



# SARUM CUSTOMARY ONLINE

## 3.2: THE NEW CUSTOMARY FROM OXFORD CORPUS CHRISTI COLLEGE, MS 44 IN FRERE'S ORDER [NCC(F)] ENGLISH TRANSLATION ONLY

INTERIM EDITION MAY 2013

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SARUM CUSTOMARY ONLINE  
is an element of a larger research project,  
*The Experience of Worship in late Medieval Cathedral & Parish Church*,  
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THE  
EXPERIENCE  
OF WORSHIP  
IN LATE MEDIEVAL  
CATHEDRAL AND  
PARISH CHURCH



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# The New Customary of Salisbury Cathedral

following the editorial numbering of Frere's *Use of Sarum*, I

[NCC(F)]

from Oxford, Corpus Christi College, MS 44, fos. 171r–190r, 193r–v

English translation only

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Oxford, Corpus Christi College, MS 44 [NCC] is a later fourteenth-century source, which may have been in the possession of Henry Parry, chancellor of Salisbury Cathedral when the Latin rite was discontinued: his grandson presented the manuscript to the college. It is based on an exemplar dating from after 1330.

This version – NCC(F) – follows the numbering of sections in Frere's *Use of Sarum*. (An alternative version is available following the source with sequential editorial numbering of the sections - NCC.)

This is an interim edition. Musical notation will be added at those points marked =. It will be subject to revision in response to comments and suggestions from users.

## Sarum Customary Online: The New Customary [NCC(F)]

[www.sarumcustomary.org.uk](http://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; it follows Frere's *Use of Sarum*, I.

= indicates musical notation in the source.

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## 1. THE ORDERING OF THE CHOIR OF SALISBURY

1.1. On the upper step, the choir stalls of the four most senior persons are, at Salisbury, the ones on the end; namely, as you come into the choir at the west end, the dean's stall is on the right hand side, {and} the precentor's on the left: at the east end of the choir the chancellor's stall is on the right, opposite the treasurer's. Next to the dean in the choir is placed the Archdeacon of Dorset. To the subdean next to the chancellor the Archdeacon of Wiltshire.<sup>1</sup> And in between are placed the canons nearest in seniority, then the priest vicars and a very few deacons who by virtue of their age and character have been promoted by special dispensation to the upper {step}. Nearest to the precentor in the choir is placed the Archdeacon of Berkshire, then the succentor; next to the treasurer the other Archdeacon of Wiltshire: then the remaining canons and clerics are arranged in the aforementioned manner.

1.2. In the second form the junior canons come first; then the deacons, and after that the other clerics. In the first form the boy canons come first, followed by the rest of the boys {in order} according to their age.

## 2. THE ENTRY OF THE CLERICS INTO THE CHOIR AND THEIR DEPARTURE

The clerics should enter the choir in order, such that if they have come in from the east side they should, at the step, bow to the altar, and after that to the bishop if he should be present. If on the other hand they are coming in from the west side, they should first bow to the altar, then to the dean. They should follow the same instructions when leaving the choir.

## 3. CROSSING BY THE CLERICS FROM ONE SIDE OF THE CHOIR TO THE OTHER

Besides this, if any cleric {is crossing} from one side of the choir to the other, he should bow to the altar when going and returning. On coming in, too, clerics should take themselves to their places in an orderly manner, so as not to be clambering along the benches in a disorderly fashion. They should observe the same principle going out. There should be no noise from the clerics in the choir: nor should there be any talking except for...<sup>2</sup>

## 4. THE DUTIES OF THE {VARIOUS} PERSONS

First, the duties of the dean. It is the duty of the dean to look after the cure of souls and the correction of morals for all the canons and vicars. Moreover the dean is to perform the divine office on every double feast throughout the year when the bishop is absent, and on the first Sunday of Advent, and on Palm Sunday, and on Ash Wednesday, and on the three days before Easter, and on the vigil of Pentecost, and on the anniversaries of the bishops and deans of the same church {of Salisbury}.

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<sup>1</sup> The Latin text is garbled. Salisbury Cathedral, MS 175 [NCS] reads: Next to the dean in the choir is placed the Archdeacon of Dorset, then the sub-dean. Next to the chancellor is the Archdeacon of Wiltshire.

<sup>2</sup> The MS breaks off here.

## 5. THE DUTIES OF THE PRECENTOR

5.1. The precentor's duty is to direct the choir in the raising and lowering of the chants: and to organise the cantors and the altar servants and also the roster. His duties also extend to the instruction and discipline of the boys.

5.2. Besides this, on the major double feasts the precentor, along with the other rulers of the choir, is charged with taking part in the ruling of the choir at mass. It is also his duty at every double feast to instruct the rectors of the choir in pre-intoning and starting the chants. And also all chants which are to be started by the bishop.

## 6. THE DUTIES OF THE CHANCELLOR

The duty of the chancellor is to be responsible for the government of the schools and the correction of books; to listen to and adjudge<sup>3</sup> lessons, to keep the seal of the Cathedral, to compose letters and charters, to read letters that need reading in the chapter, and to record the readers in a roster: and he is to appoint all the lessons at mass which are not written in the roster.

## 7. THE DUTIES OF THE TREASURER

7.1. It is the treasurer's duty to safeguard the ornaments and treasures of the church, and to take care of the lighting.

7.2. He is also to provide for the sacristans at his own expense; to see that the bells of the Cathedral are properly hung in good condition, and to provide the necessary funds to meet their requirements: to maintain the ornaments of the church at his own expense: to be in charge of bread, wine and water and candles on each of the altars of the church, except the one belonging to the parish: and incense, coals, rushes, mats and straw; that is, rushes for the following feasts: for Ascension and Pentecost and the Feast of the Nativity of St John the Baptist; for the Assumption and Nativity of the Blessed Mary; straw for the following feasts: for the Feast of All Saints, for Christmas, and for the Purification of the Blessed Virgin and for Easter; and mats for the Feast of All Saints.

## 8. THE DUTIES OF AN ARCHDEACON

The duties of an archdeacon are {under the jurisdiction} of the lord bishop, whose duties consist of external affairs.

## 9. THE DUTIES OF THE SUBDEAN

It is the duty of the subdean, in the absence of the dean of the Cathedral, to take his place{; and} to discharge the office of archdeacon in the city and the suburbs.

## 10. THE DUTIES OF THE SUCCENTOR

It is the duty of the succentor to discharge the duties of the precentor in his absence, and to direct the song school through his subordinate.

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<sup>3</sup> or 'determine'. 'Lecciones' here might refer to school lessons, or to the lessons sung in the office.

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## 12. THE STANDING TO BE DONE IN THE CHOIR AT THE VARIOUS HOURS, FOLLOWING THE USE OF SALISBURY

12.1. At vespers throughout the year the clerics on the upper step are to stand in the choir at all times, except while the verse of the responsory is sung, when there is a responsory: and the clerics of the second form are always to stand except while the verse of a responsory is sung which is sung at the choir step. But the boys, without any exception, are to stand continuously throughout vespers, except in Easter week: then they should sit at vespers, together with the whole choir, while the verse of the gradual and the *Alleluya* are sung. At compline all clerics are to stand uniformly through the whole of that hour, except when the preces are being performed prostrate. At matins all clerics are to stand the entire time except when the lessons are being read and the responsories with their verses are being sung. Also all blessings throughout the year are said by the priest whilst seated, except only the first, fourth and seventh. But on Christmas Day the three final blessings are said standing.

12.2. By dispensation though, the clerics on the upper step and those of the second form on either side may sit down in turn during the psalms, whenever a nocturn is said at matins: also on all feasts of three lessons, which have nine psalms: but with the proviso that when someone sits down for one psalm, the one nearest to him should stand and sing in the meantime. At lauds it is the same as at compline.

12.3. At prime and at the other hours all clerics are to stand as at compline. Standing and sitting. Concerning the standing and sitting to be done at vespers and at matins of Saint Mary, when there is not a full service for her, and in a service of the dead, that is to say Placebo and Dirige. See {the directions for}<sup>4</sup> the First Sunday in Advent. But during mass all clerics are to stand, except while the lessons or epistle are read and the gradual, the *Alleluya* and the tract with their verses are sung. And on all double feasts all clerics should stand while the *Alleluya* is sung by the choir. The boys, though, should always be upstanding at mass while the choir is singing. And the rulers of the choir, when there are only two appointed, follow the rules for the clerics of the second form in all things both at vespers and at matins, and during mass, except always that when the choir sings the *Alleluya* they are to stand: and at the start of the chants at mass they turn to the altar.

12.4. And after prime in the chapter all clerics are to stand while the reading from the Martyrology is read out, and from then until after the blessing before the lesson which is read immediately after the last prayer: and in the meantime all clerics should be seated.

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<sup>4</sup> This appears to refer to the Ordinal found earlier in the MS, and to the directions for the Office of the Dead which are found after those for Advent Sunday (i.e. Corpus Christi MS 44 [NCC], fos. 12v-14r).

### 13. TURNING TO THE ALTAR AT THE VARIOUS HOURS

13.1. The clerics in the choir are to stand facing the altar at vespers, from when *Deus in adiutorium* is said, until the first antiphon upon the {first} psalm starts. The cleric who begins the antiphon stands facing the choir, and after he has begun the antiphon does not immediately turn to the altar with bowed head, but should wait until the end of that verse of the psalm is said. And this observance in turning and bowing is to be observed throughout the year at every beginning, by whoever of the rulers begins the antiphon, whatever their clerical rank.

13.2. Likewise all clerics should stand turned at the start of every hour and when *Gloria patri* is said. And for singing the responsories it should be generally observed that he or they who are singing the verse of the responsory should be standing facing the altar from the start of that responsory until the verse with its *Gloria patri* (if *Gloria* is used) has finished being sung. The choir should also turn towards the altar at the start of the same responsory until the choir sings. This should likewise be observed with all the chapters and collects that are to be said, and at the end of all the hymns and in all the verses. And it should also be observed after *Magnificat* and *Nunc dimittis* and *Benedictus*, from when *Gloria patri* is said until the whole service of that hour is completed.

13.3. The same pattern is to be observed after the final verse of the final psalm of any hour, because, of course, the choir should always be turned to the altar until the responsory starts or the chapter is said. The priest should change neither his stall nor his habit in order to read the chapter but should turn to the altar in order to read, with the assistance of a boy in a black cope who brings the book to him with a light: and this should always be observed at all vespers and at the principal matins and on any feasts when a chapter is said, and on double feasts, except that the boy brings {the book} with the light wearing a surplice.

13.4. At lauds the turning should be done the same as at vespers, above. At matins the choir should stand facing the altar at the start, until the invitatory starts again for the last time, and at each of the melismas after the final verse of the psalm until the lesson begins. Upon the pronouncement of the gospel, the choir should stand turned to the reader himself until the words of the gospel are said, that is until *Et reliqua* is spoken. And at the start of *Te deum laudamus* the choir should stand facing the altar until the choir sings and while the final verse is sung. But when *Te deum* is not said, but the ninth responsory is repeated, then the choir should turn towards the altar until the first antiphon upon the psalms of lauds is begun. And in the other hours the choir should conduct itself for the whole hour in the abovementioned manner after the final verse of the final psalm.

13.5. At mass, the above gesture is observed while *Gloria in excelsis* is begun, up until the choir sings, and in that same hymn at the words *Adoramus te* and at the words *Suscipe deprecationem nostram* and at the end of the same when *Jesu christe* is said up until the epistle or lesson: and at the end of the gradual, the *Alleluia* or the tract or sequence, the choir should bow to the altar, before turning to face the {gospel} reader. And the choir should stay facing the reader whilst the gospel is read, with this condition, that at *Gloria tibi domine* it should always turn to face the altar, {each} signing himself with the sign of the cross: which is done publicly three times in the mass; that is to say at *Gloria in excelsis* when *In gloria dei patris* is said; and at this

point, i.e. when *Gloria tibi domine* is said; and after *Sanctus* when *Benedictus qui venit in nomine domini* is said. Also at the start of *Credo in unum* the choir should stand facing the altar, until the choir itself sings, and in the meantime bows to the altar three times in one turn, that is to say, while this clause is said: *Et incarnatus est de spiritu sancto, natus ex maria virgine*. The second time is at *Et homo factus est*. The third time at *Crucifixus etiam pro nobis sub Poncio Pilato*. And at the end when *Et vitam futuri seculi Amen* is said, {the choir should face the altar} until the offertory is started, {and after the offertory} until the whole service of the mass is completed: the choir should repeat these actions at every feast throughout the year.

#### 14. THE PROSTRATION TO BE DONE IN THE CHOIR AT THE VARIOUS HOURS

14.1. On weekdays when the ferial preces are said at the hours, then all clerics should prostrate themselves at all the hours and at compline while the preces are said, from the start of the first *Kyrieleyson* until *Per dominum nostrum* is said after the prayer: at that point the priest alone raises himself from the prostrate position when *Exurge domine adiuva nos* is said. At compline, the choir does not rise from the prostrate position until the prayer after the psalm *Ad te levavi* is finished. At matins the choir is to be prostrate when the Lord's Prayer is said before the lessons on every day of the year when there is a ferial service except in Eastertide, until *Et ne nos* is said, and except when an exposition of the gospel is read at matins. For neither the Lord's Prayer nor any other prayer is ever said whilst sitting, either at vespers or at matins or at the mass, but always either standing or prostrate, and this goes for the priest and for the whole choir throughout the year, according to the use of the Cathedral church of Salisbury.

14.2. At lauds the clerics should prostrate themselves while the ferial preces are said, until after the first collect: and the same at vespers. At any mass that is said on a weekday outside Eastertide, there should be a prostration by the whole choir immediately after *Sanctus* until the *Pax domini*, even if *Sanctus* should have finished before the elevation of the body of Christ. The ministers around the altar, though, should not genuflect but should stand on their respective steps. Moreover during Quadragesima there should be a genuflexion at the beginning of matins, lauds, vespers, compline and any other hour of the day when there is a ferial service, up until Maundy Thursday. In addition the choir should be prostrate on every weekday when there is a ferial service outside Eastertide; at vigils of the dead with three lessons; also at Placebo, from when *Kyrieleyson* is said until the last prayer is said. At Dirige while the Lord's Prayer is said before the lessons, there should be a prostration by the whole choir until *Et ne nos* is said. After the psalm *Benedictus* in the {same} manner as after the psalm *Magnificat* at Placebo. Moreover on weekdays starting from O Sapientia until the vigil of Christmas there should be no prostrations in the offices of the dead, at Placebo or at Dirige, when there is an exposition of the gospel at matins of that day.

#### 15. THE ALTERNATION OF THE CHOIR'S {DUTIES} BY WEEK

15.1. The choir {duties} ought to be alternated weekly, that is to say one week on the dean's side, the other on the precentor's. However, on all the double feasts throughout the course of the year the {duty side of the} choir ought always to be on the dean's side, if he is present in person, as it is he who celebrates divine office on those feasts;

except in the weeks of Christmas and Easter and Pentecost. For on those successive double feasts the {duty side of the} choir should be changed each day.

15.2. That is, from the Sunday before Christmas, when both sides of the choir have completed {a week} on the preceding Saturday, up to the octave of Epiphany if it falls on a Sunday. If it happens that it falls on a day in the middle of the week, then {daily alternations} will be observed up to the first Sunday following. If on the Saturday before Christmas, the alternations of each side of the choir have not been completed equally, then the choir should change daily from Christmas Day up to the aforementioned end-point. Furthermore from Maundy Thursday up to the octave of Easter the {duty side of the} choir changes each day. But the weekly rulers are not changed before Easter Day: but from Easter up till the octave of Easter they are changed daily. The same should also be observed in the week following Pentecost up to Trinity Sunday.

15.3. And on any Sunday on which the roster runs in common, that is by the day, the rulers are changed each day. For from the start of a common roster, on every double feast, two rulers from the second form are appointed in order, beginning at the top of the forms {on each side}. On every double feast the two leading rulers should be appointed at the will of the precentor; and the secondary rulers following the abovementioned order.

## 16. THE COMMON<sup>5</sup> ROSTER FOR MASSES

16.1. It should be understood that on each day while the roster is running in common, the boy for the chapter, and the mass, gospel and epistle are changed {daily}, so that the boy who reads in chapter, the same one whose duty is to bring up the book for reading lessons at matins and for saying collects, is changed from Christmas Day, when it occurs on a Sunday, up to the Circumcision, or to the nearest Sunday following: then the Sunday roster should be followed.

16.2. For mass on double feasts no one should be appointed: but on the other days the priests should be appointed following the order in which they are enrolled. For the gospel and for the epistle canons should be appointed both for feasts and for non-festal days, in the order in which they are listed in the roll. And if the order in which the priests, deacons and subdeacons are entered in the roll can be extended to the Monday or Tuesday, then the weekly roster should {still} be used on the Sunday immediately preceding. The same {...} on weekdays<sup>6</sup> clerics should be tabled for the performance of the aforementioned offices at the discretion of the one who draws up the roster. And this common roster of the mass, gospel and epistle and is to be started on the Sunday before Christmas Day, except when Christmas Day falls on a Sunday; then it should start on Christmas Day itself.

16.3. The second common roster for the same things starts on Palm Sunday, running through the list of priests up to the last one: {and then} through the list of everyone

<sup>5</sup> The sense of 'common' here and in the previous article is 'shared'; i.e. with the choir duties alternated between the sides on a daily basis, rather than weekly.

<sup>6</sup> There is a scribal omission here. In the Old Customary [OCO 36.2, OCR 48.2] the translated sentence reads: 'This rule should hold for all duties, in such a way that on weekdays clerics should be tabled for the performance of the aforementioned duties at the discretion of the one who draws up the roster.'

else, only up to the octave of Easter, whether it has been completed at that point or not.

16.4. The third common roster for the same things begins on the Sunday before Ascension Day, continuing only through that week: and it should be started again on Pentecost, beginning with whoever is next in line to where it ended, continuing up to the feast of the Holy Trinity or beyond, depending on the number of priests, as with the second roster above.

16.5. Once the common roster has run its course, one returns to the normal succession of the weekly roster, starting where it had ended before Christmas. The way this common roster works applies to every common roster throughout the year.

## 17. THE DUTIES OF THE RULERS {OF THE CHOIR} AT VESPERS AND AT MATINS AND AT ALL THE OTHER HOURS AND AT MASS {ON SINGLE FEASTS}

17.1. On single feasts when the choir is ruled and on Sundays, the principal ruler of the choir at the start of vespers asks the precentor for the antiphon upon the psalms, and the intonation and mode of the psalm, and on what step it ought to be started: this having been ascertained, the rest should be done in accordance with the response of the precentor. If there are several antiphons upon the psalms, the second ruler should inquire about and pre-intone the second and fourth antiphons in the same way and on the same step. If there is a responsory to be sung at vespers, then the principal ruler of the choir shall seek the responsory from the precentor after the intonation of the fourth psalm, and ask by whom it is to be sung: if it is to be sung by two then the principal ruler should indicate the responsory to the second rector, and then the principal ruler {should indicate}<sup>7</sup> by whom (from his own side) it is to be sung. If it is to be sung by one, then the principal ruler shall give it to whomever he wishes on his own side. Then the ruler should ask the precentor for the hymn and versicle and antiphon upon *Magnificat* and the memorials and the order they are to be done in. Having ascertained all this, he shall start it himself: and this should always be observed as regards the start of any hymn, when there are only two rulers in the choir; except for the start of the hymn *Ave maris stella*, which all the rulers should always start together, facing the altar. If the versicle is to be said by two, the principal ruler should give it<sup>8</sup> two boys from the two sides of the choir, {the one appointed} by himself and the {other by the} second ruler. {But} if {the versicle is to be said} by one {boy} alone, then only {the one appointed} by him. Then he should pre-intone the antiphon upon *Magnificat*, and begin the psalm.

17.2. While the prayer is said, he may give *Benedicamus* to whomsoever he wishes; and if it is a double feast, the second ruler should {also} give it {to someone} on his own side. As for the memorials, the rulers themselves should start them together: but the second ruler should always give the last *Benedicamus* {to someone} on his side. If it is a double feast, they both should. But it needs to be understood that the choir is only ruled at both {first and second} vespers and at matins and at mass, {and then only on days} when the choir is to be ruled. At compline it is the duty of the principal ruler to give the versicle and antiphon upon *Nunc dimittis* to whom he wishes. But

<sup>7</sup> These repeated words have probably crept into the text by mistake.

<sup>8</sup> Here as in some other places, 'iniungere' (usually translated 'pre-intone') seems to imply choosing a singer as well as giving him the note.

during Quadragesima, when the antiphon *Media vita* or *O rex gloriose* is begun again after the psalm, the verse must be sought from the ruler, if it is a single feast by two of the choir together, and on double feasts by the two principal rulers.

17.3. At matins it is the duty of the principal ruler, first to ask the precentor for the invitatory and the music of the psalm *Venite*. Then with his colleague he should begin the invitatory and they should sing the psalm together. Afterwards the principal ruler should ask the precentor for the hymn and first antiphon upon the psalm. Then the versicle in its place and the first antiphon upon the psalms of lauds: and all the rest should be done as noted above at vespers. At prime it is the principal ruler's duty to give the antiphon upon the psalm *Quicumque vult*, and the responsory *Jesu christe*, to whom he likes.

17.4. At mass it is the duty of the principal ruler first of all to ask for the introit from the precentor and then to inform his colleague of it: afterwards, they shall start together and intone the psalm, and start *Gloria patri*. Then in the same way *Kyrieleyson* should be asked for, intimated {to the second ruler} and started. Then the sequence, offertory, *Sanctus*, *Agnus* and communion are asked for, intimated and started in the aforementioned way. Furthermore, on the vigils of feasts throughout the week, it is the duty of the same {principal ruler} at vespers to ask for and prepare the versicle and antiphon upon *Magnificat* and to pre-intone *Benedicamus*. At compline it is as above. At matins on non-festal days {he is} to ask for and sing the invitatory, to ask for and pre-intone the versicle and antiphon upon *Benedictus* and to pre-intone *Benedicamus*. At prime, {he is} to prepare the responsory *Jesu christe*.

## 18. THE DUTIES OF THE RULERS OF THE CHOIR ON DOUBLE FEASTS

18.1. On double feasts all four rulers should sing the whole invitatory together before it is repeated by the whole choir, and they should sing the whole psalm *Venite* together. Then the principal ruler and his collateral ruler should intone the hymn and the psalms together and the second ruler and his collateral ruler should conduct themselves on their side in the same way. Moreover they should {each} pre-intone the versicles and *Benedicamus* for the {ir own} collateral. And at prime, the collateral ruler on the {duty side of the} choir should pre-intone the response *Jesu christe*.

18.2. And at mass, the principal ruler shall ask for *Gloria in excelsis* from the precentor and pre-intone it for the priest. But everything else should be done as was described for single feasts for two {rulers}. In addition, it should be noted that on single feasts, if any ruler of the choir is recorded on the roster as having to sing alone, he should not take off his silken cope in the meanwhile. But if he sings with another, his garments should conform to those of the other. And if he is down on the roster for reading, he should put on the appropriate dress outside the choir.

## 19. THESE ARE THE PRINCIPAL DOUBLE FEASTS AT SALISBURY CATHEDRAL

19.1. Christmas Day

Epiphany

Easter Sunday

Ascension Day

Pentecost

the day of the Assumption of the Blessed Mary

the feast of the Dedication of the Church

the feast of the place.<sup>9</sup>

The major {but} not principal {feasts}.

The day of the Purification of the Blessed Mary

the feast of the Holy Trinity

the feast of Corpus Christi

the feast of Relics

the Nativity of the Blessed Virgin Mary

and the feast of All Saints

the feast of St Stephen the first martyr.

The major double feasts.

The feast of St John the apostle and evangelist,

of the Holy Innocents,

of St Thomas the martyr,

the day of the Circumcision of our Lord

and of the Annunciation of the Blessed Mary:

the Monday, Tuesday and Wednesday of the weeks of Easter and of Pentecost:

the Sunday in the octave of Easter:

the Invention of the Holy Cross,

the Nativity of St John the Baptist,

the feast of the apostles Peter and Paul,

the Translation of St Thomas the martyr,

the Exaltation of the Holy Cross,

and the feast of the Conception of the Blessed Virgin Mary.

The lesser double feasts.

The feast of St Andrew the apostle,

of Thomas,

of Matthias the apostle,

of Gregory, pope and doctor,

of Ambrose, bishop and doctor,

of Mark the evangelist,

of the apostles Philip and James,

of St James the apostle,

of St Bartholomew the apostle,

of Augustine, bishop and doctor,

of Augustine the apostle of the English,

of Matthew, apostle and evangelist,

of Michael, archangel

of St Jerome, priest and doctor,

of the Translation of St Edward, king and confessor,

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<sup>9</sup> i.e. the patron saint of that church.

of Luke the evangelist,  
and of the apostles Simon and Jude.

19.2. On these double feast days the choir is directed by four clerics, of whom the two principal {rulers} will always be drawn from the upper step; the two secondaries will sometimes be drawn from the upper step and sometimes from the second form. They will be drawn from the upper step on Christmas Day and on the three following days if it pleases. At Epiphany, on Easter Sunday and Monday, on Ascension Day, Pentecost and Monday, on the day of the Assumption of the Blessed Virgin Mary, and on the Dedication feast of the Church they will all be from the upper step. On the other double feasts the secondary rulers will be drawn from the second form.

19.3. All feasts which are not double, in which the choir is directed, are called single. On such days therefore the choir is directed by only two rulers from the second form. But on major double feasts, it is left to the discretion of the precentor to choose whomever he wishes to direct the choir: but he should see to it that the principal rulers are always canons, if there are enough present. On the other double feasts the duty canons for the week are the principals. The secondaries should be selected at the discretion of the precentor from the second form. On single feasts those duty canons for the week, that is to say the ones who are down on the Sunday roster to say the invitatory, are to direct the choir: and these shall also direct the choir, whenever it is to be directed, for fifteen<sup>10</sup> consecutive days, {which happens} throughout the whole year, when the roster is running in whole-weekly cycles; such that he who is principal for the first week shall be secondary for the second week, and vice versa.

## 20. THESE ARE THE FEASTS WHERE THE CHOIR IS TO BE DIRECTED ACCORDING TO THE USE OF SALISBURY CATHEDRAL

The custom is that the choir is directed on every Sunday and on every double feast and on every feast of nine lessons throughout the whole year; and from first vespers 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 daily throughout Easter week and the week of Pentecost, and on certain single feasts with three lessons in Eastertide. On the feast of St Richard, George, Vitalis, John before the Latin gate, Dunstan, Aldhelm, Edmund, archbishop, and St Barnabas, apostle; and daily during the octave and on the octave of Ascension Day, and of the Assumption and Nativity of the Blessed Mary, and on her single commemorations throughout the year, and every day in the octave and on the octave of the Dedication of the Church when it falls during the summer or in Eastertide and on the octave of Corpus Christi and of the apostles Peter and Paul.

## 21. THESE ARE THE FEASTS AND OCTAVES IN WHICH THE INVITATORY IS SUNG BY THREE

The invitatory is sung by three on these feasts, viz.:

the feast of St Nicholas,  
the octave of Epiphany,  
the Conversion of St Paul,

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<sup>10</sup> i.e. fourteen whole days – one week as senior, the second as secondary.

the Chair of St Peter,  
 John before the Latin gate,  
 the octave of Ascension Day,  
 the Translation of St Edmund, archbishop,  
 the apostle Barnabas,  
 the octave of Corpus Christi,  
 the Commemoration of St Paul,  
 the octave of the apostles Peter and Paul,  
 Mary Magdalene,  
 St Peter in chains,  
 Lawrence,  
 the octave of the Assumption of the Blessed Mary,  
 the Beheading of John the Baptist,  
 the octave of the Nativity of the Blessed Mary,  
 Michael in Monte Tumba,  
 Martin, bishop,  
 St Edmund, archbishop,  
 and on the octave of the Dedication of the Church.

## 22. THE MANNER OF PERFORMING THE OFFICE ON MAJOR DOUBLE FEASTS OF NINE LESSONS

22.1. On major double feasts such as:

Christmas Day,  
 Epiphany,  
 the Purification of the Blessed Mary,  
 the feast of the Holy Trinity  
 and Corpus Christi  
 and the Assumption of the Blessed Mary  
 and her Nativity  
 and on the feast of Relics  
 and of the Dedication of the Church  
 and All Saints  
 and on the feast of the place,

the bishop when he is present has for some time been accustomed to come in to perform the office in episcopal vesture, that is in a silk cope with mitre, gloves and staff, and not to remove them until *Deus in adiutorium* has begun at compline. On major double feasts and single feasts he comes in to his seat in the choir's habit, and at the fourth or fifth psalm he puts on the silk cope, gloves and mitre, taking up his rod in order to say the chapter; and he puts them off again after the beginning of *Deus in adiutorium* at compline, as described above.

22.2. At first vespers the first antiphon upon the {first} psalm should be begun by the person next highest-ranking to whoever is performing the office. And while he starts he should stand turned to face the choir: but at the end of the first verse of the psalm itself he should bow to the altar; and this turning and bowing should also be observed throughout the year, whatever rank of cleric he is who begins the antiphon. The second antiphon should be started by the highest-ranking {person} from the other side of the choir, and thus each of the antiphons should run in order of seniority. If he is present, the bishop should say the chapter by himself and in a low voice, wearing a

silken cope, without changing his place or his habit. The precentor and two other persons in silk copes, as chosen by the precentor himself, or three other clerics from the upper step, of whom two will always be from the senior side of the choir, while a third, who should stand in the middle to sing with them at the choir step, comes from the other side, should sing the responsory, which is to say they should begin it and sing its verse. And this is to be observed throughout the year, that is that he or they who sing the verse of the responsory also begin the responsory itself; and it should be immediately sung to the end by the choir but the first word<sup>11</sup> should not be repeated as with graduals: and this both at vespers and matins, and at {any} hour where a responsory is said for the hour: except in single offices of the dead of nine lessons, in which all the responsories but the last are begun by the precentor or succentor.

22.3. While the hymn is sung, the two boys who are serving with the thuribles should bring two silken copes to the principal priest, one of which he should pass to another priest as he desires, so he may cense the altar along with him. Two boys say the versicle, in surplices and standing side by side in the middle at the choir step. The highest-ranking person on the {duty} side of the choir should start the antiphon upon *Magnificat*. And if the bishop is present, the precentor should pre-intone that antiphon for him.

### 23. THE MANNER OF CENSING THE ALTAR

23.1. After the start of the antiphon upon *Magnificat*, the officiant should proceed with with another senior priest {going} behind him, to cense the altar with two thuribles of which one should be attended to by the duty boy for the week, the other by another boy at the discretion of the sacristan.

23.3.<sup>12</sup> The senior priest should also leave through the north presbytery door to cense the other altars around the presbytery, with a procession of one candlebearer, one thurible and a sacristan carrying a rod in his hand leading the procession, first to the altar of St Mark and second to the altar of St Katherine, thence to the altar of the apostles and last to the altar of All Saints which is called "*Salve (Hail)*". The second priest should go in the aforementioned way through the south presbytery door with the other candlebearer and with the other thurible, first to the altar of St Nicholas, thence to the altar of St Mary Magdalene, finally to the altar of St Stephen. But if the bishop is officiating, he himself censes only the high altar with the senior person<sup>13</sup>, and he should go round the altar himself and cense its right-hand side, and the said senior person cense the left-hand side. If the bishop is not present, then the most senior priest should go about the altar censing it, with the second priest standing meanwhile on the north side of the altar; afterwards they should both cense on either side, with the principal priest on the south side.

23.4. However on Easter Day and through the week the sepulchre of our Lord should be censed after the censing of the altars, that is before the censer proceeds round the altars. Once this has been completed, both priests bow to the altar at the last step before the altar, the bishop afterwards censing the tomb of the Lord Bishop Simon, and the senior priest the tomb of the Lord Bishop Roger. Then the second priest

<sup>11</sup> i.e. the incipit, whatever its length.

<sup>12</sup> There is no subsection in this MS equivalent to NCF 23.2.

<sup>13</sup> One of the four 'persons' – dean, precentor, chancellor and treasurer.

himself should proceed with the bishop's chaplain in order to cense the other altars, the senior person on one side and the second on the other, as above. When the censuring is done, both should meet together at the presbytery door on the south side, and so enter and cense the bishop in his seat. Then the more junior of the two should cense the more senior in front of the choir step, and this should happen on other double feasts when not all the altars are censed. It should be similarly observed that the senior priest after the bishop and the bishop's own chaplain should together cense the bishop at his seat and the junior should cense the senior, as above. But if the bishop is present and not performing the office, the more senior priest and the second priest should cense the bishop together, and this indeed should happen if he is occupying his seat: and the rest as above. If the bishop is not present the second priest should cense the senior in the stall of the priest assigned to this duty for the week.

#### 24. THE CENSING OF THE CHOIR

24.1. Then the boys should cense the rulers of the choir with the thuribles, beginning with the senior rulers: afterwards one of them should cense the upper step on the dean's side, beginning with the dean himself or with the stall next to his, if he is absent: after that the second forms: and the other boy should cense the upper step on the precentor's side in the same way.

24.2. The bishop alone does not change position to speak the collect. But if the bishop is not officiating, then the officiant should say the prayer at the choir step.

*Benedicamus* is said by two of the second form, in surplices, standing side by side in the middle of the choir between the senior and the second rulers. If there is a second *Benedicamus*, it should be said by two boys in surplices standing side by side behind the priest. The officiant should take care that compline does not begin before the rulers have returned to the choir and bowed at the choir step.

24.3. At compline, one cleric from the upper step should start the antiphon upon the psalms. A boy should say the versicle, changing neither his position nor vestment. One of the higher ranked clerics should start the antiphon after *Nunc dimittis*, at the discretion of the precentor. All the rest, as far as concerns compline, should be performed in the accustomed manner.

24.4. At matins the invitatory with the whole psalm *Venite* should be sung together by the four rulers of the choir, in silk copes at the {choir} step. The antiphons upon the psalms should run in the same manner and order from side to side as they do at first vespers. Each versicle is said by two boys in surplices standing side by side at the choir step. Six lessons should be read from the pulpit, in surplices; the seventh, eighth and ninth should be read from the same place, in silk copes. But it should be understood that all the lessons at matins of the day through the year, both at feasts and on weekdays, and on All Souls' Day, should be read from the pulpit, unless the bishop is reading: for in that case he and he alone does not change position. But the readers and cantors at vespers and at matins and at mass, after they have read and sung, should bow to the bishop for a blessing. While the gospels are being read he should put off his bishop's mitre, and his staff be given to him. While any lesson is read those clerics who are assigned to sing the responsory should take off their black copes and almuces and sit for the duration at the far {i.e. east} end of the first form: and this should also be observed throughout the year at matins, whenever the responsory is

sung by two or three.

24.5. The readers and cantors are appointed to read lessons and sing the responsories so that the lessons are read in ascending order of seniority, such that the most senior person always reads the last. It should be noted that on the principal double feasts when the bishop is officiating, while the eighth responsory is sung, if he was not in episcopal robes at matins, he is accustomed to put on a silk cope and gloves and {take up his} staff, along with his mitre. On reading the ninth lesson the bishop says in this way =*Jube dompne benedicere*; the choir should respond thus: *Ora pro nobis pater*, then the bishop says the blessing. And the bishop will be in the aforesaid vesture on Christmas night throughout the whole first mass and until lauds have finished being sung, just as is customarily the case on all major feasts: but on the other, lesser feasts when the bishop does not read, at the ninth responsory he puts on his cope, etc., as above, for censuring the altar: which he does not take off until *Deus in adiutorium* has begun at lauds, and he puts it back on while the fifth psalm is sung at lauds.

The cantors of the responsories should also be appointed in the same way, that is so that there should be an increase in seniority, so that three senior people who are not reading should sing the final responsory: and also in such a way that two clerics from the second form should read the first and second lesson: and the third and so on be read by clerics from the upper step.

24.6. The first and second responsory should be sung by two of the second form, the third by three from the same form, standing side by side in the middle at the choir step, in surplices; the fourth responsory and those thereafter should be sung by clerics from the upper step, in surplices, at the choir step, in the aforesaid manner: in such a way that the sixth responsory and the ninth are said by three clerics in surplices at the choir step, such that the cleric who is alone<sup>14</sup> should stand in the middle: which should also be observed throughout the whole year whenever the responsory or gradual or *Alleluia* is sung by three, whether at the choir step or from the pulpit.

24.7. But on the feast of All Saints a reverse order is followed for reading the lessons and singing the responsories, as regards the seniority of the readers<sup>15</sup> and cantors: that is to say that the senior figure should read the first lesson, and so it goes in descending order, and the three first lessons are read in silk copes. But the eighth lesson is read by a boy, and the ninth lesson by any priest from the upper step on the {duty} side of the choir.

24.8. Moreover the eighth responsory is sung by five boys in surplices and their heads covered by amices, and each one carrying a lighted candle, standing at the choir step and facing the altar: and it should be the same on Christmas Day in the first verse of the first responsory which is sung above<sup>16</sup> the high altar facing the choir.

24.9. It should be understood that during each nocturn, at the second, fifth and eighth lesson, the altar is censured by a priest in a silk cope, drawn from each side of the choir in turn: also the choir, by one boy alone. When the ninth responsory is over, the priest,

<sup>14</sup> the third cantor, who only sings nos 3, 6 or 9, when 1, 2, 4, 5, 7 and 8 are sung by two.

<sup>15</sup> The MS has 'rulers', which must be a slip of the pen.

<sup>16</sup> Literally above, the boys being placed in the triforium – presumably one boy in each of the five arches. The boys here voice the words of the angels to the shepherds; hence their white apparel.

in a silken cope, should start *Te deum laudamus* without changing place. Afterwards, along with his second priest, having himself put incense into his own thurible in front of the step of the choir, the senior priest should cense the altar in the aforementioned way. The other altars should not be censed, but the senior priest should be censed by his second on his way into his stall, that is on the step between the benches<sup>17</sup>, while the candlebearers meanwhile wait at the choir step.

24.10. But it should be understood that whenever the bishop is present, he should say a blessing over the placing of the incense in the thuribles by a priest or deacon, without changing his position: that is to say in this way, that the candlebearers should come before the bishop, one to the west side of his seat and the other to the east: and the incense should be blessed in the middle: which should be observed not only during each nocturn, but also at *Magnificat* or *Benedictus*: and the choir is also censed by two boys in the aforementioned manner. But when *Te deum laudamus* is not said but the ninth responsory is repeated, then neither altar nor choir should be censed.

24.11. If the bishop is present he should say the versicle before lauds from his seat: but if he is not present the officiant should say the versicle, without changing his place or vestment. At lauds all the antiphons should run along the upper step in the same order as the other antiphons, as was previously started and not continued. The chapter and everything else that happens at matins should be performed in the same manner and order as at vespers, with the exception that at matins there should be no censing except of the main altar and the choir. Moreover on Christmas Day only the first *Benedicamus* is said by two from the upper step, in surplices, from among the principal rulers and secondaries: and it should be responded to by two others from the same step, maintaining the aforesaid place and vestments.

24.12. At prime, the antiphon before the psalms should be begun from the upper step: the antiphon before *Quicumque vult* should be begun by the second highest-ranking person on the {duty} side of the choir. The responsory *Jesu christe* should be said by someone from the second form at the discretion of the second ruler, without their changing place or vestment. Everything else that happens at prime should be performed in the usual manner.

24.13. At terce, the antiphon should be begun from the upper step: the responsory should be said by someone from the second form, at the discretion of the second ruler, without their changing place or vestment. A priest says the chapter and collect, without changing place or vestment, but facing the altar. The same manner and order should be maintained in saying the other hours.

24.14. At second vespers the {first} antiphon upon the psalms should be begun by someone on the upper step at the discretion of the precentor: the second antiphon, if there are five, in similar manner on the other side, and so on for the rest. The responsory should be sung by three of the seniors at the discretion of the precentor. All the rest should be performed as for matins, above. At compline everything should be as above for first compline.

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<sup>17</sup> i.e. the choir step.

## 25. THE MANNER OF PERFORMING THE OFFICE ON MINOR DOUBLE FEASTS OF NINE LESSONS

25.1. And on minor double feasts, as on the feasts of the Conception of the Blessed Mary and on the feast of St Thomas the martyr, of the Circumcision of our Lord, of the Annunciation of the Blessed Mary, of the Nativity of St John the Baptist, of the apostles Peter and Paul, of the translation of St Thomas the martyr and on the Exaltation of the Holy Cross the aforesaid manner can be used. With the exception that on these feasts at first vespers and at second vespers on the Annunciation and the Nativity of St John the Baptist and the feast of the apostles Peter and Paul only one antiphon is said upon the psalms, and that should be begun from the upper step at the discretion of the precentor. Moreover on all the aforesaid feasts there is no censing at vespers except of the main altar.

25.2. At matins, there is none during the nocturns at all. The first, third, fifth, and ninth lessons should be read by one cleric each from the {duty} side of the choir, in ascending order of seniority as described above. But the other lessons should be read by clerics from the {other} side of the choir<sup>18</sup> according to the aforesaid order, which should be observed throughout the year whenever there are nine lessons: except only on major double feasts: for then the three final lessons with their responsories are to be read and sung by the senior figures in ascending order of seniority, even if they are all from the one side.

It should be performed similarly during the first nocturn on the feast of All Saints. The first, second, fourth, fifth, seventh and eighth responsories should be sung by two clerics in ascending order of seniority, that is by one on the {duty} side of the choir and by another from the same form on the other side of the choir. The third and ninth responsory should be sung by three, that is by two from the {duty} side of the choir and by a third from the {other<sup>19</sup>} side, from the same form. The sixth responsory likewise is sung by three, that is by one from the {duty} side of the choir and by two from the other side, from the same form. Moreover the final lesson should always be read not by the most senior figure but by the most senior on the {duty} side of the choir. Moreover on these feasts all lessons are to be read wearing a surplice.

## 26. THE MANNER OF PERFORMING THE OFFICE IN LESSER DOUBLE FEASTS OF NINE LESSONS

26.1. Now on lesser double feasts {of nine lessons, as on}:  
the feast of St Andrew the apostle,  
Thomas the apostle,  
Matthias the apostle,  
George,  
Ambrose,

<sup>18</sup> This seems to be what is meant, to avoid self-contradiction.

<sup>19</sup> The MS reads 'the same', which must be a slip of the pen.

James the apostle,  
 Bartholomew the apostle,  
 Augustine, bishop and doctor,  
 Augustine, bishop of the English,  
 Matthew the apostle and evangelist,  
 Michael archangel,  
 Jerome, priest and doctor,  
 the Translation of St Edward, king and confessor,  
 Luke the evangelist,  
 and the apostles Simon and Jude,

the most recent manner and order of service, above, is observed: with the exception that on these feasts the first lesson should be read by a boy, the second and third lessons by clerics from the second form. The first responsory should be sung by two boys: similarly both the second and third by two from the second form; the fourth and upwards on the upper step. Moreover no responsory is to be sung by three except the ninth responsory.

26.2. At lauds all the antiphons run along the second form as directed by the precentor. But when the feast of St Ambrose or St Mark the evangelist or the apostles Philip and James falls in Eastertide, then the manner and order should be followed as described below for the Sunday in the octave of Easter.

## 27. THE MANNER OF PERFORMING THE OFFICE AT MATINS AND AT THE OTHER HOURS AND AT SECOND VESPERS ON EASTER DAY

27.1. On Easter Day the three antiphons upon the psalms should run in the same manner as the three first antiphons on other major double feasts of nine lessons, and the three lessons with their responsories are as in the third nocturn on other major double feasts of nine lessons. Moreover the altar is not censed on this day except at *Te deum* and at *Benedictus*. At lauds the antiphons and the rest should run in the same manner as on Christmas Day. At lauds the antiphons and the rest should run in the same manner as on the aforesaid major double feasts.

27.2. At prime and at the other hours the same manner for beginning the antiphons should be observed as in the aforesaid major double feasts; but the versicle before the collect at all the hours throughout this week should be said by the priest.

27.3. At second vespers the rulers of the choir on the {duty} side of the choir should begin *Kyrieleyson* facing the choir. The antiphon upon the psalms should be begun from the upper step, at the discretion of the precentor: the gradual should be sung, in surplices, by two of those who sang at mass, with the same verse. Likewise the *Alleluia* by two of those who sang at mass, from the upper step, similarly vested. All the rest, up to the procession, is as on the other major double feasts.

27.4. When the first *Benedicamus* has been said the procession should set out towards the font through the south presbytery door with the cross, candlebearers, thuribles, oil and chrism, and a boy carrying the book before the priest: and everyone should be clad in albs, except the boy who carries the book, who should be in a surplice, and except the priest who is officiating, who should likewise be in a surplice with a silk

cope. And the rulers of the choir should begin the antiphons {that are sung} while going and coming back.

27.5. When the procession is over as described in the ordinal and the memorial of St Mary is finished, *Benedicamus* is said by two boys.

27.6. At compline the antiphon upon the psalms should be begun by someone on the upper step. The rest is as for the hours.

## 28. THE MANNER OF PERFORMING THE OFFICE ON THE MONDAY OF EASTER WEEK

28.1. On the Monday of Easter week the antiphon upon the psalms at matins is begun from the upper step at the discretion of the precentor. The lessons and responsories are to be read and sung from the upper step, in surplices. That is, in such a way that on this day and on the two days following two canons from the upper step should read the first and second lesson: the third should be read by one of the senior figures; in this manner, that for the fourth<sup>20</sup> lesson there should be a descent in the seniority of the person reading, according to the day in question. A similar order as also observed in singing the responsories on the same days. All the rest is as on Easter Day, except that at lauds one single antiphon is said which should be begun from the upper step.

28.2. After *Benedicamus* the procession should set out to the cross through the west choir door with the cross and candlebearers and thurifer and a boy carrying the book before the priest: and they will all be in the same vesture as for vespers, except for the one who is carrying the cross, who should be in a surplice.

28.3. Two canons from the upper step should say {the verse} at the station, facing the choir and dressed in surplices before the entry of the choir. When the procession is over they should return to the choir. All the rest should be as for vespers, above.

28.4. At prime and at the other hours, everything should be as on Easter Day.

[29]

## 30. THE MANNER OF PERFORMING THE OFFICE ON THE OCTAVE OF EASTER

30.1. On the octave day of Easter at first vespers the antiphon upon the psalms should be begun from the upper step at the discretion of the precentor: the antiphon upon *Magnificat* should be begun by one of the seniors on the {duty} side of the choir: the rest should be as on Easter Day at vespers except for the gradual, *Alleluia* and procession.

30.4.<sup>21</sup> At matins the antiphons upon the psalms should be started from the upper step: the lessons and responsories should run along the upper step, in surplices. All the rest

<sup>20</sup> The MS appears to read 'third' in error.

<sup>21</sup> There is no equivalent subsection to NCF 30.2 or 30.3 in this MS.

should proceed as above for Monday of Easter week except for the procession.

30.5. At prime and the other hours, the same manner should be observed as on double feasts of nine lessons.

30.6. At second vespers the antiphon upon the psalms and the antiphon upon *Magnificat* should be started from the upper step, at the discretion of the ruler: all the rest for vespers and compline is as for double feasts of nine lessons.

### 31. THE SAME SERVICE ADAPTED FOR OTHER DOUBLE FEASTS IN EASTERTIDE

The order and manner of the service for this day should be observed on Annunciation Sunday, when it is celebrated after Easter, and on the Invention of the Holy Cross and on the feasts of St Ambrose and of St Mark the evangelist and of the apostles Philip and James, with the exception that on these feasts at both {first and second} vespers the responsory is said as on double feasts of nine lessons.

### 32. THE MANNER OF PERFORMING THE OFFICE ON ASCENSION DAY

32.1. On the vigil of Ascension Day at vespers the antiphon upon the psalms should be started by one of the seniors on the upper step on the {duty} side of the choir. Three of the senior figures should sing the responsory in silk copes, at the choir step: the antiphon upon *Magnificat* should be started by the officiant for that day, if he is on the {duty} side of the choir: otherwise, however, it should be begun by the senior person on the {duty} side of the choir. All the rest at vespers and compline is as on the {other} major double feasts of nine lessons.

32.2. At matins the same order for starting the antiphons and reading the lessons and singing the responsories should be observed as on Easter Day. At lauds and at prime and at all the other hours everything should be as on the octave of Easter except that here at second vespers the responsory is sung by three of the senior clerics.

### 33. THE MANNER OF PERFORMING THE OFFICE AT PENTECOST

The manner and order of the service at Pentecost is the same in all respects as on Ascension Day.

### 34. THE MANNER OF PERFORMING THE OFFICE ON THE MONDAY AND TUESDAY AND WEDNESDAY OF THE WEEK OF {PENTECOST<sup>22</sup>}

The service on the three weekdays after Pentecost follows the manner and order of the weekdays in Easter week, viz. for beginning the antiphons, for reading the lessons and singing the responsories. Everything else should be as on other double feasts of nine lessons, except for the responsory at vespers.

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<sup>22</sup> The Latin reads 'Easter' but this is presumably a slip of the pen.

[35]

### 36. THE MANNER OF PERFORMING THE OFFICE ON FEASTS AND OCTAVES OF NINE LESSONS WHEN THE INVITATORY IS SUNG BY THREE

36.1. On feasts and on octaves {of nine lessons} when the invitatory is sung by three, as on:

the feast of St Nicholas,  
 the octave of Epiphany,  
 the conversion of St Paul,  
 the chair of St Peter,  
 John before the Latin gate,  
 the octave of Ascension Day,  
 the Translation of St Edmund, archbishop,  
 Barnabas the apostle,  
 the octave of Corpus Christi,  
 the Commemoration of St Paul,  
 the octave of the apostles Peter and Paul,  
 Mary Magdalene,  
 St Peter in chains,  
 Lawrence,  
 the octave of the Assumption of the Blessed Mary,  
 the Beheading of St John the Baptist,  
 the octave of the Nativity of the Blessed Mary,  
 Michael in Monte Tumba,  
 Martin, bishop,  
 Edmund, archbishop,  
 and the octave of the Dedication of the Church:

36.2. At first vespers the antiphon upon the psalms should be begun on the upper step. At the beginning of the fourth psalm three boys, having been given permission by the rulers of the choir, should go out to dress themselves, two to carry the candles, the third to take the thurible. The responsory is said by two from the upper step in silk copes, at the choir step. At the penultimate verse of the hymn the priest should go out to put on a silk cope in the vestry. All versicles at both {first and second} vespers and at matins are said by two boys standing side by side at the choir step in surplices.

### 37. THE MANNER OF CENSING THE ALTAR ON ALL SINGLE FEASTS AND SUNDAYS AND ON AND WITHIN OCTAVES, ON WHICH THE CHOIR IS RULED, AND ON COMMEMORATIONS OF THE BLESSED MARY

While the versicle is sung, the candlebearers should come in, and having taken up the candlesticks they should come to join the priest at the presbytery step: the boy with the thurible should proceed up to the priest, saying *Benedicite*: the priest should reply *Dominus* blessing it, *Ab ipso sanctificetur in cuius honore incensum cremabitur, in*

*nomine patris et filii et spiritus sancti.*<sup>23</sup> And so he should place the incense in the thurible and proceed to the altar and, having genuflected before the altar to kiss the ground, he should cense the altar first three times in the middle then three times on the right and afterwards three times on the left; then three times to the statue of the Blessed Mary (this is in the middle of the altar), afterwards the chest in which are contained the relics, then he should go around the altar censing the altar. When he has finished, the priest should bow to the altar at the last step before the altar and, with the candlebearers and thurifer going before, if the bishop is present – that is, in his seat – he should cense him and him alone, and so take his place in the stall assigned to this office on the left hand side of the choir.

### 38. {THE CENSING OF THE CHOIR}

38.1. Then a boy should cense the priest himself in the same place. Afterwards {he should cense} the rulers of the choir, starting with the principal ruler: then those on the upper step on the dean's side, starting with the dean, that is, censing it outside and inside the benches<sup>24</sup>, beginning with him who stands nearest in his stall if the dean is not present. After that, the upper step on the precentor's side in the same order: after that, the second forms and the first in the same order, and in this way, that the boy shall bow to each {cleric} in censing them. But if the bishop is officiating, his own chaplain will cense him at his seat. This should take place while the antiphon upon *Magnificat* is begun and {*Magnificat*} is being sung. It should also be understood that the candlebearers do not continue to accompany the priest, whilst he takes his place in his stall, but rather one of the candlebearers should stand on the choir step on the left hand side of the choir, the remaining one on the same step on the right hand side of the choir, both turned to face each other until the priest has been censed in the same place; and then they return to the highest step of the altar where they are accustomed to put down the candlesticks with their candles, and wait there until *Magnificat* is said. And so while the antiphon upon *Magnificat* is sung, the priest moves to the choir step and the boy on weekly duty for the lessons should bring him the book with a light, while still wearing a surplice: then once the candlebearers have returned to stand by the priest, one facing the other, the priest himself should say the prayer in the same place. And this is to be observed throughout the year both at vespers and at matins at *Magnificat* and *Benedictus* whenever the choir is ruled, except only on double feasts: for then the altar is censed by two priests and the choir by two boys, as described above.

38.2. The antiphon upon *Magnificat* should be begun from the upper step. The first *Benedicamus* is said by two clerics from the second form standing side by side behind the priest, in surplices. But the second *Benedicamus*, if there is one, is always said by one boy alone from the side of the choir that is not leading, without his changing either place or vestment. At compline the antiphons upon both psalms should be begun from the second form: the versicle is said by one boy alone from the leading side of the choir, without changing either place or vestment. The antiphon upon *Nunc dimittis* should be begun from the upper step.

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<sup>23</sup> 'Page: 23

May this incense be sanctified by him in whose honour the incense will be burnt, in the name of the Father and of the Son and of the Holy Spirit.'

<sup>24</sup> The precise meaning is unclear.

38.3. At matins the weekly rulers are not changed, but a third cleric from the upper step, appointed by the precentor and dressed in a silk cope, should join them for singing the invitatory with its psalm *Venite*. The first and second antiphons should be begun by boys: the third by a subdeacon from the second form; the fourth by a deacon from the same form. The fifth and so on should be begun on the upper step at the rulers<sup>25</sup> discretion. The first and second lessons should be read by two boys: the first and second responsory likewise should be sung by a boy each, changing neither his position nor vestment. The third lesson should be read by a subdeacon from the second form. The third responsory should be sung by two of the second form in surplices, at the choir step: the fourth lesson and the fourth responsory should be said by two deacons from the second form: the fifth lesson and the fifth responsory, and so on thereafter, should be read and sung by clerics of the upper step, without changing their vestment; in such a way however that the sixth and ninth responsory are said by two in surplices, at the choir step, and all the lessons are to be read from the pulpit, without change of vestment.

38.4. At lauds all the antiphons run along the second form: everything else is to be carried out as at first vespers. Moreover at both {first and second} vespers and at matins at *Magnificat* and *Benedictus* the altar should be censed by a single priest, that is by the officiant, in a silk cope: and the choir by a single boy. At prime, the antiphon upon the psalms is to be begun from the second form: the antiphon upon *Quicumque vult* is to be begun from the upper step: the responsory *Jesu christe* is said by one boy alone from the {duty} side of the choir, without his changing place or vestment. At terce the principal ruler for the week should begin the hymn or cause it to be begun by someone from the upper step, without change of place or vestment: the antiphon upon the psalms should be begun by a second cleric from the second form on the {duty} side of the choir, and in this manner the other antiphons at the other hours run in order: the aforesaid ruler of the choir should intone the psalm or have it intoned by someone from the upper step. For no hymn or intonation of a psalm should begin on any day of the year except on the upper step, when the choir is not ruled. But it should be noted that on no feast during the year, not even a double feast, should the choir be ruled at prime or at the other hours, nor at compline, except only at each vespers and at matins and at mass, as previously stated. The responsory is said by the cleric next in the second form to the one who begins the antiphon. The priest should speak the chapter and collect, without changing place or vestment. The same manner should be maintained in saying the other hours. At second vespers the antiphon upon the psalms should be begun from the second form: everything else as at first vespers, except the responsory. And it should be noted that at the hours which follow mass without a break it is not permitted to anyone to enter the choir unless they were present at mass, except at vespers in Quadragesima on a weekday; then those who were present at nones or another hour of the day may enter. On weekdays they may also enter at compline and on feasts of nine lessons even if they had not been present at any hour of the day previously, and similarly on saint's days of nine lessons, if they were not present before dinner; and then likewise at vigils of the dead and at collation, at any time.

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<sup>25</sup> The MS reads 'cantors' discretion': a slip of the pen.

### 39. THE ADAPTATION OF THE SAME SERVICE FOR OTHER FEASTS AND OCTAVES OF THREE LESSONS WHEN THE INVITATORY IS TRIPLE, THAT IS IN EASTERTIDE

39.1. This manner and order of service should be observed on these feasts and octaves:

39.2. St John before the Latin gate,  
and the octave of Ascension Day,  
and on the Translation of St Edmund, archbishop  
and St Barnabas the apostle when it falls before Pentecost;  
for then the antiphon upon the psalms before the lessons should be begun from the upper step. The first lesson and the first responsory are said by two deacons from the second form, without changing their vesture. The second and third lesson and the second and third responsory are said by clerics from the upper step as appointed by the compiler of the roster. In this way, that the third responsory is to be sung by two, at the choir step, in surplices, and all the lessons should be read from the pulpit, without change of vestment.

39.3. Everything else at each vespers and at matins and at all the other hours is to be carried out as on feasts on nine lessons which have a triple invitatory.

### 40. THE MANNER OF PERFORMING THE OFFICE ON SINGLE FEASTS OF NINE LESSONS AND ON SUNDAYS

40.1. On all Sundays and on single feasts with choir direction throughout the year at first vespers, the antiphon upon the psalms should be begun by the first cleric of the second form on the {duty} side of the choir. If there is more than one antiphon, then the second should be begun by his opposite number: the following antiphons should run from side to side along the same level. Clerics may enter the choir at second vespers until the third, or at the fifth, verse of the first psalm, and at compline likewise – those that is who were present at the preceding vespers: but otherwise at compline or at vigils of the dead they may by no means come in except during Quadragesima as mentioned above. When the dean comes into the choir or the chapter, or passes through, all clerics are to rise: and none of the clerics or other canons of the Cathedral are to absent themselves except by his licence or to go away<sup>26</sup> from the city to stay outside it for a single night without his knowledge.

40.2. The responsories are to be sung by two clerics from the second form in silk copes at the choir step. All the versicles at each vespers and at matins are said without change of place or vesture by individual boys on the leading side of the choir, with this proviso, that the versicle in the second nocturn is said in similar manner by a boy from the other side of the choir.

40.3. At the penultimate verse of the hymn the priest should go out to the vestry in order to put on a silk cope.

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Lit. 'go back', on the understanding that the clerics and canons mostly did not come from Salisbury in the first place. (The reading in the Old Customary is 'go away'.)

40.4. The antiphon upon *Magnificat* should be begun from the upper step: and this should be the general rule throughout the year, that any antiphon upon *Magnificat* and *Nunc dimittis* and *Benedictus* should be begun on the upper step. The first *Benedicamus* is said by one single boy from the {duty} side of the choir, without changing place or vesture, but turned to face the altar: and the second *Benedicamus*, if there is one, is said on the other side of the choir in the aforementioned manner, to wit by a boy in the choir and not a candlebearer. And if by chance there are no boys in place in the choir, then the verses are said by individual clerics from the second form, in the aforesaid manner. When all this has been done in this way the priest is to go back to the vestry to take off his silk cope, preceded by the candlebearers, and with the rulers of the choir following after. Then immediately after *Deo gracias* the {vespers} of St Mary, when it is said in the choir, should be begun by any priest on the {duty} side of the choir for the week. This order operates equally at vespers and matins when the choir is ruled throughout the year, save only on double feasts.

40.5. At both complines it is the first cleric of the second form who should begin the antiphon upon the psalms: and someone else from the upper step should intone the psalm. The versicle, that is *Custodi nos*, is said by one single boy from the {duty} side of the choir, without his changing place or vestments. The antiphon upon *Nunc dimittis* should be begun from the upper step. The bishop if he is present or the senior priestly person<sup>27</sup> should say *Confiteor* and *Misereatur* and the absolution both at prime and compline throughout the year when *Confiteor* is said.

40.6. At matins the first boy from the first form should start the first antiphon upon the psalms: the second antiphon should be started by his counterpart from the same form opposite: the third by a third boy opposite him on the same level: the fourth by a subdeacon or another of junior rank in the second form: the fifth by a deacon in the second form: the sixth should be started on the upper step by someone chosen by the precentor himself: the seventh, eighth and ninth should run along the same step in ascending order of seniority.

40.7. After the start of the third antiphon one of the boys should bring the book to the pulpit, together with a light, dressed as for reading, that is always in a black cope except on double feasts. Then he should wear a surplice, and he himself should also read the first lesson without changing vestment: the second and third lections should be read in the same way, from side to side, by two boys: the fourth by a subdeacon; the fifth by a deacon from the second form: the sixth by someone on the upper step; the seventh by a deacon of the upper step: the eighth and ninth by a deacon or priest on the upper step.

40.8. All the responsories should be sung by individual clerics following the order of the readers, without their changing place or vestment: in this way, that each lesson should be sung {by someone from} the same side of the choir as its responsory, and at the same level: all lessons are to be read from the pulpit without change of vestment.

40.9. At lauds the first antiphon should be started by someone in the second form on the {duty} side of the choir, chosen by the one who is ruling the choir: the second antiphon is said by his counterpart opposite in the same form: the other antiphons are

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<sup>27</sup> i.e. dean, precentor, chancellor or treasurer.

said in order in the same manner in the same form. But the antiphon upon *Benedictus* is to be begun on the upper step.

40.10. At prime the antiphon before the psalms should be started by the first cleric in the second form, and the antiphon upon the psalm *Quicumque vult* should be started from the upper step, just as happens on every feast during the year when the choir is ruled. The responsory *Jesu christe* is said by a single boy from the {duty} side of the choir, changing neither his position nor vestment: which is to be observed throughout the year when the responsory *Jesu christe* is said, except only on double feasts: then it should be said by one single cleric from the second form, changing neither his position nor vestment, as stated above.

40.11. At terce and at the other hours everything should happen as on feasts where the invitatory is sung by three.

40.12. At second vespers everything should happen as at first vespers except for the responsory. Moreover on all Sundays in Advent and throughout Quadragesima the responsory at second vespers is said by a single cleric from the second form, without his changing place or vesture, on the {duty} side of the choir. But on Palm Sunday the responsory at second vespers is said by a single cleric on the upper step on the {duty} side of the choir, without his changing place or vesture.

40.13. Likewise throughout the whole of Quadragesima the responsory at compline on Saturdays and Sundays and on feasts of nine lessons is said by one single cleric from the second form, without his changing place or vesture, on the {duty} side of the choir. Moreover in the last four weeks of Quadragesima three verses are said after the antiphon upon *Nunc dimittis*, that is on Sundays and on feasts of nine lessons at both complines and on saints' days they are said from the upper step; and on Sundays and at second compline on saints' days they are said from the second form.<sup>28</sup> But on Palm Sunday and on double feasts falling in the aforementioned season they are said at both complines from the upper step: in this way, that the first verse and the third are always said by individual clerics on the {duty} side of the choir; but the second verse should be said on the other side of the choir, without change of place or vestment.

40.14. Moreover on Passion Sunday and Palm Sunday one single antiphon is said upon the psalms: and in each nocturn, of which the first should begin on the first form, the second on the second form and the third on the upper step.

#### 41. {SUNDAYS IN EASTERTIDE}

41.1. Moreover on Sundays in Eastertide only a single antiphon is said upon the psalms at each vespers, and that is begun on the second form. Likewise at matins one single antiphon is said upon the psalms before the lessons and that is begun on the upper step. The first lesson and the first responsory are said by two deacons from the second form, without changing their vesture: the second and third lessons are said by clerics of the upper step, but in this manner, that the third responsory should be sung by two, in surplices, at the choir step. At lauds one antiphon only is said upon the

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<sup>28</sup> There seems to be an element of self-contradiction here. The fuller text of NCF resolves the difficulty.

psalms and that is begun on the second form.

41.2. But on the Sunday before Ascension five antiphons upon the psalms of lauds run along the second form. Everything else at each vespers and at lauds and at the other hours and at compline should be carried out as on other Sundays of nine lessons.

#### 42. THE MANNER OF PERFORMING THE OFFICE WITHIN OCTAVES WHEN THE CHOIR IS RULED AND ON ALL COMMEMORATIONS OF THE BLESSED MARY OUTSIDE EASTERTIDE

The manner of the service within octaves when the choir is ruled, at all the hours of the day, should be in all respects as on single feasts of nine lessons of their season, except for the responsory at vespers. At matins the first antiphon should be begun by the first cleric of the first form: the second antiphon by his opposite number on the same form: the third antiphon should be begun by the second cleric of the first form. The fourth antiphon should be begun by the first cleric of the second form. And the other antiphons should run from side to side on the same form. But on weekdays within the octave of Ascension Day the first antiphon upon the psalms before the lessons should begin on the first form; the second and third on the second form: the two duty boys for the week should be put down for the first lesson and the first responsory: for the second lesson and for the second responsory two clerics from the second form: and for the third lesson and for the third responsory two clerics from the upper step. The same procedure is to apply for the service on all commemorations of the Blessed Mary outside Eastertide.

#### 43. {THE MANNER OF PERFORMING THE OFFICE ON SINGLE FEASTS WHEN THE CHOIR IS RULED IN EASTERTIDE AND ON ALL COMMEMORATIONS OF THE BLESSED MARY IN THE SAME SEASON}

On single feasts, when the choir is ruled, that do not have a triple invitatory, between Easter and Pentecost, everything at each vespers and at all the other hours of the day should happen as on the other single feasts of nine lessons in the other season<sup>29</sup>. At matins the antiphons upon the psalms before the lessons should be begun from the upper step. The first and second lessons and the first and second respnsories are to be read and sung by clerics from the second form. The third lesson and the third responsory are said by clerics from the upper step. And if it falls within the octave of Ascension Day, the third responsory should be sung by two from the upper step, in surplices at the choir step. All the lessons are always to be read from the pulpit, without change of vestment. At lauds all antiphons run along the second form. The rest is to be carried out as stated above. The same procedure is to apply for the service on all commemorations of the Blessed Mary from the octave of Easter until Pentecost.

#### 44. {THE MANNER OF PERFORMING THE OFFICE ON WEEKDAYS AND ON FEASTS OF THREE LESSONS WHEN THE CHOIR IS NOT RULED}

44.1. At matins on weekdays, after the precentor has been asked for the invitatory, it is said by someone from the second form, in place of the ruler for the week, without his changing position or vesture, along with the psalm *Venite*. The hymn should be

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<sup>29</sup> i.e. not in Eastertide.

begun from the upper step, as appointed by the ruler<sup>30</sup>: but everything else pertaining to the general duties of the ruler should be carried out by the same ruler, either in person or deputed to someone else. The first and second and third antiphons should be begun by two boys; the fourth antiphon is begun by the first cleric of the second form on the {duty} side of the choir: the rest run from side to side along the same form. The versicle is said by one single boy on the {duty} side of the choir, without his changing either position or vestment.

44.2. The first lesson is to be read by the duty boy for the week: this same boy is to minister to the priest by bringing up the book at matins and at vespers and at chapter and for the collects that are to be said throughout the whole week. It should be noted that the boys are to be present, on every double feast and every Sunday and on feasts of nine lessons which have a triple invitatory, at vespers, compline, matins, the hour of prime<sup>31</sup> and at mass, and also at vigils of the dead when a body is present and for trentals and anniversaries: otherwise they are not expected to attend at hours of this sort unless they are serving; likewise {if they are} reading or singing {as cantors}: with the exception that during advent and on weekdays between Septuagesima and Quadragesima, the boy on weekly duty for the responsory is to attend at the hours of prime and terce and sext to begin the antiphons and sing the responsories. During Quadragesima the same {weekly duty boy} is to attend at all hours of the day on weekdays for the same purpose. At other times of the year, whether on weekdays or feasts of three lessons when the choir is not ruled, the antiphons and responses at terce and sext and none should run along the second form with a boy<sup>32</sup> from that form starting them. The second lesson should be read by someone in the first part of the second form on the {duty} side of the choir: the third lesson should be read by someone from the upper step: and all lessons are to be read from the pulpit, without change of vesture.

44.3. The other weekly boy should sing the first responsory: {N.B.} the boys who are down to read the first lesson and the first responsory in the Sunday roster are called duty boys for the week<sup>33</sup> for reading and singing for the week, and ought always to be from the senior side of the choir: but of those who are {down on the roster} for candlebearing, one should be from one side of the choir and the other from the other. The others are up to the compiler of the roster. The one next to them should sing the second responsory; the second {lesson} is read in the second form: likewise the third responsory on the upper step. And this should be observed on every weekday throughout the year and on every feast of three lessons when the choir is not ruled, except on proper vigils<sup>34</sup> and on Ember days and Rogation days when the exposition of the gospel is read at matins: for on those occasions the first and second lessons are to be read by clerics from the second form, and the first and second responsories should be sung by clerics from the same form.

44.4. At lauds the first and second and third antiphons should be begun by the aforesaid two boys. The rest run along the second form following the order of clerics

<sup>30</sup> The MS text reads 'rulers', and appears corrupt.

<sup>31</sup> Lit. 'the first hour of the day'. Although the suggestion has been made that the meaning is 'prime {and} the hours of the day', this is unlikely, as that ought to read 'horis'.

<sup>32</sup> i.e. a junior cleric.

<sup>33</sup> Or hebdomadaries.

<sup>34</sup> The meaning is open to discussion.

as previously begun: everything else as regards matins should be performed as on Sundays; except that on weekdays all the hymns should be begun from the upper step, which is also to be observed on every feast of three lessons when the choir is not ruled and on octaves and within octaves when the choir is not ruled: moreover the priest does not change his habit to say the collects: but at vespers and at matins the priest himself should say the prayers at the choir step without candlebearers: moreover neither the altar nor the choir are censed on weekdays or on feasts when the choir is not ruled, either at matins or at *Benedictus* or at *Magnificat*.

44.5. At prime the antiphon upon the psalms should be started by the first cleric of the first form on the {duty} side of the choir: the first cleric from the second form should start the antiphon upon *Quicumque vult*: the responsory *Jesu christe* is said by someone from the first form: the rest should be as on Sundays, except that on weekdays at all the hours the preces should be made with prostrations. At terce the antiphon is to be begun by the first cleric of the second form on the {duty} side of the choir: the responsory is to be sung by his neighbour. At sext and at none everything should be done as at terce by individual clerics in order from the second form.

44.6. At vespers the first antiphon upon the psalms should be begun by the first cleric of the first form: the second by the one opposite him in the same form: the others run along the second form in order, beginning with the first {clerics}<sup>35</sup>. Moreover from the beginning of the antiphon *O sapientia*<sup>36</sup> until the vigil of Christmas Day, on weekdays when the service is ferial four antiphons upon the psalms run from side to side among the boys: the fifth antiphon is to be begun by the first cleric in the second form. The responsory, if there is one, should be sung by the duty boy for the week, without his changing place or vestment: everything else should be as above for matins. At compline, the antiphon upon the psalms should be begun by one or another boy from the first form at the discretion of the weekly ruler: the rest is as on Sundays, except that on weekdays the preces are done with prostrations.

44.7. Moreover on all weekdays throughout the whole of Quadragesima the responsory at compline is said by one boy by himself, without his changing position or vestment, but turned to face the altar. Moreover on weekdays throughout Advent and from Septuagesima up to Quadragesima, at terce and sext, the duty boy for the week should begin the antiphon upon the psalms, and should sing the responsory. And in Quadragesima at terce and sext the boy for the week should begin the antiphon upon the psalms and should sing the responsory.

44.8. Moreover during Eastertide at matins and at lauds and at vespers only one antiphon is said upon the psalms, and that one is begun from the first form: and at that time the preces are not done with prostrations.

#### 45. {THESE ARE THE FEASTS AND OCTAVES ON WHICH THERE IS A DOUBLE INVITATORY}

Moreover on octaves when the choir is not ruled and on certain feasts of three lessons when the invitatory is said by two clerics from the second form at the choir step,

<sup>35</sup> i.e. presumably starting at the eastern (junior) end.

<sup>36</sup> The actual antiphon is specified, though it may mean 'the day of the antiphon O Sapientia'.

without change of vesture, viz. on the following:

In January:

St Julian, bishop;

the second {feast} of St Agnes<sup>37</sup>.

In February:

Blaise, bishop;

Julian, virgin.

It should be understood that if the aforementioned feasts fall within the season of Septuagesima, they have a single invitatory: moreover all feasts of three lessons when the choir is not ruled from the octave of Easter until Pentecost have a double invitatory: likewise all such feasts which fall within the week of Trinity Sunday and Corpus Christi.

In {June}<sup>38</sup>:

Marcellinus and Peter;

Boniface;

Cyrinus and Nabor and Nazarius;

Viyus and Modestus; Marcus and Marcellianus;

Gervasius and Protasius,

{In July}:

the octave of St John the Baptist,

Processus and Martinianus,

the Seven Brothers,

the Translation of St Benedict,

Kenelm, king,

the Seven Sleepers,

Sampson, bishop,

Felix, Simplicius, Faustinus and Beatrice,

Abdon and Sennen;

In August:

St Stephen, pope and martyr,

Oswald, king,

Sixtus, Felicissimus,

Cyriacus and his companions,

Tiburtius, martyr,

Hippolytus and his companions,

Rufus, martyr,

Felix and Adauctus,

Cuthburga, virgin.

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<sup>37</sup> This refers to the commemoration of St Agnes on the octave day of her feast day (i.e. the 28<sup>th</sup>, 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.

<sup>38</sup> The MS ascribes all the days in June and July to July, in error.

In September:  
St Cuthbert,  
Cyprian and Justina,  
Cosmo and Damian,

In October:  
Marcus, Marcellus and Apuleius,  
Nicasius and his companions,  
Calixtus, pope,  
the Eleven Thousand Virgins,  
SS Crispin and Crispinian.

In November:  
The Four Crowned Martyrs,  
Brice, bishop,  
the octave of St Martin.

In December:  
the octave of St Andrew.

It also should be understood that throughout the year the invitatory is said by two within octaves when the choir is not ruled, when the service is for an octave.

#### 46. THE CLERICS' VESTMENTS IN THE CHOIR OF SALISBURY THROUGHOUT THE YEAR

46.1. All clerics regardless wear black cloaks over their surplices throughout the year in choir and in chapter, except on those double feasts which on account of their solemnity are celebrated with a procession, as on

Christmas Day,  
Epiphany,  
the Purification of the Blessed Mary,  
Easter Day,  
Ascension Day:  
Pentecost,  
Trinity Sunday,  
Corpus Christi,  
the feast of Relics:  
the Assumption and Nativity of the Blessed Mary:  
the feast of All Saints  
and of the Dedication of the Church  
and the feast of {the patron saint of} the place:

and also on other double feasts which are on a Sunday: for then all clerics wear silk copes for the procession and for mass up to *Agnus Dei* and while the peace is given throughout the whole choir.

46.2. On the vigil of Easter when *Gloria in excelsis* is begun, and a genuflexion performed, the clerics should take off their black cloaks, and be seen to be wearing

surplices. And thereafter for the whole of the week and also on the octave, they should wear surplices. The same custom should also be observed on the vigil of Pentecost and through the whole week. Also on all double feasts from the feast of Easter up to the feast of St Michael, they should always wear surplices in choir and in chapter at all the hours of the day. It should be done in the same way, according to the current practice of Salisbury {Cathedral}, every day through the octave and on the octave of the Assumption and Nativity of the Blessed Mary and of the Dedication of the Church.

46.3. And at matins throughout the year they wear black cloaks. This should also be the case whenever there is a service for the dead while the body is brought into the church and Placebo and Dirige and at the mass for the {dead} man, even if it is a double feast: and in every procession {performed} on account of want or trouble, and on Rogation days, even if they are on double feasts. Likewise, too, on the feast of St Mark the evangelist, in the procession for the fast which is customarily held on that day. But the rulers of the choir should always wear silk copes in choir whenever the choir is to be ruled, and their associated duty is to see to it that the boys do not misbehave in choir and do not leave the choir without permission. As a general rule it ought to be observed, both by the rulers of the choir and by anyone else, that they should wear a surplice beneath their silk cope.

#### 47. THE VARIOUS COLOURS OF THE VESTMENTS

On Christmas Day, Epiphany, Easter, Pentecost, Ascension day, Trinity Sunday, the feast of Relics, the Assumption, the Dedication of the Church, All Saints: the rulers of the choir wear the most solemn copes of divers colours. The ministers of the altar wear dalmatics and tunics in the same manner except that on the day of Epiphany the dalmatic and tunic may be of any colour you please as long as they have stars on them. Moreover for the three days immediately following Christmas Day, and the Monday and Tuesday of the week of Easter and Pentecost, they wear the second most solemn copes. But on St Stephen's day and the Innocents, they wear dalmatics and tunics and on the octaves the same thing, and on the feast of St John the Evangelist in Christmas week also white tunics and on the octave of the same they wear dalmatics and tunics of colour along with white copes. And on Easter Monday and the Monday after Pentecost white dalmatics and tunics should be worn. But on the feast of the Circumcision, of the Purification, of the Annunciation and from Wednesday of the week of Easter and Pentecost for the {rest of the} week and through the octave and on the octave of Ascension Day, on all Sundays and on other feasts in Eastertide except only the Invention of the Cross; and on the nativity of St John the Baptist, within the octave and on the octave of the Assumption and Nativity of the Blessed Mary and on a commemoration of the same and on either feast of St Michael and on the octave of the Dedication of the Church; also on the feasts of virgins and of St Mary Magdalene, the rulers of the choir and the ministers of the altar wear vestments of white. Within the octave of Epiphany and on its octave and on both feasts of the Holy Cross and on all other feasts of apostles and evangelists and martyrs outwith Eastertide and on all Sundays outwith the aforesaid season when it is a Sunday service: and for singing tracts: they wear red copes, dalmatics and tunics. But at masses for the dead when the ministers of the altar robe in dalmatics and tunics they use only black. On the vigils of Easter and Pentecost and for singing the genealogies they robe in dalmatics and tunics striped crosswise. On the Wednesday of the week

of Pentecost they wear {green}<sup>39</sup> dalmatics and tunics.

#### 48. STARTING THE INVITATORIES

On every double feast of the year the invitatory should be sung through by those who are to say *Venite*, and thereafter repeated by the choir. On feasts where the invitatory is said by three and on all other feasts and Sundays and when the invitatory is sung by two it should be begun at the choir step and sung through by the choir. But on every other feast and weekdays the invitatory should be started by the one who is to say *Venite* and then sung through by the choir.

#### 49. THE LESSONS TO BE READ IN SILK COPEs

These are the major double feasts on which the three final lessons are to be read in silk copes from the pulpit and a procession held whatever day it falls on:

the first day of Christmas,

Epiphany,

the Purification of the Blessed Mary,

the first day of Easter,

Ascension Day,

the first day of Pentecost,

the feast of the Trinity, and Corpus Christi,

the feast of Relics,

the feast of the Assumption and {the feast of} the Nativity of the Blessed Mary,

the Dedication of the Church,

and the feast of the {patron saint of} place.

On the feast of All Saints the first three lessons are to be read in silk copes.

#### 50. THE SUNDAYS ON WHICH THE FINAL RESPONSORY WILL BE SUNG BY TWO AT MATINS

These are the Sundays on which the final responsory at matins will be sung by two, in surplices, at the choir step: viz. on the Sundays from the octave of Easter until Ascension Day, but only when the Sunday service is performed. On the Sunday within the octave of Ascension Day and the Sunday within Christmas week and the Sunday within the octaves of Epiphany, of the Assumption and {of the} Nativity of the Blessed Mary, and of the Dedication of the Church.

#### 51. THE FEASTS ON WHICH THE FINAL RESPONSORY AT MATINS WILL BE SUNG BY TWO

These are the single feasts where the choir is ruled in which the final responsory at matins is said by two, in surplices, at the choir step: viz. St Silvester, pope, and on all feasts where the choir is ruled which fall within the octaves of Ascension Day and of the Dedication of the Church.

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<sup>39</sup> There is some corruption in the text at this point. This may be what is meant.

### 53<sup>40</sup>. THE FEASTS AND SUNDAYS ON WHICH THE RESPONSORY AT FIRST VESPERS WILL BE SUNG BY TWO FROM THE UPPER STEP

These are the Sundays through the year on which the responsory at first vespers will be sung by two from the upper step, in silk copes at the choir step: viz.:

the first Sunday in Advent,  
and Palm Sunday,  
and on the feasts of St Vincent,  
and St Dionysius,  
and St Clement.

Also on the said feasts {the antiphon} upon the psalms at first vespers should be begun on the upper step. But on all other single feasts and Sundays throughout the year the responsory at first vespers, if there is one, is said by two from the second form, in the aforesaid place and vesture.

### 52. THE MANNER OF READING COLLATION IN QUADRAGESIMA

In Quadragesima, moreover, clerics are put down {in the roster} to read collation on each weekday. In this way that it should start with the most senior cleric on the {duty} side of the choir and be read from the upper step for four weeks, then in the second form, but such that on the Wednesday of Holy Week it should be read on the first form. It should be done likewise on all double feasts falling within the aforesaid season.

### 54. THE MANNER OF PERFORMING THE OFFICE ON THE THURSDAY, FRIDAY AND SATURDAY OF THE WEEK AFTER EASTER AND PENTECOST

54.1. On the Thursday, Friday and Saturday of the week after Easter and Pentecost the antiphons upon the psalms before the lessons at matins are to be begun from the upper step; all lessons should be read from the pulpit by clerics from the upper step, in surplices. All the responsories at matins are said by two, but in this way: the first and second responsory should be said by clerics of the second form and the third by two from the upper step.

54.2. At lauds the antiphon is to be begun in the second form: all the versicles at matins are said by two boys in surplices. And *Benedicamus* should be said by two clerics from the second form; the second *Benedicamus* by two boys.

54.3. At prime and at the other hours everything should be as on a Sunday.

54.4. At vespers the antiphon upon the psalms should be begun from the upper step. The rest is as above for lauds. At compline the antiphon upon the psalms should be begun from the second form. The rest as above.

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<sup>40</sup> The sequence of this and the following chapter are reversed, as compared with Frere's version (NCF).

## 55. AT WHAT TIME THE PROCESSION FOR SAYING LITANIES SHOULD SET OFF

It should be understood that when a litany is said, that is a *Kyrieleyson* in procession, the procession does not set off until *Sancta maria ora pro nobis*, or *Quesumus almum* has been said, but at that point {it should} always {set off}.

## 56. THE RULE FOR FIXING THE DATE OF EMBER DAYS

The date of Ember days is always to be thus: the Wednesday next after the feast of St Lucy the virgin, and after the feast of the Exaltation of the Holy Cross, and after the first Sunday in Quadragesima, and after Pentecost.

And if the feast of the Exaltation of the Holy Cross or of St Lucy falls on a Wednesday, then the fast of the Ember days should take place the following week.

## 57. THE MANNER OF READING THE LESSONS FROM THE MARTYROLOGY<sup>41</sup>

57.1. Note why we do not say “on the second day to the Kalends”, and “on the second day to the Nones” and “on the second day to the Ides”, the same way that we say “on the third, fourth and fifth”, but we say “on the day before the Nones”, “on the day before the Kalends”, “on the day before the Ides”: the reason is that this expression “second” comes from “*sequor, sequeris* (I follow, you follow)”<sup>42</sup>, whence {we get the word} “*secundum*” (following, according to); if we said “on the second day”, that day ought to be the one following, and the meaning would be “the second day of the Kalends”, that is the day *following* the Kalends, and so on with the others: and so since the day in question is the day before and not the day after, for that reason we call it “*pridie*”, the day before, and not “the second day to”: and the meaning of “the day before the Kalends” is of the day prior to the Kalends, that is the day preceding the Kalends: and likewise in the case of “the day before the Nones”, and “the day before the Ides”.<sup>43</sup>

57.2. It should be noted that when saints' feast days are recited from the martyrology, when the reader announces any as being on the Kalends, Nones or Ides, he should refer to the said days in the ablative case, as he might say “On the Kalends of May, the moon being in the first quarter”: likewise “On the Nones of May, the moon being in the first quarter,” “{On the Ides of May<sup>44</sup>,} the moon being in the fourth quarter,” that is the moon will be in its fourth quarter on the Kalends of May, and similarly in

<sup>41</sup> The whole of this chapter reads as though extracted from an instruction drafted by the Chancellor, who had responsibility for the boys reading from the Martyrology.

<sup>42</sup> In modern grammar books the verb would be listed ‘sequor, sequi (I follow, to follow)’.

<sup>43</sup> Page: 36

This passage is (marginally) less laborious in the original Latin. The point for modern readers to note is that what we would call ‘two days before’ would be in Latin ‘the third day before’, and so (the relevance of this becomes apparent later) ‘the sixth day before the Kalends of March’ would be the fifth day before 1<sup>st</sup> March by our reckoning, i.e. 24<sup>th</sup> February, or what we would now call the 25<sup>th</sup> in a leap year, though in the Julian Calendar it was considered to be the ‘second sixth day’ before the Kalends – whence the Latin phrase ‘*annus bissextilis*’ to mean leap year.

<sup>44</sup> This phrase is missing from the Latin, but implied in the explanation which follows.

the case of “on the Nones” and “on the Ides”. When the feast days which are recited in it come before the Kalends, Nones and Ides, then they should be referred to in the accusative case, as one might say “on the eleventh day before the Kalends of May”: likewise in the case of the Nones and Ides.

Say, reader, “*Nonas*”, say “*Idus*” and “*Kalendas*”

When the feasts that are recited come before them.

But you should say “*Nonis*”, say “*Idibus*” and “*Kalendis*”

When the saints' days are held upon them.

57.3. This is the way the lesson from the martyrology should be read on a leap year, on the feast of St Matthias and on the preceding day<sup>45</sup>. It should be noted that on a leap year the lesson from the martyrology on the day after the feast of the Chair of St Peter should be read in this way<sup>46</sup>. “On the sixth day to the Kalends of March, the moon being in the N<sup>th</sup> quarter: the discovery of the head of the forerunner of our Lord in the time of the emperor Marcian when the forerunner himself first revealed his head lying hidden in a city<sup>47</sup> to two monks; the feast of St Sergius, martyr in Caesaria of Cappadocia, whose deeds are accounted most glorious; and of many other saints, martyrs, confessors and virgins.” And then on the third day after the Chair of Saint Peter<sup>48</sup> the lesson from the martyrology should be read in this manner. “On the Sixth day to the Kalends of March, the moon being in the N<sup>th</sup> quarter, the day of the blessed apostle Matthias, who after the ascension of our Lord was chosen by lot by the apostles and preached the gospel of Christ in Judaea: since indeed on this day he loosed the bonds of mortal flesh and was gladly received by rejoicing angels into the hall of the King of Heaven: and of various saints, martyrs, confessors and virgins”. All readings from the martyrology throughout the year should conclude in this manner.

## 58. THE LENTEN WOODEN CROSS

On every Sunday in Quadragesima, excepting the first Sunday, a single cross is to be carried in front of the procession, made of wood, without a representation of the crucified Christ. But in all processions in honour of feasts which fall during Quadragesima, such as for the Annunciation of the Blessed Mary, {whether the procession is} for devotion or veneration or to meet the king or queen or bishop or for the funeral of<sup>49</sup> a dead man, the procession is to take place in the normal manner in all respects as at any other time of the year.

## 59. WHEN THE SEPULCHRE AND GREAT PASCHAL CANDLE SHOULD BE TAKEN AWAY

The sepulchre is to be taken away on the Friday of Easter week before mass: and on the Friday, the day after Ascension Day, the candlestick with the paschal candle is to be taken away before mass.

<sup>45</sup> St Matthias' day was the sixth day before the Kalends of March, so its actual date in February varied in a leap year.

<sup>46</sup> Page: 37

The Chair of St Peter was celebrated on February 22<sup>nd</sup>.

<sup>47</sup> The text is possibly corrupt (the grammar certainly is).

<sup>48</sup> i.e. February 24<sup>th</sup>.

<sup>49</sup> Lit. ‘for taking up’ or ‘carrying’



## 60. WHEN THE IMAGES THROUGHOUT THE CHURCH ARE TO BE COVERED UP; THE LENTEN VEIL

60.1. On the Monday of the {first} week in Quadragesima at matins all the images and all the crosses and relics and also the vessel containing the eucharist should be covered until after the resurrection of our Lord on Easter Day, except for the image of the Blessed Virgin at the high altar when the feast of the Annunciation is celebrated in Quadragesima: and likewise with the exception that from the procession on Palm Sunday the principal cross in the Cathedral and the cross on the high altar should remain uncovered for that Sunday alone.

60.2. From this day until the Wednesday before Easter a veil is to hang in the presbytery between the choir and the altar when there is a ferial service, which should be let down on weekdays through the whole of Quadragesima, when there is a ferial service, except while the gospel or passion is read at mass: for then it is raised in the meantime and hangs on high until *Orate fratres* is said by the priest.

60.3. And if a feast of nine lessons follows the next day, and on Saturdays, then for the rest of that day it will not be let down, and nor will it {until} before the next weekday matins. However on a feast day at the mass for the fast, the veil will always be let down from the beginning of mass until the beginning of the gospel and for no longer on that day.<sup>50</sup> Also these days in the Cathedral at Salisbury the new practice is that at the elevation the sacred veil of the altar is always raised, and as soon as the sacrament is seen, is immediately let down again: the other exceptions have been kept as previously described.

60.4. But on the Wednesday before Easter, while the Lord's passion is read, it should be let down and when the phrase *Velum templi scissum est*<sup>51</sup> is read out the aforesaid veil should fall to the floor of the presbytery.

## 61. THE RINGING OF BELLS AT COMPLINE AND AT NONE AND AT COLLATION THROUGHOUT THE YEAR

On every day throughout the year a bell is rung once at compline, according to the use of the Cathedral of Salisbury, except on Maundy Thursday and Good Friday; and on every double feast<sup>52</sup> and on all other feasts, and weekdays and Sundays, once. With this provision, that on the vigil of Easter only, two bells are rung at compline, twice or thrice. Also on all double feasts throughout the year a bell is rung twice at none on the preceding day. And every Saturday at none a bell is rung once. The same thing happens on the vigil of St Lawrence. Also every day throughout Quadragesima up to Maundy Thursday after dinner, except only on Sundays, a single bell is rung two times at collation, and also on double feasts falling within that season.<sup>53</sup>

<sup>50</sup> The Old Customary in the Old Register (OCO, 99) states that the mass of the feast was before terce, and the mass of the fast (i.e. the mass during Quadragesima) was after none.

<sup>51</sup> 'The veil of the temple was rent'.

<sup>52</sup> The pattern of ringing is hard to establish. It is a question of deciding how many bells are to be rung together, and how often before a service. By ringing once or twice, this is not a single bell stroke, but one or two periods of ringing before the service.

<sup>53</sup> The exact meaning of 'simpliciter' and 'dupliciter', here translated 'once' and 'twice', is open to debate.

## 62. THE LIGHTING OF THE PASCHAL CANDLE

62.1. On the vigil of Easter while the deacon is singing *Exultet iam angelica* the paschal candle is to be lit and so should continue to burn continuously until after compline on Easter Day. Likewise it will burn for the three days following at matins, masses, vespers and compline. Likewise on the Thursday and Friday at matins, vespers and masses but not at compline. Likewise on the Saturday and on the Sunday in the octave of Easter as on the first days, as aforesaid. Likewise on the feast of the Annunciation of the Blessed Mary if it falls in Eastertide and of the Invention of the Holy Cross as on the aforesaid three days.

62.2. Likewise on the vigil of Ascension Day at vespers and at compline. Likewise on Ascension Day at matins, mass, vespers and compline. Likewise on the feasts of the apostles Philip and James and of St Mark the evangelist and on all Sundays, at mass only.

## 63. THE FEASTS ON WHICH MATINS IS SAID AT THE HOUR OF VESPERS

These are the feasts on which matins is said at the hour of vespers, following the use of the Cathedral of Salisbury: viz.,

Trinity Sunday,  
the feast of Corpus Christi,  
the Nativity of St John the Baptist,  
the feast of the apostles Peter and Paul,  
of the Translation of St Thomas the martyr,  
and on the feast of Relics.

## 64. THE FEASTS OF NINE LESSONS ON WHICH THE EXPOSITION OF THE GOSPEL WILL NOT BE READ AT MATINS

These are the feasts of nine lessons which do not have the exposition of the gospel at matins, following the use of the Cathedral of Salisbury, viz.:

St Nicholas, bishop  
Lucy, virgin  
Thomas the apostle  
Fabian and Sebastian  
Agnes, virgin  
Vincent, martyr  
Agatha, virgin  
Gregory, pope  
Cuthbert, bishop  
Benedict, abbot  
Aldhelm, bishop  
Barnabas the apostle  
Alban, martyr  
John and Paul, even if it is on a Sunday  
Margaret, virgin  
The Invention of St Stephen and his companions

Hippolytus and his companions, even if it is on a Sunday  
 Bartholomew the apostle  
 Giles, abbot except when it is transferred to the Monday because of the beginning of the History. For then is read the gospel *Nemo accendit*.<sup>54</sup>  
 The Exaltation of the Holy Cross  
 Edith, virgin  
 Maurice and his companions  
 Dionysius and his companions  
 Michael in Monte Tumba  
 Martin, bishop  
 Machutus, bishop  
 St Hugh  
 St Cecilia, virgin  
 St Edmund, king and martyr  
 and St Katherine, virgin.

#### 65. THE BLESSINGS TO BE SAID THROUGHOUT THE YEAR

When there are nine lessons at any time in the year, these six blessings should be said at matins, except on feasts of the Blessed Mary and All Saints. They are also to be said on feasts of three lessons when there is no exposition of the gospel, whether or not the choir is ruled; and also on and within octaves and on weekdays in Eastertide following the order of the nocturns.

In the first nocturn:

*Benediccionem perpetua*

*Deus dei filius*

*Spiritus sancti gratia*

In the second nocturn:

*Omnipotens dominus*

*Christus perpetue*

*Intus et exterius*

In the third nocturn:

{For the gospel} according to Mark: *Evangelitis*

{For the gospel} according to Matthew: *Evangelica leccio*

{For the gospel} according to Luke: *Per evangelica dicta*

{For the gospel} according to John: *Fons evangelii*

When there is no exposition of the gospel, then at the seventh lesson the following blessing should be said: *Creator omnium rerum*. At the eighth lesson the following blessing is always said except on feasts of the Blessed Mary and All Saints, viz.: *Divinum auxilium*. But when the exposition of the gospel is said at the first lesson, this should be the second blessing, viz.: *Divinum auxilium*. On saints' days this should be the ninth blessing: *Ad societatem civium*. And *Rex angelorum* is always to be said whenever {the service} is said following {the use} of the Cathedral of Salisbury, except on feasts of the Blessed Mary. And when there are three lessons for any saint

<sup>54</sup> This refers to those years when 1st September was a Sunday: the feast of St Giles (which as a feast of nine lessons would ordinarily take precedence) was transferred to the Monday so as not to interrupt the beginning of the *historia* (the continuous reading) of the book of Job; *Nemo accendit* is the gospel for St Giles' feast.

with an exposition of the gospel, then this should be the third blessing: *Ad societatem civium*. Whenever there are nine lessons from the Temporal throughout the year except from the feast of the Trinity until Advent, this should be the ninth blessing: *In unitate sancti spiritus*. This will also be said on the feast of Corpus Christi, and on the octave of the same, and on the Exaltation of the Holy Cross. But when there are three lessons for the season with an exposition of the gospel, then this should be the third blessing: *In unitate sancti spiritus*. From the feast of the Holy Trinity until Advent, on Sundays when the service is the Sunday service, this should be the ninth blessing: *In caritate perfecta*. On all weekdays throughout the year, outwith Eastertide, and when there is no exposition of the gospel, these three blessings are to be said:

*Deus misereatur nostri, et det nobis suam pacem  
Virtus christi habitet in cordibus nostris  
De celo missus doceat nos spiritus almus*

The blessings on the feast of All Saints:

In the first nocturn:

*In caritate perfecta confirmet nos trinitas sancta  
Per intercessionem sue matris,  
Ad societatem civium supernorum*

In the second nocturn:

*Patriarcharum merita nos ducant ad regna celestia  
Apostolorum intercessio iungat {nos} angelorum consorcio  
Martirum constancia nos ducat ad regna celestia*

In the third nocturn:

*Sancti evangelii leccio sit nobis salus et proteccio  
Chorus sanctarum virginum, intercede pro nobis ad dominum  
Sanctorum meritis mereamur gaudia lucis*

On feasts and commemorations of the Blessed Mary these blessings should be said:

In the first nocturn:

*Alma virgo virginum  
Christus marie filius  
Sancta dei genitrix.*

In the second nocturn:

*Sancte marie merita nos ducant ad regna celestia  
Que peperit christum pro nobis postulat ipsum  
Stella maria maris succurre piissima nobis*

In the third nocturn:

*Per marie merita prosit nobis leccio evangelica  
Divina solacia nobis impetret virgo maria  
Ad societatem civium supernorum perducatur nos regina celorum*

Likewise the other blessings for her.

In the first nocturn:

*Pura pudica pia miseris miserere maria  
Virgo parens natum fac nobis propiciatum  
Nos precibus matris salvet sapiencia patris*

In the second nocturn:

*Virgo deo digna peccantibus esto benigna  
 Intercede pia pro nobis virgo maria  
 Que peperit florem det nobis floris odorem*  
 In the third nocturn:  
*Conserva famulos virgo maria tuos  
 Sancte marie precibus benedicat nos pater et filius  
 Filius virginis marie det nobis gaudia vite*

#### 66. {THE ORDER OF THE MASS.}

66.1. The officiant, along with his ministers, is to dress for the saying of mass. And if the bishop is present, he should have three deacons and at least three subdeacons on every feast of nine lessons and on Sundays, that is, when the bishop himself is performing divine office. And on Pentecost and on Maundy Thursday he should have seven deacons, seven subdeacons and three acolytes. On Good Friday, he should have one single deacon and one single subdeacon. And on the other double feasts throughout the year he should have only five deacons and five subdeacons and acolytes. And while the priest is robing himself in the sacred vestments, the hymn should be said: *Veni creator* - Versicle: *Emitte spiritum tuum*. Prayer: *Deus cui omne cor patet*. Then should follow the antiphon *Introibo ad altare* with the psalm *Judica me*. *Kyrieleyson*. *Christeleyson*. *Kyrieleyson*. *Pater noster*.

66.2. Once these are finished and the office {i.e. introit} of mass begun when *Gloria patri* is begun after the office, the officiant should enter the presbytery with his ministers and proceed in order to the altar: first two candlebearers walking side by side, then the thurifer and after him the subdeacon, then the deacon and after him the priest, the deacon and subdeacon dressed in chasubles, every day that is throughout Advent and from Septuagesima until Maundy Thursday when a mass is said from the Temporal, except on vigils and Ember days, without however holding their hands clear of their chasubles after the manner of a priest; and the other ministers, such as the candlebearers, thurifer and acolyte, should be in albs with amices.

66.3. At other times of the year, when the mass is said from the Temporal, and on saints' days throughout the year they wear {dalmatic and tunic}<sup>55</sup> and on Good Friday: for then they should be dressed in albs with amices. Also, the subdeacon always carries the Text<sup>56</sup>: but the deacon none, except on double feasts; for then both together carry a Text on a cushion.

66.4. Before the highest step of the altar the priest himself should say the confession, with the deacon standing beside him on his right, in this manner *Et ne nos*. *Confitemini domino quoniam bonus*. *Quoniam in seculum*. *Confiteor deo*. *Misereatur vestri*. *Absolucionem*, as it is said above on the first Sunday in Advent at compline.

66.5. And it needs to be understood that whichever priest is celebrating the office, and always the bishop if he is present, should say, at the altar step, *Confiteor*, *Misereatur* and *Absolucionem*. Then the priest should say *Deus tu conversus*. *Ostende nobis*. *Sacerdotes tui*. He should strike his breast saying *Ab occultis meis*. *Non nobis*. *Sancta*

<sup>55</sup> The text of the MS appears defective.

<sup>56</sup> The book containing the four gospels.

*dei genitrix. Letamini in domino. Domine deus virtutis. Domine exaudi. Dominus vobiscum.* Certain {priests} in the Cathedral of Salisbury do not say these preces but immediately after the absolution say the *Adiutorium nostrum*. Immediately thereafter the priest should kiss the deacon and after him the subdeacon saying *Habete osculum pacis et dileccionis ut apti sitis sacrosancto altari ad perficiendum officia divina*.<sup>57</sup> And this should always be observed throughout the year, except in masses for the dead and in the three days before Easter.

66.6. When these things have been done in this way, the candlebearers should set down the candlesticks on the altar step. Then the priest should approach the altar and say in the middle, in a silent voice, his head bowed and his hands joined together, *Oremus. Aufer a nobis &c. Per christum dominum nostrum*. Then he should straighten up and kiss the altar in the middle and make the sign {of the cross} upon his face, saying *In nomine patris et filii et spiritus sancti. Amen*. Then the deacon should put {incense} into the thurible and say first to the priest *Benedicite*. The priest should say *Ab ipso benedicatur in cuius honore cremabitur*.<sup>58</sup> Then the deacon, handing the thurible to him, should kiss his hand, and the priest should cense the middle and both ends of the altar: then the priest should be censed by the deacon and after that the priest should kiss the Text with the help of the subdeacon.

66.7. And so after these things have been done at the right-hand side of the altar, he should proceed with the office of the mass with the deacon and subdeacon up to the prayer, or up to *Gloria in excelsis* when it is said. After which he and his ministers should take their places in the seats prepared for the purpose and should wait for *Gloria in excelsis*, which should always be begun in the middle of the altar whenever it is said. After the beginning of *Gloria in excelsis* the priest turns to {move to} the right-hand side of the altar and the ministers proceed to say with him in a low voice *Et in terra pax &c.* Which is sung by the whole choir and not in alternation, the deacon {standing} on the right, the subdeacon on the left. And so after this, the priest should make the sign of the cross upon his face and turn to face the people, and raising his arms a little and joining his hands together he should say in this manner =*Dominus vobiscum* and he should turn back to the altar and say =*Oremus*. Whenever =*Dominus vobiscum* is said at mass, =*Oremus* should also {be said} in the same tone, except in prefaces, and except in a wedding mass when the blessing is given over the bridegroom and bride before *Pax domini*. Then it should be said thus: =*Dominus vobiscum. Oremus*; and in similar {occurrences}. Then the prayer should be said, finishing, that is, in this way: =*Per omnia secula seculorum*. And if there are several collects to say, the priest should again say *Oremus*; and then all {the collects} which follow are said under a single *Per dominum* and a single *Oremus*. But with the proviso that they should not exceed seven in number, according to the custom of the Cathedral of Salisbury.

66.8. And at all times while the priest is standing for the office of the mass, the deacon stands directly behind him on the next step, and the subdeacon similarly on

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<sup>57</sup> 'Page: 44

Receive the kiss of peace and love that you may be fit to perform the divine offices at the sacred altar.'

<sup>58</sup> 'Page: 44

Let this be blessed by him in whose honour it will be burnt.'

the step after that: and in this manner, that whenever the priest turns to the people, the deacon turns likewise. But the subdeacon meanwhile should, kneeling, minister {to him} by adjusting his chasuble<sup>59</sup>. And if the bishop is celebrating, all the deacons should remain on the deacons' step, the principal deacon occupying the central place between them. Those on the subdeacons' step should position themselves in a similar manner; with moreover the other deacons and subdeacons imitating the movements of the principal deacon and subdeacon; except that the priest's principal deacon alone should minister to the priest when he is turned to the people.

66.9. It should be understood that anything said by the priest before the epistle should be performed at the right-hand side of the altar, except the start of *Gloria in excelsis*. And the same is true after receiving the sacrament. Everything else is performed at the middle of the altar: unless by chance there is no deacon: for then he should read the gospel at the left-hand side of the altar. If the bishop is celebrating, in place of *Dominus vobiscum* he says *Pax vobis*: and this is always the case when he celebrates in pontifical robes, except only at masses for the dead. It is permitted to enter the choir up to the first collect.

66.10. After the introit of the Mass, one of the candlebearers should solemnly bring bread and wine and water is laid out for the ministration of the Eucharist: the remaining candlebearer should bring a basin with water and a towel.

66.11. When the last prayer before the epistle has been begun, {his} chasuble meanwhile having been placed behind the great altar, the subdeacon should go through the middle of the choir in order to read the epistle. The epistle is also to be read from the pulpit on every Sunday and whenever the choir is ruled throughout the year, and on Maundy Thursday and on the vigils of Easter and Pentecost and on the commemoration of All Faithful Souls. On all other feasts and weekdays and on vigils and Ember days outwith the week after Pentecost it is read at the choir step, both during and outside Quadragesima: and always in this manner.

=A reading from the prophet Isaiah: *in diebus illis: locutus est dominus ad achaz dicens pete tibi signum a domino deo tuo in profundum inferni sive in excelsum supra*=

Another in the same {book}: =*Numquid parum vobis est molestos esse hominibus, qua molesti estis et deo meo*=

And it should always finish in this manner: =*Butirum et mel comedet ut sciat reprobare malum et eligere bonum*=

66.12. Meanwhile, the two candlebearers should come to join the acolyte at the presbytery door, who should, with great veneration, bring the chalice to the place of the aforementioned ministration, with the offertorium<sup>60</sup> and the corporals placed on top of the chalice itself. And the acolyte is in an alb and silken mantle prepared for this purpose. And so once the chalice is set down in the appropriate place, the acolyte himself should solemnly place the corporals over the altar, kissing the altar itself as he steps back. After which the candlebearers should set down the candlesticks with their candles at the altar step.

<sup>59</sup> The subdeacon takes the weight of the chasuble while the priest raises his hands.

<sup>60</sup> a cloth used when holding the paten.

66.13. While the epistle is read, two boys in surplices should, after bowing to the altar at the choir step, take themselves through the middle of the choir to the pulpit in order to begin the gradual and sing its verse: and thus the gradual and its verse should be begun from the pulpit by two boys: it is sung in surplices on every Sunday of the year when there is the Sunday service and it is not a double feast: and on feasts whether of three or nine lessons when the choir is ruled, and also on Maundy Thursday. And on All Souls' Day it is said in the same place by three clerics from the second form, without change of vestment. But on double feasts it is said by three clerics from the second form in silk copes, two from the {duty} side of the choir, the third from the other side, but still from the same place.

66.14. After the epistle has been read one of the candlebearers, along with another boy from the choir, should make ready the eagle or lectern in the pulpit for the reading of the gospel.

66.15. And while the gradual is sung two clerics from the upper step should robe themselves in the vestry in silk copes for singing the *Alleluya*, and go to the pulpit through the middle of the choir. For whenever the verse of the gradual is said in the pulpit by two boys, then the *Alleluya* is always said in the same place by two from the upper step in silk copes, except within octaves when the choir is ruled: for then the *Alleluya* is said by the rulers of the choir, but still in the same place and vestments.

66.16. And once the verse of the gradual has been said, the boy cantors should reintone the gradual and it should be sung through by the choir, as described above for the first Sunday in Advent<sup>61</sup>. When the gradual and its verse are finished, the boy cantors return, bowing at the altar step. In addition at Christmas and on the feasts of Stephen, John and the Innocents the gradual is sung at the discretion of those ministering at that time.

66.17. After the gradual and *Alleluya* and the sequence or tract have been said privately by the priest with his ministers, the subdeacon {should take} the bread and wine with the chalice after washing his hands for the administration of the eucharist, and make ready the place of the administration with the assistance of an acolyte. When the *Alleluya* is finished, the cleric cantors should return, bowing at the choir step: then {go} to the vestry to disrobe from their silk copes.

66.18. While the *Alleluya*, tract or sequence is sung by the choir, the deacon should make himself ready with his chasuble (when he wears one) gathered over his shoulder in the manner of a stole, and approaching and washing his hands, he should set out the corporals on the altar, placing the bread on the paten, pouring the wine and water into the chalice, having first sought a blessing from the priest in this manner: *Benedicite*. The priest responding: *Domine. Ab eo sit benedicta de cuius latere exivit sanguis et aqua.*<sup>62</sup> *In nomine patris et filii et spiritus sancti*. The priest meanwhile should be seated on his seat. A sequence is never said on any Sunday of the year at mass, when there is the Sunday service, except in Advent and Eastertide and on the sixth day after Christmas. At saints' {day} masses, when the choir is ruled, a sequence is said

<sup>61</sup> This refers back to the Ordinal section of the manuscript.

<sup>62</sup> 'Let this be blessed by him from whose side blood and water came out.'

throughout the year except {the season from} Septuagesima up to Easter, apart from on feasts of more than one confessor and except on the feast of St Michael in Monte Tumba. And from Septuagesima until Maundy Thursday, on Sundays and on feasts of nine lessons the tract is sung by four clerics from the upper step in copes of red silk, at the choir step, except on the feast of the Purification of the Blessed Mary: in this way, that all four clerics begin the first verse together, which the two from the principal {i.e. duty} side of the choir continue with, while the other two sit at the far end of the first form; and in this way each verse of the whole tract is said by these four, alternating from side to side, with the choir seated all the while: in such a way that all of them finish the tract together. On the first Sunday of Quadragesima and on Palm Sunday the tract is sung by the choir, alternating from side to side: in such a way that it should be begun on the principal side of the choir.

66.19. And while the *Alleluia*, sequence or tract is being sung, the deacon, before taking up position for proclaiming the gospel, should cense the middle part only of the altar. For the lectern should never be censed, either at mass or at matins, before the proclamation of the gospel. Then, taking as his cue the return of the boys who are serving from the choir to their serving duties, he should take up the Text, bowing to the priest in front of the altar, and turn his face to the south, speaking like this without a note: *Jube domine benedicere*. The priest should reply *Dominus sit in corde et in ore tuo ad pronuntiandum sanctum evangelium dei in nomine patris et filii et spiritus sancti* and then the deacon should proceed through the middle of the choir, and solemnly carrying the Text itself upon his left hand he should make his way to the pulpit, with a candlebearer and thurifer preceding him, and the subdeacon once more dressed in a chasuble, when it is worn, carrying the book of the gospel reading. And if it is a double feast the cross goes in front, which will be as if on the right hand side of the one who is reading the gospel, with the face of the crucified Christ turned to face the reader. For whenever the epistle is read from the pulpit, the gospel should {also} be read there.

66.20. And when he comes to the place for reading, the subdeacon should take the Text and hold the Text on the left of the deacon, as if facing him, while he is reading the gospel, while the candlebearers stand beside the deacon, one on his right and the other on his left, turned to face him: and the thurifer should stand behind the deacon, turned to face him. And the gospel is always read at mass facing north<sup>63</sup>. And if the bishop is performing the office, all the ministers in the choir should come {out} to say the sequence, when the sequence is said, except for the principal deacon and subdeacon, and the deacons and subdeacons should remain there in the middle of the choir with the rulers of the choir until the principal deacon returns from the pulpit through the choir after the gospel has been read. And when he has begun the gospel, after *Dominus vobiscum*, he should make a sign of the cross over the book, then upon his forehead and afterwards on his chest with his thumb. All gospels should be read in this manner throughout the whole year, except only on double feasts: in this manner.

= *Sequencia sancti evangelii secundum lucam*.<sup>64</sup>

The choir should reply *Gloria tibi domine*.

=*In illo tempore: stetit iesus in medio discipulorum suorum et dixit, Pax vobis.* =

<sup>63</sup> in Latin 'facing towards *aquilonem*, that is *boriale*', two words for north.

<sup>64</sup> 'The continuation of the gospel according to Luke'.

And in the same {gospel}:

=*Quare turbati estis et cogitationes ascendunt in corda vestra?*

All gospels on double feasts are read in this manner, according to the use of Salisbury Cathedral:

=*Sequencia sancti evangelii secundum lucam.*<sup>65</sup> *In illo tempore stetit iesus in medio discipulorum suorum et dixit, Pax vobis. Quare turbati estis et cogitationes ascendunt in corda vestra? =*

And for other gospels = *Amen amen dico vobis.* = And for other gospels: =*Martha martha sollicita es.* = And all gospels on all double or single feasts throughout the year should go like this:

=*Beati qui audiunt verbum dei et custodiunt illud.* =

66.21. Once the gospel has been read, he should kiss the book and the subdeacon should straight away go up to him and proffer the Text to him for kissing on its right-hand side<sup>66</sup>. And while walking back the deacon should carry the Text to the altar directly in front of his chest. If the bishop is celebrating, then after the gospel the other deacons and subdeacons should accompany the principal deacon. Then the principal deacon, at the end of the procession of subdeacons, with one subdeacon walking beside him on his right, another on his left. The deacons follow after this, arranged in the same manner; and in this manner and order they should proceed {before} the lord bishop as they go into mass. When the gospel is finished the priest should begin *Credo*.

=*Credo in unum deum. The choir replies Patrem omnipotentem, factorem celi et terre visibilium omnium et invisibilium, et in unum dominum iesum christum, filium dei unigenitum, et ex patre natum ante omnia secula: deum de deo, lumen de lumine, deum verum de deo vero, genitum non factum consubstantiali patri, per quem omnia facta sunt: qui propter nos homines et propter nostra salutem descendit de celis: Et incarnatus est de spiritu sancto ex maria virgine et homo factus est. Crucifixus etiam pro nobis sub poncio pilato, passus et sepultus est. Et resurrexit tertia die secundum scripturas, et ascendit in celum, sedet ad dexteram patris, et iterum venturus est cum gloria iudicare vivos et mortuos: cuius regni non erit finis. Et in spiritum sanctum dominum et vivificantem, qui ex patre filioque procedit, qui cum patre et filio simul adoratur et conglorificatur, qui locutus est per prophetas. Et unam sanctam catholicam et apostolicam ecclesiam. Confiteor unam baptismam in remissionem peccatorum, et expecto resurrectionem mortuorum et vitam venturi seculi. Amen.* =

66.22. While *Credo in unum* is sung by the whole choir, without alternation, the deacon, after having read the gospel, should proceed and proffer the book of gospels or the Text to the priest, for kissing on its<sup>67</sup> left-hand side .

66.23. Then he proffers the chalice with the paten and the sacrifice to the priest and kisses his hand on both occasions: and he, taking the chalice from him carefully, should place it in the appropriate place upon the middle of the altar, and bowing slightly he should raise the chalice in both hands, offering the sacrifice to the Lord, and should say this prayer with devotion: *Suscipe sancta trinitas hanc oblationem*

<sup>65</sup> As above.

<sup>66</sup> Or 'on his right-hand side for kissing': 'ipsius' (hisits) is ambiguous.

<sup>67</sup> Or 'his', as above.

&c.: after which he should replace the chalice, and cover it with corporals, and place the bread onto the corporals in fitting manner in front of the chalice containing the wine and water, and should kiss the paten and replace it to his right on the altar, beneath the corporals, covering it slightly.

66.24. After this he receives the thurible from the deacon, and censes the sacrifice, namely making the sign {of the cross} three times and three times around the chalice, and on either side of the chalice and sacrifice. Then he should prepare {i.e. cense} the place between himself and the altar. And while he is censuring, he should say *Dirigatur domine ad te oratio mea sicut insensum*. Afterwards the priest himself should be censed by the deacon and the subdeacon should bring up the Text to him for him to kiss. Then the acolyte should cense the choir, beginning with the rulers of the choir: then the upper step on the dean's side, beginning with the dean or the stall next to his, in his absence; afterwards the upper step on the precentor's side in the same order: and then the second forms and the first, in the same order. In this way, that the boy should bow to each cleric as he censes him, and the subdeacon follows after him with the Text for everyone to kiss. If the bishop is celebrating and it is a double feast, two {boys} should come with a thurible and two deacons with two Texts or relics. But if the bishop is not celebrating and it is a double feast, the {second} Text is to be borne by the acolyte on the precentor's side<sup>68</sup>: and the first to be censed is the precentor who stands in the middle of the choir with the other rulers of the choir, as he is to do on major double feasts only. Then the principal rulers of the choir on either side of him: after that the two secondary rulers: afterwards the choir in the usual manner, and the Texts also follow in the same order. If the bishop is present and not performing the office, the deacon should receive a blessing before proclaiming the gospel and after the gospel has been read, when he is going past the bishop, he should first cense him and afterwards the subdeacon should proffer him the Text, opened, for kissing. After *Credo in unum* the priest should say *Dominus vobiscum* and *Oremus* and the offertory. But when *Credo* is not said the priest should say *Dominus vobiscum* and *Oremus* immediately at that point. After *Oremus* and the offertory, the deacon should come up to the priest and offer him the chalice with the paten; and everything else should be performed as described above, and he should cense the sacrifice in the usual manner, but the choir is not to be censed: for the choir is never to be censed after the gospel at mass, except when *Credo in unum* is said, and then it is always.

66.25. So when these things have been done the priest should go to the right-hand side of the altar and wash his hands with the assistance of the subdeacon and other servers saying {thus}, *Munda me domine ab omni inquinamento* &c., the deacon meanwhile at the left-hand side censuring the altar and the relics in the usual circular manner. When the priest's hands have been washed, he should turn back to the altar to perform the divine office; and the deacon and subdeacon should remain on their steps arranged in the manner described above.

66.26. Then the priest standing before the altar with head and body bowed and hands joined together should say *In spiritu humilitatis* &c., and straightening up he should kiss the altar to the right of the sacrifice, and giving a blessing above the sacrifice he should afterward sign himself saying *In nomine patris et filii et spiritus sancti Amen*. Then he should turn to face the people, and in a silent voice say *Orate fratres et*

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<sup>68</sup> The first Text being carried on the dean's side by the subdeacon.

*sorores* &c. The clerics make their private response *Sancti spiritus gratia illuminet cor meum et labia mea et accipiat dominus digne hoc sacrificium laudis de manibus {tuis} pro peccatis et offensionibus meis.*<sup>69</sup> But in masses for the dead after the washing of the priest's hands, the same priest should immediately begin, with hands joined together, facing the altar at its middle, saying

=*Hostias et preces tibi domine offerimus.*

The choir replies singing

=*Tu suscipe pro animabus* &c.

And again the priest says *In spiritu humilitatis*. Then standing to face the people he should say in a silent voice, *Orate fratres et sorores pro fidelibus defunctis*. The response of the choir, singing, *Requiem eternam* etc. *Quam olim* &c. It should be noted that in all masses for {the dead where} a body is present and for anniversaries, whosever it is, and trentals, there is said *Hostias et preces* with the verse *Requiem eternam* and with *Quam olim* {&c.}. But on all other masses for the dead it is not said, nor on All Souls' day. And turning back to the altar the priest should say the secret prayers following the number and order stated above before the epistle, beginning thus, *Oremus*.

66.27. When he has finished this he should say in an audible voice *Per omnia secula seculorum*, without raising his hands until he says *Sursum corda*. And then the subdeacon should take the offertorium and paten from the hand of the deacon, and should entrust the same paten, covered with the offertorium, to the acolyte on the step (that is, standing one place behind the subdeacon) to hold until the *Pater noster* is said; which is also always to be observed at every mass celebrated at the high altar throughout the year, except only at masses for the dead: but on All Souls' Day it is observed.

66.28. It should be understood that the serving boys should, while the secret of the mass is in progress, remain in the choir, taking their places on the end of the first form, until the priest, crossing his hands, bows to the altar: for then they should proceed to the altar to assist the deacon and subdeacon in the washing of hands. All the prefaces to the mass should begin in this manner throughout the year, both on weekdays and feasts.

=*Per omnia secula seculorum amen. Dominus vobiscum. Et cum spiritu tuo. Sursum corda. Habemus ad dominum. Gracias agamus domino deo nostro. Dignum et iustum est.*=

This preface is said every day throughout the year except on feasts and octaves when there are propers. But with the provision that all prefaces of the whole year are said {i.e. sung} in this tone, whether there are propers or not, both on weekdays and feasts, according to the use of Salisbury.

=*Vere dignum et iustum est equum et salutare nos tibi semper et ubique gracias agere, Domine sancte pater omnipotens eterne deus per Christum dominum nostrum. Per quem maiestatem tuam laudant angeli, adorant dominaciones, tremunt potestates.*

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<sup>69</sup> May the grace of the Holy Spirit enlighten my heart and my lips and may the Lord accept as worthy this sacrifice of praise from {your} hands for my sins and offences.

*Celi celorumque virtutes ac beata seraphin socia exultacione concelebrant; cum quibus et nostras voces ut admitti iubeas deprecamur, supplici confessione dicentes=*

And when the priest says *Sanctus sanctus sanctus* he should extend his arms for a short while and join his hands until this phrase: *In nomine domini*: then he makes the sign {of the cross} upon his face, and it should be done like this in all prefaces. Immediately thereafter with hands joined together and eyes raised he should begin *Te igitur*, with his body bowed until he says the words *ac petimus*: then, straightening up, he should kiss the altar on the right of the sacrifice, saying *ut accepta* &c. When the signs have been made, he should raise his hands saying thus: *In primis que tibi offerimus* &c. *una cum famulo tuo papa nostro N et antistite nostro N*<sup>70</sup> that is only for our own bishop and not the archbishop; *et rege nostro N*<sup>71</sup>: and they are mentioned by name. Then follows *Memento domine famulorum famularumque tuarum*. Here he should make his prayer with the living in mind; *N & N et omnium circumastancium* &c. Then follows *Communicantes* &c. *Per eundem christum dominum nostrum*. Here the priest should gaze on the host with great veneration saying *Hanc igitur oblationem* &c., *Per christum dominum nostrum*. Here again he should look upon the host saying *Quam oblacionem*: here the priest should stretch out his hands and join them together, and after that he should wipe his fingers and raise the host saying *Qui pridie quam pateretur* &c. Here he should bow, and after that should raise {the host} a very little saying *Gracias agens bene+dixit fregit*: here he should touch the host saying *Dedit discipulis suis dicens Accipite et manducate ex hoc omnes: hoc est enim corpus meum*, and these words should be uttered with a single breath and in one phrase, with no pause between them: after these words the priest should bow to the host and afterwards raise it above his forehead that it might be seen by the people, and reverently replace it on the corporals in front of the chalice, having in the process made a sign of the cross with it.<sup>72</sup> And he should hold it in his hands, without separating his thumb and forefinger, except only when he performs blessings, saying thus: *Simili modo postquam* &c. Here the priest should bow, saying *gracias agens, bene+dixit dedit discipulis suis dicens, Accipite et bibite ex eo omnes*. Here he should raise the chalice for a short while saying, *Hic est enim calix* &c. Here he should replace the chalice and rub any crumbs off his fingers above the chalice, and cover the chalice and raise his arms in the form of a cross, his fingers joined together until the words '*de tuis donis ac datis*' saying thus: *Unde et memores domine* &c. *supra que propicio* &c. Here the priest, with his body bowed and his hands crossed, should say *Supplices te rogamus usque ex hac altaris participacione*; and then he should straighten up, kissing the altar to the right of the sacrifice: and there should be made a sign of the cross above the host and upon his face, while he says *omni benedictione celesti*. Saying thus: *Supplices te rogamus* &c.: here he blesses himself upon the face saying *omni benedictione celesti et gracia repleamur per eundem christum dominum nostrum Amen. Memento domine famulorum famularumque tuarum*: here he should make his prayer with the dead in mind: *N et N qui nos precesserunt* &c. *per christum dominum nostrum. Amen*. Here he should strike his breast once saying *Nobis quoque peccatoribus* &c. *per christum dominum nostrum*. Then the following words: *Per quem hec omnia bona creas*: here the priest should sign the chalice {with the sign of

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<sup>70</sup> Page: 51

'together with your servant our Pope N and our bishop N'

<sup>71</sup> 'and our king N'

<sup>72</sup> Literally, 'in the manner of a cross having been made through the same'

the cross} three times saying *sanct+ificas vivi+ficas bene+dicis et prestas nobis*.

66.29. Here the priest should uncover the chalice, and make the sign of the cross with the host five times: first above the chalice on either side; second on a level with the chalice; third within the chalice; fourth as the first; fifth before the chalice. And meanwhile the deacon should stand by the right hand of the priest, having previously washed his hands, and assist him by holding the corporals, and upon putting them down again should kiss him on the right shoulder, while the priest says *Per ipsum+ et cum ipso+ et in ipso+ est tibi deo patri omnipotenti+ in unitate spiritus sancti+ omnis honor et gloria*. Here the priest should cover the chalice and hold his hands above the altar until the *Pater noster* is said, saying thus:

*=Per omnia secula seculorum*. The choir replies *Amen. Oremus. Preceptis salutaribus moniti et divina institucione formati audemus dicere*.

66.30. Here the deacon should take the paten from the hand of the subdeacon, and with his arm raised up high hold it, uncovered, on the priest's right-hand side, until the words *Da propicius*, while the priest says thus: *=Pater noster*; and here he should raise his hands saying: *=qui es in celis sanctificetur nomen tuum Adveniat regnum tuum fiat voluntas tua sicut in celo et in terra. Panem nostrum cotidianum da nobis hodie et dimitte nobis debita nostra. Sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in temptacionem*. The choir should reply *Sed libera nos a malo*. Then the priest should say *Amen. Libera nos*. Here the deacon should give the paten to the priest, kissing his hand, and the priest should kiss the paten, and after that place it up to his left eye, then to his right: afterwards he should make {the sign of} the cross with the paten above his head and then replace it in its place saying thus: *Da propicius pacem &c*. Here he should uncover the chalice and take up the body of the Lord, moving it, while bowing, into the hollow of the chalice, holding three parts between thumbs and forefingers, and should break it in three parts while is said *Per eundem dominum nostrum iesum christum filium tuum*. Following the breaking: *qui tecum vivit et regnat in unitate spiritus sancti deus*. Here he should hold two pieces in his left hand and the third piece in his right hand at the top of the chalice, saying in a clear voice, *Per omnia secula seculorum*.

66.31. Then if the bishop is celebrating, the deacon, facing the people, holding the bishop's staff in his right hand with the curved part of the staff facing towards him, should say *=Humiliate vos ad benedictionem*. The choir should reply *=Deo Gracias*. Then the bishop should place the eucharist on the paten, take up his mitre and staff and give a blessing over the people. Immediately after the blessing has been given the bishop should say in the usual manner *=Et pax dei sit semper vobiscum*; the choir should reply *=Et cum spiritu tuo*. But when he is not celebrating, then immediately after *Per omnia secula seculorum* there should follow *Pax domini sit semper vobiscum*. Choir: *Et cum spiritu tuo*, as above.

66.32. For the saying of *Agnus dei*, the deacon and subdeacon should come up to the priest, both on his right-hand side, the deacon nearer and the subdeacon further away, and should say privately *Agnus dei qui tollis peccata mundi miserere nobis* (twice). *Agnus dei qui tollis peccata mundi dona nobis pacem*. In masses for the dead it is said in this way: *Agnus dei qui tollis peccata mundi dona eis requiem*, with the additional word *sempiternam* the final time. At this point, after making the sign of the cross {the

priest} should place the aforementioned third piece of the host in the blood, saying *Hec sacrosancta commixtio corporis &c. Per eundem christum dominum nostrum Amen.* Before the peace is given, the priest should say *Domine sancte pater eterne deus da mihi hoc sacrificium &c. Qui vivis et regnas deus.*

66.33. Here the priest should kiss the corporals on the right-hand side and at the top of the chalice, and after that the deacon, saying *Pax tibi et ecclesie. R: Et cum spiritu tuo.* The deacon on the right of the priest receives the peace and gives it to the subdeacon. Then the deacon himself should kiss the ruler of the choir on the dean's side, then the other on the precentor's side, at the choir step. These two carry the peace to the choir, each beginning with the most senior figure on his side, viz. with the dean, the precentor or those whose stalls are nearest to theirs. Then the chancellor and treasurer or those whose stalls are nearest to theirs. Then those on the end of the second form, and after that those on the end of the first form, who should pass on the peace to the others in their forms. But on feasts and weekdays when the choir is not ruled the peace is brought to the choir by the deacon via the two {clerics} on the far ends of the second form: the rest as before. On double feasts the deacon should first kiss the subdeacon, then the two secondary rulers at the choir step; who should bring the peace first to the precentor if he is present to direct the choir, and to the principal ruler on their respective sides. With, after that, those principal rulers carrying the peace to the upper and lower step at the dean's and the precentor's end, and the secondary rulers carrying it to the upper and lower step at the chancellor's and treasurer's end, and also to the boys. If the bishop is celebrating, the principal deacon should kiss the principal subdeacon from whom the other deacons should take the peace. Then {the deacon should kiss} the two secondary rulers, and if there are only two rulers he should kiss them and the rest is as above. If {the bishop} is present and not celebrating, the deacon should proffer the peace to the bishop himself immediately after kissing the subdeacon, and the rest is as before. When the choir is not ruled, the two clerics on the ends of the second form receive the peace from the deacon and the choir is brought it by them as above.

66.34. After the peace has been given the priest should say the following prayers privately before he communicates, holding the host in his hands, saying thus: *Deus pater fons et origo.* Here he bows to the host saying: *Te adoro, te glorifico, te tota cordis &c. per eundem christum dominum nostrum amen.* Another prayer. *Domine iesu christe fili dei vivi, qui ex voluntate patris &c. Salvator mundi, qui cum deo patre et eodem spiritu sancto vivis et regnas deus per omnia secula seculorum Amen.* There should follow {the prayer} *Corporis et sanguinis tui &c.* He should address the body, bowing, before he receives it: *Ave in eternum sanctissima caro christi mihi ante omnia et super omnia summa dulcedo. Corpus domini nostri iesu christi sit mihi peccatori via et vita amen: in nomine patris et filii et spiritus sancti amen.*<sup>73</sup> Here he should eat the body having made a sign of the cross with that body before receiving it into his mouth. Then, addressing the blood with the greatest devotion, *Ave in eternum celestis potus mihi ante omnia et super omnia summa dulcedo: corpus et sanguis domini nostri iesu christi prosit mihi peccatori ad remedium sempiternum in vitam eternam: in nomine patris et filii et spiritus sancti amen.* Here he should drink the blood; and when he has drunk it the priest should go to the right-hand side of the altar

<sup>73</sup> 'Hail for ever flesh of Christ, holiest to me above all things and above all things the highest sweetness. May the body of our Lord Jesus Christ be the way and the life to me, sinner that I am. Amen: in the name of the Father etc'

with the chalice between his hands, his fingers still joined, as before, and the subdeacon should come up to him and pour the wine and water into the chalice and the priest should rinse his hands lest any remnant of the body and blood remain on his fingers or in the chalice. But when any {priest} has to celebrate twice on the same day, then he should not receive any ablution<sup>74</sup> but should place it {i.e. the chalice} in the piscina or in a clean vessel until the end of the second mass, and then should receive both ablutions: after the first pouring this prayer follows: *Quod ore sumpsimus* &c. Here he should wash his fingers in the hollow of the chalice with the wine poured by the subdeacon: and when that has been drunk this prayer follows: *Hec nos domine communio* &c. Here the subdeacon should pour water into the chalice, and when that has been drunk the priest should go to the middle of the altar and bow and say with devotion this prayer: *Gracias tibi ago domine sancte pater* &c.: and with this prayer the priest should go to the right-hand side of the altar and wash his hands. The deacon meanwhile should fold the corporals over to the right-hand side of the altar. The subdeacon should bring the book. And the deacon should take the chalice standing on the paten, and once the priest has come back from the right-hand side of the altar, if any of what was poured should remain he should proffer it to the mouth of the priest for him to consume in addition. After the sacrament has been received, and the priest comes to wash his hands, the deacon should fold the corporals and put them back in their burse. And afterwards he should place the corporals on the chalice with the offertorium, and also should give the chalice to the acolyte while the postcommunion is said: who, while the words *Per omnia secula seculorum* are said after the prayer, should carry it back with the same solemnity with which he brought it. When the priest has washed his hands he should return to the right-hand side of the altar and should say the communion along with his ministers. Then after making the sign of the cross upon his face he should turn to the people, and raising his arms a little and joining his hands together should say *Dominus vobiscum* and turn again back to the altar saying *Oremus*. Then he should say the postcommunions according to the number and order of the aforementioned prayers before the epistle.

66.35. After the final postcommunion the priest should make a sign of the cross upon his forehead and turn again to face the people and say *Dominus vobiscum*. Then the deacon, having put his chasuble back on, when it is worn, should say *Benedicamus domino*. In the other seasons<sup>75</sup> *Ite missa est* is said. For whenever *Ite missa est* is said, it is always said turning to the people: and when he should say *Benedicamus domino* or *Requiescat in pace* it should be said turning to the altar. And it should be noted that the mass should finish at the same part of the altar at which it started. After this the priest, with body bowed and hands joined, should speak the following prayer before the altar in a silent voice: *Placeat tibi sancta trinitas*. After finishing which the priest should straighten up making a sign {of the cross} upon his face saying *in nomine patris et filii et spiritus sancti Amen*. And when this bow has been made they should return at the end of the mass in the order in which they first proceeded to the altar at the beginning, in the same dress and with the candlebearers and other ministers: and immediately after the *Deo gracias* the hour of none is begun, when it is said after mass. But the priest in returning {to the vestry} should say the gospel *In principio erat verbum*. And when the priest has taken off his chasuble and other priestly vestments, he should say the psalms below with one *Gloria patri*, with the antiphon

<sup>74</sup> The mixture in the chalice after wine and water have been added to clean it, which the priest would normally drink.

<sup>75</sup> i.e. outside Advent (or Quadragesima)

*Trium puerorum*. Ps. *Benedicite sacerdotes* &c. to the end. Ps. *Laudate dominum in sanctis eis*: the whole psalm is said. *Nunc dimittis*. Then the whole antiphon is said. *Trium puerorum cantemus ymnum quem cantabant in camino ignis benedicentes dominum. Kirieleyson christeleyson kirieleyson pater noster. Et ne nos. Sed libera nos. Benedicamus patrem et filium. Laudemus et superexaltemus. Benedictus es domine in firmamento celi. Et laudabilis. Benedicat et custodiat nos omnipotens et misericors deus Amen. Non intres in iudicium. Quia non iustificabitur. Domine deus virtutum. Et ostende. Domine exaudi. Et clamor. Dominus vobiscum. Et cum spiritu. Oremus. Deus qui tribus pueris*. The prayer *Ure igne*. The prayer *Acciones nostras*: and they should be finished with this ending: *Per christum*.

66.36. The aforesaid manner and order of service should be observed on all feasts and weekdays and on octaves and within them when the choir is not ruled, but with some exceptions; that on these aforesaid weekdays and feasts and octaves the priest comes in with his ministers to perform the office at the beginning of the office {i.e. introit} of the mass.

66.37. Moreover the the gradual should be said by one single boy, bearing a candle, {dressed} in an alb, and this should be from the {duty} side of the choir and before the choir step. But on feasts when the invitatory is sung by two and on and within octaves when the choir is not ruled, the gradual is said by two boys in surplices at the choir step. And on those occasions the *Alleluya* is said by two clerics from the second form, in the same place and vestments as described above. But on feasts where *Alleluya laudate pueri dominum* is said, the same *Alleluya* is always sung by two boys in surplices at the choir step. It should be done like this on every weekday in Eastertide, that is when the first *Alleluya* is sung by two boys: likewise the second is also in the same place and vestments, and also on the Saturday in Easter week. But on other feasts and weekdays throughout the year outside the period from Septuagesima to Easter and on vigils and Ember Days the second *Alleluya* is sung by one single boy, bearing a candle, from the other side of the choir, at the {choir} step, in a surplice. Moreover the *Gloria in excelsis* and *Ite missa est* are never said at mass on any weekday in the year, when a ferial mass or the Sunday mass<sup>76</sup> is said during the week, or even on vigils of Saints' days or from the Temporal, except only the vigils of Easter and Pentecost.

66.38. Moreover on the vigil of Christmas Day, while the prayer before the epistle is said, the acolyte should come to the choir step and there read the lesson before the epistle and should finish in this tone: likewise all lessons which are said at mass throughout the whole year.

=*Lectio ysaie prophete*.<sup>77</sup> *Hec dicit dominus. Propter syon non tacebo et propter ierusalem non quiescam, donec egredietur ut splendor iustus eius et salvator eius ut lampas accendatur*. = And it finishes thus: = *in sempiternum*.

When the reading is finished, the epistle is to be read from the same place without a pause.

<sup>76</sup> i.e. a mass (e.g. outside Quadragesima) where the Sunday texts were largely repeated.

<sup>77</sup> 'A reading from the prophet Isaiah.'

66.39. Moreover every Wednesday of the Ember days the acolyte should also read the lesson before the epistle in the same way, but the prayer precedes it without the *Dominus vobiscum*, and after the intervening chant the epistle follows. In the same way on the Saturday of the Ember Days the acolyte should read the first lesson: then the following lessons should run within the second form at the discretion of the master of the schools, in surplices, with the provision that the final lesson is read by a priest from the upper step: and the chants after each lesson should be sung in surplices by a different boy, at the discretion of the precentor.

66.40. However after the final lesson two from the second form, in surplices, should sing: and all this should happen at the choir step. And after the epistle two clerics from the second form in black copes should together sing the tract, complete and in its entirety, while the choir meanwhile is seated. Moreover on the Wednesday and Friday and Saturday of the Ember days of the week after Pentecost, the deacon and subdeacon wear dalmatics and tunics; and *Gloria in excelsis*, the sequence and *Credo in unum* and *Ite missa est* are to be said at mass. Moreover on the Saturday of the week after Pentecost, after each lesson two boys should sing the *Alleluya* without the repetition. After the final lesson two clerics from the second form should sing *Alleluya benedictus es domine* in surplices. And the epistle and gospel are to be read from the pulpit, and from the same place should be sung *Alleluya laudate pueri* by two from the upper step, in silk copes. Moreover from Septuagesima until Easter *Alleluya* is not said at mass but throughout the whole of Quadragesima on every Monday, Wednesday and Friday the tract is said, in alternation, in the choir, as on the first Sunday in Quadragesima. On the other weekdays from Septuagesima to Maundy Thursday and on vigils throughout the year, except Sundays and Eastertide, only the gradual and its verse are said.

66.41. Moreover the gospel should be read not in the pulpit at the eagle but in the presbytery by the lower altar step, upon the lectern prepared for the purpose, with the deacon turned to face the north: and one of the candlebearers should arrange and dress this in the appropriate place after the reading of the lesson. While the gospel is read, the subdeacon should hold the Text before the face of the reader, with the candlebearers assisting the deacon, one on the right and another on the left: and a boy thurifer should stand by the aforesaid step behind the deacon on the other side of the presbytery and turned to face him. After the gospel reading, the priest should kiss the Text, with the assistance of the deacon, but at this point the choir is not to be censed. For at no time should the choir be censed after the gospel at mass, except when *Credo in unum* is said, but then always. The sacrifice is to be censed every day, however.

66.43<sup>78</sup>. It should be noted that from *Domine ne in ira* until Maundy Thursday and from *Deus omnium* until the vigil of Christmas Day, the following preces are said at mass daily on weekdays and feasts of three lessons and on octaves and within them when the choir is not ruled: and they should be said between *Per omnia secula seculorum* after the *Pater noster*, and the *Pax domini*; with the priest saying *Per omnia secula seculorum*, and the choir replying *Amen*, and immediately the choir separately should say the Preces in Prostration, on the {duty} side of the choir, in this manner: Ps. *Deus venerunt*. The whole psalm is said with *Gloria patri*. Another Ps. *Deus misereatur*, and another Ps. *Domine in virtute*, are similarly said with *Gloria*

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<sup>78</sup> There is no equivalent of NCF 66.42 or 66.44.

*patri.* Then should be said the antiphon *Tua est potencia tuum regnum, domine, tu es super omnes gentes; da pacem domine in diebus nostris. Kyrieleyson, christeleyson. kyrieleyson. Pater noster.* And all these are said without a note both by the clerics in the choir and by the priest and his ministers. Then the priest should say with a note *Et ne nos. Sed libera, Exurgat deus. Et fugiant. Non nobis domine. Sed nomini tuo da gloriam. Oremus pro afflictis et captivis. Libera deus israel ex omnibus tribulacionibus eorum. Mitte eis domine. Et de syon. Esto eis domine. A facie inimici. Domine salvum fac. Et exaudi nos. Domine exaudi. Et clamor. Dominus vobiscum. Oremus. Deus qui admirabili providencia cunctis disponis te supplices exoramus ut terram que unigenitus filius*<sup>79</sup>.

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#### 69. THE GRACES TO BE SAID AT THE VARIOUS TIMES OF THE YEAR ACCORDING TO THE ANCIENT USE OF THE CATHEDRAL AND BISHOPS OF SALISBURY

On the vigil of Easter,

Before dinner: *Benedicite. Dominus. Edent pauperes &c. Gloria patri. Sicut erat. Kyrieleyson christeleyson kyrieleyson. Pater noster. Et ne nos. Oremus. Benedic domine. Jube domine benedicere. Cibo spirituali.* The lesson. *Si consurrexistis cum christo que sursum sunt querite ubi christus est in dextra dei sedens.* After dinner: *Deus pacis &c. Memoriam fecit &c. Gloria patri. Agimus tibi gracias &c. Ps. Laudate dominum omnes gentes. Quoniam confirmata. Gloria patri. Sicut erat. V. In resurrectione tua christe. R. Celi &c. Dominus vobiscum. Oremus. Spiritum in nobis. Per dominum nostrum iesum christum filium tuum qui vivit et regnat in unitate eiusdem spiritus sancti deus. Dominus vobiscum. Et cum. Benedicamus domino.* {Then} is said: *Ps. De profundis clamavi.*

On Easter Day,

*Benedicite. Dominus. Hec dies &c. Gloria patri. Sicut erat. Kyrieleyson christeleyson kyrieleyson. Pater noster. Et ne nos. Oremus. Benedic domine. Jube domine. Mense celestis. Expurgate vetus fermentum ut sitis noua conspersio sicut estis azimi: etenim pascha nostrum immolatus est christus itaque epulemur in domino* and no further. After dinner: *Qui dat escam omni carni. Confitemini domino celi. Tu autem domine miserere nostri. Deo gracias. Ps. Laudate dominum omnes gentes. V. In resurrectione tua Christe. Dominus vobiscum. Oremus. Spiritum in nobis domine. Dominus vobiscum. Benedicamus domino* without *Ps. De profundis* but immediately after *Benedicamus domino* should be said *Anime omnium fidelium defunctorum per misericordiam dei in pace requiescant. Benedicite. Dominus det nobis suam pacem et requiem sempiternam.*

{Graces} are said in the same way for the whole week; and this lesson, viz. *Expurgate*, is said on all Sundays until Ascension.

<sup>79</sup> The prayers etc and Kyriale which follow here in the MS (fos. 189v-193r) were not transcribed by Frere, and are not included here either. However, the Graces which begin in the second column of fo. 193r are included, as they were by Frere.

After supper: *Benedicite. Dominus. Cenam sanctificet qui nobis omnia prebet. In nomine patris. Hec dies &c. V. In resurrectione tua christe. Dominus vobiscum. Oremus. Spiritum in nobis. Benedicamus domino.* The psalm *De profundis* is not said after supper, according to the use of the Cathedral of Salisbury, but immediately after *Benedicamus* this should be said: *Anime omnium fidelium defunctorum per misericordiam dei in pace requiescant*<sup>80</sup>.

*Benedictus deus in donis suis. Et sanctus in omnibus operibus suis. Adiutorium nostrum in nomine domini. Qui fecit. Sit nomen domini. Ex hoc nunc. Oremus* is not said, but {rather} *Retribuere dignare* as above. On Fridays and on vigils and Ember days and whenever a fast is being held {the following blessings} are said before dinner:

*Edent pauperes* with the lesson. *Gracia domini nostri*, only as far as the words *omnibus nobis*. And after dinner *Deus pacis. Memoriam fecit* and the rest, in the usual manner. It should be noted that before the prayer *Retribuere dignare*<sup>81</sup>, *Oremus* is never said, no matter what blessings are said. On any double feast that falls on a Friday outside Quadragesima and Christmas week, the aforesaid blessings for a fast should be said, to wit *Edent pauperes* and the others, in the usual manner. They are said in the same way throughout the whole of Quadragesima, except on Sundays, and on weekdays and on any feasts, whether single or double, but with the lesson *Frange esurienti* and with the psalm *Miserere* after dinner. For whenever a mass for the fast is said in Quadragesima, the blessings are said before dinner with the lesson *Frange* and with the psalm *Miserere* after dinner. But on other days, that is outside Eastertide and Quadragesima and when it is not a Friday or a prescribed fast {the blessings} should be said in this manner, *Oculi omnium &c.* with the lesson *Deus caritas est*. After dinner: *Deus pacis. Confiteantur &c.* in the usual manner.

Graces before breakfast:

*Benedicite. Dominus. Apposita et apponenda benedicat dei patris in nomine patris.*

After breakfast: *Pro tali convivio benedicamus domino. Anime omnium fidelium.*

Graces after breakfast, any time it is {eaten} in place of dinner: *Benedictus deus*, and the rest as noted above, for supper.

The graces to be said before dinner, any time it is {eaten} at the hour of supper, should be said as detailed for before dinner, above. After a dinner of this kind should be said *Benedictus deus in donis &c.*, as detailed above for supper. And once the graces after dinner have been said, the following only is said on every day of the year except double feasts: *De profundis*, without *Gloria patri* {but} with *Kyrieleyson christeleyson kyrieleyson. Pater noster. Et ne nos. Requiem eternam. A porta inferi. Credo videre. Dominus vobiscum. Oremus. Absolve &c. per christum dominum nostrum. Requiescant in pace. Amen. Benedicite. Dominus.* {Then} it should continue in this manner *Det vivis gratiam, defunctis veniam, ecclesie et regno pacem, et nobis vitam eternam. Amen.*

<sup>80</sup> 'May the souls of the faithful departed through the mercy of God rest in peace.'

<sup>81</sup> 'Retribue digneris' in source.