1: The Old Customary

from

Chippenham, W&SA, D1/1/1 [OCO]

Latin Text with English Translation

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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

Latin text with English translation

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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Transcription and edition of Latin text: Christopher Hodkinson
English translation: Henry Howard

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Latin text: editorial conventions

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

Textual formatting is editorial. However, in the Latin only version, blank lines indicate divisions in the text with scribal authority, usually expressed through the use of a large initial letter. *Italic* text has been used to indicate quotation of liturgical texts. *Rubrics* are presented in red.

The grammar of the source has been retained insofar as possible; all abbreviations and contractions have been expanded without comment (some words, such as *octava*, are almost invariably abbreviated with no indication of their ending). Abbreviated numerals are only expanded in the case of common formulæ such as *'ad primas vespertas'*. Spelling follows the source insofar as possible, but with some standardisation especially of contractions and unclear c/t distinctions. U and V are normalised as vowels and consonants respectively.

Punctuation follows medieval practice insofar as possible. The *punctus* has been removed where it was judged to indicate abbreviation but not sentence structure. The *punctus elevatus* is transcribed as a colon. Some standardisation and editorial judgement were necessary in the use of capital letters, especially regarding Proper nouns and liturgical terminology, and in the case of certain abbreviations. Upper-case forms are sometimes used with lower-case function (especially A and D as in *Archidiaconus* and *Decanus*). Such exceptional situations aside, the presence or absence of a capital letter following a *punctum* is an important guide to the scribe’s conception of sentence-structure in the manuscript.

Editorial insertions and emendations are contained within round brackets. Editorial suggestions are offered with a question mark where there is significant doubt in regard to the faultiness of the source or uncertainty in relation to the proposed reading.

[Deletions and erasures] are enclosed in square brackets. <Damaged> or <(lost)> text is enclosed in angle brackets. Editorial readings are proposed insofar as possible; otherwise the approximate number of missing or illegible letters is indicated by dots; an ellipsis is used to indicate a large number of missing letters. \Insertions/ are thus indicated. Footnotes record the date of textual modifications where estimates were judged possible.

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’.
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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.

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1 Title added in an early modern hand.
2 This word has a very large decorated intial. A title has been written above the first paragraph in an early modern hand: Vetus Regestrum/.
3 This word has a large decorated initial.
4 This word has a large decorated initial.
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 Preterea omni dupplici festo absente episcopo. et in prima dominica Adventus. et in Dominica Palmarum. <(et i)>n Capite Jeiunii. et in tribus diebus ante Pascha. et in vigilia Pentecostes. et in aniversariis <e>piscoporum <et deca>norum ecclesie divinum tenetur exequi offitium.

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}.

3.1 Cantoris⁵ officium est chorum in cantuum elevatione et depressione regere. Cantores et <ministr>os altaris in tabula ordinare. Ad illum etiam pertinet puerorum instructio. et disciplinam et eorundem in choro admissio et ordinatio.

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 Preterea in maioribus festis dupplicibus tenetur interesse regimini chori ad missam: cum ceteris rectoribus chori. Preterea in omni dupplici festo rectores chori de cantibus iniungendis et incipiendis tenetur instruere. Preterea omnes cantus ab episcopo inciipiendos ipsi episcopo in propria persona tenetur iniungere.

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

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⁵ The text scribe left sufficient space for a rubric before the large decorated initial of this word.
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 lessons⁷: 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.

5.1 Thesaurarii⁸ officium est ornamenta et thesauros ecclesie conservare. luminaria administrare. scilicet dominica prima in Adventu. ciiijor. cereos ad utrasque vesperas. et ad matutinas. et ad missam. scilicet. duos in superaltari. et alios duos in gradu coram altari. Simile observatur in Dominica Palmarum. In alius autem dominicis omnibus per annum. et quandocunque chorus regitur. et invitatorium a duobus dicitur: tantum duos debet ad minus (recte administrare?). In dominicis tamen omnibus ad missam iijor.


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⁶ The text scribe left sufficient space for a rubric before the large decorated initial of this word.
⁷ or 'determine'. 'Lecciones' here might refer to school lessons, or to the lessons sung in the office.
⁸ The text scribe left sufficient space for a rubric before the large decorated initial of this word.
⁹ A note written at the bottom of the page in a later hand (s. xiv/xv?), reads: \"Invenies compositiones vicariarum de ble\(ru\).a\(ula\)on\(\) b\(riford\).\> et ydemeston\' in medio .ix. quater\(<\)nionis istius\> libri/\.
¹⁰ Alternatively, the specification of a weight may be lacking from the text at this point.
¹¹ This word begins with an unusually large black capital.
¹² This correction was made by the original text scribe.
¹³ This insertion was made by the original text scribe.
scribe) festis maioribus dupplicibus. preterea in die <Pa>rasceve post repositum corpus dominicum in sepulcro: duo cerei dimidie libre. ad minus. <de t(hesa)>uraria tota die ante sepulcrum ardebut. In nocte sequente et exinde usque ad processionem que fit in die Pasc(h)e ante matutinas: unus illorum tantum. Magnum etiam cereum pasc(h)alem. Pretere<a> unum mortarium tenetur thesaurarius administrare singulis noctibus per annum. cora<(m a)l(tar)>i sancti Martini. et aliud ante ianuas ostii chori occidentalis dum matutinarum expletur officium.

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 least\(^4\). 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.


\(^4\) 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’).

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, 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.

6.1 Archidiaconi officiales sunt domini episcopi. quorum officium in exterioribus administrationibus consistit.

6. {THE DUTIES OF AN ARCHDEACON}
The archdeacons are the officers of the lord bishop, whose duties consist of external affairs.

7.1 Subdecani officium est: si decanus affuerit (i.e. afuerit) ecclesie: vices eius supplere. Curam archidiaconatus in urbe. et suburbio gerere.

7. {THE DUTIES OF THE SUBDEAN}
It is the duty of the subdean, in the absence of the dean of the Cathedral, to take his place; {and} to discharge the office of archdeacon in the city and the suburbs.

8.1 Succentoris officium est. vices cantoris absentis supplere. Scolam cantus per officialem suum regere.

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.

9.1 De dignitatibus personarum et canonicerum ecclesie Sarum(,) D/ignitas decani est. ut <(n)u(l)>ius canonicerum vel <a>iiorum clericorum ecclesie preter eius licentiam sibi minuat. vel a civitate recedat. per u<n>am noctem foris moram ex certa

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15 The text scribe left sufficient space for a rubric before the large black initial (with red colouring) of this word.
16 The MS reads ‘presence’, in error.
17 Decorated initials are entirely lacking from this point onwards in the Customary. Some of the missing letters, as here, were later supplied by an early modern hand.

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. Dignitas item decani est: et omnium canonicorum. ut episcopo in nullo respondeant nisi in capitulo. et iudicio tantum capituli pareant. Habent etiam curiam suam in omnibus prebendis suis et dignitatem archidiaconi ubicumque prebende assignate fuerint: in diocesi episcopatus Sarum. sive in ecclesiis. vel decimis. <(a)>ut terris. ita quidem ut nulla omnino exigentia in dono. vel in asisa. vel aliaqua alia consuetudine ab episcopo vel a quolibet aliо fiat in prebendis eorum. sed omnes libertates et omnes dignitates plenarie et pacifice habent quas predictus Osmundus episcopus in eisdem prebendis habuit cum eas in suo haberet domino.

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. Preterea quicumque canonicus prebendam aliquam optinet: unciam auri decano. Et canonicis: .xl. solidos. vel unius diei procurationem <(c)>aritatis gratia solvere tenetur. <(a)>Si quis autem canonicorum sive ad dedicationem ecclesiaret sive alias cum episcopo eiusdem ecclesie fuerit: partem oblationis sicut capellanus habebit. Ad hoc etiam duas partes canonici defuncti: in usum concessit Episcopus Osmundus. Ceterorum canonicorum. et tertiam partem in usum pauperum. per <u(n)>anni <s(p)>tium. Sepulturam insuper totam cum oblationibus que episcopo missam celebranti in ecclesia Sarum offeruntur: preter auri medietatem. Si dominus episcopus ecclesias vel capellas pre<be(n)d(a)rums> dedicaverit: nichil ibi percipiunt capellani episcopi. nec alii nisi solus canonicus cuius fuerit prebenda.

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18 A later mediaeval scribe (s. xiii/xiv?) inserted this sign and made a note in the margin: 'dignitas <…>l/.
19 This sign was inserted by a later mediaeval scribe (s. xiii/xiv, as above?) who also drew a hand in the margin pointing towards it; an additional marginal sign was later added in darker ink.
20 This sign was inserted by a later mediaeval scribe (s. xiii/xiv, as above?).
21 An early modern hand inserted a clarification in the margin: 'spatium/
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 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.\[22\] Preterea si decanus sive quicumque canonicus per aliquam prebendarum transitum fecerit: de iure et dignitate sua debet ei hospitium a canonico cuius fuerit prebenda per unam noctem honorifice ex(h)iberi. sive fuerit canonicus presens: sive non. Et si culpa ipsius canonici. vel servientis sui in hospitio sicut decet non fuerit admissus: illius noctis expense canonico super hoc conquerenti de prebenda ipsa iudicio capituli in integrum restituentur. Per aliam quoque noctem sive alias si rationabilis causa exegerit: in fratrem et canonicum hospitalitatis gratiam tenebitur exercere. Et si necessitas evidens appareat equos eidem usque Sarum ad/ministrabit.\[23\]

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 Canonicos nihil potest excusare quin et ipsi residentes sint in ecclesia. nisi causa scolarum et servitium domini regis. qui unum habere potest. in capella sua. et archiepiscopus unum. Et episcopus tres. Verumtamen si necesse habuerit canonicus pro comuni utilitate ecclesie vel prebende sue. et hoc fuerit in manifesto: poterit per anni terciam partem abesse. Quando vero\textsuperscript{25} aliquid constituitur canonicus debet coram fratribus jurare presente evangelio se dignitates et consuetudines Sarum ecclesi\textsuperscript{a} observaturum.\textsuperscript{26}

\textbf{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.}


\textbf{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 him}\textsuperscript{27}: 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.

\textsuperscript{25} An early modern hand underlined the preceding two words, and noted in the margin: \textit{Juramentum/}.

\textsuperscript{26} The end of this sentence was marked and the words \textit{se dignitates et consuetudines Sarum} underlined, apparently by the same hand as above.

\textsuperscript{27} i.e. to his estate.
11.1 De pena delinquentium. Seniores obsecandi sunt ut fratres, verumtamen si cotidiano sacrifitio vel horis canonici sine rationabili causa sepius defuerint. et a decano correpti hoc non emendaverint: debent in capitulo coram decano et fratribus prostrati veniam recipere. Si vero de inobedientia vel alio notorio deprehensi fuerint: debent a stallo degradari et ad hostium post decanum. vel in choro ultimi puerorum secundum quantitatem delicti penitentiam agere. Seniores {who err} are to be implored as a brother; 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.

12.1 De chori ordinatione. 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.

11. CONCERNING THE PUNISHMENT OF THOSE WHO ERR

Seniors {who err} are to be implored as a brother; 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.

28 i.e. implored to mend their ways, as a first resort, by a simple appeal to their better nature.
12.2 In secunda forma priores habentur iuniores canonici. deinde diaconi. postea ceteri clerici. In prima forma priores habentur canonici pueri. deinde ceteri pueri secundum etatis exigentiam.

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.

13.1 De ingressu clericorum in chorum Et egressu. \C/ horum intrantes clerici ita se habeant ordinate: ut si ex parte orientali intraverint: ad gradum se ad altare inclinent. postea ad episcopum si presens fuerit. Si vero ex parte occidentali ingressi fuerint: primo ad altare se inclinent deinde ad deanum. Eodem moderamine: chorum exeant.

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.

14.1 Quando chorum intrare licet ad singulas horas. \C/ horum intrare possunt clerici ad matutinas et ad omnes horas que in inceptione offitii ymnos habent: donec ymnus terminatur. Ad vesperas vero usque ad tercium versum. vel quartum primi psalmi. Ad completorium similiter illi scilicet qui vesperis intersunt precedentibus. Alias vero ad completorium et ad vigilias mortuorum intrare nullo modo possunt. In Quadragesima tamen ad completorium intrare possunt: quomodo ad vesperas in alio tempore. Ad vigiliam mortuorum ad collationem quolibet tempore.

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 in at compline in the same way as at vespers at other times {of year}.\(^{29}\) And to a vigil of the dead and collation at any time.\(^{30}\)

14.2 Ad missam vero ingredi licet usque ad primam collectam. Ad alias vero horas que sine intervallo missam secuntur: nulli intrare licet nisi his qui missae interfuerint. In Quadragesima tamen in diebus ferialibus quando de feria agitur a<\d> vespers intrare possunt hii qui horis diei interfuerint. licet missae non interfuerint. et in festis .ix. lectionum quamvis o<(m)>nino nulli hore diei prius interfuerint. Quilibet autem processioni totius anni intrare possunt: licet nulli hore diei precedenti interfuerint.

\(^{29}\) Instead of following vespers directly, as at other times of the year, compline in Quadregisima was said as a separate office.

\(^{30}\) The exact meaning of this is open to debate.
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.

15.1 De transitu clericorum ab una parte chori in oppositam. \(\forall\) reterea si quis clericus ab una parte chori in oppositam transierit: in eundo et redeundo ad altare se inclinet. Intrantes quoque clericis in locis suis ita ordinate se recipiant: ne formas inordinate transiliant. Idem etiam executae observent. In choro nullum fiat murmure a clericis nulla habeantur colloquia nisi necessaria.

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.

16.1 De statione in choro fatienda in singulis horis. \(\forall\) reterea superioris gradus clericis ad omnes vespers principales per annum stare tenentur in choro continue nisi dum versus responsorii dicitur, quando responsorium habetur. Secunde vero forme clericis eodem modo se habeant: ut videlicet semper stent nisi dum versus responsorii canitur. quod dicitur ad gradum. Pueri vero sine omni exceptione ad vespers stare tenentur continue. nisi in ebdomada Pasche. Tunc enim ad vespers sedere debent dum versus gradalis. et versus Alleluia: cantantur. Ad completorium vero omnes indifferenter clerici per totam illam horam stare tenentur. Simitile ad matutinas per totum tempus nisi dum lectiones leguntur. et responsoria cum suis versibus cantantur.

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 step\(^{31}\). 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.

\(^{31}\) In NCF this is specified as the choir step.
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 Ex dispensatione tamen clerici de superiore gradu. et de secunda forma ex utraque parte chori alternis vicibus in psalmodia sedere possunt. quandocunque ad matutinas nocturnum dicitur. et preterea in omnibus festis .iij. lectionum. que fiunt cum .i.x. psalmis. ita tamen quod quando aliquis ad unum psalmum sedet: ei proximus interim stando psallat.

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 Ad primam vero et ad ceteras horas. omnes uniformiter tenentur stare. Similiter ad missam per totum tempus nisi dum lectiones vel epistole leguntur. et gradale. et Alleluya. et tractus cum suis versibus cantantur. In dupplici tamen festo stare debent omnes dum a choro canitur Alleluya. Pueri vero semper stantes sint ad missam choro canente. Rectores vero chori cum duo tantum habentur secuntur per omnia regulam clericorum de secunda forma. ad vesperas. et ad matutas. et ad missam: ad altare se convertunt. In dupplici vero festo omnes rectores chori gestum chori per omnia imitentur.

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 Alleluya and the tract with their verses are sung. And on a double feast all should stand while the Alleluya is sung by the choir. The boys, though, should always be upstanding at mass while the choir is singing. And the rulers of the choir, when there are only two appointed, follow the rules for the clerics of the second form in all things 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 De conversione […]32 chori ad altare facienda. \(\text{C/}\)onversi autem ad altare stare tenentur clerici ad vesperas. ex quo dicitur Deus in adiutorium. quousque incipiatur prima antiphona. super psalmos.

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 Simili modo quoque se gerant. in inceptione cuiuslibet hore et quotiens dicitur Gloria patri. In responsoriis vero canta(n)dis generaliter observatur quod semper his vel hii qui versum cantant ab inceptione ipsius responsorii quoque versus cum Gloria patri. si Gloria habetur: percantetur. Chorus quoque in ipsa inceptione responsoriis ad altare se convertit. quousque chorus ipse cantet. Similiter obser\(<v>atur

32 Some erasure.
in capitulis et collectis dicendis. et in fine omnium ymnorum et in omnibus versiculis.
et post *Magnificat.* et *Benedictus.* et *Nunc dimittis.* ex quo dicitur *Gloria patri*
quousque totum servitium compleatur.

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 Simile quoque observatur post ultimum versum ultimi psalmi cui <usl(i)>b<et>
hore quod scilicet semper sit conversus ad altare chorus. quousque responsorium inci-
incipiatur33 (recte incipiatur). et <si> responsorium habetur. vel capitulum dicatur.

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 Similiter fit in laudibus. Ad matutinas ad altare stat chorus convers<us> in
initio. quousque ultimo incipiatur. Invitatorium. Et in singulis nocturnis post
ultimum versum psal<mi> quousque i<n>ch<oe>tur lectio. Ad pronuntiationem
autem cuiuslibet evangeli ad ipsum lectorem se convertat chorus. dum verba
evangeli dicuntur. In inceptione etiam *Te deum laudamus*: Similiter donec chorus
cantet. et dum ultimus versus <c>antitur. Quando vero *Te deum laudamus* non dicitur.
sed nonum responsorium repetitur: tunc ad altare chorus se convertit. quousque
incipiatur antiphona super psalmos. ut supradictum est. In ceteris autem horis per
totam horam predicto modo se habet chorus post ultimum versum ultimi psalmi.

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 Ad missam gestus predictus attenditur. dum *Gloria in excelsis* inchoatur
quousque chorus cantet. et in eodem ymno ad hec verba. *Adoramus te.* et hec. *Suscipe
deprecationem nostram.* et in fine eiusdem cum dicitur *Jhesu christe.* usque ad
epistolam vel lectionem. Item in fine Gradalis vel *Alleluia.* vel Tractus. vel Prose.

33 Dittography at a line break.
chorus ad altare se inclinet antequam ad lectorem evertatur. et ad Gloria tibi domine semper ad altare se convertat signo crucis se signans. quod ter ad missam publice observetur. scilicet ad Gloria in excelsis deo. quando dicitur In gloria dei patris. et hic. et post Sanctus cum dicitur Benedictus qui venit in nomine domini. Item ad inceptionem Credo in unum deum quousque chorus cantet. et interim ter in una con<ver(s)>ione ad altare se inclinent. scilicet dum dicitur hec clausula. Et incarnatus est de spiritu sancto ex Maria Virgine. Et homo factus est pro nobis sub Pontio Pilato. Et in fine dum dicitur. Et vitam futuri seculi. Amen. Ab hinc etiam quousque inchoetur officium misse. Hunc gestum chorus imitatur omni festo per annum.

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 Jesu 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 turn\footnote{i.e. without turning back in between}, 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 Pontio Pilato: 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 until the whole office of the mass is completed: the choir repeats these actions at every feast throughout the year.

18.1 De prostracione in choro fatienda. (In ferialibus diebus quando ad horas preces dicuntur: in prostracione chorus se habet ad omnes horas dum preces dicuntur. ex quo inchoatur Kyrieleison quousque dicatur Per dominum nostrum. Post orationem vero solus sacerdos a prostracione se erigit cum dicitur Exurge domine. Ad matutinas dum dicitur oratio dominicalis ante lectionem: quousque dicatur Et ne nos.

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 Kyrieleison 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 In laudibus sicut ad vesperas. Ad missam quamlibet que de feria dicitur extra Paschale tempus post Sanctus: usque Per omnia (ante) Agnus dei.
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.

19.1 De <habitu chori> per totum annum. Preterea sciendum est quod omnes clerici indifferenter nigris utuntur cappis per totum annum nisi in his dupplicibus festis que ex propria sua solemnitate processionem habent adiunctam. vel in aliis etiam festis dupplicibus que diebus fiunt dominicis. Tunc enim omnes cappis utuntur sericis. ad processionem. et ad missam.

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 Item in vigilia Pasch\e quando Gloria in excelsis inchoatur. facta genuflexione: clerici deponent cappas nigras. et in superpelliciis appareant. et exinde per totam septimanam. et etiam in octava die superpelliciis utantur. Simile quoque observetur in vigilia Pentecostes. et per septimanam. In omni etiam dupplici festo. a Pascha. usque ad festum sancti Michaelis semper in superpelliciis appareant in choro et in capitulo et ad omnes horas diei.

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.

37 This insertion was made by the original text scribe.
et sancti Barnabe apostoli.
et per octabas Ascensionis.
et in die octavarum apostolorum Petri et Pauli.
et per octavam (vel octavas) Assumptionis
et Nativitatis beate Virginis.

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.

21.1 Que festa sunt duplitia et que simplicitia.\textsuperscript{40} S/ciendum autem est quod quedam festa sunt dupplicia. quedam simplicia. Dupplicia autem festa in ecclesia Sarum. hec sunt.
Dies Natalis Domini.
et .iii\textsuperscript{or}. sequentes.
Dies Circumcisionis.
Dies Epiphanie.
et Purificatio sancte Marie.
et Annuntiatio Dominica.
et prima dies Pasche
\textsuperscript{38} cum tribus sequentibus
\textsuperscript{39} \textsuperscript{et octabis}.
et Inventio sancte Crucis.
Dies Ascensionis Domini.
Dies Pentecostes.
cum tribus sequentibus.
et festum sancte Trinitatis.

\textsuperscript{38} This insertion was made by the original text scribe.
\textsuperscript{39} Ms: oct‘
\textsuperscript{40} A marginal sign, s. xiii/xiv, draws attention to this section.
\textsuperscript{41} This note was added in a later mediaeval hand, s. xiii/xiv.
et sancti Johannis Baptiste.
et apostolorum Petri et Pauli.
et Assumptionis
et Nativitatis beate Virginis.
Festum Reliquiarum.
et sancti Michaelis.
et Omnium Sanctorum.
et sancti Andree apostoli.

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}^42
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.

21.2 In his autem duplicibus festis chorus regitur a .iiij". clericis. quorum duo principales semper erunt de superiore gradu. Duo secundarii: quandoque de superiore gradu. quandoque de secunda forma. De superiore gradu erunt
in die Natalis Domini.
et in duobus sequentibus.
et in die Epiphanie.
In die Pasche
et in secunda feria.
In Assumptione beate Virginis.
In die Ascensionis.
In die Pentecostes.
et in secunda feria.
In reliquis autem secundarii erunt de secunda forma.

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

^42 Marginal note in later mediaeval hand s. xiii.xiv
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 Omnia autem festa que non sunt dupplicia in quibus chorus regitur dicuntur simplitia. In talibus itaque chorus regitur a duobus tantum de secunda forma. In maioribus autem festis dupplicibus committitur discretionis cantoris quos velit ad chorum regendum ordinare. ita tamen provideat quod semper principales sint canonici si tot fuerint presentes. In alis vero festis dupplicibus erunt principales canonici ebdomadarii. Secundarii iuxta cantoris dispositionem eligantur de secunda forma. In simplicibus autem festis tenentur chorus regere ebdomadarii. qui scilicet in tabula dominicali scribuntur. ad Invitatorium dicendum. et hii quidem chorus regent quandocumque regendus est infra .xv. dies. continuos per totum annum quando tabula per septimanas integras discurrit. ita quod qui in prima ebdomada fuit principalis: in secunda sit secundarius et vice versa.

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 fifteen\textsuperscript{43} 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.

22.1 De alternatione chori(.) \A/lternis enim vicibus per septimanas chorus esse debet una septimana ex parte decani. alia ex parte cantoris. In omnibus tamen dupplicibus festis semper debet esse ex parte decani. si fuerit ibi persona presens qui divinum officium in illis festis exequatur. nisi in tempore Natali. et tempore Paschali. et in ebdomada Pentecostes. Tunc enim in illis continuis festis dupplicibus singulis diebus chorus mutatur.

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.

\textsuperscript{43} i.e. fourteen whole days – one week as senior, the second as secondary.
22.2 In\textsuperscript{44} quibusdam tamen temporibus anni non per septimanas. sed per dies tabula discurrit. scilicet. a. die (\textit{recte a die}) dominica ante Natale proxima quando in sabbato precedente chorus uterque perfficitur: usque ad octabas Epiphanie si in dominica eevenertint. Sin autem in aliqua media feria contigerint: tunc usque ad proximam dominicam diem sequentem idem observabitur. Si vero in proximo sabbato ante Natale non fuerit vicissitudo utriusque chorii pariter completa: tunc a die Natali usque ad predictum terminum tabula per dies discurret. Item a Cena Domini usque ad octabas Pasche variatur chorus per singulos dies. Rectores tamen ebdomadarii ante diem Pasche non mutantur. a die autem Pasche usque ad octabas singulis diebus variantur.

Simile\textsuperscript{45} quoque observetur in ebdomada Pentecostes usque ad diem sancte Trinitatis.

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.


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

\textsuperscript{44} This word begins with an unusually large black capital.

\textsuperscript{45} This word begins with an unusually large coloured black capital.
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 it46 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 two47, 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 two48, 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.


46 Here as in some other places, ‘iniungere’ (usually translated ‘pre-intone’) seems to imply choosing a singer as well as giving him the note.
47 Lit. ‘and if it is double’; in NCF this becomes ‘and if the feast is double’.
48 As above.
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 *Quicunque vult*, and the
responsory *Jesu christe*.

23.4 Ad missam eiusdem officium est in primis querere officium a cantore. deinde
socio suo illud intimare. postea simul incipiant. et psalmum intonent. et *Gloria patri*
incipiant. Deinde eodem modo *Kyrieleison* queratur. intimetur. et incipiatur. Deinde
intimentur. et incipiantur. Preterea in profestis diebus per totam ebdomadam eiusdem
officiam est. ad vespertas versiculum et antiphonam super *Magnificat* querere. et
iniungere. et *Benedicamus* iniungere. Ad completorium ut supra. Ad matutinas
Invitatorium querere. et cantare. et versiculos. et antiphonam super *Benedictus*
quiere. et iniungere. Ad primam. responsorium iniungere.

23.5 In dupplicibus autem festis omnes simul rectores totum Invitatorium cantent.
antequam a choro repetatur. principalis rector et suus collaboralis simul psalmos
intonent. et ymnos incipiant. et secundarius cum suu collaborali ex sua parte se gerant.
Preterea ipsi collaborales. versiculos. et *Benedicamus* iniungant. Ad primam
collaboralis ex parte chori responsorum iniungat.

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

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.

24.1 *Quod quilibet clericus sub cappa utatur superpellitio.* (G)eneraliter etiam observari debet quod tam rector chori quam quilibet alius sub cappa serica utatur superpellicio. preterea officio rectoris chori est (n)exum. ne pueri inordinate se gerant in choro. et ne chorum exeant nisi licenter: providere.

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.

25.1 *De modo exequendi officium in primis vesperris in prima dominica adventus.* Ad dominica prima in Adventu ad vesperras pulsato classico: excellentior sacerdos qui presens fuerit dicta oratione dominica officium exequatur. Antiphona super psalmos
incipiatur. in secunda forma a primo clerico illius gradus[..]. Qui dum incipit: ad chorum stet conversus. In fine autem primi versus psalmi ad altare se inclinet. Hoc etiam generaliter per totum annum observetur in conversione et inclinatione. a cuiuscumque gradus clerico antiphona incipiatur. Secunda autem antiphona a suo pari ex opposto incipiatur. Ceterere sequentes per ordinem hincinde discurrant. Hic ordo observetur in omnibus sabbatis per totum annum super his antiphonis incipiendis. Post tertium vero psalmum tres pueri accepta licentia a rectoribus egrediantur ut se induant. duo ad deferendos cereos: tercius ad turibulum. Sacerdos vero in capitulo dicendo nec stallum nec habitum mutet. sed dicendo ad altare se vertat. et hoc semper observetur.

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 Ad has vesperas duo clerici de superiore gradu cantent in cappis sericis responsorium ad gradum. Eodem modo cantetur responsorium ad vesperas. in sabbatis ante Passionem. et ante Dominicum Palmarum. In ceteris autem sabbatis per totum annum quando de temporali agitur. et responsorium cantatur: a duobus de secunda forma in cappis sericis cantetur.

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 In penultimo versu ymni: exeat sacerdos ad cappam sericam assumendam. Dicto vero ymno: unus puer ex parte chori dicat versiculum loco nec habitu mutato. ad altare conversus. Idem modus servetur a quolibet puerò quandocumque solus dicit versiculum vel *Benedicamus*:

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49 Some erasure.
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, censing; 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.

26.1 *De chori thurificatione.* (D)einde puer ipsum sacerdotem ibidem incenset. postea rectores chori incipiens a principali. Deinde superiorem gradum ex parte decani. incipiens ab ipso decano. postea superiorem gradum ex parte cantoris eodem ordine. Exinde secundas formas et primas simili ordine. ita ut puer ipse singulos incensato illis inclinet. Hec autem fiant dum antiphona super *Magnificat* incipitur et psalms psallitur.

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 psalm\(^{50}\) is being sung.


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\(^{50}\) *i.e. Magnificat*
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 dimitis*, 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.

27.1 *De completorio sequente*. (A)d completorium antiphonam super psalmos incipiat primus de secunda forma. psalmum intonet aliquis de superiore gradu. Quidam puer dicat versiculum. et hec omnia fiant iuxta dispositionem ipsius rectoris ebdomadarii.

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

28.1 *De matutinis eiusdem dominice*. E/adem die ad matutinas primam antiphonam super psalmos incipiat primus de prima forma. Secunda vero antiphona a suo pari ex opposito incipiatur. tercia vero a tercio sibi opposito incipiatur. Quarta a subdiacono vel aliquo alio inferiore. in secunda forma. Quinta a (sub)diacono (recte diacono) in secunda forma. Sexta in superiore gradu a quovis pro voluntate ipsius rectoris. Septima ab alio eiusdem gradus clericio. Eodem modo octava et nona per ordinem. Singuli versiculi ad matutinas a singulis pueris hincinde dicantur.

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 deacon 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 post inchoationem tercie antiphone puer quidem (recte quidam) librum ad locum legendi in habitu legentium deferat qui et ipse primam lectionem legat habitu non mutato. Secunda. et tercia similiiter. a duobus pueris hincinde legantur. Quarta a subdiacono de secunda forma vel inferiori clerico. Quinta a diacono de secunda forma. Sexta a quovis in superiore gradu. Septima a diacono superioris gradus. viijva. et ixna. a diacono vel presbitero de superiore gradu.

51 The MS appears to read ‘subdeacon’.
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 Eadem\textsuperscript{52} die dominica ad primam antiphona super psalmos incipiatur a primo clericico in secunda forma. Antiphona super Quicumque vult ab aliquo in superiore gradu incipiatur sicut fit in omni festo per annum. quando chorus regitur. Hac die et omni die per annum preterquam in festis duplicitibus. responsorium Jesu christe: dicatur a quodam puero ex parte chori pro voluntate ipsius rectoris loco nec habitu mutato. In festis vero duplicitibus idem responsorium dicatur a quo vis (i.e. quovis) in secunda forma. et ab eodem dicatur versus. Deinde in choro dicantur preces cum oratione. usque Preciosa est. post versiculum. Qui replet in bonis desiderium tuum.

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

\textsuperscript{52}This word begins with an unusually large coloured black capital.
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*.

29.1 *Que persona dicit Confiteor*. (E)piscopus si assit vel excellenterion canonicus sacerdos dicat *Confiteor*. tam ad primam quam ad completorium. per totum annum quando dicitur *Confiteor*. Finita oratione in choro cum *Dominus vobiscum* et *Benedicamus domino*: eant clerici processionaliter in capitulum.

**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 step;\(^{54}\) 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.

\(^{53}\) A marginal note in a modern hand, (s. xix?), reads: \'ordo locorum episcopi, decani, dignitatum, archidiaconorum, canonicorum, et vicariorum, et cetera in domo Capitulari, in generali Capitulo etc./

\(^{54}\) i.e. that are seated on the upper step in the choir

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 requiescant in pace. 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 fortnight 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} acolyte. 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

55 ‘May their souls and the souls of all the faithful departed through the mercy of God rest in peace.’
56 lit. 15 days.
57 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.
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.

32.1 De tabula in dominica palmarum. (I)n Dominica tamen Palmarum quedam predictis adiciuntur. scilicet qui duo de secunda forma deferant reliquias ad processionem. Qui tres de eadem forma ad En rex venit. Qui .vijtem. pueri ad Gloria laus. Qui tres sacerdotes ad Unus autem. scribantur.

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.

33.1 De tabula feriali. (S)ecunda feria hoc modo tabula disponitur. In primis scribitur puer ebdomadarius ad primam lectionem legandam. Hic idem tenetur subministrare sacerdoti librum deferendum ad matutinas. et vesperas. ad collectas dicendas. Ad secundam aliquis in prima parte secunde forme ex opposto. Ad terciam aliquis de superiore gradu in primo capite.

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 end.58

33.2 Ad primum responsorium cantandum scribatur puer ebdomadarius. Dicuntur autem pueri ebdomadarii ad legendum et cantandum per ebdomadam illi qui ad primam lectionem. et ad primum responsorium scribuntur in tabula dominicali. ad secundum responsorium. et ad .iij. cantandum scribantur clerici iuxta ordinem lectorum. Et hoc observatur qualibet feria per annum. et qualibet festo trium lectionum sine regimine chori nisi in propriis vigiliiis. et in .iiiijor. temporibus. et in rogationibus quando ad matutinas legitur euvangelii expositio. Tunc enim duo clerici de secunda forma scribuntur ad primam lectionem. et ad primum responsorium.

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 week59 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

58 Lit. ‘in the first head’. The exact meaning is open to debate.
59 Or hebdomadaries.
every feast of three lessons when the choir is not ruled, except on proper vigils\(^6\) 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.

34.1 Adiectio ad tab(u)lam ferialem de collatione. (I)n Quadragesima quoque singulis feriis scribuntur clericii ad legendam collationem. Ita quod fiat inceptio ab excellentiore ex parte chori. et legatur in superiore gradu per \(\text{iii}^{\text{ii}}\) ebdomadas. Deinceps in secunda forma. Ita tamen quod in \(\text{iii}^{\text{ii}}\) feria ante Pascha in prima forma legatur. In Annuntiatione Dominica tamen quando infra Passionem celebratur: in superiore gradu legatur. Sciendo autem quod pueri ebdomadarii semper debent esse ex parte principali chori. Eorum vero qui ad candelabra sunt: unus ex una parte chori: alter ex (parte) opposita. Reliqui vero \(\text{tres}\) sunt in dispositione tabulam componentes (recte componentis).

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.


\(^6\) The meaning is open to discussion.
\(^6\) This insertion was made by the original text scribe.

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 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} Kyrieleison, three: for the Laudes at Gloria in excelsis deo, two62; 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 roster63; and for the epistle another canon in the same manner and order.

36.1 De tabula communi(.)(S)ciendum etiam quod quandiu tabula communiter discurrit: singulis diebus inmutantur rectores. Ab inceptione enim communis tabule in omni simplici festo scribuntur duo rectores de secunda forma. per ordinem. facta inceptione a principali capite formarum. In omni vero duplici festo duo principales rectores scribuntur pro voluntate ipsius cantoris. secundarii vero secundum predictum ordinem. Singulis etiam diebus dum tabula communiter discur(r)it: mutantur. puer in capitulo. Missa. Evangelium. Epistola. ita scilicet quod lector in capitulo mutetur. a die Natalis quando in dominica evenerit usque ad Circumcisionem. vel usque ad primam dominicam \sub/sequentem64. Deinde sequatur tabulam dominicalem.

63 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.
64 This insertion was made by the original text scribe.
36. THE COMMON\textsuperscript{65} 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 epistle\textsuperscript{66} 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 weekdays\textsuperscript{67} clerics should be tabled for the performance of the aforementioned duties at the discretion of 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 Secunda vero tabula communis de eisdem incipit die Dominica Palmarum durans per ordinem presbiterorum usque ad ultimum. Per ordinem vero reliquorum non: nisi ad octabas Pasche. sive ibi terminetur sive non.

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

\textsuperscript{65}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.

\textsuperscript{66}i.e. priest, deacon and subdeacon.

\textsuperscript{67}‘vacant days in the middle {of the week}’: those that were not celebrated as feast-days.
everyone else, only up to the octave of Easter, whether it has been completed at that point or not.

36.4 Tercia tabula communis de eisdem incipit proxima dominica. ante Ascensionem durans per illam ebdomadam tantum. que iterum die Pentecostes incipietur. sumpto initio ab illo in quem proximo terminata est. durans usque ad festum sancte Trinitatis vel ulterius quantum ad presbiteros sicut predistinctum est in tabula Pasche.

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 Transcursa vero tabula communi: revertitur ad solitum cursum tabule ebdomadarie. sumpto ipsius initio: ubi ante Natale terminata est. Huius tabule communis dispositio locum habet in omni tabula communi per annum.

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.
38.1 De tabula in die omnium sanctorum. (I)n festo vero Omnium Sanctorum hoc modo tabula disponitur. ut excellentiore persona primam lectionem legat. et ita fiat descensus sicut ascensus in aliis festis duplicibus. ita quod quidam puer .viij‘am. lectionem legat. ix. sacerdos. Primum responsorium a duobus excellentiorebus cantetur. et sic fiat descensus modo lectorum ordine ipsorum cantorum. non numero mutato. ita quod .v‘am. pueri .viij‘am. responsorium cantent.

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 readers, 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 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.

68 lit. ‘and thus there should be a descent in order of the cantors, in the manner of the readers’
40.1 De aptatione eiusdem tabule. (H)ec itaque tabula diei Pasche locum habet in omnibus festis duplicibus trium lectionum preter processionem ad vesperas. excepto quod in tabula diei Ascensionis scribuntur duo ad deferendas reliquias ad processionem. Exceptis octavo die Pasche. et Inventione sancte Crucis.

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 Octavo enim die Pasche terciam lectionem legat simplex canonicus diaconus ex parte chori. et ita fiat ascensus ut ultimam legat excellenter persona ex parte chori. Cetera omnia ut supra. in tabula die Pasche. ita tamen quod hac die Pasche fit tabula ebdomadaria de lectore in capitulo. de principalibus rectoribus chori. de evangeliio. et Epistola.

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.

41.1 De tabula dominicali a pascha usque ad pentecosten. (I)n ceteris autem diebus dominicis usque ad Pentecosten hoc modo fiat tabula. Ad primam lectionem legendam et ad primum responsorium scribuntur duo diaconi de secunda forma. Ad secundam et .iij. lectionem. et ad secundum. et tercium responsorium scribantur de superiore gradu clerici pro voluntate componentis tabulam. ita tamen quod .iij. responsorium a duobus cantetur. Cetera fiant sicut in tabula octabarum Pasche. nisi quod in his dominicis ad cantandum Alleluia scribuntur pueri ebdomadarii.

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 Alleluia.

42.1 De tabule dispositione in inventione sancte crucis. (I)n Inventione sancte Crucis eadem erit tabule dispositio que in octava die Pasche.
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 Alleluia on the same days in the week of Pentecost, two boys should be entered; for the second Alleluia, 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 Sunday, 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 season 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

69 This deletion was made by the original text scribe.
70 the Sunday before Ascension Day
71 i.e. outside Eastertide.
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.

44.1 De tabula sancti Thome apostoli et aliorum festorum In quibus Invitatorium a tribus cantatur. (I)n die sancti Thome apostoli tabula hoc modo componitur. Rectores ebdomadarii non mutantur. sed tercius de superiore gradu ex parte chori pro voluntate cantoris ad Invitatorium eis in tabula assotiatur. Ad duas primas lectiones. et ad duo prima responsoria scribuntur pueri \\textsuperscript{72} in tabula dominicali. Tercia lectio: a subdiacono secunde forme. et tercium responsorium. a duobus eiusdem ordinis et forme clericis dicantur. Ad quartam lectionem. et ad .\textsuperscript{iii} responsorium. duo diaco ni de eadem forma scribantur. Ad .\textsuperscript{v} lectionem. et ad .\textsuperscript{v} responsorium. et deinceps scribantur clericis de superiore gradu. ita tamen quod .\textsuperscript{vi} et .\textsuperscript{ix} responsorum a duobus cantetur. Ad \textit{Alleluya}: duo de superiore gradu. Hec tabule dispositio locum habet in omni festo .\textsuperscript{ix} lectionum. quando Invitatorium a tribus cantatur.

44.2 Cantatur autem a tribus(\textsuperscript{72}) in omni simplici festo aliquius apostolorum.
    et evangelistarum.
    et in octabis Epiphanie.
    et Ascensionis.
    et in octabis Petri. et Pauli.
In festo beate Marie Magdalene.
et sancti Laurentii.
et in De\textsuperscript{(c)}ollatione sancti Johannis.
et in octabis Assumptionis. beate Marie.
et in Exaltatione sancte Crucis.

\textsuperscript{72} This insertion was made by the original text scribe.
et in festo sancti Michaelis in monte tumba.
et sancti Martini.
et sancti Nicholai.
In die apostolorum Philippi et Jacobi: servetur cursus tabule .vte. ferie eboimade Pasche.

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.

45.1 De tabula sancti Marc<it> et parium festorum in paschali tempore. (I)n festis sancti Marci. et sancti Johannis ante portam Latinam. et sancti Barnabe quando ante Pentecosten contingunt: ita fiat tabula. Ad primam lectionem. et ad primum responsorium scribantur duo diaconi de secunda forma. et ad secundam. et .iij<sup>um</sup>. lectionem. et ad .iij<sup>um</sup>. et .iij<sup>um</sup>. responsorium scribantur clerici de superiore gradu. pro voluntate componentis tabulam. ita quod .iij<sup>um</sup>. responsorium a duobus cantetur. Ad Alleluya: duo de superiore gradu. In aliis vero simplicibus festis cum regimine chori a Pascha usque ad Pentecosten. prima. et .iij<sup>da</sup>. lectio. et primum et .iij<sup>da</sup>. responsorium a clericis secunde forme. .iij<sup>a</sup>. lectio. et .iij<sup>um</sup>. responsorium dicantur a clericis de superiore gradu. Si infra octabas Ascensionis. responsorium duppliciter. Si extra: simpliciter. Alleluya: a duobus de superiore gradu.

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 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 Alleluya, 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 double; if

<sup>73</sup> i.e. with Gloria patri and a repeat of the antiphon.
outside the octave, it will be single. The Alleluya 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 Kyrieleison 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.

48.1 De tabula simplicium festorum. (T)abula vero simplicium festorum .ix. lectionum. In festo tamen sancti Silvestri pro reverentia temporis. ix. responsorium a duobus cantatur.

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 Sylvester74, however, out of reverence for the season, the ninth responsory is sung by two.

49.1 De modo exequendi horas diei in prima dominica adventus domini. (P)redicta die dominica ad terciam principalis rector chori ebdomadarius ymnum incipiat vel incipi fatiat. ab aliquo de superiore gradu. Antiphona super psalmos incipiatur a secundo

74 December 31.
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.


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.

50.1 **Adaptatio servitii diei dominice prime in adventu in aliis dominicis per annum.** (S)icut in hac die dominica. ita singulis diebus dominicis expletur servitium per
annum quando de temporali agitur(.) Excepto quod non qualibet die dominica dicitur responsorium ad vesperas. et excepto quod in Quadragesima in dominicas dicitur responsorium et ut ad utrumque completorium ab aliquo de secunda forma pro arbitrio rectoris ebdomadarii. et excepto quod per .iiijor. extreas dominicas Quadragesime dicitunt tres versus post antiphonam super Nunc dimitiss ad utrumque completorium. In sabbatis autem: in superiore gradu. In dominica: in secunda forma. In Dominica Palmarum in superiore gradu dicitur. Similiter in quolibet festo .ix. lectionum tres versus post antiphonam super Nunc dimitiss per .iiijor. extreas ebdomadas in Quadragesima ad utrumque completorium dicitur modo predicto. excepta Annuntiatione Dominica. tunc enim ad utrumque completorium in superiore gradu dicitur (recte dicitur) versus.

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 dimitiss 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 dimitiss should be said at both complines through75 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 et excepto quod in Dominicis Passionis Domini una sola antiphona dicitur super psalmos in singulis nocturnis quorum (prima incipitur) in prima forma. Secunda: in secunda forma. tercia: in superiore gradu.

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 Similiter ad matutinas una sola antiphona dicitur super psalmos. et illa incipitur in superiore gradu. et una sola antiphona in laudibus.

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 In octabis tamen Pasche .vque antiphone in laudibus dicuntur in superiore gradu. et in proxima dominica ante Ascensi(on)em76 .vque in secunda forma. et exceptis quibusdam (recte quibusdam festis?) que ad tabulam dominicalem illius temporis pertinent. et exceptis mediis dominicis post inceptionem historiarum. tunc enim una

75 i.e. on any feast of nine lessons that falls between the third and sixth Sundays in Quadragesima.
76 A blank space was left after this word, which would have been sufficient for the insertion of the word eadem.
sola antiphona dicitur in laudibus. Et excepto tempore Paschali. tunc enim in sabbatis non dicitur nisi una77 antiphona super psalmos.

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}78 five are said in the second form. And except certain things79 which pertain to the Sunday roster of that season; and excepting the middle Sundays80 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.

51.1 De modo exequendi officium ferial in secunda feria adventus. (S)ecunda feria in Adventu. Invitatorium a cantore quesitum cantet aliquis de secunda forma vice rectoris ebdomadarii. Ymnus in superiore gradu incipiatur. ad dispositionem rectoris. Cetera etiam omnia quod (recte que) ad generale officium rectoris pertinent. idem rector per se vel per alium exequatur. Prima antiphona: a primo prime forme incipiatur. secunda antiphona. a sibi opposito prime vel secunde forme. et cetera secundum ordinem disc(r)ant. ita quod .vta incipiatur a primo clerico secunde forme ex parte chori.

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 In laudibus prima. et iij'. antiphona a predictis duobus pueris incipiantur. Cetere in secunda forma incipiantur ordine clericorum continuato prius incepto. Cetera omnia que ad matutinas pertinent ut in dominica expleantur. excepto quod in feriis omnes ymni in superiore gradu incipiantur. Et preterea sacerdos in collectis dicendis locum nec habitum mutat. ad vesperas. et ad matutinas. Preterea non incensatur altare in feriis ad matutinas. vel ad vesperas ad Magnificat. et ad Benedictus.

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

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77 This insertion was made by the original text scribe.
78 There is a blank space in the MS, sufficient for ‘eadem: the same’
79 Possible reading: ‘except certain feasts’
80 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.’]
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.

52.1 Adaptatio eiusdem in aliis feriis per annum. M/odus et ordo servitii huius ferie singulis feriis per annum servetur quando de temporali agitur. ex(cepto) quod extra Adventum et Septuagesimam puer ebdomadarius responsorii non tenetur interesse tercie. nec ceteris horis sequentibus diei. et preterquam in Sexagesima (recte Quadragesima) quia tunc ad nonam antiphona super psalmos a pueru ebdomadario incipitur. et responsorium ab eodem cantatur. Ad completorium quoque responsorium ab aliquo prime forme cantatur. Ad vesperas etiam in alio tempore quam in Adventu. et in Quadragesima in feriis non dicitur responsorium.
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 day \(^{81}\) 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 except during Quadragesima \(^{82}\); 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.

\(^{81}\) i.e. the Monday after Advent Sunday

\(^{82}\) The text reads ‘Sexagesima’ for ‘Quadragesima’, but this is seemingly a slip of the pen.
53.2 Dum ymnus canitur duo pueri qui servient de thuribul[ois] duas cappas de
serico deferant principali sacerdoti quaram alteram alteram (recte quaram alteram)
aliis sacerdoti pro voluntate sua transmittat. ad thurificandum altare. Versicum dicant
duo pueri in superpellicis. Antiphonam (recte Antiphonom) super Magnificat
excellentior persona ex parte chori incipiatur. et si episcopus fuerit presens: cantor
ipsam antiphonam inungat ei.

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.

54.1 De modo thurificandi. altare (recte thurificandi altare). (P)ost inchoationem
antiphone procedat offitii executor cum alio sacerdote post illum exellentiore ad
thurificandum altare. cum duobus thuribulis. de quorum uno ministrabit puer
ebdomadarius. de reliquo vero alius puer pro dispositione sacristarum.

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 Si episcopus fuerit presens secundarius sacerdos cum capellano episcopi
procedant ad thurificandum cetera altaria. exellentiore in partem orientalem.
secundarius in partem occidentalem (recte occidentalem). Quibus thurificatis: ambo
coven[u]a/nt ad hostium presbyterii ex parte australi. et sic intrent et thurificent
episcopum in sua sede. Deinde inferior thurificet superiorem ante gradum chori. Si
episcopus non fuerit presens: secundarius incenset superiorem in sede sacerdoti
ebdomadario constituta.

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 censing
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 Ad collectam dicendam solus episcopus locum non mutet. Benedictamus a
duobus de secunda forma dicatur. in superpellitiis.
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.

54.4 Ad completorium antiphonam super psalmos unus de superiore gradu incipiat. Versiculum dicat quidam puer loco nec habitu mutato. Antiphonam super *Nunc dimittis* incipiat unus de excellentioribus pro dispositione rectoris.

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 Ad matutinas antiphone super psalmos eodem modo hincinde discurreant: sicut ad primas vespertas. Singuli versiculi a duobus pueris in superpelliciis dicantur ad gradum. Sex lectiones in superpellitiis legantur. Septima. viijva. et ixna. in cappis sericis.

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 Singula responsoria in superpellitiis ad gradum dicantur. Lectores et cantores ad vespertas. et ad matutinas. et ad missam postquam legerint et cantaverint: coram episcopo ad benedictionem se humilient.

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 Sciendum autem quod in singulis nocturnis. ad secundam. et .vnam. et .viijvam. lectionem incensatur altae ab aliquo sacerdote in cappa serica ex utraque parte chori vicissim assumpto. Chorus quoque ab uno solo pueru incensatur. Finito ultimo responsorio et cantato evangelio *Liber generationis*: principalis sacerdos in cappa serica loco non mutato incipiat *Te deum laudamus*. Postea cum suo secundario sacerdote thure ipsius thuribulis ab ipso principali sacerdote ante gradum chori imposito altae incensent. Cetera tamen altae non incensentur.

54.7. But it should be understood that during each nocturn, at the second, and fifth, and eighth lesson, the high altar is censed by a priest in a silk cope, drawn from each side of the choir in turn: the choir is censed, by one boy alone. When the final responsory is over and the gospel *Liber generationis* 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 censed.

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86 This insertion was made by the original text scribe.
54.8 Sciendum tamen quod quandocumque presens fuerit episcopus ab eo super thus a sacerdote vel diacono turibulis inponendum: fiat benedictio loco non mutato.

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 Finito *Te deum laudamus* statim cantetur prima missa. qua finita: principalis sacerdos versiculum dicat ante laudes. Antiphone super laudes in superiore gradu discurrent per ordinem. in ceteris antiphonis prius inceptum et non completum. Capitulum et cetera omnia quae ad matutinas pertinent eo modo et ordine expleantur: quo ad vesperas. excepto quod ad matutinas non incensatur nisi principale altare. et preterea ultimum *Benedicamus* a duobus pueris in superpellitiis dicatur.

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 censing except of the main altar, and moreover the final *Benedicamus* should be said by two boys in surplices.

54.10 Ad primam antiphona super psalmos in superiore gradu. Antiphona super *Quicumque vult* a secundo excellentiori ex parte chori incipiatur. *Jesu christe*: ab aliquo de secunda forma pro voluntate secundarii rectoris dicatur loco nec habitu mutato. Cetera que ad primam pertinent: non mutantur.

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 Ad tertiam antiphona super psalmos in superiore gradu. responsoria (*recte* responsorium) in secunda forma pro voluntate rectoris. Idem modus in ceteris horis servetur.

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 Ad secundas vesperas prima antiphona super psalmos pro voluntate ipsius cantoris ab aliquo canonicō in superiore gradu incipiatur. Secunda: similī modo ex opposito. et ita de ceteris. Responsorium a tribus exellentioribus pro di(s)positione cantoris cantetur. Cetera omnia ut supra: ad matutinas. et ad primas vesperas. Finito [..] primo *Benedicamus*. omnes diaco(ni) ab altari sancti Nicholai processionaliter in cappis sericis accensos cereos deferentes per medium chorum ad altare sancti Stephani accedant. et ibi cantato responsorio. et finita memoria de sancto Stephano: iterum processionaliter aliquod responsorium de sancta Maria cantantes in chorum
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 cantors; 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.

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

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 censing except of the main altar.

56.2. *nec ad matutinas in nocturnis incensatur altare:* vel chorus. Preterea ultima lectio non semper ab exellentiore legitur. sed ab exellentiore ex parte chori.


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. *Preterea omnes antiphone super laudes pro dispositione rectoris in secunda forma discurrunt.*

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

57.1 *De modo exequendi vesperas in vigilia pasche.* (I)n vigilia Pasche ad vesperas sine regimine chori antiphona super psalmos a. quodam (*recte* a quodam) canonico in
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 censed 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 In antiphonis ad primam et ad alias horas incipiendis: idem modus qui in die Natalis servetur. Versiculos tamen ad omnes horas per totam hanc ebdomadam dicat sacerdos ante collectam.

58.3. At second vespers the rulers of the choir on the {duty} side of the choir should begin *Kyrie Eleison* 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 Ad completorium antiphona incipiatur a quodam de superiore gradu.

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

58.5 (F)eria 90.ij. antiphona super psalmos in superiore gradu incipiatur. Lectiones et responsoria: in superiore gradu legantur et cantentur in superpellicisi. Cetera omnia ut in die Pasche nisi quod ad laudes una sola antiphona dicitur. que in superiore gradu incipitur.

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 Post *Benedictus* eat processio ad crucem per hostium chori occidentale cum cruce. et ceropherariss. et thuribulo. et puero deferente librum ante sacerdotem. qui omnes erunt in eodem habitu quo ad vesperas. preter illum qui defert crucem in superpellitio.

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 In statione duo de superiore gradu dicant versum ad chorum conversi in superpellitibus. Finita processione in chorum redeant. Ceteraque fiant ut supra ad processionem ad vesperas.

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 Ad primam et ad ceteras horas omnia fiant ut in die Pasche. Ad vespas et ad completorium eodem modo fiant omnia sicut in die Pasche.

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.

59.1 De iij{a} et iiiij{a} feria pasche. (M)odus et ordo servicii iij{e} et iiiij{e} ferie similis est per omnia servitio huius ferie.

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).

60.1 De octavis pasche. (O)ctava die Pasche ad vespas antiphona super psalmos in superiore gradu incipiatur. pro voluntate rectoris. Antiphonam super Magnificat unus de excellentioribus ex parte chori incipiatur. Cetera fiant ut in die Pasche. ad vespas preter Gradale. et Alleluya. et processionem.

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 Completorium fiat sicut in aliis duplicibus festis iix. lectionum.

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

60.3 Ad matutinas antiphone super psalmos. lectiones. et responsoria. in superpellitiis in superiore gradu discurrant pro voluntate cantoris. In laudibus antiphone eodem modo in superiore gradu discurrant. Cetera omnia ut supra. in feris (preter) processionem.

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 Ad primam et ad alias horas idem modus servetur qui in duplicibus iix. lectionum.

60.4. At prime, and at the other hours, the same manner should be observed as on double feasts of nine lessons.
60.5 Ad secundas vesperas antiphone super psalmos et super *Magnificat* in superiore gradu incipientur pro voluntate rectoris. Cetera ad vesperas et ad complectorium ut in festis duplicibus novem lectionum.

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.

61.1 *Adaptatio in aliis festis duplicibus in paschali tempore.* (M)odus et ordo servicii huius diei servetur in Annuntiatione Dominica quando post Pascha celebratur. et in Inventione sancte Crucis. excepto quod ibi ad utrasque vesperas dicitur responsorium ut in duplicibus .ix. lectionum.

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 antiphons 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 In laudibus antiphona in secunda forma. Cetera omnia ut ad suas primas vesperas.

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.

61.4 Ad primam et ad alias horas ut in dominicis sui temporis.

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

62.1 *De modo exequundi officium in ascensione domini.* (I)n vigilia Ascensionis ad vesperas antiphone super psalmos incoetur ab aliquo excellentiore ex parte decani. Responsorium cantent tres de exel(l)entioribus. Antiphona super *Magnificat* ab

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91 There was in fact only one antiphon on each of these days.
executore illius diei inchoetur. Cetera omnia ad vesperas. et ad completorium ut in ceteris duplicibus .ix. lectionum.

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 Ad matutinas in antiphonis incipiendis. in lectionibus legendis. et responsoriis cantandis idem ordo et modus servetur ut in die Pasche. Ad primam et a(d) alias horas idem modus et ordo servetur. qui in octabis Pasche. Excepto quod hic ad secundas vespers responsorium cantatur a tribus de exellentioribus.

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 Modus et ordo servitii diei Pentecostes idem est per omnia: qui in die Asce(n)sionis.

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

62.4 Servitium vero trium feriarum sequentium sequatur modum et ordinem earundem feriarum ebdomade Pasche in antiphonis incipiendis. in lectionibus legendis et responsoriis cantandis.

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 De modo exequendi officium in festo sancti Thome apostoli. (I)n vigilia sancti Thome apostoli. ad vesperas antiphona super psalmos: in superiore gradu pro voluntate rectoris incipiatur. Responsorium duo de superiore gradu. Versiculum duo pueri in superpellitiis.

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 Antiphona super Magnificat in superiore gradu. Benedictamus duo de secunda forma. in superpellitiis. Secundum Benedictamus unus dicat loco nec habitu mutato. Cetera omnia ad vesperas et ad completorium ut in dominicis.
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 Ad matutinas Invitatorium a tribus cantetur in cappis sericis. prima. et .iij. antiphona: in prima forma. tercia. a subdiacono in secunda forma. iij. a diacono de eadem forma ex opposito. v. et deinceps in superiore gradu pro voluntate rectoris. Leciones leguntur habitu non mutato. excepto quod .iij. et .vij. et .ix. responsorium in superpellicis dicantur.

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 In laudibus antiphone in secunda forma hincinde discurrant. pro voluntate rectorum ordine servato incepto inchoatione. iij. et .iiij. antiphone. Cetera omnia ut ad primas vesperas. Ad primam et ad alias horas omnia fiat ut in dominicis.

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 antiphons; all the rest is as at first vespers. At prime and at the other hours everything should happen as on Sundays.

64.1 Adaptatio eiusdem in aliis festis quando Invitatorium est duplex (recte triplex). (I)ste modus et ordo servicii servetur in omnibus festis. et octavis .ix. lectionum quando Invitatorium est triplex. In die apostolorum Philippi et Jacobi: servetur modus et ordo .v. ferie ebdomade Pasche. excepto quod hic dicitur ad primas vesperas responsorium a duobus de superiore gradu et nulla fit processio.

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

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 In festis sancti Marci. et sancti Johannis ante portam Latinam. et sancti Barnabe apostoli quando ante Pentecosten contingit: antiphona super psalmos ad primas vesperas [...] in superiore gradu. et cetera omnia ad vesperas. et ad completorium ut in festis .ix. lectionum quando Invitatorium a tribus dicitur. Ad matutinas antiphona

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92 At matins.
93 i.e. sung by three. The Latin reads ‘double’ by mistake.
94 Some erasure.
super psalmos in superiore gradu. lectiones. et responsoria. habitu non mutato
dicantur. excepto .iij" responsorio quod in superpellicis dicitur.

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}" 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 Cetera omnia ad matutinas et ad alias horas diei ut in festis .ix. lectionum
aliorum apostolorum.

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.

65.1 De modo exequendi officium in simplicibus festis .ix. lectionum. (I)n
simplicibus vero festis .ix. lectionum minoribus: servetur modus et ordo servicii
dominicarum simplitium. habentium responsorium in secunda forma. excepto quod
antiphona super psalmos et responsoaria (recte responsorium) ad primas vespers in
superiore gradu dicuntur. In festis sancti Vincentii. et sancti Dionisii. et sancti
Clementis. In aliis vero simplitibus festis cum regimine chori a Pascha usque ad
Pentecosten. ad utrasque vespers. et ad alias horas diei omnia fiant sicut in ceteris
simplicibus alterius temporis. Ad matutinas .i. et .ij. lectio. (et) primum et .ij.
responsorium in secunda forma. tercia lectio. et .iiij. responsorium in superiore
gradu dicuntur. habitu non mutato. Infra octabas cum regimine chori ad vespers. et
ad horas diei sicut in festis simplicibus cum regimine chori sui temporis. Ad matutinas
.i. et .ij. et .iiij. antiphona in prima forma. cetera in secunda forma. In feriis infra
octabas Ascensionis .i. antiphona in prima forma. .ii. et .iii. in secunda. lectiones et
responsoria: ut in aliis feriis. In laudibus (ut) in festis simplicibus minoribus cum
regimine chori sui temporis. In dominicis autem dieibus infra octabas servetur modus
et ordo servicii qui in aliis dominicis. exceptis illis que in tabulis illarum dominicarum
excipiantur.

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 season. 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

95 There is a gap and some signs of erasure in the MS.
96 i.e. outside Eastertide.
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 In festis .ij\textsuperscript{um}. lectionum sine regimine chori et in omni commemoratione beate
Virginis servetur modus et ordo qui in feriis per omnia nisi quod in quibusdam talibus
festis. et in ipsis commemorationibus beate Virginis. Invitatorium a duobus dicitur. In
his scilicet(:)

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:

66.1 In quibus festis .ij\textsuperscript{um}. lectionum Invitatorium a duobus cantatur.
Mense Januarii.
(S)ancti Juliani episcopi et confessoris.
Agnetis secundo.
Mense februarii.
(S)ancti Blasii.
(S)ancte Juliane(.)
(S)ciendum autem quod si hec predicta festa infra Septuagesimam evenerint:
Invitatorium erit simplex. preterea omnia festa sine regimine chori ab octavis Pasche
usque ad Pentecosten: Invitatorium habent duplex. Similiter omnia talia festa que
contingunt infra ebdomadam sancte Trinitatis.
Mense Junii.\textsuperscript{97}
(S)anctorum Marcellini. et Petri.
(S)ancti Bonefatii sotoriumque eius.
(P)rimi et Felitiani.
(B)asilidis(.) Cirini. Naboris. et Nazarii.
(C)rescentie.
(V)iti. et Modesti.
(M)arci (et) Marcelliani martyrum.
(G)ervasii et Prothasii.
(T)ranslatio sancti Edvardi.
(J)ohannis et Pauli.
Mense Julii.
(P)rocessi et Martiniani.

\textsuperscript{97} The names of this and the following months are written in the margin by a second scribe (s. xiii) in a
lighter shade of ink; they (now) duplicate the rubrics.
(S)eptem Fratrum martyrum.
(T)ranslatio sancti Benedicti.
(S)ancti Kenelmi.
(S)eptem Dormentium.
(S)ancti Sampsonis.
(F)elicis. Faustini. Simplitii. et Beatricis \martyrum/\98.
(S)anctorum Abdon. et Sennen. martyrum.
Mense augusti.
(S)ancti Stephani pape. et martyris.
(O)swaldi regis. et martyris.
(S)yxti. Felicissimi. et Agapiti.
(C)yriaci. sociorumque eius.
(T)yburttii.
(I)polti.
(R)ufi.
(F)elicis. et Ad(a)ucti. martyrum.
Mense septembris.
(T)ranslatio sancti Cuthberti.
(C)ipriani. et Justine.
(C)osme. et Damiani.
Mense octobris(.)
(M)arci. Ma(r)cellini (\textit{recte} Marcelli). et Apulei.
(N)igasii sociorumque eius.
(C)alixti pape.
(U)ndecim milia Virginum.
(C)rispini. et Crispiniani. martyrum.
Mens(e) Novembris.
(S)anctorum Coronatorum.
(B)ricii episcopi et confessoris.
(A)niani confessoris.
(O)ctabe sancti Martini.
Mense Decembris.
(O)ctabe sancti Andree apostoli.

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 Agnes\99.

In the month of February:
St Blaise
St Juliana.

It should be known that if these aforesaid feasts should fall within Septuagesima
the invitatatory will be single. Moreover all the feasts where the choir is not ruled

\footnote{98 This insertion was made by the original text scribe.}
\footnote{99 This refers to the commemoration of St Agnes on the octave day of her feast day (i.e. the 28\textsuperscript{th}}, 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.
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.

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.

67.1 De modo benedicendi aquam Dominica in adventu et in aliis Dominicis.
(D)ominica prima in Adventu peractis his que ad caputum pertinent: Sacerdos ebdomadarius cum diacono et subdiacono, textum deferente. et puero deferente turibulum. et ceropherariis. et acolito crucem ferente, omnibus albis indutis. et ad altare in medio presbiterii. conversis in capa serica ad gradum chori fatiat aquam benedictam. et puer qui ad aquam scribitur in tabula. in superpellitio ei subministret. tenendo sal dum benedicitur. et aquam benedictam gestando. Puer vero ebdomadarius lectionis ad matutinas sacerdoti in libro tenendo in superpellitio ministret.

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.

68.1 De aspersione aquae. (P)eracta benedictione sacerdos ipse accedat ad principale altare. et ipsum circumquaque aspergat. In redeemundo in primis aspergat ministros sic ordinatos. incipiendo ab acolito. Deinde ad gradum chori rediens: ibidem singullos clericos ad se accedentes aspergat. incipiens a maioribus. Episcopus tamen si presens fuerit: ad eum aspersio clericorum pertinet. Post aspersio

100

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.

100 This correction appears to have been made by the original text scribe.

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.

70.1 Adaptatio processioiis huius dominice in ceteris dominicis cum earum exceptionibus. (H)ic modus et ordo servicii processioiis servatur generaliter omnibus dominicis diebus per annum simplicibus. In dominicis tamen a Septuagesima usque ad Quadragesimam dicitur versus post antiphonam. in ipsa statione ad gradum ante crucem a duobus clericis de secunda forma. ad populum conversis habitu non mutato. Similiter a dominica post octabas Pasche usque ad primam dominicam ante Ascensionem dicitur versus a duobus de secunda forma in superpelliciiis. In ipsa vero dominica ante Ascensionem dicitur versus a tribus de superiore gradu in superpelliciiis in pulpito.

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

101 An erroneous dittography.
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 Preterea in Dominica Palmarum processioni sunt quaedam specialiter annexa. Scilicet quod aqua benedicitur extra chorum, sicut quolibet festo duplizi. quod contingit die dominica. et tertia cantata aspergatur. Deinde fit benedictio florum et frondium. et dum distribuuntur rami benedicti: preparetur feretrum cum reliquis a quo: corpus domini in pixide dependeat. et ad locum stationis a duobus clericis de secunda forma. non tamen processionem sequendo: sed in loco prime stationis obviam veniendo habiit non mutato: deferatur. Lumine in lanterna precedente. et sic eat processio precentore incipiente antiphonam et exellentiore sacerdote exequente officium processionis. vexillis precedentibus. in primis circa clausuram. et ita exeat per totam (recte portam) cimiterii canonicorum usque ad locum prime stationis. que fit in extrema parte orientali cimiterii laicorum. ubi in primis legatur evangelium ab ipso diacono induto ad processionem. Deinde .iij°. clerici habitu non mutato conversi ad populum ante reliquias versum cantent. Post singulos versus executor officii incipiat antiphonam conversus ad reliquias quam prosequatur chorus cum genufлексione. ab ipso quoque executore primo cum choro fiat genufлексio. Deinde eat processio ad locum secunde stationis. precentore incipiente antiphonam. Fiat autem secunda statio ante hostium ubi prii cantant Gloria laus. Peracta hac statione eat processio ad locum .iij°. stationis qui fieri solet ante alium hostium ipsius ecclesie ex eodem laterie. ubi tres sacerdotes in ipso hostio habitu non mutato. conversi ad populum dicant versum. Hiis peractis eat processio ad hostium occidentale. et ibi intret sub capsula reliquiarum ex transverso hostii elevata. et fiat statio ante crucem. et in ipsa statione executor officii incipiat antiphonam cruce iam discooperta. et respondeat chorus cum genufлексione. et sic incipiat sacerdos. ter. singulis vocem exaltando. una cum choro genufлексionem fatiendo. et post terciam inceptionem chorus eandem antiphonam in ipsa statione totam prosequatur. qua finita: intret chorus. cruce etiam super principale altare discooperta. et sic permaneat tota die discooperta.

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,

\[102\] This alteration was made by the original text scribe.
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.

71.1 *Modus processionis in die natalis domini.* (I)n die Natalis dicta tercia: eat processio circa claustrum cum tribus acolitis tres cruces deferentibus. et duobus turibilis. Deinde predicto modo procedant. tribus de superiore gradu prosam in eundo cantantibus in medio procedentibus. que in ipsa statione ante crucem ab eisdem terminetur. Cetera omnia ut prenotatum est sunt exequenda.

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.

73.1 Ordinatio processionis Diei pasche. (D)ie Pasche eodem modo fit processio sicut die Natalis. excepto quod die Pasche dicitur versus in pulpito sicut die Purificationis. In octa Pasche eodem modo fit processio sicut in ceteris dominicis diebus preter habitum. et excepto quod ha(c) die dicitur versus in pulpito sicut in die Pasche.

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.

74.1 Die ascensionis. (I)n die Ascensionis ordinetur processio sicut in die Pasche. Excepto quod hac die vexilla processionem precedunt. prius Leo. deinde minora vexilla per ordinem. ultimo loco: Draco. Deinde inter subdiaconum et thuribulum duo de secunda forma capsulam reliquiarum in cappis sericis deferant. Ipse quoque diaconus eo die deferat reliquias pro dispositione sacristar. Preterea hac die procedit processio per medium chori. et exit per ostium occidentale procedendo in septentronali latere. circundo (i.e. circueundo) extrinsecus totam ecclesiam et atrium. et per predictum ostium sicut die Dominica Palmarum intrant. Cetera ut in die Natalis.

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 thurible103, 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 sacristan104. Moreover on this day the procession proceeds

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103 Lit, thurible
104 Presumably additional to the relics in the box.
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.

75.1 In Die pentecostes. (I)n die Pentecostes ordinatur processio sicut in die Natalis Domini. Procedit autem usque in atrium sicut in Dominica Palmarum. et ita sine statione procedit. et intrat per ostium ecclesie occidentale. Cetera sicut in die Natalis.

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.

76.1 In capite ieiunii. In Capite Jeiunii post cinerum suspensionem eat processio per medium chori ad ostium ecclesie australe. exe.mentoribus precedentibus precedente vexillo cilicina. Deinde episcopus vel executor officii penitentes singulatim per manus eitiat. ministerio archidiaconorum si episcopus presens fuerit. Quibus ejectis: redate processio ordine solito processionum servato.

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.

77.1 De processionibus ferialibus per quadragesimam. (P)reterea scierendum quod per totam Quadragesimam usque ad Cenam Domini .iiiij. et .vij. feria ebdomade solet fieri processio ad altaria per ordinem. primo die ad altare sancti Martini. Deinde ad cetera per ordinem nisi festum .ix. lectionum impediat. iiij. itaque feria ebdomade prime Quadragesime cantata nona ante inchoationem mise eat processio sed sine cruce per ostium presbiterii ad altare sancti Martini. Sacerdos cum suis ministris in albis. Deinde cantato responsorio clerici ordine quo in choro ordinantur: se prosternant. ita quod sacerdos ad gradum altares cum diacono a dextris. et subdiacono a sinistris: suam fatiam prostrationem. cum Kyrieleison. et psalmo Miserere mei deus. Finitis precibus: standing dicat orationem. qua finita: et cantata letania a duobus de secunda forma. usque ad Sancta Maria. ora pro nobis habitu non mutato. processio presbiterium circuendo (i.e. circueundo) per ostium chori occidentale chorum intret. predictis duobus ad gradum chori letaniam terminantibus: et sacerdos cum suis ministris abscedat nulla oratione dicta. Eodem modo et ordine fit processio qualibet .vij. feria per Quadragesimam.

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
1. The Old Customary

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 Kyrie eleison, 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 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 alb\textsuperscript{105}; 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.

79.1 Processio in vigilia pasche ad ignem benedicendum. (In vigilia Pasche congregatis clericis in choro executor officii in cappa serica, diaconus dalmatica. subdiaconus tunica induatur cum ministris suis sine lumine in cereis. et igne in turibulo. Quodam de prima forma in superpellito cereum illuminandum in hasta quadam deferente. et processionem precedente. post aque latorem per medium chori. et ad fontes novum ignem benedicendum processionaliter eat. choro sequente

\textsuperscript{105} lit. ‘in albs’
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 tunic, 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.

81.1 Processio ante matutinas Die pasche. (I)n die Pasche ante matutinas duo
excellentiores presbiteri in superpellitiis prius incensato sepulcro cum magna
veneratione corpus dominicum super altare deponant. Deinde crucem de sepulcro
tollant. excellentiore presbitero inchoante antiphonam. et sic eam per ostium australe
presbiteri incedentes. et per medium chori regredientes cum thuribulo et ceropherariis
precedentibus ad altare sancti Martini canentes deferant. Deinde dicto versiculo et
oratione ab excellentiore sacerdote ibi: inchoentur matutine. post debitam campanarum
pulsationem.

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 thurifer 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.

82.1 Processio que eadem die ad vesperas fit ad fontes. (E)adem die ad vesperas post
primum Benedictamus: eat processio ad fontes eodem modo et ordine in superpelliciis
quo in vigilia Pasche quando itur ad fontes benedicendos excepto quod hic nullus
precedit cereus processionem. Deinde tres pueri in ipsa statione ante fontes habitu non
mutato: cantent Alleluya. Post repetitionem ipsius Alleluya incensatis fontibus dicat
ibi sacerdos versiculum et orationem. Postea ante crucem: aliam fatiam stationem. ubi
dicta oratione (solito) more in chorum redeant.

82. THE PROCESSION THAT IS MADE TO THE FONT ON THAT SAME
DAY AT VESPERS
On that same day at vespers, after the first Benedictamus 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

106 lit. ‘thurible’
station before the cross, and after a prayer has been said there they should return to the choir in the accustomed manner.

83.1 De processionibus per ebdomadam pasche fatiendis ad matutinas. et ad vesperas. (F)eria .ij². ebdomade Pasche ad matutinas post primum *Benedicamus* eat processio cum acolito deferente crucem in superpellito. et cum ceropherariis. et turibulo solito more per medium chori ante crucem. et ibi facta statione: dicatur versus ante crucem a duobus de superiore gradu in superpellicis ad clerus conversis. Deinde dicta oratione cum versiculo more solito in chorum redateant.

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. Hoc eodem modo fit processio ante crucem ad matutinas singulis diebus per ebdomadam nisi quod duobus diebus sequentibus dicitur versus in statione ante crucem a duobus de secunda forma. Reliquis vero sequentibus feriis nullus versus dicitur. Ad vesperas (recte Eadem feria ad vesperas) eodem modo et ordine eat processio quo in die Pasche. ad vesperas. excepto quod hac die pueri non cantant in statione ad fontes. Simili quoque modo observetur processio ad vesperas singulis diebus per ebdomadam usque ad sabatum.

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.

84.1 Processio que fit in sabbato quod dicitur in albis ante crucem. (I)n sabbato vero ad vesperas eat processio post primum *Benedicamus* cum ceropherariis et thuribulo tantum per medium chori. non iam ad fontes cum oleo et crismate: sicut in precedentibus diebus: sed ante crucem tantum. et ibi *in*¹⁰⁷ statione ipsa dicatur versus a duobus de superiore gradu in superpellicis ad clerus conversis. Deinde dicta oratione cum versu: in chorum redateat processio solito more.

¹⁰⁷ This insertion was made by the original text scribe.
84. THE PROCESSION BEFORE THE CROSS ON THE SATURDAY WHICH IS CALLED “IN ALBIS”\(^{108}\)

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 chrism 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 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. Sciendum autem quod in hoc sabbato usque ad Ascensionem Domini singulis sabbatis ad vesperas predicto modo fit processio. Excepto quod in mediis sabbatis dicitur versus in statione a duobus de secunda forma. Ultimo vero sabbato dicitur idem versus in superiore gradu. Eodem etiam modo fit processio ad vesperas in vigilia Inventionis sancte Crucis. Excepto quod ibi nullus versus dicitur in statione.

85.1 *Processio que fit in letania maiore.* (I)n letania maiore dicta missa: ad principale altare: et cantata sexta. ordinata processione ad gradum chori per medium chori et ecclesie exeat processio per ostium ecclesie australe eodem modo et habitu sicut in diebus dominicis. Excepto quod hic vexilla processione precedunt. et capsula reliquiarum pro dispositione sacristarum in hac processione deferuntur a duobus de secunda forma habitu non mutato. et sic eat processio ad aliquam ecclesiam in urbe vel suburbio. et ibi missa cantata processionaliter redeant ad ecclesiam per idem ostium quo egressi sunt. et ita in chorum solito more redeant. et ita finita letania dicatur oratio cum versiculo ad gradum chori habitu non mutato.

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.

\(^{108}\) i.e. Easter Saturday
86.1 Processiones que fiunt in rogationibus et in vigilia ascensionis. (F)erii .ij. in Rogationibus hoc eodem modo ordinatur et procedit processio. excepto quod precedit draco. et deinde leo. Preterea hac eat processio per ostium supradictum. et procedit per portam civitatis occidentalem. et ita circuendo (i.e. circuendo) civitatem ex latere septentrionali in aliqua ecclesia se recipit. et ibi celebrata missa: per totam (recte portam) civitatis orientalem ad ecclesiam redit. Et cetera ut prius.

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 De feria .iij. in rogationibus/109 (F)erii .iij. in Rogationibus eat processio per totam (recte portam) civitatis orientalem usque ad ecclesiam eo die adeundam. et ibi celebrata missa: civitatem ex latere australi circuendo (i.e. circuendo) per totam (recte portam) civitatis occidentalem: ad ecclesiam reedit. Cetera ut prius.

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.

87.1 In vigilia ascensionis. (I)n vigilia Ascensionis simili modo ordinatur processio: ut in predictis feriis. eat processio ad locum destinatum. et redeat.

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.

88.1 In vigilia pentecostes. (I)n vigilia Pentecostes eodem modo et ordine fit processio ad fontes: sicut in vigilia Pasche. per omnia.

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.

109 The text scribe left sufficient space for a rubric, which was later supplied in pencil by a modern hand (s. xix/xx).
89.1 In sabbatis in estate ad vesperas ante crucem. (I)n sabbato quando cantatur Deus omnium. ad vesperas post omnes memorias preter memoriam beate Marie: fit processio ad crucem eo modo quo in sabbato octavarum Pasche. excepto quod hic nullus versus (dicitur) in statione. et eodem modo singulis sabbatis usque ad Adventum Domini. nisi duplex festum impedierit.

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.

90.1 Processiones que fiunt venerationis causa. (F)iunt preterea quedam processiones venerationis causa ad suscipiendum regem. archiepiscopum. et proprium episcopum. vel legatum. que eodem modo et habitu ordinatur. quo in duplicibus festis. Procedunt autem per medium chori et ecclesie. et per ostium ecclesie australe exuunt usque ad locum destinatum incedentes. ibique personam susciipiandam in processione duo exellentiores personae in redeundo suscipliant. et eadem via qua accesserant: usque ad gradum altaris adducant. qua ibi ad orandum prostrata: exellentior sacerdos orationem super eum dicat.

90. PROCESSEIONS 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 him110.


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

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110 There follows a list of prayers, which are given in the Latin-only version of this transcription, to which the reader is referred.
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 (C)antata111 vero tercia. et officio misse inchoato. dum post officium Gloria Patri inchoatur: executor officii cum suis ministri ordinate presbiterium intrent. et ad altare accedant. diacono. et subdiacono casulis induitis. manus tamen ad modum sacerdotis extra casulam non tenentibus. Ceteris ministris in albis existentibus.

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, 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 quibus vero temporibus diaconi et subdiaconi casulis. dalmaticis et tunicis et albis uti debeant: in ordinali plene discipitur.

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

92.4 Ad gradum autem altaris Sacerdos ipse confessionem dicat. diacono ei assistente a dextris: subdiacono a sinistris.

111 The text scribe left space here for a large decorated initial, and perhaps for a rubric.
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 et sciendum quod quisquis sacerdos officium exequatur: semper episcopus si presens fuerit ad gradum altaris Confiteor dicat. Dicta vero absolutione: sacerdos diaconum deosculetur. Deinde subdiaconum. quod semper observatur. nisi missa pro fidelibus fuerit dicenda. et exceptis tribus ultimis diebus in Passione Domini.

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 His peractis: ceropherarii. candelabra cum cereis ad gradum altaris demittant. Post humiliationem vero sacerdotis ad altare factam: ipsum altare sacerdos thurificet diacon(i) ministerio. Deinde ab ipso diacono ipse sacerdos thurificetur. et postea textum ministerio subdiaconi deosculetur.

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 His peractis: in dextro cornu altaris cum diacono et subdiacono officium misse usque ad orationem prosequat. sive usque ad Gloria in excelsis. quando Gloria in excelsis dicitur. Quo facto: sacerdos cum suis ministris in sedibus ad hoc paratis se recipiant et expectent usque ad orationem dicandam. vel in alio tempore usque ad Gloria in excelsis incipientium.

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 season\textsuperscript{112}, until Gloria in excelsis is begun.

92.8 Dum vero sacerdos ad officium exequendum stat ad altare: diaconus post eum st[a]le\textsuperscript{113} in primo gradu ante altare. Deinde subdiaconus ordinate. ita quod quotiens sacerdos ad populum se convertit: diaconus similiter se convertat. Subdiacono interim ipsi sacerdoti de casula aptanda subministra(n)te.

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

\textsuperscript{112} i.e. in the season when Gloria in excelsis is said, outside Advent or Lent.

\textsuperscript{113} This alteration was made by the original text scribe.
similarly turns; the subdeacon meanwhile ministering to the priest by adjusting his chasuble.\footnote{The subdeacon takes the weight of the chasuble while the priest raises his hands.}

92.9 Sciendum autem quod quicquid a sacerdote dicitur ante epistolam in dextro cornu altaris expletur. Similiter post percep(t)ionem sacramenti. Cetera omnia in medio altaris fiunt.

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 Post introitum vero misse unus ceropherariorum. panem. et vinum. et aquam in pixide. et phiolis. solemniter ad locum ubi. panis. vinum. et aqua ad eucharistic ministrationem disponuntur: deferat. Reliquus vero ceropherarius pelves cum aqua et manutergio.

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 Incepta vero ultima oratione ante epistolam: casula interim deposita subdiaconus per medium chori ad legendam epistolam ad pulpitum accedat.

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.

92.12 et dum epistola legitur: duo pueri in superpelliciis. facta inclinatione ad altare ad gradum chori: in pulpito ipso se ad cantandum gradale preparent.

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 Interim etiam veniant duo ceropherariorum obviam acolito ad ostium presbiterii cum veneratione ipsum calicem ad locum predicte administrationis deferentii offertorio et corporalibus ipsi calici superpositis. Est autem acolitus in albis et mantello serico ad hoc parato. Calice itaque in loco debito reposito: corporalia ipse acolitus super altare solemniter deponat. ipsum altare in recessu deosculando. Quo facto: ceropherarii candelabra cum cereis ad gradum altaris demittant.

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 offertorium\footnote{a cloth used when holding the paten.} 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 Lecta epistola subdiaconus panem. et vinum post manuum ablutionem ad eucharistie ministrationem in loco ipsius administrationis preparet ministerio acoliti.

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 Dum gradale canitur: duo de superiore gradu ad cantandum Alleluia cappis sericis se induant. et ad pulpitum accedant.

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

92.16 Dicto vero gradali pueri cantores ad gradum altaris inclinaturi redeant.

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

92.17 Post quoque epistolam unus ceropherariorum cum aliquo puero de choro aquilam in pulpito ad legendum evangelium ornando preparet.

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 Dum Alleluia canitur: diaconus prius ablutis manibus casula humerum modo stole succinctus corporalia super altari disponat.

92.18. While the Alleluia 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 Dum prosa canitur: Diaconus ipse altare thurificet. deinde ad communitionem puerorum ministrantium a choro ad ministeria sua redientium. accepto texto evangeliorum. et data ei humiliatio (recte humiliato) a sacerdote benedictione cum ceroferarisi. et thuribulo. precedente subdiacono. librum lectionis evangelice deferente per medium chori ad pulpitum accedat. textum ipsum super sinistram manum solemniter gestando.

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

\[116 \text{ This deletion was made by the original text scribe.}\]
book of the gospel reading\textsuperscript{117}, go through the middle of the choir to the pulpit, carrying the Text itself solemnly upon his left hand.

92.20 et cum ad locum legendi pervenerit: textum ipsum subdiaconus accipiat. et a sinistris ipsius diaconi ipsum dum evangelium legitur teneat.

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 Et lecto evangelio: ipsum deosculandum ipsi diacono porrigat a dextra parte ipsius. In redeundo tamen textum ipsum ad altare ex directo pectori deferat.

92.21. And once the gospel has been read, the subdeacon should proffer the Text to the deacon to be kissed on its\textsuperscript{118} right-hand side; but while walking back he should carry the Text to the altar directly in front of his chest.

92.22 Post incepti\textsuperscript{119} Credo in unum: Sacerdos ipse ministerio diaconi thurificetur. et postea ministerio subdiaconi textum deosculetur. Quo peracto: chorus ministerio pueri more solito incensetur. sequente subdiacono textum deosculandum. singulis eo ordine quo incensantur porrigitene.

92.22. After the start of\textit{ Credo in unum} the priest himself should be censed by the ministration 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 His peractis acolito ministrante subdiacono. Subdiacono ipsi diacono. Sacerdos prius hostiam super patenam. deinde calicem a manu diaconi accipiat. diacono manum ipsius sacerdotis utraque vice deosculante.

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 postea ordinato sacrifitio et debito modo deposito: sacerdos sacrificium ministerio diaconi ter in signum crucis thurificet. deinde ter in circuitu. postea ex utraque parte sacrificii.

92.24. Afterwards, when the sacrifice has been arranged and placed in the customary manner\textsuperscript{119} the priest, with the help of a deacon, should cense the

\textsuperscript{117} 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.

\textsuperscript{118} Or ‘his’

\textsuperscript{119} i.e. with the paten placed on top of the chalice
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 Quo peracto sacerdos manus abluat ministerio subdiaconi et aliorum ministrorum. diacono interim ipsum altare in sinistro cornu incensante. et reliquias more solito in circuitu. Accedente autem sacerdote ad divinum obsequium exequendum: diaconus. et subdiaconus suis gradibus ordinate se teneant.

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 relics 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 Sacerdote vero Per omnia secula incipiente: Subdiaconus offertorium et patenam a manu diaconi accipiat. et ipsam tenendum quousque oratio dominica dicatur: acolito offertorio coopertam committat in gradu post subdiaconum interim constituto.

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 Sciendum autem quod pueri ministrantes dum secretum misse tractatur in choro moram fatiunt exteriorem locum prime forme tenentes. quousque sacerdos cancellatis manibus ad altare se inclinet. Tunc enim ad altare accedunt ad ministrandum diacono in manuum ablutione cum subdiacono.

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

\textsuperscript{120} which were behind the altar
\textsuperscript{121} This insertion was made by the original text scribe.
proceed to the altar to assist the deacon in washing his hands, along with the subdeacon.

92.29 Sacerdote vero corpore domini calicem in modum crucis signante: diaconus ei a dextris assistat. eique in corporalibus sustinendis subministret.

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 Inchoata vero oratione dominica: diaconus patenam a manu subdiaconi recipiat. et post dictam orationem dominicam: eam sacerdoti porrigat.

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.

92.31 Post tercium Per omnia si episcopus celebraverit: diaconus ad populum conversus. baculum episcopi in dextra tenens. curvaturra (i.e. curvatura) baculi ad se conversa: dicat Humiliate vos ad benedictionem. Deinde episcopus eucharistia interim super patenam reposita: super populum fatiat benedictionem.

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 Ad Agnus dei dicendum accendat diaconus. et subdiaconus ad sacerdotem uterque a dextris. diaconus propior. subdiaconus remotior.

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 Pacem vero diaconus a sacerdote accipiat. deinde primo subdiaconum. deinde ad gradum chori rectorem ex parte decani. dehinc alium ex parte cantoris osculetur. qui duo pacem choro reportent. incipientes a decano et cantore. vel ab his qui stallis eorum stant proximiiores.

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 Post perceptionem sacramenti. sacerdote ad manus abluendas veniente: diaconus corporalia complicet. et in loculo reponat. Postea vero ipsa corporalia calici cum offertorio superponat. ipsumque calicem dum postcommunio dicitur: ipsi acolito
committat. qui dum *Per omnia* dicitur post orationem: ea solemnitate qua eum apportavit. reportet.

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 Post *Benedicamus* dictum a diacono iterum casula induto ad populum converso. et post inclinationem a se factam sacerdos cum suis ministris modo quo accessit: abscedat.

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.

93.1 *Adaptatio servicii dominice prime in adventu in aliis dominicis cum suis exceptionibus.* (M)odus servicii huius dominice: locum habet omni die dominica simplici per annum. excepto quod in Adventu. et a Septuagesima usque ad Pascha utuntur diaconus et subdiaconus casulis. in aliis vero temporibus dalmaticis. et tunicis. Preterea in predictis temporibus inchoatur missa sine *Gloria in excelsis*. et terminatur sine *Ite missa est*. In aliis vero cum *Gloria in excelsis* inchoatur. et cum *Ite missa est* terminatur.

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 tunicles. 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 Preterea nulla die dominica per annum dicitur prosa ad missam nisi in Adventu Domini quando de dominica agitur. et die dominica qua cantatur *Dum medium silentium*. ratione venerationis temporis Natalis Domini. Preterea qualibet die dominica per annum dicitur *Alleluia* ad missam. nisi in Septuagesima usque ad Pascha. Tunc enim tractus cantatur sine *Alleluia*. et sine prosa. a quatuor de superiore gradu in cappis sericis ad gradum chori. ita quod omnes simul primum versum incipient. quem duo ex parte chori principalis prosequantur. aliis duobus interim in extrema parte prime forme sedentibus. et ita alternis vicibus singuli versus ab illis quatuor tocius tractus dicantur. choro interim sedente. ita quidem ut omnes simul tractum ipsum terminent. In prima tamen dominica Quadragesime. et in Dominica Palmarum tractus in choro alternis vicibus cantatur. hincinde modo predicto.

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 Alleluya is said at mass, except in Septuagesima up until Easter. For then the tract is sung, without an Alleluya 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 far\textsuperscript{122} 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 Quadragesima, however, and on Palm Sunday, the tract is sung in the choir, alternating from side to side, in the manner aforesaid.

94.1 De modo exequendi officium misse feria .ij. in adventu. (S)ecunda feria in Adventu idem modus servicii servatur qui in precedenti dominica. quibusdam exceptis. scilicet quod in hac feria intrat sacerdos cum suis ministris ad officium exequendum. in initio ipsius officii misse. Preterea epistola ad gradum chori legitur.

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 itself\textsuperscript{123}. In addition, the epistle is read at the choir step.

94.2 Gradale ab uno solo puero in superpellicio ad gradum chori cantatur. Alleluya: ab alio puero tali loco et habitu.

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

\textsuperscript{122} i.e. east

\textsuperscript{123} At Mass on Sunday, the priest does not enter until Gloria patri in the introit.
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 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 furthermore124 end of the second form. The rest as before.

94.4 Preterea hac feria ante terciam dicitur missa in capitulo pro fidelibus cum
diacono. et subdiacono albis tantum indutis. quod semper observatur in omni missa
pro defunctis. nisi quando pro episcopis ipsius ecclesie defunctis celebratur: et in
crastino Omnium Sanctorum. tunc enim dalmaticis et tunicis utuntur.

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 tunicles are worn.

95.1 Adaptatio officii misse huius ferie in aliis fe<riis per an>num. (S)imilis quoque
modus servicii servatur omnibus feriis per annum. excepto quod a Septuagesima
usque ad Pascha non dicitur Alleluia ad missam. sed per totam Quadragesimam .ij. et
.iiiij. et .vij. feria semper usque ad Pascha dicitur tractus in choro modo
predeterminato. Preterea omni feria per annum nisi in Adventu. et Septuagesima:
utuntur diaconus et subdiaconus dalmaticis et tunicis. nisi in vigiliis. et .iiiij or.
temporibus. tunc enim sunt in albis.

95. THE ADAPTATION OF THE OFFICE OF MASS ON THIS DAY125 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 tunicles,
except on vigils of feasts and Ember Days: for then they are in albs.

95.2 Preterea in vigilia Natalis Domini acolitus dum oratio ante epistolam dicitur ad
gradum chori veniat. et ibi lectionem ante epistolam legat. Qua lecta: epistola ibidem
sine intervallo legatur.

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

124 i.e. east
125 The first Monday in Advent
the epistle. When the reading is finished, the epistle is to be read from the same place without any intervening {chant}.

95.3 Preterea in omn. iij". temporum iij". feria acolitus simili quoque modo lectionem legat ante epistolam. sed sine Dominus vobiscum precedat oratio. et cum cantus intervallo epistola sequatur. Simili modo in sabbatis iij". temporum primam lectionem legat acolitus. deinde sequentes in secunda forma. discurrant. pro dispositione magistri 126 scolarum. et in superpelliciis. ita ut ultima a sacerdote legatur.() Cantus vero per singulas lectiones singuli pueri pro dispositione cantoris in superpelliciis cantent.

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 follows 127. 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 Post ultimam tamen lectionem cantent duo de secunda forma in superpelliciis ad gradum chori sicut pueri. Tractum vero post epistolam duo de secunda forma in cappis nigris ad gradum similiter cantent. Preterea per totam Quadragesimam post nonam cantatur missa. Preterea nulla feria in Paschali tempore dicitur missa capitalis pro defunctis nisi fiat anniversarium vel trigintale.

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.


126 A later hand (s. xv?) made a marginal note: nota/; some mediaeval writing above this is now illegible.
127 The order runs: collect (without Dominus vobiscum), first reading (read by the acolyte), chant (gradual or Alleluja depending on the season), 2nd collect, with Dominus vobiscum, epistle.
128 A mediaeval marginal note is now illegible.

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 censing the choir after *Credo in unum* two thurifers 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 censed, 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

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129 At the foot of the page, which is the last of its quire, a modern hand (s. xviii/xix) notes: \cetera quere in pag. 49/; above, two modern hands, s. xix/xx, note in pencil: \See page 49/ and: \\This note refers to a time when the quires were misplaced)/.

130 lit. ‘thuribles’
Text should come after, in the same 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.

97.1 Modus exequendi officium secunde misse eadem die. (S)ecundam missam celebrabit sacerdos quem episcopus ad hoc: elegerit. eodem modo ut in dominica prima in Adventu. excepto quod quidam de secunda forma leget lectionem ante epistolam in superpellicio. quam continuo sequatur epistola. Preterea diaconus ab episcopo benedictionem accipiet ad pronuntiandum evangelium. et post lectum evangelium per episcopum transeundo prius eum incensabit. et postea subdiaconus textum ei apertum deosculandum porriget. pacem quoque statim post deosculatum subdiaconum ipsi episcopo diaconus porriget. Cetera ut prius.

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.

98.1 De officio tercie misse eadem die. (T)erciam missam celebrabit episcopus. vel exellentior alius sacerdos eo absente. simili modo ut primam preter processionem. in qua omnes diaconi. et subdiaconi ad missam ministraturi processionaliter incendent.

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.

99.1 Adaptatio servicii huius diei in aliis festis omnibus cum regimine chori. (S)imilis modus servicii observatur in omnibus festis duplicibus non continuis. et in continuis etiam. excepto quod ibi non semper exellentior sacerdos exequitur officium. sed secundum gradus dignitatum personarum fiet descensus. ut in Natali. et in Pascha. et Pentecoste.

\[131\] A marginal note in a later hand (s. xv?) reads: \"nota bene/.

92
Similis\textsuperscript{132} quoque modus servatur in omni festo. et in omnibus octabis. et feriis infra octabas. cum regimine chori. excepto quod in predictis feriis cantatur Alleluia in pulpito a rectoribus chori habitu non mutato. Preterea si aliquod festum .ix. lectionum Quadragesima fiat aliqua feria: ante terciam missa de festo dicatur in dalmaticis. et tunicis. post nonam vero: missa de ieiunio. utraque ad principale altare.

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 tunicles; and after none the mass of the fast is said; and both are said at the main altar.

100.1 De modo exequendi offitium misse in festis trium lectionum. (S)imilis modus servatur in festis .iiiijum. lectionum qui in feriis. exceptis prostrationibus. et exceptis festis in quibus Invitatorium a duobus cantatur. in talibus enim festis gradale a duobus pueris in superpelliis ad gradum chori cantatur. Alleluia vero a duobus de secunda forma codem loco et habitu. qui modus servicii servatur in omnibus commemorationibus beate Virginis per annum. In festo tamen .iiiijum. lectionum quo Alleluia. Laudate pueri dicitur: cantatur idem Alleluia a duobus pueris in superpelliciis ad gradum.

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.

101.1 Quando cooperiende sunt images in ecclesiis. (S)ecunda feria prime ebdomade Quadragesime ad matutinas omnes cruces et imagines et reliquie. et vas etiam continens eucharistiam sint cooperta usque ad matutinas in die Pasche.

\textsuperscript{132} This word begins with an unusually large black capital.
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. A sabbato etiam precedente usque ad .iiij.iam. feriam ante Pascha velum quoddam dependeat in presbiterio inter chorum et altare. quod per totam Quadragesimam in feriis quando de feriis agitur debet esse demissum: nisi dum evangelium legitur. tunc enim interim extollit et elevatum dependet. quousque a sacerdote dicatur Orate fratres.

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 throughout 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. Et si in crastino sequatur festum .ix. lectionum de cetero eo die non demittetur. nec etiam ante proximas matutinas ferales. si tamen in ipso festo fiat missa de ieiunio: demittetur velum usque ad inceptionem evangelii et non ulterius.

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 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

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133 This insertion was made by the original text scribe.
134 ‘The veil of the temple was rent in twain’
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.

103.1 De modo conficiendi crisma eodem die.\textsuperscript{135} (E)adem die ad introitum misse procedat episcopus cum processione festiva ordinata ad altare ut in alis duplilibus festis. Assistant etiam ei due de excellentioreibus personis in cappis sericis. ad deducendum eum ad altare. qui intersint confessioni. unus a dextris. reliquas a sinistris. locis non\textsuperscript{136} debits reservatis principalibus diacono. et subdiacono. qui facta absolutione abscendant. Deinde peragatur serviciun solito more usque Te igitur. Episcopo itaque dicente Te igitur: ordinentur ministri in ecclesia tres. amicitibus et albis tantum induti tria deferentes vexilla. et alii tres ministri diaconi simili habitu tribus sindonibus humeros precinti ad deferendum tres ampullas oleo plenas mundissimo. unam de oleo infirmorum. aliam de oleo sancto. terciam ad consecrandum crisma. unamqueque (recte unaqueque) autem ampullarum discretionis titulum super se habeat scriptum. prima oleum infirmorum. (secunda) oleum sanctum. (tercia) Crisma.

\textsuperscript{135} A marginal note in a mediaeval hand (s. xiv/xv?) reads: ¶ nota de modo crisme in die cene/; this is emphasised by a pointing hand drawn in the same ink.

\textsuperscript{136} Recte tamen?

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 bedeacons – similarly vested, their shoulders girt with three linen cloths, 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, 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.

\[\text{\textsuperscript{137} called \textit{`sindons'}}\]
ministering at the altar, without change of vestments, under the tabernacle, one to the 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.*

104.1 De modo \exequendi/\textsuperscript{138} officium in vigiliis mortuorum. (I)n vigiliis mortuorum .\textsuperscript{139}\textsuperscript{140} lectionum extra tempus Paschale antiphona super psalmos ad *Placebo*: in superiore gradu. Similiter antiphona super *Magnificat*. versiculus ante *Magnificat* similiter. Psalmi quoque post *Magnificat*. et post *Benedictus* in eodem gradu inchoentur. orationes dicantur a sacerdote habitu nec loco mutato. sed vel ad altare converso. vel prostrato. Ad *Dirige* vero tam antiphona super psalmos quam ad laudes. quam ad *Benedictus* in superiore gradu inchoetur: versiculi similiter. Lectiones vero in secunda forma legantur. et responsoria ab eisdem lectoribus cantentur. habitu nec loco mutato. In prostratione autem tenentur esse clerici dum oratio dominicalis dicitur ante lectiones. Post *Benedictus* \quoque/\textsuperscript{139} eodem modo quo post *Magnificat*: ad *Placebo*.

Sciendum\textsuperscript{140} est etiam quod numquam in vigiliis mortuorum fiant prostrationes in Paschali tempore. nec in aliquo festo .\textsuperscript{140}\textsuperscript{140} vel .\textsuperscript{140}\textsuperscript{140} lectionum. nec in commemoratione beate Virginis. nec in octabis sanctorum nec infra.

In\textsuperscript{141} vigiliis vero .\textsuperscript{141} lectionum simplicibus prima antiphona super psalmos ad *Placebo* in superiore gradu inchoetur. Ceterae omnes antiphone in prima forma

\textsuperscript{138} This insertion was made by the original text scribe.
\textsuperscript{139} This insertion was made by the original text scribe.
\textsuperscript{140} This word begins with a coloured black capital.
\textsuperscript{141} This word begins with a coloured black capital.
discurrant. excepta antiphona super Magnificat. Et prima antiphona super psalmos ad Dirige. et prima antiphona super laudes. et antiphona super Benedictus que in superiore gradu discurrunt. Tres prime lectiones in prima forma legantur. habitu nec loco mutato. sua quoque responsoria ab eisdem lectoribus cantentur.

Tres\textsuperscript{142} medie lectiones in secunda forma cum suis responsoriis eodem modo dicantur.

Tres\textsuperscript{143} ultime lectiones in superiore gradu eodem modo cum suis responsoriis dicantur. ita tamen ut secundus versus ultimi responsorii. in eodem gradu ab opposito dicatur. tercius similiter ex parte chori in eodem gradu dicatur. Cetera sicut predictum est: sunt exequenda.

Iste\textsuperscript{144} modus servicii mortuorum locum habet in omni aniversario et trigintali post primum diem trigintalis. In aniversariis tamen simplicium canonicorum ultimum responsorium a duobus de superiore gradu dicatur ad gradum: habitu non mutato. cum suis tribus versibus.

In\textsuperscript{145} primo quoque die trigintalis simplicis canonici. eodem modo ultimo responsorium dicatur. sed tamen post ultimum versus responsorii ab ipsis cantoribus ad gradum repetatur. et a choro percantetur. Preterea \textsuperscript{146} lectio in superiore gradu cum suo responsorio dicitur.

In\textsuperscript{146} aniversariis vero archidiaconi. vel/ (insertion by original scribe) et subdecani. aut succentoris modus servicii fiat sicut in prima die trigintalis simplicis canonici. aut.

In\textsuperscript{147} aniversariis. Cantoris. Cancellarii. Thesaurarii. antiphone que in simplicibus vigiliis solent esse in prima forma: in secunda forma discurrunt.

Cetera\textsuperscript{148} ut in prima die trigintalis canonicorum.

In\textsuperscript{149} aniversariis Decani simile servitium observatur quod de ceteris personis. excepto quod tercia lectio in secunda forma. et \textsuperscript{149} lectio cum suo responsorio in superiore gradu dicitur. De personis vero ecclesia in episcopos promotis in aliis ecclesiis fiat servitium in eorum aniversariis iuxta dignitatis sue exigentiam. quam ante promotionem in ecclesia Sarum habuerunt(.). De aliis vero episcopis omnino extraneis. et pro regibus pro quibus fit servitium eo modo quo in aniversariis canonicorum simplitium.

Sciendum\textsuperscript{150} tamen quod de illis solummodo fit servitium in aniversariis qui scribuntur in martirologio.

\textsuperscript{142} This word begins with a coloured black capital.
\textsuperscript{143} This word begins with a coloured black capital.
\textsuperscript{144} This word begins with a coloured black capital.
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\textsuperscript{149} This word begins with a coloured black capital.
\textsuperscript{150} This word begins with a coloured black capital.
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 Placebo 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 Dirige, 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 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.

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151 The text scribe left sufficient space here for a rubric and a relatively large initial.
152 The text scribe left sufficient space here for a rubric and a large decorated initial.
153 The opening word of vespers in the office of the dead, by which the whole of that service was often known.
154 A name for matins in the office of the dead (for the same reason).
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 persons¹⁵⁵, the senior priest officiates; but the bishop officiates on the anniversaries of his predecessors.

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

¹⁵⁵ i.e. anyone who in their day was dean, precentor, chancellor or treasurer
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}.