



SARUM CUSTOMARY ONLINE

3.2: THE NEW CUSTOMARY FROM OXFORD

CORPUS CHRISTI COLLEGE, MS 44
IN FRERE'S ORDER [NCC(F)]

LATIN TEXT WITH ENGLISH TRANSLATION

INTERIM EDITION MAY 2013

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SOURCE TRANSCRIPTION & EDITING

TRANSLATION & REVIEW OF LATIN TEXTS

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SARUM CUSTOMARY ONLINE
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THE
EXPERIENCE
OF WORSHIP
IN LATE MEDIEVAL
CATHEDRAL AND
PARISH CHURCH



Arts & Humanities
Research Council



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

Latin text with English translation

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

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Latin text: editorial conventions

Numbering of sections and sub-sections is editorial. The sub-sectional divisions are those adopted by Frere in *The Use of Sarum I*.

Spelling follows the practice contemporary to the sources, but standardises spellings of particular words, for instance, *litera* becomes *littera*. U and V are normalised as vowels and consonants respectively.

Capitals and punctuation do not follow the original slavishly; both have been adapted for this web-based edition for ease of comprehension; for instance, initial capitals begin sentences but not proper names. **Rubrics** are presented in red.

The grammar of the source has been retained for the most part except where it may impede understanding, and footnotes indicate where amendments have been made.

All abbreviations, contractions, and numerals have been expanded without comment.

Formatting of the text does not follow manuscript practice but has been adapted for web presentation.

= indicates musical notation in the source.

[] denotes editorial insertion.

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'.

Contents following Frere's numbering

Numbers without title indicate material from another source in Frere's Use of Sarum.

1	De ordinacione chori sarum	The ordering of the choir of Salisbury
2	De ingressu clericorum in choro et eorum egressu	The entry of the clerics into the choir and their departure
3	De transitu clericorum ab una parte chori in oppositam	Crossing by the clerics from one side of the choir to the other
4	De officiis personarum: in primis de officio decani	The duties of the {various} persons: first the duty of the Dean
5	De officio cantoris	The duties of the Precentor
6	De officio cancellarii	The duties of the Chancellor
7	De officio thesaurarii	The duties of the Treasurer
8	De officio archidiaconi	The duties of an Archdeacon
9	De officio subdecani	The duties of the Subdean
10	De officio succentoris	The duties of the Succentor
11		
12	De stacione facienda in choro per singulas horas secundum usum sarum ecclesie	The standing to be done in the choir at the various hours, following the use of Salisbury
13	De conversione chori ad altare per singulas horas	Turning to the altar at the various hours
14	De prostracione facienda in choro per singulas horas	The prostration to be done in the choir at the various hours
15	De alternacione chori per septimanas	The alternation of the choir's {duties} by week
16	Tabula communis de missis	The common roster for masses
17	De officio rectorum chori ad vespervas et ad matutinas et ad omnes alias horas et ad missam [in festis simplicibus]	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}
18	De officiis rectorum in festis duplicibus	The duties of the rulers of the choir on double feasts
19	[Divisio festorum duplicium in ecclesia sarum]	{The division of the double feasts at Salisbury Cathedral}
20	Hec sunt festa cum regimine chori per usum sarum	These are the feasts where the choir is to be directed according to the use of Salisbury Cathedral
21	Hec sunt festa et octave in quibus invitatorium a tribus cantatur	These are the feasts and octaves in which the invitatory is sung by three
22	De modo exequendi officium in festis maioribus duplicibus novem leccionum	The manner of performing the office on major double feasts of nine lessons
23	De modo turificandi altare	The manner of censuring the altar
24	De chori thurificacione	The censuring of the choir
25	De modo exequendi officium in festis minoribus duplicibus novem leccionum	The manner of performing the office on minor double feasts of nine lessons
26	De modo exequendi officium in	The manner of performing the office in

	festis inferioribus duplicibus nouem leccionum	lesser double feasts of nine lessons
27	De modo exequendi officium in die pasche ad matutinas et ad alias horas et ad secundas vespervas	The manner of performing the office at matins and at the other hours and at second vespers on Easter Day
28	De modo exequendi officium in feria secunda ebdomade pasche	The manner of performing the office on the Monday of Easter week
29		
30	De modo exequendi officium in octavis pasche	The manner of performing the office on the octave of Easter
31	Adaptacio eiusdem servicii in aliis festis duplicibus in paschali tempore	The same service {the octave of Easter} adapted for other double feasts in Eastertide
32	De modo exequendi officium in ascensione domini	The manner of performing the office on Ascension Day
33	De modo exequendi officium in die pentecostes	The manner of performing the office at Pentecost
34	De modo exequendi officium in secunda et tertia et quarta feria ebdomade pentecostes	The manner of performing the office on the Monday and Tuesday and Wednesday of the week of Pentecost
35		
36	De modo exequendi officium in festis et octavis novem leccionum quando invitorium a tribus cantatur	The manner of performing the office on feasts and octaves of nine lessons when the invitatory is sung by three
37	De modo thurificandi altare in omnibus simplicibus festis et in dominicis et in octavis et infra in quibus chorus regitur, et in commemoracionibus beate marie	The manner of censuring 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
38	[De chori thurificacione]	{The censuring of the choir}
39	Adaptacio eiusdem servicii in aliis festis et octavis trium leccionum quando invitorium est triplex scilicet in paschali tempore	The adaptation of the same service for other feasts and octaves of three lessons when the invitatory is triple, that is in Eastertide
40	De modo exequendi officium in festis simplicibus novem leccionum et in diebus dominicis	The manner of performing the office on single feasts of nine lessons and on Sundays
41	[De dominicis paschalis temporis]	{Sundays in Eastertide}
42	De modo exequendi officium infra octavas cum regimine chori et in singulis commemoracionibus beate marie extra tempus pasche	The manner of performing the office within octaves when the choir is ruled and on all commemorations of the Blessed Mary outside Eastertide
43	[De modo exequendi officium in festis simplicibus cum regimine chori in tempore paschali et in singulis commemoracionibus beate marie eiusdem temporis]	{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 (Eastertide)}
44	[De modo exequendi officium in ferialibus diebus et in festis trium	{The manner of performing the office on weekdays and on feasts of three lessons

	leccionum sine regimine chori]	when the choir is not ruled }
45	[Hec sunt festa et octave in quibus inuitatorium duplex habetur]	These are the feasts and octaves on which there is a double invitatory
46	De habitu clericorum in choro sarum per totum annum	The clerics' vestments in the choir of Salisbury throughout the year
47	De diversis coloribus indumentorum	The various colours of the vestments
48	De invitatoriis incipiendas	Starting the invitatories
49	De leccionibus legendis in capis sericis	The lessons to be read in silk copes
50	In quibus dominicis ultimum responsorium duplex a duobus ad matutinas cantabitur	The Sundays on which the final responsory will be sung by two at matins
51	In quibus festis ultimum responsorium a duobus cantabitur ad matutinas	The Sundays on which the final responsory will be sung by two at matins
52		
53	In quibus festis simplicibus et dominicis responsorium ad primas vespere a duobus de superiore gradu cantabitur	The feasts and Sundays on which the responsory at first vespers will be sung by two from the upper step
54	De modo exequendi officium in quinta sexta feria et sabbato ebdomade pasche et pentecostes	The manner of performing the office on the Thursday, Friday and Saturday of the week after Easter and Pentecost
55	In qua hora procedat processio in letaniis dicendis	At what time the procession for saying litanies should set off
56	Regula de termino quatuor temporum	The rule for fixing the date of ember days
57	De modo legendi lecciones de martilogio	The manner of reading the lessons from the martyrology
58	De cruce lignea quadragesimali	The Lenten wooden cross
59	Quando amoveri debent sepulchrum et magnus cereus paschali	When the sepulchre and great paschal candle should be taken away
60	Quando cooperiende sunt ymages per ecclesiam; de velo quadragesime	When the images throughout the church are to be covered up; the Lenten veil
61	De pulsacione campanarum ad completorium et ad nonam et ad collacionem per totum annum	The ringing of bells at compline and at none and at collation throughout the year
62	De accensione cerei paschalis	The lighting of the paschal candle
63	In quibus festis matutine dicuntur hora vespere	The feasts on which matins is said at the hour of vespers
64	In quibus festis novem leccionem non legetur expositio evangeli ad matutinas	The feasts of nine lessons on which the exposition of the gospel will not be read at matins
65	De benedictionibus dicendis per totum annum	The blessings to be said throughout the year
66	[Ordo misse]	{ the order of the mass }
67		
68		

- 69 Gracie dicende diversis temporibus
anni secundum antiquum usum
ecclesie et episcoporum Sarum The graces to be said at the various times
of the year according to the ancient use of
the Cathedral and Bishops of Salisbury

1.1. **De ordinacione chori Sarum.**

In superiore gradu quatuor principalium personarum stalla chori sunt Sarum terminalia scilicet in introitu chori ex parte occidentali a dextris est stallum decani a sinistris cantoribus. Ex parte orientali in dextra parte chori est stallum cancellarii ex opposito thesaurarii. Proximus decano stat in choro archidiaconus dorcetiensis. Subdiacono proximus cancellario archidiaconus wiltonensis. In medio autem stant canones dignitatibus proximiores deinde vicarii presbiteri et pauci admodum diaconi qui etate et moribus exigentibus in superiore tollerantur ex dispensacione. Cantori proximus in choro stat archidiaconus berkisshire. Deinde succentor; proximus thesaurario alius archidiaconus wiltonensis deinde ceteri canonici et clerici modo predicto ordinantur.

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.¹ 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 secunda forma priores habentur iuniores canonici deinde diaconi postea ceteri clerici. In prima forma priores habentur pueri canonici, deinde ceteri pueri secundum etatis exigenciam.

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. **De ingressu clericorum in chorum et eorum egressu.**

Chorum intrantes clerici ita ordinate se habeant ut si ex parte orientali intraverint, ad gradum se ad altare inclinent, postea ad episcopum si presens fuerit. Si vero ex parte occidentali ingressi fuerint primo se ad altare inclinent deinde ad decanum. Eodem moderamine chorum exeant.

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

¹ 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.

west side, they should first bow to the altar, then to the dean. They should follow the same instructions when leaving the choir.

3. *De transitu clericorum ab una parte chori in oppositam.*

Preterea si quis clericus ab una parte chori in oppositam in eundo et redeundo ad altare se inclinet². Intranses quoque clerici in locis suis ita ordinate se recipiant ne formulas inordinate transilient. Idem eciam exeuntes observant. In choro nullum fiat murmur a clericis : nulla habeantur colloquia nisi³

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...⁴

4. De officiis personarum.

In primis de officio decani.

Decani officium est in omnibus canonicis et vicariis in animarum regimine et morum correptione premunire. Preterea in omni duplici festo per annum absente episcopo et in prima dominica adventus domini et in dominica palmarum et in quarta feria in capite ieiunii et in tribus proximus diebus ante pascha et in vigilia pentecostes et in anniversariis episcoporum et decanorum eiusdem ecclesie divinum tenetur exsequi officium.

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}.

5.1. *De officio cantoris.*

Cantoris officium est chorum in cantuum elevatione et depressione regere. Cantores et ministros altaris et etiam tabulam ordinare. Ad illum eciam pertinet puerorum instructio et disciplina.

² MS: inclinent

³ The text in the MS breaks off here.

⁴ 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. Preterea in festis maioribus duplicibus tenetur interesse regimini chori ad missam tantum cum ceteris rectoribus chori. Preterea in omni duplici festo rectores chori de cantibus iniungendis et incipiendis tenetur instruere. Preterea omnes cantus ab episcopo incipiendos.

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. De officio cancellarii.

Cancellarii officium est scolis regendis et libris corrigendis curam impendere; lecciones acultare et terminare, sigillum ecclesie custodire, litteras et cartas componere, litteras in capitulo legendas legere, lectores in tabula notare; omnes lecciones ad missam que in tabula non scribuntur tenetur iniungere.

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 adjudge⁵ 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.

7.1. De officio thesaurarii.

Thesaurarii officium est ornamenta et thesauros ecclesie custodire, luminaria administrare.

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. Sacristas quoque suis expensis tenetur exhibere, campanas ecclesie congrue suspensas in statu congruo observare, et earum usibus necessaria providere; ornamenta ecclesie suis expensis reficere, panem vinum et aquam ac candelas singulis altaribus ecclesie administrare excepto parochiali; incensum carbones iuncum mattas et stramen; iuncum scilicet in hiis festis: in ascensione domini et in pentecoste et in festo nativitatis sancti iohannis baptiste; in assumptione et nativitate beate marie; stramen in hiis festis: in festo omnium sanctorum in natali domini et in purificatione beate marie et in pascha. Mattas in festo omnium sanctorum.

⁵ or 'determine'. 'Lecciones' here might refer to school lessons, or to the lessons sung in the office.

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. De officio archidiaconi.

Archidiaconi officium est domini episcopi, quorum officium in exterioribus administracionibus consistit.

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. De officio subdiaconi.

Subdiaconi officium est si decanus defuerit ecclesie vices eius supplere curam archidiaconatus in urbe in suburbio gerere.

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. De officio succentoris.

Succentoris officium est vices cantoris absentis supplere, scholas cantus per officialem suum gerere.

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.

[11]

12.1. De stacione facienda in choro per singulas horas secundum usum Sarum.

Clerici de superiore gradu ad vespervas de die per totum annum stare tenentur in choro continue nisi dum versus responsorii canitur quando responsorium habetur; clerici vero de secunda forma semper sint stantes nisi dum versus responsorii canitur quod dicitur ad gradum chori. Pueri vero sine omni excepcione ad vespervas stare tenentur continue nisi in ebdomada pasche, tunc enim ad vespervas sedere debent una cum toto choro dum versus gradalis et Alleluya cantantur. Ad completorium omnes clerici uniformiter per totam illam horam continue stare tenentur per totum annum nisi

quando fiunt preces in prostracione. Ad matutinas stare tenentur omnes clerici per totum tempus nisi dum lecciones leguntur et responsoria cum suis versibus cantantur. Omnes etiam benedictiones per totum annum dicuntur a sacerdote interim sedente nisi tantum prima quarta et septima. Tamen in die natalis domini tres ultime benedictiones stando dicuntur.

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. ¶ Ex dispensacione tamen clerici de superiore gradu et de secunda forma ex utraque parte alternis vicibus sedere possunt in psalmodia quandocunque ad matutinas nocturnus dicitur; et in omnibus festis trium leccionum que fiunt cum novem psalmis ita tamen quod quando aliquis ad unum psalmum sedet ei proximus interim stando psallat. Ad laudes sicut ad completorium.

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. Ad primam et ad alias horas omnes clerici stare tenentur sicut ad completorium. De stacione et sessione. De stacione et sessione facienda ad vespervas et ad matutinas de sancta maria quando non fit plenum servicium de ea et in servicio mortuorum scilicet ad Placebo et Dirige. Require in prima dominica adventus domini. Ad missam autem omnes clerici stare tenentur nisi dum lecciones vel epistola leguntur, Gradale alleluya et tractus cum suis versibus cantentur. In omnibus vero dupplicibus festis stare debent omnes clerici dum a choro alleluya cantatur. Pueri vero semper sint stantes ad missam choro canente. Rectores vero chori cum duo tantum habentur, sequuntur per omnia regulam clericorum de secunda forma tam ad vespervas quam ad matutinas et ad missam nisi quod semper dum chorus alleluya canit stare tenentur et in incepione cantuum ad missam [ad] altare se convertunt.

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}⁶ 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. Post primam vero in capitulo stare tenentur omnes clerici dum leccio de martilogio legatur et abhinc usque post benedictionem super leccionem que legitur statim post ultimam oracionem. Interim vero sedeant omnes clerici.

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.

13.1. *De conversione chori ad altare per singulas horas.*

Conversi autem ad altare tenentur stare omnes clerici in choro ad vespervas ex quo dicitur Deus in adiutorium quousque incipiat prima antiphona super psalmum. Clericus vero qui antiphonam incipit ad chorum stat conversus et postquam incepit antiphonam non statim vertat se ad altare inclinando caput set expectet quousque versus illius psalmi ultimum dicitur. Et istud observandum est per totum annum in incepione omni rectorum in quolibet gradu clericorum in conversione et inclinacione a quocunque antiphona incipiat.

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. Similiter et in incepione cuiuslibet hore et quando dicitur Gloria patri omnes clerici stent conversi. In cantandis vero responsoriis generaliter observetur quod semper hiis vel hii qui versum responsorium cantant ab incepione ipsius responsorii sint stantes conversi ad altare quousque versus cum Gloria patri si Gloria habeatur percantetur. Chorus quoque in ipsius responsorii incepione se ad altare convertat quousque chorus cantet. Similiter observetur in omnibus capitulis et collectis dicendis et in fine omnium ymptorum et in omnibus versiculis. Observetur etiam post

⁶ 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).

Magnificat et Nunc dimittis et Benedictus ex quo Gloria patri dicitur quousque totum servicium illius hore expleatur.

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. Similis quoque modus observetur post ultimum versum ultimi psalmi cuiuslibet hore quod scilicet chorus semper sit conversus ad altare quousque responsorium incipiatur vel capitulum dicatur. ¶ Sacerdos vero dicendo capitulum nec stallum nec habitum mutet sed dicendo ad altare se vertat ministerio pueri in capa nigra librum cum lumine deferentis et hoc semper observetur ad omnes vespervas et ad matutinas principales et in festis quoscienscunque capitulum dicitur ad easdem et in festis duplicibus excepto quod puer in superpelliceo cum lumine defert.

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. In laudibus vero fiet de conversione ut supra ad vespervas. Ad matutinas stat chorus ad altare conversus inicio quousque ultimo reincipiatur invitatorium et in singulis neupmis post ultimum versum psalmi ultimi quousque inchoetur lectio. Ad pronunciacionem evangelii ad ipsum lectorem stet chorus conversus dum verba evangelii dicuntur scilicet quousque dicitur Et reliqua. In inceptione autem Te deum laudamus stet chorus ad altare conversus donec chorus cantet et dum ultimus versus canitur. Quando vero Te deum non dicitur sed nonum responsorium repetitur tunc ad altare convertat se chorus quousque incipiatur prima antiphona super laudes. In ceteris autem horis per totam horam predicto modo se habeat chorus post ultimum versum psalmi ultimi.

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. Ad missam predictus gestus attenditur dum Gloria in excelsis inchoatur quousque chorus cantet et in eodem ymno ad hec verba Adoramus te et ad hec verba Suscipe deprecationem nostram et in fine eiusdem cum dicitur Jesu christe usque epistolam vel leccionem et in fine Gradalis vel Alleluya vel tractus vel sequencie chorus ad altare se inclinet antequam ad lectorem se convertat. Sit autem chorus conversus ad ipsum lectorem continue dum evangelium legitur ita quod ad Gloria tibi domine semper ad altare se convertat crucis signo se signans quod ter ad missam publice observatur scilicet ad Gloria in excelsis cum dicitur In gloria dei patris et hic cum dicitur Gloria tibi domine et post Sanctus cum dicitur Benedictus qui venit in nomine domini. Item ad incepcionem Credo in unum stet chorus ad altare conversus quousque ipse chorus cantet et interim in una conversione ad altare ter se inclinet scilicet cum dicitur hec clausula Et incarnatus est de spiritu sancto natus ex Maria virgine. Secundo Et homo factus est. Tercio: crucifixus etiam pro nobis sub poncio pilato Et in fine cum dicitur Et vitam futuri seculi amen quousque inchoetur offerenda [et post offerendam] quousque totum servicium misse impleatur; hunc gestum chorus imitetur omni festo per annum.

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 *Alleluya* 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 eciam 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.

14.1. **De prostracione facienda in choro per singulas horas.**

In ferialibus diebus quando ad horas preces feriales dicuntur tunc prosternant se omnes clerici ad omnes horas et ad completorium dum preces dicuntur ex quo inchoatur primum Kyrieleyson quousque dicitur Per dominum nostrum post oracionem; tunc solus sacerdos se erigat a prostracione cum dicitur Exurge domine adiuva nos. Ad completorium vero non erigit se chorus a prostracione antequam finiatur oratio post psalmum Ad te levavi. Ad matutinas prostratus tenetur esse chorus cum dicitur Pater noster ante lecciones omni die per annum quando de feria agitur nisi

in paschali tempore quousque dicitur Et ne nos et nisi quando expositio evangelii ad matutinas dicitur. Nunquam enim dicitur Pater noster vel aliqua alia oratio sedendo ad vespervas nec ad matutinas neque ad missam sed semper stando vel prosternendo tam a sacerdote quam a toto choro per totum annum secundum usum Sarum ecclesie.

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. In laudibus prosternant se clerici dum preces feriales dicuntur usque post primam collectam: similiter fiat ad vespervas. Ad quamlibet missam que de feria dicitur extra tempus paschale fiat prostratio a toto choro statim post Sanctus usque Pax domini licet Sanctus finiatur ante elevationem corporis Christi. Ministri tamen circa altare non genuflectent sed quilibet in suo gradu stet. Preterea in quagradesima fiat genuflexio in inceptione matutinarum laudum vesperarum completorii et cuiuslibet hore diei quando de feria agitur usque ad cenam domini. Prostratus etiam debet esse chorus in omni feria quando de feria agitur extra tempus paschale; in vigiliis mortuorum trium leccionum et ad Placebo ex quo dicitur *Kyrieleyson* donec dicatur ultima oratio. Ad *Dirige* dum dicitur Pater noster ante lecciones fiat prostratio a toto choro donec dicitur Et ne nos. Post psalmum *Benedictus* modo quo post psalmum *Magnificat* ad Placebo. Preterea ab inceptione in feriis O Sapiencia usque ad vigiliam natalis domini non fiat prostrationes in obsequiis mortuorum ad placebo nec ad *dirige* quando expositio evangelii ad matutinas de die habetur.

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 an 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.

15.1. **De alternacione chori per septimanas.**

Alternis vicibus per septimanas chorus esse debet scilicet una septimana ex parte decani et alia ex parte cantoris. In omnibus tamen duplicibus festis semper debet esse chorus ex parte decani per totum annum, Si fuerit ibi personaliter presens qui divinum officium in illis festis exequatur; nisi in ebdomada natalis domini pasche et pentecostes. Tunc enim in illis continuis festis duplicibus singulis diebus chorus mutatur.

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. Scilicet a die dominica proxima ante natale quando in sabbato proximo precedente chorus uterque perficitur usque ad octavam epiphanie si in dominica evenierit. Si in aliqua media feria contigerit tunc usque ad proximam dominicam sequentem observabitur. Si enim in proximo sabbato ante natale non fuerit vicissitudo utriusque chori pariter completa, tunc a die natalis domini usque ad predictum terminum singulis diebus chorus mutatur. ¶ Item a cena domini usque ad octavas pasche variatur chorus per singulos dies. Rectores tamen ebdomadarii ante diem pasche non mutatur; a die autem pasche usque ad octavam eiusdem singulis diebus variantur. Simile quoque observetur in ebdomada pentecostes usque ad festum sancte trinitatis.

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. Qua dominica eciam tabula communiter id est per dies discurrit singulis diebus immutantur rectores. Ab incepione enim communis tabule in omni duplici festo scribuntur duo rectores de secunda forma per ordinem facta incepione a principali

capite formarum. ¶ In omni vero duplici festo duo principales rectores scribantur pro voluntate ipsius cantoris; secundarii vero secundum ordinem predictum.

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.

16.1. *Tabula communis de missis.*

Sciendum est quod singulis diebus dum tabula communiter discurrit, hoc est per dies mutatur puer in capitulo missa evangelium epistola ita scilicet quod ipse puer lector in capitulo cuius officium est deferre librum ad legendas lecciones ad matutinas et ad collectas dicendas mutatur a die natalis domini quando in dominica evenerit usque ad circumcisionem domini vel usque ad dominicam proximam sequentem. Deinde sequatur tabulam dominicalem.

16. THE COMMON⁷ 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. Ad missam nullus scribatur in festis duplicibus. In ceteris vero diebus per ordinem matricule scribantur presbiteri. Ad evangelium vero et ad epistolam scribantur canonici tam in festis quam in profestis singulis diebus eo ordine quo scribuntur matricula. Et si ordo presbiterorum diaconorum subdiaconorum quo scribuntur in matricula possit extendi usque ad secundam vel terciam feriam tunc proxima dominica precedente fiat tabula ebdomadaria. Eadem [] vacantibus ad predicta officia exequenda scribantur clerici pro voluntate tabulam componentis. Incipienda est autem hec tabula communis de missa Evangelio et epistola die dominica proxima ante natale domine nisi quando dies natalis domini die dominica contigerit. Tunc ipsa die natalis sumit initium.

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 weekdays⁸ 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

⁷ 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.

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. Secunda vero tabula communis de eisdem incipit die dominica palmarum durans per ordinem presbiterorum usque ad ultimum: per ordinem reliquorum non nisi usque ad octavas pasche sive ibi terminatur sive non.

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

16.4. Tercia tabula communis de eisdem incipit proxima dominica ante ascensionem domini durans per illam ebdomadam tantum que iterum die pentecostes incipit, sumpto inicio ab illo in quo proxima terminata est durans usque ad festum sancte trinitatis vel ulterius quantum ad presbiteros sicut supra in secunda tabula.

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. Transcursa vero tabula communi revertitur ad solitum cursum tabule ebdomadarie sumpto ipsius inicio ubi ante natale fuerit terminata. Huius tabule communis dispositio⁹ locum habet in omni tabula communi per annum.

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.

17.1. **De officio rectorum ad vespervas et ad matutinas et ad alias horas et ad missam.** Simplicibus festis cum regimine chori et in dominicis principalibus rector chori ab inicio in vesperis antiphonam super psalmos et psalmi intonationem et differentiam a cantore querit et in quo gradu debet incipi: hoc quesito exequatur illud iuxta cantoris responsionem. Si plures antiphone fuerint super psalmos secundam antiphonam et quartam secundarius rector eodem ordine et eodem gradu inquirat et iniungat. Si vero responsorium ad vespervas sit cantandum tunc principalis rector post inchoacionem quarti psalmi responsorium a cantore inquirat et a quo vel a quibus sit cantandum: si fuerit a duobus cantandum tunc principalis rector secundo responsorium significet et a quo sit cantandum tunc principalis rector¹⁰ ex sua parte. Si vero ab uno sit cantandum, tunc in sua parte principalis rector cui ipse voluerit illud iniungat. Deinde

⁸ 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.'

⁹ The MS reads 'communis vel dispositio'.

¹⁰ The repetition of 'tunc principalis rector' is probably accidental dittography in the MS.

ipse rector ymnum et versiculum et antiphonam super Magnificat et memorias et earum ordinem a cantore querat. Hiis omnibus quesitis ipsemet illum inchoet quod de omni ymno incipiendo semper observetur cum duo tantum fuerint rectores in choro, nisi de incepione ymni Ave maris stella quem omnes rectores ad altare conversi semper simul incipiant. Versiculus si a duobus dicendus principalis rector per se et secundarium duobus pueris ex duabus chori partibus iniungatur. Si ab uno solo per se tantum. Deinde antiphonam super Magnificat iniungat et psalmum ipsum inchoet.

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}¹¹ 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 it¹² 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. Dum dicitur oratio cui voluerit Benedicamus iniungat et si duplex festum fuerit secundarius ex sua parte iniungat. Memorias simul ipsi rectores incipiant: ultimum vero Benedicamus secundarius semper ex sua parte iniungat. Si duplex fuerit festum uterque. **Sciendum est autem quod ad utrasque vespervas et ad matutinas et ad missam tantum regitur chorus quando regendus est.** ¶ Ad completorium officium principalis rectoris est iniungere versiculum et antiphonam super Nunc dimittis cui voluerit. In quadragesima autem antiphona Media vita vel O rex gloriose reincepta post psalmum Nunc dimittis queratur versus a rectore si in simplicibus festis a duobus chori pariter, in duplicibus a duobus rectoribus principalibus.

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

¹¹ These repeated words have probably crept into the text by mistake.

¹² Here as in some other places, 'iniungere' (usually translated 'pre-intone') seems to imply choosing a singer as well as giving him the note.

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 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. Ad matutinas officium principalis rectoris ¶ in primis invitatorium a cantore querere et cantum psalmi *Venite*. Deinde cum socio suo invitatorium incipiat et psalmum simul cantent. Postea principalis rector querat a cantore ymnum et primam antiphonam super psalmos. Deinde versiculum suo loco et primam antiphonam super laudes et cetera omnia ut supranotatum est ad vespas sunt exequenda. Ad primam principalis rectoris officium est antiphonam super psalmum *Quicumque* vult iniungere et responsorium *Jesu christe* cui voluerit.

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. Ad missam officium principalis rectoris est a cantore in primis officium inquirere deinde socio suo illud intimare postea illud simul incipiant et psalmum intonent et *Gloria patri* incipiant. Deinde eodem modo *Kirieleyson* queratur et intimetur et incipiatur. Deinde sequencia offerenda *Sanctus* *Agnus* et communio predicto modo querantur et intimetur et incipientur. Preterea in profestis diebus per totam ebdomadam eiusdem est officium ad vespas versiculum et antiphonam super *Magnificat* querere et iniungere et *Benedicamus* iniungere. Ad completorium ut supra. Ad matutinas in profestis diebus invitatorium querere et cantare versiculum et antiphonam super *Benedictus* querere et iniungere et *Benedicamus* iniungere. Ad primam, responsorium *Jesu christe* iniungere.

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 *Kirieleyson* 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*.

18.1. De officiis rectorum in festis duplicibus.

In festis duplicibus omnes quatuor rectores simul totum invitatorium cantent antequam a toto choro repetatur et totum psalmum Venite simul cantent. Deinde principalis rector et suus collateralis simul ymnos incipiant et psalmos intonent et secundarius cum suo collateralis ex sua parte eodem modo se gerant. Preterea ipsi collateralis versiculos et Benedicamus iniungant. Ad primam vero collateralis rector ex parte chori responsorium Jesu Christi iniungat.

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. Ad missam vero principalis rector Gloria in excelsis a cantore querat et sacerdoti iniungat. Cetera autem omnia sicut in simplicibus festis de duobus dictum est exequantur. Preterea sciendum est quod si aliquis rector chori in simplicibus festis in tabula scribitur ad cantandum solus capam sericam interim non deponat. Si autem cum alio cantaverit in habitu se illi conformet. Preterea si ad legendum scribitur in tabula habitum extra chorum assumat.

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.

19.1. Hec sunt festa dupplicia Sarum principalia.

Dies natalis domini dies epiphanie dies pasche dies ascensionis domini dies pentecostes dies assumptionis beate marie festum dedicacionis ecclesie festum loci.

Maiora non principalia.

Dies purificationis beate marie festum sancte trinitatis festum de corpore christi festum reliquiarum nativitas beate marie festum omnium sanctorum festum sancti stephani protomartyris.

Maiora dupplicia.

Festum sancti iohannis apostoli et evangeliste sanctorum innocencium sancti thome martyris dies circumcisionis domini annunciacionis beate marie feria secunda tertia quarta ebdomadarum pasche et pentecostes dominica in octavis pasche. invencio sancte crucis nativitas sancti iohannes baptiste apostolorum petri et pauli translacio

sancti thome martyris exaltacio sancte crucis et festum concepcionis beate marie virginis. Inferiora dupplicia. Sancti andree apostoli thome mathie apostoli gregorii pape et doctoris ambrosii episcopi et doctoris marci evangeliste apostolorum philippi et iacobi sancti iacobi apostoli sancti bartolomei apostoli augustini episcopi et doctoris augustini anglorum apostoli mathei apostoli et evangeliste; michaelis archangeli; sancti ieromini presbiteri et doctoris; translacio sancti regis edwardi et confessoris; luce evangeliste apostolorum simonis et iude.

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.¹³

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,

¹³ i.e. the patron saint of that church.

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

19.2. In hiis festis dupplicibus chorus regitur a quatuor clericis quorum duo principales semper erunt de superiore gradu. Duo secundarii quandoque erunt de superiore gradu quandoque de secunda forma. De superiore gradu erunt die natalis domini et tribus diebus sequentibus ad placitum. In die epiphanie die pasche et secunda feria, in die ascensionis, die pentecostes et secunda feria, in die assumptionis beate marie virginis et in dedicacione ecclesie erunt omnes de superiore gradu. In ceteris dupplicibus erunt secundarii de secunda forma.

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. ¶ Omnia festa que non sunt duplicia in quibus chorus regitur dicuntur simplicia. In talibus itaque chorus regitur a duobus tantum de secunda forma. In maioribus autem dupplicibus festis committitur discrecioni cantoris quos velit ad chorum regendum ordinare. Ita tamen provideat quod semper principales sint canonici si tot fuerint presentes. In aliis vero festis dupplicibus erunt principales canonici ebdomadarii. Secundarii iuxta cantoris discrecionem eligantur de secunda forma. In simplicibus festis tenentur chorum regere ebdomadarii qui scilicet in tabula dominicali scribuntur ad invitorium dicendum: et hii quidem chorum regent quandocunque regendus est infra quindecim dies continuos per totum annum quando tabula per septimanas integras discurrit ita quod qui in prima ebdomada est principalis in secunda sit secundarius et vice versa.

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 fifteen¹⁴ 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. *Hec sunt festa cum regimine chori per usum Sarum.*

Solet autem chorus regi omni die dominica et in omni dupplici festo et in omni festo novem leccionum per totum annum et a primis vesperis natalis domini usque ad octavas epiphanie et in ipsis octavis nisi in vigilia epiphanie cum extra dominicam evenierit et cotidie per ebdomadas pasche et pentecostes et in quibusdam festis simplicibus trium leccionum in paschali tempore. In festo sancti richardi georgii vitalis iohannes ante portam latinam, dunstani aldelmi edmundi archiepiscopi et sancti barnabe apostoli et cotidie per octavas et in octava ascensionis domini assumptionis et nativitatis beate marie et in singulis commemoracionibus eiusdem per totum annum et cotidie per octavas et in octava dedicacionis ecclesie ubi per estatem vel in tempore paschali contigerit et in octava die corporis christi et apostolorum petri et pauli.

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. *Hec sunt festa et octave in quibus invitatorium a tribus cantatur.*

Cantatur invitatorium a tribus in hiis festis scilicet sancti nicholai, octave epiphanie, conversio sancti pauli, cathedra sancti petri, iohannis ante portam latinam, octave ascensionis domini, translacio sancti edmundi archiepiscopi, barnabe apostoli, octave de corpore christi, commemoracio sancti pauli, octave apostolorum petri et pauli, maria magdalene, ad vincula sancti petri, laurencii, octave assumptionis beate marie, decollacio sancti iohannis baptiste, octave nativitatis beate marie, michaelis in monte

¹⁴ i.e. fourteen whole days – one week as senior, the second as secondary.

tumba, martini episcopi, sancti edmundi archiepiscopi, et in octavis dedicacionis ecclesie.

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,
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.**

22.1. De modo exequendi officium in festis maioribus duplicibus novem leccionum.

In maioribus duplicibus festis sicut in natalis domini epiphanie purificacio beate marie festum sancte trinitatis et corporis christi et assumptione beate marie et nativitate eiusdem et in festo reliquiarum et dedicacionis ecclesie et omnium sanctorum et in festo loci, episcopus cum presens est ad officium exequendum intrare solet interdum in pontificalibus scilicet in capa serica cum mitra cerotecis et baculo et ea non exuere priusquam Deus in adiutorium inchoaverit ad completorium. In maioribus festis duplicibus ac festis simplicibus sedem suam intrat in habitu chori et in quarto vel in quinto psalmo induit capam sericam cerotecas et mitram assumens baculum ad capitulam dicendum; quibus exuitur post inepcionem Deus in adiutorium in completorio ut supradictum est.

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. Ad primas vespervas super psalmum primam antiphonam incipiat excellencior persona post illum qui exequitur officium illius diei. Qui dum incipit ad chorum stet conversus. In fine autem primi versus ipsius psalmi ad altare se inclinet quod eciam observetur per totum annum in conversione et inclinacione a cuiuscunque gradus clerico antiphona incipiatur. Secunda antiphona ab excellenciore alterius partis chori incipiatur et sic discurrant singule antiphone pro personarum dignitate. Solus episcopus in capa serica si presens fuerit loco nec habitu mutato yma voce dicat capitulum. Cantor et alie due persone pro disposicione ipsius cantoris in capis sericis vel alii tres clerici de superiore gradu quorum duo semper erunt ex parte chori principali, tercius qui cum eis canendo ad gradum chori in medio stat de altera parte accipitur cantent responsorium scilicet incipiant et suum versum cantent. Hoc autem per totum annum observetur scilicet quod hiis vel hii qui versum responsorii cantent ipsum responsorium incipiant et statim percantetur a choro sed non repetatur primum verbum sicut fit in gradalibus et sic fiat tam ad vespervas quam ad matutinas et ad horas quando responsorium super horas dicitur, preterquam in simplicibus obsequiis mortuorum novem leccionum, in quibus omnia responsoria preter ultimum a cantore vel a succentore incipiantur.

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 word¹⁵ 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. Dum ymnus canitur duo pueri qui serviunt de thuribulis duas capas de serico deferant principali sacerdoti quarum alteram alii sacerdoti pro voluntate sua transmittat ad secum thurificandum altare. Versiculum dicant duo pueri in superpelliciis ad gradum chori in medio pariter stantes. Antiphonam super Magnificat excellencior persona ex parte chori incipiat. Et si episcopus fuerit presens cantor ipsam antiphonam iniungat ei.

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.

23.1. **De modo thurificandi altare.**

Post inchoacionem antiphone super Magnificat procedat officii executor cum alio sacerdote post illum excellenciore ad thurificandum altare cum duobus thuribulis de quorum uno ministrabit puer ebdomadarius, de reliquo vero alius puer pro dispositione sacristarum.

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.

23.3.¹⁶ Ad alia quoque altaria circa presbiterium thurificanda excellencior sacerdos exeat per hostium presbiterii boreale procedentibus uno ceroferario uno thuribulo et sacrista in manu virgam gestante procedente ductore, primo ad altare sancti Marci et secundo ad altare Katerine dehinc ad altare apostolorum ultimo ad altare omnium sanctorum quod dicitur Salve. Secundarius per hostium presbiterii australe predicto modo exeat cum altero ceroferario et cum altero thuribulo primo ad altare sancti nicholai dehinc ad altare sante marie magdalene ultimo ad altare sancti stephani. ¶ Si episcopus autem fuerit officii executor ipse cum excellenciore persona autenticum altare tantum thurificet, ipse autem circueat altare et eiusdem dextrum cornu thurificet, dicto excellenciore thurificante sinistrum cornu. Si episcopus non fuerit presens, tunc excellencior thurificando altare circueat secundario vero ex parte altaris boriali interim stante; postea thurificent simul ex utroque latere principali ex parte australi.

¹⁵ i.e. the incipit, whatever its length.

¹⁶ There is no subsection in this MS equivalent to NCF 23.2.

23.3.¹⁷ 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 person¹⁸, 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. ¶ In die tamen pasche et per ebdomadam thurificetur sepulchrum domini post primam thurificacionem altaris scilicet antequam thurificator altaris circumeat. Hiis [cancelled letter] ita peractis ad extremum gradum ante altare uterque se inclinatur ad altare episcopo postea incensante tumbam domini Symonis episcopi, excellenciore vero tumbam domini Rogeri episcopi. Deinde ipse secundarius cum capellano episcopi procedant ad thurificandum cetera altaria excellencior in unam partam secundarius in alteram, sicut supra. ¶ Quibus thurificatis ambo convenient ad hostium presbiterii ex parte australi et sic intrent et thurificent episcopum in sua sede. Deinde inferior incenset superiorem ante gradum chori et hoc in aliis duplicibus quando non incensantur omnia altaria. Similiter observetur quod scilicet excellencior post episcopum et ipsius episcopi capellanus simul thurificent episcopum in sede sua et inferior superiorem ut supra. ¶ Set si episcopus fuerit presens et non exequatur officium, excellencior et secundarius simul incensent episcopum et hoc verum si occupet sedem suam: et cetera ut supra. Si episcopus non fuerit presens secundarius incenset superiorem in stallo sacerdotali ebdomadario ad hoc officium constituto.

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 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 censing 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

¹⁷ There is no subsection in this MS equivalent to NCF 23.2.

¹⁸ One of the four 'persons' – dean, precentor, chancellor and treasurer.

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.

24.1. **De chori thurificacione.**

Deinde pueri thuribulis thurificent rectores chori incipientes principalibus; postea unus eorum thurificet superiorem gradum ex parte decani, incipiens ab ipso decano vel a proximio stallo eo absente. Exinde secundas formulas alius vero puer thurificet superiorem gradum ex parte cantoris simili modo.

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. ¶ Solus episcopus locum non mutat dicendo collectam. Si vero episcopus non exequatur officium tunc executor ad gradum chori dicet oracionem. Benedicamus a duobus de secunda forma in superpelliciis dicitur in medio choro inter rectores principales et secundarios pariter stantibus¹⁹. Secundum vero Benedicamus si habeatur a duobus pueris in superpelliceis post sacerdotem pariter stantibus²⁰ dicatur. ¶ Caveat executor ne completorium incipiat priusquam rectores reversi in chorum se inclinaverint ad gradum chori.

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. Ad completorium antiphonam super psalmos unus de superiore gradu. Versiculum dicat quidam puer loco nec habitu mutato. Antiphonam super *Nunc dimittis* incipiat unus de excellencioribus pro dispositione cantoris. Cetera omnia que ad completorium pertinent more solito compleantur.

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. ¶ Ad matutinas invitatorium cum toto psalmo *Venite* a quatuor rectoribus chori in capis sericis ad gradum simul cantetur. Antiphone super psalmos eodem modo et

¹⁹ MS: stantes

²⁰ MS: stantes

ordine hinc inde discurrant sicut ad primas vespervas. Singuli versiculi a duobus pueris in superpelliciis ad gradum chori pariter stantibus dicuntur. Sex lecciones in superpelliciis in pulpito legantur: septima octava et nona in capis sericis ibidem legantur. ¶ Sciendum est autem quod omnes lecciones ad matutinas de die per totum annum [tam] in festis quam in feriis et in die animarum, in pulpito legantur nisi cum episcopus legat, tunc enim ipse solus locum non mutat. Lectores autem et cantores ad vespervas et ad matutinas et ad missam postquam legerint et cantaverint coram episcopo ad benedictionem se humiliant. ¶ Dum evangelia leguntur deponatur mitra episcopi et baculus sibi detur. Dum vero aliqua leccio legitur illi clerici qui ad responsorium cantandum pretitulati sunt exuant capas nigras et almucias et in extrema parte prime forme interim sedeant quod etiam per totum annum observetur ad matutinas quandocumque responsorium a duobus vel a tribus cantatur.

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. Ordinantur etiam lectores et cantores ad lecciones legendas et ad responsoria cantanda ut lecciones pro dignitate personarum ita gradatim ascendant ut semper excellencior extremam legat. ¶ Notandum quod in festis duplicibus principalibus episcopus officii executor dum octavum cantatur responsorium si prius in illis matutinis non fuerit in pontificalibus capam sericam cerotecas et baculum cum mitra assumere solet. Ad nonam leccionem legendam hoc modo episcopus dicit =Jube dompne benedicere. Chorus respondeat sic Ora pro nobis pater. Deinde episcopus dicat benedictionem. ¶ Episcopus vero erit in predicto habitu in nocte natalis domini per totam primam missam et donec laudes fuerint percantate prout communiter fieri consuevit in omnibus maioribus: in aliis vero dupplicibus minoribus quando non legit episcopus ad nonum responsorium assumit capam et cetera ut supra ad thurificandum altare: quam non exuit priusquam Deus in adiutorium in laudibus inceperit quam reassumit dum cantatur in laudibus quinto psalmo. ¶ Simili quoque modo cantores responsoriorum ordinentur scilicet quoque ut eorum fiat assensus ut tres excellenciores qui non legerint ultimum responsorium cantent: ita etiam ut primam et secundam leccionem duo clerici de secunda forma legant; terciam quoque et sic deinceps clerici de superiore gradu.

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 censing 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. Primum et secundum responsorium a duobus de secunda forma; tertium a tribus de eadem forma cantetur in superpelliciis ad gradum chori in medio pariter stantes. Quartum responsorium et sic deinceps a clericis de superiore gradu in superpelliciis ad gradum chori supradicto modo. Ita quod sextum responsorium et nonum a tribus dicuntur in superpelliciis ad gradum chori ita quod ipse clericus qui solus est in medio stat: quod etiam per totum annum observetur quandocunque responsorium vel gradale vel Alleluya a tribus cantatur tam ad gradum chori quam in pulpito.

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 alone²¹ should stand in the middle: which should also be observed throughout the whole year whenever the responsory or gradual or *Alleluya* is sung by three, whether at the choir step or from the pulpit.

24.7. ¶ In festo vero omnium sanctorum servatur ordo preposterus in leccionibus legendis et responsoriis cantandis quantum ad dignitatem lectorum²² et cantorum; ita scilicet quod excellencior persona primam leccionem legat et fiat descensus et legantur tres prime lecciones in capis sericis. Octava vero leccio a puero legatur et nona leccio ab aliquo sacerdote de superiore gradu ex parte chori.

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 readers²³ and cantors: that is to say that the senior figure should read the first lesson, and so it

²¹ the third cantor, who only sings nos 3, 6 or 9, when 1, 2, 4, 5, 7 and 8 are sung by two.

²² MS: rectorum

²³ The MS has 'rulers', which must be a slip of the pen.

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. Preterea octavum responsorium a quinque pueris in superpelliceis et amictibus capita velatis, cereos ardentis singulis deferentibus, ad gradum chori stantibus conversis ad altare cantatur. Simili quoque modo fiat in die natalis domini ad primum versum primi responsorii supra autenticum altare ad chorum conversis.

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 above²⁴ the high altar facing the choir.

24.9. ¶ Sciendum est quod in singulis nocturnis scilicet ad secundam et ad quintam et ad octavam leccionem thurificatur altare ab aliquo sacerdote in capa serica ex utraque parte chori vicissim assumpto: chorus quoque ab uno solo puero. Finito nono responsorio sacerdos in capa serica, loco non mutato, incipiat *Te deum laudamus*. Postea cum suo secundario sacerdote thure ipsius thuribuli ab ipso principali sacerdote ante gradum chori imposito, altare thurificet predicto modo. Cetera autem altaria non thurificentur sed principalis sacerdos thurificetur a suo secundario in ingressu stalli scilicet super gradum inter formulas ceroferaariis vero interim ad gradum chori expectantibus.

24.9. It should be understood that during each nocturn, at the second, fifth and eighth lesson, the altar is censed 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, 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 benches²⁵, while the candlebearers meanwhile wait at the choir step.

24.10. Sciendum tamen quod quandocumque presens fuerit episcopus ab eo super thus a sacerdote vel diacono thuribulis imponendum fiat benedictio loco non mutato. Sic videlicet accedant ceroferaarii coram episcopo unus ad cornu sedis occidentale et alius ad orientale. Thus vero in medio benedicatur; quod observandum est tam in singulis nocturnis quam ad Magnificat vel Benedictus. Chorus eciam a duobus pueris incensetur supradicto modo. Quando vero non dicitur *Te deum laudamus* sed nonum responsorium repetitur tunc non thurificetur altare nec chorus.

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

²⁴ 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.

²⁵ i.e. the choir step.

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 censured 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 censured.

24.11. ¶ Si episcopus presens fuerit in sede sua dicat versiculum ante laudes; si vero presens non fuerit executor officii dicat versiculum loco nec habitu mutato. Ad laudes omnes antiphone in [*erased*: superpelliciis] superiore discurrant per ordinem [ut] in ceteris antiphonis prius inceptis non continuatis. Capitulum et cetera omnia que ad matutinas pertinent, eo modo et ordine expleantur quo ad vespervas excepto quod ad matutinas non thurificetur nisi principale altare et chorus. Preterea in die natalis domini tantum primum *Benedicamus* dicitur a duobus de superiore gradu in superpelliciis inter rectores principales et secundarios et respondeatur ab aliis duobus de eodem gradu, loco et habitu predicto servato.

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 censuring 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. Ad primam, antiphona super psalmos in superiore gradu incipiatur: antiphona super *Quicumque vult* secundario excellenciore ex parte chori. Responsorium *Jesu christe* ab aliquo de secunda forma pro voluntate rectoris secundarii loco nec habitu mutato dicitur. Cetera que ad primam pertinent more solito expleantur.

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. Ad terciam antiphona in superiore gradu incipiatur, responsum ab aliquo de secunda forma pro voluntate rectoris secundarii loco nec habitu mutato dicitur. Capitulum et collectam dicat sacerdos loco nec habitu mutato sed ad altare conversus. Similis modus et ordo servetur in ceteris horis dicendis.

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. Ad secundas vespervas antiphona super psalmos pro voluntate ipsius cantoris ab aliquo in superiore gradu incipiatur. Secunda antiphona si quinque habeantur simili modo ex opposito, ita de ceteris. Responsorium a tribus excellencioribus pro dispositione cantoris cantetur. Cetera omnia ut supra ad matutinas expleantur. Ad completorium omnia fiant ut supra ad primum completorium.

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.

25.1. **De modo exequendi officium in festis minoribus duplicibus novem leccionum.**

In festis eciam minoribus duplicibus ut in festis conceptionis beate marie et in festo sancti thome martyris, circumcisionis domini, annunciacione beate marie, natalis sancti iohannis baptiste, apostolorum petri et pauli, translacionis sancti thome martyris et in exaltacione sancte crucis potest predictus modus servari. Excepto quod ad primas vespervas et ad secundas in annunciacione et nativitate sancti iohannis baptiste et in festo apostolorum petri et pauli una sola antiphona dicitur super psalmos et illa in superiore gradu debet incipi pro voluntate cantoris. Preterea in omnibus festis predictis ad vespervas non incensatur nisi principale altare.

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. Ad matutinas in nocturnis nequaquam. Prima tertia quinta et nona lecciones a singulis clericis ex parte chori legantur ascendendo gradatim ut supra diximus. Relique vero lecciones a clericis ex [alia] parte chori iuxta predictum ordinem legantur quod per totum annum observetur quandocunque novem lecciones habeantur: nisi in festis maioribus duplicibus tantum: tunc enim tres ultime lecciones cum suis

responsoriis a dignioribus personis ascendendo gradatim legantur et cantantur licet omnes sint ex una parte.

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 choir²⁶ 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.

Similiter fiat in festo omnium sanctorum in nocturno primo. Primum secundum quartum quintum septimum et octavum responsoria a duobus cantentur ascendendo gradatim scilicet ab aliquo ex parte chori et ab alio ex altera parte chori ex eadem forma. Tercium quoque responsorium et nonum a tribus scilicet a duobus ex parte chori et a tercio ex alia²⁷ parte de eadem forma. Sextum responsorium similiter a tribus scilicet ab uno ex parte chori et a duobus ex alia parte ex eadem forma. Preterea ultima leccio non semper ab excellenciore legatur sed ab excellenciore ex parte chori. Preterea in his festis nulla leccio nisi in superpelliceo legatur.

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 {other²⁸} 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.

26.1. De modo exequendi officium in festis inferioribus duplicibus novem leccionum. In inferioribus vero duplicibus festis sancti andree apostoli, thome apostoli, mathie apostoli, Georgii, Ambrosii, Jacobi apostoli, Bartholomei apostoli, Augustini episcopi et doctoris, Augustini anglorum episcopi, Mathei apostoli et evangeliste, Michaelis archangeli, ieronimi presbiteri et doctoris, translacionis sancti edwardi regis et confessoris, luce evangeliste Apostolorum Simonis et iude, predictus proximus modus et ordo servicii servatur excepto quod in hiis festis prima leccio a puero legatur, secunda et tercia lecciones a clericis de secunda forma. Primum responsorium a duobus pueris cantetur; similiter et secundum et terciam a duobus de secunda forma; quartum in superiore gradu et ita deinceps. Preterea nullum responsorium a tribus cantatur nisi nonum responsorium.

²⁶ This seems to be what is meant, to avoid self-contradiction.

²⁷ MS: eadem

²⁸ The MS reads 'the same', which must be a slip of the pen.

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,
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. Ad laudes omnes antiphone in secunda forma discurrant pro dispositione cantoris. Quando vero festum sancti Ambrosii vel sancti Marci evangeliste vel apostolorum Philippi et Jacobi in paschali tempore contigerit tunc sequatur modum et ordinem sicut in dominica in octavis pasche subnotatum est.

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.

27.1. *De modo exequendi officium in die pasche ad matutinas et ad alias horas et ad secundas vespas.*

In die pasche tres antiphone super psalmos eodem modo discurrant sicut tres prime antiphone in aliis festis maioribus duplicibus novem leccionum et tres lecciones cum suis responsoriis sicut in tercio nocturno in aliis festis maioribus duplicibus novem leccionum. Preterea altare non thurificetur hac die nisi ad Te Deum et ad Benedictus. In laudibus antiphone et cetera eodem modo discurrant ut in die natalis domini. ¶ In laudibus antiphone et cetera eodem modo discurrant ut in predictis maioribus duplicibus festis.

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. Ad primam et ad alias horas in antiphonis incipiendis idem modus servetur qui in predictis maioribus festis dupplicibus versiculum²⁹ tamen ante collectam ad omnes horas per totam hanc ebdomadam dicat sacerdos.

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. ¶ Ad secundas vespas rectores chori ex parte chori ad chorum conversi incipiant Kyrieleyson. Antiphona super psalmos in superiore gradu incipiatur pro voluntate cantoris. Gradale a duobus ex hiis qui cantaverint ad missam cum eodem versu cantetur in superpelliciis. Similiter Alleluya ex duobus ex illis qui cantaverint ad missam de superiore gradu in simili habitu. Cetera omnia usque ad processionem ut in aliis festis maioribus.

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 *Alleluya* 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. Dicto primum Benedicamus eat processio ad fontes per ostium presbiterii australe cum cruce cerofariis turribulis oleo et crismate et puero librum deferente ante sacerdotem et omnes illi albis sunt induti preter puerum qui defert librum qui sit in superpelliceo et preter sacerdotem executorem officii, qui similiter sit in superpelliceo cum capa de serico. Rectores vero in eundo et redeundo antiphonas incipiant.

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. Peracta processione sicut in ordinali describitur et finita memoria de sancta maria dicitur Benedicamus a duobus pueris.

²⁹ MS: versiculam

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. Ad completorium antiphona super psalmos incipiatur a quodam de superiore gradu. Cetera sicut ad horas.

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.

28.1. ¶ **De modo exequendi officium feria secunda ebdomade pasche.**

Feria secunda ebdomade pasche antiphona super psalmos ad matutinas in superiore gradu incipiatur pro voluntate cantoris. Lecciones et responsoria in superiore gradu legantur et cantentur in superpelliciis. Ita scilicet quod in hac feria et in duabus sequentibus duo canonici de superiore gradu primam et secundam leccionem legant: terciam aliqua excellens persona; ita ut in ipsa quarta³⁰ leccione legenda fiat descensus personarum iuxta numerum feriarum. Similis quoque ordo servetur in responsoriis cantandis per easdem ferias. Cetera omnia ut in die pasche nisi quod ad laudes una sola antiphona dicitur que in superiore gradu incipiatur.

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 fourth³¹ 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. Post *Benedicamus* eat processio ad crucem per ostium chori occidentale cum cruce et ceroferariis et thuribulario et puero librum deferente ante sacerdotem: qui omnes erunt in eodem habitu quo vespervas preter illum qui defert crucem qui sit in superpelliceo.

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 vespervas, except for the one who is carrying the cross, who should be in a surplice.

28.3. In stacione duo de superiore gradu dicant ad chorum conversi in superpelliceis ante introitum chori. Finita processione in chorum redeant. Cetera omnia ut supra ad vespervas fiant.

³⁰ MS: tertia

³¹ The MS appears to read 'third' in error.

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. Ad primam et ad ceteras horas omnia fiant sicut in die pasche.

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

[29]

30.1. **De modo exequendi officium in octavis pasche.**

Octava die pasche ad primas vespervas antiphona super psalmos in superiore gradu incipiat pro voluntate cantoris; antiphonam super Magnificat unus de excellencioribus ex parte chori incipiat. Cetera sicut in die pasche ad vespervas preter Gradale Alleluya et processionem.

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, *Alleluya* and procession.

30.4.³² Ad matutinas antiphone super psalmos in superiore gradu incipientur: lecciones et responsoria in superpelliciis in superiore gradu discurrant. Cetera omnia ut supra in secunda feria ebdomade pasche preter processionem.

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

30.5. ¶ Ad primam et aliis horas idem modus servetur qui in duplicibus novem leccionum.

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

30.6. Ad secundas vespervas antiphona super psalmos et antiphona super Magnificat in superiore gradu incipientur pro voluntate rectoris: cetera ad vespervas et ad completorium ut in festis duplicibus novem leccionum.

³² There is no equivalent subsection to NCF 30.2 or 30.3 in this MS.

³³ There is no equivalent subsection to NCF 30.2 or 30.3 in this MS.

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. *Adaptacio eiusdem servicii in aliis festis duplicibus in paschali tempore.*

Modus et ordo servicii huius diei servetur in annunciacione dominica quando post pascha celebratur et invencionem sancte crucis et in festis sancti ambrosii et sancti marci evangeliste et apostolorum Philippi et Jacobi excepto quod in ipsis festis ad utrasque vespervas dicitur responsorium sicut in festis duplicibus novem leccionum.

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.

32.1. *De modo exequendi officium in ascensione domini.*

In vigilia ascensionis domini ad vespervas antiphona super psalmos inchoetur ab aliquo de superiore gradu ab excellencioribus ex parte chori. Responsorium tres cantent de excellencioribus personis in capis sericis ad gradum chori. Antiphona super *Magnificat* ab executore illius diei inchoetur si fuerit ex parte chori incipiatur: sin autem ab excellenciore ex parte chori incipiatur. Cetera omnia ad vespervas et ad completorium ut in festis duplicibus maioribus novem leccionum.

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. Ad matutinas in antiphonis incipiendis et in leccionibus legendis et responsoriis cantandis idem ordo servetur ut in die pasche. Ad laudes et ad primam et ad omnes alias horas omnia fiant ut in octava pasche excepto quod hic ad secundas vespervas cantatur responsorium a tribus de excellencioribus.

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. De modo exequendi officium in die pentecostes.

Modus et ordo servicii diei pentecostes idem est per omnia qui in die ascensionis.

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. De modo exequendi officium in secunda et tertia et quarta feria ebdomade pentecostes³⁴.

Servicium vero trium feriarum pentecostes sequitur modum et ordinem feriarum ebdomade pasche scilicet in antiphonis incipiendis in leccionibus legendis et responsoriis cantandis. Cetera omnia fiant ut in aliis festis duplicibus novem leccionum preter responsorium ad vespas.

34. THE MANNER OF PERFORMING THE OFFICE ON THE MONDAY AND TUESDAY AND WEDNESDAY OF THE WEEK OF {PENTECOST³⁵}

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 vespas.

[35]

36.1. De modo exequendi officium in festis et octavis novem leccionem quando invitatorium a tribus cantatur.

In festis et in octavis quando invitatorium a tribus cantatur ut in festo sancti nicholai, octava epiphanie, conversione sancti pauli, cathedra sancti petri, iohannis ante portam latinam, octavis ascensionis, translacio sancti edmundi archiepiscopi, barnabe apostoli, octavis de corpore christi, commemoracione sancti pauli, octavis apostolorum petri et pauli, marie magdalene, ad vincula sancti petri, laurencii, octavis assumpcionis beate marie, decollacio sancti iohannis baptiste, octavis nativitatis beate marie, michaelis in monte tumba, martini episcopi, edmundi archiepiscopi, et octavis dedicacionis ecclesie:

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,**

³⁴ MS: pasche.

³⁵ The Latin reads 'Easter' but this is presumably a slip of the pen.

**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. Ad primas vespas antiphona super psalmos incipiatur in superiore gradu. In inceptione quarti psalmi tres pueri accepta licencia a rectoribus chori egrediantur ut se induant, duo ad cereos deferendos, tertium ad thuribulum. Responsorium a duobus de superiore gradu in capis sericis ad gradum chori dicitur. In penultimo versu hymni exeat sacerdos ad capam sericam sumendam in vestiario. Omnes versiculi ad utrasque vespas et ad matutinas a duobus pueris in superpelliceis ad gradum chori pariter stantes dicuntur.

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. De modo thurificandi altare in omnibus simplicibus festis et dominicis et in octavis et infra in quibus chorus regitur et in commemoracionibus beate marie.

Dum versiculus canitur introeant ceroferrarii et acceptis candelabris veniant obviam sacerdoti ad gradum presbiterii; procedat puer cum thuribulo ad sacerdotem dicendo Benedicite: respondeat sacerdos Dominus scilicet benedicendo, Ab ipso sanctificetur in cuius honore incensum cremabitur in nomine patris et filii et spiritus sancti. Et sic imponat thus in thuribulum et procedat ad altare et facta genuflectione ante altare terram deosculando incenset altare primo ter in medio deinde ter in dextera parte postea ter in sinistra parte; exinde ter ad ymaginem beate marie hoc est in medio altaris, postea arcam in qua continentur reliquie, deinde thurificando altare circueat altare. Hoc peracto sacerdos ad extremum gradum ante altare ad altare se inclinet et precedentibus ceroferrariis et thuribulario solus ille episcopus si presens fuerit scilicet

in sede sua thurificet et sic in stallo huic officio deputato in sinistra parte chori se recipiat.

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.*³⁶ 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.

38.1. [De chori thurificatione.]

Deinde puer ipsum sacerdotem ibidem thurificet. Postea rectores chori incipiens a principali: deinde superiorem gradum ex parte decani incipiens a decano ipsum scilicet thurificando extra formulas vel infra formulas inchoando ab eo qui eius stallo stat proximior si decanus non fuerit presens. Postea superiorem gradum ex parte cantoris eodem ordine: exinde secundas formas et primas simili ordine ita ut puer ipse singulos incensando illis inclinet. Si vero episcopus fuerit officii executor ipsum in sede sua capellanus proprius incensabit. Hec autem fiant dum antiphona super Magnificat incipitur et psallitur. Sciendum est etiam ceroferarii sacerdoti dum in locum suum se recipiat, continue non assistunt sed tantum unus ceroferariorum in sinistra parte chori ante sacerdotem stat supra gradum chori, reliquus in dextera parte chori supra gradum chori eundem altero ad alterum converso donec sacerdos ibidem a puero incensetur, et tunc ad gradum supremum altaris revertentes ubi candelabra cum cereis dimittere solent, ibi expectent quousque Magnificat dicitur. Dum ergo antiphona super Magnificat canitur, sacerdos ad gradum chori accedat et puer ebdomadarius leccionis deferat ei librum cum lumine semper in superpelliceo; reversis tunc ceroferariis et sacerdoti assistentibus altero ad alterum converso ipse sacerdos ibidem dicat oracionem. Hoc autem per totum annum observetur ad utrasque vespervas et ad matutinas ad Magnificat et Benedictus quodcumque chorus regitur nisi in festis duplicibus tantum; tunc enim thurificetur altare a duobus sacerdotibus et chorus a duobus pueris, ut supradictum est.

³⁶ Page: 41

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.'

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 benches³⁷, 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. Antiphona super *Magnificat* in superiore gradu inchoetur. Primum *Benedicamus* a duobus de secunda forma post sacerdotem in superpelliceis pariter stantibus dicitur. Secundum vero *Benedicamus* si habeatur semper ab uno solo puero ex alia parte chori quam principali dicitur loco nec habitu mutato. Ad completorium utrumque antiphona super psalmos in secunda forma incipiatur; versiculus ab uno solo puero ex parte chori principali dicitur loco nec habitu mutato. Antiphona super *Nunc dimittis* in superiore gradu incipiatur.

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.

38.3. Ad matutinas rectores ebdomadarii non mutantur sed tercius clericus de superiore gradu in capa serica pro voluntate cantoris eis associatur ad invitorium cantandum cum suo psalmo *Venite*. Prima et secunda antiphone a pueris incipiuntur; tertia a subdiacono de secunda forma; quarta a diacono de eadem forma. Quinta et

³⁷ The precise meaning is unclear.

deinceps in superiore gradu pro voluntate rectorum³⁸. Prima et secunda lecciones a duobus pueris legantur; primum et secundum responsorium similiter [³⁹] a singulis pueris cantentur loco nec habitu mutato. Tercia leccio a subdiacono de secunda forma legatur. Tercium responsorium a duobus de secunda forma in superpelliceis ad gradum chori cantentur; quarta leccio et quartum responsorium a duobus diaconis de secunda forma dicantur; quinta leccio et quintum responsorium et sic deinceps a clericis de superiore gradu habitu non mutato, legantur et cantentur. Ita tamen quod sextum et nonum responsorium a duobus dicuntur in superpelliciis ad gradum chori et omnes lecciones in pulpito legantur, habitu non mutato.

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'⁴⁰ 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. In laudibus omnes antiphone in secunda forma discurrant; cetera omnia sicut ad primas vespas expleantur. Preterea ad utrasque vespas et ad matutinas ad Magnificat et Benedictus thurificetur altare ab uno solo sacerdote videlicet ab executore officii in capa serica; chorus vero ab uno solo puero. Ad primam antiphona super psalmos in secunda forma incipiatur; antiphona super Quicumque vult in superiore gradu incipiatur; responsorium Jesu christe ab uno solo puero dicitur ex parte chori loco nec habitu mutato. Ad terciam principalis rector ebdomadarius ymnum incipiat vel incipi faciat ab aliquo in superiore gradu, loco nec habitu mutato; antiphona super psalmos incipiatur a secundo clerico de secunda forma ex parte chori; et ita cetera antiphone ad ceteras horas per ordinem discurrant; psalmum intonet vel intonari faciat predictus rector chori ab aliquo de superiore gradu. Nulla enim ymni incepcio vel psalmi intonacio fieri debeat ulla die per annum nisi in superiore gradu quando chorus non regitur. Notandum est autem quod in nullo festo per annum licet duplex festum fuerit, regatur chorus ad primam nec ad alias horas neque ad completorium nisi tantum ad utrasque vespas et ad matutinas et ad missam ut supradictum est. Responsorium in secunda forma a clerico proximo illi qui incipit antiphonam dicitur. Capitulum et collectam dicat sacerdos loco nec habitu mutato. Similis modus servetur in ceteris horis dicendis. Ad secundas vespas antiphona super psalmos in secunda forma incipiatur; cetera omnia sicut ad primas vespas preter responsorium. Et notandum quod ad horas que sine intervallo missam secuntur

³⁸ MS: cantorum.

³⁹ Erasure in MS

⁴⁰ The MS reads 'cantors' discretion': a slip of the pen.

nulli licet intrare chorum nisi qui misse interfuerint preterquam ad vespervas in quadragesima quando de feria agitur; tunc intrare possunt hii qui hore none vel alie hore diei interfuerint. In feriis eciam intrare possunt ad completorium et in festis novem leccionum quamvis omnino nulle hore diei prius interfuerint et similiter in festis sanctorum novem leccionum qui his ante prandium non interfuerint; et tunc similiter ad vigiliis mortuorum et ad collacionem quolibet tempore.

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.

39.1. *Adaptacio eiusdem servicii in aliis festis et octavis trium leccionum quando invitatorium est triplex scilicet in tempore paschali.*

Iste modus et ordo servicii servetur in hiis festis et in octavis:

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. sancti iohannis ante portam latinam et in octavis ascensionis domini et in translacione sancti edmundi archiepiscopi et sancti barnabe apostoli quando ante pentecosten contigerit; tunc enim antiphona super psalmos ante lecciones in superiore gradu incipiatur. Prima leccio et primum responsorium dicuntur a duobus diaconis de secunda forma habitu non mutato. Secunda et tercia leccio, secundum et tertium responsorium a clericis de superiore gradu dicuntur pro voluntate tabulam componentis. Ita quod tertium responsorium a duobus cantetur ad gradum chori in superpelliceis et legantur omnes lecciones in pulpito habitu non mutato.

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. Cetera omnia ad utrasque vespervas et ad matutinas et ad omnes alias horas sicut in festis novem leccionum invitatorium triplex habencium expleantur.

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.

40.1. *De modo exequendi officium in festis simplicibus novem leccionum et in diebus dominicis.*

Omnibus diebus dominicis et in festis simplicibus cum regimine chori per totum annum ad primas vespervas antiphona super psalmos a primo clerico de secunda forma ex parte chori incipiatur. Si fuerint plures antiphone tunc secunda a suo pari ex opposito incipiatur; sequentes antiphone hinc inde in eodem gradu discurrant. ¶ Chorum intrare possunt clerici ad secundas vespervas usque ad tertium vel ad quintum versum primi psalmi, et ad completorium similiter, hii qui scilicet vespervis interfuerint precedentibus; alias autem ad completorium vel ad vigiliis mortuorum intrare nullo modo possunt nisi in quadragesima ut supradictum est. ¶ Decano vero chorum vel capitulum intranti vel transitum ibi facienti clerici omnes tenentur assurgere; nullusque clericorum vel aliorum canonicorum ecclesie preter eius licenciam sibi minuat vel a civitate redeat per unam noctem ex sciencia moram facturis foris.

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 away⁴¹ from the city to stay outside it for a single night without his knowledge.

40.2. Responsorio a duobus clericis de secunda forma in capis sericis ad gradum chori cantentur. Omnes versiculi ad utrasque vespervas et ad matutinas a singulis pueris dicuntur loco nec habitu mutato, ex parte chori principalis ita quod versiculus in secundo nocturno dicitur ex alia parte chori similiter a puero.

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. In penultimo versu ymni exeat sacerdos in vestibulum ad capam sericam sumendam.

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.

40.4. Antiphona super Magnificat in superiore gradu inchoatur; et hoc generaliter sit per totum annum quod qualibet antiphona super Magnificat et Nunc dimittis et Benedictus in superiore gradu incipiatur. ¶ Primum Benedicamus ab uno solo puero ex parte chori dicitur, loco nec habitu mutato sed ad altare converso; secundum vero Benedicamus si habeatur dicitur ex alia parte chori supradicto modo scilicet a puero in choro et non ceroferario. Et si forte non assistunt pueri in choro tunc dicuntur versiculi a singulis clericis de secunda forma supradicto modo. ¶ Hiis ita peractis redeat sacerdos ad vestibulum ad capam sericam exuendam ceroferariis precedentibus rectoribus vero chori subsequentibus. ¶ Deinde statim post Deo gracias incipiantur de sancta maria quando in choro dicuntur a quodam sacerdote ex parte ebdomadarii. ¶ Hic ordo servetur tam ad vespervas quam ad matutinas quando chorus regitur per totum annum nisi in festis duplicibus tantum.

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

⁴¹ Page: 46

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'.)

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. ¶ Ad utrumque completorium antiphonam super psalmos incipiat primus clericus de secunda forma; psalmum intonet alius de superiore gradu. Versiculus scilicet *Custodi nos* ab uno solo puero dicitur ex parte chori loco nec habitu mutato. Antiphona super *Nunc dimittis* in superiore gradu inchoetur. ¶ Episcopus si assit vel excellencior persona sacerdos dicat *Confiteor* et *Misereatur* et Absolucionem tam ad prima quam ad completorium per totum annum quando *Confiteor* dicitur.

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 person⁴² should say *Confiteor* and *Misereatur* and the absolution both at prime and compline throughout the year when *Confiteor* is said.

40.6. ¶ Ad matutinas primam antiphonam super psalmos incipiat primus de prima forma; secunda a suo pari ex opposito incipiatur de eadem forma; tertia vero a tercio sibi opposito in eodem gradu; quarta a subdiacono vel ab aliquo alio inferiore in secunda forma; quinta a diacono in secunda forma; sexta in superiore gradu a quovis pro voluntate ipsius cantoris. Septima octava nona in eodem per ordinem discurrant ascendendo gradatim.

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. ¶ Post inchoacionem tercie antiphone quidam puer librum cum lumine ad pulpitem in habitu ad legendam deferat scilicet semper in capa nigra nisi in festis duplicibus; tunc in superpelliceo ferat; qui et ipse primam leccionem legat habitu non mutato; secunda et tertia similiter a duobus pueris hinc inde legantur; quarta a subdiacono; quinta a diacono de secunda forma; sexta a quovis in superiore gradu; septima a diacono superioris gradus; octava et nona a diacono vel presbitero in superiore gradu.

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

⁴² i.e. dean, precentor, chancellor or treasurer.

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. ¶ Omnia responsoria a singulis clericis iuxta ordinem lectorum cantentur loco nec habitu mutato; ita quod ex eadem parte chori in eodem gradu singule lectiones cum suis responsoriis cantentur; omnes lectiones in pulpito legantur habitu non mutato.

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. ¶ Ad laudes prima antiphona incipiat ab aliquo de secunda forma ex parte chori iuxta voluntatem ipsius chorum regentis; secunda antiphona a suo pari ex opposito in eadem forma dicitur; cetera vero antiphona per ordinem eodem modo in eadem forma dicuntur. Antiphona vero super *Benedictus* in superiore gradu incipiat.

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 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. ¶ Ad primam antiphona super psalmos a primo clerico in secunda forma incipiat et antiphona super psalmum *Quicumque vult* in superiore gradu sicut fit in omni festo per annum quando chorus regitur. Responsorium *Jesu christe* ab uno solo puero dicitur, loco nec habitu mutato ex parte chori quod per totum annum observetur quando responsorium *Jesu christe* dicitur, nisi in festis duplicibus tantum; tunc enim dicitur ab uno solo clerico de secunda forma loco nec habitu mutato ut supradictum est.

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. ¶ Ad terciam et ad alias horas omnia fiant sicut in festis quando invitatorium a tribus cantatur.

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

40.12. Ad secundas vespervas omnia fiant sicut ad primas vespervas preter responsorium. ¶ Preterea omnibus dominicis per adventum et per totam quadragesimam dicitur responsorium ad secundas vespervas ab uno solo clerico de secunda forma, loco nec habitu mutato, ex parte chori. In dominica tamen palmarum dicitur responsorium ad secundas vespervas ab uno solo clerico de superiore gradu ex parte chori, loco nec habitu mutato.

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. ¶ Item per totam quadragesimam ad completorium dicitur responsorium in sabbatis et in dominicis et in festis novem leccionum ab uno solo clerico de secunda forma loco nec habitu mutato ex parte chori. ¶ Preterea per quatuor extremas ebdomadas quadragesime dicuntur tres versus post antiphonam super *Nunc dimittis* scilicet in dominicis et in festis novem leccionum ad utrumque completorium in festis sanctorum in superiore gradu dicuntur; in dominicis vero et ad secundum completorium in festis sanctorum in secunda forma dicuntur. In dominica tamen palmarum et in festis duplicibus predicto tempore contingentibus ad utrumque completorium in superiore gradu dicuntur; ita tamen quod primus semper versus et tercius dicitur a singulis clericis ex parte chori. Secundus vero versus ex alia parte chori loco nec habitu mutato.

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.⁴³ 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. ¶ Preterea in dominica passionis domini et in ramis palmarum una sola antiphona dicitur super psalmos et in singulis nocturnis quarum prima in prima forma; secunda in secunda forma, tertia in superiore gradu incipiatur.

⁴³ There seems to be an element of self-contradiction here. The fuller text of NCF resolves the difficulty.

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.

41.1. [De dominicis paschalis temporis.]

¶ Preterea in dominicis paschalis temporis ad utrasque vespervas non dicitur nisi una sola antiphona super psalmos et illa in secunda forma incipitur. Similiter ad matutinas una sola antiphona super psalmos ante lecciones et illa incipitur in superiore gradu. Prima leccio et primum responsorium a duobus diaconibus de secunda forma dicuntur habitu non mutato; secunda et tercia lecciones, secundum et tertium responsorium a clericis de superiore gradu dicuntur; ita tamen quod tertium responsorium a duobus cantetur in superpelliceis ad gradum chori. In laudibus una sola antiphona super psalmos et illa in secunda forma incipitur.

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 psalms and that is begun on the second form.

41.2. ¶ Proxima vero dominica ante ascensionem domini quinque antiphone super laudes in secunda forma discurrant. Cetera omnia ad utrasque vespervas et ad laudes et ad alias horas et ad completorium sicut in aliis dominicis novem leccionum expleantur.

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. De modo exequendi officium infra octavas cum regimine chori et in singulis commemoracionibus beate marie extra tempus pasche.

Modus servicii infra octavas cum regimine chori, ad omnes horas diei, omnia fiant sicut in festis simplicibus novem leccionum sui temporis preter responsorium ad vespervas. Ad matutinas prima antiphona a primo clerico de prima forma incipitur; secunda antiphona a suo pari ex opposito in eadem forma; tercia antiphona a secundo clerico de prima forma incipitur. Quarta antiphona a primo clerico secunde forme incipitur. Ceterae autem antiphone in eadem forma discurrant hinc inde. In feriis vero infra octavas ascensionis domini prima antiphona super psalmos ante lecciones in prima forma inchoetur; secunda et tercia in secunda forma; ad primam leccionem et ad primum responsorium scribantur duo pueri ebdomadarii ad secundam leccionem et ad secundum responsorium duo clerici de secunda forma; et ad tertiam leccionem et ad tertium responsorium duo clerici de superiore gradu. ¶ Eodem modo fiat servcium in singulis commemoracionibus beate marie extra tempus pasche.

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. [De modo exequendi officium in festis simplicibus cum regimine chori in tempore paschali et in singulis commemoracionibus beate marie eiusdem temporis.]

In festis simplicibus cum regimine chori invitatorium triplex non habentibus a pascha usque ad pentecosten, ad utrasque vespervas et ad omnes alias horas diei omnia fiant sicut in ceteris festis simplicibus novem leccionum alterius temporis. Ad matutinas antiphone super psalmos ante lecciones in superiore gradu incipia[n]tur. Prima et secunda lecciones primum et secundum responsoria a clericis de secunda forma legantur et cantentur. Tercia leccio et tercium responsorium a clericis de superiore gradu dicuntur. Et si infra octavas ascensionis domini contigerit; tercium responsorium a duobus de superiore gradu cantetur in superpelliceis ad gradum chori. Omnes lecciones semper legantur in pulpito habitu non mutato. ¶ Ad laudes omnes antiphone in secunda forma discurrant. ¶ Cetera ut supradictum est expleantur. Eodem modo fiat servicium in singulis commemoracionibus beate marie ab octavis pasche usque pentecosten.

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 season⁴⁴. 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

⁴⁴ i.e. not in Eastertide.

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.

44.1. [De modo exequendi officium in ferialibus diebus et in festis trium leccionum sine regimine chori.]

Ad matutinas in ferialibus diebus invitatorium a cantore quesitum dicat aliquis de secunda forma vice rectoris ebdomadarii loco nec habitu mutato cum psalmo *Venite*. Ymnus in superiori gradu incipiatur ad dispositionem rectoris⁴⁵; cetera autem omnia que ad generale officium rectoris pertinent idem rector vel per se vel per alium exequatur. Prima et secunda et tertia antiphona a duobus pueris incipiantur; quarta antiphona a primo clerico de secunda forma ex parte chori incipiatur; cetera in eadem forma hinc inde discurrant. Versiculus ab uno solo puero ex parte chori dicitur loco nec habitu mutato.

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 begun from the upper step, as appointed by the ruler⁴⁶: 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. Primam leccionem legat puer ebdomadarius: hic idem tenetur ministrare sacerdoti in libro deferendo ad matutinas et ad vespervas ad capitulum et ad collectas dicendas per totam ebdomadam. ¶ Notandum quod pueri tenentur in omni dupplici festo et in omnibus dominicis et in festis novem leccionum que habent invitatorium triplex, interesse vesperis completorio matutinis prime hore diei et misse vigiliis quoque mortuorum quociens fuerit pro corpore presenti et in trigintalibus et in anniversariis; alias non tenentur interesse huiusmodi horis nisi ministrantes legentes pariter et cantantes; excepto quod in adventu et a septuagesima usque ad quadragesimam quando de feria agitur, puer ebdomadarius responsorii tenetur interesse prime et tercię et sexte hore ad antiphonas incipiendas et responsoria cantanda. In quadragesima tenetur idem interesse omnibus horis diei quando de feria agitur ad idem faciendum. ¶ In aliis temporibus anni sive de feria agitur sive de festo trium leccionum sine regimine chori antiphone et responsoria super terciam et sextam et nonam in secunda forma a puero eiusdem forme inchoando discurrant. ¶ Secundam leccionem legat aliquis in prima parte secunde forme ex alia parte chori. Terciam leccionem legat aliquis de superiore gradu; et legantur omnes lecciones in pulpito habitu non mutato.

⁴⁵ MS: rectorum

⁴⁶ The MS text reads 'rulers', and appears corrupt.

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 prime⁴⁷ 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 boy⁴⁸ 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. Primum responsorium alius puer ebdomadarius; dicuntur autem pueri ebdomadarii ad legendum et cantandum per ebdomadum illi qui ad primam leccionem et ad primum responsorium scribantur in tabula dominicali et semper debent esse ex parte chori principali: eorum vero qui ad candelabra sunt, unus ex una parte et alius ex alia parte. Reliqui vero in dispositione tabulam componentis. Secundum responsorium cantet eis proximus; secundam legat scilicet in secunda forma. Similiter tertium responsorium in superiore gradu. Et hoc observetur qualibet die feria per annum et in quolibet festo trium leccionum sine regimine chori nisi in propriis vigiliis et in quatuor temporibus et in rogacionibus quando ad matutinas legitur expositio evangelii; tunc enim prima et secunda lecciones a clericis secunde forme legantur et primum et secundum responsorium a clericis de eadem forma cantentur.

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 week⁴⁹ 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 vigils⁵⁰ and on Ember days and Rogation days when the exposition of the gospel is read at matins: for on

⁴⁷ 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'.

⁴⁸ i.e. a junior cleric.

⁴⁹ Or hebdomadaries.

⁵⁰ The meaning is open to discussion.

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. ¶ In laudibus prima et secunda et tertia antiphona a predictis duobus pueris incipientur. Cetera in secunda forma discurrant ordine clericorum continuato prius incepto. Cetera omnia que ad matutinas pertinent ut in dominicis expleantur excepto quod in feriis omnes ymni in superiore gradu incipientur quod etiam observetur in omni festo trium leccionum sine regimine chori et in octavis et infra quando chorus non regitur; preterea sacerdos in collectis dicendis habitum non mutat. ¶ Ad vesperas et ad matutinas tamen ad gradum chori dicat ipse sacerdos oraciones absque ceroferariis; preterea non thurificatur altare nec chorus in feriis neque in festis sine regimine chori ad matutinas neque ad Benedictus neque ad Magnificat.

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 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 censured on weekdays or on feasts when the choir is not ruled, either at matins or at *Benedictus* or at *Magnificat*.

44.5. Ad primam antiphona super psalmos a primo clerico prime forme incipiatur ex parte chori: antiphonam super *Quicumque vult* primus de secunda forma incipiat; responsorium *Jesu christe* ab aliquo prime forme dicitur: cetera ut in dominicis nisi quod in feriis fiant preces ad omnes horas cum prostrationibus. Ad terciam antiphona a primo clerico secunde forme ex parte chori incipiatur. Responsorium a suo proximo cantetur. Ad sextam et ad nonam omnia fiant sicut ad terciam a singulis clericis per ordinem de secunda forma.

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. ¶ Ad vesperas primam antiphonam super psalmos incipiat primus clericus prime forme. Secundam sibi oppositus de eadem. Cetera in secunda forma a primis incipiendo per ordinem discurrant. Preterea ab inceptione antiphone *O sapientia* usque ad vigiliam natalis domini in ferialibus diebus quando de feria agitur quatuor antiphone super psalmos hinc inde inter pueros discurrant; quinta antiphona a primo clerico in secunda forma incipiatur. Responsorium si habeatur cantet puer

ebdomadarius loco nec habitu mutato. Cetera omnia fiant ut superius ad matutinas. Ad completorium antiphonam super psalmos incipiat quidam puer de prima forma pro voluntate rectoris ebdomadarii. Cetera ut in dominicis nisi quod in feriis fiunt preces cum prostrationibus.

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}⁵¹. Moreover from the beginning of the antiphon *O sapientia*⁵² 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. ¶ Preterea in omnibus feriis per totam quadragesimam dicitur responsorium ad completorium ab uno solo puero loc nec habitu mutato sed ad altare converso. ¶ Preterea in ferialibus diebus per adventum et a septuagesima usque ad quadragesimam ad terciam et sextam puer ebdomadarius antiphonam super psalmos incipiat et responsorium cantet. ¶ In quadragesima vero ad terciam et sextam puer ebdomadarius antiphonam super psalmos incipiat et responsorium cantet.

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. ¶ Preterea in tempore paschali ad matutinas et ad laudes et ad vespers non dicitur nisi una sola antiphona super psalmos et illa incipitur in prima forma neque fiunt tunc preces cum prostrationibus.

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. [Hec sunt festa et octave in quibus invitatorium duplex habetur.]

¶ Preterea in octavas sine regimine chori et in quibusdam festis trium leccionum cum dicitur invitatorium a duobus clericis de secunda forma ad gradum chori habitu non mutato in hiis videlicet: mense ianuarii sancti iuliani episcopi Agnetis secunde;

⁵¹ i.e. presumably starting at the eastern (junior) end.

⁵² The actual antiphon is specified, though it may mean 'the day of the antiphon O Sapientia'.

februarii blasii episcopi, Juliane virginis. Sciendum quod si hec predicta festa infra septuagesimam evenerint, habent invitorium simplex, preterea omnia festa trium leccionum sine regimine chori ab octavis pasche usque ad pentecosten habent invitorium duplex. Similiter omnia talia festa que contingunt infra ebdomadam sancte trinitatis et corporis christi. Mense iunii⁵³ Marcellini et petri, Bonefacii Cyrini et naboris et nazarei, viti et modesti, marci et marcelliani, gervasii et prothasii, {iulii} octava sancti iohannis baptiste, processii et martiniani, Septem fratrum, translacio sancti benedicti, Kenelmi regis, septem dormiencium; sampsonis episcopi, felicis simplicii faustini et beatricis, abdon et sennes. Augusti sancti stephani pape et martyris, Oswaldi regis, Sixti, felicissimi, Ciriaci sociorumque eius, tiburcii martyris; ypoliti sociorumque eius, Ruffi martyris, Felicis et Adaucti, Cuthburge virginis. ¶ Septembris: Sancti cuthberti; cipriani et iustine, cosme et damiani. ¶ Octobris: Marci Marcelli et apulei; Nichasii sociorumque eius, Kalixti pape, sanctarum undecim milia virginum, Sactorum crispini et crispiniani. ¶ Novembris: Quatuor cononatorum, bricii episcopi, octavarum sancti martini. ¶ Decembris: octavarum sancti andree. ¶ Sciendum est eciam quod totum annum dicitur invitorium a duobus infra octavas a que sunt sine regimine chori quando de octava fit servicium.

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, without change of vesture, viz. on the following:

In January:

**St Julian, bishop;
the second {feast} of St Agnes⁵⁴.**

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}⁵⁵:

**Marcellinus and Peter;
Boniface;
Cyrinus and Nabor and Nazarius;
Viyus and Modestus; Marcus and Marcellianus;
Gervasius and Protasius,**

⁵³ MS: iulii.

⁵⁴ This refers to the commemoration of St Agnes on the octave day of her feast day (i.e. the 28th, also the day after St Julian of Le Mans), which is associated with the legend that eight days after her death she appeared to her parents with the Lamb and a multitude of virgins.

⁵⁵ The MS ascribes all the days in June and July to July, in error.

**{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 Adautus,
Cuthburga, virgin.**

**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.

46.1. **De habitu clericorum in choro Sarum per totum annum.**

Omnes clerici indifferenter nigris utuntur capis super superpelliceis per totum annum in choro et in capitulo nisi in illis dupplicibus festis que ex propria sua solempnitate

processionem habent adiunctam ut in die natalis domini, epiphanie, purificationis beate marie, dies pasche, dies ascensionis domini, dies pentecostes, festum sancte trinitatis, festum de corpore christi, festum reliquiarum, assumptionis et nativitatis beate marie; festum omnium sanctorum et dedicationis ecclesie; et festum loci et in aliis etiam festis duplicibus que in dominicis fiunt diebus: tunc enim omnes clerici utuntur capis sericis ad processionem et ad missam usque ad Agnus dei et donec Pax per totum chorum data fuerit.

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. Item in vigilia pasche quando Gloria in excelsis inchoatur facta genuflectione clerici deponant capas nigras et in superpelliceis appareant. Et exinde per totam septimanam et etiam in octava die superpelliceis utantur. Similis quoque modus observetur in vigilia pentecostes et per totam septimanam. In omni quoque duplici festo [*crossed*: usque ad] a festo pasche usque ad festum Michaelis semper in superpelliceis appareant in choro et in capitulo ad omnes horas diei. Similiter fiat secundum usum modernum Sarum cotidie per octavas et in octavis assumptionis et nativitatis beate marie et de dedicationis ecclesie.

46.2. On the vigil of Easter when *Gloria in excelsis* is begun, and a genuflection 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. Ad matutinas vero per totum annum nigris utuntur capis. Simili quodocunque fiat servicium pro mortuis dum corpus ad ecclesiam deportatur et ad placebo et dirige et ad missam pro eo licet duplex festum fuerit. Et in omnibus processionibus causa necessitatis vel tribulacionis et in rogacionibus licet in festis duplicibus fiunt. Similiter etiam fiat in festo sancti marci evangeliste ad processionem que solet fieri ipso die de ieiunio. Rectores vero chori semper capis utantur sericis in choro quodocunque regendus est chorus quorum officium annexum est ne pueri inordinate se gerant in choro et ne chorum exeant sine licencia providentis. Generaliter enim debet observari quod tam rectores chori quam quilibet alius sub capa serica utatur superpelliceo.

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. De diversis coloribus indumentorum.

Die natalis domini die epiphanie pasche pentecostes. Ascencionis. Trinitatis. Reliquiarum. Assumpcionis. Dedicacionis. Omnium sanctorum. Rectores chori capis utuntur solempnioribus colorum mixtorum. Similiter ministri altaris dalmaticis et tunicis excepto quod in die epiphanie non refert cuius coloris fuerit dalmatica et tunica dummodo sit instellate. ¶ Item per tres dies immediate sequentes natalem domini et feriam secundam et tercię ebdomade pasche et pentecostes capis utuntur secundis solempnioribus. In die tamen sancti stephani et innocencium rubeis dalmaticis et tunicis et in octavis eodem et in festo sancti iohannis evangeliste in ebdomada natalis domini dalmaticis et tunicis albis et in octava eiusdem coloris dalmaticis et tunicis cum capis albis. Et in secundis feriis ebdomade pasche et pentecostes albis dalmaticis et tunicis utendum est. In festo autem circumcisionis purificationis annunciacionis et a quarta feria ebdomade pasche et pentecostes per ebdomadam et per octavas et in octava ascencionis in omnibus dominicis et aliis festis paschalis temporis nisi in invencionem sancte crucis tantum; et in nativitate sancti iohannis baptiste infra octavas et in octava assumpcionis et nativitatis beate marie et in commemoracione eiusdem et in utroque festo sancti michaelis et octavis dedicacionis; in festis quoque virginum et sancte marie magdalene rectores chori et ministri altaris utuntur candidis indumentis. Infra octavas epiphanie et in ipsis octavis et in utroque festo sancte crucis et in omnibus aliis apostolorum et evangelistarum et martyrum extra tempus pasche et in omnibus diebus dominicis extra tempus predictum quando de dominica agitur. Et in tractis cantandis rubeis utuntur capis dalmaticis et tunicis. In missis vero defunctorum quando ministri altaris dalmaticas et tunicas induuntur solum nigris utuntur. ¶ In vigilia pasche et pentecostes et

genealogiis cantandis dalmaticas et tunicas induuntur ex transverso stragulatas. Feria quarta ebdomade pentecostes viribus⁵⁶ utuntur dalmaticis et tunicis.

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 tunicle 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}⁵⁷ dalmatics and tunics.

48. *De invitatoriis incipiendis.*

In omni duplici festo per annum percantetur invitatorium ab hiis qui dicturi sunt Venite et postea repetatur a choro. In festis quando invitatorium a tribus dicitur et in omnibus aliis festis et dominicis et quando invitatorium a duobus dicitur ad gradum chori incipiatur et percantetur a choro. In omnibus vero aliis festis et feriis incipiatur invitatorium ab illo qui dicturus est Venite et percantetur a choro.

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

⁵⁶ The MS is corrupt.

⁵⁷ There is some corruption in the text at this point. This may be what is meant.

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. De leccionibus legendis in capis sericis.

Hec sunt festa maiora dupplicia in quibus tres ultime lecciones in capis sericis legantur in pulpito et processio fiat in quacunque die contigerit. Primus dies natalis domini. epiphanie. purificationis beate marie. primus dies pasche. Dies ascencionis domini. Primus dies pentecostes. Festum sancte trinitatis et corporis christi. festum reliquiarum. assumptionis et nativitatis beate marie. dedicacio ecclesie et festum loci. ¶ In festo omnium sanctorum tres prime lecciones in capis sericis legantur.

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. In quibus dominicis ultimum responsorium a duobus ad matutinas cantabitur.

Hec sunt dominice in quibus ultimum responsorium ad matutinas a duobus cantabitur in superpelliceis ad gradum chori scilicet in dominicis ab octava pasche usque ad ascensionem domini quando de dominica agitur tantum. In dominica infra octavas ascencionis domini et infra dominica ebdomadam natalis domini et dominica infra octavas epiphanie assumptionis et natalis beate marie et dedicacionis ecclesie.

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. In quibus festis ultimum responsorium ad matutinas a duobus cantabitur.

Hec sunt festa simplicia cum regimine chori in quibus ultimum responsorium ad matutinas a duobus dicitur in superpelliceis ad gradum chori scilicet sancti Silvestri

pape et in omnibus festis cum regimine chori que contingunt infra octavas ascencionis domini et dedicacionis ecclesie.

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.

53⁵⁸. *In quibus festis et dominicis responsorium ad primas vespas a duobus de superiore gradu cantabitur.*

Hec sunt dominice per annum in quibus responsorium ad primas vespas a duobus de superiore gradu cantabitur in capis sericis ad gradum chori scilicet dominica prima adventus domini et dominica in ramis palmarum et in festis sancti vincencii, sancti dionisii, et sancti clementis. In predictis eciam festis super psalmos ad primas vespas in superiore gradu incipiatur. In omnibus vero aliis festis simplicibus et dominicis per annum dicitur responsorium ad primas vespas si responsorium habeatur duobus de secunda forma loco et habitu predicto.

53⁵⁹. 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. *De modo legendi collacionem in quadragesima. In quadragesime quoque singulis feriis scribuntur clerici ad legendum collacionem.*

Ita quod fiat incepcio ab excellenciore ex parte chori et legatur in superiore gradu per iiii ebdomades deinceps in secunda forma ita tamen quod in quarta feria ante pascha in prima forma legatur. Similiter fiat in aliis festis duplicibus predicto tempore contingentibus.

⁵⁸ Out of sequence.

⁵⁹ The sequence of this and the following chapter are reversed, as compared with Frere's version (NCF).

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.

54.1. De modo exequendi officium in quinta sexta feria et sabbato ebdomade pasche et pentecostes.

Feria quinta sexta et sabbato ebdomade pasche et pentecostes ad matutinas antiphone super psalmos ante lecciones in superiore gradu incipientur. Omnes lecciones a clericis de superiore gradu in superpelliceis legantur in pulpito. Omnia responsoria ad matutinas a duobus dicuntur, ita tamen quod primum et secundum responsorium a clericis de secunda forma et tertium a duobus de superiore gradu dicantur.

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. In laudibus antiphona in secunda forma incipiatur; omnes versiculi ad matutinas a duobus pueris in superpelliceis dicuntur. Benedicamus vero a duobus de secunda forma; secundum Benedicamus a duobus pueris.

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. ¶ Ad primam et ad alias horas omnia fiant sicut in dominicis.

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

54.4. ¶ Ad vespas antiphona super psalmos in superiore gradu incipiatur. Cetera ut supra in laudibus. Ad completorium antiphona super psalmos in secunda forma incipiatur. Cetera ut supra.

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.

55. ¶ In qua hora eat processio in letaniis dicendis⁶⁰.

Sciendum est quod quociens dicitur letania, scilicet Kyrieleyson ad processionem non procedat processio ante quam dicitur Sancta maria ora pro nobis vel Quesumus alium sed tunc semper.

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 alium* has been said, but at that point {it should} always {set off}.

56. **Regula de termino quatuor temporum.**

Terminus quatuor temporum ita se semper habeat, quod die mercurii proxima post festum sancte lucie virginis et post festum exaltacionis sancte crucis et post primam dominicam quadragesime et post diem pentecostes. Et si festum exaltacionis sancte crucis vel sancte Lucie virginis in quarta feria contigerint, tunc fiat ieiunium quatuor temporum in proxima ebdomada sequente.

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.

57.1. **De modo legendi lecciones de martilogio.**

Nota quare non dicitur secundo kalendas et secundo nonas et secundo idus sicut dicatur tercio quarto quinto, sed dicitur pridie nonas pridie kalendas pridie idus, ratio est quia hec dicio secundo dicitur a sequor sequeris unde secundum; si diceret secundo illa dies deberet sequi et esset sensus secundo kalendas id est die sequente kalendas, et sic de aliis; quia igitur non de sequente sed de precedente die fit mencio, ideo convenienter dicitur pridie et non secundo et est sensus pridie kalendas priore die ante kalendas id est die precedente kalendas: et similiter expone pridie nonas pridie idus.

57. THE MANNER OF READING THE LESSONS FROM THE MARTYROLOGY⁶¹

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

⁶⁰ Not treated as a rubricated heading in the MS.

⁶¹ 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.

reason is that this expression “second” comes from “*sequor, sequeris* (I follow, you follow)”⁶², 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”.⁶³

57.2. ¶ Notandum quod quecunque festa sanctorum que in martilogio recitantur in kalendis nonis idibus annunciantur, debet ille qui legit dictos dies ablative ut dicat sic; kalendis maii luna prima; similiter nonis maii luna prima luna quarta, id est luna erit quarta in kalendis maii et similiter expone de nonis et idibus. Quando festa que recitantur in illis precedunt kalendas nonas et idus, tunc debent proferri in accusativo ut dicat undecimo kalendas maii; similiter expone de nonis et idibus. ¶ Dic lector nonas dic idus atque kalendas Cum preeunt festa que recitantur in eis. Set dicas nonis dic idibus atque kalendis Quando sanctorum festa coluntur in hiis.

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 May⁶⁴,} 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 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. ¶ Hoc modo legatur leccio de martilogio in anno bisextili in festo sancti mathie apostoli et in precedenti die. Notandum quod in anno bisextili hoc modo legatur leccio de martilogio in crastino cathedre sancti petri. Sexto kalendas marcii luna N invencio capitis precursoris domini tempore marciani principis quando ipse precursor duobus

⁶² In modern grammar books the verb would be listed ‘sequor, sequi (I follow, to follow)’.

⁶³ Page: 65

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 1st March by our reckoning, i.e. 24th February, or what we would now call the 25th 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.

⁶⁴ This phrase is missing from the Latin, but implied in the explanation which follows.

monachis primum eiusdem in capud urbi⁶⁵ celatum iaceret revelavit; in cesaria capadocie sancti sergii martyris, cuius gesta preclarissima habentur; et aliorum plurimorum sanctorum martyrum confessorum atque virginum. Et tunc in die tercia a cathedra sancti petri hoc modo legatur leccio de martilogio. Sexto kalendas marcii luna N nathale beati Mathie apostoli, qui post ascensionem domini ab apostolis sorte electus apud iudeam evangelium christi predicabat in hac siquidem die carne habitacionis argastulo solutus in celestis regie aulam letantibus angelis feliciter est susceptus; et aliorum plurimorum sanctorum martyrum confessoem atque virginum. Eodem modo finiantur omnes lecciones de martilogio per totum annum.

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 day⁶⁶. 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 way⁶⁷. “On the sixth day to the Kalends of March, the moon being in the Nth 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 city⁶⁸ 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 Peter⁶⁹ 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 Nth 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. *De cruce lignea quadragesimali.*

Omnibus dominicis quadragesime excepta prima dominica deferatur una crux ante processionem lignea sine ymagine crucifixi. In omnibus vero aliis processionibus festivis in quadragesima contingentibus ut in annunciacione beate marie, causa devocionis vel veneracionis vel contra regem vel reginam vel episcopam vel ad hominem mortuum suscipiendum ordinetur processio per omnia more solito ut in alio tempore anni.

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,

⁶⁵ MS may be corrupt.

⁶⁶ St Matthias' day was the sixth day before the Kalends of March, so its actual date in February varied in a leap year.

⁶⁷ Page: 66

The Chair of St Peter was celebrated on February 22nd.

⁶⁸ The text is possibly corrupt (the grammar certainly is).

⁶⁹ i.e. February 24th.

{whether the procession is} for devotion or veneration or to meet the king or queen or bishop or for the funeral of⁷⁰ 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. ¶ Quando amoveri debent sepulchrum et magnus cereus paschalis.⁷¹

Die veneris in ebdomada pasche ante missam amoveatur sepulchrum et in die veneris in crastino ascensionis domini ante missam amoveatur candelabrum cum cereo paschali.

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.

60.1. Quando cooperiende sunt ymages per ecclesiam; de velo quadragesime.

Feria secunda ebdomade quadragesime ad matutinas omnes ymages et omnes cruces et reliquie et vas eciam continens eukaristiam sint cooperta usque post resurrectionem dominicam in die pasche nisi ymago beate virginis supra principale altare quando festum annunciacionis in quadragesima celebratur; et excepto similiter quod a processione dominice in ramis palmarum crux principalis in ecclesia et crux super principale altare illa dominica tantum permaneant discooperta.

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. Ab hac die usque ad quartam feriam ante pascha velum quoddam dependeat in presbiterio inter chorum et altare quod per totam quadragesimam in feriis quando de feria agitur, debet esse dimissum nisi dum evangelium vel passio legitur ad missam; tunc enim interim extollitur et elevatum dependet quousque a sacerdote dicatur *Orate fratres*.

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.

⁷⁰ Lit. 'for taking up' or 'carrying'

⁷¹ Not treated as a rubricated heading in MS.

60.3. Et si in crastino sequitur festum novem leccionum et in sabbato tunc de cetero eo die non dimittetur nec etiam ante proximas matutinas feriales. Tamen in die festo ad missam de ieiunio semper dimittetur velum ab inicio misse usque ad incepcionem evangelii et non ulterius eo die. Nunc etiam in ecclesia Sarum utitur ex novo quod in elevacione sacrum altaris velum semper extollitur et viso sacramento statim dimittetur; saluis tamen excepcionibus supradictis.

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.⁷² 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. ¶ Quarta autem feria ante pascha, dum passio domini legitur, debet esse dimissum et ad prolacionem huius clausule Velum templi scissum est predictum velum in area presbiterii decidat.

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*⁷³ is read out the aforesaid veil should fall to the floor of the presbytery.

61. **De pulsacione campanarum ad completorium et ad nonam et ad collacionem per totum annum.**

Omni die per annum pulsatur semel ad completorium secundum usum Sarum ecclesie, preterquam in die cene et in die parasceves et in omnibus festis duplicibus et in omnibus aliis festis et feriis et in dominicis simpliciter. Ita tamen quod in vigilia pasche tantum pulsatur ad completorium duobus signis duppliciter vel tripliciter. Item in omnibus [duplicibus] festis per annum pulsatur ad nonam in precedenti die duppliciter. In omnibus sabbatis vero pulsatur ad nonam simpliciter. Similiter fiat in vigilia sancti laurencii. Item cotidie per totam quadragesimam usque ad cenam domini post prandium, nisi in dominicis diebus tantum, pulsatur ad collacionem bis simpliciter et in festis duplicibus eo tempore contingentibus.

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 feast⁷⁴ 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

⁷² 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.

⁷³ 'The veil of the temple was rent'.

⁷⁴ 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.

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.⁷⁵

62.1. **De accensione cerei paschalis.**

In vigilia pasche dum diaconus cantet Exultet iam angelica accendatur cereus paschalis et sic ardeat continue usque post completorium in die pasche. Item ardebit per tres dies sequentes ad matutinas missas vespervas et completorium. Item diebus iovis et veneris ad matutinas vespervas missas sed non ad completorium. Item die sabbati et in dominica in⁷⁶ octava pasche sicut in predictis primis diebus. Item in festo annunciacionis beate marie si in tempore paschali evenerit et invencione sancte crucis sicut in predictis tribus diebus.

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. ¶ Item in vigilia ascensionis domini ad vespervas et ad completorium. Item in die ascensionis domini ad matutinas missam vespervas et completorium. ¶ Item in festis apostolorum philippi et iacobi et sancti marci evangeliste et in omnibus diebus dominicis ad missam tantum.

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. **In quibus festis matutine dicantur hora vesperarum.**

Hec sunt festa in quibus matutine dicantur hora vesperarum secundum usum Sarum ecclesie scilicet: festum sancte trinitatis, festum de corpore christi, nativitas sancti iohannis baptiste, apostolorum petri et pauli, translacionis sancti thome martyris, et in festo reliquiarum.

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.,

⁷⁵ The exact meaning of 'simpliciter' and 'dupliciter', here translated 'once' and 'twice', is open to debate.

⁷⁶ MS: et in

**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. In quibus festis novem leccionum non legetur expositio evangelii ad matutinas.

Hec sunt festa novem leccionum que non habent expositionem evangelii ad matutinas secundum usum Sarum ecclesie scilicet: sancti nicholai episcopi, lucie virginis, thome apostoli, fabiani et sebastiani, agnetis virginis, vincencii martyris, agathe virginis, gregorii pape, cuthberti episcopi, benedicti abbatis, aldelmi episcopi, barnabe apostoli, albani martyris, iohannis et pauli, licet dominica fuerit, margarete virginis, invencio sancti stephani sociorumque eius, ypoliti sociorumque eius licet dominica fuerit, bartholomei apostoli, egidii abbatis nisi quando in secunda feria differtur propter inchoacionem historie, tunc enim legatur evangelium Nemo accendit, Exaltacio sancte crucis, edithe virginis, mauricii sociorumque eius, dionisii sociorumque eius, translacio sancti edwardi regis et confessoris, michaelis in monte tumba, martini episcopi, machuti episcopi, sancti hugonis, sancte cecilie virginis, sancti edmundi regis et martyris, et sancte katerine virginis.

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 a 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*.⁷⁷

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. De benedictionibus dicendis per totum annum.

Quociens⁷⁸ fiunt novem lectiones per totum annum, dicantur iste sex benedictiones ad matutinas preterquam in festis beate marie et omnium sanctorum. Dicantur eiam in festis trium lectionum sine expositione evangelii sive chorus regitur sive non, et eiam in octavis et infra et in feriis paschalis temporis secundum ordinem nocturnorum. In primo nocturno: Benediccionem perpetua. Deus dei filius. Spiritus sancti gracia. In secundo nocturno: Omnipotens dominus. Christus perpetue. Intus et exterius. In tercio nocturno: secundum marcum. Evangelicis. Matheum. Evangelica leccio. Lucam Per evangelica dicta. Johannem Fons evangelii. Quando exposicio evangelii non habetur tunc dicatur ad septimam leccionem ¶ Ista benediccio Creator omnium rerum. Ad octavam leccionem Semper dicatur ista benediccio nisi in festis beate marie et omnium sanctorum scilicet Divinum auxilium. Quando vero exposicio evangelii ad primam leccionem dicitur sit ista benediccio secunda scilicet Divinum auxilium. In festis sanctorum sit ista nona benediccio. Ad societatem civium. Et dicatur semper Rex angelorum quandocunque dicitur secundum Sarum ecclesie nisi in festis beate marie. Quando vero de aliquo sancto fiunt tres lectiones cum expositione evangelii, tunc sit tercia benediccio. Ad societatem civium. Quandocunque fiunt novem lectiones de temporalibus per totum annum nisi a festo sancte trinitatis usque ad adventum domini sit ista nona benediccio: in unitate sancti spiritus. Dicitur etiam in festo de corpore christi et in octavis eiusdem et in exaltacione sancte crucis. ¶ Quando vero fiunt tres lectiones de temporalibus cum expositione evangelii tunc sit ista tercia benediccio in unitate sancti spiritus. A festo sancte trinitatis usque ad adventum domini diebus dominicis quando de dominica agitur sit ista nona benediccio: in caritate perfecta. ¶ In omnibus feriis per annum extra tempus paschale et exposicio evangelii non habetur, dicantur iste tres benedictiones: Deus misereatur nostri et det nobis suam pacem. Virtus christi habitet in cordibus nostris. De celo missus doceat nos spiritus almus. ¶ In festo omnium sanctorum benedictiones. In primo nocturno: in caritate perfecta confirmet nos trinitas sancta. Per intercessionem sue matris. Ad societatem civium supernorum. ¶ In secundo nocturno: Patriarcharum merita nos ducant ad regna celestia. Apostolorum intercessio iungat angelorum consorcio.

⁷⁷ 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.

⁷⁸ Decorated, coloured initial suggests a major division in the text.

Martirum constancia nos ducat ad regna celestia. ¶ In tercio nocturno. Sancti evangelii leccio sit nobis salus et proteccio. Chorus sanctarum virginum intercede pro nobis ad dominum. Sanctorum meritis mereamur gaudia lucis. In festis et in commemoracionibus beate marie dicantur iste benedicciones. In primo nocturno: alma virgo virgumum. Christus marie filius; Sancta dei genitrix. ¶ In secundo nocturno: Sancte marie merita nos ducant ad regna celestia. Que peperit christum pro nobis postulat ipsum. Stella maria maris: succurre piissima nobis. ¶ In tercia nocturno: Per marie merita (sic) prosit nobis leccio evangelica. Divina solacia nobis impetret virgo maria. Ad societatem civium supernorum perducatur nos regina celorum. ¶ Item alie benedicciones de eadem. In primo nocturno Pura pudica pia miseris miserere maria. Virgo parens natum fac nobis propiciatum. Nos precibus matris salvet sapiencia patris. ¶ In secundo nocturno: Virgo deo digna peccantibus esto benigna. Intercede pia pro nobis virgo maria. Que peperit florem det nobis floris odorem. ¶ In tercio nocturno. Conserva famulos virgo maria tuos. Sancte marie precibus benedicat nos pater et filius. Filius virginis marie det nobis gaudia vite.

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 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 protectio
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 sapientia 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*

66.1. [Ordo misse.]

Ad⁷⁹ missam dicendam executor officii cum suis ministris induat. Et si episcopus fuerit tres habeat diaconos et tres subdiaconos ad minus in omni festo novem leccionum et in dominicis, quando scilicet ipse exequatur officium divinum. In die vero pentecostes et in die cene septem habeat diaconos et septem subdiaconos et tres acolitos. In die parasceves unum solum habeat diaconum et unum solum subdiaconum. ¶ In aliis vero duplicibus festis per totum annum quinque tantum habeat diaconos et quinque subdiaconos et acolitos. ¶ Et dum induit se sacerdos sacris vestibus dicat hunc ymnum Veni creator. V. Emitte spiritum tuum. Oratio. Deus cui omne cor patet. ¶ Deinde sequatur antiphona Introibo ad altare cum psalmo Judica me. Kyrieleyson. Christeleyson. Kyrieleyson. Pater noster.

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. ¶ Hiis finitis et officio misse inchoato cum post officium Gloria patri inchoatur, executor cum suis ministris presbiterium intret et ad altare ordinatim accedant: primo ceroferarii duo pariter incedentes, deinde turibularius post eum subdiaconus, exinde diaconus et post eum sacerdos, diacono et subdiacono casulis indutis, scilicet cotidie per adventum et a septuagesima usque ad cenam domini quando de temporali dicitur missa, nisi in vigilia et quatuor temporibus, manus tamen ad modum sacerdotis extra casulam non tenentibus; ceteris uero ministris, ut ceroferariis turibulario et acolito⁸⁰ in albis cum amictibus existentibus.

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

⁷⁹ There is no rubricated heading, but a decorated, coloured initial marks the division in the text.

⁸⁰ MS: acolitis

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. ¶ In aliis vero temporibus anni, quando de temporali dicitur missa, et in festis sanctorum totius anni utuntur et in die parasceves: tunc enim sint in albis cum amictibus induti. Subdiaconus eciam semper defert textum: diaconus vero nullum nisi in dupplicibus; tunc enim uterque in cervicali pariter defert textum.

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 tunicle}⁸¹ and on Good Friday: for then they should be dressed in albs with amices. Also, the subdeacon always carries the Text⁸²: but the deacon none, except on double feasts; for then both together carry a Text on a cushion.

66.4. ¶ Ante gradum supremum altaris sacerdos ipse confessionem dicat, diacono ei assistente a dextris, subdiacono vero a sinistris, hoc modo Et ne nos. Confitemini domino quoniam bonus. Quoniam in seculum. Confiteor deo. Misereatur vestri. Absolucionem ut supra in dominica prima adventus domini ad completorium dictum est.

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. Et sciendum est quisque sacerdos officium exequatur, semper episcopus si presens fuerit ad gradum altaris dicat Confiteor, Misereatur et Absolucionem. Deinde dicat sacerdos Deus tu conversus. Ostende nobis. Sacerdotes tui. Hic percuciat pectus suum dicens Ab occultis meis. Non nobis. Sancta dei genitrix. Letamini in domino. Domine deus virtutis. Domine exaudi. Dominus vobiscum. ¶ Has preces dicunt quidam non in ecclesia Sarum, sed statim post absolucionem dicunt *Adiutorium nostrum*. Deinde statim sacerdos deosculetur diaconum et post eum subdiaconum dicens Habete osculum pacis et dileccionis ut apti sitis sacrosancto altari ad perficiendum officia divina. Et hoc semper observetur per totum annum, nisi in missis pro defunctis et in tribus diebus ante pascha.

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 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

⁸¹ The text of the MS appears defective.

⁸² The book containing the four gospels.

and after him the subdeacon saying *Habete osculum pacis et dilectionis ut aptisitis sacrosancto altari ad perficiendum officia divina.*⁸³ **And this should always be observed throughout the year, except in masses for the dead and in the three days before Easter.**

66.6. ¶ Hiis ita peractis ceroferarii candelabra cum cereis ad gradum altaris dimittant. Deinde accedat sacerdos ad altare et dicat in medio, tacita voce inclinatoque corpore iunctisque manibus Oremus. Aufer a nobis etc. Per christum dominum nostrum. Tunc erigat se et osculetur altare in medio et signet in facie, dicens In nomine patris et filii et spiritus sancti. Amen. Deinde ponat in thuribulum et dicat diaconus prius sacerdoti Benedicite. Sacerdos dicat Ab ipso benedicatur in cuius honore cremabitur. Tunc diaconus ei thuribulum tradens deosculetur manum eius, et ipse sacerdos thurificet medium et utrumque cornu altaris: deinde ab ipso diacono ipse sacerdos thurificetur et postea textum ministerio subdiaconi sacerdos deosculetur.

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.*⁸⁴ 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. ¶ Hiis itaque gestis in dextro cornu altaris cum diacono et subdiacono officium misse usque ad oracionem prosequatur, vel usque ad Gloria in excelsis quando dicitur. Quo facto et sui ministri in sedibus ad hoc paratis se recipiant et expectent usque ad Gloria in excelsis, quod in medio altaris semper incipiatur quandocunque dicitur. Post incepcionem Gloria in excelsis divertit se sacerdos ad dextrum cornu altaris et ministri cum eo prosequentes submissa voce Et in terra pax etc. Quod a toto choro cantatur et non alternatim diaconus a dextris subdiaconus a sinistris. ¶ Hiis itaque peractis factoque signaculo crucis in facie sua, vertat sacerdos ad populum, elevatisque aliquantulum brachiis iunctisque manibus dicat hoc modo =Dominus vobiscum et iterum se vertat ad altare et dicat =Oremus. Quocienscunque dicitur Dominus vobiscum ad missam, semper eodem tono similiter et Oremus, nisi in prefacionibus, et nisi in missa sponsalium cum fiat benedictio super sponsum et sponsam ante Pax domini. Tunc dicitur sic =Dominus vobiscum. Oremus. Et in consimilibus. Deinde dicatur oracio, ita videlicet determinando =Per omnia secula seculorum. Et si fuerint plures collecte dicende, iterum dicat sacerdos Oremus; et tunc omnes que sequuntur sub uno Per dominum et sub uno Oremus dicuntur. Ita tamen quod septenarium numerum excedere non debet secundum usum Sarum ecclesie.

⁸³ 'Page: 76

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

⁸⁴ 'Page: 76

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

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. Et semper dum stat sacerdos ad officium misse post eum stet diaconus directe in proximo gradu, et subdiaconus similiter in secundo gradu: ita ut quociens sacerdos ad populum converta[tur], diaconus similiter convertatur. Subdiaconus vero interim genuflectendo de casula aptanda subministret. Et si episcopus celebraverit, omnes diaconi in gradu diaconorum consistant, principali diacono medium locum inter eos optinente. Simili modo in gradu subdiaconorum se habeant; ceteris autem diaconibus et subdiaconibus gestum principalis diaconi et subdiaconi imitantibus; excepto quod principalis diaconus sacerdoti ad populum convertenti solus subministret.

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 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 chasuble⁸⁵. 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. ¶ Sciendum est quod quicquid a sacerdote dicitur ante epistolam in dextro cornu altaris expleatur, preter inceptiōnem Gloria in excelsis. Similiter fiat post perceptiōnem sacramenti. Cetera omnia in medio altaris expleantur: nisi forte diaconus defuerit: tunc enim in sinistro cornu altaris legat evangelium. ¶ Si episcopus

⁸⁵ The subdeacon takes the weight of the chasuble while the priest raises his hands.

celebraverit, in loco Dominus vobiscum dicit Pax vobis: et hoc semper quando in pontificalibus celebrat, excepto solummodo in missis pro defunctis. ¶ Chorum vero ingredi licet usque ad primam collectam.

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. ¶ Post introitum vero misse unus ceroferariorum panem et vinum et aquam ad eukaristie ministracionem disponuntur deferat: reliquus ceroferarius pelvim cum aqua et manutergio.

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. Incepta vero ultima oracione ante epistolam, casula interim deposita retro magnum altare, subdiaconus per medium chori ad legendam epistolam accedat. Legatur eciam epistola in pulpito omni die dominica et quodocunque chorus regitur per totum annum, et in die cene et in vigilia pasche et pentecostes et in commemoracione omnium fidelium. In omnibus aliis festis et feriis et in vigiliis et quatuor temporibus extra ebdomadam pentecostes ad gradum chori legitur, tam in quadragesima quam extra et semper hoc modo.

=Leccio ysaie prophete: in diebus illis: locutus est dominus ad achaz dicens pete tibi signum a domino deo tuo in profundum inferni sive in excelsum supra=

Iterum in eodem: =Numquid parum vobis est molestos esse hominibus, qua molesti estis et deo meo=

Et semper hoc modo finiat: =Butirum et mel comedet ut sciat reprobare malum et eligere bonum=

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. Interim vero veniant duo ceroferarii cum cereis obviam accolito ad hostium presbiterii, cum veneracione ipsum calicem ad locum predictae ministracionis deferat, offertorio et corporalibus ipsi calici superpositis. Est autem accolitus in alba et mantello serico ad hoc parato. Calice itaque in loco debito deposito, corporalia ipse accolitus super altare solempniter deponat, ipsumque altare in recessu osculando. Quo facto ceroferarii cum cereis candelabra ad gradum altaris dimittant.

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 offertorium⁸⁶ 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.

66.13. Dum epistola legitur, duo pueri in superpelliceis, facta inclinacione ad altare ad gradum chori, in pulpitu per medium chorum ad gradale incipiendum et suum versum cantandum se preparent. Et sic incipiatur gradale et suus versus in pulpito a duobus pueris: canitur in superpelliceis omni die dominica per annum quando de dominica agitur et festum duplex non fuerit et in festis tam trium leccionum quam novem leccionum in quibus chorus regitur et eciam in die cene. In die vero animarum a tribus clericis de secunda forma ibidem dicitur, habitu non mutato. ¶ In festis autem duplicibus dicitur a tribus clericis de secunda forma in capis sericis, duobus scilicet ex parte chori, tercio de parte altera, loco predicto servato.

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. Lecta vero epistola, unus ceroferariorum cum aliquo puero de choro aquilam vel lectrinum in pulpito ad legendum evangelium preparent.

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.

⁸⁶ a cloth used when holding the paten.

66.15. ¶ Dum vero gradale canitur duo de superiore gradu ad Alleluya cantandum capis sericis induant se in vestiario, et ad pulpitem per medium chori accedant. ¶ Quodcumque enim dicitur versus gradalis in pulpito a duobus pueris, tunc semper dicitur Alleluya ibidem a duobus de superiore gradu in capis sericis, nisi infra octavas cum regimine chori: tunc enim dicitur Alleluya a rectoribus chori, loco et habitu predictis servatis.

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. Dicto vero versu gradalis, pueri cantores reincipiant gradale et percantetur a choro ut supradictum est dominica prima adventus domini. Finito gradali cum suo versu, pueri cantores ad gradum altaris inclinati redeant. In natali quoque in festis sanctorum Stephani Johannis Innocencium pro voluntate tunc ministrancium cantatur gradale.

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 Advent⁸⁷. 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. Dictis gradali et Alleluya sequencia vel tractu a sacerdote privatim cum suis ministris, subdiaconus panem et vinum cum calice post manuum ablucionem ad eucharistie ministracionem, loco ipsius administracionis preparet ministerio acoliti. ¶ Finito Alleluya, clerici cantores ad gradum chori inclinati redeant: deinde ad vestibulum ad capas sericas exuendas.

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. ¶ Dum Alleluya tractus vel sequencia canitur a choro, diaconus casula sua, quando utitur, humerum sinistrum modo stole succinctus, se preparet, et accedens abluens manus, corporalia in altare deferat, apponens panem patene, vinum et aquam in calicem infundens, benedictionem prius a sacerdote petitam hoc modo: Benedicite. Sacerdote respondente Dominus. Ab eo sit benedicta de cuius latere exivit sanguis et aqua. In nomine patris et filii et spiritus sancti. Sacerdos interim sedeat in sua sede.

⁸⁷ This refers back to the Ordinal section of the manuscript.

Nulla die dominica per annum dicitur sequencia ad missam, quando de dominica agitur, nisi per adventum et in tempore pasche et in sexta die a nativitate domini. In missis sanctorum, quando chorus regitur, per totum annum excepta septuagesima usque ad pascha, dicitur sequencia, nisi in festis plurimorum confessorum et nisi in festo sancti michaelis in monte tumba. A septuagesima vero usque ad cenam domini in dominicis et in festis novem leccionum canitur tractus a quatuor clericis de superiore gradu in capis sericis rubeis ad gradum chori, nisi in festo purificationis beate marie: ita quod omnes illi quatuor clerici simul primum versum incipiant, quem duo ex parte chori principali prosequantur, aliis duobus interim sedentibus in extrema parte prime forme et ita alternis vicibus singuli versus ab illis quatuor tocus tractus dicuntur, choro interim sedente: ita ut omnes simul illum terminent tractum. In dominica prima quadragesime et in dominica palmarum tractus a choro alternis vicibus hinc inde cantatur: ita vero quod ex parte chori principali incipiatur.

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.*⁸⁸ *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 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. Et dum Alleluya sequencia vel tractus canitur, diaconus antequam accedat ad evangelium pronuntiandum, thurificet medium altaris tantum. Nunquam enim thurificet lectrinum neque ad missam neque ad matutinas ante pronunciacionem evangelii. Deinde commonicione puerorum ministrancium⁸⁹ a choro ad ministeria sua redeuncium, accipiat textum humilians se ad sacerdotem stantem coram altare, versa facie ad meridiem ita dicens sine nota. Jube domine benedicere. Sacerdos respondeat⁹⁰ Dominus sit in corde et in ore tuo ad pronuntiandum sanctum evangelium dei in nomine patris et filii et spiritus sancti et sic procedat diaconus per

⁸⁸ 'Let this be blessed by him from whose side blood and water came out.'

⁸⁹ MS: ministranciam

⁹⁰ MS: respondens

medium chori, ipsum textum super sinistram manum solempniter gestandum ad pulpitum accedat, cum ceroferario et thuribulario precedente, subdiacono iterum casula induto, quando utitur, librum evangelice leccionis deferente. Et si duplex festum fuerit crux precedat, que quasi a dextris erit legentis evangelium, facie crucifixi ad legentem conversa. ¶ Quandocumque enim epistola legatur in pulpito, ibidem legatur evangelium.

66.19. And while the *Alleluya*, 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. Et cum ad locum legendi pervenerit, textum ipsum [sub]diaconus accipiat et a sinistris ipsius diaconi quasi oppositus ipsum textum, dum evangelium legitur teneat ceroferariis diacono assistentibus, uno a dextris reliquo a sinistris ad eum conversis: thuribularius vero stet post diaconum ad eum conversus. Et semper legatur evangelium ad missam versus aquilonem, id est boriale. Et si episcopus exequatur officium omnes ministri in choro ad sequenciam dicendam veniant, quando sequencia dicitur, preter principalem diaconum subdiaconum et ibi moram faciant diaconi et subdiaconi in medio chori cum rectoribus chori donec principalis diaconus a pulpito post lectum evangelium per chorum redeat. Cum autem inceperit evangelium, post Dominus vobiscum, faciat signum crucis super librum, deinde in sua fronte et postea in pectore cum pollice. Hoc modo legantur omnia evangelia per totum annum, nisi in festis duplicibus tantum hoc modo.

=Sequencia sancti evangelii secundum lucam.=

Chorus respondeat Gloria tibi domine.

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

Item in eodem:

=Quare turbati estis et cogitationes ascendunt in corda vestra?

Hoc modo leguntur omnia evangelia in festis dupplicibus secundum usum Sarum ecclesie:

=Sequencia sancti evangelii secundum lucam. In illo tempore stetit Jesus in medio discipulorum suorum et dixit, Pax vobis. Quare turbati estis et cogitationes ascendunt in corda vestra?=
 Item in aliis evangeliiis = Amen amen dico vobis.= Item in aliis evangeliiis: =Martha martha sollicita es.= Et omnia evangelia tam in festis dupplicibus quam in simplicibus per totum annum fiant hoc modo:

=Beati qui audiunt verbum dei et custodiunt illud.=

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 north⁹¹. 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.*⁹²

The choir should reply *Gloria tibi domine*.

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

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.*⁹³ *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. Lecto evangelio, osculetur librum et accedens subdiaconus statim porrigat ei textum deosculandum a dextris suis. In redeundo eciam textum ipse diaconus ad altare ex directo pectore deferat. Si episcopus celebraverit, tunc post evangelium principalem diaconum comitentur ceteri diaconi et subdiaconi. Deinde principalis diaconus in ultimo ordine subdiaconorum, uno subdiacono incedente ei a dextris, altero a sinistris. Postea sequantur diaconi simili ordine dispositi; et hoc ipso modo et ordine ad introitum misse dominum episcopum procedant. Finite evangelio incipiat sacerdos:

=Credo in unum deum. Chorus respondet 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 consubstantialem 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 eciam pro nobis sub poncio pilato, passus et sepultus est. Et resurrexit tertia die

⁹¹ in Latin 'facing towards *aquilonem*, that is *boriale*', two words for north.

⁹² 'The continuation of the gospel according to Luke'.

⁹³ As above.

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 baptisma in remissionem peccatorum, et expecto resurrectionem mortuorum et vitam venturi seculi. Amen.=

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 side⁹⁴. 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 eciam pro nobis sub poncio pilato, passus et sepultus est. Et resurrexit tercia 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 baptisma in remissionem peccatorum, et expecto resurrectionem mortuorum et vitam venturi seculi. Amen.*=

66.22. ¶ Dum a toto choro non alternando canitur Credo in unum, accedat diaconus post lectum evangelium et offerat sacerdoti librum evangeliorum vel textum deosculandum in sinistris eius.

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 its⁹⁵ left-hand side .

66.23. Deinde porrigat sacerdoti calicem cum patena et sacrificio et osculetur manum eius utraque vice: ipse vero accipiens ab eo calicem diligenter et ponat in loco debito super medium altaris, et inclinato parum elevet calicem utraque manu offerens domino sacrificium, et dicat cum devocione hanc oracionem ¶ Suscipe sancta trinitas hanc oblacionem etc: qua dicta reponat calicem, et cooperiat cum corporalibus,

⁹⁴ Or 'on his right-hand side for kissing': 'ipsius' (hisits) is ambiguous.

⁹⁵ Or 'his', as above.

ponatque panem super corporalia decenter ante calicem vinum et aquam continentem, et osculetur patenam et reponat eam a dextris super altare sub corporalibus parum cooperiando.

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 &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. Hoc peracto accipiat thuribulum a diacono, et thurificet sacrificium videlicet ter signum faciens et ter in circuitu calicis, et ex utraque parte calicis et sacrificii. Deinde locum inter se et altare disponat. Et dum thurificet dicat ¶ *Dirigatur domine ad te oracio mea sicut incensum.* ¶ Postea thurificetur ipse sacerdos ab ipso diacono et subdiaconus deferat ei textum deosculandum. Deinde acolitus thurificet chorum, incipiens a rectoribus chori: deinde superiorem gradum ex parte decani, incipiens ab ipso decano vel a proximiori stallo, eo absente; postea superiorem gradum ex parte cantoris eodem ordine: exinde secundas formas et primas simili ordine. Ita quod ipse puer singulos clericos incensando inclinet subsequente eo subdiacono cum textu ab omnibus deosculandum. ¶ Si episcopus celebraverit et duplex festum fuerit, duo veniunt cum thuribulo duo diaconi cum duobus textibus vel reliquiis. Si autem episcopus non celebraverit et duplex festum fuerit, textum deferatur ab acolito ex parte cantoris: primo autem thurificandus est cantor qui stat in medio chori cum ceteris rectoribus chori, ut tenetur in festis maioribus dupplicibus tantum. Deinde principales rectores chori ex utraque parte sui: exinde duo rectores secundarii: postea chorus more solito, eodem quoque ordine sequuntur textus. Si presens fuerit episcopus et non exequatur officium, diaconus ab eo benedictionem accipiat ad pronuntiandum evangelium et post lectum evangelium per episcopum transeundo eum primum incensabit et postea subdiaconus textum ei apertum deosculandum porrigat. ¶ Post Credo in unum dicat sacerdos Dominus vobiscum et Oremus et offerendam. ¶ Quando vero non dicitur Credo dicat sacerdos Dominus vobiscum et Oremus tunc immediate. Post Oremus et offerendam, accedat diaconus et offerat calicem sacerdoti cum patena; et cetera supradicto modo expleantur, et thurificet sacrificium more solito, sed chorus non thurificetur: ¶ nunquam enim thurificetur chorus post euangelium ad missam, nisi quando dicitur Credo in unum sed tunc semper.

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 censing, he should say *Dirigatur domine ad te oracio 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 side⁹⁶: 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. ¶ Hiis ita peractis eat sacerdos ad dextrum cornu altaris, et abluat manus ministerio subdiaconi et aliorum ministrorum ita dicens Munda me domine ab omni inquinamento etc, diacono interim ipsum altare in sinistro cornu thurificante, et reliquias more solito in circuitu. ¶ Ablutis manibus sacerdotis, revertat se ad altare ad divinum officium exequendum; et diaconus et subdiaconus suis gradibus ordinate supradicto modo se teneant.

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 censing 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. ¶ Deinde sacerdos stans ante altare inclinatoque capite et corpore iunctisque manibus, dicat In spiritu humilitatis etc, et erigens se deosculetur altare a dextris sacrificii, et dans benedictionem ultra sacrificium, postea signet se dicens In nomine patris et filii et spiritus sancti Amen. Deinde vertat se ad populum, et tacita voce dicat ¶ Orate fratres et sorores etc. Responsio clerici privatim Sancti spiritus gratia illuminet cor meum et labia mea et accipiat dominus digne hoc sacrificium laudis de manibus pro peccatis et offensionibus meis. In missis vero pro defunctis post ablucionem manuum sacerdotis, statim incipiat idem sacerdos, iunctis manibus, in medio altaris ad altare conversus, ita dicens

⁹⁶ The first Text being carried on the dean's side by the subdeacon.

=Hostias et preces tibi domine offerimus=

Chorus cantando respondet

=Tu suscipe pro animabus etc.⁹⁷=

Et iterum dicit sacerdos In spiritu humilitatis. Deinde stans dicat conversus ad populum tacita voce, Orate fratres et sorores pro fidelibus defunctis. Responsio chori cantando, Requiem eternam etc. Quam olim. etc. ¶ Notandum quod in omnibus missis pro corpore presenti et in anniversariis cuiuscunque fuerit et trigintalibus dicitur Hostias et preces cum versu Requiem eternam et cum Quam olim. ¶ In omnibus vero aliis missis pro defunctis non dicitur, nec in die animarum. Et reversus ad altare sacerdos dicat secretas oraciones iuxta numerum et ordinem antedictarum ante epistolam ita incipiens Oremus.

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 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*.⁹⁸ 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. Quibus finitis dicat aperta voce Per omnia secula seculorum, manibus non levatis donec dicat ¶ Sursum corda. Et tunc accipiat subdiaconus offertorium et patenam a manu diaconi, ipsam patenam tenendum quousque Pater noster dicitur acolito offertorio coopertam committat in gradu post subdiaconum iterum constituto; quod eciam observetur in omni missa ad autenticum altare celebrandum per totum annum, nisi tantum in missis pro defunctis: tamen in die animarum observabitur.

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

⁹⁷ Literally &c.

⁹⁸ 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.

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. ¶ Sciendum est quod pueri ministrantes, dum secretum misse tractatur, in choro moram faciant, exteriorem locum prime forme tenentes, quousque sacerdos, cancellatis manibus, ad altare se inclinet: tunc enim ad altare accedant ad ministrandum diacono et subdiacono in manuum ablucione. ¶ Hoc modo incipiantur omnes prefaciones ad missam per totum annum tam in feriis quam in festis.
=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.=

Hec prefacio cotidie dicitur per totum annum nisi in festis et in octavis quando propria habentur. Ita tamen quod omnes prefaciones tocus anni sub hoc tono dicuntur, sive propria habeantur sive non, tam in feriis quam in festis secundum usum Sarum.

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

¶ Et cum dicat sacerdos Sanctus Sanctus Sanctus erigat se parumper brachia sua et iungat manus suas usque ad hoc verbum In nomine domini: tunc signet se in facie sua, et sic fiat in omnibus prefacionibus. Deinde statim iunctis manibus et oculis elevatis, incipiat Te igitur, corpore inclinato donec dicat ac petimus: tunc erigens osculetur altare a dextris sacrificii, dicens ut accepta &c. Factis signaculis, eleuet manus ita dicens, In primis que tibi offerimus etc una cum famulo tuo papa nostro N et antistite nostro N id est pro proprio episcopo tantum et non pro archiepiscopo; et rege nostro N: et dicuntur nominatim. Sequatur Memento domine famulorum famularumque tuarum. Hic oret cogitando pro vivis; N + N et omnium circumastancium &c. Sequatur Communicantes &c. Per eundem christum dominum nostrum. Hic respiciat sacerdos hostiam cum magna veneracione dicens, Hanc igitur oblacionem etc, Per Christum dominum nostrum. Hic iterum respiciat hostiam dicens Quam oblacionem. hic erigat sacerdos manus et coniungat, et postea tergat digitos et eleuet hostiam dicens Qui pridie quam pateretur &c. Hic inclinet se, et postea eleuet paululum dicens Gracias agens bene+dixit fregit: hic tanget hostiam dicens Dedit discipulis suis dicens Accipite et manducate ex hoc omnes: hoc est enim corpus meum: et debent ista verba proferri cum uno spiritu et sub una prolacione, nulla pausacione interposita: post hec verba inclinet se sacerdos ad hostiam et postea eleuet eam supra frontem, ut possit a populo videri et reverenter reponat illud super corporalia ante calicem in modum crucis per eandem facte. Et teneat inter manus suas, non disiungendo pollicem ab indice, nisi dum facit benedicciones tantum, ita dicens Simili modo postquam &c. Hic inclinet se sacerdos dicens gracias agens, bene+dixit dedit discipulis suis dicens Accipite et bibite ex eo omnes. Hic eleuet parumper calicem dicens, Hic est enim calix etc: Hic reponat calicem et fricet digitos suos ultra calicem propter micas, et cooperiat calicem et eleuet brachia in modum crucis, iunctis digitis usque ad hec verba de tuis donis ac datis, ita dicens Unde et memores domine etc supra que propicio &c. Hic sacerdos, corpore inclinato et cancellatis manibus, dicat Supplices te rogamus usque ex hac altaris participacione; et tunc erigat se deosculans altare a

dextris sacrificii: et fiat signum crucis supra hostiam et in facie sua, cum dicit omni benedictione celesti. Ita dicens Supplices te rogamus &c. hic benedicat semetipsum in facie dicens omni benedictione celesti et gracia repleamur per eundem christum dominum nostrum Amen. Memento domine famulorum famularumque tuarum: hic oret cogitando pro mortuis: N et N qui nos precesserunt etc per christum dominum nostrum. Amen. Hic percuciat pectus suum semel dicendo Nobis quoque peccatoribus etc per christum dominum nostrum. Sequentia Per quem hec omnia bona creas: hic sacerdos ter signet calicem dicens sanct+ificas vivi+ficas bene+dicis et prestas nobis.

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. Celi celorumque virtutes ac beata seraphin socia exultatione 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 N⁹⁹* that is only for our own bishop and not the archbishop; *et rege nostro N¹⁰⁰*: 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

⁹⁹ Page: 89

‘together with your servant our Pope N and our bishop N’

¹⁰⁰ ‘and our king N’

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.¹⁰¹ 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 the cross} three times saying *sanct+ificas vivi+ificas bene+dicis et prestas nobis.*

66.29. Hic sacerdos discooperiat calicem, et faciet signaculum crucis cum hostia quinquies, primo ultra calicem ex utraque parte: secundo calici equale: tercio infra calicem: quarto sicut primo: quinto ante calicem. Interim vero diaconus a dextris sacerdotis assistat, manibus prius lotis, eique in corporalibus sustinendo subministret, et in recessu deosculans humerum eius dextrum, sacerdote sic dicente Per ipsum+ et cum ipso+ et in ipso+ est tibi deo patri omnipotenti+ in unitate spiritus sancti+ omnis honor et gloria. Hic cooperiat sacerdos calicem et teneat manus suas supra altare usque dicitur Pater noster, ita dicens:
=Per omnia secula seculorum. Chorus Amen. Oremus. Preceptis salutaribus moniti et divina institucione formati audemus dicere.

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,

¹⁰¹ Literally, ‘in the manner of a cross having been made through the same’

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. Hic accipiat diaconus patenam de manu subdiaconi, eamque a dextris sacerdotis extento brachio in alto usque ad Da propicius discoopertam tenens, sacerdote sic dicente, =*Pater noster*, hic eleuet manus suas dicens =*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. Chorus respondeat Sed libera nos a malo.*

¶ Deinde dicat sacerdos Amen. Libera nos. Hic committat diaconus patenam sacerdoti deosculans manum eius, et sacerdos deosculetur patenam, et postea ponat ad sinistrum oculum, deinde ad dexterum: postea faciet crucem cum patena ultra capud suum et tunc reponat eam in locum suum ita dicens Da propicius pacem &c. Hic discooperiat calicem et sumat corpus domini cum inclinacione transponens in concavitate calicis retinendo tres partes inter pollices et indices, et frangat in tres partes dum dicitur *Per eundem dominum nostrum Jesum christum filium tuum. Secunda fractio, qui tecum vivit et regnat in unitate spiritus sancti deus. Hic teneat duas fracturas in sinistra manu et tercia[m] fractura[m] in dextera manu in summitate calicis, dicens aperta voce, Per omnia secula seculorum.*

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. Deinde si episcopus celebraverit diaconus ad populum conversus baculum episcopi in dextera manu tenens, curvatura baculi ad se conversa, dicat sic =*Humiliate vos ad benediccionem. Chorus respondeat =Deo gracias. Deinde episcopus eukaristia*

super patenam posita mitram sumens et baculum super populum faciat benedictionem. Peracta benedictione statim dicat episcopus more solito =Et pax dei sit semper vobiscum; chorus respondeat =Et cum spiritu tuo. Quando vero non celebrat tunc statim post *Per omnia secula seculorum* sequatur *Pax domini sit semper vobiscum*. Chorus *Et cum spiritu tuo*, ut supra.

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. Ad Agnus dei dicendum, accedant diaconus et subdiaconus ad sacerdotem uterque a dextris, diaconus propior subdiaconus remocior, et dicant privatim Agnus dei qui tollis peccata mundi miserere nobis. ii Agnus dei qui tollis peccata mundi dona nobis pacem. ¶ In missis pro defunctis dicitur sic: Agnus dei qui tollis peccata mundi dona eis requiem cum hac addicione in fine sempiternam. **Hic cruce signando deponat dictam terciam partem hostie in sanguine sic dicendo** Hec sacrosancta commixtio corporis etc per eundem christum dominum nostrum Amen. Antequam pax detur, dicat sacerdos Domine sancte pater eterne deus da mihi hoc sacrificium &c. Qui vivis et regnas deus.

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. **Hic deosculetur sacerdos corporalia in dextera parte et in summitate calicis, et postea diaconum, dicens** Pax tibi et ecclesie **R.** Et cum spiritu tuo. **Diaconus a dextris sacerdotis pacem recipiat et subdiacono porrigat.** Deinde ipse diaconus ad gradum chori rectorem ex parte decani, dehinc alium ex parte cantoris osculetur. Qui duo pacem choro portent uterque sue parti incipientes a maioribus, scilicet a decano cantore vel ab hiis qui stallis eorum stant proximiores. Deinde a cancellario et thesaurario vel ab hiis qui stallis eorum sunt proximiores. Deinde ab extremis secunde forme et postea ab extremis prime forme, qui pacem aliis earundem formarum percipient. In festis duplicibus primo deosculetur diaconus subdiaconum deinde duos secundarios rectores ad gradum chori; qui primo pacem deferant cantori si regimini chori interfuerit et eis duobus collateralibus rectoribus principalibus. Postea ipsis principalibus rectoribus pacem ipsam ex parte decani et cantoris deferentibus ad

gradum superiorem et inferiorem, secundariis vero deferentibus ex parte cancellarii et thesaurarii ad gradum superiorem et inferiorem et eciam ad ipsos pueros. ¶ Si episcopus celebraverit, principalis diaconus deosculetur principalem subdiaconum a quo ceteri diaconi pacem sumant. Deinde duos secundarios rectores et si fuerint duo tantum rectores eos deosculetur etc ut supra. Si presens fuerit et non celebraverit, pacem statim post deosculatum subdiaconum ipsi episcopo diaconus pacem porriget etc sicut prius. Quando chorus non regitur, duo extremi de secunda forma ad gradum chori a diacono pacem sumant et ab eisdem chorus ut superius apportetur.

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. ¶ Post pacem datam dicat sacerdos oraciones sequentes privatim antequam communicet, tenendo hostiam duabus manibus ita dicens, Deus pater fons et origo. **Hic inclinet se ad hostiam ita dicens:** Te adoro, te glorifico, te tota cordis etc per eundem christum dominum nostrum Amen. Alia oracio. Domine Jesu christe fili dei vivi, qui ex voluntate patris etc. Salvator mundi, qui cum deo patre et eodem spiritu sancto vivis et regnas deus per omnia secula seculorum Amen. Sequatur Corporis et sanguinis tui etc. **Ad corpus dicat cum inclinacione antequam percipiat.** Ave in eternum sanctissima caro christi mihi ante omnia et super omnia summa dulcedo. Corpus domini nostri Jesu Christi sit mihi peccatori via et vita Amen: in nomine patris et filii et spiritus sancti Amen. Hic sumat corpus, cruce facta de eo corpore ante os recipientis. **Deinde ad sanguinem cum magna devocione dicens,** Ave in eternum celestis potus mihi ante omnia et super omnia summa dulcedo: corpus et sanguis domini nostri Jesu Christi prosit mihi peccatori ad remedium sempiternum in vitam eternam: in nomine patris et filii et spiritus sancti Amen. Hic sumat sanguinem; quo

sumpto eat sacerdos ad dextrum cornu altaris cum calice inter manus, adhuc digitis coniunctis, sicut prius, et accedat subdiaconus et effundat in calicem vinum et aquam et resincerat sacerdos manus suas ne alique reliquie corporis et sanguinis remaneant in digitis vel in calice. ¶ Cum vero aliquis debet bis celebrare in uno die, tunc non debet accipere ablucionem ullam sed ponere in sacrario aut in vase mundo usque ad finem alterius misse, et tunc sumatur utraque ablucio: Post primam effusionem sequitur ista oratio. Quod ore sumpsimus etc. Hic lavet digitos suos in concavitate calicis cum vino infuso a subdiacono: quo hausto sequitur ista oratio. Hec nos domine communio etc. Hic infundat subdiaconus aquam in calicem, qua hausta eat sacerdos in medio altaris et inclinet se et dicat cum devocione hanc oracionem. Gracias tibi ago domine sancte pater etc: et cum hac oracione eat sacerdos ad dextrum cornu altaris et abluat manus. Diaconus interim corporalia complicit ad dextrum cornu altaris. Subdiaconus librum portet. Et accepto diaconus calice iacente super patenam, et redeunte sacerdote ad dextrum cornu altaris, si aliquid infusionis remaneat ori sacerdotis porrigat resumendum. Post percepcionem sacramenti, sacerdote ad manus abluendum veniente, diaconus corporalia complicit et in loculo reponat. Postea vero ipsa corporalia calici cum offertorio superponat et ipsum quoque calicem dum postcommunio dicitur ipsi acolito committat: qui dum Per omnia secula seculorum dicitur post oracionem ea solempnitate qua eum apportavit reportet. Ablutis manibus sacerdotis revertat se ad dextrum cornu altaris et dicat una cum ministris communionem. Deinde facto signaculo crucis in facie vertat se ad populum sacerdos, elevatisque aliquantulum brachiis et iunctis manibus dicat Dominus vobiscum et iterum vertat se ad altare dicens Oremus. Deinde dicat postcommuniones iuxta numerum et ordinem antedictarum oracionum ante epistolam.

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.*¹⁰² 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 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*

¹⁰² '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'

should not receive any ablution¹⁰³ 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. ¶ Finita ultima postcommunione factoque signaculo crucis in sua fronte, iterum se vertat sacerdos ad populum et dicat Dominus vobiscum. Deinde dicat diaconus casula sua reindutus, quando utitur, Benedicamus domino. Alio tempore dicitur *Ite missa est*. ¶ Quocienscunque enim dicitur *Ite missa est*, semper dicitur ad populum convertendo: et cum dicere debeat Benedicamus domino vel Requiescant in pace convertendo ad altare dicitur. Et notandum quod in ea parte altaris qua missa incipiatur in eadem finiatur. ¶ Hiis finitis, sacerdos corpore inclinato iunctis manibus tacita voce coram altari in medio dicat hanc oracionem: Placeat tibi sancta trinitas. Qua finita erigat se sacerdos signans se in facie sua dicens, in nomine patris et filii et spiritus sancti Amen. Et sic inclinacione facta eo ordine quo prius accesserunt ad altare in principio misse sic induti cum ceroferariis et ceteris ministris redeant in fine: et statim post Deo gracias in choro incipiatur hora nona quando post missam dicitur. Sacerdos vero in redeundo dicat evangelium In principio erat Verbum. ¶ Cum vero exuerit sacerdos casulam et alia vestimenta sacerdotalia, dicat psalmos subscriptos sub uno Gloria patri cum antiphona Trium puerorum. Ps. Benedicite sacerdotes etc usque ad finem. Ps. Laudate dominum in sanctis eius: totus psalmus dicitur. Nunc dimittis. Deinde tota dicitur antiphona. 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.

¹⁰³ The mixture in the chalice after wine and water have been added to clean it, which the priest would normally drink.

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. Or. Ure igne. Or. Acciones nostras et finiantur sub ista determinacione Per christum.

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 seasons¹⁰⁴ *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 *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. Predictus modus et ordo servetur servicii in omnibus feriis et festis et in octavis et infra quando chorus non regitur, quibusdam tamen exceptis; quod in hiis predictis feriis et festis et octavis intrat sacerdos cum suis ministris ad officium exequendum et in inicio ipsius officii misse.

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.

¹⁰⁴ i.e. outside Advent (or Quadragesima)

66.37. Preterea gradale ab uno solo puero ceroferario in alba debet dici, et hoc a parte chori et ante gradum chori. ¶ In festis vero quando invitatorium a duobus cantatur et in octavis et infra sine regimine chori, dicitur gradale a duobus pueris in superpelliceis ad gradum chori. Alleluya vero tunc a duobus clericis de secunda forma dicitur, loco et habitu predictis servatis. In festis tamen quo Alleluya Laudate pueri dominum dicitur, idem Alleluya semper a duobus pueris in superpelliceis cantatur ad gradum chori. Similiter fiat in omnibus feriis a paschalis temporis scilicet quod primum Alleluya duobus cantatur pueris: similiter et secundum Alleluya loco et habitu predicto servatis et eciam in sabbato in ebdomada pasche. ¶ In ceteris vero festis et feriis per totum annum extra septuagesimam usque ad pascha ab uno solo puero ceroferario ex parte chori altera secundum cantatur Alleluya ad gradum in superpelliceo. Preterea nulla feria per annum ad missam dicitur Gloria in excelsis nec *Ite missa est* quando de feria dicitur missa vel de dominica per ebdomadam, nec eciam in vigiliis sanctorum vel de temporalibus nisi tantum in vigilia pasche et pentecostes.

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 mass¹⁰⁵ 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. Preterea in vigilia natalis domini, dum oracio ante epistolam dicitur, veniat accolitus ad gradum chori et ibi leccionem ante epistolam legat et terminet sub hoc tono: Similiter et omnes lecciones que ad missam per totum annum dicuntur. =Lectio ysaie prophete. Hec dicit dominus. Propter syon non tacebo et propter ierusalem non quiescam, donec egredietur ut splendor iustus eius et salvator eius ut lampas accendatur. = Et sic finitur = in sempiternum. Qua lecta, epistola ibidem absque intervallo legatur.

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.

¹⁰⁵ i.e. a mass (e.g. outside Quadragesima) where the Sunday texts were largely repeated.

=*Lectio ysaie prophete*.¹⁰⁶ *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.

66.39. Preterea feria quarta quatuor temporum accolitus simili quoque modo leccionem ante epistolam legat, sed sine Dominus vobiscum precedat oracio, et cum cantus intervallo¹⁰⁷ epistola sequatur. Simili modo in sabbatis quatuor temporum primam leccionem legat accolitus: ¶ deinde sequentes lecciones in secunda forma discurrant pro dispositione magistri scholarum in superpelliceis, ita quod ultima sacerdote de superiore gradu legatur: cantus vero post singulas lecciones singuli pueri secundum dispositionem cantoris in superpelliceis cantent.

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 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. Post ultimam tamen leccionem cantent duo de secunda forma in superpelliceis: et hec omnia ad gradum chori fiant. Post epistolam vero duo clerici de secunda forma in capis nigris ad gradum chori totum et integrum tractum simul cantent, choro vero interim sedente. ¶ Preterea in quarta et sexta feria et sabbato quatuor temporum ebdomade pentecostes diaconus et subdiaconus utuntur dalmaticis et tunicis; et Gloria in excelsis Sequencia et Credo in unum et Ite missa est dicantur in missa. ¶ Preterea in sabbato ebdomade pentecostes post singulas lecciones duo pueri cantent Alleluya sine repetitione. Post ultimam leccionem duo clerici de secunda forma in superpelliceis cantent Alleluya, Benedictus es domine. Epistola vero et evangelium in pulpito legantur et ibidem cantetur Alleluya, Laudate pueri a duobus de superiore gradu in capis sericis. ¶ Preterea a septuagesima usque ad pascha non dicitur Alleluya ad missam sed per totam quadragesimam omni secunda quarta et sexta feria dicitur tractus in choro alternando sicut in dominica prima quadragesime. ¶ In ceteris feriis a septuagesima usque ad cenam domini et in vigiliis tocius anni exceptis dominicis et excepto tempore pasche, dicitur gradale cum suo versu tantum.

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*

¹⁰⁶ 'A reading from the prophet Isaiah.'

¹⁰⁷ MS: cum cantus sine intervallo

***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 *Alleluia* without the repetition. After the final lesson two clerics from the second form should sing *Alleluia 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 *Alleluia laudate pueri* by two from the upper step, in silk copes. Moreover from Septuagesima until Easter *Alleluia* 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. Preterea evangelium non in pulpito in aquila sed in presbiterio iuxta inferiorem gradum altaris super lectrinum ad hoc paratum versus aquilonem converso diacono legatur: quod unus ceroferariorum post lectam epistolam in debito loco disponet et ornet. ¶ Dum legatur evangelium subdiaconus textum teneat in faciem legentis, ceroferariis diacono assistentibus, uno a dextris, reliquo a sinistris: puer vero turribularius stet iuxta gradum predictum post diaconum ex altera parte presbiterii ad eum conversus. ¶ Post lectum evangelium sacerdos textum ministerio diaconi deosculetur, sed tunc non thurificetur chorus. ¶ Nunquam enim thurificetur chorus post evangelium ad missam nisi quando dicitur *Credo in unum*, sed tunc semper. Tamen sacrificium cotidie thurificetur.

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.

66.43¹⁰⁸. ¶ Notandum est quod a Domine ne in ira usque ad cenam domini et a Deus omnium usque ad vigiliam natalis domini dicuntur iste preces sequentes ad missam cotidie in feriis et festis trium leccionum et in octavis et infra quando chorus non regitur: et dicantur inter Per omnia secula seculorum post Pater noster et Pax domini; sacerdote dicente sic Per omnia secula seculorum, choro respondente Amen, statim dicat chorus per se preces in prostracione ex parte chori hoc modo: Ps. Deus venerunt. Totus psalmus dicitur cum Gloria patri. Alius Ps. Deus misereatur et alius Ps. Domine in virtute similiter dicuntur cum Gloria patri. Deinde dicatur antiphona Tua est potencia tuum regnum domine tu es super omnes gentes; da pacem domine in diebus nostris. Kirieleyson Christeleyson. Kirieleyson. Pater noster. Et hec omnia sine nota dicuntur tam a clericis in choro quam a sacerdote cum suis ministris. Deinde dicat

¹⁰⁸ There is no equivalent of NCF 66.42 or 66.44.

sacerdos cum nota 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.¹⁰⁹

66.43¹¹⁰. 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 patri*. Then should be said the antiphon *Tua est potencia tuum regnum, domine, tu es super omnes gentes; da pacem domine in diebus nostris*. *Kirieleyson, christeleyson. kirieleyson. 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.*¹¹¹

[67, 68]

69. **Gracie dicende diversis temporibus anni secundum antiquum usum ecclesie et episcoporum Sarum.**

In vigilia pasche ante prandium. Benedicite. Dominus. Edent pauperes etc. Gloria patri. Sicut erat. Kyrieleyson Christeleyson Kyrieleyson. Pater noster. Et ne nos. Oremus. Benedic domine. Jube domine benedicere. Cibo spirituali. Leccio. Si consurrexistis cum christo que sursum sunt querite ubi christus est in dextra dei sedens.

Post prandium. Deus pacis etc. Memoriam fecit etc. Gloria patri. Agimus tibi gracias etc. Ps Laudate dominum omnes gentes. Quoniam confirmata. Gloria patri. Sicut erat. V. In resurrectione tua christe. R. Celi etc. Dominus vobiscum. Oremus. Spiritum in nobis. Per dominum nostrum iesum christum filium tuum qui tecum vivit et regnat in

¹⁰⁹ 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.

¹¹⁰ There is no equivalent of NCF 66.42 or 66.44.

¹¹¹ 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.

unitate eiusdem spiritus sancti deus. Dominus vobiscum. Et cum. Benedicamus domino. Dicatur Ps. De profundis clamavi.

In die pasche. Benedicite. Dominus. Hec dies etc. Gloria patri. Sicut erat. Kyrieleyson Christeleyson Kyrieleyson. Pater noster. Et ne nos. Oremus. Benedic domine. Jube domine. Mense celestis. Expurgate vetus fermentum ut sitis nova conspersio sicut estas azimi etenim pascha nostrum immolatus est christus itaque epulemur in domino et non ulterius.

Post prandium. 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. sine Ps. De profundis. Sed statim post Benedicamus domino sit dicendo Anime omnium fidelium defunctorum per misericordiam dei in pace requiescant. Benedicite. Dominus det nobis suam pacem et requiem sempiternam. ¶ Eodem modo dicuntur per totam ebdomadam et hec leccio scilicet Expurgate omnibus dominicis diebus usque ad ascensionem domini.

Post cenam. Benedicite. Dominus. Cenam sanctificet qui nobis omnia prebet. In nomine patris. Hec dies etc. V. In resurrectione tua christe. Dominus vobiscum. Oremus. Spiritum in nobis. Benedicamus domino. Non dicitur Ps De profundis post cenam secundum usum Sarum ecclesie sed statim post Benedicamus sic dicendo: Anime omnium fidelium defunctorum per misericordiam dei in pace requiescant. Benedictus deus in donis suis. Et sanctus in omnibus operibus suis. Adiutorium nostrum in nomine Domini. Qui fecit. Sit nomen domini. Ex hoc nunc. Non dicitur Oremus sed sic Retribuere dignare ut supra. ¶ In die veneris et in vigiliis et in quatuor temporibus et quocienscunque ieiunium est preceptum dicuntur ante prandium. Edent pauperes cum leccione. Gracia domini nostri usque ad hec verba omnibus nobis tantum. Et post prandium Deus pacis. Memoriam fecit et cetera more solito. ¶ Notandum quod ante hanc oracionem Retribuere dignare¹¹² nunquam dicitur Oremus quecunque benedicciones dicantur. ¶ Quodcunque duplex festum die veneris contigerit extra quadragesimam et ebdomadam natalis domini dicantur hee predictae benedicciones de ieiunio scilicet Edent pauperes et cetera more solito. Hoc eodem modo dicantur per totam quadragesimam exceptis diebus dominicis et in feriis et in festis quodcunque fuerit sive simplex sive duplex sed cum hac leccione Frange esurienti. Et cum psalmo Miserere post prandium. ¶ Quandocunque enim dicitur missa de ieiunio in quadragesima dicuntur benedicciones ante prandium com hac leccione frange et cum psalmo Miserere post prandium. Ceteris autem diebus scilicet extra tempus pasche et quadragesime et quando non est dies veneris nec ieiunium preceptum dicantur hoc modo Oculi omnium etc. cum leccione Deus caritas est. Post prandium Deus pacis. Confiteantur etc more solito.

Gracie ante gentaculum.

Benedicite. Dominus. Apposita et apponenda benedicat dei patris in nomine patris. Post gentaculum. Pro tali convivio benedicamus domino. Anime omnium fidelium. Gracie post gentaculum quod sit aliquando loco prandii. Benedic deus et cetera ut supra ad cenam prenotatum est. Gracie dicende sunt ante prandium quod sit aliquando hore cene dicantur sicut ante prandium prenotata sunt. Post huiusmodi prandium dicitur Benedictus deus in donis ut supra ad cenam prenotatum est. Dictis vero graciis post prandium tantum omni die per annum exceptis festis duplicibus dicitur. De profundis sine Gloria patri cum Kyrieleyson Christeleyson Kyrieleyson. Pater noster. Et ne nos. Requiem eternam. A porta inferi. Credo videre. Dominus vobiscum.

¹¹² MS: Retribue digneris

Oremus. Absolve etc per Christum dominum nostrum. Requiescant in pace. Amen.
Benedicite. Dominus. Sequatur hoc modo Det vivis gratiam defunctis veniam ecclesie
et regno pacem, et nobis vitam eternam. Amen.

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.

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*¹¹³.

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:

¹¹³ 'May the souls of the faithful departed through the mercy of God rest in peace.'

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*¹¹⁴, *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 *Frangere 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 *Frangere* 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 chriteleyson 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.*

¹¹⁴ 'Retribue digneris' in source.