

# ORDINALE SARISBURIENSE.

THE 'RISBY' ORDINAL.

APPENDIX 2.B.

FEASTS AND THEIR CLASSIFICATIONS.

This document first published 2 February 2017.

All rights reserved. This publication may be downloaded and stored on personal computers and may be printed for purposes of research, study, and education. No part of this publication may be uploaded, printed for sale or distribution, or otherwise transmitted or sold without the prior permission in writing of the editor.

© John Allen Hackney III, 2017.

## THE FEASTS IN THE OFFICE *SANCTORALE*.

There is no kalendar in Risby, but one can be derived from the feasts and rubrics found throughout the *Ordinal*, *Customary*, and *Addiciones*, and from information in the *Processional*.

The feasts of the office *Sanctorale*, unsurprisingly, are identical in all but a few particulars to those in the various recensions of the New Ordinal (*Ŝ*, which has a kalendar; and *Ĉ*, *Ĥ*, and *Ā*, which do not), and to those on the kalendar in the Crawford missal (though Crawford is naturally missing feasts that post-date 1250).<sup>1</sup>

A few ‘omissions’ in Risby that are attested in Crawford, *Ŝ*, *Ĉ*, *Ĥ*, and *Ā* are found in marginal notes: Lucian, bishop of Beauvais (8 January), Agapitus of Palestrina (18 August), and Magnus, bishop of Avignon (19 August).

Two marginal notes in Risby implement changes that date from 1319: appointing the feast of Hugh of Avalon, bishop of Lincoln (17 November) and changing the date of the Feast of Relics (15 September); see p. 13 below. Other marginal notes mention the feast of Corpus Christi, likely not celebrated in England before the papal bull of John XXII, *Quoniam nulla*, of 1317. These feasts are all fully integrated into the rubrics of *Ŝ*, *Ĉ*, *Ĥ*, and *Ā*.

Two other marginal notes appoint feasts for Thomas de Cantilupe (2 October) and John of Beverley (25 October). These feasts are not in *Ŝ*, *Ĉ*, *Ĥ*, or *Ā*, and they are likely ‘non sarum’.

The feasts of Olaf II Haraldsson, king of Norway (29 July), in the *Ordinal*, and of Francis of Assisi (4 October) in Crawford are anomalies.

The most significant difference, though, is the feast of the Conception of Mary, which is found in Crawford, *Ŝ*, *Ĉ*, *Ĥ*, and *Ā*, but not in Risby. In Crawford, it is marked ‘sarum nichil’; but by the time of the New Ordinal, it has been fully incorporated into the *Sanctorale*.

The feasts in Risby are also similar to those in Arsenal, Bologna,<sup>2</sup> and the printed *Great Breviary* of 1531. However, the classification systems in those sources differ materially from Risby, Crawford, *Ŝ*, *Ĉ*, *Ĥ*, and *Ā*.

---

<sup>1</sup> Crawford was likely written around 1250; it includes the feast of Edmund Rich (canonized 1246), but not his translation (1250), and not Richard de Wych (1262), his translation (1276), or the second translation of Edward the Confessor (1269); and not the feast of Cuthburga (? – c.718), whose observance at Sarum apparently post-dates 1250 (Pfaff *Liturgy*:381-384).

Risby was likely written in the early 1300s, copied from a source of c.1280 that included the above-mentioned feasts but none of a later date. *Ŝ* and *Ĉ* are from the late 14<sup>th</sup> century; *Ĥ* and *Ā* are from the early 15<sup>th</sup> century.

<sup>2</sup> Arsenal dates from shortly before 1300, Bologna from shortly after.

## THE CLASSIFICATIONS OF THE FEASTS.

The classification system in Risby—closely related to the systems of Crawford,  $\bar{S}$ ,  $\bar{C}$ ,  $\bar{H}$ , and  $\bar{A}$ —is based on divisions and subdivisions of prominent feasts with ruling of the choir, and lesser feasts without ruling.

**Feasts with ruling of the choir**<sup>3</sup> throughout the year have 9 lessons; in paschaltide, they are limited to 3 lessons. On the kalendars in Crawford and  $\bar{S}$ , they are written in colored ink.

*Feasts with ruling* are divided into **double feasts** and **single feasts**.<sup>4</sup> In Crawford, double feasts are for the most part marked with crosses  $\boxtimes$ ; single feasts lack this glyph and are not otherwise marked. In  $\bar{S}$ , double feasts are written in blue, and single feasts are written in red.<sup>5</sup>

Feasts with ruling are further divided in Risby and  $\bar{S}$ , but not Crawford.

*Double feasts* are divided into two groups: **double-major** and **double-minor** feasts,<sup>6</sup> all with a quadruple invitory.

*Single feasts* are also divided into two groups: those with a **triple invitory** and those with a **double invitory**.<sup>7</sup>

The remaining feasts throughout the year are **feasts without ruling of the choir**.<sup>8</sup> These are generally referred to as feasts of ‘3 lessons & *Te deum*’. In penitential seasons and on vigil days, though, these are observed as feasts of ‘3 lessons with the nocturn’; see the discussions below, pp. 6, 8.

*Feasts without ruling of the choir* are also divided into two groups: those with a **double invitory** and those with a **single invitory**.<sup>9</sup>

---

<sup>3</sup> Risby:121<sup>v</sup> (OCR-LE:24).

<sup>4</sup> Risby:117<sup>v</sup>, 122<sup>r</sup> (OCR-LE:10, 25) lists the double feasts; ‘omnia autem festa que non sunt duplicia in quibus chorus regitur dicuntur simplicia’.

<sup>5</sup> In Crawford, the choice of color—alternating lines of blue and red—is purely decorative.

<sup>6</sup> Risby:12<sup>v</sup>, 122<sup>r</sup>, 135<sup>r</sup> (I:64, OCR-LE:26, 71) lists the double-major feasts; double-minor feasts are the remaining double feasts that are not on the list.  $\bar{S}$  also places some feasts into a ‘double-inferior’ division, as discussed below.

<sup>7</sup> Risby:56<sup>r</sup>, 146<sup>v</sup> (II:292, OCR-LE:111) lists the single feasts with a triple invitory; those with a double invitory are the remaining single feasts that are not on the list.

<sup>8</sup> These feasts are called ‘single feasts without ruling of the choir’ in 1531, a term entirely unknown in Risby and incompatible with its classification system.

<sup>9</sup> Risby:148<sup>v</sup> (OCR-LE:118) lists the feasts without ruling that have a double invitory; those with a single invitory are the remaining feasts without ruling that are not on the list.

## THE CLASSIFICATION SYSTEM IN THE RISBY ORDINAL

### FEASTS WITH RULING OF THE CHOIR

of 9 lessons (3 lessons in Paschaltide).

#### DOUBLE FEASTS

*Festa duplicia*

with 4 rulers.

**Double-major feasts** (with a quadruple invitatory)

*Festa duplicia maiora*

Most of the feasts of the Lord and blessed Mary; the feasts of the dedication, the patron saint, the relics, and All Saints.

**Double-minor feasts** (with a quadruple invitatory)

*Festa duplicia minora*

Other feasts of the Lord and blessed Mary; feasts of the most prominent saints of the New Testament.

#### SINGLE FEASTS

*Festa simplicia*

with 2 rulers.

**Single Feasts with a triple invitatory**

*Festa simplicia que habent Invitatorium triplex*

Feasts of apostles, evangelists, and other New Testament saints; octave days of several double-major feasts; some later saints widely venerated in Western Europe.

**Single Feasts** (with a double invitatory)

*Festa simplicia .ix. leccionum*

Feasts of many English saints; feasts of other prominent saints of the first 1000 years of the Western church; all Sundays of the year.

### FEASTS WITHOUT RULING OF THE CHOIR

of 3 lessons.

A varied group of lesser-known saints.

**Feasts of 3 lessons with a double invitatory**

*Festa .iii. leccionum ⁊ Te deum que habent Invitatorium duplex*

Feasts without ruling that are, for reasons that are not explained or obvious, more important than the rest.

**Feasts of 3 lessons** (with a single invitatory)

*Festa .iii. leccionum ⁊ Te deum*

The least prominent saints on the kalendar.

The short designation ‘feasts of 9 lessons’ refers narrowly to the lower-ranking single feasts. As a general term, though, it can refer to all feasts of 9 lessons, including single feasts with a triple invitatory and double feasts.

The designation ‘double invitatory’ is ambiguous. Most single feasts have a double invitatory; but the term is generally used only for feasts without ruling of the choir that have the added dignity of a double invitatory in certain seasons.

The designation ‘3 lessons with ruling of the choir’ is also ambiguous. In nativitytide, it refers to low-ranking feasts that would ordinarily be said without ruling, but which are appointed rulers for the dignity of the season. In Paschaltide, the term refers to high-ranking feasts with ruling of the choir that would ordinarily have 9 lessons, but which are appointed only 3, again due to the season.

The term ‘principal feasts’ (*feſta principalia*) is, in Risby, synonymous with ‘double-major feasts’ or simply any important feast.<sup>10</sup> In the *Addiciones*, a few feasts are designated ‘principal’ feasts: Pascha, Nativity, Pentecost, Assumption, the patronal feast, and the dedication feast. But they remain double-major feasts, not a separate classification as in 1531.<sup>11</sup>

The term ‘double-inferior feasts’ (*Festa duplicia inferiora*) is found in  $\bar{S}$  and 1531, not in Risby. It was apparently created as a classification for various feasts of the apostles, evangelists, and doctors of the church that were formerly single feasts and had been recently ‘elevated’ to double feasts; see the discussion below, pp. 11-13.

## FERIAS

All ferias are of 3 lessons without ruling of the choir, with a single invitatory, though this terminology is not used in Risby.

In Advent; from Septuagesimatide to passiontide; and on the Monday and Tuesday in rogationtide, certain proper components are appointed for each feria; these days are ferias ‘of the season’, called ‘privileged ferias’ in 1531<sup>12</sup> but not in Risby.

Note that while classifications of feasts are routinely included on liturgical kalendars, ferias and ‘privileged ferias’ are not.

---

<sup>10</sup> Risby:12<sup>v</sup>, 14<sup>r</sup>, 120<sup>r</sup>, 146<sup>v</sup> (I:63, 70; OCR-LE:19, 112).

<sup>11</sup> Risby:161<sup>v</sup> (OCRA-LE:25, 26).

<sup>12</sup> 1531:85<sup>v</sup> (A-23:[916], [917]).

### Abbreviations commonly used for the above classifications.

<i>Fm̄.dup̄.mai?</i>	Festum duplex maius	Double-major feast
<i>Fm̄.dup̄.min?</i>	Festum duplex minus	Double-minor feast
<i>Fm̄.dup̄.inferi?</i>	Festum duplex inferius	Double-inferior feast
<i>ix.l̄c.</i>	ix. lecciones	9 lessons (i.e. single feasts)
<i>Invit̄.triḡ.</i>	Invitorium triplex	Triple invitatory
<i>iii.l̄c.</i>	iii. lecciones	3 lessons
<i>⁊ t̄.</i>	et <i>Te deum</i>	& <i>Te deum</i>
<i>cū.n̄o.</i>	cum nocturno	with the nocturn
<i>Invit̄.dup̄.</i>	Invitorium duplex	Double invitatory
<i>cū.reḡ.chori.</i>	cum regimine chori	with ruling of the choir

### Additional abbreviations commonly used in kalendars and pyes.

These terms are discussed briefly below, p. 9.

<i>Mem̄.</i>	Memoria	Memorial
<i>Ex̄p̄.nulla.</i>	Exposicio nulla	No Gospel exposition
<i>P̄cess̄.ad.altare.eiusd̄.</i>	Processio ad altare eiusdem	Procession to a side altar

## SEASONAL VARIATIONS IN THE OFFICE.

As already noted in passing, the liturgical seasons of the year require certain changes to the classifications.

### ADVENT.

In Advent, feasts of 3 lessons are observed with a memorial only, except that the octave day of Andrew is observed in full. The *Te deum* is not said throughout the season on any feast or Sunday. Ferias in Advent (which are all ‘of the season’ and ‘privileged’) that lose precedence to a feast are observed with a memorial, *mem̄. de adventu*.<sup>13</sup>

### NATIVITYTIDE.

Rulers are appointed throughout nativitytide,<sup>14</sup> except for the vigil of Epiphany when it is not on a Sunday. Feasts of 3 lessons are observed as *iii.l̄c. ⁊ t̄. cū.reḡ.chori.*; and all ferias are observed *cū.reḡ.chori.* The rulers are an added dignity for the season, not for the feasts.

---

<sup>13</sup> Risby:4<sup>r</sup>, 8<sup>v</sup>, 9<sup>v</sup>, 11<sup>v</sup> (I:15, 17, 39, 40, 41, 44, 60).

<sup>14</sup> I.e. from the first vespers of Nativity to the octave day of Epiphany, inclusive; Risby:121<sup>v</sup> (OCR-LE:24), also Risby:13<sup>r</sup>, 14<sup>v</sup>, 15<sup>r</sup> (I:64, 71, 72); Risby:121<sup>v</sup> (OCR-LE:24).

## SEPTUAGESIMATIDE.

Feasts of 3 lessons that fall in septuagesimatide are intertwined with the ferial service to create a sort of hybrid, ‘ferial feast’ at matins: a single invitational; antiphons and psalms from the *ordo feriarum*; other components from the proper or common of the feast; and no *Te deum*. These are feasts of .*iii.lc. cū.n.*, as opposed to the usual festive feasts of .*iii.lc. 7 t.*<sup>15</sup>

Additionally, there are four feasts said with the nocturn for reasons that are not explained or obvious: Petronilla of Rome (31 May), Bertin of Sithiu (5 September), Thecla of Iconium (23 September), and Romain, archbishop of Rouen (23 October).<sup>16</sup>

## FROM ASH WEDNESDAY TO THE VIGIL OF PASCHA.

Ash Wednesday takes precedence over any feast: feasts of 3 lessons are omitted; feasts of 9 lessons are transferred.<sup>17</sup>

In quadragesimatide,<sup>18</sup> all feasts of 3 lessons are observed with a memorial only, said at vespers and lauds of blessed Mary.<sup>19</sup> All feasts of 9 lessons are observed in full.

In passiontide,<sup>20</sup> the exclusion of feasts is even broader, and only double feasts are observed in full. The rubrics consistently state that nothing is done for the omitted feasts;<sup>21</sup> but they may have been observed as a memorial at vespers and lauds of blessed Mary, which are said until the Wednesday in Holy Week.<sup>22</sup>

---

<sup>15</sup> I.e. from Septuagesima Sunday to the Saturday before Quadragesima Sunday, inclusive; Risby:128<sup>r</sup>, 148<sup>r</sup> (OCR-LE:46, 116); see also Risby:27<sup>r</sup>, 27<sup>v</sup> (I:147).

<sup>16</sup> Risby:14<sup>r</sup>, 148<sup>r</sup> (I:68, OCR-LE:116).

<sup>17</sup> Risby:29<sup>r</sup> (I:156).

<sup>18</sup> I.e. from Quadragesima Sunday to the Wednesday in Holy Week, inclusive; Risby:138<sup>r</sup>, 30<sup>v</sup> (OCR-LE:80, 82; I: 163). But compare Risby:29<sup>r</sup> (I:155), where quadragesimatide is apparently synonymous with the Great Fast, beginning on Ash Wednesday.

<sup>19</sup> Risby:148<sup>r</sup> (OCR-LE:116). See also Risby:27<sup>v</sup>, 29<sup>r</sup> (I:147, 156).

<sup>20</sup> I.e. from Passion Sunday until the Saturday before Pascha, inclusive; Risby:1<sup>r</sup>, 129<sup>r</sup> (I:2; OCR-LE:49). But liturgically, the season ends on the Wednesday in Holy Week, inclusive, Risby:2<sup>v</sup>, 29<sup>r</sup>, 30<sup>v</sup>, 32<sup>v</sup>, 126<sup>r</sup>, and so on (I:8, 155, 163, 178; OCR-LE:39).

<sup>21</sup> See in particular the marginal note on Risby:27<sup>v</sup> (I:149).

<sup>22</sup> Risby:35<sup>r</sup> (I:190). Compare Aberdeen:January, ‘In quadragesima vero usque ad octavas pasche, nichil fiet de festis .iii. leccionum nisi tantum memoria [...]’



In the Triduum,<sup>23</sup> all double feasts are transferred to the next empty feria after the octave of Pascha; all other feasts are entirely omitted.<sup>24</sup>

From septuagesimatide to passiontide, ferias (which are all ‘of the season’ and ‘privileged’) that lose precedence to a feast are observed with a memorial, *mem. de ieiunio*.

#### THE OCTAVES OF PASCHA AND PENTECOST.

All the days in the octaves of Pascha and Pentecost are ruled,<sup>25</sup> as *ferie cū.reg.chori*. No feasts whatsoever are celebrated in those weeks: double feasts are transferred to the first empty feria after the octave; other feasts are omitted, but single feasts that fall on the octave day itself are transferred.<sup>26</sup>

#### PASCHALTIDE.

All feasts that fall in paschaltide<sup>27</sup> have only 3 lessons. Pascha itself and all feasts that fall only in paschaltide are appointed 3 lessons in the rubrics. Feasts with ruling that can fall either in or out of paschaltide are appointed 9 lessons, which must be reduced to 3 in paschaltide, as specified in the rubrics.<sup>28</sup> Double feasts are thus observed as *Fm̄.duṡ. (mai? vel min?) u.lē.*; single feasts are observed as *u.lē. cū.reg.chori*.

##### Out of paschaltide

*Fm̄.duṡ.mai? ix.lē.*

*Fm̄.duṡ.min? ix.lē.*

*Invit̄.triṡ. ix.lē.*

*ix.lē.*

*u.lē. ⁊ t̄.*

##### In paschaltide

*Fm̄.duṡ.mai? u.lē.*

*Fm̄.duṡ.min? u.lē.*

*Invit̄.triṡ. u.lē. cū.reg.chori.*

*u.lē. cū.reg.chori.*

*Invit̄.duṡ. u.lē. ⁊ t̄.*

Feasts of 3 lessons without ruling of the choir that fall in paschaltide have the added dignity of a double invitatory.<sup>29</sup>

<sup>23</sup> The Thursday, Friday, and Saturday of Holy Week, with their first vespers; Risby:138<sup>v</sup> (OCR-LE:83); see also Risby:3<sup>v</sup>, 32<sup>v</sup> (I:14, 179).

<sup>24</sup> Risby:61<sup>v</sup> (II:326).

<sup>25</sup> Risby:121<sup>v</sup> (OCR-LE:24).

<sup>26</sup> Risby:39<sup>r</sup> (I:208); see also Risby:61<sup>v</sup> (II:326).

<sup>27</sup> Liturgically, from the Monday after the octave of Pascha to the Saturday before Pentecost, inclusive; Risby: 5<sup>r</sup>, 78<sup>v</sup>, 137<sup>v</sup>, 144<sup>r</sup> (I:21, II:455; OCR-LE:79, 101, 102). But compare Risby:130<sup>v</sup> (OCR-LE:55), where the season extends to the Sunday after Trinity.

<sup>28</sup> Risby:63<sup>r</sup> (II:335); see also the rubrics for each of the affected feasts.

<sup>29</sup> Risby:62<sup>r</sup>, marginal note (II:326).

## ROGATIONTIDE

On the Monday and Tuesday in rogationtide, and on the vigil of the Ascension, all feasts of 3 lessons are observed as a memorial only, said at vespers and lauds of blessed Mary. Feasts of 9 lessons are observed in full; and the ferias (which are all ‘of the season’ and ‘privileged’) that lose precedence to them are observed with a memorial, *meñ. de ieiunio*.<sup>30</sup>

## THE OCTAVES OF THE ASCENSION OF THE LORD, OF THE ASSUMPTION OF MARY, AND OF THE NATIVITY OF MARY.

All the days in the octaves of the Ascension, the Assumption of Mary, and the Nativity of Mary are observed *cū.reḡ.chori*.<sup>31</sup> Feasts that fall in these weeks are observed and are not transferred or omitted.

## THE OCTAVE OF TRINITY.

All feasts of 3 lessons without ruling of the choir that fall in the octave of Trinity have the added dignity of a double invitatory.<sup>32</sup>

## EMBER DAYS

Feasts of 3 lessons that fall on Ember Days are feasts of *.m.l̃. cū.ñ.*, as in Septuagesimatide; see p. 6 above.

## VIGILS

There are 4 vigils with proper offices for the vigil day itself.<sup>33</sup>

24	December	Vigil of the Nativity of the Lord
5	January	Vigil of Epiphany
	Variable	Vigil of Pascha
	”	Vigil of Pentecost

The vigils of the Nativity and Epiphany can fall on a feria or a Sunday, and the offices change accordingly, as noted in the rubrics for each. The vigils of Pascha and Pentecost always fall on a Saturday, and their offices are fixed. These vigils take precedence over any feast.

---

<sup>30</sup> Risby:43<sup>r</sup>, 43<sup>v</sup> (I:230, 231, 233); Risby:43<sup>r</sup> (I:230).

<sup>31</sup> Risby:121<sup>v</sup> (OCR-LE:24).

<sup>32</sup> Risby:148<sup>v</sup> (OCR:118).

<sup>33</sup> Risby:11<sup>v</sup>, 21<sup>r</sup>, 36<sup>v</sup>, 45<sup>v</sup> 146<sup>r</sup> (I:60ff, 113ff, 199ff, 244ff).

There are 11 other vigils in Risby that are said *cū.ñ.* at matins, either because the day is a feria or because a feast of 3 lessons is observed *cū.ñ.*, as discussed above, p. 6. There are proper components only at vespers, which are in reality first vespers of the feast itself. Sundays and feasts of 9 lessons take precedence over these vigils.

### OCTAVES

The octaves of Pascha, Pentecost, and Trinity are discussed above, p. 7. The other octaves throughout the year are not observed in a consistent way. The separate rubrics for each octave indicate the peculiarities of each.

### FEASTS WITH A MEMORIAL ONLY.

Depending on the feast or day or season or Sunday, many feasts and octaves and even some Sundays must be observed as a memorial only, *mem̃. tantum*. For some feasts, this is always the case, because they fall on the same date as a more significant saint. The rubrics governing the precedence of various feasts and Sundays are extensive, occupying large portions of the *Ordinal*.

### FEASTS ‘WITH NO EXPOSITION’.

On some feasts of 9 lessons, all the lessons are taken from the life or miracles of the saint or from a narrative account of the feast. There is no ‘homily’ or ‘exposition’ of the day’s Gospel reading in the 3<sup>rd</sup> nocturn, i.e. *exp̃.nulla* or *sine expocisione*.; but there is also no Biblical reading in the 1<sup>st</sup> nocturn and no sermon on the season or the feast day in the 2<sup>nd</sup> nocturn.

### PROCESSIONS TO THE SIDE ALTARS IN THE CATHEDRAL.

On the feasts of saints with altars dedicated to them in the cathedral, after first vespers, there is a special procession to the given saint’s altar, *Processus ad altare eiusd’*. There are 13 such altars in the clerical precinct of the new cathedral (excluding the high altar), but 14 processions, because, apparently, the separate processions appointed for King Edmund the Martyr and Edmund Rich were made to a single altar with a joint dedication.

Of the 3 altars in the nave, the only dedication with rubrics for a proper procession is that of Andrew.<sup>34</sup>

There is one more such procession appointed in a marginal note in Risby, to an altar dedicated to King Edward the Confessor. Any such altar and procession at the new cathedral must post-date the main text of Risby.

---

<sup>34</sup> But the rubrics are somewhat noncommittal, as in Risby:55<sup>r</sup> (II:286).

## FEASTS OF VARIABLE OR CONTRADICTORY CLASSIFICATION.

### THE PATRONAL FEAST AND THE DEDICATION FEAST.

The patronal feast is observed as a double-major feast and its octave is observed with ruling of the choir.<sup>35</sup> These rubrics have no effect at Sarum, where the new cathedral and its high altar are dedicated to the Assumption of blessed Mary, already a double-major feast with a ruled octave.

Similarly, the dedication feast is observed as a double-major feast and an octave with ruling. The Dedication Feast at Sarum, though, is hard to interpret. The date, 30 September, is poorly attested.<sup>36</sup> This date is also the feast of St Jerome, and there is no rubric in the *Customary* or *Ordinal* that indicates any observance other than for Jerome. The kalendars in Crawford and  $\bar{S}$  similarly lack any mention of the Dedication Feast.

All these issues bring into question the exact nature of the observance of this feast at the time Risby was compiled. Nevertheless, if the Dedication were to be observed on 30 September, it would appear as follows:

30 Sep	DEDICATION FEAST OF THE NEW CATHEDRAL	<i>Fm̄.duḡ.mai? .ix.l̄c.</i>
	<i>Throughout the octave of the Dedication</i>	<i>τ cū.reḡ.chori.</i>
7 Oct	Octave Day of the DEDICATION FEAST	<i>Invit̄.triḡ. .ix.l̄c.</i>

### THREE PROMINENT FEASTS DISPLACED BY PASSIONTIDE.

Three feasts that are potentially omitted in passiontide are observed in a unique way in Risby.

18	March	Edward the Martyr, king of England
20	March	Cuthbert, bishop of Lindisfarne
21	March	Benedict of Nursia, first abbot of Mt Cassino

In years when these principal feasts are omitted in passiontide, the full services are said on the translation feasts after Pascha.

20	June	Translation of Edward the Martyr
4	September	Translation of Cuthbert
11	July	Translation of Benedict of Nursia

In years when the principal feasts are said in full in quadragesimatide, the translation feasts are observed as *Invit̄.duḡ. iii.l̄c. τ t̄*.<sup>37</sup>

---

<sup>35</sup> Risby:12<sup>v</sup>, 122<sup>r</sup> (I:64, OCR-LE:26)

<sup>36</sup> See Wordsworth Ceremonies:xxi, with footnote 3; Pfaff:436.

<sup>37</sup> Risby:61<sup>r</sup>, 63<sup>v</sup>, 66<sup>v</sup>, 71<sup>r</sup> (II:321, 341, 359, 395).

### THE FEAST OF THE PURIFICATION.

The Purification consistently appears on the lists of double-major feasts in the *Customary*, Risby:117<sup>v</sup>, 122<sup>r</sup>, 135<sup>r</sup> (OCR-LE:10, 25, 26, 71). It is marked with crosses in Crawford, and it is a double major feast in *̄S*. Strangely, in the *Ordinal*, ‘Hoc festum duplex est sed de minoribus’, Risby:59<sup>v</sup> (II:311). This is an anomaly among Sarum sources and surely an error.

### NEW FEASTS FOR OLD.

There are two feasts in Crawford and the *Customary*, both of 3 lessons with a double invitatory, that in the *Ordinal* have lost precedence to new feasts.

Old	9 June	Primus and Felicianus of Rome
New		Translation of Edmund Rich (1250)
Old	16 June	Cyriacus and Julietta his mother, of Antioch
New		Translation of Richard de Wych (1276) <sup>38</sup>

The new feasts are not mentioned in the *Customary*. In the *Ordinal*, as in *̄S*, *̄C*, *̄H*, and *̄A*, they are fully incorporated into the rubrics as single feasts, *ix.ℓ*. The old feasts are still observed, now as middle lessons and a memorial.

### CHANGES EX NOVO.

In contrast to the above changes, which were apparently implemented swiftly and without commentary, the *Customary* mandates other changes that are inconsistently applied in Risby as a whole.

Apostles, evangelists, and doctors of the church.

As the *Customary* states, all feasts with ruling that are not double feasts are single feasts; as such, the feasts of nearly all the apostles, evangelists, and doctors<sup>39</sup> are single feasts.<sup>40</sup> The *Customary* further states that these single feasts of the apostles, evangelists, and doctors are said with a triple invitatory; the *Ordinal* is in agreement, giving nearly the same list of feasts with triple invitatories.<sup>41</sup>

---

<sup>38</sup> Risby:63<sup>v</sup>, 148<sup>v</sup> (II:338-341; OCR-LE:117)

<sup>39</sup> In the 13<sup>th</sup> century, only four doctors of the church were recognized: Gregory the Great (1 March), Ambrose of Milan (4 April), Augustine of Hippo (28 August), and Jerome of Bethlehem (30 September).

<sup>40</sup> Risby:122<sup>r</sup> (OCR-LE:25). The only double feasts are of Peter and Paul (29 June), Andrew the first-called (30 November), and John the Evangelist (27 December).

<sup>41</sup> Risby:146<sup>v</sup>, 56<sup>r</sup> (OCR-LE:111, 112, II:292).

But the rubrics that immediately follow the list in the *Customary* contradict this, stating that the ‘principal’ feasts of the apostles, evangelists, and doctors are double-minor feasts *ex novo*; and that all ‘other’ feasts of the apostles continue to be observed with a triple invitatory.<sup>42</sup>

The extent to which these changes in classification are reflected in the rubrics is difficult to assess. For example, the rubrics for Gregory and Ambrose in the *Ordinal* indicate that the feasts are omitted in passiontide;<sup>43</sup> but double feasts would be observed or transferred, not omitted.

In Crawford, these are all single feasts. In  $\bar{S}$  and 1531, they are *Fm̄.dup̄.inferi<sup>9</sup>. ix.l̄.*, a classification apparently introduced specifically for these newly elevated feasts; the ‘other’ feasts of the apostles remain *Invit̄.triḡ. ix.l̄.*

The feasts of Peter and Paul, Andrew, and John the Evangelist are not affected, remaining double feasts as before.

#### Renowned English saints.

The *Customary* also identifies three English saints that have double feasts *ex novo*.<sup>44</sup>

- |    |          |  |
|----|----------|--|
| 7  | July     | Translation of Thomas Becket                             |
| 13 | October  | Second Translation <sup>45</sup> of Edward the Confessor |
| 16 | November | Edmund Rich of Abingdon, archbishop of Canterbury        |

In the *Ordinal*, the two translation feasts have marginal notes that state ‘duplex festum’.<sup>46</sup> The feast of Edmund does not; instead it is included in a list of single feasts with a triple invitatory.<sup>47</sup>

In Crawford, the feasts of Edmund Rich and the translation of Thomas Becket are single. The translation of Edward the Confessor post-dates Crawford, and there is no further evidence for its ‘original’ rank.

---

<sup>42</sup> In Risby, the secondary feasts of the apostles are the Conversion of Paul (25 January), Peter’s Chair (22 February), John at the Latin Gate (6 May), Barnabas (11 June), and Peter in chains (1 August).

<sup>43</sup> Risby:61<sup>r</sup>, 61<sup>v</sup> (II:321, 326).

<sup>44</sup> Risby:135<sup>r</sup> (OCR-LE:72).

<sup>45</sup> The *Customary* reads ‘deposicio’, which is in error; the deposition feast is 5 January, the vigil of Epiphany and not an appropriate day for a new double feast.

<sup>46</sup> Risby:66<sup>r</sup>, 74<sup>v</sup> (II:358, 425)

<sup>47</sup> Risby:56<sup>r</sup> (II:292). Edmund does not appear on the similar list in the *Customary*, Risby 146<sup>v</sup> (OCR-LE:111), though all the other feasts from the *Temporale* do.

In  $\bar{S}$ , the translation of Thomas Becket is classified as *Fm̄.dup̄.min⁹. ix.l̄c.*;<sup>48</sup> but in 1531, the feast is classified as *Fm̄.dup̄.inferi⁹. ix.l̄c.*, as expected for recently ‘elevated’ feasts. In  $\bar{S}$  and 1531, the translation of Edward the Confessor is also classified as *Fm̄.dup̄.inferi⁹. ix.l̄c.*, again as expected. Also in  $\bar{S}$  and 1531, though, the feast of Edmund Rich is *Invit̄.triḡ. ix.l̄c.*, unchanged from its ‘original’ classification.

#### VITALIS OF MILAN.

The feast of Vitalis of Milan (28 April), which always falls in paschaltide, is not among the paschaltide feasts with ruling of the choir listed in the *Customary*; and on the kalendar in Crawford, it is a feast of *iii.l̄c. ⁊ t̄*. However, in the main text of the *Ordinal* and on the kalendars in  $\bar{S}$  and 1531, it is observed as a single feast, *iii.l̄c. cū.reḡ.chori*.<sup>49</sup>

A quick review of a few 13<sup>th</sup>-century sources that are not directly connected to the cathedral, but include a Sarum kalendar, shows that the feast is generally said without ruling: Stowe Breviary (BL Stowe MS 12:159<sup>v</sup>), the Penwortham Breviary (BL Add. MS 52359:234<sup>v</sup>), the De Lisle Psalter (BL Arundel MS 83:7<sup>v</sup>), the Bohun Psalter (BL Egerton MS 3277:2<sup>v</sup>). The reasons for the change in classification are neither explained nor obvious.

#### ADDITIONAL CHANGES MANDATED IN 1319.

In 1319, Bp. Roger Martival set forth a large number of new statutes for the cathedral, in the midst of which were three liturgical changes.<sup>50</sup> The Feast of Relics was moved from 15 September to the Sunday after the translation of Thomas Becket (7 July). The new feast of Hugh of Avalon, bishop of Lincoln (feast day 17 November) was added to the kalendar. And new hymns were appointed for the feast of Mary Magdalene (22 July).

All of these changes are evident in Risby in the form of erasures and marginal notes. In  $\bar{S}$ ,  $\bar{C}$ ,  $\bar{H}$ , and  $\bar{A}$ , all of these changes have been incorporated into the main text.

---

<sup>48</sup> The leaf of the kalendar with the month of July is missing from  $\bar{S}$ ; but within the main text, the feast is on the list of double-minor feasts,  $\bar{S}$ :78<sup>v</sup> (NCS-LE:20).

<sup>49</sup> Risby:122<sup>r</sup> (OCR-LE:24); Risby:62<sup>r</sup> (II:328).

<sup>50</sup> Sarum Statutes:68, 69.