



SARUM CUSTOMARY ONLINE

2A: THE OLD CUSTOMARY ADDICIONES & APPENDIX

FROM BRITISH LIBRARY, HARLEY MS 1001

[OCR]

ENGLISH TRANSLATION ONLY

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SOURCE TRANSCRIPTION & EDITING

TRANSLATION & REVIEW OF LATIN TEXTS

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SARUM CUSTOMARY ONLINE

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THE
EXPERIENCE
OF WORSHIP
IN LATE MEDIEVAL
CATHEDRAL AND
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The Old Customary of Salisbury Cathedral (later version)

Addiciones and Appendix

[OCRA]

from British Library, Harley MS 1001
(formerly owned by St Giles' Church, Risby)

English translation

This reading of the Old Customary of Salisbury Cathedral is based on the manuscript source in the British Library, Harley MS 1001, copied in the early-fourteenth century. An inscription in the manuscript establishes that it was owned by (though not necessarily copied for) St Giles' Church, Risby, Suffolk.

The contents of the Additions printed below relate to both the Ordinal and the Customary. The opening paragraph of the Additions section is important. It records that the Succentor of Salisbury Cathedral in 1279 examined at least part of the exemplar from which Harley MS 1001 was copied. Further paragraphs were added after those resulting from the Succentor's examination, up to about 1300.

The section here called 'Appendix' was copied on the pages between the Ordinal and the Customary, and appears to be part of the text of the exemplar from which Harley MS 1001 was copied.

Although the main text of this version of the Customary refers principally to the layout of the first cathedral at Old Sarum, the Additions date from after the completion of the new cathedral and its cloisters.

Sarum Customary Online: The Old Customary [OCR]

www.sarumcustomary.org.uk

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Note on the English translation

This is a translation, not a paraphrase. However, {brackets} indicate translator's insertions for clarification. Frequently used and more obscure terms are explained in the website glossary. *Duplex* and *simplex* are translated as 'double' and 'single'.

Numbering of sections and sub-sections is editorial.

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ADDENDA

That many defects have been found in many of the articles written in our copy of the ordinal of the use of Salisbury, the succentor of the said Cathedral of Salisbury has, having been questioned through the mediation of one of his close colleagues, certified by careful examination, on the 8th March in the year of our Lord 1278 [NS 1279].

1. It has been asked when and how often there is a full service of St Mary in the community. The general rule is given {in the Ordinal} at the first Saturday in Advent as to when a full service for St Mary takes place in the community. And yet at certain times it is noted with certainty that there is a ferial service on Saturdays, as for other weekdays, as for example: “on the Saturday the responsories and everything else pertaining to a ferial service are {the same as} for the Wednesday”: and proper responses are found for Saturdays after the history *Domine ne in ira*¹, namely *Misericordiam et iudicium*, and likewise in Eastertide.

The succentor has replied that the general rule concerning {services for} St Mary, noted at the first Saturday in Advent, is to be given credence; there should be no ferial service on those Saturdays for the whole of the season as defined at that place.

2. On the vigil of Christmas Day, regarding the responsory *Jesu christe* with *Alleluya*, the following rubric will precede it: “This chant will be said on this day and on the vigil of Epiphany when it does not fall on a Sunday, and on single feasts of three lessons. And it should be understood that this responsory and the other responsories at the hours throughout the year are sung by one cleric alone, without change of place or vesture, on double as well as single feasts.”

3. Also at vespers on the same vigil {of Christmas}, where it is recorded on which feasts the antiphon upon *Magnificat* is to be sung in its entirety before the intonation of the psalm², the feast of the Dedication of the Church should be added.

4. Also on the same vigil {of Christmas} at compline where details are given concerning saying the hymn *Salvator mundi*, the following should be added at the end of the rubric: “It will also be said through the octave of the Dedication of the Church, unless the Dedication fall within Quadragesima or Eastertide.”

5.1. Also on Christmas night where the prose of the third responsory is given, this addition should be included: “This prose will not be said at matins on this night, but at the procession on Christmas Day. Likewise the prose of the ninth responsory should not be said at this matins but at the procession on the day of the Circumcision, when it falls on a Sunday.”

5.2. The succentor also adds that at another point concerning the saints at Salisbury Cathedral where the proses are appointed, the same proses are said at the procession and at matins in their places, viz. in Christmas week; on St Andrew’s Day at vespers; on the feast of St Nicholas at vespers and at the procession with the ninth responsory;

¹ The Sunday after the octave of Epiphany.

² i.e. *Magnificat*

on the Invention of the Holy Cross at first vespers; and on the Translation of St Thomas the martyr; and on the feast of St Katherine, virgin.

6. On Christmas Day, as regards the responsory *Jesu christe*, there should be added: “This solemn chant should be sung from the vigil of Christmas Day until the octave of Epiphany, and on the octave itself, except for the vigil of Epiphany, when it does not fall on a Sunday, and on Sundays in Eastertide and through the octaves of Ascension and Pentecost, and on every feast where the choir is ruled from the octave of Easter until *Deus omnium*³; it should also be said on the day of the Dedication and through the octave {of the same} and on the Exaltation of the Holy Cross and on both feasts of St Michael.”

7. On the octave of the Innocents at second vespers there should be a memorial of St Thomas: Ant. *Pastor cesus*. V. *Ora pro nobis*. A memorial of St Edward, king and confessor: Ant. *Iustum deduxit*. V. *Amavit eum dominus*. Or. *Deus qui unigenitum filium tuum dominum nostrum ihesum christum glorioso regi edwardo in forma visibili demonstrasti. tribue quesumus: ut eius meritis et precibus ad eternam ipsius domini nostri iesu christi visionem pertingere mereamur. Qui tecum*. A memorial of St Mary. At matins, a memorial of St Thomas: Ant. *Opem nobis*. And of St Edward: Ant. *Euge serve*. A memorial of All Saints.

8. If the vigil {of Epiphany} should fall on a Sunday, there should be a memorial of St Thomas and of St Edward and of St Mary.

9. On the 19th January the feast of St Wulstan, bishop and confessor, should be a feast of nine lessons.

Everything else is from the common of a single confessor and bishop. Or. *Spiritum nobis domine tue caritatis infunde ut intercedente beato W(u)lstano confessore tuo atque pontifice. tua mereamur dulcedine in eterna felicitate gustare. per eundem*.

10. When the history *Domine ne in ira* is sung, the versicle of the middle nocturn is said thus: *Media nocte surgebam ad confitendum tibi*. R. *Super iudicia iustificationis*⁴ *tue*. At lauds. V. *Dominus regnavit*. R. *Decorem induit alleluya*. From Septuagesima to Quadragesima. V. *Domine refugium factus es nobis*. R. *A generatione et progenie*.

11. On the Monday after Quadragesima where it describes Ant. *Requiem eternam*, Ps. *Beati immaculate* as far as *Ad dominum cum tribularer* for all God’s departed, there should be added: “When the psalms have ended, there should be said Ant. *Requiem eternam*. *Pater noster*. Ps. *Domine probasti*. Or. *Absolve quesumus domine*. Mass follows.”

12. On the Passion of our Lord at compline, Ant. *O rex gloriose*. R. *Rex benedictae*. R. *Atque colant*. V. *Inter sanctos*.

13. At compline on Easter Day and through the whole week up till the Saturday, Gr. *Hec dies* is said without a verse, as at the other hours.

³ The first Sunday after Trinity.

⁴ The MS reads ‘iusticie’, which is the reading of the Roman psalter; however, other sources agree on ‘iustificacionis’.

14. At Pentecost after prime has been noted, there should be added: “The procession should set off before terce. At terce, once *Deus in adiutorium* has been said, seven seniors, with a thurible before the altar, should begin V. *Veni creator spiritus*: afterwards the altar should be censed and the same should happen at each verse, on this day only. And this hymn should be said on the three following days at terce: and it should be said in the stalls.”

15. In the rubric which deals with the service for St Mary on Saturdays after *Deus omnium* and the exceptions thereto, where it says “and unless vigils of saints’ days should prevent it”, there should also be added: “and except on a feast of saints of three lessons which have anything proper⁵ at mass, as on the feast of the Seven Holy Brothers which has a proper introit, in that all feasts of this sort are said with the choir being ruled.”

16. On the feast day of the Dedication of the Church at second vespers: R. *Domus mea*.

17. Also, in the rubric where it says that through the octave of the Dedication there will be a full service for the Dedication, even on the Sunday, unless a feast of nine lessons should occur, the following rubric should be added: “And since the choir is ruled throughout the octave, there should be no memorial, except if there should happen to be a feast of three lessons or an octave {during that period}. On the octave everything should be done as on the feast day, except for the sequence and *Credo in unum* and the responsory at second vespers. Or. *Deus qui ex vivis electisque lapidibus eternum maiestati tue condidisti habitaculum auxiliare populo supplicanti. ut quod ecclesie tue corporalibus proficit spaciis: spiritualibus amplificetur augmentis. per dominum.*”

18. On St Andrew’s Day at second vespers: R. *Vir perfecte pietatis*. V. *Imitator iesu*: and the prose *O morum doctor*. *Gloria*.

19. On the feast of St Nicholas at vespers: R. *Beatus Nicholaus*. V. *Ut apud christum*. Prose *Oportet devota mente*. Once the memorials of St Andrew, of Advent and of St Mary have been said, the procession should at that point set out to the altar of St Nicholas with R. *Ex eius tumba*. The rulers should say the verse: and the same thing should happen on the feast of any saints whose altars are in the Cathedral; nor should the service be celebrated at their altars in Salisbury Cathedral, nor should there be any greater solemnity. All sing the prose together. When returning {a chant is sung} for St Mary.

20. On the Invention of the Holy Cross at vespers: R. *O crux viride*. V. *Custodi domine*. Prose *Crux fidelis terra celis*.

21. On the feast of St Alban the martyr, at both vespers the antiphon upon the psalm *Magnificat* is *Ave prothomartyr Anglorum miles regis [angelorum] celorum*.

⁵ that is, any chants which are particular to the feast rather than deriving from the common.

22. On the Translation of St Edmund, archbishop, there should be nine lessons. Or. *Deus qui largiflue*. The memorial of martyrs: Or. *Fac nos*.

23. On the Translation of St Edward, king and martyr: Or. *Deus eterne*.

24. On the Translation of St Thomas the martyr, the antiphon upon the ferial psalms is *Iste sanctus*. Chapter: *Omnis pontifex*. R. *Jacet granum*. V. *Cadit custos*. Prose: *Clangat pastor*. Antiphon upon *Magnificat*: *Pastor cesus*. Or. *Deus qui nobis*. Memorial of apostles: Ant. *In regeneracione*. V. *Annunciaverunt*. Or. *Deus cuius dextera*.

25. On the Invention of St Stephen: Or. *Deus qui es sanctorum tuorum*.

26. On the third day after the Assumption⁶, that is within the octave, at vespers the antiphon upon *Magnificat* is *Descendi in ortum*.

27. On August 31, the Nativity of St Cuthburga, virgin and not martyr: three lessons; the rest from the common of a single virgin, not a martyr. Or. *Deus qui eximie castitatis privilegio famulam tuam cuthburgam multipliciter decorasti. da nobis famulis tuis eius promerente intercessione utriusque vite prosperitatem. ut sicut eius festivitas nobiscum agitur in terris. ita per eius interventum nostri memoria apud te habeatur in celis. per.*

28. On the Sunday within the octave of the Nativity of the Blessed Mary at first vespers no responsory will be said, but all the antiphons should be said at lauds, because there is no service for this feast on the octave day, on account of it being the feast of Relics.

29. On the Translation of St Edward, king and confessor on October 13: at vespers the antiphon upon the ferial psalms is *Amavit*. Chapter: *Justum deduxit*. R. *Miles christi*. V. *Iste confessor*. V. *Amavit eum dominus*. Ant. *Similabo*. Ps. *Magnificat*. Or. *Deus qui unigenitum tuum*, etc. as above for matins: and at the hours everything should be as for a single confessor and abbot: and it is a double feast at Salisbury Cathedral.

30. On All Saints' Day after Placebo, once the psalm *Magnificat* with its antiphon is finished, there follows *Pater noster* and so on for a {dead} body that is present: Or. *Deus cui proprium est misereri*. On an anniversary Or. *Deus indulgencie*. For completing a trental or in commemoration of a single dead person: Or. *Deus cui proprium est*. For dead bishops *Deus qui inter apostolicos sacerdotes*. For borthers and sisters: Or. *Deus venie fidelibus*. After lauds on an anniversary: Or. *Deus cui proprium*. For a trental: *Omnipotens sempiterne deus cui nunquam*. For a bishop: Or. *Deus cuius misericordie*. For brothers and sisters: Or. *Inclina domine*. Then are said the prayers for deceased friends in silence at will; when they are finished there follows the general prayer *Animabus quesumus domine*. And it should be understood that when lauds does not follow on without a break, the same order of prayers is maintained as are said at Placebo, after first saying the psalm *Voce mea*. Whenever there is a service for the dead with nine psalms and three lessons, one antiphon should be said for all the psalms, to wit *Placebo*, and one at lauds, namely *Exultabunt* etc.

⁶ i.e. August 17.

And a versicle is always said at lauds, namely *Complaceat tibi domine*, R. *Domine ad adiuvandum me respice*. These two verses should be sung at the ninth responsory only on the day of commemoration of All Souls, viz. *Ardentes anime* and *Creator omnium rerum*.

31. On the feast of St Edmund, archbishop: Or. *Deus qui largiflue*. There should be nine lessons: the rest {follows the common} of a single confessor and bishop.

32. On the feast of St Edmund, king and martyr, at both vespers: Ant. *Ave rex gentis Anglorum*. Ps. *Magnificat*. The rest as is given elsewhere.

33. Whenever there is a service for a single confessor and bishop or abbot or doctor this hymn, *Iste confessor*, is said complete and whole with all its verses. This hymn: *Jesu redemptor*, with no change of words.

34. This rubric is to be placed in the first Monday of Advent after the responsories for the nocturns: “If a feast of nine or three lessons falls on a Monday or a Tuesday, but it should happen that on the Tuesday or Wednesday following there is to be a ferial service, the responsories of the first nocturn should be sung in the first place, unless there are any specifically appointed: and this should happen throughout the whole year.” This rubric is included in those in the ordinal⁷ for the Thursday of the first week in Advent but does not make so much sense there.

35. If a feast where the choir is ruled should fall within the octave of Ascension Day, the second *Alleluia* will be *Dominus in Syna*.⁸ If {it falls} on the Sunday or Friday following, the second *Alleluia* will be one from the common service.

36. The question has been raised whether a sequence ought to be said on the octave day of Epiphany, Ascension Day and the Dedication, as for a feast of nine lessons where the choir is ruled: the answer should be no: this rubric is to be placed forthwith in the first Sunday in Advent after the verse of the gradual.

37. It should be understood that the gradual is repeated year round except on double feasts and in the Ember days and when a tract follows; since it is never repeated when there is a tract. And on the Sunday when *Domine in tua misericordia* is sung⁹, where {the text} refers to the {responsory}¹⁰ to be said at the procession, before it treats of the antiphon for returning, there should be written in addition: “An antiphon of the cross {namely} *Salvator mundi* or Ant. *Adoremus crucis* is sung at the station: and {these} are prescribed for the Exaltation of the Holy Cross: V. *Hoc signum crucis*. Or. *Adesto* or Or. *Deus qui unigenitum*. But on double feasts which fall on a Sunday it will not be said.”

38. This rubric should be noted on the day of St Andrew the apostle, after the sequence:

⁷ Frere marks textual corruption. The syntax is a little imperfect.

⁸ The manuscript mistakenly reads *Syon*.

⁹ 7th after Trinity.

¹⁰ The text is corrupt; this is Frere’s suggested reading.

“Note that on every feast of nine lessons outside Septuagesima and Quadragesima, a sequence should be said, except on feasts of more than one confessor.”

39. On the day of the Purification of the Blessed Virgin, this rubric should be noted after the sequence: “If the feast of the Purification of the Blessed Virgin should fall within Septuagesima or Quadragesima, a sequence should always be said in the choir. The priest and his ministers should say the tract: and on other feasts of nine lessons the tract should be said after the gradual.”

40. At a commemoration of the Blessed Virgin within Septuagesima a sequence should always be said. For a tract is never said at Salisbury Cathedral on a feast of three lessons or a commemoration.

41. On the Invention of St Stephen: Or. *Deus qui es sanctorum*. In some ordinals there is contained the following, at mass: “There should be a memorial of the other saints with a {prayer}¹¹ of more than one confessor,” but this is altogether incorrect.

42. On every day of the year after the collect except on double feasts and when albs are worn, there should be said, with a genuflexion, the Ps. *Ad te tenant* with *Gloria patri*. *Kyrieleyson*. *Christeleyson*. *Kyrieleyson*. *Pater noster*. *Et ne nos*. *Exurge domine*. *Domine deus virtutum*. *Domine exaudi*. *Dominus vobiscum*. *Oremus*. *Ecclesie tue quesumus*. And at the end should be added *Et pacem tuam nostris concede temporibus per christum*.

43. The first responsory on Christmas night should be begun by two clerics from the second form at the choir step, when the verse, because {it is} *Gloria in excelsis*, should be sung from on high by five boys in surplices, their heads covered with amices, holding¹² lighted candles in their hands.

44. On St Stephen’s day at second vespers one of the deacons, in a silk cope at the choir step, should, by himself, start R. *Impetum fecerunt*: all the deacons sing the verse in surplices in the same place.

On St John’s day at second vespers one priest alone should begin the responsory *Iste est iohannes*; all the priests should sing the verse in the same place.

On the Innocents’ day at second vespers one boy alone, in a silk cope before the choir step, should begin the responsory *Centum quadraginta*; all the boys should sing the verse in the same place, along with the prose.

45. On the day of the Purification of the Blessed Mary the ninth responsory should be sung as follows: R. *Gaude maria*; and likewise at second vespers.

46. And it should be recorded that on the octave day of the Ascension the lessons at matins are read as on Ascension Day, from the exposition of the gospel and not from the Acts of the Apostles.

¹¹ The text is corrupt; again, this is Frere’s conjecture.

¹² Frere marks textual corruption (the Latin is ungrammatical) but the sense seems clear.

47. This prayer of the cross: *Deus qui unigenitum* or this one: Or. *Deus qui unigeniti*, which is said on the day of the Exaltation, is never said at a memorial but at the procession on Saturdays at vespers and before mass on Sunday. And Or. *Concede nos* is never said at a memorial of the Blessed Virgin. The versicle at vespers: *Sancta dei genetrix*; the versicle at matins *Post partum virgo*. At a memorial at vespers of the Blessed Mary, Or. *Deus a quo sancta*: at matins *Deus auctor pacis*.

48. On the vigil of the Blessed Mary Magdalene at vespers V. *Virginis proles*: after the commemoration at the procession before her altar, R. *Regnum mundi*: the precentor should say V. *Dimissa sunt ei peccata multa*. R. *Quoniam dilexit multum*. Or. *Largire nobis*. For the return, an antiphon of St Mary with versicle and prayer.

49. ¶ In die Omnium Sanctorum .viii^a. leccio a puero legatur. versus responsorii ante gradum chori a quinque pueris in superpelliceis cantetur.

49. On All Saints' Day the eighth lesson is to be read by a boy: the verse of the responsory should be sung before the choir step by five boys in surplices.

50. On the octave day of the Dedication at mass and at matins it is as on the day {of the Dedication itself}, apart from the responsory at second vespers, and at mass the sequence and *Credo*. And at all the hours Or. *Deus qui de vivis* should be said.

51. At Salisbury Cathedral throughout Advent, when there is a full service for St Mary, at vespers the antiphon upon the psalms is *Rorate celi*: and the service should be done with the choir ruled: there is no memorial of the cross, nor of all saints. At Christmastide and throughout the summer at vespers {the antiphon} upon the ferial psalms is Ant. *Post partum*, with the choir being ruled throughout the year when matins of St Mary is said. The prayer at the hours ends like this: *Per christum dominum nostrum*.

52. At second vespers on the day of St Thomas the martyr, on both his feasts: R. *Jesu bone*. After vespers on the day of the Innocents, where the antiphon is noted for the memorial thus: Ant. *Laverunt*. Ant. *Ambulabunt*. Ant. *Cantabunt sancti*, there should be added Ant. *Innocentes pro christo*. Ant. *O quam gloriosum est regnum*.

53. On the Sunday in the octave of Epiphany all the antiphons are said at lauds, since on the octave day itself there are lauds proper to the day.

54. Note that no prose is said throughout the year except at vespers and at a procession, except on St Stephen's Day, whose service is entrusted to the discretion of a deacon, and except on St John the Evangelist's Day, whose service is entrusted to the discretion of a priest, and except on the Holy Innocents' Day, whose service is entrusted to the discretion of the boys: and except on St Nicholas' Day, for on that occasion a prose is said at matins, to wit *Sospitati*.

55. On Christmas Day, Epiphany, the Purification, Trinity Sunday, the Assumption and Nativity of the Blessed Mary, the feast of the Relics, the feast of the Place and the feast of the Dedication, and also on the first day¹³ of Easter, Ascension Day and

¹³ i.e. the feast days themselves.

Pentecost, the seventh, eighth and ninth lessons – and also the first three lessons on the feast of All Saints¹⁴ – are to be read in a silk cope.

56. On Easter Day at the procession at vespers the rulers should begin Ant. *Alleluya* and the choir follow on to sing the whole antiphon: the side of the choir from which the performer of the office comes should take up the Ps. *Laudate*, and finish with the first *Alleluya*: and thus it should be said in alternation as mentioned above. While they are coming back, the antiphon upon *In exitu* should be said in the same way.

57. The sepulchre should be removed on Friday of Easter week.

58. Note that these two versicles V. *Resurrexit dominus* and V. *Surrexit dominus vere* should be said on alternating days until Ascension Day, when there is a ferial service.

59. On the Friday immediately after Ascension Day the candlestick with the paschal candle should be removed.

60. If any saints feast of three lessons should fall on the day of the Dedication, the commemoration of it should take place in silence.

70. Also if the octave of the Dedication should fall on a Sunday the whole service should be for the Dedication as on the first day¹⁵, apart from the responsory at vespers and apart from the antiphon upon the psalm. There is only one antiphon at lauds: the choir is ruled: throughout the week the hymn *Salvator* is said.

71. On the octave of the Dedication everything should be done as on the {feast} day {itself} apart from the responsory at second vespers. Gospel: *Facta sunt encennia*, found at the Wednesday before Palm Sunday.

72. On St Andrew the apostle's Day at second vespers: R. *Vir perfecte pietatis* with the prose *O morum doctor*. The choir should respond with a neume¹⁶ {at the end of} each verse, on the vowel "E".

73. And note that whenever a prose is said, as many as wish to should join in, except at the procession at mass: on that occasion only, three should say the prose, with the choir responding with a chant on the last letter of each verse: all who participated in the prose should likewise say *Gloria*.

74. On St Agnes' day: Chapter. *Qui gloriatur*.

75. On the Sunday within the octave of the Nativity of the Blessed Mary the service should happen as described where the relics are mentioned on the octave day. On the Saturday at vespers the antiphon is *Nativitas est*. Ps. *Dixit dominus*. Chapter. *Ego quasi vitis*. There is no responsory. The hymn is *Ave maris stella*. V. *Sancta dei*

¹⁴ On All Saints' Day the readings took place in reverse order of seniority, so the first three lessons were accorded the same honour as the final three on the other feasts.

¹⁵ i.e. the feast day itself.

¹⁶ or melisma. The text of this ran: *O morum doctor egregi-E, / Qui triumphas egeam hodi-E, / Felici gaudens in requi-E / Inter cives superne patri-E, / Assis propicius huic famili-E, / Que tue recolit diem victori-E; / Spemque donans misericordi-E / Nos divine commenda grati-E*.

genitrix. Or. *Supplicacionem*. A Sunday memorial and one of the Trinity, if it should be necessary, and when these memorials are not said. There should be no procession to the cross. Gospel *Loquente iesu*. The responsories as for within the octave.

76. Where the feast of Relics is celebrated on the octave day of the Nativity of the Blessed Mary, on the Sunday within the octave the service should be done in this way. On the Saturday this antiphon alone upon the psalms: *Dei Genitrix*. The rest is as on the {feast} day at first vespers. The invitatory is triple. All the antiphons upon {the psalms of} lauds are said, because this feast does not have an octave day. At mass the chant for *Kyrie, Omnipotens pater* should be said. *Spiritus et alme* should be said at the choir step by three clerics from the upper step in surplices. The sequence *Ave preclara* and *Sanctus* with this addition: *Benedictus marie filius*. This manner and order should be observed at Salisbury Cathedral, but elsewhere, where there is no commemoration of the Relics on the octave day of St Mary, this order should be observed on the octave day and not on the Sunday {within the octave}.

77. On All Saints' Day one small boy should read the eighth lesson. Five boys should come to the choir step, barefoot and with heads covered, each holding a burning candle: turned to face the altar, they should begin the responsory and sing the verse: once the verse has been said they should return from the choir in the same way they came .

78. It should be recorded that from the start of *Domine ne in ira* until Ash Wednesday, even on weekdays the following five collects should be said at mass: first, {the prayer} of the day, second, of the Blessed Virgin, third, of all saints, fourth, for the universal church, fifth, a general prayer.

79. And from Ash Wednesday until Maundy Thursday seven collects are said, when there is a mass for the fast: first, the collect for the fast, second, for penitents, third, of the Blessed Virgin, fourth, for every rank of the church (Or. *Ecclesie tue*), fifth, of all saints, sixth, for peace (*Deus a quo*), seventh, the general prayer *Pietate* or some other one.

80. In Eastertide three collects are said: first, {the collect} of the day, second, of the resurrection, third of all saints: except on Sundays when there is a Sunday service: since then the mass of the resurrection is said, and there should be no memorial unless it should coincide with the feast of one of the saints.

81. On Palm Sunday and the two other days following, at the beginning of the passion *Dominus vobiscum* should be said. On Good Friday it is not said but {the passion} should start thus: *Egressus*¹⁷. However on all these days the four {passions} should be read in festal manner.

82. On the Monday in Rogationtide, if it does not coincide with any feast, the mass before they leave with the procession¹⁸ is said as for a Sunday with its own collect, second, a collect of the resurrection, and third, of all saints: where a station is made, Ps. *Miserere* and prayers should be said. And afterwards the mass for the fast. The

¹⁷ 'Jesus went forth...', John 18:1

¹⁸ The processions in Rogationtide went all round the city to celebrate mass in another church.

office is *Exaudi* with its prayer: the second collect is of the saint whose church it is, or for peace, the third of all saints. For the return the litany should be said: and it should be said in this way on those two days.

83. On the Tuesday in Rogationtide, if there is no feast, the whole service should be of St Mary, with mass in the choir before they leave with the procession, with {its} collect: the second collect is of the Resurrection, the third of All Saints. Where a station is made, the office is *Salus populi*, Or. *Deus qui caritatis*: the other collects as above.

84. On the Wednesday before they leave with the procession, the office is for the day with its collect: the second collect {is} of St Mary, the third of all saints. Where a station is made, the office and collect are as on the first day {of Rogationtide}.

85. And it should be recorded that the first mass should be said after sext, and after that mass none is said: and then they leave: and on its return after the litany Ps. *De profundis* should be said.

86. On the Sunday in the octave of the Ascension, the mass is a Sunday mass, there is a memorial of the Ascension and of all saints; no sequence is sung; *Kyrie*, *Orbis factor*.

87. On St Mark the evangelist's day the procession should be organised as on the Monday in Rogationtide: and there should be a mass of St Mark before they leave {with the procession} with three collects: the first, of St {Mark}, the second, of rogations, the third, of all saints. Where a station is made, {the things} to be said are noted {above} for the Monday in Rogationtide: and they go out and come back in the same way.

88. On the last day before Advent and before Septuagesima when there is a full service for St Mary, the chant for *Gloria*, *Spiritus et alme* should be said at mass: and it should be said by the whole choir, and then *Sanctus* with this addition, *Benedictus Marie filius*.

89. In Eastertide the first *Alleluya* will be *Per te dei genitrix*, the second *Alleluya* will be *Mane nobiscum* or one of the following or one from Easter week.

90. Note that within the octave of the Assumption of the Blessed Mary mass should be as on the feast day itself, apart from *Credo*: and the epistle on the Monday, Wednesday and Friday is *Egredimini*, and on the Tuesday, Thursday and Saturday *In omnibus*: and so within the octave everything should be as on the day of the Assumption except for the sequence which will be that of the weekday in question.

91. In the same way on the Monday, Wednesday and Friday in the octave of the Nativity of the Blessed Mary¹⁹ the epistle should be *O quam pulchra*: on the Tuesday, Thursday and Saturday *Ego quasi vitis*.

¹⁹ Lit. 'in the octave of the Blessed Mary, in her nativity,'

92. Concerning the number of prayers before the epistle, there should be one or three or five or seven said. One, for one epistle or one gospel or to represent unity: three to represent the Trinity, since God rejoices in an uneven number, or because God prayed thrice in His passion: five to represent the fivefold passion: seven to represent the seven petitions of the Lord's Prayer or to represent the seven gifts of the Holy Spirit which are listed in the scriptures. They ought not to exceed seven in number. The chapter should be spoken in a low voice and barely be heard by the choir. The succentor should begin the hymn: in each versicle there is a pause made three times, thus: *Custodi nos domine*: and there is no neume in reply to the versicle at vespers or at matins, but the antiphon should be started immediately.

93. Note that on Palm Sunday the water should be blessed outside the choir: and likewise on any double feast that falls on a Sunday.

94. Note that on the Tuesday in Rogationtide there should be a service of St Mary unless any feast where the choir is ruled should supervene.

95. Note that from the octave of Easter until the feast of the Holy Trinity, when there is a full service of St Mary, the psalms before the lessons are *Domine dominus noster, Celi enarrant, Domini est terra* and the lesson *Stabat iuxta crucem*.

96. The general rule for vigils of the dead: the ninth responsory is *Libera me domine de morte eterna*: the first versicle is *Dies illa*: the second verse is *Quid ergo*: the third verse *Nunc christe te petimus*.

97. Also {at the} Commemoration of Souls: the ninth{responsory is *Libera me domine*: the first verse is *Dies illa*: the second verse, *Ardentes anime*, which is never said except at the Commemoration of Souls: the third verse *Creator omnium rerum*, which is never said except at the Commemoration of Souls.

98. On the first Sunday after Easter, the second *Alleluya* is *Angelus domini*: and it will always be the second throughout the following week except on a feast where the choir is ruled: and the verse *Respondens* should be said on alternate days, in this way: that on one day *Angelus* should be said, on the next day *Respondens*, as the second *Alleluya*.

99. In the second week that *Alleluya, Surrexit pastor*, will be the second *Alleluya*, whatever mass is said, except on a feast where the choir is ruled and on the Sunday when there is a Sunday service.

100. In the third week this *Alleluya*, viz. *Modicum* should be said alternately with the verse *Surrexit christus* when there is a ferial service. But this *Alleluya, Iterum autem*, should be the second {*Alleluya*} on this Sunday and for this week, whatever mass is said, except on a feast where the choir is ruled.

101. In the fourth week the second *Alleluya* will be *Surrexit dominus vere*, and likewise throughout the week except on a feast where the choir is ruled.

102. In the fifth week when a mass of the resurrection is said the second *Alleluya* will be *Surrexit christus iam*, and throughout the week it will be the first.

103. On St John's day at matins. Memorial. Ant. *Hodie intacta*. Ant. *Sepelierunt*. On the same day at vespers Ant. *Gaudeamus*, Ant. *Tu principatum*.

104. ¶ On Holy Innocents' day at matins, Ant. *Nesciens mater*, Ant. *Lapidaveru(n)t*, Ant. *Valde honorandus*. On the same day at vespers Ant. *Virgo verbo*, Ant. *Lapides torrents*, Ant. *Hic est discipulus*.

105. On St Thomas' day at Matins, Ant. *Beatus venter*, Ant. *Adhesit aima*, Ant. *Hic est discipulus*, Ant. *Innocentes*. On the same day at vespers, Ant., *Virgo dei genitrix*, Ant. *Stephanus vidit* Ant. *Ecce puer*, Ant. *Laverunt stolas*.

106. On the fifth²⁰ day of Christmas at matins, Ant. *Pastores*, Ant. *Ecce video*, Ant. *Sunt de hic stantibus*, Ant. *Ambulabant*, Ant. *Pastor cesus*. On the same day at vespers, Ant. *Virgo hodie*, Ant. *Beatus stephanus*, Ant. *Sic eum volo*, Ant. *Cantabant*, Ant. *Granum cadit*.

107. On St Silvester's day at matins, Ant. *Hodie intacta*, Ant. *Constitus*, Ant. *Johannes apostolus*, Ant. *Herodes iratus*, Ant. *Totus orbis*.

108. On the octave of St Stephen at matins, Ant. *Supra pectus*, Ant., *A bimatatu*, Ant., *Aqua Thome*. Memorial of the Blessed Mary. Ant. *Ecce maria*. On the same day at vespers, Ant. *Valde honoratus est*, Ant. *Vox in rama*, Ant. *Ad thome memoriam*. {Memorial} of St Mary, Ant. *Quando natus est*.

109. On the octave of St John at matins, Ant., *Sub throno*, Ant. *Tu per thome*. {Memorial} of the Blessed Mary as above. On the same day at vespers, Ant. *Innocentes*, Ant. *Summa sacerdocio*. {Memorial} of the Blessed Mary as above.

110. On the octave of the Holy Innocents at matins, Ant. *Monachus sub clerico*. {Memorial} of the Blessed Mary as above.

111. On the same day at vespers, Ant. *Pastor cesus*, Ant. *Confessor domini edwarde*, versicle *Amavit eum*, Or. *Deus qui unigenitum*. {Memorial} of the Blessed Mary as above.

112. On the vigil of Epiphany at matins, Ant. *Opem nobis*, Ant. *Euge serve*. Memorial of All Saints. Ant. *Exultabunt*. Or. *Omnium Sanctorum*, if the vigil does not fall on a Sunday.

113.1. At Salisbury Cathedral these are the feasts and they are divided by name thus: some feasts are called principal feasts; some are called major double feasts; some, lesser double feasts; some, single feasts of nine lessons; some, feasts of three lessons where the choir is ruled; some, feasts of three lessons where the choir is not ruled: and {then there are} ferial days.²¹ The year is divided into these seven {categories}. The principal feasts are of this kind. The first day of Easter, which surpasses all other days. The first day of Christmas. The day of Pentecost. The day of the Assumption of

²⁰ Lit. 'sixth'

²¹ Frere marks corrupt text as the Latin is ungrammatical.

the Blessed Mary. And they are called “principal” because they outshine the other feasts. Also, the feast in whose honour a church was founded is accounted a principal feast in that church; and likewise the Dedication {feast}.

113.2 The major double feasts are these foregoing and these like them. Ascension Day. The day of Epiphany. Trinity Sunday. The Nativity of St Mary and the Purification of the same. All Saints’ Day. The day of the Relics. The day of the Dedication of the Church and the day of the saint in whose honour the church was founded, and the octave {of the same} when the choir is ruled.

113.3 The lesser double feasts are these: Monday, Tuesday and Wednesday of Easter week: the second, third, fourth and fifth days of Christmas. The day of the Circumcision. The day of the Annunciation of the Blessed Mary. The octave of Easter. The day of the Invention of the Holy Cross: the Monday, Tuesday and Wednesday of the week of Pentecost. The day of the Nativity of the Blessed John {the Baptist}. The day of the apostles Peter and Paul. St Michael’s Day. St Katherine the virgin’s Day. St Andrew’s Day and the feasts of the saints whose altars are in the church, that is when a service is celebrated on their feast days outside the choir, at their own altars. However, this does not happen at Salisbury Cathedral except only {that} at first vespers there is a procession to the altar of that saint with responsory, versicle and prayer: and the whole service takes place in the choir: nor is there any greater celebration on account of the altar.

114. In volume VI of the *Decretalia* we constitute and decree that the feasts of St Gregory, Ambrose, Augustine and Jerome should each year in perpetuity be celebrated as double feasts. These are the feasts of three lessons where the choir is ruled: the feast of St George, SS John and Paul, St Hippolytus, The Eleven Thousand Virgins, St Brice.

115. The choir should also be ruled from first vespers of Christmas until the octave of Epiphany when it does not fall on a Sunday, and through the octaves of Easter and of Pentecost and through the octaves of the Assumption of the Blessed Mary and of the Ascension of our Lord and through the octaves of the Dedication of the Church and of the Nativity of the Blessed Mary the octaves of Peter and Paul, and on certain feasts of three lessons in Eastertide which, if they had fallen in another season, would have had nine lessons, to wit these: St Ambrose, St Mark, SS Philip and James, St John before the Latin gate, St Dunstan, St Aldhelm, St Augustine, St Barnabas the apostle; and at commemorations of the Blessed Mary throughout the year. On all other feasts of three lessons the choir is not ruled, apart from those feasts which are within the octaves of the principal feasts.

116. Ferial days are all those on which no feast of any saint is celebrated, or any octave or commemoration.

[later addition]

117. A note on *Kyrieleisons* throughout the year.²²

At the first mass of Christmas is said K. *Cunctipotens*.

At the second mass K. *Rex virginum*.

At high mass K. *Conditor kyrie*. On St Stephen's Day K. *Pater creator*. On St John's Day K. *Lux et origo*. On the day of the Innocents K. *Kyrie Rex genitor*. On St Thomas the martyr, and the feast of all martyrs and confessors K. *Orbis factor*. On the day of the Circumcision of our Lord K. *Rex virginum*. At Epiphany K. *Kyrie fons bonitatis*. On the day of the Purification of the Blessed Mary and all feasts of the same, and also on the feasts of all virgins K. *Rex virginum*. On Easter Day at first mass K. *Lux et origo*. At high mass K. *Conditor*. On Easter Monday K. *Cunctipotens*. On Easter Tuesday K. *Lux et origo*. On Easter Wednesday K. *Orbis factor*. On Ascension Day K. *Conditor kyrie*. At Pentecost K. *Kyrie fons bonitatis*. On the Monday of Pentecost K. *Pater creator*. On the Tuesday K. *Lux et origo*. On the Wednesday K. *Kyrie rex genitor*. On Trinity Sunday K. *Conditor*. On St John the Baptist's Day K. *Lux et origo*. On St Peter and Paul, and the feast of all apostles and evangelists, and on both feasts of the Holy Cross is said K. *Lux et origo*. On St Mary Magdalene's Day K. *Cunctipotens*. On All Saints' Day K. *Pater creator*. On all double feasts throughout the year K. *Conditor kyrie*. On both feasts of St Michael and on St Dunstan's Day is said K. *Kyrie rex splendens*.

²² Written in a later hand.

[Appendix]

[Passages which pertain to the Customary, copied after the end of the Ordinal and before the Customary (MS Harley 1001, fols. 115^r–116^v)]

1. The custom at Salisbury Cathedral is that the choir is ruled every Sunday and on every double feast and on every feast of nine lessons throughout the whole year; and from the vigil of Christmas up to the octave of Epiphany, and on the octave itself, except on the vigil of Epiphany when it does not fall on a Sunday; and throughout Easter week and the week of Pentecost, and on certain single feasts which fall in Eastertide. Namely on these feasts:

on the feasts of St Ambrose,

St George

St Mark the evangelist,

St John before the Latin gate,

St Dunstan,

St Aldhelm,

St Augustine

St Barnabas:

and through the octave of the Ascension,

on the octave of the apostles Peter and Paul,

through the octaves of the Assumption

and of the Nativity of the Blessed Mary.

2. On the vigil of a single apostle or of more than one apostles, if there is a proper prayer of the vigil, it should be said at first vespers; but if not, the prayer of the day should be said.

3.1. On all single feasts of apostles or evangelists the service should be done in this way: the choir should be ruled by two, viz. the weekly rulers; the antiphon upon the psalms at vespers should be started on the upper step. Two from the upper step should sing the responsory. Two boys in surplices should sing the versicle. The antiphon upon the psalm *Magnificat* should be begun from the upper step. Two from the second form should say *Benedicamus domino*, in surplices: one boy should say the second *Benedicamus*, without his changing either place or vestment. All the rest for vespers and compline should be as on Sundays.

3.2. At matins the invitatory is sung by three, in silk copes, that is, by the rulers of the choir and by a third who joins them from the upper step. The lessons should be read without change of vestment, the first lesson by a single boy, the second by another boy, the third by a subdeacon from the second form; the fourth and all the others by clerics from the upper step. The first responsory should be sung by a single boy, without change of place or vestment, the second by another boy, the thirds by two from the second form in surplices at the choir step, the fourth by a deacon from the same form. For the fifth responsory and onwards, clerics from the upper step should be entered, with this proviso, that the sixth and ninth responsories should be sung by two, at the choir step, in surplices. The versicles should be sung by two boys. But all

the rest is as for first vespers.

3.3. At prime and at the other hours the responsories should be said by a single boy, and all the rest should be done as on a Sunday.

3.4. But at second vespers the order should be the same as at first vespers, except that no responsory is said.

3.5. This should be the prescribed order at vespers and at matins and at all the hours on every feast of nine lessons when the invitatory is sung by three.

3.6. The invitatory should be sung by three on any single feast of any of the apostles and evangelists, and on the octave of Epiphany, of the Ascension, in the octave of the apostles Peter and Paul, on the feast of St Mary Magdalene, on the feast of St Lawrence, on the octave of the Assumption of the Blessed Mary, on the Exaltation of the Holy Cross, on the feast of St Michael in Monte Tumba, on the feast of St Martin and on the feast of St Nicholas.

But on the feast of the apostles Philip and James all the responsories are sung by two. And on Sundays within octaves the same manner and order should be observed as on other Sundays, except for those things which are made exceptions in the roster of those Sundays.

3.7. On certain feasts of three lessons where the choir is not ruled and at every commemoration of the blessed Mary, the invitatory is sung by three. Namely, on these:

In the month of January:

St Julian, bishop and confessor
the second {feast} of St Agnes²³

In the month of February:

St Blaise, bishop and martyr
St Juliana, virgin

And it should be understood that if the aforesaid feasts should fall within Septuagesima, they do not have a double invitatory. Moreover all feasts where the choir is not ruled from the octave of Easter until Pentecost have a double invitatory.

In the month of June:

SS Marcellinus and Peter
St Boniface and his companions
SS Primus and Felicianus
SS Basilides and Cyrinus
SS Vitus and Modestus

²³ This refers to the commemoration of St Agnes on the octave day of her feast day (i.e. the 28th, also the day after St Julian of Le Mans), which is associated with the legend that eight days after her death she appeared to her parents with the Lamb and a multitude of virgins.

SS Gervasius and Prothasius
SS Marcus²⁴ and Marcellianus
the Translation of St Edward, king and martyr
SS John and Paul

In the month of July:

the octave of St John the Baptist
SS Processus and Martinian
the Seven Holy Brothers
the Translation of St Benedict
St Kenelm
the Seven Sleepers
St Sampson, bishop
SS Felix and Simplicius
SS Abdon and Sennen

In the month of August:

St Stephen, pope
St Oswald, king
SS Sixtus, Felicissimus and Agapitus
SS Cyriacus and his companions
St Tiburtius
St Hippolytus
St Rufus
SS Felix and Adauctus

In the month of September:

the Translation of St Cuthbert
SS Cyprian and Justina
SS Cosmo and Damian

In the month of October:

SS Marcus and Marcellus {and Apuleius}²⁵
St Nigasius and his companions
St Calixtus, pope
the Eleven Thousand Virgins
SS Crispin and Crispinian

In the month of November:

the Four Crowned {Martyrs}
St Brice, bishop
St Anianus
the octave of St Martin

In the month of December:

the octave of St Andrew.

²⁴ The MS reads Marcius in error

²⁵ The MS reads 'Marcellus and Marcellianus'

3.8. On double feasts all the responsories should be sung by two.

3.9. On the feast of St Michael and of St Andrew the ninth responsory only is sung by three.

3.10. But on the feast of All Saints the eighth responsory is sung by four.

3.11. On every feast throughout the year when the choir is ruled the antiphon upon the psalm *Quicumque vult* should be begun by someone on the upper step, and the responsory *Jesu christe* should be said by one of the boys as chosen by the ruler, without change of place or vestment.

3.12. But on double feasts the same responsory should be said by someone from the second form; and the verse and versicle should be said by the same person. Then everything should be said in the choir; and the responsory *Jesu* should be said by one mouth and all responsories at the hours likewise.

4.1. Concerning the prostration to be done in the choir on weekdays when the preces are said at the hours. The choir should stay prostrate at all the hours while the preces are said from the start of *Kyrieleyson* until *Per dominum* is said after the prayer; but the priest alone should raise himself from the prostrate position while *Exurge domine* is said.

4.2. At matins while the Lord's Prayer is said before the lessons {the choir should keep prostrate} until *Et ne nos* is said. At lauds it is as at vespers.

4.3. At any ferial mass that is performed outside Eastertide, {there should be a prostration} after *Sanctus* until *Per omnia secula* before *Agnus dei*.

4.4. Moreover during Quadragesima: there should be a genuflexion at the beginning of every hour. The choir should also be prostrate on every weekday when there is a ferial service outside Eastertide.

4.5. At vigils of the dead at Placebo, {the choir should stay prostrate} from when *Kyrieleyson* is said until the last prayer is spoken. At Dirige while the Lord's Prayer is said before the lessons, and after the psalm *Benedictus*, in the same manner as after *Magnificat* at Placebo.

5. These are the feasts of nine lessons at which there is no exposition of the gospel at matins.

The feast of St Nicholas
of St Lucy, virgin
of St Thomas the apostle
of SS Fabian and Sebastian
of St Agnes, virgin
of St Vincentius, martyr
of St Agatha
of St Gregory

of St Cuthbert
of St Benedict
of St Aldhelm
of St Barnabas the apostle
of St Alban
The Translation of St Thomas, martyr
{the feast} of St Margaret
The Invention of St Stephen
{the feast} of St Bartholomew
of St Giles
The exaltation of the Holy Cross
{the feast} of St Edith
of St Maurice and his companions
of St Dionysius
The Dedication of St Michael
{the feast} of St Martin
of St Machutus
of St Cecilia
of St Katherine.