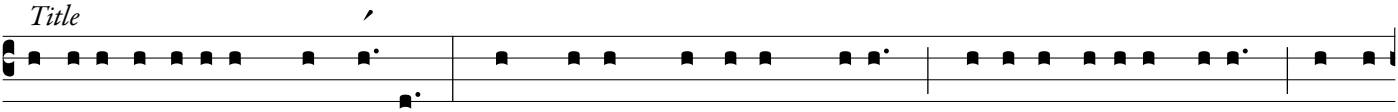


# Tone for the Prophecy.

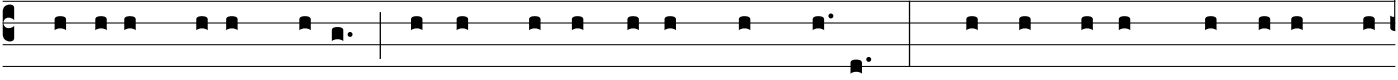
*Title*



Lecti-o I-sa-í-æ prophé-tæ. Hæc di-cit Dóminus De-us: Dí-ci-te fí-li-æ Si-on: Ecce

*Flex.*

*Full stop.*



Salvátor tu-us venit: ecce merces e-jus cum e-o. Quis est iste, qui venit de

*Interrogation.*



Edom, tinctis véstibus de Bosra?... laudem Dómini super ómnibus quæ réddidit

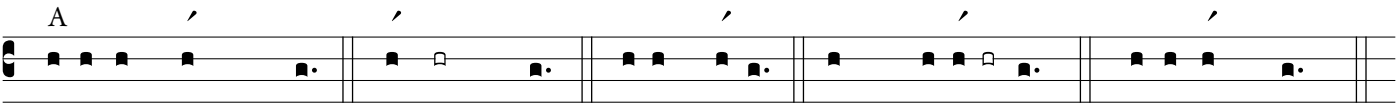
*Final formula:*



nobis Dóminus De-us no-ster. Dóminus omnípotens, id est tránsi-tus Dómini.

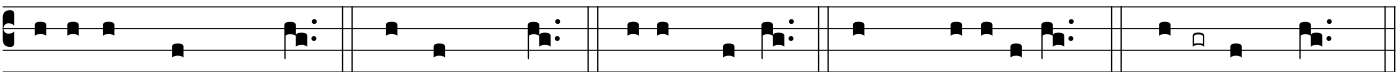
*Examples of the flex in the case of a monosyllable or of a Hebrew word.*

A



vení-te ad me. propter vos. De-i Jacob. in Jerúsa-lem. Spí-ri-tus est.

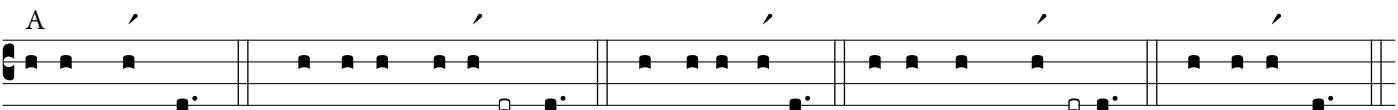
B



vení-te ad me. propter vos. De-i Ja-cob. in Jerúsa-lem. Spí-ri-tus est.

*Examples of the full stop in the case of a monosyllable or of a Hebrew word.*

A



vinum et lac. Dóminus locútus est. dómu-i Jacob e-jus Emmánu-el. Dóminus est.

B



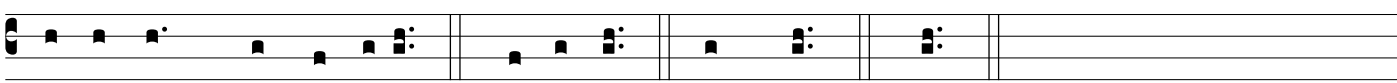
vinum et lac. Dóminus locútus est. dómu-i Jacob Emmánu-el. Dóminus est.

*The flex is made towards the middle of each sentence; it is omitted only if the sentence is very short. In the longer sentences, the flex may be repeated several times if the sense allows this being done. The metrum does not occur in this tone.*

*The flex is made by lowering the voice on the last syllable only, even if the penultimate syllable*

*be not accented. At the full stop, the voice is lowered on the penultimate syllable, if this be short.*

*The interrogation has only one modulation, that which has already been indicated for the Prophecy. It is the same for the Epistle, the Gospel, and the Lessons. Very short interrogative sentences are sung as follows:*



respóndit: Quid vis fi-li? Quamóbrem? Sed quid? Quæ?

*However, the interrogatory formula must never be used at the end, unless the Tu autem. is to follow. If an interrogation occurs at the end of*

*the text to which the Tu autem. is not to be added, the ordinary cadential formula must be used.*