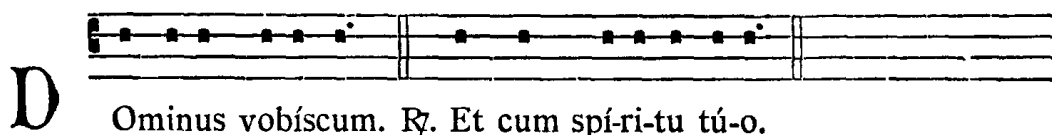


THE COMMON TONES OF THE MASS.

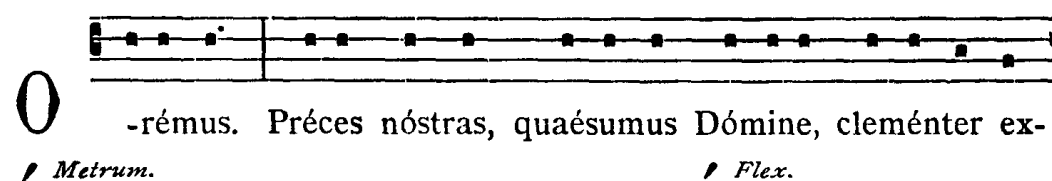
Tones for the Prayers.

1. Festal Tone.

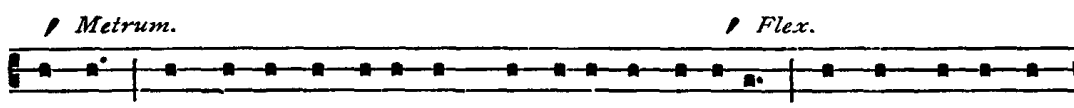
This tone is used for Sundays and Feasts.



D Ominus vobiscum. R̄. Et cum sp̄-ri-tu tú-o.

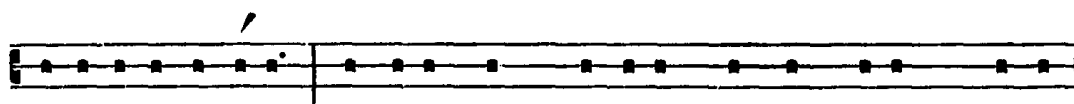


O -rémus. Préces nóstras, quaésumus Dómine, cleménter ex-



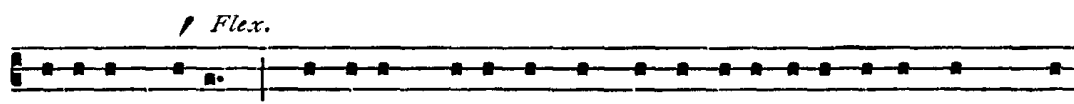
Metrum. *Flex.*

áudi : atque a peccató-rum víncu-lis abso-lútos, ab ómni nos ad-



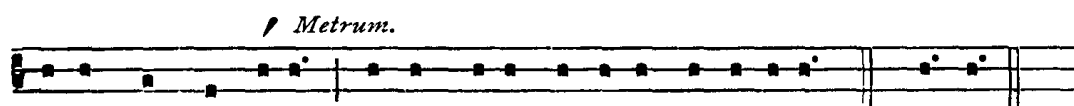
Flex.

versi-tá-te custódi. Per [e-úmdem] Dóminum nóstrum Jésum Chrístum



Flex.

Fí-li-um tú-um : qui técum vívit et régnat in uni-táte [e-júsdem] Sp̄-

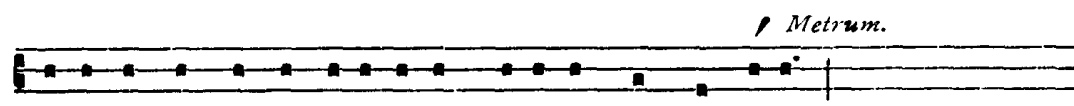


Metrum.

ri-tus Sáncti Dé-us : per ómni- a saécu-la saecu-lórum. R̄. Amen.



Another conclusion : Qui ví-vis et régnas cum Dé-o Pátre [or Qui técum



Metrum.

ví-vit et régnat] in uni-tá-te Sp̄-ri-tus Sáncti Dé-us, etc.

Examples of the Metrum. ¹

Examples of the Flex.



pi- e- tá- te pro- sé- que- re.
 mo- ri- én- do con- fés- si sunt. (A).
 or : con- fés- si sunt. (B).

per- cé- pi- mus.
 quae ré- cta sunt.

In the body of the Prayer, the metrum comes first, then the flex. In the conclusion, the opposite takes place. As a general rule, the metrum in the Prayer occurs at the colon; the flex at the semi-colon, or, if there is no semi-colon, at the first comma which follows the metrum when the sense allows this being done.

Attention is drawn to the fact that the words Jésum Christum Filium túm. by which a prayer sometimes ends, (e. g. on the Feast and on the Octave of St. Stephen) form part of the body of the Prayer itself. The conclusion therefore begins at the words Qui técum.

2. Ferial Tone.

A) *On Ferias, at Votive Masses which are not solemn, and at Masses for the Dead, the Prayers are sung in the ferial tone, that is recto tono from beginning to end, with only a slight pause in those places where the metrum and the flex would have been used in the festal tone, and again at the ending.*

B) *However, there is another ferial tone which is used for the Prayers of the Litanies and of the Aspersion, and of other ceremonies of the same kind, such as the Washing of the feet, the Blessing of candles, of ashes, and of palms.*

This second ferial tone is the same as the first ferial tone, except that, at the end of the Prayer and at the end of the conclusion, the voice is lowered a third — a minor third — for the flex.

The Prayers which precede the Mass of the Paschal Vigil, and the Prayers of the Blessing of the Fonts are sung in the first ferial tone.

The Prayers which are preceded by Flectámus génu-a. are also sung in the first ferial tone.

The Priest : The Deacon : The Sub-Deacon :



Orémus. Flectámus génu-a. Levá-te. Praésta...

The second ferial tone may be used for the Prayer Super pópulum. which is said in Lent after the admonition :



Humi-li- á-te cápi-ta véstra Dé-o.

¹ In accordance with the decree of the Sacred Congregation of Rites, dated July 8th 1912, if a monosyllable or a Hebrew word occur in the Lessons or Versicles, or at the mediant of the psalms, it is permissible to modify the ending (B) or to keep the ordinary modulation (A).

Ancient Tones ad libitum.

a) Solemn Tone.

All the Prayers of the Mass (except the Prayer Super pópulum) may be sung in this tone without distinction as to festal or ferial rite.

D Ominus vobíscum. [Pax vó-bis.] R̄. Et cum spí-ri-tu tú-o. *f Flex.*

O -ré-mus. Ma-jestá-tem tú-am Dómine supplí-ci-ter exorá-mus : *f Flex.*

ut sicut Ecclé-si-ae tú-ae be-átus André-as Apósto-lus éxsti-tit prae- *f Full stop.*

di-cátor et réctor; i-ta apud te sit pro nóbis perpétu-us intercés-sor. *f Flex.*

Per Dóminum nóstrum Jésum Chrístum Fí-li-um tú-um : qui técum *f Metrum.*

ví-vit et regnat in uni-tá-te Spí-ri-tus Sáncti Dé-us, per ómni-a saé- *f*


cu-la saecu-ló-rum. R̄. Amen. *Another conclusion:* Qui ví-vis et régnas

cum Dé-o Pátre [or Qui técum ví-vit et régnat] in uni-tá-te Spí-ri-tus *f*

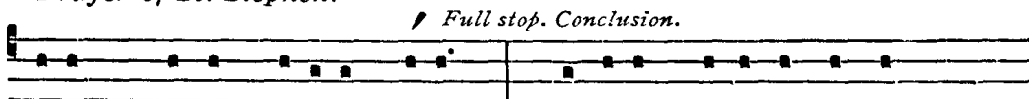
Sáncti Dé-us, etc.

Examples of the Flex. f

pré-ci-bus nóstris	ac- cómmo-	da.
	af- flí- gi-	mur.
	con-fés- si	sunt. (A).
or : con- fés- si		sunt. (B).

Examples of the full stop.


ve-tústa sér- vi- tus té- net.
pérfru- i lae- tí- ti- a.
di- gná-tus es. (A).
or : di- gná- tus es. (B).

Prayer of St. Stephen.



Jésúm Chrístum Fí-li-um tú-um. Qui técum ví-vit et régnat...

In this tone, the Prayer has only the flex, which occurs at the end of the first sub-division.

After the flex, as after any pause, the first syllable of the following word starts a tone lower than the dominant.

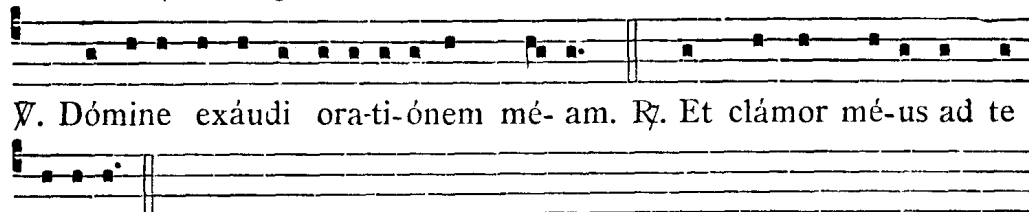
If the Prayer is longer than usual (as, for instance, the Prayers A cunctis. and Omnipotens sempitérne Déus) the formula of the full stop may be repeated on condition that it be preceded each time by a flex.

When the Prayer is preceded by Flectámus génu-a :



Orémus. Flectámus génu-a. Levá-te. Pópu-lum tú-um...

(When the Ψ . Dóminus vobíscum. has to be replaced by the Ψ . Dómine exáudi. the following is used :

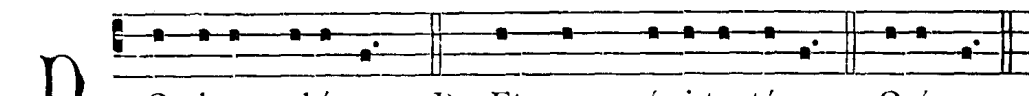


Ψ . Dómine exáudi ora-ti-ónem mé-am. R̄. Et clámor mé-us ad te véni-at.)

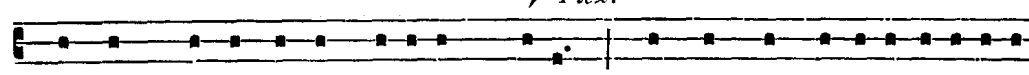
b) Simple Tone.

This tone is used for the Prayers of the Aspersión, of the Blessings, of the Litanies, and for other Prayers of the same kind, except those which are preceded by Flectámus génu-a.

If this simple tone be adopted, it is used also for the Prayer Super pópulum. after the admonition Humiliáte cápita véstra. (as on p. 99).



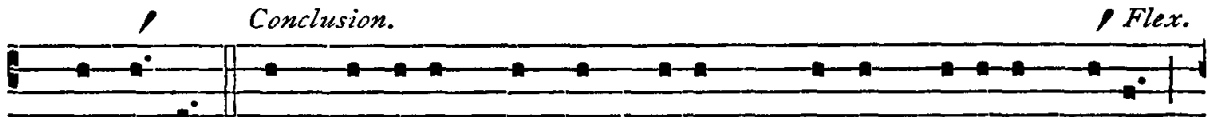
D Ominus vobíscum. R̄. Et cum spí-ri-tu tú-o. Orémus.



Praeستا, quaesumus omnipotens Dé-us : † ut semper ra-ti-onabí-li-a



medi-tántes, * quae tí-bi sunt pláci-ta, et díctis exsequámur et fáctis.



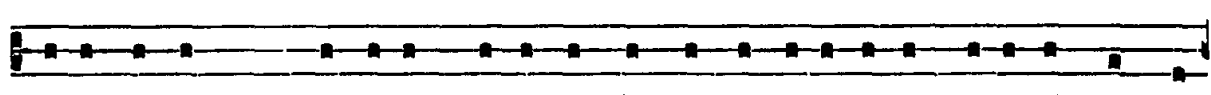
or : et fáctis. Per Dóminum nóstrum Jésum Chrístum Fí-li-um tú-um: †



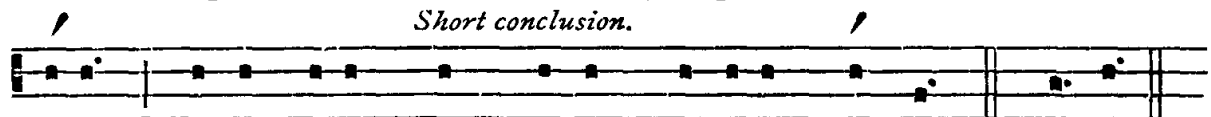
qui técum ví-vit et régnat in uni-tá-te Spí-ri-tus Sáncti Dé-us, * per



ómni- a saécu-la saecu-lórum. R̄. Amen. Qui ví-vis et régnas cum



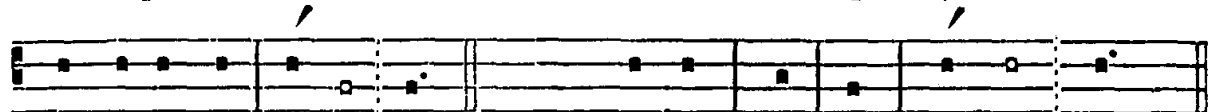
Dé-o Pátre [or : Qui técum ví-vit et régnat] in uni-tá-te Spí-ri-tus Sáncti



Dé-us, * per ómni-a... Per Chrístum Dóminum nóstrum. R̄. Amen.

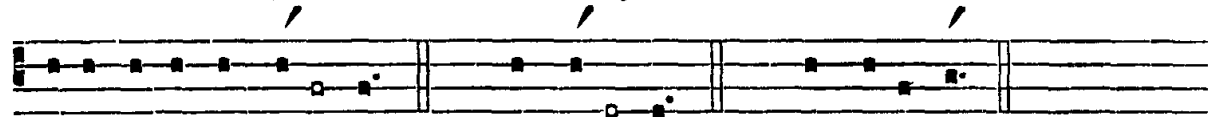
Examples of the Flex.

Examples of the Metrum.



concéde lae- tí- ti- am. subsí- di- a cón-fe- rat.
 con-fés-si sunt. praé-sta quaésu- mus.
 di- gnátus es. (A). ad pro- te- gén-dum nos.(A).
 or : di- gnátus es. (B). or : prote- gén- dum nos. (B).

When the Prayer ends with a monosyllable



redíme-re dignátus es. or : dignátus es. or : dignátus es.

As a general rule, the flex is made at the first sub-division; it is, however, omitted if the Prayer is very short. The metrum, on the other hand, is never omitted.