



SARUM CUSTOMARY ONLINE

4.2: THE NEW CUSTOMARY FROM SALISBURY CATHEDRAL, MS 175 IN FRERE'S ORDER [NCS(F)] ENGLISH TRANSLATION ONLY

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



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The New Customary of Salisbury Cathedral

following the order and numbering of Frere's *Use of Sarum I*

[NCS(F)]

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

English translation only

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

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(F)]

www.sarumcustomary.org.uk

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Note on the English translation

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

Numbering of sections and sub-sections is editorial; it follows Frere's *Use of Sarum*, I.

= indicates musical notation in the source.

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Here begins the customary according to the use of Salisbury.

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 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 and 3]

4. 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}.

5. THE DUTIES OF THE PRECENTOR

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

5.2. 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.

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

6. THE DUTIES OF THE CHANCELLOR

The duty of the chancellor is to be responsible for the government of the schools and the correction of books: to listen to and 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.

7. THE DUTIES OF THE TREASURER

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

7.2. 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.

8. THE DUTIES OF AN ARCHDEACON

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

9. THE DUTIES OF THE SUBDEAN

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

10. THE DUTIES OF THE SUCCENTOR

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

11. 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

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

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.

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

12.1. At vespers throughout the year the clerics on the upper step are to stand in the choir at all times, except while the verse of the responsory is sung, when there is a responsory. 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.

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

12.3. At prime and at the other hours all clerics are to stand 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 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.

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

13. TURNING TO THE ALTAR AT THE VARIOUS HOURS

13.1. The clerics in the choir are to stand facing the altar at vespers, from when *Deus*

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).

in adiutorium is said, until the first antiphon upon the {first} psalm starts.

13.2. 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}⁴ 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.

13.3. The same pattern is to be observed after the final verse of the final psalm of any hour, because, of course, the choir should always be turned to the altar until the responsory starts (if there is a responsory) or the chapter is said.

13.4. 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.

13.5. At mass, the above gesture is observed while *Gloria in excelsis* is begun, up until the choir sings, and in that same hymn at the words *Adoramus te* and at the words *Suscipe deprecationem nostram* and at the end of the same when *Jesu christe* is said up until the epistle or lesson: and at the end of the gradual, the *Alleluia* or the tract or sequence, the choir should bow to the altar, before turning to face the gospel reader.

And the choir should stay facing the reader whilst the gospel is read, 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

⁴ The MS is illegible.

should face the altar} until the offertory is started, and after the offertory until the whole service of the mass is completed: the choir should repeat these actions at every feast throughout the year.

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

14.1. On weekdays when the ferial preces are said at the hours, then 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 {...}⁵ 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 vespers {or}⁶ 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.

14.2. At lauds the clerics should prostrate themselves while the ferial preces are spoken, until the first collect: and the same at vespers. At any mass that is said on a 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.

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

15.1. 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.

15.2. 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

⁵ The MS is illegible at this point.

⁶ The MS reads 'except', which is clearly an error.

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.

[16]

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

17.1. On single feasts when the choir is ruled and on 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 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 give⁷ 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 psalm⁸.

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

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

⁷ Here as in some other places, 'iniungere' (usually translated 'pre-intone') seems to imply choosing a singer as well as giving him the note.

⁸ i.e. *Magnificat*

17.4. At mass it is the duty of the principal ruler first of all to ask for the introit from the precentor and then to inform his colleague of it: afterwards, they shall start together and intone the psalm, and start *Gloria patri*. Then in the same way *Kyrieleyson* should be asked for, intimated {to the second ruler} and started. Then the sequence, offertory, *Sanctus*, *Agnus* and communion are asked for, intimated and started in the aforementioned way. Furthermore, on the vigils of feasts throughout the week, it is the duty of the same 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*.

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

18.1. On double feasts all four rulers should sing the whole invitatory together before it is repeated by the 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*.

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

[46 and 47, which appeared here in the MS, have been transposed to follow 45, as in Frere's, *Use of Sarum*, I (NCF).]

19. THESE ARE THE DOUBLE FEASTS AT SALISBURY CATHEDRAL

19.1. 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 place⁹.

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.

20. 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

⁹ i.e. the patron saint of that church.

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.

21. 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.

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

22.1. On major double feasts such as:

Christmas Day,
 Epiphany,
 the Purification {of the Blessed Mary,}
 the feast of the Holy Trinity
 and Corpus Christi
 and 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,

22.2. at first vespers {the first antiphon} upon the first psalm should be begun by the person next highest-ranking to whoever is performing the office. And while he starts he should stand turned to face the choir. But at the end of the first verse of the psalm

itself he should bow to the altar; and this turning and bowing should also be observed throughout the year 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 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 word¹⁰ {except} in single offices of the dead of nine lessons, in which all the responsories but the last are begun by the precentor or succentor.

22.3. While the hymn is sung, the two boys who are serving with the thuribles should bring two silken copes to the principal priest, one of which he should pass to another priest as he desires, so he may cense the altar. 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*.

23. THE MANNER OF CENSING THE ALTAR

23.1. 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 thuribles¹¹ at the step of the choir), to cense the altar with two thuribles.

23.2. 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 side¹²: after that the image of the patron saint of the Church.

23.4.¹³ 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 thurifer¹⁴ leading each procession, through the north presbytery door to cense the remaining altars throughout the Cathedral, the

¹⁰ i.e. the incipit, whatever its length.

¹¹ 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.

¹² 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.

¹³ There is no equivalent subsection in this MS to NCF 23.3.

¹⁴ Or thurifers; the MS is unspecific.

more senior going on the south side. When the censuring 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.

24. THE CENSING OF THE CHOIR

24.1. 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.

24.2. 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.

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

24.4. At matins the invitatory with the whole psalm *Venite* should be sung together by the four rulers of the choir, in silk copes at the choir step. The antiphons upon the psalms should run in the same manner and order from side to side as they do at first vespers. Each versicle is said by two boys in surplices standing side by side 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.

24.5. The readers and cantors are appointed to read lessons and sing the responsories so that the lessons are read in ascending order of seniority, such that the most senior person always reads the last. 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.

24.6. 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 alone¹⁵ should stand in the middle: which should also be observed throughout the whole year whenever the responsory or gradual or *Alleluia* is sung by three, whether at the choir step or from the pulpit.

24.7. But on the feast of All Saints a reverse order is followed for reading the lessons and singing the responsories, as regards the seniority of the readers 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.

24.8. 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 above¹⁶ the high altar facing the choir.

24.9. It should be understood that during each nocturn, at the second, fifth and eighth lesson, the altar is 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 benches¹⁷, 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;

24.10. 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.

24.11. 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 censuring except of the main altar and the choir. Moreover on Christmas Day only the first *Benedicamus* is said by two from the upper step, in

¹⁵ the third cantor, who only sings nos 3, 6 or 9, when 1, 2, 4, 5, 7 and 8 are sung by two.

¹⁶ 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.

¹⁷ i.e. the choir step.

surplices, from among the principal rulers and secondaries: and it should be responded to by two others from the same step, maintaining the aforesaid place and vestments.

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

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

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

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

25.1. 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.

25.2. 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.

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

26.1. 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.

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

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

27.1. On Easter Day 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.

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

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

27.4. When the first *Benedicamus* has been said the procession should set out towards the font through the south presbytery door with the cross, candlebearers, thuribles, oil and chrim, and a boy carrying the book before the priest: and everyone should be clad in albs, except the boy who carries the book, who should be in a surplice, and except the priest who is officiating, who should likewise be in a surplice with a silk cope. And the rulers of the choir should begin the antiphons {that are sung} while going and coming back.

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

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

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

28.1. On the Monday of Easter week the antiphon upon the psalms at matins is begun from the upper step. 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.

28.2. 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.

28.3. 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.

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

29. 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.

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

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

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

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

30.4. 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.

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

30.6. 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.

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

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

32. THE MANNER OF PERFORMING THE OFFICE ON ASCENSION DAY

32.1. On the vigil of Ascension Day at vespers the antiphon upon the psalms should be started by one of the seniors on the {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.

32.2. 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.

33. THE MANNER OF PERFORMING THE OFFICE AT PENTECOST

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

34. THE MANNER OF PERFORMING THE OFFICE ON THE MONDAY, TUESDAY AND WEDNESDAY OF THE WEEK OF PENTECOST¹⁸

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.

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

35.1. 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.

¹⁸ The Latin reads 'Easter' but this is presumably a slip of the pen.

35.2. 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 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.

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

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

36.2. 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.

37. THE MANNER OF CENSING THE ALTAR ON ALL SINGLE FEASTS AND SUNDAYS AND ON AND WITHIN OCTAVES, ON WHICH THE CHOIR IS RULED, AND ON COMMEMORATIONS OF THE BLESSED MARY 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 saint¹⁹} 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.

38. THE CENSING OF THE CHOIR

38.1. 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

¹⁹ The Latin specifies a male subject even though the cathedral was dedicated to the BVM. A variant reading (Harleian MS 2911) reads 'qua'.

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.

38.2. 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.

38.3. At matins the weekly rulers are not changed, but a third cleric from the upper step, appointed by the precentor and dressed in a silk cope, should join them for singing the invitatory with its psalm *Venite*. The first and second antiphons should be begun by boys: the third 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.

38.4. 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 second²⁰ vespers the antiphon before the psalms should be begun from the second form: everything else {as at} first vespers, except the responsory.

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

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

39.2. St John before the Latin gate,
and the octave of Ascension Day,
and on the Translation of St Edmund, archbishop
and St Barnabas the apostle when it falls before Pentecost;
for then the antiphon upon the psalms before the lessons should be begun from the upper step. The first lesson and the first responsory are said by 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;

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

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

40.1. On all Sundays and on single feasts 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.

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

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

40.4. The antiphon upon *Magnificat* should be begun from the upper step: and this should be the general rule throughout the year, that any antiphon upon *Magnificat* and *Nunc dimittis* and *Benedictus* should be begun on the upper step. The first *Benedicamus* is said by one single boy from the {duty} side of the choir, without changing place or vesture, but turned to face the altar. 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

²⁰ 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.

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.

40.5. 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.

40.6. 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.

40.7. 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.

40.8. All the responsories should be sung by individual clerics following the order of the readers, without their changing place or vestment: in this way, that each lesson should be said by someone from the same side of the choir as its responsory, and on the same step.

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

40.10. 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.

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

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

40.13. Likewise throughout the whole of Quadragesima the responsory at compline on Saturdays and Sundays and on feasts of nine lessons is said by one single cleric from the second form, without his changing place or vesture, on the {duty} side of the choir. Moreover in the last four weeks of Quadragesima three verses are said after the antiphon upon *Nunc dimittis*, that is on Sundays and on feasts of nine lessons at both complines, 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.

40.14. 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.

41. {SUNDAYS IN EASTERTIDE}

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

41.2. 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.

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

The manner 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.

43. THE MANNER OF PERFORMING THE OFFICE ON SINGLE FEASTS WHEN THE CHOIR IS RULED IN EASTERTIDE AND ON ALL COMMEMORATIONS OF THE BLESSED MARY IN 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 season²¹. 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.

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

44.1. At matins on weekdays 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.

44.2. The first lesson is to be read by the duty boy for the week: this same boy is to minister to the priest by bringing up the book at matins and at vespers and at chapter and for the collects that are to be said throughout the whole week. The second lesson should be read by someone from the second form. The third lesson should be read by someone from the upper step.

44.3. 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 week²² 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 step. And this should be observed on every weekday throughout the year and on every feast of three lessons when the choir is not

²¹ i.e. not in Eastertide.

²² Or hebdomadaries.

ruled, except on proper vigils²³ 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.

44.4. 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*.

44.5. At prime the antiphon upon the psalms should be started by the first cleric of the first form on the {duty} side of the choir: the first cleric from the second form should start the antiphon upon *Quicumque vult*: the responsory *Jesu christe* is said by someone from the first form. 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.

44.6. At vespers the first antiphon upon the psalms should be begun by the first cleric of the first form²⁴: 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.

44.7. Moreover on all weekdays throughout the whole of Quadragesima the responsory at compline is said by one boy by himself, without his changing position or vestment, but turned to face the altar. Moreover on weekdays throughout Advent and from Septuagesima up to Quadragesima, at terce and 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.

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

²³ The meaning is open to discussion.

²⁴ i.e. presumably starting at the eastern (junior) end.

45. {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 Agnes²⁵.

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,
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,

²⁵ 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.

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,
Nicasius²⁶ 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.

46. THE CLERICS' VESTMENTS AT SALISBURY THROUGHOUT THE YEAR

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

Christmas Day,
Epiphany,
the Purification,
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:

²⁶ The MS reads 'Nigasius'.

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.

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

46.3. 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.

47. THE VARIOUS COLOURS OF THE VESTMENTS

47.1. 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.

47.2. 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.

47.3. 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.

48. STARTING THE INVITATORIES

On every double feast of the year the invitatory should be sung through by those who are to say *Venite*, and thereafter repeated by the choir. 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.

49. THE LESSONS TO BE READ IN SILK COPEs

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

the first day of Christmas,

Epiphany,

the Purification,

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.

50. 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.

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

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

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53. 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.

[54]

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

56. THE RULE FOR FIXING THE DATE OF EMBER DAYS

The date of Ember days is always to be thus: the Wednesday next

after the feast of St Lucy the virgin,
and after the feast of the Exaltation of the Holy Cross,
and after the first Sunday in Quadragesima,
and after Pentecost.

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

57. 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 DAY²⁷

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 Peter²⁸ 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 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 Peter²⁹ 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."

²⁷ 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.

²⁸ The Chair of St Peter was celebrated on February 22nd.

²⁹ i.e. February 24th

58. 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 of³⁰ a dead man, the procession is to take place in the normal manner in all respects as at any other time of the year.

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

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

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

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

60.2. 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.

60.3. And if a feast of nine lessons follows the next day, and on Saturdays, then for the rest of that day it will not be let down, and nor will it {until} before the next weekday matins. However on a feast day at the mass for the fast, the veil will always be let down from the beginning of mass until the beginning of the gospel and for no longer on that day³¹. Except that always at the elevation of the body of Christ the veil is raised {then} immediately let down again.

60.4. But on the Wednesday before Easter, while the Lord's passion is read, it should be let down and when the phrase *Velum templi scissum est*³² is read out the aforesaid veil should fall to the floor of the presbytery.

³⁰ Lit. 'for taking up' or 'carrying'

³¹ 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.

³² 'the veil of the temple was rent'

61. 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 feast³³ 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.³⁴

62. THE LIGHTING OF THE PASCHAL CANDLE

62.1. On the vigil of Easter while the deacon is singing *Exultet iam angelica* the paschal candle is to be lit and so should continue to burn continuously until after compline on Easter Day. 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.

62.2. 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.

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

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

64. THE FEASTS OF NINE LESSONS ON WHICH THE EXPOSITION OF³⁵ THE GOSPEL WILL NOT BE READ AT MATINS

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

³³ NCF reads 'on every double feast a bell is rung twice and on all other feasts, and weekdays and Sundays, once'.

³⁴ 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.

³⁵ Also translated elsewhere as 'commentary on'

St Nicholas, bishop
 St Lucy, virgin
 St Thomas the apostle
 Fabian and Sebastian
 Agnes, virgin
 Vincent, martyr
 Agatha, virgin
 Gregory, pope
 Cuthbert, bishop
 Benedict, abbot
 Aldhelm, bishop
 Barnabas the apostle
 Alban, martyr
 John and Paul, even if it is on a Sunday
 Margaret, virgin
 The Invention of St Stephen and his companions
 Hippolytus and his companions, even if it is on a Sunday
 Bartholomew the apostle
 Giles, abbot, except when it is transferred to the Monday because of the beginning of the History. For then is read the gospel *Nemo accendit lucernam*³⁶.
 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.

65. 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

³⁶ 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.

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 sapientia patris

In the second nocturn:

Virgo deo digna
peccantibus esto benigna
Intercede pia
pro nobis virgo maria
Que peperit florem
det nobis floris odorem

In the third nocturn:

Conserva famulos
virgo maria tuos
Sancte marie precibus
benedicat nos pater et filius
Filius virginis marie

det nobis gaudia vite.

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67. {THE MEMORIALS OF SAINTS}

67.1. 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 Christmas³⁷,

At matins: Ant. - *Pastores*. Versicle - *Ipsa*. 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*.

³⁷ i.e. by our counting the fifth, December 30.

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 sacerdocio*. 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*.

67.2. 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 sixth³⁸ 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*.

68. 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

³⁸ As above, the fifth, December 30th.

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.*”³⁹ – 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*”⁴⁰, 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...”

But the prayers which we make to the Son, we finish thus, “*Qui vivis et regnas cum deo patre in unitate {...}*”⁴¹; 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*”⁴²; 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...*”⁴³, 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.*”⁴⁴ – 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*”⁴⁵; as for example this one: *Domine iesu christe qui introitum portarum.*

³⁹ ‘Through the same, our Lord etc.’

⁴⁰ ‘Who, with thee’

⁴¹ The MS is illegible.

⁴² ‘In whom you live and reign God for ever world without end’

⁴³ ‘Who live and reign, God throughout...’

⁴⁴ ‘Through our Lord, your son Jesus Christ who lives and reigns with you in the unity of the same Holy Ghost, God’

⁴⁵ Page: 39

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

But following the authority of Rome we do not conclude any prayer with “*Per eum qui venturus est*”⁴⁶ 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*”⁴⁷, 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.

69. 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 concordet. 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.*⁴⁸

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.*

⁴⁶ Page: 40

⁴⁷ ‘Through him who is to come {to judge the living and the dead}’

⁴⁷ ‘Through our Lord’

⁴⁸ ‘May He sanctify this supper who provides everything for us. In the name...’

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.

It should be noted that before the prayer *Retribue dignare*, 'Oremus'⁴⁹ 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*.

⁴⁹ 'Let us pray'

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