

**THE PSALTER; OR, PSALMS OF
DAVID: TOGETHER WITH THE
CANTICLES IN THE PRAYER-
BOOK, AND THE CREED OF ST.
ATHANASIUS**

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The Psalter; Or, Psalms of David: Together with the Canticles in the Prayer-Book, and the Creed of St. Athanasius by John Kelbe

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JOHN KELBE

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THE PSALTER;

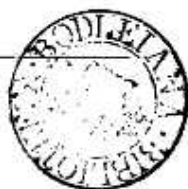
OR,

PSALMS OF DAVID:

TOGETHER WITH

THE CANTICLES IN THE PRAYER-BOOK, AND THE
CREED OF ST. ATHANASIUS.

Arranged in Stanzas for Chanting.



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PREFACE.

IN the following arrangement of the Canticles and Psalms for Chanting, the *pointing* of the Prayer-book has been carefully observed, but instead of marking the division of the verses by means of a colon, each verse is arranged as a stanza of two lines: whereby those less accustomed to chanting will more readily distinguish the words to be sung to each portion of the chant. A single chant consists of two parts; of which the first contains four, and the second six beats or notes.* All the words printed in Roman characters are to be sung to the first or chanting note, and those in Italics to the remaining three or five notes of the chant. Each word in Italics is to be chanted to one note, except when the syllables are divided by hyphens, and then the number of syllables into which a word is divided indicates the number of notes to which it is to be sung. When a

* For the sake of melody, there may be more than four or six notes in the two parts of a chant; but in that case, they are so tied together as to constitute in effect only four or six beats respectively.

syllable is to be sung to two or more notes, it is divided by a full point (·) repeated as often as necessary; or, as in some instances, a full point is placed after the syllable. When two words, or a part of a word and a whole word, are to be sung to one note, they are coupled together by the mark (◌).

A double chant consists of two divisions or sections, each of which, being subdivided into two parts, is, in *structure*, a single chant. In a single chant, however, the melody is complete in its two parts; while in a double chant the two sections (each containing, as has been said, its two parts) are required to complete the melody. Hence, if a psalm contain an uneven number of verses, the latter portion of the chant must be repeated, to which the last verse is to be sung. For this reason, among many others, single chants, especially those known as the Gregorian, are in general best suited to the Psalms.

MORNING PRAYER.

VENITE, EXULTEMUS DOMINO. Psalm xcvi.

O COME, let us sing un-to the Lord :
Let us heartily rejoice in the *strength of our sal-vation.*
Let us come before his presence *with thanks-giving :*
And shew ourselves *glad in him with Psalms.*
For the Lord is *a great God :*
And a great *King a-bove all gods.*
In his hand are all the corners *of the earth :*
And the strength of the *hills is hi's also.*
The sea is his, *and he made it :*
And his hands *pre-par-ed the dry land.*
O come, let us worship, *and fall down :*
And kneel *be-fore the Lord our Maker.*
For he is the *Lord our God :*
And we are the people of his pasture, *and the sheep of his hand.*
To day if ye will hear his voice, *harden not your hearts :*
As in the provocation, and as in the day of *temp-ta-tion in*
the wilderness ;
When your fathers *tempt-ed me :*
Proved me, *and saw my works.*
Forty years long was I grieved with this *gene-ration, and said :*
It is a people that do err in their hearts, for they *have not*
known my ways.
Unto whom I swear *in my wrath :*
That they should not *enter in-to my rest.*
Glory be to the Father, and to the *Son :*
And to the *Ho-ly Ghost ;*
As it was in the beginning, is now, and *ev-er shall be :*
World *with-out end. A-men.*

ANTHEMS FOR EASTER-DAY.

CHRIST our passover is *sacri-ficed for us* :
 Therefore *let us keep the feast* ;
 Not with the old leaven, nor with the leaven of *malice and
 wickedness* :
 But with the unleavened bread of *sin-cerity and truth*.
 1 Cor. v. 7.

CHRIST being raised from the dead *dieth no more* :
 Death hath no *more do-min-ion over him*.
 For in that he died, he died *unto sin once* :
 But in that he liveth, he *liv-eth un-to God*.
 Likewise reckon ye also yourselves to be dead indeed
un-to sin :
 But alive unto God through *Je-sus Christ our Lord*.
 Rom. vi. 9.

CHRIST is risen *from the dead* :
 And become the first-fruits of *them that slept*.
 For since by *man came death* :
 By man came also the resur-rec-tion of the dead.
 For as in *Adam all die* :
 Even so in Christ shall *all be made a-live*.
 Glory be to the Father, and to the Son :
 And to the *Ho-ly Ghost* ;
 As it was in the beginning, is now, and *ev-er shall be* :
 World *with-out end*. *A-men*.

TE DEUM LAUDAMUS.

WE praise thee, O God :
 We acknowledge thee to be the Lord.
 All the earth doth *wor-ship thee* :
 The *Fa-ther ev-er-lasting*.
 To thee all Angels *cry a-loud* :
 The Heavens, and *all the Powers there-in*.
 To thee Cherubin, and *Se-ra-phin* :
 Con-ti-nual-ly do cry,
 Holy, *Ho-ly, Ho-ly* :
 Lord *God of Sa-ba-oth* ;
 Heaven and earth are full of *the Majesty* :
 Of...thy *Glory*.
 The glorious company of the *A-postles* :
 Praise...thee.

The goodly fellowship *of the Prophets* :
 Praise *thee*.
 The noble army *of Martyrs* :
 Praise *thee*.
 The holy Church throughout *all the world* .
 Do . *th* ac-know-ledge *thee* ;
 The . . *Father* :
 Of an *infi-nite Ma-jes-ty* ;
 Thine *honour-able, true* :
 A . . *nd on-ly Son* ;
 Also the *Ho-ly Ghost* :
 The . . *Com-for-ter*.
 Thou art the *King of Glory* :
 O *Christ*.
 Thou art the ever-*last-ing Son* :
 Of . . *the Father*.
 When thou tookest upon thee to de-*li-ver man* :
 Thou didst not ab-*hor the Vir-gin's womb*.
 When thou hadst overcome the *sharpness of death* :
 Thou didst open the Kingdom of *Heaven to all be-lievers*.
 Thou sittest at the right *hand of God* :
 In the *Glo-ry of the Father*.
 We believe that *thou shalt come* :
 To be . . *our Judge*.
 We therefore pray thee, *help thy servants* :
 Whom thou hast redeemed *with thy pre-cious blood*.
 Make them to be numbered *with thy Saints* :
 In *glo-ry ev-er-lasting*.
 O Lord, *save thy people* :
 And *bless thine he-rit-age*.
 Go-*vern them* :
 And *lift them up for ever*.
 Day . *by day* :
 We . . *magni-fy thee* ;
 And we *worship thy Name* :
 Ever *wo-rld with-out end*.
 Vouch-*safe, O Lord* :
 To keep us *this day with-out sin*.
 O Lord, have *mercy up-on-us* :
 Have . . *mercy up-on-us*.
 O Lord, let thy mercy *lighten up-on-us* :
 As *our trust is in thee*.
 O Lord, in thee *have I trusted* :
 Let me *ne-ver be con-founded*.