. "Let us go to Ye - ru - sha - la - yim!" was gl at the de -
 2. Now we sing of this time - less ci - ty, ing from th
 3. Gen - er - a - tions have gath - ered here, con for
 4. Now we pray for these ho - ly peo - ple, for the peace an ros -
 5. May your walls nev - er cease to guard us, may your ay be pro -

Esus4 A F#m

1. ci - sion. — Now we pas through ho - ly gate - way climb - ing
 2. ru - ins, — ov - er come the sight be - fore us, an - cient
 3. Fes - ti - val, to de light the God a - mong us, and to
 4. per - i - ty. Peace for all on crowd - ed hill - side, peace for
 5. tec - tion. May your lers be - er faith - ful, may their

E C#m A D Bm E A

1. up to the of our God.
 2. stone and - firm and com - pact.
 3. hon - the Law which gives Life.
 4. all in their quest for in - teg - ri - ty.
 5. - word the jus - tice for all.

F#m D Bm Esus4

Let Us Go To Yerushalayim!

Responsorial Song from Psalm 122 for Advent 1A

REFRAIN ♩ = ca. 72

music & text from Psalm 122 Tony Barr

Descant on selected Refrains

Ga - ther now with our psalms of glad - ness, as we

All
Ga - ther now with our of glad - ness as we

en - ter the Pre - sence of God.

en - ter the Pre - sence of God.

VERSES Psalmist (Cantors) *from the ambo*

1. "Let us go to Ye - ru - sa - la - yim!" I was glad at the de -

2. Now we sing this time - le - ci - ty, ris - ing tall from the

3. Gen - er - a - tions have been here, come each year for the

4. Now we pray these ho - ly peo - ple, for their peace and pros -

5. May your walls nev - er cease to guard us, may your Law be our pro -

1. ci - sion. Now pass through the ho - ly gate - way climb - ing

2. ru - ins, over come by the sight be - fore us, an - cient

3. Fes - ti - val, de - light in the God a - mong us, and to

4. per - i - ty. Peace for all on this crowd - ed hill - side, peace for

5. tion. May your Ru - lers be ev - er faith - ful, may their

1. the House of our God.

2. stone stand - ing firm and com - pact.

3. hon - the Law which gives Life.

4. all in their quest for in - teg - ri - ty.

5. watch word be jus - tice for all.

Let Us Go To Yerushalayim!

Responsorial Song from Psalm 122 for Advent 1A
Full Choral Score

Music & text from Ps. 122 Tony Barr

INTRO ♩ = ca. 72

A Bm E F#m7

Esus4

REFRAIN broadly

Flute on selected Refrains

Descant on selected Refrains

Ga - ther now our psalms of glad - ness, as we

All

Ga - ther now with our psalms of glad - ness, as we

Esus4

1-5. to Verses

en - ter the Pre - sence of God.

en - ter the Pre - sence of God.

Bm7

3

3

Esu

This system contains the first two vocal staves and the piano accompaniment. The vocal lines are in treble clef with a key signature of three sharps (F#, C#, G#) and a 2/4 time signature. The piano accompaniment is in grand staff. A large 'SAMPLE' watermark is overlaid diagonally across the page.

CODA

God,

E+2

Bm7

F#m7

Bm7/E

A+2

Fine

This system contains the second two vocal staves and the piano accompaniment. The vocal lines end with a fermata. The piano accompaniment includes the chord progression E+2, Bm7, F#m7, Bm7/E, and A+2. A large 'SAMPLE' watermark is overlaid diagonally across the page.

VERSE 1 Psalmist



1. "Let us go to Ye - ru - sha - la - yim!" I was glad at the de -

VERSE 2 ST



2. Now we sing of this time - less ci - ty, ris - ing tall from the

AB



2. Now we sing of this time - less ci - ty, ris - ing from the

VERSE 3 Psalmist



3. Gen - er - a - tions have gathered here, come each year for the

VERSE 4 ST



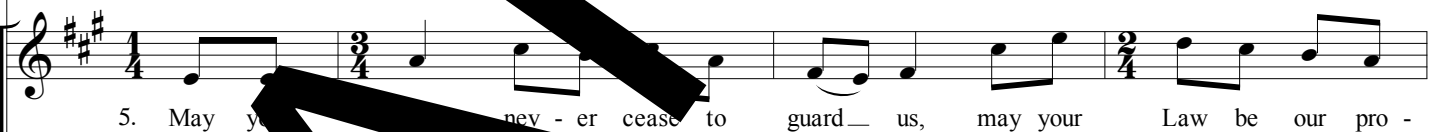
4. Now we pray for these ho - ly peo - ple, for their peace and pros -

AB



4. Now we pray for these ho - ly peo - ple, for their peace and pros -

VERSE 5 ST

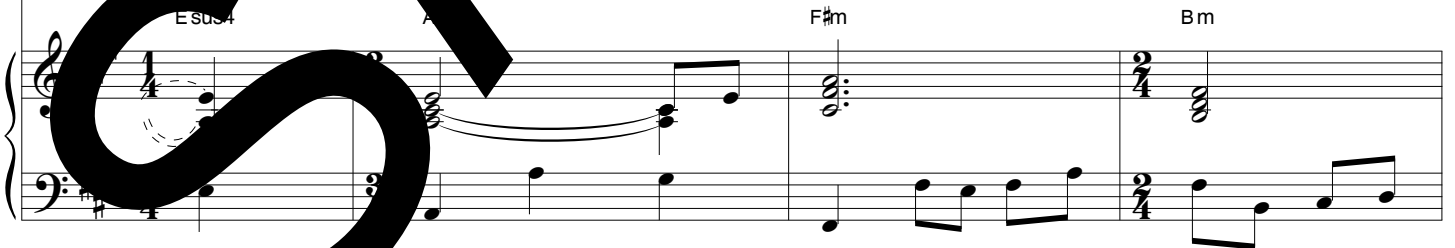


5. May your mercies nev - er cease to guard us, may your Law be our pro -

AB



5. May your mercies nev - er cease to guard us, may your Law be our pro -



ESUS4 F#m Bm

1. ci - sion. — Now we pass through the ho - ly gate - way climb - ing

2. ru - ins, — ov - er come by the sight be - fore — us, an - cient

2. ru - ins, — ov - er come by the sight be - fore — us, an - cient

3. Fes - ti - val, to de - in God a - mong us, and to

4. per - i - ty. Peace for all on this crowd - ed hill - side, peace for

4. per - i - ty. Peace for all on this crowd - ed hill - side, peace for

5. tec - tion. May your Ru - lers be ev - er faith - ful, may their

5. tec - tion. May your Ru - lers be ev - er faith - ful, may their

C#m A D Bm E A

1. up to the House of our God. *D.S.*

2. stone stand - ing firm and com - pact. *D.S.*

2. stone stand - ing firm and com pact. *D.S.*

3. hon - or the Law which es Life. *D.S.*

4. all in their qu in - teg - ri - ty. *D.S.*

4. all in their qu in - teg - ri - ty. *D.S.*

5. watch - be jus - tice for all. *D.S.*

5. watch - be jus - tice for all. *D.S.*

F#m D Bm Esus4

A Pilgrimage Processional Psalm

Psalm 122 belongs to a late Temple collection of psalms. Although its cultic nature places it in a Jerusalem tradition, it has many Northern forms and constructions. Perhaps it was originally a blessing on the nomads of the Northern Kingdom seeking God's protection as they faced the daily perils of their journey. After the fall of the North, it was assimilated into the Southern tradition, where the text was expanded for use in the Jerusalem Temple. During this period of reform, Israel underwent a major renewal of life and worship in response to sudden influx from the North. Some two hundred years later, after the return from Exile, it was again revised to express the worshiping needs of a purified nation.

In preparing the psalter for Temple cult, and for later Synagogue piety, the editors gathered the psalms into various collections. One collection was known as The Songs of Ascent, a hymnal containing Psalms 120-134 to be used by Pilgrims coming up to Jerusalem for the three Great Festivals, especially the autumnal Feast of Tabernacles at the end of the year. The term song of ascent is used in two different senses, cultic and literary.

In the cultic sense, this psalm may have been used on any of three occasions. As each small group of pilgrims was leaving home for the journey up to Jerusalem, the village Elder may have blessed them for a safe passage, especially as they were representing the entire community at the festival. It may have been sung again as they ascended from the final valley to Mount Zion, into the city and up to the gates of the Temple towering above the City. Thirdly, it may have been sung within the Temple precincts as the pilgrims ascended the various steps to the inner courts and to the altars atop those steps. The most appropriate setting, as for any cultic psalm, would have been within the Temple rituals of entering the gates, or of mounting the steps to the inner sanctuaries.

In the literary sense, the editor uses the step-like literary device in which a thought, word, or association of ideas in one verse has been triggered by the previous verse, and in turn connects with the verse which follows.

The psalm is in three sections, representing the three cultic stages of the entrance ritual. The psalm may have evolved from three earlier, independent fragments of texts.

- vv 1-2 Entrance Song of the Pilgrims arriving in Jerusalem
- vv 3-5 Hymn to the City, honoring the Past (Exodus) and anticipating the Future (the Messianic Era)
- vv 6-9 Intercessory Prayer for Peace and God's Continued Presence on Earth

This is a song to Jerusalem, God's tent pitched among us on earth, and to the Messiah it symbolizes. Jerusalem is the City of Peace and Prosperity. In the final section there is a word game, pray for the peace of Jerusalem, *Sha-lu Sha-lom Yeru-sha-la-yim*. In this never-ending cycle, we go to Jerusalem to pray for peace; yet because we are blessed by God's peace, we go to Jerusalem. Liturgy, too, is cyclic, retelling the same story of salvation year in, year out. God is praised from sunset to sunrise, from sunrise to sunset. Pilgrimage keeps alive that song.

Psalm 122: A Liturgy of Gathering

1. An Entrance Song

1. "Let us go to Yerushalayim!"
I was glad at the decision.
Now we pass through the holy gateway,
climbing up to the House of our God.

2. A Hymn to the City

3. Now we sing of this timeless city,
rising tall from the ruins,
overcome by the sight before us,
ancient stone standing firm and compact.
4. Generations have gathered here,
come each year for the Festival,
5. to delight in the God among us,
and to honor the Law which gives Life.

3. Intercessions for Peace

6. Now we pray for these holy people,
for their peace and prosperity.
Peace for all on this crowded hillside,
peace for all in their quest for integrity.
7. May your walls never cease to guard us,
may your Law be our protection.
8. May your Rulers be ever faithful,
may their watchword be justice for all.