



SARUM CUSTOMARY ONLINE

4.1: THE NEW CUSTOMARY FROM SALISBURY CATHEDRAL, MS 175 IN THE ORDER OF THE MS [NCS] LATIN TEXT WITH ENGLISH TRANSLATION

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THE
EXPERIENCE
OF WORSHIP
IN LATE MEDIEVAL
CATHEDRAL AND
PARISH CHURCH



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The New Customary of Salisbury Cathedral

[NCS]

from Salisbury Cathedral, MS 175, fos. 74v–92r

Latin text with English translation

Salisbury Cathedral, MS 175 is a later fourteenth-century source, which seems always to have been in the possession of the Cathedral. It is possible that its exemplar is earlier than NCC, since there is no mention of the tombs of two bishops (Simon of Ghent, and Roger Martival, the latter dying in 1330.) Its appearance is that of a practical, working copy rather than of one made by a professional scribe. In a few cases the script is illegible. Headings are not rubricated, and the text generally runs on without a break, though the scribe employed ¶ alternately in red and blue to indicate some divisions or key points, as also coloured, and in some cases decorated letters.

This version follows the order of the source. (An alternative version is available following the order and numbering of Frere's *Use of Sarum*.)

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 [NCS]

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. ¶ are indicated where they occur in the source, but not coloured or decorated initial letters for the most part.

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

1	De ordinacione chori	The ordering of the choir
2	De officiis [personarum. in primis] de officio decani	The duties {of the various persons: first} the duty of the Dean
3	De officio cantoris	The duties of the Precentor
4	De officio cancellarii	The duties of the Chancellor
5	De officio thesaurarii	The duties of the Treasurer
6	De officio archidiaconi	The duties of an Archdeacon
7	De officio subdecani	The duties of the Subdean
8	De officio succentoris	The duties of the Succentor
9	De ordinacione chori in ecclesiis conventualibus vel parochialibus	The ordering of the choir in conventual and parish churches
10	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
11	De conversione chori ad altare per singulas horas	Turning to the altar at the various hours
12	De prostracione facienda in choro per singulas horas	The prostration to be done in the choir at the various hours
13	De alternacione chori per septimanas	The alternation of the choir's {duties} by week
14	De officio rectorum chori ad vesperas 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
15	Item de officiis rectorum chori in duplicibus festis	The duties of the rulers of the choir on double feasts
16	De habitu clericorum in choro sarum per totum annum	The clerics' vestments at Salisbury throughout the year
17	De diversis coloribus indumentorum	The various colours of the vestments
18	Hec sunt festa duplicia in ecclesia sarum	These are the double feasts at Salisbury Cathedral
19	Hec sunt festa cum regimine chori	These are the feasts where the choir is to be ruled
20	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
21	De modo exequendi officium in festis maioribus duplicibus novem leccionum	The manner of performing the office on major double feasts of nine lessons
22	De modo thurificandi altare	The manner of censuring the altar
23	De chori thurificacione	The censuring of the choir
24	De modo exequendi officium in festis minoribus duplicibus novem leccionum	The manner of performing the office on minor double feasts of nine lessons
25	De modo exequendi officium in festis inferioribus duplicibus novem leccionum	The manner of performing the office in lesser double feasts of nine lessons

26	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
27	De modo exequendi officium in feria secunda ebdomade pasche	The manner of performing the office on Monday of Easter week
28	De tertia et quarta feria ebdomade pasche	Tuesday and Wednesday of Easter week
29	De modo exequendi officium in octavis pasche	The manner of performing the office on the octave of Easter
30	Adaptacio eiusdem servicii in aliis festis duplicibus in paschali tempore	The same service {the octave of Easter} adapted for other double feasts in Eastertide
31	De modo exequendi officium in ascensione domini	The manner of performing the office on Ascension Day
32	De modo exequendi officium in die pentecosten	The manner of performing the office at Pentecost
33	De modo exequendi officium in secunda et tertia et quarta feria ebdomade pentecostes	The manner of performing the office on the Monday, Tuesday and Wednesday of the week of Pentecost
34	De modo exequendi officium in quinta et sexta feria et sabbato ebdomade pasche et pentecostes	The manner of performing the office on the Thursday and Friday and Saturday in the week after Easter and Pentecost
35	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
36	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 per totum annum	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 throughout the year
37	De chori thurificacione	The censuring of the choir
38	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
39	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
40	De dominicis paschalis temporis	{Sundays in Eastertide}
41	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
42	De modo exequendi officium in festis simplicibus cum regimine chori in tempore paschali et in singulis commemoracionibus beate marie paschali 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 Eastertide

43	De modo exequendi officium in ferialibus diebus et in festis trium leccionum sine regimine chori	The manner of performing the office on weekdays and on feasts of three lessons when the choir is not ruled
44	[Hec sunt festa et octave in quibus inuitatorium duplex habetur]	{These are the feasts and octaves on which there is a double invitatory}
45	De invitatoriis incipiendas	Starting the invitatories
46	De leccionibus legendis in capis sericis	The lessons to be read in silk copes
47	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
48	In quibus festis ultimum responsorium a duobus cantabitur ad matutinas	The feasts on which the final responsory at matins will be sung by two
49	In quibus festis simplicibus et dominicis responsorium ad primas vespervas a duobus de superiore gradu cantabitur	The single feasts and Sundays on which the responsory at first vespers will be sung by two from the upper step
50	In qua hora procedat processio in letaniis dicendis	At what time the procession for saying litanies should set off
51	Regula de termino quatuor temporum	The rule for fixing the date of ember days
52	De modo legendi leccionum de martilogio in anno bisextili scilicet in festo sancti mathie apostoli et in precedente die	The manner of reading the lesson from the martyrology on the feast of St Matthias the apostle in a leap year and on the preceding day
53	De cruce lignea quadragesime	The wooden cross in Quadragesima
54	Quando amoveri debent sepulcrum et magnus cereus paschali	When the sepulchre and great paschal candle should be taken away
55	Quando cooperiende sunt ymages per ecclesiam et de velo quadragesime	When the images throughout the church are to be covered up; and the Lenten veil
56	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
57	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
58	De benedictionibus dicendis per totum annum	The blessings to be said throughout the year
59	[Memorie sanctorum]	{The memorials of saints}
60	De accensione cerei paschalis	The lighting of the paschal candle
61	In quibus festis matutine dicuntur hora vespervarum	The feasts on which matins is said at the hour of vespers
62	De modo terminandi oraciones generaliter per totum annum quandocunque dicende sunt	The manner in which prayers are ended generally throughout the year, and when they are to be said
63	[Gracie]	[Graces]

Incipit costumarium secundum usum Sarum.

Here begins the customary according to the use of Salisbury.

1.1. De ordinacione chori. In primis in superiore gradu quatuor principalium personarum stalla chori sunt terminalia scilicet in introitu chori ex parte occidentali a dextris est stallum decani et a sinistris cantoris: ex parte orientali in dextra parte chori est stallum cancellarii ex opposito thesaurarii. ¶ Proximus decano stat in choro archidiaconus dorsetie deinde subdiaconus. ¶ Proximus cancellario archidiaconus Wiltonensis : in medio stant canones dignitatibus proximiores deinde vicarii presbiteri et pauci admodum diaconi qui etate et moribus exigentibus in superiore gradu tollerantur ex dispensacione. ¶ Cantori proximus stat in choro archidiaconus Berkshire deinde succentor. ¶ Proximus thesaurario alius archidiaconus Wiltonensis deinde ceteri canonici et clerici modo predicto ordinantur.

1. THE ORDERING OF THE CHOIR

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, then the subdean. Next to the chancellor is the Archdeacon of Wiltshire: in between are placed the canons nearest in seniority, then the priest vicars¹ 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: ceteri pueri secundum etatis exigenciam.

1.2. In the second form the younger 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 officiis [personarum. in primis] de officio decani. Decani officium est in omnibus canonicis et vicariis in animarum regimine et morum correccione premunire. Preterea in omni duplici festo per annum absente episcopo et in prima dominica adventus domini [et in dominica] palmarum et in iiii feria in capite ieiunii et in tribus proximis diebus ante pascha et in vigilia pentecostes et in anniversariis episcoporum et decanorum eiusdem ecclesie tenetur exequi officium.

¹ Or possibly 'vicars, priests and...'

2. THE DUTIES {OF THE VARIOUS PERSONS: FIRST} THE DUTY OF THE DEAN

First, the duty 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 officiate 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}.

3.1. ¶ De officio cantoris. Cantoris officium est chorum in cantuum elevacione et depressione regere. Cantores et ministros altaris in tabula ordinare: ad illum eciam pertinent puerorum instructio et disciplina et eorum in choro admissio et ordinacio.

3. THE DUTIES OF THE PRECENTOR

3.1. 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 in a roster: his duties also extend to the instruction and discipline of the boys and their admission into the choir and their organisation.

3.2. Preterea in maioribus festis duplicibus tenetur interesse regimine chori ad missam tantum cum ceteris rectoribus chori. Preterea in omni duplici festo rectores chori de cantibus iniungendis et incipiendis tenentur instruere. Preterea omnes cantus ab episcopo incipiendos ipsi episcopo in propria persona tenentur iniungere.

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

4. ¶ De officio cancellarii. Cancellarii officium est in scolis regendis et libris corrigendis curam impendere: lecciones ascultare et terminare: sigillum ecclesie custodire: literas et cartas componere: literas in capitulo legendas legere: lectores in tabula notare: omnes eciam lecciones ad missam que in tabula non scribuntur tenentur iniungere.

4. 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 adjudge² lessons: to keep the seal of the Cathedral: to compose letters and charters: to read letters that need reading in the chapter: to record the readers in a roster: he is also to appoint all the lessons at mass which are not written in the roster.

² or 'determine'. 'Lecciones' here might refer to school lessons, or to the lessons sung in the office.

5.1. ¶ De officio thesaurarii. Thesaurarii officium est ornamenta et thesauros ecclesie conservare, luminaria administrare. Sacristas quoque suis expensis tenentur thesaurarius exhibere; campanas ecclesie congrue suspensas in statu congruo observare et earum usibus necessaria providere; ornamenta ecclesie suis expensis reficere; panem vinum aquam et candelas singulis altaribus ecclesie administrare excepto parochiali; incensum carbones iuncum mattas et stramen providere. ¶ iuncum videlicet 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 et in Natali domini, in purificatione beate marie et in pascha. ¶ Mattas in festo omnium sanctorum.

5. THE DUTIES OF THE TREASURER

5.1. It is the treasurer's duty to look after the ornaments and treasures of the Cathedral, and to take care of the lighting.

5.2. The treasurer 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 Cathedral at his own expense; to be in charge of bread, wine, water and candles on each of the altars of the Cathedral, except the one belonging to the parish: to supply the incense, coals, rushes, mats and straw. That is, rushes for the following feasts: for Ascension and for Pentecost and for the feast of the Nativity of John the Baptist, for the Assumption and Nativity of the Blessed Mary; straw for the following feasts: for the feast of All Saints and for Christmas, for the Purification of the Blessed Mary and for Easter; mats for the feast of All Saints.

6. ¶ De officio archidiaconi. Archidiaconi officiales sunt domini episcopi quorum officium in exterioribus administracionibus consistit.

6. THE DUTIES OF AN ARCHDEACON

The archdeacons are the officers of the lord bishop, whose duties consist of external affairs.

7. ¶ De officio subdiaconi. Subdiaconi officium est si decanus defuerit ecclesie vices eius supplere, curam archidiaconatus in urbe et suburbio gerere.

7. 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.

8. ¶ De officio succentoris. Succentoris officium est vices cantoris absentis supplere, scholam cantus per officialem suum gerere.

8. 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.

9. ¶ De ordinacione chori in ecclesiis conventualibus vel parochialibus. In ecclesiis vero conventualibus vel parochialis duo principalia stalla chori sunt terminalia in superiore gradu scilicet in introitu chori ex parte occidentali a dextris est stallum excellencioris persone ipsius ecclesie, vice decani: et a sinistris secundarie persone, vice cantoris: deinde ex parte dextera stent presbiteri et alii clerici qui etate et moribus exigentibus in superiori gradu tolleratur ex dispensacione. Juxta illos vero ex parte orientali stent ceteri clerici iuniores et dicuntur clerici de secunda forma: pueri vero si habeantur in area sint stantes et dicuntur clerici de prima forma. Simili modo ordinantur clerici ex alia parte chori.

9. THE ORDERING OF THE CHOIR IN CONVENTUAL AND PARISH CHURCHES

In conventual and parish churches the two principal stalls in the choir are those on the end on the upper step, that is, on coming into the choir from the west end the stall on the right is that of the most senior person in that church, in place of the dean: and on the left that of the second-highest ranking person, in place of the precentor: and after that on the right should stand the priests and other clerics, who by virtue of their age and character have been promoted by special dispensation to the upper step. And next to them towards the east end should stand the other junior clerics, and they are called the clerics of the second form. And if there are any boys, they should take their place on the lower level and are called the clerics of the first form. The clerics on the other side of the choir are ordered in like manner.

10.1. ¶ De stacione facienda in choro per singulas horas secundum usum Sarum ecclesie. 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 deberent una cum toto choro dum versus gradalis et de 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 vero stare tenentur omnes clerici per totum tempus nisi dum lecciones leguntur et responsoria cum suis versibus cantantur. Omnes eciam benedicciones ad matutinas per totum annum dicuntur a sacerdote interim sedente nisi tantum prima quarta et septima: tamen in die natalis domini tres ultime benedicciones stando dicuntur.

10. THE STANDING TO BE DONE IN THE CHOIR AT THE VARIOUS HOURS, FOLLOWING THE USE OF THE CATHEDRAL CHURCH OF SALISBURY

10.1. 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. 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 did ought to sit at vespers, together with the whole choir, while the verse of the gradual and of 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. And 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 at matins 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.

10.2. ¶ 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 ix psalmis; ita tamen quod quando aliquis ad unum psalmum sedet ei proximus interim stando psallat. ¶ Ad laudibus sicut ad completorium.

10.2. 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.

10.3. Ad primam et ad alias horas omnes clerici uniformiter stare tenentur sicut ad completorium. ¶ 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 Placebo et Dirige require in dominica prima adventus domini. ¶ Ad missam autem omnes clerici stare tenentur nisi dum lecciones vel epistole leguntur Gradale Alleluya et tractus cum suis versibus cantantur. ¶ In omnibus vero festis duplicibus stare debent omnes clerici dum a choro alleluya cantatur et ad vespervas in die pasche cum tribus diebus sequentibus. Pueri vero semper sint stantes choro canente stantes. [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 inceptiione cantuum ad missam ad altare se convertunt.

10.3. At prime and at the other hours all clerics are to stand uniformly as at compline. 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}³ the First Sunday in Advent. But during mass all clerics are to stand, except while the lessons or epistles 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, as also at vespers on Easter Day and for three days after. The boys, though, should always be upstanding, standing while the choir is singing. {And the rulers} of the choir, when there are only two appointed, follow

³ This refers to the Ordinal found earlier in the MS source, and to the directions for the Office of the Dead which are found after those for Advent Sunday (Salisbury Cathedral, MS 175, fos. 14r-16r).

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 chants at mass they turn to the altar.

10.4. 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.

10.4. 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.

11.1. 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.

11. TURNING TO THE ALTAR AT THE VARIOUS HOURS

11.1. 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.

11.2. Simili modo se habeant in inceptione cuiuslibet hore et quandocunque dicitur Gloria patri.⁴ In cantandis vero responsoriis generaliter observetur quod semper is vel hii qui versum responsorii cantant ab inceptione ipsius responsorii [*illegible*] quousque versus cum Gloria patri si gloria habeatur percantetur. Chorus quoque [in ipsius responsorii inceptione se ad altare convertat quousque] ipse chorus cantet. Similiter observetur in omnibus capitulis et collectis dicendis et in fine omnium ymnorum et in omnibus versiculis: observetur eciam post Magnificat et Nunc dimittis et Benedictus ex quo dicitur Gloria patri quousque totum servicium illius hore expleatur.

11.2. They should behave in the same manner at the start of every hour and whenever *Gloria patri* is said. And when the responsories are to be sung it should be observed as a general rule that the one or ones who are singing the verse of the responsory {should be standing facing the altar} from the start of that same 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}⁵ the choir itself 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.

11.3. Similis quoque modo observetur post ultimum versum ultimi psalmi cuiuslibet hore quod scilicet chorus semper sit conversus ad altare quousque responsorium incipiat si responsorium habeatur vel capitulum dicatur.

⁴ Very hard to read

⁵ The MS is illegible.

11.3. 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 (if there is a responsory) or the chapter is said.

11.4. Similiter fiat in laudibus.

Ad matutinas stat chorus ad altare conversus in inicio quousque ultimo reincipiatur invitorium et in singulis neupmis post versum ultimum psalmi quousque inchoetur leccio. Ad pronunciacionem evangelii ad ipsum lectorem stet chorus conversus dum verba evangelii dicuntur scilicet quousque dicitur *Et reliqua*. In inceptione autem *Te Deum* 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 totum horam predicto modo se habeat chorus post ultimum versum ultimi psalmi.

11.4. The same thing should happen at lauds.

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 said. And at the start of *Te deum* 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.

11.5. ¶ 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* et in fine eiusdem cum dicitur *Jesu Christe* usque ad epistolam vel leccionem et in fine gradalis et alleluya vel tractus vel sequencie chorus ad altare se inclinet antequam ad lectorem evangelii se convertat.

¶ Sit autem chorus conversus ad ipsum lectorem continue dum evangelium legitur, ita tamen quod ad *Gloria tibi domine* semper ad altare se convertat chorus signo crucis 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*.

¶ Item ad inepcionem *Credo in unum* ad altare stet conversus chorus quousque ipse chorus cantet et interim in una conversione ad altare ter se inclinet scilicet cum dicitur hec clausula *Et incarnatus*. Secundo *Et homo* Tercio *Crucifixus* eciam *Et in fine* cum dicitur *Et vitam futuri* quousque inchoetur offerenda et post offerendam quousque totum servicium misse impleatur. Hunc gestum chorus imitetur omni festo per annum.

11.5. At mass, the above gesture is observed while *Gloria in excelsis* is begun, up until the choir sings, and in that same hymn at the words *Adoramus te* and at the

words *Suscipe deprecationem nostram* and at the end of the same when *Jesu christe* is said up until the epistle or lesson: and at the end of the gradual, the *Alleluia* or the tract or sequence, the choir should bow to the altar, before turning to face the gospel reader.

And the choir should stay facing the reader whilst the gospel is read, but with this condition, that at *Gloria tibi domine* the choir 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* 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*. The second time is at *Et homo*. The third time at *Crucifixus etiam*. And at the end when *Et vitam futuri* 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.

12.1. ¶ De prostratione facienda in choro per singulas horas. In ferialibus diebus quando ad horas feriales preces dicuntur tunc prosternant se clerici ad omnes horas et ad completorium dum preces dicuntur ex quo inchoatur primum Kyrieleyson quousque dicitur Per dominum nostrum iesum christum post oracionem: tunc solus sacerdos se erigat a prostratione cum dicitur Exurge domine adiuva nos. Ad matutinas vero cum dicitur Pater ante lecciones omni die fiat prostratio [*illegible*] a toto choro quousque dicitur Et ne nos. Nunquam enim dicitur Pater noster vel aliqua alia oracio sedendo ad vespas nec⁶ ad matutinas neque ad missam sed semper stando vel prosternendo tam a sacerdote quam a toto choro per totum annum secundum usum Sarum ecclesie.

12. THE PROSTRATION TO BE DONE IN THE CHOIR AT THE VARIOUS HOURS

12.1. On weekdays when the ferial preces are said at the hours, then the 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 iesum christum* is said after the prayer: at that point the priest alone raises himself from the prostrate position when *Exurge domine adiuva nos* is said. And at matins when the Lord's Prayer is said before the lessons on every day there should be a prostration {...}⁷ by the whole choir until *Et ne nos* is said. For neither the Lord's Prayer nor any other prayer is ever said whilst sitting, either at vespas {or}⁸ at matins nor 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.

⁶ MS: nisi

⁷ The MS is illegible at this point.

⁸ The MS reads 'except', which is clearly an error.

12.2. In laudibus prosternant se clerici dum preces feriales dicuntur usque ad primam collectam; similiter fiat ad vespas. Ad missam quamlibet que de feria dicitur extra tempus pasche fiat prostratio statim post sanctus usque Pax domini. Preterea in quadragesima in incepione cuiuslibet hore fiat genufleccio quando de feria agitur usque ad cenam domini. Prostratus eciam debet esse chorus in omni feria quando de feria agitur extra tempus pasche in vigiliis mortuorum trium leccionum ad Placebo ex quo dicitur primum Kyrieleyson donec ultima oracio dicatur. Ad Dirige vero dum dicitur Pater noster ante lecciones fiat eciam prostratio a toto choro quousque dicitur Et ne nos. Post psalmum Benedictus eodem modo quo post psalmum Magnificat ad Placebo.

12.2. At lauds the clerics should prostrate themselves while the ferial preces are spoken, until the first collect: and the same at vespas. At any mass that is said on an weekday outside Eastertide, there should be a prostration immediately after *Sanctus* until the *Pax domini*. Moreover during Quadragesima there should be a genuflexion at the beginning of each and every hour 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, at Placebo, from when the first *Kyrieleyson* is said until the last prayer is said. At Dirige while the Lord's Prayer is said before the lections, there should also 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.

13.1. ¶ De alternacione chori per septimanas. Alternis enim 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 festis duplicibus singulis diebus chorus mutatur.

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

13.1. For 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 double feasts the {duty side of the} choir should be changed each day.

13.2. ¶ In quibusdam tamen temporibus anni non per septimanas sed per singulos dies chorus mutatur scilicet a die dominica proxima ante natale quando in sabbato proximo precedente chorus uterque perficitur usque ad octavam epiphanie si in dominica everit. Si autem in aliqua feria media contingerint 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 mutantur: a die autem pasche usque ad octavam eiusdem singulis

diebus variantur. Simile quoque observetur in ebdomada pentecostes usque ad festum sancte trinitatis.

13.2. Now at certain times of the year the {duty side of the} choir changes not by the week but each day: namely 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. Or 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 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.

14.1. ¶ De officio rectorum chori ad vespervas et ad matutinas et ad omnes alias horas et ad missam in festis simplicibus. In simplicibus festis cum regimine chori et in dominicis principalibus rector chori ab inicio in vesperis antiphonam super psalmos et psalmi intonationem et differenciam 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 secundario responsorium significet et a quo sit cantandum ex sua parte. ¶ Si vero ab uno sit cantandum tunc principalis rector in sua parte cui ipse voluerit illud iniungat. Deinde ipse rector ymnum versiculum et antiphonam super magnificat et memorias et earum ordinem a cantore querat. Hiis omnibus quesitis ipsemet illum inchoet. Versiculum si a duobus sit dicendum⁹ per se et secundarium duobus pueris ex duabus chori partibus iniungat. Si autem ab uno solo per se tantum. Deinde antiphonam super magnificat iniungat et psalmum ipsum inchoet.

14. 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

14.1. On single feasts when the choir is ruled and on the principal Sundays, the 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 ruler, and by whom (from his own side) it

⁹ MS: dicendus.

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, 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. If the versicle is to be said by two, {the principal ruler} should give¹⁰ it 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 psalm¹¹.

14.2. Dum dicitur oracio Benedicamus cui voluerit iniungat, et si duplex festum fuerit, secundarius ex sua parte iniungat. Memorias simul ipsi rectores incipient; ultimum vero Benedicamus secundarius ex sua parte iniungat: si duplex fuerit uterque. ¶ Sciendum est autem quod ad utrasque vespervas et ad matutinas et ad missam tantum regitur chorus quandocunque regendus est. ¶ Ad completorium officium principalis rectoris est iniungere versiculum et antiphonam super Nunc dimittis cui voluerit.

14.2. While the prayer is said, he may give *Benedicamus* to whomsoever he wishes; and if it is a double feast, the second ruler should {also} give it to someone on his own side. As for the memorials, the rulers themselves should start them together: but the second ruler should give the last *Benedicamus* to someone on his side: and 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.

14.3. ¶ Ad matutinas officium principalis rectoris est 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 vespervas sunt exequenda. ¶ Ad primam officium principalis rectoris est antiphonam super Quicumque vult iniungere et responsorium Jesu christe cui voluerit.

14.3. 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.

14.4. ¶ Ad missam officium principalis rectoris est a cantore in primis officium inquerere deinde socio suo illud intinere; postea illud simul incipiant et psalmum intinent et Gloria patri incipiant. Deinde Kyrieleyson eodem modo queratur et

¹⁰ Here as in some other places, 'iniungere' (usually translated 'pre-intone') seems to imply choosing a singer as well as giving him the note.

¹¹ i.e. *Magnificat*

intimetur et incipiatur. Deinde sequencia Offerenda Sanctus Agnus Communio predicto modo querantur intimentur et incipientur. ¶ Preterea in profestis diebus per totam ebdomadam eiusdem est officium ad vespervas versiculum et antiphonam super Magnificat querere et iniungere et Benedicamus iniungere. ¶ Ad completorium ut supra. ¶ Ad matutinas in profestis diebus invitatorium querere et cantare; et versiculum et antiphonam super Benedictus querere et iniungere et Benedicamus iniungere. ¶ Ad primam responsorium Jesu christe iniungere.

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

15.1. ¶ Item de officiis rectorum in duplicibus festis. In festis duplicibus omnes quatuor rectores simul totum invitatorium cantent antequam a 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 collateralis ex parte chori responsorium Jesu Christe iniungat.

15. THE DUTIES OF THE RULERS OF THE CHOIR ON DOUBLE FEASTS

15.1. On double feasts all four rulers should sing the whole invitatory together before it is repeated by the 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. At prime, the collateral ruler on the {duty side of the} choir should pre-intone the response *Jesu christe*.

15.2. ¶ 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.

15.2. 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.

16.1. ¶ De habitu clericorum Sarum per totum annum. Omnes clerici indifferenter nigris utuntur capis super superpellicias per totum annum in choro et in capitulo nisi in illis dupplicibus festis que ex sua propria solempnitate processionem habent adiunctam ut in die natalis domini epiphanie purificationis dies pasche ascensionis domini pentecostes, festum sancte trinitatis, festo de corpore christi festo reliquiarum Assumpcionis et nativitatis beate marie, festum omnium sanctorum et dedicacionis ecclesie et festum loci. Et in aliis festis dupplicibus que in dominicis fiunt diebus: tunc enim omnes clerici utuntur capis sericis ad processionem et ad missam usque ad agnus dei tantum.

16. THE CLERICS' VESTMENTS AT SALISBURY THROUGHOUT THE YEAR

16.1. 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,
Easter Day,
Ascension Day,
Pentecost,
Trinity Sunday,
Corpus Christi,
the feast of Relics,
the Assumption
and the 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 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* only.

16.2. Item in vigilia pasche quando Gloria in excelsis inchoatur facta genuflectio clericis deponant capas nigras et in superpelliceis appareant nisi ad matutinas et eciam in octava die superpellicis de die utantur. Similis quoque modus observetur in vigilia pentecostes et per totam septimanam. Et in omni quoque duplici festo a festo pasche usque ad festum sancti michaelis semper in superpelliceis appareant in choro et capitulo ad omnes horas diei. Similiter fiat secundum usum modernum Sarum cotidie per octavas et in octavis assumpcionis et nativitas beate marie et dedicacionis ecclesie.

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

wearing surplices, except at matins, and also on the octave they should wear surplices during the day. The same custom should also be observed on the vigil of Pentecost and through the whole week. And 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 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.

16.3. ¶ Ad matutinas per totum annum nigris utuntur capis. Similiter fiat quandocunque fiat servicium pro mortuis dum corpus ad ecclesiam deportatur et ad Placebo et Dirige et ad missam pro eo licet duplex festum fuerit. Et eciam in processionibus causa necessitatis vel tribulacionis et in rogacionibus licet in festis duplicibus fiunt. Similiter eciam fiat in festo sancti marci ad processionem que solet fieri ipso die de ieiunio. Rectores vero chori semper capis utantur sericis in choro quandocunque regendus est chorus. Generaliter enim debet observari quod tam rectores chori quam quilibet alius sub capa serica utatur superpelliceo.

16.3. At matins throughout the year they wear black cloaks. This should also be the case whenever there is a service for the dead when 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 also 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, 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. 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.

17.1. ¶ De diversis coloribus indumentorum. In paschali tempore utuntur rectores chori capis albis de quocunque fit servicium nisi in invencione sancte crucis; similiter in annunciacione dominica et in octava et infra octavas assumpcionis et nativitatis beate marie et in singulis commemoracionibus eiusdem per totum annum et in utroque festo sancti michaelis et in festo cuiuslibet virginis et in octava et infra octavas dedicacionis ecclesie.

17. THE VARIOUS COLOURS OF THE VESTMENTS

17.1. During Eastertide the rulers of the choir wear white copes whatever the nature of the service, except on the Invention of the Holy Cross: likewise on Annunciation Sunday and on the octave and within the octave of the Assumption and Nativity of the Blessed Mary and on single commemorations of the same throughout the year, and on both the feasts of St Michael and on the feast of any virgin: and on the octave and within the octave of the Dedication of the Church.

17.2. ¶ Rubeis vero utuntur capis sericis omnibus dominicis per annum extra tempus paschale quando de dominica agitur et in utroque festo sancte crucis et in quolibet festo martyrum apostolorum et evangelistarum extra tempus paschale.

17.2. But they wear red silk copes on every Sunday of the year outside Eastertide, when the services are Sunday services, and on both the feasts of the Holy Cross, and on any feast of a martyr, apostle or evangelist outside Eastertide.

17.3. In festo autem sancti iohannis apostoli et in ebdomada natalis domini utuntur rectores chori capis albis. In omnibus autem festis unius confessoris utuntur capis sericis crocei coloris.

17.3. On the feast of St John the apostle and in Christmas week however the rulers of the choir wear white copes. But on all feasts of one confessor they wear silk copes of saffron colour.

18.1. ¶ Hec sunt festa duplicia in ecclesia Sarum. Hec sunt festa duplicia in ecclesia sarum.¹² ¶ Maiora. Dies natalis domini dies epiphanie Purificacionis beate Marie dies pasche dies ascensionis Dies pentecostes festum sancte trinitatis festum de corporis christi festum reliquiarum; dies assumptionis et nativitas beate marie Festum omnium sanctorum Festum dedicacionis ecclesie et festum loci. ¶ Minora. Festum sancti stephani Festum sancti iohannis apostoli et evangeliste sanctorum innocencium sancti thome martyris. dies circumcisionis. Annunciatio beate marie. Feria secunda tertia et quarta ebdomadarum pasche et pentecostes. Dominica in octavis pasche, invencio sancte crucis Apostolorum petri et pauli, translacio sancti thome martyris, exaltacio sancte crucis, conceptionis beate marie. ¶ Inferiora. Sancti andree apostoli thome apostoli mathie apostoli gregorii pape et doctoris marci evangeliste apostolorum philippi et iacobi, Augustini anglorum apostoli sancti iacobi apostoli Bartholomei apostoli augustini episcopi et doctoris [erasure] et ieromini doctoris; translacio sancti edwardi regis et confessoris, luce evangeliste, apostolorum simonis et iude.

18. THESE ARE THE DOUBLE FEASTS AT SALISBURY CATHEDRAL

18.1. These are the double feasts at Salisbury Cathedral:

Major {double feasts}:

**Christmas Day,
Epiphany,
the day of the Purification of the Blessed Mary,
Easter Sunday,
Ascension Day,
Pentecost;
the feast of the Holy Trinity,
the feast of Corpus Christi,
the feast of Relics;
the days of the Assumption and of the Nativity of the Blessed Mary,
the feast of All Saints,
the feast of the Dedication of the Church,
and the feast of the place¹³.**

¹² sic

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

Minor {double feasts}:

**The feast of St Stephen,
the feast of St John the apostle and evangelist,
of the Holy Innocents,
and of St Thomas the martyr.
The day of the Circumcision.
The Annunciation of the Blessed Mary.
Monday, Tuesday and Wednesday of the week of Easter and Pentecost.
Sunday in the octave of Easter,
The Invention of the Holy Cross,
the day of the apostles Peter and Paul,
the Translation of St Thomas the martyr,
the Exaltation of the Holy Cross,
the day of the Conception of the Blessed Mary.**

Lesser {double feasts}:

**of St Andrew the apostle,
of Thomas the apostle,
of Matthias the apostle,
of Gregory, pope and doctor,
of Mark the evangelist,
of the apostles Philip and James,
of St Augustine apostle of the English,
of St James the apostle,
of Bartholomew the apostle,
of Augustine, bishop and doctor,
and of Jerome, doctor;
the Translation of St Edward, king and confessor,
of Luke the evangelist,
and of the apostles Simon and Jude.**

19. ¶ Hec sunt festa cum regimine chori. Solet autem chorus regi omni die dominica et omni duplici 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 ricardi episcopi Georgii Vitalis Johannis ante portam latinam, Dunstani Aldelmi Augustini anglorum apostoli Edmundi archiepiscopi et sancte 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 contingerit et in octava die corporis christi et apostolorum petri et pauli.

**19. THESE ARE THE FEASTS WHERE THE CHOIR IS TO BE RULED
The custom is that the choir is ruled 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, bishop, George, Vitalis, John before the Latin gate, Dunstan, Aldhelm, Augustine, apostle of the English, 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. Also every day in the octave and on the octave of the Dedication of the Church when it falls during the summer or Easter season and on the octave of Corpus Christi and of the apostles Peter and Paul.

20. ¶ Hec sunt festa et octave in quibus invitatorium a tribus cantatur. Cantatur invitatorium a tribus in hiis festis scilicet sancti nicholay, octave epiphanie, Conversio sancti Pauli, Cathedra sancti Petri, Johannis ante portam latinam, Octave ascensionis domini, Translacio sancti edmundi archiepiscopi, Barnabe apostoli, Octave de corpore christi, Commemoracio sancti Pauli, octave apostolorum petri et pauli, marie magdalene, ad vincula sancti petri, laurencii, Octave assumpcionis beate marie, decollacio sancti iohannis baptiste, octave nativitatis beate marie, Michaelis in monte tumba, martini episcopi, sancti edmundi archiepiscopi et in octavis dedicacionis ecclesie.

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

The invitatory is sung by three in 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,
St Michael in Monte Tumba,
Martin, bishop,
St Edmund, archbishop,
and the octave of the Dedication of the Church.**

21.1. ¶ De modo exequendi officium in festis maioribus duplicibus novem leccionum. In maioribus duplicibus festis ut in die natalis domini, epiphanie, purificatione, festum sancte trinitas, et corporis christi et in assumptione et nativitate beate marie et in festo reliquiarum et dedicacionis ecclesie et in festo omnium sanctorum et in festo sancti loci.

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

21.1. 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 on the Assumption and Nativity of the Blessed Mary

and on the feast of Relics

and of the Dedication of the Church

and on the feast of All Saints

and on the feast of the {patron} saint of the place,

21.2. ¶ Ad primas vespervas super primum 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 per totum annum observetur in conversione et inclinacione et a cuiuslibet gradus clerico antiphona incipiatur. ¶ Secunda antiphona ab excellenciori alterius partis chori incipiatur et ita discurrant singule antiphone pro personarum dignitate. ¶ Post tercium vero psalmum quatuor pueri accepta licencia a rectoribus egrediantur in vestiario ut se induant albis cum amictibus duo ad deferendos cereos et alii duo abthuribulos portandos. ¶ Post inchoacionem quarti psalmi exeant tres clerici qui assignati sunt ad responsorium in vestiario ad capas de serico assumendas. ¶ Capitulum yma voce dicatur loco nec habitu mutato; responsorium cantor et due alie persone pro disposacione cantoris in capis sericis ad gradum chori cantant vicelicet¹⁴ incipiant et suum versum [] Gloria patri cantent. ¶ Hoc eciam per totum annum observetur scilicet hiis vel hii qui versum responsorii cantent ipsum responsorium incipiant et statim percantetur a choro sine repeticione primi verbi [preterquam] in simplicibus obsequiis mortuorum novem leccionum, in quibus omnia responsoria preter ultimum a cantore vel a succentore incipatur.

21.2. 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 and 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. And after the third psalm four boys, having been given permission by the rulers of the choir, should go out to the vestry to dress themselves in albs and amices, two to bear the candles and two to carry the

¹⁴ *recte videlicet*

thuribles. After the start of the fourth psalm three clerics, who have been assigned at the responsory, should go out to put on silk copes in the vestry. The chapter should be said in a low voice without change of either position or vestment; the precentor and two other persons in silk copes, as chosen by the precentor, sing the responsory at the choir step, that is they should start it and sing its verse and *Gloria patri*. This is also 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 without repeating the first word¹⁵ {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.

21.3. ¶ 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 thurificandum altare. ¶ Versiculum dicant duo pueri in superpelliceis ad gradum chori medio pariter stantes. ¶ Antiphonam super Magnificat excellencior persona ex parte chori incipiat.

21.3. 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. 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*.

22.1. ¶ De modo thurificandi altare. ¶ Post inchoacionem antiphone super psalmum Magnificat procedat executor officii cum suo secundario post illum excellenciore sacerdote thure in ipsis thuribulis¹⁶ ab ipso principali sacerdote ad gradum chori imposito ad thurificandum altare cum duobus thuribulis.

22. THE MANNER OF CENSING THE ALTAR

22.1. After the start of the antiphon upon the psalm *Magnificat*, the officiant should proceed with his secondary, another senior priest, {going} behind him (once the senior priest has placed incense in the thuribles¹⁷ at the step of the choir), to cense the altar with two thuribles.

22.2. Facta itaque genuflectione ante altare thurificent altare primo in medio deinde ex utraque parte principalis in dextra parte exinde ymaginem de sancto de quo est ecclesia.

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

¹⁶ MS: reads 'in ipsius thuribuli'.

¹⁷ The MS reads 'in ipsius thuribuli (in his own thurible)'. Were it simply his own thurible, then 'in ipsius thuribulo' would be expected; 'in ipsis thuribulis (in the thuribles)', taken from the Old Customary readings, suggests that both thuribles are charged by the officiant.

22.2. And so after genuflecting before the altar they should cense the altar, first in the middle, then on either side of the senior priest on the right-hand side¹⁸: after that the image of the patron saint of the Church.

22.3. In die tamen pasche et per ebdomadam thurificetur altare sepulcrum post primam thurificacionem altaris videlicet antequam thurificator altaris circumeat. Deinde excellencior thurificando altare circumeat secundo vero ex parte altaris boreali interim stante postea thurificent simul ex utroque latere principali ex parte australis. Hiis ita peractis sacerdotes ad extremum gradum ante altare uterque se inclinet et procedant cerofenario et thuribul[] procedente ambo per hostium presbiterii boreale ad thurificandum cetera altaria per ecclesiam, excellencior in parte australis. ¶ Quibus thurificatis ambo convenient ad hostium presbiterii ex parte australi et sic intrent. Deinde secundarius incenset superiorem in stallo sacerdotali ebdomadario ad officium constituto.

23.3. However on Easter Day and through the week the sepulchre altar of our Lord should be censed after the censing of the altar, that is before the censer proceeds round the altars. Then the more senior should go about the altar censing it while the secondary meanwhile stands on the north side of the altar; afterwards they should both cense it together from either side with the principal priest on the south side. Once this has been completed, both priests should bow at the last step before the altar, and both proceed, with a candlebearer and thurifer¹⁹ leading each procession, through the north presbytery door to cense the remaining altars throughout the Cathedral, the more senior going on the south side. When the censing is done, both should meet together at the presbytery door on the south side, and so enter. Then the second priest should cense the senior in the stall of the priest assigned to this duty for the week.

23.1. ¶ De chori thurificacione. Deinde pueri thuribularii thurificent rectores chori incipientibus a principalibus: postea unus eorum thurificet superiorem gradum ex parte decani incipiens ab ipso decano vel a proximio stallo eo absente; exinde secundas formulas et primas eodem ordine: alius vero puer thurificet superiorem gradum ex parte cantoris simili modo.

23. THE CENSING OF THE CHOIR

23.1. Then the boy thurifers should cense the rulers of the choir, 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 first forms in the same order: and the other boy should cense the upper step on the precentor's side in the same way.

23.2. ¶ Finita antiphona post Magnificat dicat sacerdos oracionem ad gradum chori cerofenariis ad eum conversis unus a dextris et alius a sinistris quod per totum annum observetur ad vespervas et ad matutinas quando chorus regitur et in cena domini ad vespervas tantum. Si vero episcopus officium exequitur tunc ad collectam dicendam locum non mutat. Benedicamus a duobus de secunda forma in superpelliceis dicitur,

¹⁸ The meaning is that the principal censes towards the right of the altar (from where they stand below the altar), and the secondary towards the left.

¹⁹ Or thurifers; the MS is unspecific.

inter rectores principales et secundarios pariter stantibus. Secundum vero Benedicamus si habeatur, a duobus pueris in superpelliceis post sacerdotem pariter stantibus dicatur.

23.2. When the antiphon after *Magnificat* is over, the priest should say the prayer at the choir step, with the candlebearers turned towards him, one on his right and the other on his left: which should be observed throughout the year at vespers and at matins when the choir is ruled and on Maundy Thursday at vespers only. But if the bishop is performing the office then he does not change position to say the collect. *Benedicamus* is said by two of the second form, in surplices, standing side by side 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.

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

23.3. 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 ruler. All the rest, as far as concerns compline, should be performed in the accustomed manner.

23.4. ¶ Ad matutinas invitatorium cum toto psalmo *Venite* a quatuor rectoribus chori in capis sericis ad gradum chori simul cantetur. Antiphone super psalmos eodem modo et ordine hinc inde discurrant sicut ad primas vespers. Singuli versiculi a duobus pueris in superpelliciis ad gradum chori in medio pariter stantibus dicuntur. Sex lecciones in superpelliceis in pulpito legantur: septima octava et nona in capis sericis ibidem legantur. ¶ Sciendum est autem quod omnes lecciones ad matutinas de die per annum tam in festis quam in profestis et feriis et in die animarum in pulpito legantur nisi cum episcopus legat: tunc enim ipse solus locum non mutat. 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 eciam per totum annum observetur ad matutinas quandocunque responsorium a duobus vel a tribus cantatur.

23.4. 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 in the middle 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 eves of feasts and 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. 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.

23.5. ¶ Ordinantur etiam lectores et cantores ad lecciones legendas et responsoria cantanda ut lecciones pro dignitate personarum ita gradatim ascendant ut semper excellencior extremam legat. Et tunc ab excellenciore si episcopus fuerit tantum dicitur *Jube domine benedicere*; chorus respondeat *Ora pro nobis pater* sub eodem tono et *Jube domine* deinde ipsemet dicat benedictionem super leccionem. ¶ Simili quoque modo cantores responsoriorum ordinentur scilicet ut eorum quoque ita fiat ascensus 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.

23.5. 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. And then *Jube domine benedicere* is spoken by the most senior person, {but} only if it is the bishop; the choir should respond *Ora pro nobis pater* in the same tone and *Jube domine*, then he himself should give the blessing upon the lesson. 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.

23.6. ¶ Primum et secundum responsorium a duobus de secunda forma, tertium a tribus de eadem forma cantetur in superpelliceis ad gradum chori in medio pariter et stantibus; quartum responsorium et sic deinceps a clericis de superiori gradu in superpelliciis ad gradum chori cantentur 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 quandocumque responsorium vel gradale vel alleluya a tribus cantatur tam a gradum chori quam in pulpito.

23.6. The first and second responsory should be sung by two of the second form, the third by three from the same form, also 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 alone²⁰ 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.

23.7. ¶ In festo vero omnium sanctorum servatur ordo preposterus in leccionibus legendis et responsoriis cantandis quantum ad dignitatem lectorum et cantorum. Ita

²⁰ the third cantor, who only sings nos 3, 6 or 9, when 1, 2, 4, 5, 7 and 8 are sung by two.

tam quod excellencior persona primam leccionem legat et ita 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.

23.7. But on the feast of All Saints a reverse order is followed for reading the lessons and singing the responsories, as regards the seniority of the readers and cantors: that is to say that the most senior figure should read the first lesson, and so on 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.

23.8. Preterea octavum responsorium a quinque pueris in superpellicis et amictibus capita velatis, cereos quoque accensos singulis deferentibus ad gradum chori stantibus conversis ad altare cantatur: simili quoque modo fiat in die natalis domini ad primum versum responsorii supra autenticum altare ad chorum conversis.

23.8. Moreover the eighth responsory is sung by five boys in surplices and their heads covered by amices, and each one also carrying a lighted candle, standing at the choir step and facing the altar: and it should be the same on Christmas Day at the first verse of the responsory which is sung above²¹ the high altar facing the choir.

23.9. ¶ Sciendum est autem quod in singulis nocturnis scilicet ad secundam et 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* vel 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 thurificetur a suo secundario in ingressu stalli scilicet super gradum inter formulas ceroferrariis vero interim ad gradum chori expectantibus quousque thurificentur non pariter stantes unus ex una alius ex alia parte:

23.9. 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 the *Te deum* without changing place and 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 benches²², while the candlebearers meanwhile wait at the choir step until they have been censed, not standing side by side {but} one from one side and the other from the other;

23.10. chorus enim a duobus pueris incensetur supradicto modo. ¶ Quando vero non dicitur *Te Deum* sed nonum responsorium repetitur tunc non thurificetur altare nec chorus.

²¹ 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.

²² i.e. the choir step.

23.10. and the choir is censed by two boys in the aforesaid manner. But when *Te deum* is not said but the ninth responsory is repeated, then neither altar nor choir should be censed.

23.11. ¶ Finito *Te deum* sacerdos dicat versiculum ante laudes loco nec habitu non mutato. ¶ Ad laudes omnes antiphone in superiore gradu discurrant per ordinem [ut] in ceteris antiphonis prius inceptis non continuatis. Capitulum et cetera omnia que ad matutinas pertinent eodem 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 respondeantur ab aliis duobus de eodem gradu loco et habitu predictis servatis.

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

23.12. ¶ Ad primam antiphona super psalmos in superiore gradu incipiatur: antiphona super quicumque vult a secundo 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.

23.12. 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.

23.13. ¶ Ad terciam antiphona in superiore gradu incipiatur; responsum ab aliquo de secunda forma pro voluntate rectoris secundarii loco nec habitu mutato et ad altare converso²³ dicitur. Similis modus et ordo servetur in ceteris horis dicendis.

23.13. 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, and turned to face the altar. The same manner and order should be maintained in saying the other hours.

²³ MS: conversus

23.14. ¶ Ad secundas vespervas antiphona super psalmos pro voluntate ipsius rectoris ab aliquo in superiore gradu incipiat: secunda antiphona si quinque habeantur simili modo ex opposito et 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.

23.14. At second vespers the {first} antiphon upon the psalms should be begun by someone on the upper step at the discretion of the ruler: 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.

24.1. ¶ De modo exequendi officium in festis minoribus duplicibus novem leccionum. In festis eciam minoribus duplicibus ut in festo conceptionis beate marie predictus modus et ordo servetur excepto quod in hiis festis ad primas vespervas non incensatur altare nec chorus.

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

24.1. And on minor double feasts, as on the feast of the Conception of the Blessed Mary, the aforesaid manner can be used, with the exception that on these feasts at first vespers neither the altar nor the choir is censed.

24.2. ¶ Preterea prima tertia quinta septima et nona lecciones a singulis clericis legantur ascendendo gradatim ut supra diximus. Relique vero lecciones a clericis ex alia parte chori iuxta predictum ordinem legantur quod per totum annum observetur quandocumque 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. Similiter fiat in festo omnium sanctorum in primo nocturno [] primum secundum quartum et quintum septimum et octavum responsoria a duobus cantentur ascendendo gradatim videlicet ab aliquo ex parte chori et ab alio ex altera parte chori ex eadem forma. Tercium quoque et nonum a tribus videlicet a duobus ex parte chori et a tercio ex alia parte ex eadem forma. Sextum vero 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.

24.2. Moreover the first, third, fifth, seventh, and ninth lessons should be read by one cleric each from the {duty} side of the choir, in ascending order of seniority as described above. But the other lessons should be read by clerics from the other side of the choir 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, albeit all from the one side. It should be performed similarly during the first nocturn on the feast of All Saints. The first, second, fourth, fifth, seventh and eighth responsories should be sung by two clerics in ascending order of seniority, that is

by one on the {duty} side of the choir and by another from the same form on the other side of the choir. The third and ninth responsory should be sung by three, that is by two from the {duty} side of the choir and by a third from the other side, from the same form: and the sixth responsory likewise 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.

25.1. De modo exequendi officium in festis inferioribus duplicibus novem leccionum. In inferioribus festis duplicibus ut in festo sancti andree apostoli et in consimilibus predictus 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 responsorium [et] tertium de secunda forma. Preterea nullum responsorium a tribus cantatur nisi nonum.

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

25.1. On lesser double feasts {of nine lessons}, as on the feast of St Andrew the apostle and similar, the aforesaid manner and order of service 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 responsory and the third should be sung from the second form. Moreover no responsory is to be sung by three except the ninth.

25.2. Preterea omnes antiphone ad laudes in secunda forma discurrant pro dispositione cantoris.

25.2. Moreover all the antiphons at lauds run along the second form as directed by the precentor.

26.1. ¶ De modo exequendi officium in die pasche ad matutinas et alias horas et ad secundas vespas. In die pasche ad matutinas 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 predictis festis maioribus duplicibus.

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

26.1. On Easter Day at matins 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 the aforesaid major double

feasts.

26.2. Ad primam et ad alias horas in antiphonis incipiendis idem modus servetur qui in predictis festis maioribus duplicibus versiculum²⁴; tamen ante collectam ad omnes horas per totam hanc ebdomadam dicat sacerdos.

26.2. 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.

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

26.3. 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.

26.4. ¶ Dicto primum *Benedicamus* eat processio ad fontes per ostium presbiterii australe cum cruce ceroferariis thuribulis oleo et crismate et puero librum deferente ante sacerdotem, et omnes illi albis sint induti preter puerum qui defert librum qui sit in superpelliceo preter sacerdotem executorem officii qui similiter sit in superpelliceo cum capa serica. Rectores vero antiphonam in eundo et redeundo incipiant.

26.4. 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.

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

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

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

²⁴ MS: versiculam

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

27.1. ¶ De modo exequendi officium feria secunda ebdomade pasche. Feria secunda ebdomade pasche ad matutinas antiphona super psalmos in superiore gradu incipiatur. Lectiones et responsoria in superiore gradu legantur et cantentur in superpelliciiis. Cetera omnia ut in die pasche nisi quod ad laudes una sola antiphona dicitur que incipiatur in superiore gradu.

27. THE MANNER OF PERFORMING THE OFFICE ON THE MONDAY OF EASTER WEEK

27.1. On the Monday of Easter week the antiphon upon the psalms at matins is begun from the upper step. The lessons and responsories are to be read and sung from the upper step, in surplices. 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.

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

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

27.3. In statione duo de superiore gradu dicant versum ad chorum conversi in superpelliceis. Finita processione in chorum redeant. Cetera fiant ut supra ad processione ad vespervas.

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

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

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

28. ¶ De tertia et quarta feria ebdomade pasche. ¶ Modus et ordo servicii tercię et quarte ferie ebdomade pasche similis est per omnia servicio ferie secunde.

28. TUESDAY AND WEDNESDAY OF EASTER WEEK

The manner and order of the service on the Tuesday and Wednesday of Easter week is the same in all regards as that of the service on the Monday.

29.1. ¶ 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 et Alleluya.

29. THE MANNER OF PERFORMING THE OFFICE ON THE OCTAVE OF EASTER

29.1. 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 and *Alleluya*.

29.2. ¶ Ad processionem omnia fiant sicut in ordinali describitur.

29.2. Everything in the procession {at vespers} should happen as described in the ordinal.

29.3. ¶ Ad completorium omnia fiant sicut in aliis festis duplicibus novem leccionum.

29.3. At compline everything should happen as on other double feasts of nine lessons.

29.4. ¶ Ad matutinas antiphone super psalmos in superiore gradu incipiantur: lecciones et responsoria in superpelliciis a clericis de superiore gradu discurrant pro voluntate cantoris. ¶ In laudibus antiphone eodem modo in superiore gradu discurrant. Cetera omnia ut supra in secunda feria ebdomade pasche preter processionem.

29.4. At matins the antiphons before the psalms should be started from the upper step: the lessons and responsories should run along the clerics of the upper step at the discretion of the precentor, in surplices. At lauds, the antiphons should run in the same way along the upper step. All the rest should proceed as above for Monday of Easter week except for the procession.

29.5. ¶ Ad primam et ad alias horas idem modus servetur qui in duplicibus festis novem leccionum.

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

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

29.6. At second vespers the antiphon before the psalms and the antiphon before the *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.

30. Adaptacio eiusdem servicii in aliis festis duplicibus in paschali tempore. Modus et ordo servicii huius diei servetur in annunciatione dominica quando post pascha celebratur et in invencione sancte crucis et in festis sancti ambrosii et sancti marci evangeliste et apostolorum philippi et iacobi excepto quod in hiis festis dicitur responsorium ad utrasque vespervas sicut in festis duplicibus novem leccionem. Preterea in festis sancti ambrosii et sancti marci evangeliste et apostolorum philippi et iacobi nulla fiat processio ad vespervas nec eciam in festo annunciationis dominice quando post pascha dicitur.

30. 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. Moreover on the feasts of St Ambrose and St Mark the evangelist and of the apostles Philip and James there should be no procession at vespers, nor too on the feast of Annunciation Sunday when it is ordained to fall after Easter.

31.1. ¶ De modo exequendi officium in ascensione domini. In vigilia ascensionis domini ad vespervas antiphona super psalmos inchoetur ab aliquo de excellencioribus ex parte chori. Responsorium cantent tres clerici de superiore gradu in capis sericis ad gradum chori. Antiphona super *Magnificat* ab aliquo de excellencioribus inchoatur. Cetera omnia ad vespervas et ad completorium ut in ceteris festis maioribus novem leccionem.

31. THE MANNER OF PERFORMING THE OFFICE ON ASCENSION DAY

31.1. On the vigil of Ascension Day at vespers the antiphon upon the psalms should be started by one of the seniors on the {duty} side of the choir. Three clerics from the upper step should sing the responsory in silk copes, at the choir step. The antiphon upon *Magnificat* should be started by one of the seniors. All the rest at vespers and compline is as on the other major feasts of nine lessons.

31.2. ¶ Ad matutinas in antiphonis incipiendis [et] in leccionibus legendis et responsoriis cantandis et de thurificatione 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.

31.2. At matins the same order for starting the antiphons and reading the lessons and singing the responsories and censing 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 on this occasion at second vespers the responsory is sung by three of the senior clerics.

32. ¶ De modo exequendi officium in die pentecosten. ¶ Modus et ordo servicii diei pentecosten idem est per omnia qui in die ascensionis domini.

32. 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.

33. ¶ De modo exequendi officium in secunda tertia et quarta feria ebdomade pentecostes²⁵. ¶ Servicium vero trium feriarum pentecostes sequitur modum et ordinem ebdomade pasche scilicet in antiphonis incipiendis in leccionibus legendis et in responsoriis cantandis. Cetera omnia fiant ut in aliis festis duplicibus novem leccionum preter responsorium ad vespervas.

33. THE MANNER OF PERFORMING THE OFFICE ON THE MONDAY, TUESDAY AND WEDNESDAY OF THE WEEK OF PENTECOST²⁶

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

34.1. ¶ De modo exequendi officium in quinta et sexta feria et sabbato ebdomade pasche et pentecostes. Feria quinta sexta et sabbato ebdomade pasche et pentecostes ad matutinas antiphone super psalmos in superiore gradu incipientur et omnes lecciones a clericis de superiore gradu in superpelliceis legantur. Omnia responsoria ad matutinas a duobus dicuntur in superpelliceis: ita quod primum et secundum responsorium a clericis de secunda forma dicantur. Gradale autem a duobus de superiore gradu.

34. THE MANNER OF PERFORMING THE OFFICE ON THE THURSDAY AND FRIDAY AND SATURDAY IN THE WEEK AFTER EASTER AND PENTECOST

34.1. On the Thursday, Friday and Saturday in the week following Easter and Pentecost, at matins the antiphons upon the psalms should be begun from the upper step and all the lessons should be read by clerics from the upper step, in surplices. All the responsories at matins are said by two, in surplices: in this manner, that the first and second responsory should be said by clerics from the second form. The gradual, though, should be said by two from the upper step.

34.2. ¶ In laudibus antiphona in secunda forma incipiatur. Omnes versiculi ad matutinas a duobus pueris in superpelliceis dicuntur: benedicamus vero a duobus de secunda forma et secundum *Benedicamus* a duobus pueris. ¶ Ad primam et ad alias horas omnia fiant ut in festis in quibus invitatorium a tribus cantatur sicut inferius patebit. Ad vespervas antiphona super psalmos in superiore gradu incipiatur. Cetera ut supra in laudibus.

34.2. At lauds the antiphon should be begun from the second form. All the versicles at matins are said by two boys in surplices: and *Benedicamus* by two from the second form, and the second *Benedicamus* by two boys. At prime and at

²⁵ MS: pasche

²⁶ The Latin reads 'Easter' but this is presumably a slip of the pen.

the other hours everything should be as on the feasts in which the invitatory is sung by three, as will be detailed below. At vespers, the antiphon upon the psalms should be begun from the upper step. The rest as above, at lauds.

35.1. ¶ De modo exequendi officium in festis et octavis novem leccionum quando invitatorium a tribus cantatur. In festis et octavis novem leccionum quando invitatorium a tribus cantatur ut in festo sancti nicholay et in consimilibus

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

35.1. On feasts and octaves of nine lessons when the invitatory is sung by three, as on the feast of St Nicholas and ones like it,

35.2. ad primas vespers antiphone super psalmos in superiore gradu incipiantur. ¶ Post tercium vero psalmum tres pueri accepta licencia a rectoribus egrediantur in vestiario ut se induant albis amictibus duo ad deferendos cereos et tercium ad thuribulum portandum. Quod per totum annum observetur quando chorus regitur. Ita quod in festis duplicibus exeant duo pueri ad thuribulum portandum ut supradictum est. ¶ Post inchoacionem quarti psalmi exeant duo clerici qui assignati sunt ad responsorium in vestiario ad capas de serico assumendas. ¶ Incipiatur autem responsorium et suis versiculum cum Gloria cantatur a duobus de superiore gradu in capis sericis ad gradum chori. ¶ In penultimo versu hymni exeat sacerdos ad capam sericam sumendam in vestiario. Omnes versiculi ad utrasque vespers et ad matutinas a duobus pueris in superpelliceis ad gradum chori pariter stantes dicuntur.

35.2. at first vespers the antiphons upon the psalms should be begun on the upper step. And after the third psalm three boys, having been given permission by the rulers of the choir, should go out to the vestry to dress themselves in albs and amices, two to carry the candles and the third to take the thurible. And this should be observed throughout the year when the choir is ruled. Except that on double feasts two boys should go out to take the thurible, as described above. After the start of the fourth psalm two clerics, who have been assigned at the responsory, should go out to put on silk copes in the vestry. And the responsory is started and its versicle with *Gloria* is sung 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.

36. ¶ De modo thurificandi altare in omnibus festis simplicibus et dominicis et octavis et infra in quibus chorus regitur et in commemoracionibus beate marie per totum annum. ¶ Dum versiculus canitur introeant ceroferarii et acceptis candelabris veniant obviam sacerdoti ad gradum presbiterii deinde ibidem sacerdos benedicens thus ponat in thuribulum et procedat ad altare et facta genuflexione ante altare incenset ipsum altare primo in medio deinde in dextera parte postea sinistra; exinde ymaginem de quo est ecclesia deinde thurificando altare circueat. Hoc peracto sacerdos ad extremum gradum ante altare ad altare se inclinet et precedentibus ceroferariis et thuribulario in

stallo sacerdotali ebdomadario huic officio deputato se recipiat [et] puer ipsum sacerdotem ibidem thurificet.

36. 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 THROUGHOUT THE YEAR

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: then the priest, blessing the incense there, should place it in the thurible and proceed to the altar and, having genuflected before the altar, he should cense the altar itself first in the middle then on the right and afterwards on the left; then the image of {the saint²⁷} whose church it is; then he should go around the altar, censuring. 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, take his place in the stall for the duty priest for the week that is assigned to this office; and a boy should cense the priest himself in the same place.

37.1. ¶ De chori thurificacione. Postea thurificet rectores chori incipiens a principali deinde superiorem gradum ex parte decani incipiens ab ipso decano vel a proximio 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 illis inclinat. ¶ Hec autem fiant dum antiphona super Magnificat incipitur et psallitur. Hoc eciam observetur ad utrasque vespervas et ad matutinas ad Magnificat et Benedictus per totum annum quando chorus regitur nisi in festis duplicibus tantum; tunc enim thurificetur altare a duobus sacerdotibus et chorus a duobus pueris ut supradictum est.

37. THE CENSING OF THE CHOIR

37.1. 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 himself, or with the next stall if he is not present: afterwards, with 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 censuring them. And this should take place while the antiphon upon *Magnificat* is begun and {*Magnificat*} is being sung. And this is also to be observed throughout the year both at vespers and at matins at *Magnificat* and *Benedictus* throughout the year when the choir is ruled, except only on double feasts: for then the altar is censured by two priests and the choir by two boys, as described above.

37.2. ¶ Antiphona super Magnificat in superiore gradu inchoetur. ¶ Primum benedicamus a duobus clericis 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 utrumque completorium antiphona super psalmos in secunda forma incipiatur. ¶

²⁷ The Latin specifies a male subject even though the cathedral was dedicated to the BVM. A variant reading (Harleian MS 2911) reads 'qua'.

Versiculus ab uno solo puero ex parte chori principali dicitur loco nec habitu mutato. Antiphona super Nunc Dimittis in superiore gradu incipiatur.

37.2. The antiphon before *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 both complines the antiphon upon the psalms should be begun from the second form: the versicle is said by one boy alone from the principal side of the choir, without changing either place or vestment. The antiphon upon *Nunc dimittis* should be begun from the upper step.

37.3. ¶ 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 et quarta a clericis de secunda forma. Quinta et sic deinceps in superiore gradu incipiuntur ascendendo gradatim. ¶ Prima et secunda lectiones a duobus pueris legantur; ¶ primum et secundum responsorium similiter a singulis pueris cantentur loco nec habitu mutato. Tercia leccio ab uno clerico de secunda forma legatur; tertium responsorium a duobus de secunda forma in superpelliceis ad gradum chori cantetur: quarta leccio et quartum responsorium a clericis 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 superpelliceis ad gradum chori.

37.3. 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 and fourth by clerics from the second form. The fifth and so on should be begun on the upper step in ascending order of seniority. 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 one cleric 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 clerics 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.

37.4. ¶ In laudibus omnes antiphone in secunda forma discurrant; cetera omnia sicut ad primas vespas expleantur. ¶ Ad primam antiphona super psalmos a primo clerico de secunda forma incipiatur; ¶ antiphona super Quicumque vult in superiore gradu. ¶ 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 de superiore gradu loco nec habitu mutato. Antiphona super psalmos incipiatur a secundo clerico de secunda forma ex parte chori et ita ceterae antiphone ad ceteras horas per ordinem discurrant: psalmum intonet vel intonari faciat predictus rector chori ab aliquo de superiore gradu. ¶ Nulla enim ymni inceptio vel psalmi

intonacio fieri debeat ulla die per annum nisi in superiore gradu quando chorus non regitur. ¶ Notandum est eciam quod in nullo festo per annum licet duplex festum fuerit regatur chorus ad primam nec ad alias horas nec ad completorium nisi tantum ad utrasque vespervas 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 modis et ordo servetur in ceteris horis dicendis. Ad secundas²⁸ vespervas antiphona super psalmos in secunda forma incipiatur; cetera omnia [sicut ad] primas vespervas preter responso-rium.

37.4. At lauds all the antiphons run along the second form: everything else is to be carried out as at first vespers. 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 before 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. It should also 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 and order should be maintained in saying the other hours. At second²⁹ vespers the antiphon before the psalms should be begun from the second form: everything else {as at} first vespers, except the responsory.

38.1. ¶ Adaptacio eiusdem servicii in aliis festis et octavis trium leccionum quando invitorium est triplex scilicet in tempore paschali. Iste modus et ordo servicii servetur in hiis festis et octavis scilicet

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

38.1. This manner and order of service should be observed on these feasts and octaves, viz.:

38.2. iohannis ante portam latinam et in octavis ascensionis domini et in translacione sancti edmundi archiepiscopi et sancti barnabe apostoli quando ante pentecosten contingerit: tunc enim antiphona super psalmos ante lecciones in superiore gradu incipiatur. Prima leccio et primum responso-rium a clericis de secunda forma habitu

²⁸ MS: utrasque

²⁹ The Latin says 'both vespers' which seems to be corrupt text: at 36.2 it is specified that at first vespers they are begun on the upper step.

non mutato; secunda et tertia leccio secundum et tertium responsorium a clericis de superiore gradu dicuntur. Ita quod tertium responsorium a duobus cantetur;

38.2. 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 clerics 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. In this way, that the third responsory is to be sung by two;

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

38.3. 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.

39.1. ¶ De modo exequendi officium in festis novem leccionum simplicibus et in diebus dominicis. ¶ Omnibus diebus dominicis et in festis simplicibus cum regimine chori per totum annum ad primas vespervas antiphone vel antiphona super psalmos a primo clerico de secunda forma incipiantur.

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

39.1. On all Sundays and on single feasts when the choir is ruled throughout the year at first vespers, the antiphons or antiphon upon the psalms should be begun by the first cleric of the second form.

39.2. Responsoria 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 similiter a puero.

39.2. 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.

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

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

39.4. ¶ 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 a ceroferario. Et si forte non assistunt pueri in choro tunc dicuntur versiculi et Benedicamus a singulis clericis de secunda forma supradicto modo. ¶ Hiis itaque 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 scilicet a secundo Benedictus usque hic, servetur tam ad vespervas quam ad matutinas quandocunque chorus regitur per totum annum nisi in festis duplicibus tantum.

39.4. 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. But 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 by a candlebearer. And if by chance there are no boys in place in the choir, then the verses and *Benedicamus* are said by individual clerics from the second form, in the aforesaid manner. And so when all this has been done 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 i.e. from the second *Benedicamus* to this point, operates equally at vespers and matins whenever the choir is ruled throughout the year, save only on double feasts.

39.5. Ad utrumque completorium antiphona super psalmos in secunda forma incipiatur. Versiculus scilicet Custodi nos ab uno solo puero loco nec habitu mutato. ¶ Antiphona vero super Nunc dimittis in superiore gradu inchoetur.

39.5. At both complines the antiphon before the psalms is begun on the second form. The versicle, that is *Custodi nos*, is said by one single boy, without his changing place or vestment. But the antiphon upon *Nunc dimittis* should be begun from the upper step.

39.6. Ad matutinas tres prime antiphone a singulis pueris huic modo incipiantur; quarta et quinta a clericis de secunda forma incipiatur; sexta et sic deinceps in superiore gradu discurrant ascendendo gradatim.

39.6. At matins the first three antiphons are begun in this manner by individual boys; the fourth and fifth are begun by clerics from the second form; the sixth and so on run along the upper step in ascending order of seniority.

39.7. Tres prime lecciones a pueris legantur ita quod prima et tertia a pueris ex parte chori legantur; secunda vero a puero ex alia parte et singulis leccionibus servetur ordo scilicet ut videlicet ab aliquo clerico ab una parte chori et alia ex alia parte legantur quod per totum annum observetur nisi in festis maioribus duplicibus scilicet in [] et in

die omnium sanctorum in primo nocturno. ¶ Quarta et quinta lecciones a clericis de secunda forma. Sexta et sic deinceps a clericis de superiore gradu ascendendo gradatim legantur.

39.7. The first three lessons are to be read by boys, in this way, that the first and third are to be read by boys from the {duty} side of the choir; but the second by a boy from the other side; and this order should be maintained for every reading, that is, to wit, that they are to be read one by one cleric from one side of the choir and the next from the other side, which is to be observed throughout the year except on major double feasts that is on {...} and on All Saints' Day at the first nocturn. The fourth and fifth lessons are read by clerics from the second form. The sixth and so on are to be read by clerics from the upper step in ascending order of seniority.

39.8. Omnia responsoria a singulis clericis iuxta ordinem lectorum cantentur loco nec habitu mutato ita quod ex eadem parte chori in eodem gradu singule lecciones cum suis responsoriis dicuntur.

39.8. 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 said by someone from the same side of the choir as its responsory, and on the same step.

39.9. ¶ Ad laudes omnes antiphone super psalmos in secunda forma incipiantur.

39.9. At lauds all antiphons before the psalms should be started in the second form.

39.10. Antiphona super *Quicumque vult* in superiore gradu. Responsorium *Jesu christe* ab uno solo puero loco nec habitu mutato ex parte chori quod per totum annum observetur quando responsum *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.

39.10. The antiphon upon *Quicumque vult* should be started from the upper step. 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.

39.11. ¶ Ad terciam et ad alias horas omnia fiant sicut in festis in quibus Invitatorium a tribus cantatur.

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

39.12. ¶ Ad secundas vespervas omnia fiant sicut ad primas vespervas preter responsum. ¶ Preterea omnibus dominicis per adventum et per totam quadragesimam dicitur responsum ad secundas vespervas ab uno solo clerico de

secunda forma loco nec habitu mutato ex parte chori. In dominica palmarum dicitur responsorium ad secundas vespervas ab uno solo clerico de superiore gradu ex parte chori loco nec habitu mutato.

39.12. 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. 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.

39.13. ¶ 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* in dominicis et in festis novem leccionum ad utrumque completorium in sabbatis et ad primum completorium in festis sanctorum in secunda forma; in dominica tamen palmarum et in festis duplicibus predicto tempore contingentibus ad utrumque completorium in superiore gradu dicitur. Ita tamen quod semper primus versus et tercius a singulis clericis ex parte chori. Secundus vero versus ex alia parte chori loco nec habitu mutato dicitur.

39.13. 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, on Saturdays and at first compline on saints' days they are said from the second form: 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.

39.14 ¶ Preterea in dominica passionis domini et in ramis palmarum una sola antiphona dicitur super psalmos. In singulis nocturnis quarum prima in prima forma secunda in secunda forma tertia in superiore gradu incipientur.

39.14. Moreover on Passion Sunday and Palm Sunday one single antiphon is said upon the psalms. {Also} 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.

40.1. ¶ [De dominicis paschalis temporis.] Preterea in dominicis paschalis temporis ad utrasque vespervas non dicitur nisi una sola antiphona super psalmos et illa incipitur in secunda forma. 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 tertia

lecciones secundum et tercium responsorium a clericis de superiore gradu dicuntur. Ita tamen quod tercium responsorium a duobus cantetur in superpelliceis ad gradum chori. In laudibus una sola antiphona super psalmos et illa in secunda forma incipitur.

40. {SUNDAYS IN EASTERTIDE}

40.1. 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.

40.2. ¶ 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.

40.2. But on the Sunday before Ascension Day 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.

41. ¶ De modo exequendi officium infra octavas cum regimine chori et in singulis commemoracionibus beate marie extra tempus pasche. Modus et ordo 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 incipiat; secunda antiphona a suo pari ex opposito in eadem forma; tertia antiphona a secundo clerico de prima forma incipiat. Quarta antiphona a primo clerico secunde forme incipiat. Ceterae autem antiphone in eadem forma hinc inde discurrant. In feriis vero infra octavas ascensionis domini prima antiphona super psalmos ante lecciones in prima forma inchoetur; secunda et tertia in secunda forma. ¶ Lecciones et responsoria ut in aliis feriis extra octavis de quibus postea dicitur. ¶ Eodem modo fiat servitium in singulis commemoracionibus beate marie extra tempus pasche.

41. 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 and order 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 lessons and responsories are as on

other weekdays outside octaves, about which more will be said anon. The same procedure is to apply for the service on all commemorations of the Blessed Mary outside Eastertide.

42. ¶ De modo exequendi officium in festis simplicibus cum regimine chori in tempore pasche et in singulis commemoracionibus beate marie paschalis³⁰ 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 incipiantur. Prima et secunda lecciones primum et secundum responsoria a clericis de superiore gradu legantur et cantetur. Tercia leccio et tertium responsorium a duobus de superiore gradu cantentur in superpelliceis ad gradum chori. ¶ 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 ad pentecosten.

42. 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 EASTERTIDE

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 season³¹. At matins the antiphons before the psalms upon 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 upper step. The third lesson and the third responsory are said by two clerics from the upper step, in surplices at the choir step. At lauds all antiphons run along the second form. The rest is to be carried out as stated above. The same procedure is to apply for the service on all commemorations of the Blessed Mary from the octave of Easter until Pentecost.

43.1. ¶ De modo exequendi officium in ferialibus diebus et in festis trium leccionum sine regimine chori. Ad matutinas in ferialibus diebus et in festis trium leccionum que non habent invitatorium duplex invitatorium a cantore quesitem dicat aliquis de secunda forma vice rectoris ebdomadarii loco nec habitu mutato cum psalmo Venite. Ymnus in superiori gradu incipiatur ad dispositionem rectoris. Cetera autem omnia que ad generale officium rectoris pertinent idem rector vel per se vel per alium exequatur. ¶ Prima antiphona a primo puero prime forme incipiatur, secunda antiphona a sibi opposito prime forme et ita cetera antiphone per ordinem discurrant: ita quod quinta antiphona incipiatur a primo clerico secunde forme ex parte chori. Sexta antiphona a suo pari ex opposito; et si novem antiphone sunt, septima octava et nona in eadem forma discurrant. ¶ Versiculus ab uno solo puero ex parte chori dicitur loco nec habitu mutato.

³⁰ MS: paschali

³¹ i.e. not in Eastertide.

43. THE MANNER OF PERFORMING THE OFFICE ON WEEKDAYS AND ON FEASTS OF THREE LESSONS WHEN THE CHOIR IS NOT RULED

43.1. At matins on weekdays and on feasts of three lessons which do not have a double invitatory, 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 ruler: 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 antiphon should be begun by the first boy from the first form, the second antiphon by the boy opposite him on the first form: and so the remaining antiphons should run in order: in such a way that the fifth antiphon is begun by the first cleric of the second form on the {duty} side of the choir: the sixth antiphon by his opposite number: and if there are nine antiphons, the seventh, eighth and ninth should run 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.

43.2. ¶ Primam leccionum legat puer ebdomadarius ¶ hic idem tenetur ministrare sacerdoti in libro deferendo ad matutinas et ad vespervas et ad capitulum et ad collectas dicendas per totum ebdomadam. ¶ Secundam leccionem legat aliquis de secunda forma. ¶ Terciam leccionem legat aliquis de superiore gradu.

43.2. 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. The second lesson should be read by someone from the second form. The third lesson should be read by someone from the upper step.

43.3. ¶ Primum responsorium cantet puer ebdomadarius. ¶ Dicuntur autem pueri ebdomadarii ad legendum et cantandum per ebdomadam illi qui ad primam leccionem et ad primum responsorium scribantur in tabula dominicali. Sciendum est autem quod pueri ebdomadarii semper debent esse ex parte chori principali: eorum vero qui ad candelabra scripti sunt, unus ex una parte chori et alius ex opposita. ¶ Secundum responsorium cantet eis proximus; secundam leccionem legat scilicet in secunda forma: similiter tercium responsorium in superiore gradu. Et hoc observetur qualibet feria per annum et in quolibet festo trium leccionum sine regimine chori, nisi in propriis vigiliis et 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 responsoria a clericis de eadem forma cantentur.

43.3. The duty boy for the week 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 week³² for reading and singing for the week. But it should be understood that the duty boys for the week ought always to be from the principal 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 opposite. 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

³² Or hebdomadaries.

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 vigils³³ and Ember days and Rogation days when the exposition of the gospel is read at matins: for on those occasions the first and second lessons are to be read by clerics from the second form, and the first and second responsories should be sung by clerics from the same form.

43.4. ¶ In laudibus prima et secunda antiphone a predictis duobus pueris incipientur ordine clericorum continuato prius incepto continuato. 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 lectionum et in octavis et infra quando chorus non regitur. ¶ Preterea sacerdos in collectis dicendis habitum non mutat. Ad vespervas et ad matutinas tamen ad gradum chori dicat ipse sacerdos oraciones absque ceroferariis. Preterea non thurificatur altare nec chorus neque in festis trium lectionum sine regimine chori ad matutinas neque ad vespervas ad Benedictus et Magnificat.

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

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

43.5. 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. All 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 none everything should be done as at terce by individual clerics in order from the second form.

43.6. ¶ Ad vespervas primam antiphonam super psalmos incipiat primus clericus prime forme: secundam sibi oppositus de eadem forma. Cetera antiphone in eadem forma

³³ The meaning is open to discussion.

per ordinem discurrant. ¶ 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 prostracionibus.

43.6. At vespers the first antiphon upon the psalms should be begun by the first cleric of the first form³⁴: the second by the one opposite him in the same form: the other antiphons run along the second form in order. 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 as on Sundays, except that on weekdays the preces are done with prostrations.

43.7. ¶ Preterea in omnibus feriis per totam quadragesimam dicitur responsorium ad completorium ab uno solo puero loco nec habitu mutato sed ad altare converso. ¶ Preterea in ferialibus diebus per adventum et a septuagesima usque ad quadragesimam ad terciam et ad sextam antiphonam super psalmos incipiat et responsorium cantet. In quadragesima vero ad terciam sextam et nonam super psalmos incipiat et responsorium cantet.

43.7. 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 at sext, he should begin the antiphon upon the psalms, and should sing the responsory. And in Quadragesima at terce and sext and none he should begin {the antiphon} upon the psalms and should sing the responsory.

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

43.8. 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.

44. ¶ [Hec sunt festa et octave in quibus invitatorium duplex habetur.] Preterea in octavas et infra sine regimine chori et in quibusdam festis trium leccionum dicitur invitatorium a duobus clericis de secunda forma ad gradum chori habitu non mutato. In hiis scilicet. Mense ianuarii Sancti iuliani episcopi, agnetis secunde; februarii, blasii episcopi, iuliane virginis. Sciendum est quod si hec predicta festa infra septuagesimam evenerint, habent invitatorium simplex. ¶ Preterea omnia festa trium leccionum sine regimine chori ab octavis pasche usque ad pentecosten habent invitatorium duplex. Similiter omnia talia festa que contingunt infra ebdomadam trinitas et corporis christi. Mense iunii: Marcellini et petri, bonefacii, Basilidis Cyrini

³⁴ i.e. presumably starting at the eastern (junior) end.

et naboris, viti et modesti, marci et marcelliani, gervasii et protasii, Translacio sancti Edwardi regis et martyris, iohannis et pauli. Julii. Octavarum sancti iohanni, processu martiniani; septem fratrum, translacio sancti benedicti, kenelmi regis, septem dormiencium, sampsonis episcopi, felicitis simplicii faustini et beatricis, abdon et sennes; Augusti. Sancti stephani pape et martyris, oswaldi regis, sexti felicissimi Ciriaci sociorumque eius, tiburcii martyris, ypoliti sociorumque eius, rufi martyris, felicitis et adaucti, cuthburge virginis. Septembris. Translacio sancti cuthberti, cipriani et iustine, cosme et damiani. Octobris. Marci marcelliani et apulei. Nigassii sociorumque eius, Kalixti pape, undecim milia virginum, crispini et crispianini. Novembris. Quatuor coronatorum, bricii episcopi, octavarum sancti martini. Decembris. Octavarum sancti andree. Sciendum est eciam quod per totum annum dicitur invitatorium a duobus infra octavas et in octavis que sunt sine regimine chori quando de octava fit servicium.

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

Moreover on octaves and within when the choir is not ruled and on certain feasts of three lessons 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 of St Agnes³⁵.**

In February:

**Blaise, bishop;
Julian, virgin.**

It should be understood that if the aforementioned feasts fall within 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:

**Marcellinus and Peter,
Boniface,
Basilides, Cyrinus and Nabor,
Vitus and Modestus,
Marcus and Marcellianus,
Gervasius and Protasius,
the Translation of St Edward, king and martyr,
John and Paul;**

In July:

**the octave of St John {the Baptist},
Processus and Martinianus,**

³⁵ 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.

**the Seven Brothers,
the Translation of St Benedict,
Kenelm, king,
the Seven Sleepers,
Sampson, bishop,
Felix, Simplicius, Faustinus and Beatrice,
Abdon and Sennen;**

In August:

**St Stephen, pope and martyr,
Oswald, king,
Sixtus, Felicissimus,
Cyriacus and his companions,
Tiburtius, martyr,
Hippolytus and his companions,
Rufus, martyr,
Felix and Adauctus,
Cuthburga, virgin.**

In September:

**the Translation of St Cuthbert,
Cyprian and Justina,
Cosmo and Damian.**

In October:

**Marcus, Marcellian and Apuleius,
Nicasius³⁶ and his companions,
Calixtus, pope,
the Eleven Thousand Virgins,
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 and on octaves when the choir is not ruled, when the service is for an octave.

45. ¶ De invitatoriis incipiendis. In omni duplici festo per annum percantetur invitatorium ab hiis qui dicturi sunt Venite et postea repetatur a choro. In festis vero quo invitatorium a tribus cantatur et in omnibus aliis festis et dominicis quorum invitatorium a duobus dicitur ad gradum chori incipiatur et percantetur a choro. In

³⁶ The MS reads 'Nigasius'.

omnibus vero aliis festis et feriis incipiatur invitatorium ab illo qui dicturus est Venite et percantetur a choro.

45. 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. And on feasts where the invitatory is sung by three and on all other feasts and Sundays when the invitatory is sung by two it should be begun at the choir step and sung through by the choir. But on every other feast and on weekdays the invitatory should be started by the one who is to say *Venite* and then sung through by the choir.

46. ¶ De leccionibus legendis in capis sericis. ¶ Hec sunt festa maiora in quibus tres ultime lectiones in capis sericis legantur in pulpito et fiat processio quacunque feria contingit. Primus dies natalis domini, epiphantie, purificationis. Primus dies pasche, dies ascensionis, primus dies pentecostes, festum trinitatis, festum corporis christi, festum reliquiarum, festum assumptionis et nativitatis beate marie, dedicatio ecclesie et festum loci. In festo vero omnium sanctorum tres prime lectiones in capis sericis legantur.

46. 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,

the first day of Easter,

Ascension Day,

the first day of Pentecost,

the feast of the Trinity,

the feast of Corpus Christi,

the feast of Relics.

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

the Dedication of the Church,

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

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

47. ¶ In quibus dominicis ultimum responsorium a duobus ad matutinas cantabitur. Hec sunt dominice per annum in quibus ultimum responsorium ad matutinas a duobus cantabitur in superpelliceis ad gradum chori scilicet omnibus dominicis ab octava pasche usque ad ascensionem domini quando de dominica agitur tantum. Et in dominica infra {octavas} ascensionis domini et dominica infra octavas epiphantie et assumptionis et nativitatis beate marie et dedicationis ecclesie.

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

These are the Sundays through the year 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. And on the Sunday within the octave of Ascension Day and the Sunday within the octaves of Epiphany, and of the Assumption and Nativity of the Blessed Mary, and of the Dedication of the Church.

48. ¶ 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 ascensionis domini et infra octavas dedicacionis ecclesie.

48. 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 octave of Ascension Day and within the octave of the Dedication of the Church.

49. ¶ In quibus festi simplicibus et dominicis responsorium ad primas vespervas a duobus de superiore gradu cantabitur. ¶ Hee sunt dominice per annum in quibus responsorium ad primas vespervas a duobus de superiore gradu cantetur in capis sericis ad gradum chori scilicet dominica prima in adventu domini et dominica in ramis palmarum et in festis sancti vincentii et sancti dionisii et sancti clementis. In quibus eciam festis antiphona super psalmos ad primas vespervas in superiore gradu incipiatur. In omnibus vero aliis festis simplicibus et dominicis per annum dicitur responsorium ad primas vespervas si responsorium habeatur, duobus de secunda forma loco et habitu predicto.

49. THE SINGLE 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 should 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 these 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.

50. ¶ In qua hora procedat processio in letaniis dicendis. ¶ Sciendum est quod quocienscunque dicitur letania scilicet Kyrieleyson ad processionem non procedat processio ante quam dicitur Sancta maria ora pro nobis vel Quesumus alium sed tunc semper.

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

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

51. ¶ Regula de termino quatuor temporum. Terminus quatuor temporum ita semper se 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 in quarta feria contigerint tunc fiat ieiunium quatuor temporum in proxima ebdomada sequente.

51. 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 falls on a Wednesday, then the fast of the Ember days should take place the following week.

52. ¶ De modo legendi leccionem de martilogio in anno bisextili scilicet in festo sancti mathie apostoli et in precedente 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 monachis primum eiusdem capud 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 natale beati mathie apostoli qui post ascensionem domini ab apostolis sorte electus apud iudeam evangeliam predicabat; in hac siquidem die carne habitacionis ergastulo solutus in celestis regie aulam letantibus angelicis feliciter est susceptus. Et aliorum plurimorum sanctorum martyrum confessorum atque virginum.

52. THE MANNER OF READING THE LESSON FROM THE MARTYROLOGY ON THE FEAST OF ST MATTHIAS THE APOSTLE IN A LEAP YEAR AND ON THE PRECEDING DAY³⁷

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 Peter³⁸ should be read in this way. “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 {same} forerunner himself first revealed where his head lay buried to two

³⁷ St Matthias' day was the sixth day before the Kalends of March, with the result that its actual date in February varied in a leap year.

³⁸ The Chair of St Peter was celebrated on February 22nd.

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 Peter³⁹ 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 having been chosen by lot by the apostles after the ascension of our Lord 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 angelicals into the hall of the King of Heaven: and of various saints, martyrs, confessors and virgins.”

53. ¶ De cruce lignea quadragesime. 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 causa veneracionis vel contra regem vel reginam vel episcopum vel eciam ad hominem mortuum suscipiendum ordinetur processio per omnia more solito ut in alio tempore anni.

53. THE WOODEN CROSS IN QUADRAGESIMA

On every Sunday in Quadragesima, excepting the first Sunday, a single cross is to be carried in front of the procession, made of wood, without a representation of the crucified Christ. But in all processions in honour of feasts which fall during Quadragesima, such as for the Annunciation of the Blessed Mary, {whether the procession is} for devotion or for veneration or to meet the king or queen or bishop or also for the funeral of⁴⁰ a dead man, the procession is to take place in the normal manner in all respects as at any other time of the year.

54. ¶ Quando amoveri debent sepulcrum et magnus cereus paschalis. Die veneris in ebdomada pasche ante missam amoveatur sepulcrum et in die veneris scilicet in crastino ascensionis domini ante missam amoveatur candelabrum cum cereo paschali.

54. 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.

55.1. ¶ Quando cooperiende sunt ymagines per ecclesiam et de velo quadragesime. Feria secunda prime ebdomade quadragesime ad matutinas omnes ymagines et omnes cruces et reliquie et vas continens eukaristiam sint cooperta usque post resurreccionem dominicam in die pasche.

³⁹ i.e. February 24th

⁴⁰ Lit. ‘for taking up’ or ‘carrying’

55. WHEN THE IMAGES THROUGHOUT THE CHURCH ARE TO BE COVERED UP; AND THE LENTEN VEIL

55.1. On the Monday of the first week in Quadragesima at matins all the images and all the crosses and relics and the vessel containing the eucharist should be covered until after the resurrection of our Lord on Easter Day.

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

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

55.3. Et si in crastino sequitur festum novem leccionum et in sabbato tunc de cetero eo die non dimittetur nec eciam 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. Ita tamen quod semper ad elevacionem corporis christi extollitur velum statim dimittetur.

55.3. 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 day⁴¹. Except that always at the elevation of the body of Christ the veil is raised {then} immediately let down again.

55.4. 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.

55.4. 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*⁴² is read out the aforesaid veil should fall to the floor of the presbytery.

56. ¶ De pulsacione campanarum ad completorium et ad nonam et ad collacionem. ¶ Omni die per annum pulsatur semel ad completorium secundum usum Sarum ecclesie nisi in die parasceves tantum. 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 dupliciter vel tripliciter. Item in omnibus festis duplicibus per annum pulsatur ad nonam precedenti die dupliciter. ¶ In omnibus sabbatis vero pulsatur ad nonam simpliciter. Similiter fiat in vigilia sancti laurencii. ¶

⁴¹ 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.

⁴² 'the veil of the temple was rent'

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 ipso tempore contingentibus.

56. THE RINGING OF BELLS AT COMPLINE AND AT NONE AND AT COLLATION

On every day throughout the year a bell is rung once at compline, according to the use of the Cathedral of Salisbury, except only on Good Friday: on every double feast⁴³ and on all other feasts, and weekdays and Sundays, a bell is rung once. With this provision, that on the vigil of Easter only, two bells are rung at compline, twice or thrice. Also on all double feasts throughout the year a bell is rung twice at none on the preceding day. And every Saturday at none a bell is rung once. The same thing happens on the vigil of St Lawrence. Also every day throughout Quadragesima up to Maundy Thursday after dinner, except only on Sundays, a bell is rung once, two times, at collation, and also on double feasts falling within the same season.⁴⁴

57. ¶ 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: scilicet Sancti nicholai episcopi, sancte lucie virginis, thome apostoli, fabiani et sebastiani, agnetis virginis, vincencii martyris, agathe virginis, gregorii pape, cuthberti episcopi, benedicti abbatis, aldelmi episcopi, barnabe apostoli, albanii 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 differtur in secunda feria propter inchoacionem historie: tunc enim legatur evangelium Nemo accendit lucernam. 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, edmundi archiepiscopi, hugonis episcopi, edmundi regis, cecilie virginis, et sancte katerine gloriose virginis.

57. THE FEASTS OF NINE LESSONS ON WHICH THE EXPOSITION OF THE GOSPEL WILL NOT BE READ AT MATINS⁴⁵

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

**St Nicholas, bishop
St Lucy, virgin
St Thomas the apostle
Fabian and Sebastian
Agnes, virgin
Vincent, martyr**

⁴³ NCF reads ‘on every double feast a bell is rung twice and on all other feasts, and weekdays and Sundays, once’.

⁴⁴ The exact meaning of ‘simpliciter’ and ‘dupliciter’, here translated ‘once’ and ‘twice’, is open to debate. 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.

⁴⁵ Also translated elsewhere as ‘commentary on’

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 lucernam*⁴⁶.
The Exaltation of the Holy Cross
Edith, virgin
Maurice and his companions
Dionysius and his companions
The Translation of St Edward, king and martyr
Michael in Monte Tumba
Martin, bishop
Machutus, bishop
Edmund, archbishop
Hugh, bishop
St Edmund, king
St Cecilia, virgin
and St Katherine, glorious virgin.

58. ¶ De benediccionibus dicendis per totum annum. Quocienscunque fiunt novem lecciones per totum annum dicantur iste sex benedicciones ad matutinas preterquam in festis beate marie et omnium sanctorum. Dicantur eciam in festis trium leccionum sine expositione evangelii sive chorus regitur sive non et eciam 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. Evangelitis armis muniat nos conditor orbis. Secundum mattheum. Evangelica leccio. Secundum lucam. Per evangelica dicta. Secundum iohannem Fons evangelii. Quando expositio 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 Divinum auxilium. ¶ Quando vero expositio evangelii ad primam tunc sit ista secunda benediccio scilicet Divinum auxilium. ¶ In festis sanctorum sit ista nona benediccio. Ad societatem civium supernorum perducatur nos rex angelorum. Et dicatur semper Rex angelorum quandocumque dicitur secundum usum Sarum ecclesie nisi in festis beate marie. Quando vero de aliquo sancto fiunt tres lecciones cum expositione evangelii

⁴⁶ 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.

tunc sit tertia benediccio scilicet Ad societatem. ¶ Quando vero fiunt novem lecciones 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 festo dedicationis ecclesie et dominica infra octava et in octavis eiusdem et in exaltatione sancte crucis. ¶ Quando vero fiunt tres lecciones de temporalibus per totum annum cum expositione evangelii tunc sit ista tertia benediccio In unitate. ¶ A festo sancte trinitatis vero usque ad adventum domini diebus dominicis quando de dominica agitur, sit ista nona benediccio In caritate perfecta. ¶ In omnibus feriis per annum extra tempus pasche et expositio evangelii non habetur dicantur iste tres benedictiones Deus misereatur nostri. Virtus christi. De celo missus. In festo omnium sanctorum dicuntur iste benedictiones. In primo nocturno: in caritate perfecta. Per intercessionem sue matris benedicat nos filius dei patris. Ad societatem civium supernorum perducatur nos rex angelorum. ¶ In secundo nocturno: Patriarcharum merita nos ducant ad regna celestia. Apostolorum intercessio nos iungat angelorum consorcio. Martirum constancia nos ducat ad regna celestia. ¶ In tercio nocturno Sancti evangelii lectio sit nobis salus et protectio. Chorus sanctarum virginum intercede pro nobis ad dominum. Sanctorum meritis mereamur gaudia lucis. ¶ In festis et in commemorationibus beate marie dicantur iste benedictiones. In primo nocturno Alma virgo. Christus marie filius sit nobis clemens et propicius. 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 tercio nocturno Per marie suffragia. Divina solacia. Ad societatem civium supernorum perducatur nos regina celorum. ¶ Item alie benedictiones de eadem. ¶ In primo nocturno. Pura pudica pia miseris miserere maria. Virgo parens natum fac nobis propiciatum. Nos precibus matris salvet sapientia 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. ¶ Item alie benedictiones de eadem. ¶ In primo nocturno. Pura pudica pia miseris miserere maria. Virgo parens natum fac nobis propiciatum. Nos precibus matris salvet sapientia 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. ¶ Item alie benedictiones de eadem. ¶ In primo nocturno. Pura pudica pia miseris miserere maria. Virgo parens natum fac nobis propiciatum. Nos precibus matris salvet sapientia 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.

58. THE BLESSINGS TO BE SAID THROUGHOUT THE YEAR

Whenever 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: *Evangelicis armis munit nos conditor orbis*

{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: *Divinum auxilium*. But when the exposition of the gospel is said at the first {lesson}, then this should be the second blessing, viz.: *Divinum auxilium*. On saints' days this should be the ninth blessing: *Ad societatem civium supernorum perducatur nos rex angelorum*. 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, viz.: *Ad societatem*. But when 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 feast of the Dedication of the Church, and on the Sunday within the octave of the same and on the octave of the same, and on the Exaltation of the Holy Cross. But when there are three lessons from the Temporal throughout the year with an exposition of the gospel, then this should be the third blessing: *In unitate*. From the feast of the Holy Trinity however 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

Virtus christi

De celo missus

On the feast of All Saints these blessings are said:

In the first nocturn:

In caritate perfecta

Per intercessionem sue matris,

benedicat nos filius dei patris

Ad societatem civium supernorum

perducatur nos rex angelorum

In the second nocturn:

Patriarcharum merita

nos ducant ad regna celestia

Apostolorum intercessio

nos iungat angelorum consorcio
Martirum constancia
nos ducat ad regna celestia
In the third nocturn:
Sancti evangelii leccio
sit nobis salus et proteccio
Chorus sanctarum virginum,
intercede pro nobis ad dominum
Sanctorum meritis
mereamur gaudia lucis

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

In the first nocturn:
Alma virgo
Christus marie filius
sit nobis clemens et propicius
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 suffragia
Divina solacia
Ad societatem civium supernorum
perducat nos regina celorum

Likewise the other blessings for her.

In the first nocturn:
Pura pudica pia
miseris miserere maria
Virgo parens natum
fac nobis propiciatum
Nos precibus matris
salvet sapiencia patris
In the second nocturn:
Virgo deo digna
peccantibus esto benigna
Intercede pia
pro nobis virgo maria
Que peperit florem
det nobis floris odorem
In the third nocturn:
Conserva famulos

*virgo maria tuos
Sancte marie precibus
benedicat nos pater et filius
Filius virginis marie
det nobis gaudia vite.*

59.1. ¶ [Memorie sanctorum.] Hoc modo dicuntur memorie ad vespervas et ad matutinas per ebdomadam natalis donini ubi fit processio de sanctis secundum usum sarum. In die sancti iohannis apostoli ad matutinas.

A. Hodie intacta. V. benedictus.

A. Sepelierunt. V. Justus germinabit.

Ad vespervas.

A. Gaudeamus. V. Verbum.

A. Tu principatum. V. Gloria et honore.

In die sancti innocencium ad matutinas.

A. Nesciens. V. Benedictus.

A. Lapidaverunt. V. Justus germinabit.

A. Valde honorandus. V. Annunciaverunt.

Ad vespervas.

A. Virgo verbo. V. Verbum caro.

A. Lapidés torrentes. V. Gloria et.

A. Hic discipulus ille. V. Valde honorandus.

In die sancti thome ad matutinas.

A. Beatus venter. V. Benedictus qui.

A. Adhesit. V. Posuisti domine.

A. Hic est discipulus meus. V. Valde.

A. Innocentes. V. Mirabilis.

Ad vespervas.

A. Virgo dei. V. Verbum.

A. Stephanus. V. Gloria.

A. Ecce puer. V. Valde.

A. Laverunt. V. Letamini.

Sexta die a nativitate domini ad matutinas.

A. Pastores. V. Ipse.

A. Ecce video. V. Justus germinabit.

A. Sunt de hic. V. Valde.

A. Ambulabunt. V. Mirabilis.

A. Pastor cesus. V. Ora pro.

Ad vespervas de sancto Silvestro.

A. Virgo hodie. V. Verbum caro.

A. Beatus stephanus. V. Gloria et.

A. Sic eum volo. V. Valde.

A. Cantabant. V. Letamini in

A. Granum cadit. V. Ora pro.

In die sancti silvestri ad matutinas

A. Hodie intacta. V. Verbum caro.

A. Constitutus. V. Posusisti.

A. Johannes apostolus. V. Valde honorandus.

A. Herodes iratus. V. Mirabilis.

A. Totus orbis. V. Ora pro nobis.
 In octava sancti stephani ad matutinas.
 A. Supra pectus. V. Valde honorandus.
 A. A bymatu. V. Mirabilis.
 A. Aqua thome. V. Ora pro nobis.
 A. Ecce maria. V. Post partum.
 Ad vespervas.
 A. Valde honorandus. V. In omnem.
 A. Vox in rama. V. Letamini.
 A. Ad thome. V. Ora pro nobis.
 A. Quando natus. V. Speciosus.
 In octava sancti iohannis ad matutinas.
 A. Sub throno. V. Mirabilis.
 A. Tu per thome. V. Ora pro.
 A. Ecce maria. V. Post partum.
 Ad vespervas.
 A. Innocentes. V. Letamini.
 A. Summo sacerdocio. V. Ora.
 A. Quando natus. V. Speciosus.
 In octava sanctorum innocencium ad matutinas.
 A. Monachus. V. Ora.
 A. Ecce maria. V. Post partum.
 Ad vespervas.
 A. Pastor cesus. V. Ora.
 A. Confessor. V. Amavit.
 A. Quando natus. V. Speciosus.
 In vigilia epiphanie ad matutinas.
 A. Opem nobis. V. Ora.
 A. Euge serve. V. Justus germinabit.
 A. Exultabunt. V. Mirabilis.

59. {THE MEMORIALS OF SAINTS}

59.1. This is the manner in which memorials are said at vespers and at matins in the week after Christmas, when there is a procession for saints' {days}, according to the use of Salisbury.

On St John the apostle's day,

At matins: Ant. - *Hodie intacta*. Versicle - *Benedictus*. Ant. - *Sepelierunt*. Versicle - *Justus germinabit*.

At vespers: Ant. - *Gaudeamus*. Versicle - *Verbum*. Ant. - *Tu principatum*. Versicle - *Gloria et honore*.

On Holy Innocents' day,

At matins: Ant. - *Nesciens*. Versicle - *Benedictus*. Ant. - *Lapidaverunt*. Versiculus - *Justus germinabit*. Ant. - *Valde honorandus*. Versicle - *Annunciaverunt*.

At vespers: Ant. - *Virgo verbo*. Versicle - *Verbum caro*. Ant. - *Lapides torrentes*. Versicle - *Gloria et*. Ant. - *Hic discipulus ille*. Versicle - *Valde honorandus*.

On St Thomas' day,

At matins: Ant. - *Beatus venter*. Versicle - *Benedictus qui*. Ant. - *Adhesit*. Versicle

- *Posuisti domine. Ant. - Hic est discipulus meus. Versicle - Valde. Ant. - Innocentes. Versicle - Mirabilis.*
 At vespers: *Ant. - Virgo dei. Versicle - Verbum. Ant. - Stephanus. Versicle - Gloria. Ant. - Ecce puer. Versicle - Valde. Ant. - Laverunt. Versicle - Letamini.*

On the sixth day after Christmas⁴⁷,
 At matins: *Ant. - Pastores. Versicle - Ipse. Ant. - Ecce video. Versicle - Justus germinabit. Ant. - Sunt de hic. Versicle - Valde. Ant. - Ambulabunt. Versicle - Mirabilis. Ant. - Pastor cesus. Versicle - Ora pro.*

At vespers of St Silvester,
Ant. - Virgo hodie. Versicle - Verbum caro. Ant. - Beatus stephanus. Versicle - Gloria et. Ant. - Sic eum volo. Versicle - Valde. Ant. - Cantabant. Versicle - Letamini in. Ant. - Granum cadit. Versicle - Ora pro.

On St Silvester's day,
 At matins: *Ant. - Hodie intacta. Versicle - Verbum caro. Ant. - Constitutus. Versicle - Posuisti. Ant. - Johannes apostolus. Versicle - Valde honorandus. Ant. - Herodes iratus. Versicle - Mirabilis. Ant. - Totus orbis. Versicle - Ora pro nobis.*

On the octave of St Stephen,
 At matins: *Ant. - Supra pectus. Versicle - Valde honorandus. Ant. - A bymatu. Versicle - Mirabilis. Ant. - Aqua thome. Versicle - Ora pro nobis. Ant. - Ecce maria. Versicle - Post partum.*
 At vespers: *Ant. - Valde honorandus. Versicle - In omnem terram. Ant. - Vox in rama. Versicle - Letamini. Ant. - Ad Thome. Versicle - Ora pro nobis. Ant. - Quando natus. Versicle - Speciosus.*

On the octave of St John,
 At matins: *Ant. - Sub throno. Versicle - Mirabilis. Ant. - Tu per thome. Versicle - Ora pro. Ant. - Ecce maria. Versicle - Post partum.*
 At vespers: *Ant. - Innocentes. Versicle - Letamini. Ant. - Summo sacerdotio. Versicle - Ora. Ant. - Quando natus. Versicle - Speciosus.*

On the octave of Holy Innocents,
 At matins: *Ant. - Monachus. Versicle - Ora. Ant. - Ecce maria. Versicle - Post partum.*
 At vespers: *Ant. - Pastor cesus. Versicle - Ora. Ant. - Confessor. Versicle - Amavit. Ant. - Quando natus. Versicle - Speciosus.*

On the vigil of Epiphany,
 At matins: *Ant. - Opem nobis. Versicle - Ora. Ant. - Euge serve. Versicle - Justus germinabit. Ant. - Exultabunt. Versicle - Mirabilis.*

59.2. ¶ Ubi non fit processio de sanctis ad vespervas per ebdomadam natalis domini hoc modo fiant memorie ad vespervas et ad matutinas.

In die sancti stephani ad vespervas.

A. Valde honorandus V. In omnem.

⁴⁷ i.e. by our counting the fifth, December 30.

A. Lux orta. V. Verbum caro.
 In die sancti iohannis ad matutinas.
 A. Hodie intacta. V. Benedictus.
 A. Sepelierunt. V. Justus germinabit.
 Ad vespervas.
 A. Innocentes V. Letamini.
 A. Gaudeamus. V. Verbum.
 A. Lapidaverunt. V. Gloria et.
 In die sanctorum innocencium ad matutinas.
 A. Nesciens. V. Benedictus.
 A. Lapidés torrentes. V. Justus germinabit.
 A. Hic est discipulus. V. Valde.
 Ad vespervas.
 A. Pastor cesus. V. Ora pro.
 A. Virgo verbo. V. Verbum caro.
 A. Adhesit anima. V. Gloria et.
 A. Hic est discipulus meus. V. Valde.
 In die sancti thome ad matutinas.
 A. Beatus venter. V. benedictus.
 A. Stephanus. V. Posuisti.
 A. Ecce puer. V. Valde.
 A. Laverunt. V. Mirabilis.
 Ad vespervas.
 A. Virgo dei genitrix. V. Verbum.
 A. Ecce video. V. Gloria.
 A. Sunt de hic. V. Valde.
 A. Ambulabunt. V. Letamini.
 Sexta die a nativitate ad matutinas.
 A. Pastores dicite. V. Ipse.
 A. Beatus Stephanus. V. Justus.
 A. Sic eum volo. V. Valde.
 A. Cantabant. V. Mirabilis.
 A. Granum cadit. V. Ora pro.
 Ad vespervas de sancto silvestro.
 A. Virgo hodie. V. Verbum.
 A. Constitutus. V. Gloria.
 A. Johannes apostolus. V. Valde.
 A. Herodes iratus. V. Letamini.
 A. Totus orbis. V. Ora pro.
 In die sancti silvestri ad matutinas.
 A. Hodie intacta. V. Benedictus
 A. In tribulacione. V. Posuisti domine.
 A. Supra pectus. V. Valde.
 A. A bymatu. V. Mirabilis.
 A. Aqua thome. V. Ora.
 In octava sancti stephani.
 A. Quasi unus. V. Valde.
 A. Vox in rama. V. Mirabilis.
 A. Ad thome. V. Ora.
 A. Ecce maria. V. Post partum.

Ad vespervas.

A. Valde honorandus. A. In omnem

A. Sub throno. V. Letamini.

A. Tu per thome. V. Ora pro nobis.

A. Quando natus. V. Speciosus.

In octava sancti iohannis ad matutinas.

A. Laudes reddant. V. Mirabilis.

A. Summo sacerdocio. V. Ora pro.

A. Ecce maria. V. Post partum.

Ad vespervas.

A. Innocentes. V. Letamini.

A. Monachus. V. Ora.

A. Quando natus. V. Speciosus forma.

In octava innocencium ad matutinas.

A. Cultor agri. V. Ora.

A. Ecce maria. V. Post partum.

Ad vespervas.

A. Pastor cesus. V. Ora.

A. Confessor domini. V. Amavit eum.

A. Quando natus. V. Speciosus.

In vigilia epiphanie ad matutinas.

A. Opem nobis. V. Ora.

A. Euge serve. V. Justus germinabit.

A. Exultabunt. V. Mirabilis.

59.2. Where there is no procession for a saint's {day} at vespers in the week after Christmas, the memorials at vespers and at matins should be done in this manner:

On St Stephen's day,

At vespers: Ant. - *Valde honorandus*. Versicle - *In omnem*. Ant. - *Lux orta*. Vers. - *Verbum caro*.

On St John's day,

At matins: Ant. - *Hodie intacta*. Vers. - *Benedictus*. Ant. - *Sepelierunt*. Vers. - *Justus germinabit*.

At vespers: Ant. - *Innocentes*. Vers. - *Letamini*. Ant. - *Gaudeamus*. Vers. - *Verbum*. Ant. - *Lapidaverunt*. Vers. - *Gloria et*.

On Holy Innocents' day,

At matins: Ant. - *Nesciens*. Vers. - *Benedictus*. Ant. - *Lapides torrentes*. Vers. - *Justus germinabit*. Ant. - *Hic est discipulus*. Vers. - *Valde*.

At vespers: Ant. - *Pastor cesus*. Vers. - *Ora pro*. Ant. - *Virgo verbo*. Vers. - *Verbum caro*. Ant. - *Adhesit anima*. Vers. - *Gloria et*. Ant. - *Hic est discipulus meus*. Vers. - *Valde*.

On St Thomas' day,

At matins: Ant. - *Beatus venter*. Vers. - *Benedictus*. Ant. - *Stephanus*. Vers. - *Posuisti*. Ant. - *Ecce puer*. Vers. - *Valde*. Ant. - *Laverunt*. Vers. - *Mirabilis*.

At vespers: Ant. - *Virgo dei genitrix*. Vers. - *Verbum*. Ant. - *Ecce video*. Vers. -

Gloria. Ant. - Sunt de hic. Vers. - Valde. Ant. - Ambulabunt. Vers. - Letamini.

On the sixth⁴⁸ day after Christmas,

At matins: Ant. - Pastores dicite. Vers. - Ipse. Ant. - Beatus Stephanus. Vers. - Justus. Ant. - Sic eum volo. Vers. - Valde. Ant. - Cantabant. Vers. - Mirabilis. Ant. - Granum cadit. Vers. - Ora pro.

At vespers of St Silvester,

Ant. - Virgo hodie. Vers. - Verbum. Ant. - Constitutus. Vers. - Gloria. Ant. - Johannes apostolus. Vers. - Valde. Ant. - Herodes iratus. Vers. - Letamini. Ant. - Totus orbis. Vers. - Ora pro.

On St Silvester's day,

At matins: Ant. - Hodie intacta. Vers. - Benedictus. Ant. - In tribulacione. Vers. - Posuisti domine. Ant. - Supra pectus. Vers. - Valde. Ant. - A bymatu. Vers. - Mirabilis. Ant. - Aqua thome. Vers. - Ora.

On the octave of St Stephen,

Ant. - Quasi unus. Vers. - Valde. Ant. - Vox in rama. Vers. - Mirabilis. Ant. - Ad thome. Vers. - Ora. Ant. - Ecce maria. Vers. - Post partum.
At vespers: Ant. - Valde honorandus. Vers. - In omnem. Ant. - Sub throno. Vers. - Letamini. Ant. - Tu per thome. Vers. - Ora pro nobis. Ant. - Quando natus. Vers. - Speciosus.

On the octave of St John,

At matins: Ant. - Laudes reddant. Vers. - Mirabilis. Ant. - Summo sacerdocio. Vers. - Ora pro. Ant. - Ecce maria. Vers. - Post partum.
At vespers: Ant. - Innocentes. Vers. - Letamini. Ant. - Monachus. Vers. - Ora. Ant. - Quando natus. Vers. - Speciosus forma.

On the octave of Holy Innocents,

At matins: Ant. - Cultor agri. Vers. - Ora. Ant. - Ecce maria. Vers. - Post partum.
At vespers: Ant. - Pastor cesus. Vers. - Ora. Ant. - Confessor domini. Vers. - Amavit eum. Ant. - Quando natus. Vers. - Speciosus.

On the vigil of Epiphany,

At matins: Ant. - Opem nobis. Vers. - Ora. Ant. - Euge serve. Vers. - Justus germinabit. Ant. - Exultabunt. Vers. - Mirabilis.

60.1. ¶ 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. Accendatur eciam cotidie per ebdomade pasche ad matutinas et ad missam et ad vespas. Similiter fiat in octava pasche. Omnibus vero dominicis ab octava pasche usque ad ascensionis domini ad missam tantum accendatur. In die autem ascensionis domini sicut in octava pasche accendatur.

60. THE LIGHTING OF THE PASCHAL CANDLE

⁴⁸ As above, the fifth, Dcember 30th.

60.1. 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. It should also be lit every day through Easter week at matins and at mass and at vespers. It should be done likewise on the octave of Easter. But on every Sunday from the octave of Easter until Ascension Day it should be lit at mass only.

60.2. Accendatur eciam in festo sancti marci evangeliste apostolorum philippi et iacobi ad missam tantum. In annunciacione sancte marie sicut in octava pasche accendatur.

60.2. It should also be lit on the feast of St Mark the evangelist, and of the apostles Philip and James, at mass only. On the Annunciation of St Mary, it should be lit as on the octave of Easter.

61. ¶ In quibus festis dicantur matutine hora vesperarum. Hec sunt festa in quibus dicantur matutine hora vesperarum secundum usum Sarum scilicet festum sancte trinitatis, festum de corpore christi, nativitas sancti iohannis baptiste, apostolorum petri et pauli, translacio sancti thome martyris, et in festum reliquiarum eiusdem ecclesie.

61. 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 Salisbury: viz.,

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

62. ¶ De modo terminandi oraciones generaliter per totum annum quodocunque dicende sunt. Videndum nobis est et magna intencione intelligendum qualiter oraciones quas ad missam sive ad horas dicturi sumus concludere debeamus quod nullo modo scire poterimus nisi per racionem istarum oracionum aliud intelligamus. Nullus ad altare patrem pro filio nec filium pro patre nominare debet sed oraciones illas quas ad patrem sine mencione filii faciamus sic concludere debemus Per dominum nostrum iesum christum filium tuum etc. sicut istas et multas alias oraciones similes istis Concede nos famulos tuos Deus qui miro ordine. Unde versus Per dominum dicas cum patrem presbiter oras. ¶ Item oraciones quas ad patrem cum mencione filii facimus circa principium sic concludere debemus: per eundem dominum nostrum iesum christum etc. sicut istas et multas alias similes istis Deus qui de beate marie. Largire nobis clementissime pater. Si vero circa finem sic concludimus [Qui tecum] sicut istas et consimiles. Presta quesumus. Omnipotens sempiterne deus dirige actus nostros. Da nobis quesumus domine imitare. Unde versus: principio natum memorans finem per eundem. Si circa finem qui tecum dicere

debes. ¶ Oraciones autem quas facimus ad filium sic finimus Qui vivis et regnas cum deo patre in unitate [*illegible*] ut est Deus qui sanctam crucem vel Fidelium deus et sic de ceteris. Unde versus. Cum loqueris Christo qui vivis adesse memento.

¶ Item oraciones ad patrem in quibus mencionem de trinitate facimus sic concludimus In qua vivis et regnas deus per omnia secula seculorum. sicut istas et multas alias Omnipotens sempiterne deus qui das famulis tuis. Populum tuum quesumus domine non deserat pietas tua. Unde versus. Dic in qua vivis ubi mencio fit trinitatis. ¶ Illas autem oraciones quas facimus ad ipsam trinitatem tantum sic concludimus Qui vivis et regnas deus per. sicut istam et consimiles. Placeat tibi sancta trinitas obsequium servitutis. ¶ Item oraciones ad patrem in quibus mencionem de spiritu sancto facimus sic finimus Per dominum nostrum iesum christum filium tuum qui tecum vivit et regnat in unitate eiusdem spiritus sancti deus. Sicut istas et consimiles: Deus qui corda fidelium mentes nostras quesumus domine. Unde versus Commemorans flamen eiusdem dic prope finem. Illas autem quas ad filium facimus cum mencione spiritus sancti sic concludimus Qui cum patre et eodem spiritu sancto vivis et regnas sicut istam Domine iesu christe qui introitum portarum. ¶ Secundum vero romanam auctoritatem nullam oracionem concludimus cum Per eum qui venturus est nisi sit exorcismus in quo per divinum iudicium diabolus ut a creatura dei recedat adiuramus. Nam in aliis oracionibus quas per dominum nostrum includimus patrem ut per amorem filii sui subveniat imploramus. In exorcismo autem diabolus per dei iudicium ut effugiat increpamus.

62. THE MANNER IN WHICH PRAYERS ARE ENDED GENERALLY THROUGHOUT THE YEAR, AND WHEN THEY ARE TO BE SAID

We ought to see and understand with great attentiveness the manner in which we should bring to a conclusion the prayers that we are to say at mass or at the hours; and there is no way we will be able to know this except that we understand it through the rationale of the prayers in question. One should not, at the altar, say by name the Father instead of the Son, nor the Son instead of the Father, but when we make prayers to the Father without mention of the Son, we ought to conclude them “*Per dominum nostrum iesum christum filium tuum, &c.*”, as for example these, and many other prayers like them – *Concede nos famulos tuos; Deus qui miro ordine*. Hence the rhyme:

**Priest, you say “through Our Lord”
When you pray to the Father.**

And when we make prayers to the Father, mentioning the Son near the beginning of them, we ought to conclude like this: “*Per eundem dominum nostrum iesum christum &c.*”⁴⁹ – as for example these, and many others like them: *Deus qui de beate marie; Largire nobis clementissime pater*. But if {we mention the Son} near the end {of the prayer} we finish like this: “*Qui tecum*”⁵⁰, like these and ones similar to them: *Presta quesumus; Omnipotens sempiterne deus dirige actus nostros; Da nobis quesumus domine imitare*. Hence the couplet:

**Mention the Son at the start, at the end {say} “Through the same”;
At the end, you should say “Who with thee...”**

⁴⁹ ‘Through the same, our Lord etc.’

⁵⁰ ‘Who, with thee’

But the prayers which we make to the Son, we finish thus, “*Qui vivis et regnas cum deo patre in unitate {...}*”⁵¹; as for example is {the prayer} *Deus qui sanctam crucem*, or *Fidelium deus*, and others. Hence the rhyme:

When you speak to Christ
Remember there should be a “who live”.

And the prayers which we make to the Father in which we make mention of the Trinity, we finish thus: “*In qua vivis et regnas deus per omnia secula seculorum*”⁵²; as for example these and many others: *Omnipotens sempiterne deus qui das famulis tuis; Populum tuum quesumus domine non deserat pietas tua*. Hence the rhyme:

Say “in whom you live”
When you make mention of the Trinity.

But those prayers which we make to the Trinity itself, we should simply finish thus: “*Qui vivis et regnas, deus per...*”⁵³, as for example this, and ones like it: *Placeat tibi sancta trinitas obsequium servitutis*. And when we make prayers to the Father in which we make mention of the Holy Ghost, we conclude them thus: “*Per dominum nostrum iesum christum filium tuum, qui tecum vivit et regnat in unitate eiusdem spiritus sancti deus.*”⁵⁴ – as for example these, and similar ones: *Deus qui corda fidelium; Mentis nostras quesumus domine*. Hence the rhyme:

Make mention of the Holy Ghost,
Say “of the same” near the end.

But those {prayers} we make to the Son where we mention the Holy Ghost, we conclude thus: “*Qui cum patre et eodem spiritu sancto vivis et regnas*”⁵⁵; as for example this one: *Domine iesu christe qui introitum portarum*.

But following the authority of Rome we do not conclude any prayer with “*Per eum qui venturus est*”⁵⁶ unless it is an exorcism in which we adjure the Devil to come out of one of God’s creatures through divine authority. For in those prayers which we conclude “*Per dominum nostrum*”⁵⁷, we are beseeching the Father to come to our aid through the love of his Son. But in an exorcism we are rebuking the Devil that he might flee away, by divine authority.

63. ¶ Benedicciones ante prandium in vigilia pasche. Benedicite. Dominus. Edent pauperes. gloria. sicut. Kyrieleyson Christeleyson Kyrieleyson. Pater noster. Et ne nos. Sed libera. Oremus. Benedic domine. Jube domne. Cibo. Leccio. Si consurrexistis cum christo que sursum sunt querite ubi christus est in dextra dei sedens. ¶ Post prandium. Deus pacis etc. Memoriam. Gloria. Sicut. Agimus tibi gracias etc. Laudate

⁵¹ The MS is illegible.

⁵² ‘In whom you live and reign God for ever world without end’

⁵³ ‘Who live and reign, God throughout...’

⁵⁴ ‘Through our Lord, your son Jesus Christ who lives and reigns with you in the unity of the same Holy Ghost, God’

⁵⁵ Page: 69

‘Who with the Father and the same Holy Spirit live and reign’

⁵⁶ Page: 69

‘Through him who is to come {to judge the living and the dead}’

⁵⁷ ‘Through our Lord’

dominum. Quoniam confirmata. Gloria. Sicut. Statim sequatur Dominus vobiscum. Oremus. Spiritum in nobis domine tue caritatis infunde ut quos sacramentis paschalibus saciasti tua facias pietate concordēs. Per dominum nostrum. In unitate eiusdem. Dominus vobiscum. Benedicamus domino sine alleluia. Deo gracias. In die pasche. Benedicite. Dominus. Hec dies. Gloria patri. Sicut erat. Kyrieleyson Christeleyson Kyrieleyson. Pater noster. Et ne nos. Sed libera. Oremus. Benedic domine. Jube domne. Mense celestis. Expurgate vetus fermentum ut sitis nova conspersio sicut estis azimi: etenim pasca nostrum immolatus est christus itaque epulemur in domino. Post prandium. Qui dat escam omni carni. Confitemini domino celi. Tu autem domine miserere nostri. Deo gracias. Laudate deum omnes. Quoniam confirmata. Gloria patri. Sicut erat. V. In resurrectione tua christe. R. Celi et terra letentur alleluia. Dominus vobiscum. Et cum spiritu tuo. Oremus. Spiritum in nobis. Per dominum nostrum. In unitate. Dominus vobiscum. Benedicamus sine Alleluia. ¶ Eodem modo dicuntur per totum ebdomadā; et hec leccio scilicet Expurgate omnibus dominicis usque ad ascensionem dicitur. ¶ Ad cenam vero per totum annum dicitur benediccio scilicet Cenam sanctificet qui nobis omnia prebet. In nomine. ¶ Post cenam vero per hoc modo dicitur Hec dies. V. In resurrectione. Dominus vobiscum. Oremus. Spiritum in nobis et finiat ut predictum est Dominus vobiscum. Benedicamus sine Alleluia. ¶ Per reliquum vero tempus tocius anni dicitur post cenam Benedictus deus in donis suis. Et sanctus in omnibus operibus suis. Adiutorium. Qui fecit. Sit nomen. Ex hoc nunc. Retribuere dignare. ¶ Notandum est quod nunquam dicitur Oremus ante oracionem Retribuere secundum usum Sarum. Nulla die per annum dicitur psalmus De profundis post cenam secundum usum predictum. ¶ In diebus veneris et in vigiliis et in quatuor temporibus et quocienscunque ieiunium est preceptum extra quadragesimam et ebdomadā pasche dicuntur iste benediccionēs ante prandium. Benedicite. Dominus. Edent pauperes. Gloria patri. Sicut. Kyrieleyson. Christeleyson. Kyrieleyson. Pater noster. Et ne nos. Sed libera. Oremus. Benedic. Jube domne. Cibo spirituali. Leccio. Gracia domini nostri usque ad hec verba omnibus nobis tantum. ¶ Post prandium. Deus pacis. Memoriam. Gloria. Sicut. Agimus. Laudate deum omnes gentes. Quoniam confirmata. Gloria. Sicut. Kyrieleyson. Christeleyson. Kyrieleyson. Pater noster. Et ne nos. Sed libera. Dispersit dedit. Justicia eius. Benedicam dominum. Semper laus. In domino laudabitur. Audiant mansueti. Magnificare. Et exaltemus nomen. Sit nomen. Ex hoc nunc. Retribuere dignare. Benedicamus domino. Deo gracias. ¶ Cotidie per annum exceptis festis principalibus dicatur post oracionem Retribuere iste psalmus Miserere sine Gloria patri sed cum Kyrieleyson Christeleyson Kyrieleyson Pater noster. Et ne nos. Sed libera. Requiem eternam. Et lux. A porta inferi. Erue domine. Credo videre. In terra vivencium. Dominus vobiscum. et cum spiritu. Oremus. Absolve quesumus domine per Christum dominum nostrum Amen. Requiescant in pace. Amen. Benedicite. Dominus. deinde sequatur hoc modo Det vivis gratiam, defunctis veniam ecclesie et regno pacem et nobis vitam eternam. Amen. ¶ Feria secunda prime ebdomade quadragesime et abhinc cotidie usque ad vigiliam pasche exceptis dominicis diebus quodcunque fuerit simplex vel duplex dicuntur predictę benediccionēs supradicto modo scilicet Edent cum hac leccione. Frange esurienti et cum psalmo Miserere scilicet post prandium loco Laudate dominum per hanc racionem quia huiusmodi benediccionēs sunt de natura temporalis et non sanctorum. ¶ Quodcumque festum duplex in die veneris contigerit extra quadragesimam et ebdomadā pasche excepto die natalis domini dicantur hee predictę benediccionēs tam ante quam post prandium et cum leccione Gracia domini nostri. Similiter fiat in quarta feria in capite ieiunii cum tribus diebus sequentibus. ¶ Ceteris autem omnibus

diebus tocius anni et in die natalis domini quacunquē die contigerit et in omnibus dominicis quadragesime dicantur hoc modo benedictiones scilicet: ante prandium: Benedicite. Dominus. Oculi omnium. Gloria. Sicut. Kyrieleyson Christeleyson Kyrieleyson. Pater. Et ne. Sed libera. Oremus. Benedic. Jube domne. Mense. Leccio Deus caritas. ¶ Post prandium Deus pacis etc. Confiteantur tibi et cetera more solito.

63. BLESSINGS

On the vigil of Easter,

Before dinner: *Benedicite. Dominus. Edent pauperes. Gloria. Sicut. Kyrieleyson christeleyson kyrieleyson. Pater noster. Et ne nos. Sed libera. Oremus. Benedic domine. Jube domne. Cibo.*

The lesson. *Si consurrexistis cum christo que sursum sunt querite ubi christus est in dextra dei sedens.*

After dinner: *Deus pacis &c. Memoriam. Gloria. Sicut. Agimus tibi gracias &c. Laudate dominum. Quoniam confirmata. Gloria. Sicut. There should immediately follow Dominus vobiscum. Oremus. Spiritum in nobis, domine, tue caritatis infunde ut quos sacramentis paschalibus saciasti tua facias pietate concordēs. Per dominum nostrum. In unitate eiusdem. Dominus vobiscum. Benedicamus domino without Alleluya. Deo gracias.*

On Easter Day,

Benedicite. Dominus. Hec dies. Gloria patri. Sicut erat. Kyrieleyson Christeleyson Kyrieleyson. Pater noster. Et ne nos. Sed libera. Oremus. Benedic domine. Jube domne. Mense celestis. Expurgate vetus fermentum ut sitis nova conspersio sicut estis azimi: etenim pascha nostrum immolatus est christus itaque epulemur in domino.

After dinner: *Qui dat escam omni carni. Confitemini domino celi. Tu autem domine miserere nostri. Deo gracias. Laudate deum omnes. Quoniam confirmata. Gloria patri. Sicut erat. V. In resurrectione tua christe. R. Celi et terra letentur, Alleluya. Dominus vobiscum. Et cum spiritu tuo. Oremus. Spiritum in nobis. Per dominum nostrum. In unitate. Dominus vobiscum. Benedicamus without Alleluya.*

{Graces} are said in the same way for the whole week; and this lesson, viz. *Expurgate*, is said on all Sundays until Ascension. And at supper throughout the year a blessing is said, namely *Cenam sanctificet qui nobis omnia prebet. In nomine.*⁵⁸

And {grace} is said after supper in this manner *Hec dies. V. In resurrectione. Dominus vobiscum. Oremus. Spiritum in nobis* and it should conclude as described above: *Dominus vobiscum. Benedicamus without Alleluya.*

And for the rest of the time throughout the whole year this is said after supper: *Benedictus deus in donis suis. Et sanctus in omnibus operibus suis. Adiutorium. Qui fecit. Sit nomen. Ex hoc nunc. Retribuere dignare.*

⁵⁸ 'May He sanctify this supper who provides everything for us. In the name...'

It should be noted that before the prayer *Retribuere dignare*, ‘*Oremus*’⁵⁹ is never said, following the practice of Salisbury. On no day of the year is the psalm *De profundis* said after supper, following the aforesaid practice. On Fridays and on vigils and on Ember Days and whenever there is a fast prescribed outside Quadragesima and Easter week, the following blessings are said before dinner:

Benedicite. Dominus. Edent pauperes. Gloria patri. Sicut. Kyrieleyson. Christeleyson. Kyrieleyson. Pater noster. Et ne nos. Sed libera. Oremus. Benedic. Jube domne. Cibo spirituali. Lesson. Gracia domini nostri, only as far as the words ‘*omnibus nobis*’.

And after dinner: *Deus pacis. Memoriam. Gloria. Sicut. Agimus. Laudate deum omnes gentes. Quoniam confirmata. Gloria. Sicut. Kyrieleyson. Christeleyson. Kyrieleyson. Pater noster. Et ne nos. Sed libera. Dispersit dedit. Justicia eius. Benedicam dominum. Semper laus. In domino laudabitur. Audiant mansueti. Magnificate. Et exaltemus nomen. Sit nomen. Ex hoc nunc. Retribuere dignare. Benedicamus domino. Deo gracias.*

Every day through the year except on principal feasts should be said, after the prayer *Retribuere* this psalm *Miserere* without *Gloria patri* but with *Kyrieleyson christeleyson kyrieleyson pater noster. Et ne nos. Sed libera. Requiem eternam. Et lux. A porta inferi. Erue domine. Credo videre. In terra vivencium. Dominus vobiscum. Et cum spiritu. Oremus. Absolve quesumus domine per Christum dominum nostrum amen. Requiescant in pace. Amen. Benedicite. Dominus.* Then should follow in this manner *Det vivis gratiam, defunctis veniam ecclesie et regno pacem et nobis vitam eternam. Amen.*

On any double feast that falls on a Friday outside Quadragesima and Easter week except for Christmas Day, the aforesaid blessings should be said, both before and after dinner and with the lesson *Gracia domini nostri*. The same thing should happen on Ash Wednesday and the three days following.

On the Monday of the first week in Quadragesima and thereafter until the vigil of Easter, except on Sundays, whether it be a single or double feast, the aforesaid blessings are said in the aforesaid manner, viz. *Edent* with this lesson: *Frange esurienti* and with the psalm *Miserere*, that is after dinner in the place of *Laudate dominum*, for this reason, that blessings of this kind are of a nature {appropriate} for the Temporal and not for saints’ feasts.

But on all other days throughout the whole year the blessings should be said in this manner, viz.,

Before dinner: *Benedicite. Dominus. Oculi omnium. Gloria. Sicut. Kyrieleyson christeleyson kyrieleyson. Pater. Et ne. Sed libera. Oremus. Benedic. Jube domne. Mense.* With the lesson *Deus caritas*.

After dinner: *Deus pacis &c. Confiteantur tibi* and the rest, in the usual manner.

⁵⁹ ‘Let us pray’