



SARUM CUSTOMARY ONLINE

1: THE OLD CUSTOMARY FROM THE OLD REGISTER CHIPPENHAM, W&SA, D1/1/1 [OCO] ENGLISH TRANSLATION ONLY

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THE
EXPERIENCE
OF WORSHIP
IN LATE MEDIEVAL
CATHEDRAL AND
PARISH CHURCH



Arts & Humanities
Research Council



The Old Customary of Salisbury Cathedral

[OCO]

from *The Old Register* (also known as *The Register of St Osmund*)
Chippenham, Wiltshire and Swindon Archives, D1/1/1, pp. 1–37

English translation only

This reading of the Old Customary of Salisbury Cathedral is based on the manuscript source belonging to the Diocese of Salisbury, currently kept at Chippenham, Wiltshire and Swindon Archives, D1/1/1. This is the oldest extant source of the Customary, copied c.1220. It is the first item in a composite manuscript generally referred to as either *The Old Register* or *The Register of St Osmund*. It was formerly kept in the Bishop's Registry.

Its contents relate to the first cathedral at Salisbury (Old Sarum), and may represent the ritual practice of the cathedral community at the time of the resumption of regular services after the lifting of the Papal Interdict in 1214. Richard Poore, then dean of the cathedral, is generally regarded as responsible for overseeing its compilation.

Sarum Customary Online: The Old Customary [OCO]

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. The sub-sectional divisions are those adopted by Frere in *The Use of Sarum I*.

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The present work describes the individual persons and their duties; and the privileges and the customs by which the Cathedral church of Salisbury is organised and governed according to the institution of Bishop Osmund of blessed memory, the founder of the same.

1. THE PERSONS CONSTITUTED TO OFFICE IN THE CATHEDRAL CHURCH OF SALISBURY

There are four principal persons constituted within the Cathedral church of Salisbury, namely, the dean, the precentor, the chancellor and the treasurer. There are also four archdeacons, namely the Archdeacons of Dorset, Berkshire, and two of Wiltshire. In addition there is a subdean and a succentor.

2. THE DUTIES OF EACH OF THE PERSONS {THE DEAN}

2.1. The duty of the dean is to take care of the cure of souls and the correction of morals amongst all the canons and vicars. He is to listen to all cases considered in chapter, and to determine the verdict of the chapter. He is to correct the deviations of clerics, and to punish persons for their transgressions with suitable discernment according to their character and the magnitude of their offence. Also, canons receive their institution from the bishop, but the possession of prebends from the dean.

2.2. It is also for the dean rightfully to grant those who have been instituted as canons the commons of the Cathedral church, and to assign them a stall in the choir and a place in the chapter: if any vicars' offices are vacant at the presentation of the existing canons, either for a just or credible reason, or – at the discretion of the dean and chapter – on account of any kind of absence, it is for him to appoint someone from the among the suitable clerics. If for any reason a canon is absent overseas, and any vicar's office is vacant, the dean may by his own authority grant it to any suitable cleric he wishes, without seeking the assent of that canon. Also none of the clerics from the upper step or the second form is admitted to the choir except by the authority of the dean.

2.3. The dean is moreover to perform divine office on every double feast 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 church {of Salisbury}.

3. {THE DUTIES OF THE PRECENTOR}

3.1. The precentor's duty is to direct the choir in the raising and lowering of the chants; {and} to organise the cantors and the altar servants in a roster. His duties also extend to the instruction of the boys and their discipline, and their admission into the choir and their organisation.

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

4. {THE DUTIES OF THE CHANCELLOR }

The duty of the chancellor is to be responsible for the government of the school and the correction of books: to listen to and adjudge lessons¹: to keep the seal of the church: to compose letters and charters: and 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.

5. {THE DUTIES OF THE TREASURER }

5.1. It is the treasurer's duty to safeguard the ornaments and treasures of the church. {He is also} to look after the lighting: namely, four candles on the first Sunday of Advent, at both vespers, and at both matins and mass – two on the superaltar and another two on the altar step. And the same is observed on Palm Sunday. On all other Sundays throughout the year, whenever the choir is ruled and the invitatory is said by two, there ought only to be two {candles} at least². But on Sundays at mass there should be four candles. On Christmas Day, at both vespers and at mass, the treasurer is to see that there are eight candles (each of one pound at least), around the altar, and two before the image of the Blessed Mary. The same number of candles {is required} at matins. And besides this six in a prominent position in front of the relics, cross and images that are set up there; and five (each of at least half a pound) in the corona in front of the {altar} step, and five on the wall behind the readers' pulpit. The same is observed on all the double feasts which have a procession. Moreover from Pentecost up to the Nativity of the Blessed Mary and on the feast of the Nativity itself seven candles are placed on a brass stand. On the other minor double feasts, at either vespers and at mass, four should be placed around the altar and two before the image of the Blessed Virgin: also at matins three should be placed in the corona, and three behind the pulpit. Whenever the invitatory is said by three, and on the Thursday and Friday and Saturday of the week of Easter and Pentecost, the same arrangement of lights is demanded as on the first Sunday of Advent. On Maundy Thursday it is the same as on Sundays at mass. On Good Friday there ought to be two candles at mass. At matins on every weekday during the year there should only be one, namely at the step of the choir, and at mass two candles. On the vigils of Easter and Pentecost at mass {it is} as on the major double feasts. Also on Good Friday, after the body of the Lord has been placed in the sepulchre, two candles (of at least half a pound each) from the treasury shall burn all day in front of the sepulchre. On the following night, and thence until the procession (which takes place before matins on Easter day), only one of these, the great paschal candle, shall be lit. The treasurer is also charged each night with the task of arranging one small lamp at the altar of St Martin, and another before the gates at the west choir door until the office of matins is completed.

5.2. The treasurer is also to provide for the sacristans at his own expense; to see that the bells of the Cathedral are properly hung in good condition, and to provide the necessary funds to meet their requirements: to maintain the ornaments of the church at his own expense: to be in charge of bread, wine, water and candles on each of the altars of the church, except the one belonging to the parish: to supply the incense,

¹ or 'determine'. 'Lecciones' here might refer to school lessons, or to the lessons sung in the office.

² A possible reading might be 'he ought to provide (administrare) only two'; or possibly a specified weight might be missing (e.g. 'two {candles} of half a pound at least').

coal, straw, rushes, and mats: that is, rushes for the following feasts, for Ascension and Pentecost and the feast of John the Baptist: and for the Assumption and Nativity of the Blessed Mary; straw for the following feasts, for the feast of All Saints and for Christmas, and the Purification of the Virgin and for Easter; and mats for the feast of All Saints.

6. {THE DUTIES OF AN ARCHDEACON}

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

7. {THE DUTIES OF THE SUBDEAN}

It is the duty of the subdean, in the absence³ of the dean of the Cathedral, to take his place; {and} to discharge the office of archdeacon in the city and the suburbs.

8. {THE DUTIES OF THE SUCCENTOR}

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

9. THE PRIVILEGES OF THE SENIOR PERSONS AND CANONS IN THE CATHEDRAL CHURCH OF SALISBURY

9.1. It is the privilege of the dean that none of the canons or other clerics of the Cathedral are to absent themselves except by his licence or to leave the city to stay outside it for a single night without his certain knowledge. Moreover when the dean comes into the choir or the chapter, or passes through, all clerics are to rise, and to bow to the same when entering or leaving the choir at the west end.

9.2. It is also the privilege of the dean and of all the canons that they answer to the bishop in nothing except in the chapter, and they should defer to the judgment of the chapter only. They shall have their own court in all their prebends, and the archdeacons this privilege, that wherever their prebends are assigned to be in the diocese of the bishopric of Salisbury, whether in churches, or in tithes or lands, no demand at all of gift or assize or of any other custom should be made by the bishop or anyone else within their prebends. But they shall have all their liberties and dignities, in full and peacefully, which the aforementioned Bishop Osmund had in those same prebends when he held them in his demesne.

9.3. In addition, any canon obtaining any prebend is to pay one ounce of gold to the dean, and forty shillings – or one day's procuration – to the canons for the sake of charity. And if any of the canons, whether at the dedication of churches or otherwise, should be with the bishop of the same diocese {of Salisbury}, he will have a part of the oblation just like a chaplain. Besides, Bishop Osmund conceded two parts of a dead canon's prebend to the use of the other canons, and the third part for the use of the poor for the duration of one year. Also the complete burial dues, along with the oblations which are offered when the bishop celebrates mass in the Cathedral church

³ The MS reads 'presence', in error.

of Salisbury, except the moiety of one gold piece. If the lord bishop dedicates any churches or chapels belonging to {one of} the prebends, neither the chaplains of the bishop nor any others may receive anything there, except the canon whose prebend it is.

9.4. In addition, if the dean or any canon travels through any of the prebends, he ought by right and privilege to be shown hospitality by the canon whose prebend it is as his due for one night, whether the canon is present or not. And if through the fault of the canon himself, or of any servant of his, he is not welcomed for hospitality in the fitting way, compensation for that night will be given back in full to the canon upon his making a complaint on the subject, from the prebend, by the authority of the chapter. He will also be expected, if a reasonable cause demands, to show the goodwill of hospitality for a second night or more towards his brother canon; and, if a clear necessity is evident, he shall organise horses for him as far as Salisbury.

10. ON THE RESIDENCE OF THE SENIOR PERSONS AND CANONS AND OTHER CUSTOMS OF THE CATHEDRAL CHURCH OF SALISBURY

10.1. The dean, precentor, chancellor and treasurer should reside permanently at Salisbury Cathedral, without any form of excuse. Because the archdeacons have so great a task fulfilling their archidiaconal duties, two of them should always be resident at Salisbury Cathedral, unless a clear and unavoidable reason precludes them.

10.2. The canons may not be excused from residing at the Cathedral, unless it is for study or the service of the lord king; for he may have one in his chapel and the archbishop one, and the bishop three. If however a canon faces an unavoidable necessity which is in the common interest of the Cathedral church or his benefice, and this is clearly evident, he may be absent for a third part of a year. And when a canon is appointed, he must swear an oath on the gospel in the presence of his brothers that he will observe absolutely the privileges and customs of the Cathedral church of Salisbury.

10.3. And upon the death of a canon, all revenues and obventions of his prebend for the whole term within which he died are owed to him⁴: likewise, the rents of the term following, and the obventions of the first day of that term. And there are four terms: that is, Michaelmas, Christmas, Easter, and the Nativity of Saint John the Baptist. Also, when the term in which the canon died has elapsed, {his estate} takes a third part of the whole prebend for the following year. But from this third part a stipend ought to be paid to the vicar of the prebend for the whole of the following year. And the remainder is bestowed for the uses of the poor or otherwise as stipulated by the deceased. In addition, upon the death of a canon it is prescribed that there should be thirty days of funeral observance in the community, and that each priest should individually celebrate a trental for him. And that the others, whatever their rank, shall individually sing twenty psalters, and that his anniversary should be privately celebrated by each one in his week.

⁴ i.e. to his estate.

11. CONCERNING THE PUNISHMENT OF THOSE WHO ERR

Seniors {who err} are to be implored as a brother⁵; nevertheless if they are frequently absent from the daily sacrifice or the canonical hours without good reason, and having been censured by the dean they do not rectify this, they must come prostrate to the chapter before the dean and the brothers to receive forgiveness. And if they are found guilty of disobedience and rebellion, or other scandalous behaviour, they should be removed from their stall to the doorway behind the dean or to the place of the last of the boys in the choir to do penance according to the magnitude of their transgression. And if they ignore this punishment and appear incorrigible, they should be subjected to more severe discipline.

12. THE ORDERING OF THE CHOIR

12.1. The choir stalls of the four most senior persons are, at Salisbury, the ones on the end. 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 an Archdeacon of Wiltshire: and in between are placed the canons nearest in seniority, then the priest vicars and a very few deacons who by virtue of their age and character have been promoted by special dispensation to the upper step. Nearest to the precentor in the choir is placed the Archdeacon of Berkshire, then the succentor; next to the treasurer the other Archdeacon of Wiltshire: then the remaining canons and clerics are arranged in the aforementioned manner.

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

13. THE ENTRY OF THE CLERICS INTO THE CHOIR AND THEIR DEPARTURE

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

14. WHEN IT IS PERMITTED TO ENTER THE CHOIR AT EACH HOUR

14.1 Clerics are able to enter the choir at matins, and at all the hours which have hymns at the beginning of the office, until the hymn has finished; and at vespers up to the third or fourth verse of the first psalm; at compline likewise – those, that is, who were present at the preceding vespers: but otherwise at compline and at vigils of the dead they may by no means come in. However during Quadragesima, they may come

⁵ i.e. implored to mend their ways, as a first resort, by a simple appeal to their better nature.

in at compline in the same way as at vespers at other times {of year}.⁶ And to a vigil of the dead and collation at any time.⁷

14.2. It is permitted for clerics to enter the choir during mass up until the first collect. But at the hours which follow mass without a break none may enter unless they were present at that mass. However, during Quadragesima, on weekdays when the office is ferial, those who have taken part in the hours of the day can enter at vespers, even if they were not present at mass, and also on feasts of nine lessons, even if they were not present at all at any previous hour of the day.

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

Besides this, if any cleric is crossing from one side of the choir to the other, they should bow to the altar when going and returning. On coming in, too, clerics should take themselves to their places in an orderly manner, so as not to be clambering over the benches in a disorderly fashion. They should observe the same principle going out. There should be no noise from the clerics in the choir: no words should pass between them unless they are necessary.

16. THE STANDING TO BE DONE IN THE CHOIR AT EACH OF THE HOURS

16.1. At all principal vespers throughout the year the clerics of the upper step are to stand in the choir at all times, except while the verse of the responsory is said, when there is a responsory: the clerics of the second form are to conduct themselves in the same way, which is always to stand except while the verse of a responsory is sung which is sung at the step⁸. But the boys, without any exception, are to stand continuously throughout vespers, except in Easter week: then they should sit at vespers, together with the whole choir, while the verse of the gradual and the verse of the *Alleluia* are sung. At compline all clerics are to stand uniformly and continuously through the whole of that hour all year round. Similarly at matins they are to stand the entire time, except when the lessons are being read and the responsories with their verses are being sung.

16.2. By dispensation though, the clerics on the upper step and those of the second form on each 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.

16.3. At prime and at the other hours all are to stand uniformly; similarly at mass for the whole time: except while the lessons or epistles are read, and the gradual, the *Alleluia* and the tract with their verses are sung. And on a double feast all should stand while the *Alleluia* is sung by the choir. The boys, though, should always be upstanding at mass while the choir is singing. And the rulers of the choir, when there are only two appointed, follow the rules for the clerics of the second form in all things

⁶ Instead of following vespers directly, as at other times of the year, compline in Quadragesima was said as a separate office.

⁷ The exact meaning of this is open to debate.

⁸ In NCF this is specified as the choir step.

at vespers and matins, and during mass: they turn to the altar. On a double feast all the rulers of the choir should do the same as the choir in all things.

17.1. THE TURNING OF THE CHOIR TOWARD THE ALTAR

All clerics are to stand facing the altar at vespers, from when *Deus in adiutorium* is said, until the first antiphon upon the psalms starts.

17.2. They should also conduct themselves in the same way at the start of every hour and when *Gloria patri* is said. And when the responsories are to be sung it is observed as a general rule that the one or ones who are singing the verse {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 been sung to the end. The choir also turns towards the altar at the start of the same responsory until the choir itself sings. This is likewise observed with the chapters and collects that are to be spoken, and at the end of all the hymns and in all the verses: and after *Magnificat* and *Benedictus* and *Nunc dimittis*, from when *Gloria patri* is said until the whole service is completed.

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

17.4. It is done similarly at lauds. At matins the choir stands facing the altar at the start, until the invitatory starts again for the last time, and at each of the nocturns after the final verse of the psalm until the lesson begins. But upon the pronouncement of any gospel, the choir should turn to the reader while the words of the gospel are said. At the start of *Te deum laudamus* similarly, until the choir sings and while the final verse is sung. But when *Te deum laudamus* is not said, but the ninth responsory is repeated, then the choir turns towards the altar until the antiphon upon the psalms begins as aforesaid. 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.

17.5. At mass, the above gesture is observed while *Gloria in excelsis* is begun, up until the choir sings, and in that same hymn at these words: *Adoramus te*, and at these: *Suscipe deprecationem nostram*, and at the end of the same when *Iesu Christe* is said up until the epistle or lesson: Likewise at the end of the gradual, *Alleluya*, the tract or prose, the choir should bow to the altar, before turning to face the gospel reader: and at *Gloria tibi domine* it should always turn to face the altar, {each} signing himself with the sign of the cross. And this is done publicly three times in the mass; that is to say at the *Gloria in excelsis* when *In gloria dei patris* is said; {and here;} and after *Sanctus* when *Benedictus qui venit in nomine domini* is said. Also at the start of *Credo in unum deum*, until the choir sings, and in the meantime it bows to the altar three times in one turn⁹, that is to say, while this clause is said: *Et incarnatus est de spiritu sancto ex maria virgine: Et homo factus est:* and *Crucifixus etiam pro nobis sub poncio:* and at the end while *Et vitam venturi seculi Amen* is said the choir should turn to the altar from this time until the offertory is started; and at the turning of the priest to the people until the priest himself turns back to the altar; and after the offertory

⁹ i.e. without turning back in between

until the whole office of the mass is completed: the choir repeats these actions at every feast throughout the year.

18. PROSTRATION TO BE DONE IN THE CHOIR

18.1 On weekdays when the preces are said at the hours, the choir should stay prostrate at all the hours while the preces are said, from the start of *Kyrieleyson* until *Per dominum nostrum* is said; but after the prayer the priest alone raises himself from the prostrate position when *Exurge domine* is said. And at matins while the Lord's Prayer is said before the lesson: until *Et ne nos* is said.

18.2. At lauds it is as at vespers. At any ferial mass that is said outwith Eastertide, there should be a prostration after *Sanctus* until *Per omnia* before *Agnus dei*.

Moreover during Quadragesima there should be a genuflexion at the beginning of every hour. In addition the choir should be prostrate on every weekday when there is a ferial service outwith Eastertide. Also at vigils of the dead at Placebo, from when *Kyrieleyson* is said until the last prayer is said: and at Dirige while the Lord's Prayer is said before the lessons. Also after *Benedictus* in the same manner as after *Magnificat* at Placebo.

19. THE VESTMENTS OF THE CHOIR THROUGHOUT THE YEAR

19.1. It should also be understood that all clerics regardless wear black cloaks throughout the year, except on those double feasts which on account of their solemnity are celebrated with a procession, and on other double feasts which happen on a Sunday: for then all wear silk copes for the procession and for mass.

19.2. On the vigil of Easter when *Gloria in excelsis* is begun, after the genuflexion is performed, the clerics should take off their black cloaks, and be seen to be wearing surplices; and thereafter for the whole of the week and also on the octave, they should wear surplices. It should be done likewise on the vigil of Pentecost and through the week. And on all the double feasts from Easter up to the feast of St Michael, they should always wear surplices in the choir and in the chapter at all the hours of the day.

19.3. And at matins throughout the year they should wear black cloaks. Now none of the clerics of the upper step should wear any almuce other than a black one, either in the choir or in chapter. And the other clerics should not wear an almuce at all {at any hour} of the day. But the rulers of the of the choir should always wear silk copes in the choir.

19.4. During Eastertide the ministers of the altar wear white dalmatics and tunicles; and the rulers of the choir likewise white copes; also on the Annunciation and within the octaves of the Blessed Virgin Mary and on commemorations of the same throughout the year, and on both feasts of St Michael and on the feast of any virgin.

19.5. They wear red vestments on both feasts of the Holy Cross, and on any feast of a martyr and for singing tracts. On the single feasts during Quadragesima, and on Passion Sunday and on Palm Sunday, the rulers of the choir wear red copes.

20. WHEN THE CHOIR SHOULD BE RULED

The custom is that the choir is ruled 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 throughout Easter week and the week of Pentecost, and on certain single feasts also which fall in Eastertide. Namely on these:

on the feasts of St Ambrose

and St Mark

and St George

and of the apostles Peter and Paul;

Philip and James:

and on the Invention of the Holy Cross

and on the feast of St John before the Latin gate,

and St Dunstan,

and St Aldhelm,

and St Augustine and

and St Barnabas the apostle:

and through the octave of the Ascension

and on the octave of the apostles Peter and Paul

and through the octave of the Assumption and the Nativity of the Blessed Mary.

21. WHICH FEASTS ARE DOUBLE AND WHICH ARE SINGLE

21.1. Now it should be understood that certain feasts are double and certain are single.

The double feasts at Salisbury Cathedral: these are:

Christmas Day and the four days following

the day of the Circumcision

Epiphany

the Purification of St Mary

The Annunciation

Easter Day and the three days following

and the octave {of Easter}¹⁰

the Invention of the Holy Cross

Ascension Day

Pentecost and the three days following

the feast of the Holy Trinity

and of St John the Baptist

and of the apostles Peter and Paul

the Assumption and Nativity of the Blessed Mary

the feast of Relics

and of St Michael

and of All Saints

and of St Andrew the apostle.

¹⁰ Marginal note in later mediaeval hand s. xiii.xiv

21.2. And on these double feast days the choir is directed by four clerics, of whom the two principal will always be drawn from the upper step. The two secondaries will sometimes be drawn from the upper step and sometimes from the second form. They will be drawn from the upper step on Christmas Day and the two days following; and at Epiphany; and on Easter Sunday and Monday; on the day of the Assumption of the Blessed Virgin Mary, and on Ascension Day, on Pentecost and the following Monday. But on other {double feasts} the secondary rulers will be drawn from the second form.

21.3. Now all feasts which are not double, on which the choir is ruled, are called single. On such feast days therefore the choir is directed by only two, from the second form. But on the major double feasts, it is left to the discretion of the precentor to choose whomever he wishes to direct the choir: but he should see to it that the senior rulers are always canons, if there are enough present. On the other double feasts the duty canons for the week are the seniors. The secondaries should be selected from the second form at the will of the precentor. But on single feasts those duty canons for the week, that is to say the ones who are down on the Sunday roster to say the invitatory, are to direct the choir: and these shall also direct the choir, whenever it is to be directed, for fifteen¹¹ consecutive days, which happens throughout the whole year, when the roster is running in whole-weekly cycles; such that he who was senior for the first week shall be secondary for the second; and vice versa.

22. ALTERNATION OF THE CHOIR'S {DUTIES}

22.1. For the choir's {duties} ought to be alternated weekly, one week on the dean's side, the other on the precentor's. However, on all double feasts {the duty side} 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 Christmastide and Eastertide and in the week of Pentecost: for on those successive double feasts the {duty side of the choir} is changed each day.

22.2. Now at certain times of the year the {duty side of the} choir changes not by the week but daily: 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 thereafter. If on the Saturday before Christmas, the {weekly} alternations of each side of the choir have not been completed equally, then the daily roster should run from Christmas Day up to the aforementioned end-point. Furthermore from Maundy Thursday up to the octave of Easter the {duty side of the} choir changes each day. But the weekly rulers are not changed before Easter Day.

The same should also be observed in the week following Pentecost up to Trinity Sunday.

¹¹ i.e. fourteen whole days – one week as senior, the second as secondary.

23. THE DUTIES OF THE RULERS OF THE CHOIR

23.1. On single feasts at the start of vespers the ruler of the choir should ask 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 several antiphons come before the psalms, the second ruler should 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.

23.2. Then the same ruler should ask the precentor for the hymn, versicle and antiphon for *Magnificat* and memorials and the order in which they come. Having ascertained all this, he shall start the hymn himself. If the versicle is to be said by two, he should give it¹² to two boys from the two sides of the choir, either personally or through his secondary. But if the versicle is to be said by one alone, then it should be given {to one boy} by him {i.e. the principal ruler} alone. Then he should pre-intone the antiphon for *Magnificat*, and begin the psalm. While the prayer is said, he may give *Benedicamus* to whomsoever he wishes; and if it is to be said by two¹³, the second ruler should {do the same} on his side. As for the memorials, the rulers themselves should start them together: but the second ruler should always give the last *Benedicamus* to someone on his side: and if it is to be said by two¹⁴, they both should. But it needs to be understood that the choir is only ruled at vespers and at matins and at mass. At compline it is the duty of the principal ruler to give the versicle and antiphon upon *Nunc dimittis* to whom he wishes.

23.3. At matins it is the duty of the principal ruler, first to ask the precentor for the invitatory and the chant 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 versicles in their place and the first antiphon upon the psalms of lauds: and all the rest should be done as noted above. At prime it is the principal ruler's duty to pre-intone the antiphon upon *Quicumque vult*, and the responsory *Jesu christe*.

23.4. At mass it is the duty of the same {ruler} first of all to ask for the introit from the precentor: then to intimate it to his colleague: after which they should start it 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 should be asked for, intimated and started in the aforementioned way. Furthermore, on non-festal days throughout the week, it is the duty of the same principal ruler at vespers to ask for and pre-intone the versicle and antiphon upon *Magnificat* and to pre-intone *Benedicamus*. At compline it is as above. At matins on he is to ask for and sing the invitatory and to ask

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

¹³ Lit. 'and if it is double'; in NCF this becomes 'and if the feast is double'.

¹⁴ As above.

for and pre-intone the versicles and antiphon upon *Benedictus*. At prime, he is to pre-intone the responsory.

23.5. And on double feasts all the rulers should always sing the whole invitatory before it is repeated by the choir. The principal ruler and his collateral ruler should intone the psalms together and begin the hymns: and the second ruler and his collateral ruler should conduct themselves on their side {in the same way}. Moreover the collaterals should pre-intone the versicles and *Benedicamus*. At prime, the collateral ruler on the {duty} side of the choir should pre-intone the responsory.

23.6. 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 of two {rulers}, above. In addition, it should be noted that on single feasts, if any of the rulers 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 for readers outside the choir.

24. THAT EVERY CLERIC SHOULD WEAR A SURPLICE BENEATH HIS COPE

24.1. As a general rule it ought to be observed, both by a ruler of the choir and by anyone else, that he should wear a surplice beneath his silk cope. It is an additional duty of a ruler of the choir to ensure that the boys do not conduct themselves in a disorderly manner in the choir, and do not leave the choir without permission.

24.2. And the boys are expected to be present at vespers, compline, prime and at mass. Also at vigils of the dead, whenever there is a body present and for trentals and anniversaries. The boys are not obliged to be at compline if they are registered in the roster. At matins the boys are not obliged to be present, unless they are registered in the roster. During Advent, and from Septuagesima to Quadragesima, the boy on duty for the week for singing the responsory is to be present at terce and sext to start the antiphons and sing the responsories, when the service is from the Temporal. And during Quadragesima he is to be present on every hour of the day to do the same thing.

25. THE MANNER OF PERFORMING THE OFFICE AT FIRST VESPERS ON THE FIRST SUNDAY OF ADVENT

25.1. On the first Sunday of Advent at vespers, after a peal of bells has been rung, the most senior priest who is present should, after having said the Lord's Prayer, perform the office. The antiphon upon the psalms should be started in the second form by the first cleric of that level; 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 generally observed throughout the year and whatever rank of cleric he is who begins the antiphon. The second antiphon should be started by his counterpart on the opposite side: the other antiphons following should run {in this way} along both sides. This manner for starting these antiphons should be observed on every Saturday throughout the year. And after the third psalm three boys should, after getting permission from the rulers of the choir, go out in order to robe

themselves, two for taking the candles, the third the thurible. And the priest saying the chapter should change neither his stall nor his vestment but, saying it, should turn to face the altar: and this should always be observed.

25.2. At these vespers two clerics from the upper step, wearing silken copes, should sing the responsory at the choir step: the responsory should be sung at vespers in the same way on the Saturdays before Passion Sunday and Palm Sunday: but on the other Saturdays throughout the year, when the service is from the Temporal and a responsory is sung, it is to be sung by two from the second form, in silken copes.

25.3. During the penultimate verse of the hymn, the priest should leave the choir in order to put on a silken cope. Once the hymn has been said, one boy from the {duty} side of the choir should say the versicle, turned towards the altar but without changing either his position or vestment. The same manner should be observed by any boy who sings a versicle or *Benedicamus* by himself.

25.4. In the meantime, the candlebearers should come in, and, having taken up the candlesticks, go to meet the priest at the presbytery step. Then the priest should put the incense into the thurible, blessing it, and proceed to the altar, and after genuflecting before the altar, he should cense the altar, first in the middle, then on the right side, afterwards the left; next the image of the Blessed Mary, and afterwards the chest in which the relics are contained: then he should go round the altar, censuring; having done this, the priest should bow towards the altar at last step before the altar: and, with the candlebearers and the thurible going before him, he should take his place in the stall assigned to this office.

26. THE CENSING OF THE CHOIR

26.1. Then a boy censes the priest himself: afterwards, 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: afterwards, the upper step on the precentor's side in the same order: after that, the second forms and first forms in the same order: in this way, that the boy shall bow to each individual after having censed him. This should take place while the antiphon upon *Magnificat* is begun, and the psalm¹⁵ is being sung.

26.2. And the antiphon should be started from the upper step, and this should be the case generally throughout the year that any antiphon for *Magnificat*, *Nunc dimittis*, and *Benedictus* should always start on the upper step. And while the antiphon after *Magnificat* is being sung, the priest should approach the {choir} step, and the boy on duty for the week for reading, wearing a surplice, should bring him the book, with the candlebearers standing by the same priest. When the prayer is finished, one boy from the choir part should say *Benedicamus domino*. Another boy from the opposite side says the second *Benedicamus* after the memorials in the same manner.

27. THE ENSUING COMPLINE

At compline the first {cleric} on the second form should start the antiphon upon the psalms: and someone from the upper step should intone the psalm. One boy should

¹⁵ i.e. *Magnificat*

say the versicle: and all this should be done according to the order and arrangement of the ruler for the week.

28. MATINS ON THE SAME SUNDAY

28.1. On the same day at matins, the first boy from the first form should start the first antiphon upon the psalms: and the second antiphon should be started by his counterpart from the same form opposite: the third should be begun by a third boy opposite him: the fourth by a subdeacon or another of junior rank in the second form: the fifth by a deacon¹⁶ in the second form: the sixth should be started on the upper step by someone chosen by the ruler himself: the seventh by another cleric from the same step; and the eighth and ninth in order in the same way. Each of the versicles at matins should be said by individual boys, going from side to side.

28.2. After the start of the third antiphon one of the boys should bring the book to the pulpit, dressed in a reader's vestments, and he himself should read the first lesson without changing vestment: the second and third lessons should be read in the same way, from side to side, by two boys: the fourth by a subdeacon from the second form or a junior cleric; the fifth by a deacon in the second form: the sixth by someone on the upper step; the seventh, eighth and ninth by a deacon or priest from the upper step.

28.3. Three boys in surplices should start the first responsory at the {choir} step. And the boy on duty for the week should sing the first verse alone; a second the second verse; a third the third verse; each sings by himself. Then the three should sing *Gloria patri* together, and likewise restart the responsory together. The other responsories should be sung by different clerics in the same order as the readers, changing neither position nor vestment: in such a way that each of the lessons and their responsories should be read from the same side of the choir and from the same step.

28.4. At lauds the first antiphon should be started by someone in the second form, chosen by the one who is ruling the choir: and the second by his counterpart opposite in the same form: and the other antiphons are sung in order in the same manner in the same form. The priest himself should say the versicles before lauds. Everything else is to be performed, as noted above, for first vespers.

28.5. On the same Sunday at prime, the antiphon upon the psalms should be started by the first cleric in the second form: the antiphon upon *Quicumque vult* should be started by someone from the upper step, just as happens on every feast during the year when the choir is ruled. On this day and on every day throughout the year (except on double feasts), the responsory *Jesu christe* should be said by a boy from the {duty} side of the choir, chosen by the ruler, changing neither his position nor vestment. But on double feasts the same responsory should be said by someone in the second form, and the versicle should be said by the same {cleric}. Then the preces should be said in the choir, with the prayer, as far as *Preciosa est* after the versicle *Qui replet in bonis desiderium tuum*.

¹⁶ The MS appears to read 'subdeacon'.

29. WHICH PERSON SAYS *CONFITEOR*

The bishop if he is present or the senior canon priest should say *Confiteor* both at prime and compline, throughout the year when *Confiteor* is said. Once the prayer in the choir has ended with *Dominus vobiscum* and *Benedicamus domino*, the clerics should go in procession to chapter.

30. THE ORDERING OF THE CLERICS IN CHAPTER

30.1. Now the clerics sit in chapter in the following order: nearest the bishop on the right-hand side sits the dean, then the chancellor, the Archdeacon of Dorset, one Archdeacon of Wiltshire and then the subdean. And on the left the precentor, treasurer, Archdeacon of Berkshire, the other Archdeacon of Wiltshire, and the succentor: and the canon priests sit next to these persons; then the canon deacons, then the subdeacons on either side; then the priest vicars, after which come the rest of the vicars from the upper step¹⁷; then the canons from the second form, then the deacons, the subdeacons and the clerics of minor orders from the same form: and the boys, whether they be canons or not, should stand before the others in the space on each side of the pulpit, arranged in their order.

30.2. First, a boy should read, in a surplice, the lesson from the Martyrology without *Jube domne* or *Tu autem domine*. When the lesson is finished, he should announce the obits (if there are any). And if there are obits announced, the priest should stand behind the reader and reply: *Anime eorum et anime omnium fidelium defunctorum per dei misericordiam in pace requiescant*¹⁸. Then he should say *Preciosa est in conspectu*: and the rest pertinent to that hour. When this is finished, the boy reader starts another lesson with *Jube domne*, and finishes the same with *Tu autem domine*. And the priest, after having performed a blessing on the lesson, should return to his place; and the boy, having finished the lesson, should come down from the pulpit and read the roster.

31. THE ARRANGEMENT OF THE SUNDAY ROSTER

The roster should be arranged thus: the rulers of the choir should be listed first, and the canons, namely in the order in which they are recorded in the Cathedral roll; two clerics at a time shall be listed to read the lessons and sing the responsories for a fortnight¹⁹ at the discretion of the precentor. Then a boy is tabled to read in the chapter during the week: then ones to carry the candlesticks, and one each to carry the thurible and the water and one to be the {duty} acolyte²⁰. At mass, two boys are tabled for the gradual and two clerics from the upper step for the *Alleluya*: but in this way, that the younger boys should be tabled to carry the candlesticks and the water, while the older boys are to read at chapter and carry the thurible and to be the {duty} acolyte. And at mass canons should be tabled to sing and to read the epistle and the gospel, in the order in which they are recorded in the Cathedral roll to carry out those duties. And this arrangement of the roster holds for all Sundays in the year, except during octaves.

¹⁷ i.e. that are seated on the upper step in the choir

¹⁸ ‘May their souls and the souls of all the faithful departed through the mercy of God rest in peace.’

¹⁹ lit. 15 days.

²⁰ The Latin makes a specific distinction between ‘qui’ (plural) for the candelabra, and ‘quis’ (singular) for the other things; unlike in OCF a singular thurible is specified.

32. THE ROSTER FOR PALM SUNDAY

But on Palm Sunday certain things are added to the foregoing, namely that two from the second form should carry the relics in the procession: that three from the same form should be written in the roster for *En rex venit*; seven boys for *Gloria laus*; and three priests for *Unus autem*.

33. THE WEEKDAY ROSTER

33.1. On a Monday the roster is arranged in this order: first is written the boy on duty for the week for reading the first lesson: this same boy's duty is to minister to the priest by holding the book at matins and at vespers, for saying the collects. For the second lesson another from the first part of the second form from the opposite side: and for the third lesson another from the upper step at the east end²¹.

33.2. Then should come another duty boy for the week for singing the first responsory – the boys who are down to read the first lesson and the first responsory in the Sunday roster are called the duty boys of the week²² for reading and singing for the week – and then the clerics for singing the second and third responsories should be entered in the roster to match the order of the readers: and this is observed on every weekday throughout the year and on every feast of three lessons when the choir is not ruled, except on proper vigils²³ and on Ember days and Rogation days when the exposition of the gospel is read at matins: for then two clerics from the second form are entered in the roster for the first lesson and the first responsory.

34. A QUALIFICATION TO THE WEEKDAY ROSTER WITH REGARD TO COLLATION

Also, during Quadragesima clerics are entered in the roster for reading collation on each weekday, in such a way as to begin with the most senior figure from the {duty} side of the choir, and it should be read from the upper step for four weeks: thereafter in the second form; but with this proviso, that it is to be read in the first form on the Wednesday before Easter. But on the Annunciation, when it is celebrated during Passiontide, it should be read from the upper step. And 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 other three are up to the compiler of the roster.

35. THE ROSTER FOR CHRISTMAS DAY

On Christmas Day the arrangement of the roster will be like this: first the rulers of the choir should be entered; then should be written the readers and cantors to read lessons and sing the responsories at the discretion of those drawing up the roster, in such a way that the lessons are read in ascending order of seniority, such that the most senior person always reads the last. The cantors of the responsories should also be appointed

²¹ Lit. 'in the first head'. The exact meaning is open to debate.

²² Or hebdomadaries.

²³ The meaning is open to discussion.

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 canons from the second form should read the first and second lesson: and a canon from the upper step the third; the first and second responsories should be sung by two from the second form, the third responsory by three from the second form; the sixth by three from the upper step. For the first mass two rulers of the choir should be tabled from the upper step, and two from the second form: for {singing} *Kyrieleyson*, three: for the Laudes at *Gloria in excelsis deo*, two²⁴; for the gradual, three from the second form; for the *Alleluia*, three from the upper step. At the second mass only two rulers from the second form should be entered; for the gradual, two boys; for the *Alleluia*, two from the upper step; then who is the boy on duty in chapter, to carry the book for reading the lessons at matins and saying the collects {there}. And the boys recorded in the Sunday roster for bearing the candles, the thurible and the water, and for acolyte duty, should carry out their duties throughout the week in accordance with that roster. For the gradual, three from the second form; for the *Alleluia* three of the most senior persons from the upper step. For the gospel, a canon in order according to the Cathedral roll and the number of days of the common roster²⁵; and for the epistle another canon in the same manner and order.

36. THE COMMON²⁶ ROSTER

36.1. It should also be known that for as long as the common roster is running, the rulers are changed every day. For from the start of the common roster, on every single feast, two rulers from the second form are appointed in order, beginning at the top of the forms {on each side}. And on every double feast the two principal rulers are appointed at the will of the precentor; and the secondary rulers following the abovementioned order. Also on each day while the common roster is running, the boy on duty in chapter, and the mass, gospel and epistle²⁷ are changed, so that the reader in chapter should be changed from Christmas Day, when it occurs on a Sunday, up to the Circumcision, or to the first Sunday following: then the Sunday roster should be followed.

36.2. For mass on double feasts no one should be appointed: but on the other days the priests should be appointed, following the order in which they are enrolled, for the gospel and for the epistle; the canons should be appointed both for feasts and for non-festal days, in the order in which they are listed in the roll. And it should be understood that if the order in which the priests, deacons and subdeacons are entered in the roll can be extended to the Monday or Tuesday, then the weekly roster should {still} be used on the Sunday immediately preceding. But if it can be extended beyond the Tuesday, then the weekly table should come into force on the next Sunday after. This rule should hold for all duties, in such a way that on weekdays²⁸ clerics should be tabled for the performance of the aforementioned duties at the discretion of

²⁴ On Laudes sung before or after *Gloria in excelsis* see Manfred F. Bukofzer, 'The Music of the Laudes' in E. H. Kantorowicz, *Laudes Regiae* (Berkeley, 1958), pp. 189-221, especially 189-190.

²⁵ This is seemingly just an awkwardly-expressed way of saying 'whoever comes next in order in the daily roster (which is done by matriculation order from the Cathedral roll)'. This common (i.e., 'daily', see note on following article) roster is of course in effect at Christmas time.

²⁶ The sense of 'common' here and in the previous article is 'shared'; i.e. the weekly duties are shared between the sides by alternating daily.

²⁷ i.e. priest, deacon and subdeacon.

²⁸ 'vacant days in the middle {of the week}': those that were not celebrated as feast-days.

the one who draws up the roster. And this common roster of the mass and gospel and epistle is to be started on the Sunday before Christmas Day, except when Christmas Day falls on a Sunday; for then it should start on Christmas Day itself.

36.3. The second common roster for the same things starts on Palm Sunday, running through the list of priests up to the last one: and then through the list of everyone else, only up to the octave of Easter, whether it has been completed at that point or not.

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

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

37. THE ADAPTATION OF THE CHRISTMAS ROSTER FOR OTHER DOUBLE FEASTS

And it should be known that the arrangement of the roster for Christmas Day holds true on every double feast of nine lessons throughout the year, with the exception of these: the feast of Saint Michael, of All Saints, and of St Andrew. For on the feast of St Michael, and of St Andrew, the first lesson is customarily from the first form, the second and third lesson from the second form; then all the lessons from the upper step, following the ascending order noted above. The first and second responsories are sung from the first form, the third responsory from the second form, the fourth responsory and upwards from the upper step; with this observance, that all the responsories should be sung by two, except the ninth responsory, which should be sung by three from the upper step.

38. THE ROSTER FOR ALL SAINTS' DAY

But on the feast of All Saints, the roster is arranged in this way, that the most senior person reads the first lesson; and so on in descending order, like the ascending order on the other double feasts, so that a boy reads the eighth lesson, but a priest the ninth. The first responsory should be sung by two senior clerics, and so on in descending order for the cantors, in same way as the readers²⁹, with the same numbers, with this proviso, that five boys should sing the eighth responsory.

39. THE ROSTER ON EASTER DAY

The roster for Easter Day will be drawn up in this manner: first should be entered the rulers of the choir, all from the upper step. For the first lesson some deacon from among the more senior persons should be entered, and then it should go in ascending order of seniority so that the most senior person should read the third. For singing the first responsory, two canons should be entered, and so on in ascending order, so that

²⁹ lit. 'and thus there should be a descent in order of the cantors, in the manner of the readers'

the third responsory should be sung by three senior persons, who are not reading. Everything else should be as in the roster for Christmas Day. Moreover, on this day, it should be entered in addition that two deacons from the second form should carry the oil and chrism for the procession at vespers. On the Monday and Tuesday and Wednesday of Easter Week, two deacons from the upper step should read the first and second lessons; but one of the highest-ranking persons should read the third lesson, in such a way that {the roster} for reading that lesson should go in descending order of seniority, as the days progress. A similar order is to be observed for singing the responsories on the same days.

40. THE ADAPTATION OF THE SAME ROSTER

40.1. Thus this roster for Easter Day holds for all double feasts of three lessons apart from the procession at vespers (except that two are entered in the roster for Ascension Day to carry the relics for the procession), save on the octave of Easter and on the Invention of the Holy Cross.

40.2. For on the octave day of Easter an ordinary canon deacon from the {duty} side of the choir should read the third lesson, and thus it should go in ascending order of seniority, so that the final lesson is to be read by the senior person from the {duty} side of the choir. All the rest shall be as above, for the roster for Easter Day; so that a weekly roster should be made on Easter Day, for the reader in the chapter, the principal rulers of the choir, the gospel and the epistle.

41. THE SUNDAY ROSTER FROM EASTER TO PENTECOST

But on the other Sundays until Pentecost, the roster should be drawn up in this manner: for reading the first lesson, and singing the first responsory, two deacons from the second form should be entered. For the second and third lesson, and the second and third responsory, clerics from the upper step should be entered at the discretion of the compiler of the table; with this proviso, that the third responsory shall be sung by two. The rest should be as in the roster for the octave of Easter, except that on these Sundays, the duty boys for the week are tabled to sing the *Alleluya*.

42. THE ARRANGEMENT OF THE ROSTER ON THE INVENTION OF THE HOLY CROSS

42.1. On the Invention of the Holy Cross the arrangement of the roster will be the same as on the octave of Easter.

42.2. Monday, Tuesday and Wednesday after Pentecost follow the table for the same days in Easter week. On Thursday, Friday and Saturday after Easter and Pentecost two rulers of the choir should be tabled from the second form. The lessons should be from the upper step, at the discretion of the compiler of the roster. Two from the second form should be entered for the first responsory; likewise for the second; for the third, {two} from the upper step. For the gradual on the same days in Easter week and for the first *Alleluya* on the same days in the week of Pentecost, two boys should be entered; for the second *Alleluya*, two from the upper step.

43. THE WEEKDAY ROSTER AFTER THE OCTAVE OF EASTER

On every Monday, from the octave of Easter up to Rogation Sunday³⁰, those on duty for the week should be entered by name for the first lesson and first responsory when there is a ferial service. Also on the same Monday after the octave of Easter two boys should be entered to sing the *Alleluia* through the week. In all other regards the arrangement of the weekday roster for the other season³¹ is observed. After Rogation Sunday, if the exposition of the gospel is read on the Monday, and there is no feast on the Tuesday, two duty boys for the week should be entered there to read and sing on that day, and the Friday, and the Saturday. If the Tuesday is a feast day, or the exposition is to be read upon it, then no boy should be entered before the Friday. The roster for the Monday after Ascension Day is the same in all regards as the roster for the Monday before Rogation Sunday. But on weekdays when the exposition is to be read, deacons from the second form should be entered for the first and second lesson and the first and second responsory. Two from the upper step should be entered for the third lesson and the third responsory.

44. THE ROSTER OF ST THOMAS THE APOSTLE AND THE OTHER FEASTS ON WHICH THE INVITATORY IS SUNG BY THREE

44.1. On St Thomas the apostle's day the roster is arranged in this way: the rulers for the week remain unchanged, but a third from the upper step on the {duty} side of the choir, chosen by the precentor, is added to them in the roster for the invitatory. For the first two lessons, and for the first two responsories, boys are entered as in the Sunday roster; the third lesson should be said by a subdeacon from the second form, and the third responsory by two clerics of the same order and form. For the fourth lesson, and the fourth responsory, two deacons from the same form should be entered. For the fifth lesson and fifth responsory, and so on, clerics from the upper step should be entered, with this proviso, that the sixth and ninth responsories are sung by two. For the *Alleluia*, two from the upper step. The arrangement of this roster holds true for all feasts of nine lessons when the invitatory is sung by three.

44.2. It is sung by three on any single feast of any of the apostles and evangelists, and on the octaves of Epiphany and the Ascension, and on the octave of the apostles Peter and Paul; on the feast of the Blessed Mary Magdalene and of St Lawrence, and on the beheading of St John the Baptist, and on the octave of the Assumption of the Blessed Mary, and on the Exaltation of the Holy Cross and on the feast of St Michael in Monte Tumba and of St Martin and of St Nicholas. On the day of the apostles Philip and James the format should be observed of the roster for the Thursday in Easter week.

45. THE ROSTER FOR ST MARK'S DAY AND SIMILAR FEASTS DURING EASTERTIDE

On the feasts of St Mark, and of St John before the Latin gate, and St Barnabas, when they fall before Pentecost, the roster should be made thus: for the first lesson, and for the first responsory, two deacons from the second form should be entered; for the

³⁰ the Sunday before Ascension Day

³¹ i.e. outside Eastertide.

second and third lesson, and for the second and third responsory, clerics from the upper step should be entered, at the discretion of the compiler of the table, in such a way that the third responsory shall be sung by two; for the *Alleluia*, two from the upper step. And on the other single feasts when the choir is ruled, from Easter until Pentecost, the first and second lesson, and the first and second responsory, should be said by clerics from the second form, the third lesson and the third responsory by clerics from the upper step. If it is within the octave of Ascension Day, the responsory will be double³²; if outside the octave, it will be single. The *Alleluia* is sung by two from the upper step.

46. THE ROSTER WITHIN OCTAVES, AND FOR SUNDAYS WITHIN OCTAVES, AND FOR OCTAVE DAYS THEMSELVES

But within any octaves the running order of the roster for weekdays ought to be followed. A Sunday within an octave should follow the roster for other Sundays, except for the Sundays during the octaves of Christmas, and Epiphany, and the Assumption and the Nativity of the Blessed Virgin Mary, on which the ninth responsory is sung by two. The octaves of the apostles should follow the roster of their season.

47. THE ROSTER FOR THE THREE NIGHTS BEFORE EASTER

On the three nights before Easter, the table for reading lessons and singing responsories should be as for single feasts of nine lessons. To sing *Kyrieleyson* on the same nights, two subdeacons from the same form; for *Domine miserere* two deacons from the same form; to sing the verses, two priests should be tabled.

48. THE ROSTER FOR SINGLE FEASTS OF NINE LESSONS

The roster for reading lessons and singing responsories on single feasts of nine lessons follows the roster for ordinary Sundays. On the feast of St Sylvester³³, however, out of reverence for the season, the ninth responsory is sung by two.

49. THE MANNER OF PERFORMING THE HOURS OF THE DAY ON THE FIRST SUNDAY OF ADVENT

49.1. On the aforesaid Sunday at terce, the principal ruler of the choir for that week should begin the hymn or cause it to be started by someone from the upper step. The antiphon upon the psalms should be started by the second cleric of the second form on the {duty} side of the choir, and the remaining antiphons for the other hours should run thus in order. The aforesaid ruler of the choir should intone the psalm or cause it to be intoned by someone from the upper step. For no beginning or intonation of any hymn or psalm should be made on any day throughout the year, except on the upper step, when the choir is not ruled. The responsory {at terce} should be said in the second form, by the cleric next to the one who started the antiphon. The priest should say the chapter and the collect changing neither his position nor vestment. The same manner and order should be observed in saying the other hours.

³² i.e. with *Gloria patri* and a repeat of the antiphon.

³³ December 31.

49.2. On the same day at second vespers, the antiphon upon the psalms should be started by the first cleric subdeacon; the second antiphon should be started by his counterpart on the opposite side; the remaining antiphons should run in order in the same way. This order should be observed on all Sundays throughout the year in the starting of these antiphons. The responsory should be sung by someone from the second form as chosen by the ruler of the choir himself, changing neither position nor vestment. The responsory should be sung in this way on every Sunday, when the service is from the Temporal and there is a responsory, except on Palm Sunday: for then the responsory should be sung by someone from the upper step. But it should be noted that the responsory is only said on Sundays at second vespers during Advent and Quadragesima. Compline is not changed.

50. THE ADAPTATION OF THE SERVICE ON THE FIRST SUNDAY OF ADVENT TO THE OTHER SUNDAYS THROUGHOUT THE YEAR

50.1. The service for each Sunday throughout the year is performed in the same way as on this Sunday {i.e. the first Sunday of Advent}, when the service is from the Temporal; except that on no Sunday is a responsory said at vespers; and except that on Sundays during Quadragesima the responsory is said at both complines by someone from the second form at the discretion of the ruler for the week; and except that on the last four Sundays of Quadragesima three verses after the antiphon for the *Nunc dimittis* should be said at both complines, on Saturdays from the upper step and on Sundays from the second form: on Palm Sunday they should be said from the upper step. Similarly, on any feast of nine lessons, the three verses after the antiphon for the *Nunc dimittis* should be said at both complines through³⁴ the last four Sundays of Quadragesima in the aforementioned manner, except on the Annunciation: then at both complines the verse is said from the upper step.

50.2. And except that on the Sundays of the Lord's Passion a single antiphon is said before the psalms in each nocturn, of which the first is started in the first form, the second antiphon in the second form, and the third antiphon on the upper step.

50.3. Similarly a single antiphon is said before the psalms at matins and that is started on the upper step; and a single antiphon at lauds.

50.4. However, on the octave of Easter five antiphons are said at lauds, on the upper step; and the next Sunday preceding Ascension Day the {same}³⁵ five are said in the second form. And except certain things³⁶ which pertain to the Sunday roster of that season; and excepting the middle Sundays³⁷ after the start of the histories; for then a single antiphon is said before the psalms at lauds; and except during Eastertide: for then, on Saturdays, just one antiphon is said before the psalms.

³⁴ i.e. on any feast of nine lessons that falls between the third and sixth Sundays in Quadragesima.

³⁵ There is a blank space in the MS, sufficient for 'eadem: the same'

³⁶ Possible reading: 'except certain feasts'

³⁷ i.e. Sundays where the history (the continuous reading of a book of the Bible) was continued, rather than a new history begun. [See *OED* s.v. history *n.*: '*Eccl.* = Latin *historia*, liturgically applied (a) to a series of lessons from Scripture, named from the first words of the Respond to the first lesson; (b) to the general order of a particular Office. Misunderstood and erroneously explained in Rock *Ch. of Fathers* IV. xii. 124: see Procter & Wordsworth *Sarum Breviary*, Index to Fasc. 1, 11.']

51. THE MANNER OF EXECUTING THE FERIAL SERVICE ON {THE FIRST} MONDAY IN ADVENT

51.1. On {the first} Monday in Advent, someone from the second form should, after asking for the invitatory from the precentor, sing it, in place of the ruler for the week. 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 someone opposite him on the first or second form: and the remaining ones should run in order: in such a way that the fifth should be begun by the first cleric of the second form on the {duty} side of the choir.

51.2. At lauds the first and third antiphons should be begun by the aforesaid two boys. The rest are begun in the second form following the order of clerics that has previously been begun: everything else as regards matins should be performed as on the Sunday; except that on weekdays all the hymns are begun from the upper step: moreover the priest should not change his habit or position to say the collects, either at vespers or matins. Moreover the altar should not be censed at matins or at vespers at the *Magnificat* or at the *Benedictus*.

51.3. At prime the antiphon upon the psalms should be started by the first boy 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 should be said by someone from the first form: all the rest should be as on the preceding Sunday, except that on this weekday at all the hours the preces are made with prostrations. At terce, the boy on duty for the week for the responsory should start the antiphon upon the psalms and sing the responsory: the rest should be as on the preceding Sunday. At sext, everything should be done in the same way as for terce. At none, the antiphon upon the psalms should be started by the first cleric of the second form: the responsory should be sung by the boy next to him.

51.4. At vespers the first antiphon should be begun by the first boy from the first form: the second by the one opposite him in the same form: all the others run along the same form in order. The boy on duty for the week for the responsory should sing the responsory: everything else should happen as above for matins. At compline, the antiphon upon the psalms should be begun by one or another boy from the first form at the discretion of the weekly ruler. The rest is as for the Sunday, except that now the preces are done with prostrations.

52. THE ADAPTATION OF THE SAME SERVICE FOR THE OTHER WEEKDAYS THROUGHOUT THE YEAR

52.1. The manner and order of the service for this day³⁸ should be observed on every weekday throughout the year, when the service is from the Temporal, except that outside Advent and Septuagesima, the boy on duty for the week for the responsory is not expected to be present at terce or at the other hours of the day that follow: and

³⁸ i.e. the Monday after Advent Sunday

except during Quadragesima³⁹; because then at none, the antiphon upon the psalms should be sung by the duty boy for the week and the responsory should be sung by the same. Also at compline the responsory is sung by someone from the first form. At vespers too, in times other than Advent and Lent, a responsory is not said on weekdays.

52.2. Moreover, during Eastertide at matins and at vespers, one antiphon only is said before the psalms, and also at lauds; nor are the preces done with prostrations. Moreover, during Quadragesima, all the hours of the day are said before mass. And after mass, Placebo and the vespers of the day come without a break: then the vespers of St Mary. But after dinner, before the bell for collation is rung, the vigils of the dead are said: then some sermon is read in collation by any cleric from the second form, without his changing vestment. Compline follows after.

53. THE MANNER OF PERFORMING THE SERVICE ON CHRISTMAS DAY

53.1. On Christmas Day at first vespers, the first antiphon on the psalms should be begun by one of the persons next highest-ranking after whoever is officiating for that day. The second antiphon should be started by the highest-ranking person from the other side of the choir, and thus each should run in order of seniority. The bishop should say the chapter in a silken cope, without changing his place. The precentor and another two persons, chosen by the precentor himself, should sing the responsory in silken copes.

53.2. While the hymn is sung, the two boys who are serving with the thuribles should bring two silken copes to the senior 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. The highest-ranking person on the {duty} side of the choir should start the antiphon upon *Magnificat*. And if the bishop is present, the precentor should pre-intone that antiphon for him.

54. THE MANNER OF CENSING THE ALTAR

54.1. After the start of the antiphon, the officiant should proceed, with another senior priest lower than him in rank, to cense the altar with two thuribles of which one will be attended to by the duty boy for the week, the other by another boy at the discretion of the sacristans.

54.2. If the bishop is present, the second priest, along with the bishop's chaplain, should proceed to cense the other altars, the more senior person in the east part {of the Cathedral}, and the second should go in the west part. When the censuring is done, both should meet together at the presbytery door on the south side, and so enter and cense the bishop on his seat. Then the more junior of the two should cense the more senior in front of the choir step. If the bishop is not present the second priest should cense the senior, in the seat assigned to the duty priest for the week.

54.3. The bishop alone should not change position for saying the collect. *Benedicamus* should be said by two from the second form wearing surplices.

³⁹ The text reads 'Sexagesima' for 'Quadragesima', but this is seemingly a slip of the pen.

54.4. 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.

54.5. At matins 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 at the {choir} step. Six lessons should be read in surplices; the seventh, eighth and ninth, in silk copes.

54.6. Each of the responsories should be sung in surplices at the {choir} step. The readers and cantors at vespers and at matins and at mass, after they have read and sung, should bow to the bishop for a blessing.

54.7. But it should be understood that during each nocturn, at the second, and fifth, and eighth lesson, the high altar is censured by a priest in a silk cope, drawn from each side of the choir in turn: the choir is censured, by one boy alone. When the final responsory is over and the gospel *Liber generacionis* sung, the principal priest, in a silken cope, should start *Te deum laudamus* without changing place. Afterwards, the senior priest having, accompanied by his second priest, himself put incense into the thuribles in front of the choir step, they should cense the altar in the aforementioned way: but the other altars should not be censured.

54.8 But it should be understood that whenever the bishop is present, he should say a blessing over the placing of the incense in the thuribles by a priest or deacon, without changing his position.

54.9 When the *Te deum laudamus* is finished, mass should be sung immediately: when it is finished, the principal priest should say the versicle before lauds. The antiphons upon the psalms of lauds should run along the upper step in the same order as the other antiphons, as was previously started and not finished. The chapter and all the rest 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 moreover the final *Benedicamus* should be said by two boys in surplices.

54.10. At prime, the antiphon upon the psalms should be begun from the upper step: the antiphon upon *Quicumque vult* should be begun by the second highest-ranking person on the {duty} side of the choir. *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 is unchanged.

54.11. At terce, the antiphon upon the psalms should be begun from the upper step: the responsory is said from the second form, at the discretion of the second ruler. The same manner should be observed in saying the other hours.

54.12. At second vespers the first antiphon upon the psalms should be begun by one of the canons on the upper step at the discretion of the precentor: the second in similar manner on the other side: and so on for the rest. The responsory should be sung by

three senior canons at the discretion of the precentor. All the rest is as above at matins and at first vespers. Once the first *Benedicamus* is finished, all the deacons should go in procession from the altar of St Nicholas through the middle of the choir to the altar of St Stephen, wearing silken copes and carrying lighted candles: and once the responsory has been sung there, and the memorial of St Stephen is completed, they should go back in procession to the choir singing some responsory of St Mary; and thus all the deacons should wait there, until the prayer of that commemoration is finished. *Benedicamus* should be said by two deacons. At compline, the antiphon upon the psalms should be started by a canon from the upper step. The rest is unchanged.

55. THE ADAPTATION OF THE SAME FEAST FOR OTHER DOUBLE FEASTS

The service is carried out in the same way on other major double feasts of nine lessons: namely these: at Epiphany, the Purification; on the feast of the Holy Trinity, the Assumption, and the Nativity of the Blessed Mary, and on the feast of Relics, and on the feast of All Saints; with the exception that on the feast of All Saints a reverse order should be observed for reading the lessons and singing the responsories, as regards the seniority of the readers and cantors⁴⁰; and the eighth responsory is sung by five boys in surplices and their heads covered by amices, and each one carrying a lighted candle; and with the exception that on these double feasts the gospel is not sung at matins except at Epiphany. Moreover on all of the other aforesaid double feasts no lesson is to be read except in surplices.

56. THE MINOR DOUBLE FEASTS

56.1. On other minor double feasts, too, such as the day of St Thomas the martyr, the Annunciation, the Nativity of St John the Baptist, the feast of the apostles Peter and Paul, the feast of St Michael and of St Andrew, the aforesaid manner of service may be observed. With the exception that at first vespers and at second vespers only one antiphon is said before the psalms, and that is begun from the upper step at the discretion of the precentor. Moreover on these feasts there is no censuring except of the main altar,

56.2. nor, at matins, is there any censuring of the altar or choir during the nocturns. Moreover the final lesson is always read not by the most senior figure but by the most senior on the {duty} side of the choir.

56.3. Moreover, on the feast of Michael and of St Andrew the first lesson is read in the first form, the second and third lessons in the second form; the first and second responsory in the first form; the third in the second form. Moreover no responsory is sung by three except the ninth.

56.4. Moreover, all the antiphons upon the psalms of lauds run along in the second form as directed by the ruler.

⁴⁰ i.e. they are read and sung in reverse order of seniority.

57. THE MANNER OF PERFORMING VESPERS ON THE VIGIL OF EASTER

57.1 On the vigil of Easter at vespers the antiphon on the psalms should be begun, without the choir being ruled, by one of the canons on the upper step. Likewise the antiphon upon the *Magnificat* by the senior figure on the {duty} side of the choir. The postcommunion should be said instead of the collect at vespers and *Ite missa est* in place of *Benedicamus*.

58. EASTER DAY

58.1. On Easter Day the three antiphons upon the psalms should run in the same manner as the first three on Christmas Day; and the three lessons and three responsories as in the third nocturn of Christmas Day. Moreover, the altar is not censured on this day except at *Te deum laudamus* and *Benedictus*. At lauds, the antiphons and so forth should run in the same manner as on Christmas night.

58.2. At prime and at the other hours the same manner for beginning the antiphons should be observed as on Christmas Day. But throughout the whole of this week, the priest should say the versicles before the collect.

58.3. 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, without change of vestment, by two of those who sang at mass, with the same verse. Likewise the *Alleluia* by two of those from the upper step who sang at mass. All the rest, up to the procession, is as on Christmas Day. After *Benedicamus* is said the procession should set out towards the font through the south presbytery door with the cross, candlebearers, thurible, oil and chrism, and a boy carrying the book before the priest: and everyone should be clad in albs, except the boy who carries the book before the priest, who should be in a surplice, and except the priest who will likewise be in a surplice with a silk cope. The rulers of the choir should begin the antiphons {that are sung} while going and coming back. When the procession is over as described in the ordinal and the memorial of St Mary is finished, *Benedicamus* should be said by two boys.

58.4. At compline the antiphon should be begun by someone on the upper step.

58.5. On {Easter} Monday the antiphon upon the psalms 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 is begun from the upper step.

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

58.7. At the station two from the upper step should say the verse, turned to face the choir, in surplices. Once the procession is over, they should return to the choir. And the rest should happen as above, for the procession at vespers.

58.8. At prime and at the other hours everything should happen as on Easter Day. At vespers and at compline everything should happen in the same manner as on Easter Day.

59. TUESDAY AND WEDNESDAY OF EASTER WEEK

The manner and order of the service on Tuesday and Wednesday is the same in all regards as that of the service on this day {i.e. Monday}.

60. THE OCTAVE OF EASTER

60.1. Now on the octave day of Easter at vespers the antiphon upon the psalms should be begun from the upper step at the discretion of the ruler: the antiphon upon *Magnificat* should be begun by one of the senior figures on the {duty} side of the choir: the rest should be as on Easter Day at vespers except for the gradual and *Alleluya* and the procession.

60.2. Compline should happen as on double feasts of nine lessons.

60.3. At matins the antiphons upon the psalms, the lessons and the responsories should run along 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 happen as above for the weekdays except the procession.

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

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

61. THE ADAPTATION OF THIS SERVICE FOR OTHER DOUBLE FEASTS DURING EASTERTIDE

61.1. The order and manner of service of this day should be observed on the Annunciation, when it is celebrated after Easter, and on the Invention of the Holy Cross: except that then, at both vespers, the responsory is said as on double feasts of nine lessons.

61.2. At vespers on the Thursday, Friday and Saturday of the weeks of Easter and Pentecost, the antiphons⁴¹ before the psalms should be started on the upper step. The versicle is sung by two boys. The rest as on the Monday of those weeks. At matins the antiphon upon the psalms is started on the upper step; the lessons and responsories should be said in surplices.

61.3. At lauds, the antiphon should be started in the second form: all the rest should be as at first vespers on those days.

⁴¹ There was in fact only one antiphon on each of these days.

61.4. At prime, and at the other hours, everything should happen as on Sundays in their season.

62. THE MANNER OF PERFORMING THE OFFICE ON ASCENSION DAY

62.1. On the vigil of Ascension Day at vespers the antiphon upon the psalms should be started by one of the senior figures on the dean's side. Three of the seniors should sing the responsory: the antiphon upon *Magnificat* should be started by the officiant for that day: all the rest at vespers and compline is as on the other major double feasts of nine lessons.

62.2. At matins the same order and manner for starting the antiphons and reading the lessons and singing the responsories should be observed as on Easter Day. At prime, and at the other hours, the same manner and order should be observed as on the octave of Easter; except that on this occasion at second vespers the responsory is sung by three of the senior figures.

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

62.4. And the service of the three days following should follow the manner and order of the same weekdays in Easter week as regards the starting of antiphons, the reading of lessons and singing of responsories.

63. THE MANNER OF PERFORMING THE OFFICE ON THE FEAST OF ST THOMAS THE APOSTLE

63.1. On the vigil of St Thomas the apostle the antiphon upon the psalm at vespers should be started on the upper step at the discretion of the ruler. Two from the upper step sing the responsory. Two boys in surplices sing the versicle.

63.2. The antiphon upon *Magnificat* is begun from the upper step. Two from the second form say the {first} *Benedicamus*: one {alone} should say the second *Benedicamus*, without his changing either place or vestment. All the rest for vespers and compline should be as on Sundays.

63.3. At matins the invitatory should be sung by three in silken copes. The first and second antiphon should be started in the first form: the third by a subdeacon in the second form; the fourth by a deacon in the same form opposite him. The fifth antiphon and so on on the upper step at the discretion of the ruler. The lessons are read, without a change of vestment, except that the third, sixth and ninth responsory should be sung in surplices.

63.4. At lauds the antiphons should run from side to side at the discretion of the rulers, keeping to the same order that was begun with the starting of the third and fourth antiphons⁴²; all the rest is as at first vespers. At prime and at the other hours everything should happen as on Sundays.

⁴² At matins.

64. THE ADAPTATION OF THE SAME TO OTHER FEASTS WHEN THE INVITATORY IS TRIPLE⁴³

64.1. This manner and order of service should be observed on all feasts and octaves of nine lessons when the invitatory is triple. On the feast day of the apostles Philip and James the manner and order of the service is that of the Thursday of Easter week; except that on this occasion at first vespers the responsory is said by two from the upper step, and there is no procession.

64.2. On the feast of St Mark and of St John before the Latin gate and of St Barnabas the apostle, when it falls before Pentecost, the antiphon upon the psalms at first vespers {should be started}⁴⁴ on the upper step, and all the rest at vespers and at compline is as on feasts of nine lessons when the invitatory is said by three. At matins the antiphons upon the psalms {start} on the upper step. The lessons and responsories should be said without change of vestment, except for the third responsory which is said in surplices.

64.3. Everything else at matins and at the other hours of the day should be as on the feasts of nine lessons of the other apostles.

65. THE MANNER OF PERFORMING THE OFFICE ON A SINGLE FEAST OF NINE LESSONS

65.1. On lesser single feasts of nine lessons, the manner and order of service should be followed of ordinary Sundays which have a responsory {sung} in the second form; except that the antiphon upon the psalms, and the responsory at first vespers, are said on the upper step, on the feasts of St Vincent, and St Dionysius, and St Clement. But on other simple feasts on which the choir is ruled, from Easter to Pentecost, at both vespers and at the other hours of the day, everything should be done as on other single feasts of the other season⁴⁵. At matins the first and second lesson and the first and second responsory should be said in the second form, and the third lesson and third responsory on the upper step, without change of vestments. Within octaves when the choir is ruled, at vespers, and at the {other} hours of the day, {everything should be done} as on the single feasts in their season on which the choir is ruled. At matins, the first, second and third antiphon is sung in the first form, the others in the second form. On weekdays within the octave of Ascension Day, the first antiphon is sung in the first form, the second and third in the second form; the lessons and responsories are as on other weekdays. At lauds, it is as on the lesser single feasts in their season on which the choir is ruled. But on Sundays within octaves the manner and order of service should be observed as on other Sundays, except for those exceptions that are listed in the tables for those Sundays.

65.2. On feasts of three lessons when the choir is not ruled and at every commemoration of the Blessed Mary, the manner and order should be observed as on weekdays in all respects, except that on certain such feasts of three lessons and at commemorations of the Blessed Mary, the invitatory should be sung by two: namely on these:

⁴³ i.e. sung by three. The Latin reads 'double' by mistake.

⁴⁴ There is a gap and some signs of erasure in the MS.

⁴⁵ i.e. outside Eastertide.

66. THE FEASTS OF THREE LESSONS ON WHICH THE INVITATORY IS SUNG BY TWO

In the month of January:

St Julian, bishop and confessor
the second {feast} of St Agnes⁴⁶.

In the month of February:

St Blaise
St Juliana.

It should be known that if these aforesaid feasts should fall within Septuagesima the invitatory will be single. Moreover all the feasts where the choir is not ruled from the octave of Easter until Pentecost have a double invitatory. Likewise all such feasts which fall during the week of Holy Trinity.

In the month of June:

SS Marcellinus and Peter
St Boniface and his companions
Primus and Felicianus
Basilides, Cyrinus, Nabor and Nazarius
Crescentius, Vitus and Modestus
Marcus and Marcellianus, martyrs
Gervasius and Prothasius
The Translation of St Edward
John and Paul.

In the month of July:

Processus and Martinian
The Seven Brothers, martyrs
The Translation of St Benedict
St Kenelm
The Seven Sleepers
St Sampson
Felix, Faustinus, Simplicius and Beatrice, martyrs
SS Abdon and Sennen, martyrs.

In the month of August:

St Stephen, pope and martyr
Oswald, king and martyr
Sixtus, Felicissimus and Agapitus
Cyriacus and his companions
Tiburtius
Hippolytus
Rufus
Felix and Adauctus, martyrs.

⁴⁶ 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.

In the month of September:
The Translation of St Cuthbert
Cyprian and Justin
Cosmo and Damian.

In the month of October:
Marcus and Marcellus and Apuleius
Nigasius and his companions
Calixtus, pope
The Eleven Thousand Virgins
Crispin and Crispinian, martyrs.

In the month of November:
The Crowned Saints
Brice, bishop and confessor
Anianus, confessor
The octave of St Martin.

In the month of December:
the octave of St Andrew, apostle.

67. THE MANNER OF BLESSING THE WATER ON ADVENT SUNDAY AND ON OTHER SUNDAYS

On the first Sunday in Advent, once everything pertaining to chapter has been completed, the duty priest for the week, along with a deacon and subdeacon holding the Text and a boy holding the thurible and candlebearers and an acolyte holding the cross, all vested in albs and turned to face the altar in the middle of the presbytery, should make the holy water at the choir step, {the priest being dressed} in a silken cope: and the boy who is down for water duty in the roster should, wearing a surplice, assist him, by holding the salt while it is blessed and carrying the holy water: and the duty boy of the week for reading at matins should, wearing a surplice, assist the priest by holding the book.

68. THE SPRINKLING OF WATER

The blessing {of the salt and water} completed, the priest himself should approach the principal altar and sprinkle it on every side: On returning he should first sprinkle his assistants in the order given, starting with the acolyte: then returning to the choir step, he should sprinkle each of the clerics who should come up to him at that same place, starting with the most senior. However if the bishop is present, the aspersion of the clerics falls to him. After the aspersion of the clerics, he should sprinkle the laymen standing on either side in the presbytery. Once the aspersion has been completed, the priest should return to the choir step and there say the prayer with the versicle.

69. THE ORDER OF THE PROCESSION ON THE SAME SUNDAY

Once these things have been done, the procession should go in this order: the holy water should go first, then the rest should follow in the order aforesaid. Next the boys

and those from the second form in the order in which they placed in the choir: the rest from the upper step in the same order as they are placed in the chapter, without changing their vestments. However, the bishop – if he should be present – shall wear his mitre and carry his staff: and the procession should leave through the north presbytery door, and go around the presbytery. The priest, in passing, should asperse each altar: then, {going} down the south side {i.e. aisle} of the Cathedral, they should come by way of the font and proceed to {a place} before the cross; and there make a station, the priest and his aforementioned ministers standing in the middle in order; and in this way, that the boy carrying the water and the acolyte should stand at the steps in front of the cross: then, when the customary prayers have been said, they should enter the choir, and the priest should say the versicle and prayer at the choir step: then he goes with his ministers to asperse the canons' cemetery, praying for the dead.

70. THE ADAPTATION OF THE PROCESSION OF THIS SUNDAY FOR THE OTHER SUNDAYS, WITH THEIR EXCEPTIONS

70.1. This manner and order of service for the procession should generally be observed on every ordinary Sunday throughout the year that is single. However, on the Sundays from Septuagesima to Quadragesima a verse is said after the antiphon during the station at the step before the cross, by two clerics from the second form, turned towards the people, without having changed their vestments. Similarly, from the Sunday after the octave of Easter to the first Sunday before Ascension Day, a verse is said by two from the second form wearing surplices. On that Sunday before Ascension the verse should be said by three from the upper step, wearing surplices, in the pulpit.

70.2. In addition, on Palm Sunday certain things are added to the procession specially: namely, that the water is blessed outside the choir, as it is on any double feast which occurs on a Sunday: and the water should be sprinkled after terce has been sung: then the blessing of the flowers or boughs is done and, while the blessed palms are distributed, the shrine should be prepared with the relics, from which the body of our Lord should hang in a casket, and carried to the place of the station by two clerics from the second form, not however following the procession, but coming to meet the procession in the place of the first station, without having changed their vestments, with a light preceding them in a lantern. And thus the procession should go, with the precentor starting the antiphon and, with the most senior priest performing the office of the procession, and with banners going before them, first around the cloister, and from there they go out through the door of the canons' cemetery to the place of the first station, which is made at the far east side of the lay cemetery, where first of all the gospel is read by the deacon, vested for the procession. Then three clerics, without changing their vestments, and turned towards the people, should sing the verse in front of the relics. After each verse, the officiant should start the antiphon turned towards the relics, which the choir should carry on singing, with a genuflection; a genuflection should also be made by the performer himself first, with the choir. Then the procession should go to the place of the second station, with the precentor starting the antiphon; the second station should be made before the door where the boys sing *Gloria, laus*. When this station has been completed, the procession should go to the place of the third station, which is customarily made before the other door of the Cathedral on the same side, where three priests standing in the door itself and turned

towards the people (without having changed their vestments) should say the verse. This done, the procession goes to the west door, and there it should enter beneath the casket of relics raised across the door, and make a station before the cross; and at the station itself the officiant should start the antiphon, with the cross now uncovered: and the choir should respond with a genuflection; and afterwards the priest should start the antiphon three times, each time lifting his voice higher, making a genuflection together with the choir; and after he has started it for the third time the choir should follow on with the whole of that same antiphon at the station, and having finished that, they should enter the choir, the cross on the principal altar also having been uncovered; and it should remain thus uncovered for the rest of the day.

71. THE MANNER OF THE PROCESSION ON CHRISTMAS DAY

On Christmas Day, after terce has been said, a procession should go around the cloister, with three acolytes carrying three crosses, and with two thuribles. Then they should proceed in the aforesaid way, with three from the upper step singing the prose as they go, in the middle of the procession; the same clerics should conclude {the prose} in the station before the cross. Everything else should be carried out as previously noted.

72. THE ADAPTATION OF THE SAME FOR OTHER DOUBLE FEASTS OF NINE LESSONS

The manner of the procession on this day applies to all double feasts of nine lessons throughout the year, that, owing to their solemnity, have a procession; except that on the others no prose is said, and except for the Purification of the Blessed Mary; for then, while terce is sung, the officiant should put on the ceremonial vestments, and so should all his ministers, as for the performance of the mass. After terce has been said, the same priest, with his ministers, should go in procession to the altar, and should bless the candles in front the altar, and should sprinkle {them} with holy water: then he should cense {them}. When these things have been done, he should go back to the stall, while the candles are distributed. Once the candles have been distributed, the procession should go, in the aforesaid manner, and, at the station before the cross, three from the upper step should sing the verse in the pulpit, facing the people, without changing their vestment. The rest as above.

73. THE ORDER OF THE PROCESSION ON EASTER DAY

The procession on Easter Day is done in the same manner as on Christmas Day: except that on Easter Day the verse is said in the pulpit as on the day of the Purification. On the octave of Easter the procession is done in the same way as on other Sundays, apart from the vestments, and except that on this day the verse is said in the pulpit as on Easter Day.

74. ASCENSION DAY

On Ascension Day, the procession should be ordered as on Easter Day, except that on this day the banners go before the procession, first the lion, then the lesser banners in order, and in the last place the dragon. Then, between the subdeacon and the

thurifer⁴⁷, two from the second form should carry the box of relics, in silken copes. The deacon should also carry the relics on that day, at the discretion of the sacristan⁴⁸. Moreover on this day the procession proceeds through the middle of the choir, and goes out through the west door, proceeding along the north side, and going round the outside of the whole Cathedral and its churchyard; and they enter the Cathedral through the aforesaid door as on Palm Sunday. The rest as on Christmas Day.

75. AT PENTECOST

At Pentecost the procession is ordered as on Christmas Day. But it proceeds to the churchyard as on Palm Sunday, and thus goes on without a station and enters through the west door of the Cathedral. The rest is as on Christmas Day.

76. ASH WEDNESDAY

On Ash Wednesday after the receiving of the ashes, the procession should go through the middle of the choir to the south door of the Cathedral, with the most senior persons going first, preceded by the banner of hair-cloth. Then the bishop or the officiant should eject the penitents one by one by hand, with the assistance of an archdeacon if the bishop is present. And when they have been ejected the procession should return, keeping to the same customary order.

77. THE WEEKDAY PROCESSIONS THROUGHOUT QUADRAGESIMA.

Meanwhile it should be understood that through the whole of Quadragesima, until Maundy Thursday, on the Wednesday and Friday of each week there is customarily a procession to the altars of the Cathedral in order; the first day to the altar of St Martin, then to the others in order, except when feast of nine lessons prevents it. And so on the Wednesday of the first week, when none has been sung, the procession is to go, before the start of mass, but without a cross, through the presbytery door to the altar of St Martin: the priest with his ministers wearing albs. Then, when the responsory has been sung, the clerics are to prostrate themselves in the order of their ordering in the choir, in such a way that the priest, accompanied by a deacon on his right and a subdeacon on his left, should make his prostration at the altar steps with *Kyrieleyson*, and the psalm *Miserere mei deus*. When the preces are finished, he should say the prayer standing; when that is finished and the litany has been sung, without change of vestment, by two from the second form, as far as *Sancta Maria, ora pro nobis*, the procession should, going around the presbytery, enter the choir through the west choir door, while the aforesaid two finish the litany at the choir step; and the priest with his ministers should depart without any prayer being said. The procession is made in the same manner and order on every Friday throughout Quadragesima.

78. THE PROCESSION ON MAUNDY THURSDAY

On Maundy Thursday, after none has been sung, a procession should go to the Cathedral door, as on Ash Wednesday, and there should be penitents present in the Cathedral churchyard. Then, if the bishop is present, the principal archdeacon should

⁴⁷ Lit, thurible

⁴⁸ Presumably additional to the relics in the box.

read the lesson {standing} on the side of the penitents outside the door, wearing a silk cope; if the bishop is absent it should not be read. Once the lesson is finished, he should start the antiphon twice consecutively; then the deacon on the penitents' side should say *Flectamus genua*, in an alb⁴⁹; and the deacon on the bishop's side *Levate* in a similar vestment; and this should be done three times; then, taking their hand, they should restore the penitents one by one to the church, with the assistance of the archdeacons. Which having been done, the procession should go back to the choir in the usual manner.

79. THE PROCESSION ON THE VIGIL OF EASTER TO BLESS THE FIRE

On the vigil of Easter once the clerics have gathered together in the choir, the officiant should dress in a silk cope, the deacon a dalmatic, and the subdeacon a tunicle, with their ministers, with no light in the candles or fire in the thurible; with someone from the first form in a surplice carrying the candle which is to be lit on a special pole and going at the front of the procession after the water-bearer through the middle of the choir; and he should go in procession to the font in order to bless the new fire, with the choir following, the most senior figures going first; and he should bless the fire at the column on the south side. After this the procession should return to the choir in the usual manner with two from the second form singing some verses, in surplices.

80. THE PROCESSION TO THE FONT ON THE SAME DAY

80.1. When the sevenfold litany, which is to be sung by seven boys in surplices in the middle of the choir, is finished, and the fivefold litany begun by five deacons from the second form likewise {standing} in the middle of the choir in surplices, {as far} as the words *Sancta maria ora pro nobis*, the procession should go to the font with two deacons from the second form, in albs, carrying the oil and chrism, walking side by side between a subdeacon and a thurifer. Also, the special candle for blessing the font should go at the front of the procession, lit; and this is to be carried by someone from the first form. And the procession should go out through the south presbytery door and come to the font in procession on the south side of the Cathedral.

When the litany is finished, the officiant, turned to the east, should take his place for the blessing of the font, with the ministers standing by the font in order, namely that the deacon should stand on the right next to the priest, the subdeacon on the left. The one who brings the chrism should stand next to the deacon; and he who {brings} the oil, next to the subdeacon. The one who carries the cross should be opposite the priest, facing him, and next to him should stand the two candlebearers in the same way. In the consecration of the font, neither oil nor chrism should be poured in, unless there should be someone to be baptised. When the ministering of the font is finished, three clerics from the upper step should sing *Rex sanctorum* in silken copes. At the end of the first verse the choir shall repeat the same thing and so enter the choir in procession.

⁴⁹ lit. 'in albs'

81. THE PROCESSION BEFORE MATINS ON EASTER DAY

On Easter Day before Matins, two senior priests in surplices should, having first censed the sepulchre with great reverence, lay the body of the Lord upon the altar; then they should lift the cross from the sepulchre while the senior priest starts the antiphon, and thus, going through the south presbytery door, and returning through the middle of the choir, with the thurifer⁵⁰ and candlebearers preceding them, should take it to the altar of St Martin, singing as they go. Then, when the senior priest has said the versicle and a prayer at that place, matins should be begun after the proper ringing of the bells.

82. THE PROCESSION THAT IS MADE TO THE FONT ON THAT SAME DAY AT VESPERS

On that same day at vespers, after the first *Benedicamus* the procession should set out towards the font, in surplices, in the same manner and order as the procession as when the procession goes to bless the font on the vigil of Easter except that on this occasion no candle should go in front of the procession. Then three boys should sing *Alleluya* at the station before the font, without changing vestments. After the repeat of the *Alleluya*, the priest, having censed the font, should there say the versicle and a prayer. Afterwards they should make another station before the cross, and after a prayer has been said there they should return to the choir in the accustomed manner.

83. THE PROCESSIONS TO BE MADE THROUGHOUT EASTER WEEK AT MATINS AND AT VESPERS

83.1. On Easter Monday after the first *Benedicamus* at matins the procession should go with an acolyte in a surplice carrying the cross, and with candlebearers and thurifer, in the usual manner through the middle of the choir before the cross, and when they have made their station there, a verse is said before the cross by two from the upper step in surplices, facing the clergy: then, when the prayer and its versicle has been said, they should return to the choir in the usual manner.

83.2. The procession to the cross at matins on each day during the week is made in this same manner: except that on the two days following the verse is said in the station before the cross by two from the second form. On the rest of the days following, no verse is said. On the same day at vespers the procession should go in the same manner and order as on Easter Day at vespers; except that on this day the boys do not sing at the station at the font. The procession also observes the same format at vespers on each of the days of the week up to the Saturday.

84. THE PROCESSION BEFORE THE CROSS ON THE SATURDAY WHICH IS CALLED "IN ALBIS"⁵¹

84.1. And at vespers on the Saturday the procession should go after the first *Benedicamus*, with candlebearers and a thurifer only, through the middle of the choir, not this time to the font with oil and chrisam as on the preceding days, but to the cross only: and at the station there the verse is said by two from the upper step, in surplices

⁵⁰ lit. 'thurible'

⁵¹ i.e. Easter Saturday

and turned to face the clergy. Then after the prayer has been said with a verse, the procession should return to the choir in the usual manner.

84.2. It should be understood that on this Saturday, and on every Saturday up to Ascension Day the procession is made in the aforementioned manner at vespers; except that on the middle Saturdays the verse is said at the station by two from the second form; but on the last Saturday the same verse is said from the upper step. The procession is made in the same way at vespers on the vigil of the Invention of the Holy Cross, except that on that occasion no verse is said in station.

85. THE PROCESSION THAT IS DONE FOR THE GREATER LITANY

For the greater litany, once mass has been said at the high altar, and sext has been sung, the procession should line up at the choir step through the middle of the choir and go out of the Cathedral through the south door of the Cathedral, in the same manner and vestment as on Sundays; except that on this occasion banners go in front of the procession, and the boxes of relics are carried in this procession by two from the second form at the discretion of the sacristans, without their changing vestment: and thus the procession should go to one of the churches in the town or suburbs; and there, after mass has been sung, they should return in procession to the Cathedral, and enter through the same door by which they left, and so return to the choir in the usual manner: and the litany being finished, the prayer should be said with a versicle at the choir step, without a change of vestment.

86. THE PROCESSIONS THAT TAKE PLACE IN ROGATIONTIDE AND THE VIGIL OF ASCENSION DAY

86.1. On the Monday of Rogationtide the procession is arranged and proceeds in the same way, except that the dragon and then the lion should go in front. Moreover on this day the procession should go through the aforementioned door, and proceeds through the west gate of the city, and going round the city on the north side thus takes itself to one of the churches; and after celebrating mass there, returns to the church through the east gate of the city. And the rest as before.

86.2. On the Tuesday of Rogationtide, the procession should go through the east gate of the city in the aforesaid manner, with the dragon and the lion and the banners, to the church it is due to go to on that day: and once mass has been celebrated there it should go round the city on the south side and return to the Cathedral through the west gate of the city. The rest as above.

87. ON THE VIGIL OF ASCENSION DAY

On the vigil of Ascension Day the procession should be organised in the same way as on the aforementioned days: the procession should go to the designated place and come back again.

88. ON THE VIGIL OF PENTECOST

On the vigil of Pentecost the procession to the font happens in the same manner and order in all respects as on the eve of Easter.

89. ON SATURDAYS IN SUMMER AT VESPERS, BEFORE THE CROSS

On Saturdays when *Deus omnium* is sung at vespers, after all the commemorations except the memorial of the Blessed Mary, a procession is made to the cross in the same manner as on the Saturday of Easter week, except that in this instance no verse is said at the station, and {this happens} on every Saturday up to {the beginning of} Advent, unless a double feast prevents it.

90. PROCESSIONS HELD IN {SOMEONE’S} HONOUR

In addition, certain processions are made in honour {of someone, i.e.} for receiving the king, an archbishop, and our own bishop, or a legate: the same manner and vestment is used for these processions as on double feasts. But the processions go through the middle of the choir and the Cathedral, and out through the south door of the Cathedral, proceeding as far as the appointed place, and there two senior persons should receive the person who is to be received into the procession for the return, and they should lead them to the altar step along the same route by which they came; and, while the procession is prostrate in adoration there, the senior priest should say a prayer upon him⁵².

91. THE PROCESSION FOR RECEIVING A DEAD MAN

If a dead man is to be received with a procession, the procession should be arranged and proceed in the same way, but in different vestments: in this procession the priest and his minister walk in albs; but the choir should be in black copes; and when the procession reaches the appointed place, the priest himself should sprinkle the body with holy water, then cense it. Afterwards, they should return to the Cathedral, and if it is a canon whose body is being carried, it should be carried into the choir; but if not, it should be left in the Cathedral outside the choir, once a prayer has been said.

92. THE MANNER OF PERFORMING THE OFFICE AT MASS ON THE FIRST SUNDAY OF ADVENT; AND THE DUTIES OF EACH OF THE MINISTERS

92.1. On the first Sunday in Advent, once the procession is completed, while terce is sung the officiant, along with his ministers, is to dress himself for the saying of mass. And if the bishop is present, he should have three deacons and at least the same number of subdeacons, as also on every feast of nine lessons when the bishop himself is performing the office. And on Whit Sunday and on Maundy Thursday he should have seven deacons, seven subdeacons and three acolytes. And on the other double feasts he should have only five. And on Good Friday, he should have one single deacon and one subdeacon.

92.2. Once terce is sung and the office {i.e. introit} of mass begun, while *Gloria patri* is begun after the office, the officiant should enter the presbytery with his ministers, in order, and proceed to the altar: the deacon and subdeacon dressed in chasubles,

⁵² There follows a list of prayers, which are given in the Latin-only version of this transcription, to which the reader is referred.

without however holding their hands clear of their chasubles after the manner of a priest; and the other ministers should be in albs.

92.3. The times, though, when the deacons and subdeacons should wear chasubles and dalmatics and tunics and albs, are described fully in the ordinal.

92.4. And before the step of the altar the priest himself should speak the confession, with the deacon standing beside him on his right, and the subdeacon on his left.

92.5. And it needs to be understood that whichever priest is officiating (always the bishop, if he is present) should say *Confiteor* at the altar step. Once the absolution has been pronounced, the priest should kiss the deacon, then the subdeacon: and this should always be observed, except when a mass for the faithful {departed} is to be said and except in the three last days of Passiontide.

92.6. When these things have been done, the candlebearers should set down the candlesticks with candles on the altar step. And after making a bow to the altar, the priest should cense the altar with the assistance of the deacon: then the priest should be censed by the deacon and after that the priest should kiss the Text with the help of the subdeacon.

92.7. After these things have been done at the right-hand side of the altar, he should proceed with the office {i.e. introit} of the mass with the deacon and subdeacon up to the prayer, or up to *Gloria in excelsis* when *Gloria in excelsis* is said. After which the priest should take his place along with his ministers in the seats prepared for the purpose and should wait until the prayer is to be said, or, in the other season⁵³, until *Gloria in excelsis* is begun.

92.8. And while the priest stands at the altar to officiate; the deacon should stand behind him on the first step before the altar, then the subdeacon in order: in such a way that, as often as the priest turns to face the people, the deacon similarly turns; the subdeacon meanwhile ministering to the priest by adjusting his chasuble⁵⁴.

92.9. It should be understood that anything said by the priest before the epistle is performed at the right-hand side of the altar; the same is true after the receiving of the sacrament. Everything else happens at the middle of the altar.

92.10. After the introit of the mass, one of the candlebearers should solemnly bring bread and wine and water in a pyx and phials to that place, where the bread and wine and water is laid out for the ministration of the Eucharist: the remaining candlebearer should bring basins with water and a towel.

92.11. When the last prayer before the epistle has been begun, the subdeacon should, having in the meantime taken off his chasuble, go to the pulpit through the middle of the choir in order to read the epistle.

⁵³ i.e. in the season when *Gloria in excelsis* is said, outside Advent or Lent.

⁵⁴ The subdeacon takes the weight of the chasuble while the priest raises his hands.

92.12. And while the epistle is read, two boys in surplices should, after bowing to the altar at the choir step, take themselves to sing the gradual in the pulpit.

92.13. And meanwhile, the two candlebearers should come to join the acolyte at the presbytery door, as he, with great veneration, brings the chalice to the place of the aforementioned ministration, with the offertorium⁵⁵ and the corporals placed on top of the chalice itself. And the acolyte is in albs and silken mantle prepared for this purpose. And so once the chalice is set down in the appropriate place, the acolyte himself should solemnly place the corporals upon the altar, kissing the altar itself as he steps back. After which the candlebearers should set down the candlesticks with their candles at the step of the altar.

92.14. After the epistle is read, the subdeacon should, after washing his hands, prepare the bread and wine for the administration of the eucharist, at the place of that administration, with the assistance of an acolyte.

92.15. While the gradual is sung two clerics from the upper step should robe themselves in silk copes for singing the *Alleluya*, and go to the pulpit.

92.16. And once the gradual has been said, the boy cantors should return, bowing at the altar step.

92.17. And after the epistle one of the candlebearers, along with another boy from the choir, should make ready the eagle in the pulpit dressing it for the reading of the gospel.

92.18. While the *Alleluya* is sung, the deacon, having first washed his hands, and having girdled his left shoulder with the chasuble in the manner of a stole, should lay out the corporals on the altar.

92.19. While the prose is sung, the deacon should cense the altar. Then, and this is a reminder for the boys who are serving to return from the choir to their serving duties, after he has taken up the Text of the gospels and a blessing has been given to him (as he makes a bow) by the priest, he should, with the candlebearers and thurifer going before him, and the subdeacon carrying the book of the gospel reading⁵⁶, go through the middle of the choir to the pulpit, carrying the Text itself solemnly upon his left hand.

92.20. And when he comes to the place for reading, the subdeacon should take the Text and hold it on the left-hand side of the deacon, while he is reading the gospel.

92.21. And once the gospel has been read, {the subdeacon} should proffer the Text to the deacon to be kissed on its⁵⁷ right-hand side; but while walking back he should carry the Text to the altar directly in front of his chest.

⁵⁵ a cloth used when holding the paten.

⁵⁶ The Text seems to be the ceremonial book with all four gospels which is held by the subdeacon during the singing of the gospel, while there is a second 'working' book of gospel readings with the selected passages ready for the deacon to recite. It is the Text which is kissed by the priest after the gospel and by the community at the offertory.

⁵⁷ Or 'his'

92.22. After the start of *Credo in unum* the priest himself should be censed by the ministrations of the deacon, and afterwards he should kiss the Text, aided by the subdeacon. This done, the choir is censed in the customary manner by a boy, the subdeacon following and holding the Text out of each of them to kiss, in the order in which they are censed.

92.23. Once these things have been done, with an acolyte ministering to the subdeacon and the subdeacon ministering to the deacon himself, the priest should receive first the host on the paten, then the chalice from the hand of the deacon, with the deacon then kissing the hand of the priest on each occasion.

92.24. Afterwards, when the sacrifice has been arranged and placed in the customary manner⁵⁸ the priest, with the help of a deacon, should cense the sacrifice three times in the sign of the cross, then three times in a circular motion, and afterwards on each side of the sacrifice.

92.25. When this has been done the priest should wash his hands with the assistance of the subdeacon and of the other servers; the deacon meanwhile at the left-hand side censes the altar and the relics⁵⁹ in the usual circular manner. As the priest takes his place to perform the divine rite, the deacon and subdeacon should remain on their steps arranged in order.

92.26. And if the bishop is celebrating, all the deacons should remain on the deacons' step, the principal deacon occupying the central place between them. The subdeacons should position themselves in a similar manner on the subdeacons' step; with all the other deacons and subdeacons imitating the movements of the principal deacon and principal subdeacon; except that the priest's principal deacon alone ministers to the priest when he is turned to the people.

92.27. While the priest begins *Per omnia secula*, the subdeacon should take the offertorium and paten from the hand of the deacon, and should entrust the same paten, covered with the offertorium, to the acolyte on the step behind the subdeacon, to hold until the *Pater noster* is said.

92.28. But it should be understood that, while the secret of the mass is in progress, the serving boys remain in the choir, taking their place on the end of the first form, until the priest, crossing his hands, bows to the altar: for then they proceed to the altar to assist the deacon in washing his hands, along with the subdeacon.

92.29. And while the priest signs the chalice in the manner of a cross with the body of our Lord, the deacon should stand at his right hand, having previously washed his hands, and assist him by holding the corporals.

92.30. When the Lord's Prayer has started, the deacon should receive the paten from the hand of the subdeacon, and after the Lord's Prayer has been said, offer it to the priest.

⁵⁸ i.e. with the paten placed on top of the chalice

⁵⁹ which were behind the altar

92.31. After the third *Per omnia*, if the bishop is celebrating, the deacon, facing the people, holding the bishop's staff in his right hand with the curved part of the staff facing towards him, should say *Humiliate vos ad benedictionem*. Then the bishop should replace the eucharist on the paten for the meantime and give a blessing over the people.

92.32. For the saying of *Agnus dei*, the deacon and subdeacon should come up to the priest, both on his right hand, the deacon nearer him and the subdeacon further away.

92.33. He should then receive the {kiss of} peace from the priest; then he should kiss first the subdeacon then, at the choir step, the ruler from the dean's side, then the other from the precentor's side. These two should carry the peace to the choir, starting with the dean and the precentor, or those who stand nearest to them in the stalls.

92.34. After the sacrament has been received, and the priest comes to wash his hands, the deacon folds the corporals and put them back in their burse. And afterwards he should place the corporals on the chalice with the offertorium, and should give the chalice to the acolyte while the postcommunion is said: who, while *Per omnia* is said after the prayer, should carry it back with the same solemnity with which he brought it there.

92.35. After *Benedicamus* is said by the deacon, wearing the chasuble once more and turned towards the people, the priest, after he has bowed to the altar, should depart with his ministers in the manner in which they entered.

93. THE ADAPTATION OF THE SERVICE OF THE FIRST SUNDAY OF ADVENT FOR OTHER SUNDAYS, WITH THEIR EXCEPTIONS

93.1. The manner of the service for this Sunday obtains for all the ordinary Sundays throughout the year, except that in Advent, and from Septuagesima up until Easter, the deacon and subdeacon wear chasubles; but at all other times dalmatics and tunics. In addition, at the aforesaid times, the mass is started without *Gloria in excelsis* and concluded without *Ite missa est*: at other times, however, it is started with *Gloria in excelsis* and concluded with *Ite missa est*.

93.2. In addition, on no Sunday during the year is a prose said at mass, when it is a Sunday service, except in Advent; and on the Sunday when *Dum medium silencium* is sung out of reverence for the season of Christmas. In addition, on every Sunday throughout the year an *Alleluia* is said at mass, except in Septuagesima up until Easter. For then the tract is sung, without an *Alleluia* and without a prose, by four clerics from the upper step in silken copes at the choir step; in such a way that they should all start the first verse at the same time, which the two from the principal {i.e. duty} side of the choir should continue; the other two meanwhile seat themselves at the far⁶⁰ end of the first form; and thus each of the verses of the whole tract are sung in alternating turns by those four, while the the choir in the meantime is seated: in such a way that they should all finish the tract together. On the first Sunday of

⁶⁰ i.e. east

Quadragesima, however, and on Palm Sunday, the tract is sung in the choir, alternating from side to side, in the manner aforesaid.

94. THE MANNER OF PERFORMING THE OFFICE OF MASS ON THE {FIRST} MONDAY OF ADVENT

94.1. The same manner and order of service is observed on the {first} Monday in Advent as on the preceding Advent Sunday, but with some exceptions; that on this day the priest comes in with his ministers to officiate at the beginning of the office {i.e. introit} of mass itself⁶¹. In addition, the epistle is read at the choir step.

94.2. The gradual is sung at the choir step by one boy alone wearing a surplice. The *Alleluya* by another boy in the same place and dress.

94.3. The gospel should be read not in the pulpit on the eagle but in the presbytery upon the pulpit prepared for the purpose, with the deacon turned to face the north: which one of the candlebearers should arrange and dress in the appropriate place after the reading of the lesson. While the gospel is read, the subdeacon should hold the Text before the face of the reader, with the candlebearers assisting the deacon, one on the right and the remaining one on the left: and a boy thurifer should stand by the aforesaid step behind the deacon on the other side of the presbytery and turned to face him. Moreover after the gospel reading, the priest should kiss the Text, with the assistance of the deacon, but at this point he is not to be censed, nor is the choir is to be censed. For at no time is the choir censed after the gospel at mass, except when *Credo in unum* is said, but then always. Moreover, the peace is brought to the choir by the deacon, through the two on the furthest⁶² end of the second form. The rest as before.

94.4. Moreover, on this day the mass for the faithful {departed} is said before terce in chapter, with the deacon and subdeacon dressed in albs only: which is always observed at every mass for the dead, except when it is celebrated for deceased bishops of the diocese {of Salisbury}, and on the day following All Saints. For then dalmatics and tunics are worn.

95. THE ADAPTATION OF THE OFFICE OF MASS ON THIS DAY⁶³ TO OTHER WEEKDAYS THROUGHOUT THE YEAR

95.1. A similar manner of service is also observed on every weekday throughout the year, except that from Septuagesima until Easter the *Alleluya* is not said at mass, but throughout Quadragesima on Mondays and Wednesdays and Fridays, up until Easter, a tract is always said in the choir in the preordained manner. Moreover on every weekday throughout the year, except during Advent and Septuagesima, the deacon and subdeacon should wear dalmatics and tunics, except on vigils of feasts and Ember Days: for then they are in albs.

95.2. Moreover on the vigil of Christmas Day, while the prayer before the epistle is said, an acolyte should come to the choir step and there read the lesson before the

⁶¹ At Mass on Sunday, the priest does not enter until *Gloria patri* in the introit.

⁶² i.e. east

⁶³ The first Monday in Advent

epistle. When the reading is finished, the epistle is to be read from the same place without any intervening {chant}.

95.3. Moreover on every Wednesday of the Ember Days an acolyte should also, in the same way, read the lesson before the epistle, but the prayer precedes it without the *Dominus vobiscum*, and after the intervening chant the epistle follows⁶⁴. In the same way on the Saturday of the Ember Days an acolyte should read the first lesson: then the following lessons should run within the second form at the discretion of the master of the schools, in surplices, with the provision that the last is read by a priest: and the chants after each lesson should be sung, in surplices, by a different boy, at the discretion of the precentor.

95.4. However, after the final lesson is sung, two from the second form, in surplices, should sing at the step of the choir in the same way as the boys. After the epistle two clerics from the second form in black copes should likewise sing the tract at the choir step. Moreover, mass is sung after none through the whole of Quadragesima. Moreover, chapter mass for the dead is not said on any weekday during Eastertide unless it is an anniversary or trental.

96. THE MANNER OF PERFORMING THE OFFICE OF THE FIRST MASS ON CHRISTMAS DAY

On Christmas Day, after *Te Deum laudamus* the senior priest should sing the first mass, and his ministry is carried out as on a Sunday; except that the deacon and subdeacon and acolyte wear dalmatics and tunicles. Moreover, when *Gloria in excelsis* is said at mass, the lesson before the epistle should be sung in the pulpit by any two, at the discretion of the precentor, in silk copes, and the epistle should be read without any intervening {chant}. The gradual should be sung in the pulpit by three from the second form in silk copes: the *Alleluia* should be said by three of the senior figures at the same place, in silk copes. Moreover if the bishop is performing the office, all the ministers should come out into the choir to sing the prose, except for the principal deacon and the principal subdeacon, and the deacons and subdeacons should remain there in the middle of the choir with the rulers of the choir until the principal deacon returns from the pulpit through the choir after the gospel has been read. Moreover the cross goes forward in the procession to read the gospel, and will be on the right of the reader of the gospel, the crucifix facing towards him. Once the gospel has been read, the other deacons and subdeacons should accompany the principal deacon from the choir up to the altar in procession, in such a way that the subdeacons go in front, two by two, then the principal subdeacon at the back of the procession of subdeacons, with one subdeacon walking on his right, and another on the left: thereafter the deacons should follow, arranged in a similar order; and in this same manner and order they should precede the lord bishop as they go into mass. Moreover for censuring the choir after *Credo in unum* two thurifers⁶⁵ come {forward, along with} two subdeacons with two Texts. But if the bishop is not celebrating, an acolyte from the precentor's side brings one of the Texts; but first the precentor is to be censured, then the principal rulers of the choir on either side of him, then the two secondary rulers; next the choir, in the usual manner; the Text should come after, in the same

⁶⁴ The order runs: collect (without *Dominus vobiscum*), first reading (read by the acolyte), chant (gradual or *Alleluia* depending on the season), {2nd collect, with *Dominus vobiscum*}, epistle.

⁶⁵ lit. 'thuribles'

order. For giving the kiss of peace, first the deacon should kiss the principal subdeacon, from whom the other deacons and subdeacons should receive the kiss of peace; then {they kiss} the two secondary rulers, who are to take the peace first to the precentor, and to the two principal rulers {each one} on his {own} side; after which the principal rulers carry the peace to the dean's and the precentor's side, with the secondary rulers carrying it to the chancellor's and treasurer's end.

97. THE MANNER OF EXECUTING THE OFFICE OF SECOND MASS ON THE SAME DAY

The priest whom the bishop has chosen for it will celebrate the second mass in the same way as on the first Sunday in Advent, except that someone from the second form will read the lesson before the epistle in a surplice, after which the epistle should follow without interruption. Moreover the deacon will receive a blessing from the bishop before proclaiming the gospel and after the gospel has been read, when he is going past the bishop, he will first cense him and afterwards the subdeacon will proffer the Text, opened, to him for kissing; and also as soon as the subdeacon has been kissed, the deacon should proffer the peace to the bishop. The rest as before.

98. THE OFFICE OF THE THIRD MASS ON THE SAME DAY

The bishop shall celebrate the third mass, or in his absence another senior priest, in a similar way to the first except for the procession: in which all the deacons and subdeacons who are to minister at mass shall walk in procession.

99. THE ADAPTATION OF THE SERVICE OF THIS DAY FOR OTHER DOUBLE FEASTS WHEN THE CHOIR IS RULED

A similar manner of service is to be observed on all double feasts, consecutive and also non-consecutive, except that then it is not always the highest-ranking priest who performs the office, but it will follow a descending order of seniority, as at Christmas, Easter, and Pentecost.

A similar manner of service should also be observed on every feast, and on all octaves, and weekdays within the octaves, in which the choir is ruled; except that on the aforesaid feasts the *Alleluia* should be sung in the pulpit by the rulers of the choir, without change of vestments. Furthermore if any feast of nine lessons should fall on any weekday in Quadragesima, the mass of the feast should be said before terce in dalmatics and tunics; and after none the mass of the fast is said; and both are said at the main altar.

100. THE MANNER OF PERFORMING THE OFFICE OF MASS ON FEASTS OF THREE LESSONS

The same manner should be observed on feasts of three lessons as on weekdays, except for the prostrations; and except on feasts where the invitatory is sung by two; for on such feasts the gradual is sung by two boys wearing surplices at the choir step; and the *Alleluia* by two from the second form in the same place and vestments. And this manner of service is observed in the commemorations of the Blessed Mary

throughout the year. But on feasts of three lessons where *Alleluia. Laudate pueri* is said, the same *Alleluia* is sung by two boys in surplices at the {choir} step.

101. WHEN THE IMAGES IN CHURCHES SHOULD BE COVERED UP

101.1. On the Monday of the first week in Quadragesima at matins all crosses and images and relics and also the vessel containing the eucharist should be covered until matins on Easter Day.

101.2. However from the preceding Saturday until the Wednesday before Easter a veil is to hang in the presbytery 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; for then it is raised in the meantime and hangs on high until *Orate fratres* is said by the priest.

101.3. And if a feast of nine lessons follows the next day, then for the rest of that day it will not be let down, nor will it {until} before the next weekday matins. However if on that feast day there is a mass for the fast, the veil will be let down until the beginning of the gospel and for no longer.

101.4. But on the Wednesday before Easter while the Lord's passion is read, at the utterance of the phrase *Velum templi scissum est*⁶⁶ the aforesaid veil should fall to the floor of the presbytery. On this day, too, at vespers and up until mass on the next day the bells should be rung as on Sundays. The choir is not ruled; the lights should be lit as on Palm Sunday. The antiphons with the psalms should run along the second form; also the responsory should be sung by one cleric alone in the second form; no preces are said at vespers nor any memorial. After vespers the collect should be said at the choir step without change of vestment; and the vespers of St Mary are not to be said in the community, nor from here onwards until the day after the octave of Easter. Compline is to be said solemnly in the usual way without prostration and without the penitential psalm, with the verses of the antiphon after *Nunc dimittis* sung in the second form.

102. THE LIGHTING OF CANDLES ON MAUNDY THURSDAY AT MATINS

On Maundy Thursday before matins twenty-four candles should be lit, one of which should be extinguished at the beginning of each antiphon and responsory. The same should be done on Good Friday and on Holy Saturday. The antiphons for the psalms should run in order along the upper step, having been begun by one of the senior figures from the {duty} side of the choir; and this order is to be followed through the next two days. *Gloria patri* should be omitted entirely. The first antiphon at lauds should be started by the first cleric from the second form on the {duty} side of the choir; the second by his counterpart opposite; then the others should run in order on the same form; and this order should be continued through the following nights. No chapter is to be said at these matins, nor any hymn. While the last psalm at lauds is sung, the light should be hidden away where it cannot be seen. When the fifth antiphon at lauds is finished, all the lights throughout the church should be extinguished. The antiphon upon *Benedictus* should be started by a senior.

⁶⁶ 'The veil of the temple was rent in twain'

103. THE MANNER OF PREPARING THE CHRISM ON THE SAME DAY

On the same day, at the introit of the mass, the bishop should proceed, with the festive procession arranged in order, to the altar as on other double feasts: two of the senior persons in silken copes should also assist in conducting him to the altar, and for the confession they should be placed one on his right and the other on his left, as no places need be reserved for the principal deacon and principal subdeacon, and they should retire when the absolution has been made. Then the service should be performed in the usual manner up to *Te igitur*; and so while the bishop is saying *Te igitur* three ministers should be lined up in the Cathedral, vested only in amices and albs, carrying three banners, and another three ministers – they should be deacons – similarly vested, their shoulders girt with three linen cloths⁶⁷, to carry three ampullae full of the purest oil, one of oil for the sick, another of holy oil and the third of chrism for consecration; each of the ampullae should have a title written upon it to distinguish it, upon the first, ‘Oil for the sick’, upon the second, ‘Holy oil’, upon the third, ‘Chrism’. And one {other}, wearing albs, should {make himself ready} to carry the silken tabernacle. Also three archdeacons in silken copes, namely the Archdeacon of Berkshire, and one of the two of Wiltshire and third the Archdeacon of Dorset, each filling up their ampullae with the oil they had prepared for this. And once *Te igitur* has been sung through as far as *sed venie quesumus largitor admitte*, before *per quem hec omnia, domine semper bona creas* is said, the Archdeacon of Berkshire should approach the altar through the middle of the choir, with a minister going in front carrying the oil for the sick, and also another minister going before with a banner. Then the bishop should make the sign of the cross three times over the ampulla, and breathe on it three times, the minister assisting him by holding the oil. Then the bishop should perform the exorcism, with only those ministers who are standing by the altar being able to hear, without *Dominus vobiscum*, and without *Oremus*, as in every exorcism. Then should follow the prayer, without *Dominus vobiscum*, and without *Oremus*. Once this has been performed, the archdeacon and his ministers should withdraw in the same manner in which they came. Then mass should be said, up to where the blessing upon the people comes. Then the Archdeacon of Wiltshire should approach in the same manner and order in which the other archdeacon approached, with the ampulla containing the holy oil, over which the bishop should make the sign of the cross three times, and he should breathe on it three times, and thus perform the exorcism of the oil for baptism in the aforementioned way; afterwards the bishop should say the prayer over the oil with *Dominus vobiscum* and *Oremus*. After this, the bishop having returned to his seat, the ministers should be made ready, in six ranks, to bring the chrism. In the first rank the banners should lead the way. In the second, two candlebearers vested in albs. In the third, two thurifers, similarly vested. In the fourth, two subdeacons coming alongside the bishop, without change of vestments, should bring two gospel-books. In the fifth, the deacon carries the ampulla with the oil for the consecration of the chrism, over which the tabernacle should be carried; three boys should also precede him in surplices, singing the hymn *O redemptor* and the other verses which follow; with the choir each time repeating the first verse. In the sixth rank, two crosses should be carried by the two acolytes ministering at the altar, without change of vestments, under the tabernacle, one to the

⁶⁷ called ‘sindons’

right-hand side of the ampulla-bearer, the other on the left, going after the ampulla itself; then the archdeacons with the Archdeacon of Dorset placed in the middle; and thus they should approach the altar in procession. Once the hymn has been said, the bishop should return to the altar, and he should be given the ampulla of oil which bears the inscription 'Chrism'. Then balsam should be mixed with it by the bishop, the bishop making the sign of the cross over it three times, and breathing on it three times, facing east; and so he should bless the chrism at the right-hand side of the altar, saying *Veni creator* in a loud voice, with a genuflection; and the whole hymn should be sung in this way, that the first verse is sung by the clerics serving near the altar, the second by the whole choir, and thus the hymn should be sung in alternation. When it is finished, the benediction shall follow, namely *Hec mixtio liquorum &c.*, then the prayer with *Dominus vobiscum* and the rest of the prayers following. After which, the bishop shall say in a loud voice, *Per omnia secula seculorum. Dominus vobiscum. Sursum corda. Gracias agamus* with the preface following. After the aforesaid blessings, the minister carrying the ampulla of chrism should cover the ampulla of chrism with the linen {cloth} with which he was girded, and {standing} on the right-hand side of the altar, reverently hold it until the *Agnus dei* is sung. Afterwards, the bishop should say in a loud voice *Per omnia secula*; then the deacon who read the gospel should say *Humiliate vos ad benedictionem*. Then should follow the blessing upon the people. After the blessing, the bishop shall say *Et pax eius*. Then the precentor should start *Agnus dei*, and the vessel of chrism should be carried by the aforementioned minister to the bishop to be kissed; afterwards, in place of the peace, it should be carried to the choir in the same order as the choir is customarily censured in; and thus the precentor should start the communion and the service be thus completed in the normal way.

104. THE MANNER OF PERFORMING THE OFFICE AT VIGILS OF THE DEAD

At vigils of the dead of three lessons outwith Eastertide, the antiphon upon the psalms at Placebo⁶⁸ {should be started} on the upper step; likewise the antiphon upon *Magnificat*; the versicle upon *Magnificat* likewise. The psalms after *Magnificat* and *Benedictus* should also be started on the same step. The prayers should be said by the priest, changing neither position nor vestment, but turned to the altar or prostrate. At Dirige⁶⁹, the antiphon upon the psalms, and at lauds, and before *Benedictus* should be started on the upper step: likewise the versicles; and the lessons should be read in the second form, and the responsories sung by the same readers, changing neither vestments nor position. The clerics should be prostrate while the Lord's Prayer is said before the lessons. After *Benedictus* the same manner and order should also be observed as after *Magnificat* at Placebo.

It should also be known that no prostrations are made at vigils of the dead during Eastertide, nor on any feast of three or nine lessons, nor on commemorations of the Blessed Virgin Mary, nor on or within octaves of saints' {days}.

And at ordinary vigils of nine lessons, the first antiphon at Placebo should be started in the upper step; all the rest of the antiphons should run along the first form, except the antiphon upon *Magnificat*, and the first antiphon upon the psalms at Dirige, and

⁶⁸ The opening word of vespers in the office of the dead, by which the whole of that service was often known.

⁶⁹ A name for matins in the office of the dead (for the same reason).

the first antiphon upon the psalms of lauds, and the antiphon upon *Benedictus*, which should run along the upper step. The first three lessons should be read in the first form, changing neither vestment nor position; their responsories should also be sung by the same readers.

The three middle lessons, along with their responsories, should be said in the second form in the same way.

The three final lessons with their responsories should be said in the upper step in the same manner, but with this proviso, that the second verse of the final responsory is said on the same step opposite; the third similarly should be said on the same step on the {duty} side of the choir: everything else is to be carried out as is noted above.

This manner of service of the dead holds good for every anniversary and trental, after the first day of the trental. Nevertheless, on anniversaries of ordinary canons, the final responsory should be said by two from the upper step at the {choir} step, without changing vestments, with its three verses.

Also on the first day of the trental for an ordinary canon, the responsory should be said in the same way, but after the final verse of the responsory, it should be repeated by the cantors at the {choir} step, and sung through by the choir: in addition, the sixth lesson and its responsory is said on the upper step.

On the anniversaries of an archdeacon, or a subdean or a succentor, the same manner of service should happen as on the first day of the trental of an ordinary canon.

On the anniversaries of a precentor, chancellor and a treasurer, the antiphons which at ordinary vigils are customarily in the first form shall run along the second form.

The rest is as on the first day of the trental of {ordinary} canons.

On the anniversaries of a dean, a similar service is observed as for the other persons, except that the third lesson is in the second form, and the fifth lesson with its responsory is said on the upper step. As regards {principal} persons of the Cathedral promoted to the episcopacy in other dioceses, the service should be made on their anniversaries according to the rank which they held in the Salisbury Cathedral before their promotion. For other bishops entirely from outside the diocese, and for kings for whom a service is held, it should be done in the same way as on anniversaries of ordinary canons.

It should be understood, though, that there is a service on the anniversaries only of those who are entered in the Martyrology.

It should be understood that, on anniversaries of the four principal persons⁷⁰, the senior priest officiates; but the bishop officiates on the anniversaries of his predecessors.

⁷⁰ i.e. anyone who in their day was dean, precentor, chancellor or treasurer

On anniversaries of bishops of the diocese of Salisbury the whole service runs as on the double feast of St John the Baptist; however, on this occasion vestments are not changed for reading or singing. For the table of lessons to be read and responsories to be sung is arranged as on the aforementioned double feast; except that on this occasion no responsory is sung by three except the ninth. The officiant does not change position in saying the prayers. Now when there is a service where the body is present, but it is not a canon, all the antiphons apart from the five principal ones run in the second form; the first two lessons with their responsories in the first form; the third and fourth in the second form; the fifth and upwards on the upper step. All the responsories are sung by two at the head of the body, {the cantors} turned to face east; but the last by three, and the same should be sung with a repetition, in such a way that it is started by the {same} cantors. Each of the versicles should be sung in the same place by two boys; the rest is as for those vigils as already described. And if the body is that of a canon, the service is carried out in the same manner as it is on anniversaries of bishops of the church {of Salisbury}.