



SARUM CUSTOMARY ONLINE

5: THE OLD CUSTOMARY FROM FRERE'S USE OF SARUM I [OCF]

LATIN TEXT WITH ENGLISH TRANSLATION

INTERIM EDITION MAY 2013

PROJECT DIRECTOR & GENERAL EDITOR
SOURCE TRANSCRIPTION & EDITING

TRANSLATION & REVIEW OF LATIN TEXTS

JOHN HARPER
CHRISTOPHER HODKINSON &
MATTHEW CHEUNG SALISBURY
HENRY HOWARD

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



Arts & Humanities
Research Council



The Old Customary of Salisbury Cathedral

[OCF]

from W. H. Frere, ed., *The Use of Sarum*, I (Cambridge, 1898)

Latin text with English translation

W.H. Frere published an edition of the Sarum customary which presented two texts of the Consuetudinary (here, the Old Customary) and Customary (here, the New Customary) in parallel columns as the first volume of *The Use of Sarum*. His edition of the Old Customary has been a standard text for over a hundred years, and has been widely used and cited. Unusually, Frere chose the later version of the Old Customary for his reading, as being the fuller of the two: generally he preferred the oldest source as his base point. So, the primary text and the ordering follow that of British Library, Harley MS 1001 (OCR in this project). Frere also incorporated supplementary paragraphs, sections, sub-sections, and phrases from other sources, delineated by a system of bracketing. Variants were recorded in the footnotes. The editorial procedure here is described overleaf: suffice to say that this is a reading of the main text only, supplemented for the first time by a translation.

This is an interim version. It will be subject to revision in response to comment from readers, and musical notation will be added at those points marked =.

Sarum Customary Online: The Old Customary [OCF]

www.sarumcustomary.org.uk

Project director and general editor: John Harper
English translation and review of Latin text: Henry Howard

The initial draft of this translation was undertaken by Tamsin Rowe,
with comments and suggestions from Leofrance Holford-Strevens.

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Comments and suggestions should be sent to experienceofworship@bangor.ac.uk
or by post to Sarum Customary Online, School of Music, Bangor University,
Bangor LL57 2DG, UK

Latin text

The text is broadly that presented by Frere in *The Use of Sarum*, I, but incorporating Frere's corrigenda. His paragraph breaks and capitalisation have been retained; consonantal u has been replaced with v, and consonantal I with J (capital letters only).

Editorial emendations have been recorded in footnotes.

No attempt is made here to reproduce Frere's indication of sources by his system of brackets, all of which have been deleted here, or his annotations of variants in footnotes. Rather, this represents a full reading of the main text, which represents what has most often been used by readers. For a full textual commentary on Frere's reading of the text, users should refer to his edition.

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

= indicates musical notation in the source.

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'.

Footnotes

All footnotes are supplied by the editors; where Frere is cited, this is made clear.

Contents

	Prefacio	Preface
1	De personis in ecclesia sarum constitutis	The persons constituted to office in the Cathedral Church of Salisbury
2	De officio singularum personarum sarum ecclesie	The duties of each of the persons of the Cathedral Church of Salisbury: {the Dean}
3	De officio cantoris	The duties of the Precentor
4	De officio cancellarii	The duties of the Chancellor
5	De officio thesaurarii	The duties of the Treasurer
6	De officiis archidiaconorum	The duties of the Archdeacons
7	De officio subdecani	The duties of the Subdean
8	De officio succentoris	The duties of the Succentor
9	De dignitate personarum et canonicorum ecclesie saresberiensis[s]	The privileges of the senior persons and canons in the Cathedral Church of Salisbury
10	De residencia personarum et canonicorum et aliis consuetudinibus ecclesie sarum	The residence of the senior persons and canons and other customs of the Cathedral Church of Salisbury
11	De pena delinquentium	The punishment of those who err
12	De stallis personarum in choro ecclesie sarum	The stalls of the senior persons in the Cathedral Church of Salisbury
13	De ingressu et egressu clericorum	The entry and departure of the clerics
14	Quando chorum intrare licet ad singulas horas	When it is permitted to enter the choir at each hour
15	De transitu clericorum ab una parte chori in oppositam	Crossing by the clerics from one side of the choir to the other
16	De stacione in choro facienda in singulis horis	The standing to be done in the choir at each of the hours
17	De conversione chori ad altare facienda	The turning of the choir toward the altar
18	De prostracione in choro facienda	Prostration to be done in the choir
19	De habitu chori per totum annum	The vestments of the choir throughout the year
20	Quando chorus regitur	When the choir is ruled
21	Que festa sunt duplicia et que simplicia	Which feasts are double and which are single
22	De alternacione chori	Alternation of the choir's {duties}
23	De officio rectorum chori ecclesie sarum	The duties of the rulers of the choir at Salisbury Cathedral
24	Quod quilibet clericus sub capa utatur superpelliceo	That every cleric should wear a surplice beneath his cope
25	De tabule dispositione dominicalis	The arrangement of the Sunday roster
26	De tabula in dominica palmarum	The roster for Palm Sunday
27	De modo exequendi officium in primis vesperis prime dominice adventus domini	The manner of performing the office at first vespers on the first Sunday of Advent
28	De chori thurificacione	The censuring of the choir

29	De modo exequendi officium completorii	The manner of performing the office of compline {on the first Sunday in Advent}
30	De modo exequendi matutinis prime dominice adventus	The manner of performing the office of matins on the first Sunday of Advent
31	Episcopus statim dicat confiteor in choro	The bishop should at once say <i>Confiteor</i> in the choir
32	De ordinacione clericorum in capitulo	The ordering of the clerics in chapter
33	De modo benedicendi salem et aquam dominica prima adventus et aliis dominicis per annum	The manner of blessing the salt and water on the first Sunday of Advent and on the other Sundays throughout the year
34	De aspersione aque benedictae	The sprinkling of holy water
35	De modo exequendi officium tercie hore prime dominice adventus domini	The manner of performing the office of terce on the first Sunday of Advent
36	Adaptacio servicii dominice prime adventus in aliis dominicis per annum	The adaptation of the service on the first Sunday of Advent for other Sundays throughout the year
37	De ordine processionis dominica prima in adventu	The order of the procession on the first Sunday of Advent
38	Adaptatio processionis huius dominice et in ceteris dominicis cum earum excepcionibus	The adaptation of the procession on this Sunday for the other Sundays, with their exceptions
39	De modo exequendi officium dominica prima in adventu ad missam et de officiis singulorum ministrorum	The manner of performing the office on the first Sunday of Advent at mass and the duties of each of the ministers
40	Adaptacio servicii dominice prime adventus et aliarum dominicarum, cum suis excepcionibus	The adaptation of the service on the first Sunday of Advent for other Sundays, with their exceptions
41	De tabula feriali	The weekday roster
42	Adaptacio ad tabulam feriale de collacione	The adaptation of the weekday roster with regard to collation
43	De modo exequendi officium matutinum secunde ferie adventus domini	The manner of performing the office of matins on {the first} Monday in Advent
44	Adaptacio eiusdem ferie et in aliis feriis per annum	The adaptation of the {service for the} same day {the first Monday in Advent} for the other weekdays throughout the year
45	De modo exequendi officium misse in secunda feria adventus domini	The manner of performing the office of mass on the {first} Monday of Advent
46	Adaptacio huius ferie de officio misse et in aliis feriis per annum	The adaptation of the office of mass on this day {the first Monday in Advent} to other weekdays throughout the year
47	De tabula domini nostri iesu christi	The roster for the day of our lord Jesus Christ {i.e. Christmas Day}
48	De tabula communi	The common roster

49	Adaptacio tabule natalis domini et aliorum festorum duplicium	The adaptation of the roster for Christmas Day for other double feasts
50	De tabula in die omnium sanctorum	The roster for All Saints' Day
51	Modus servicii in die natalis domini	The manner of the service on Christmas Day
52	De chori thurificacione et altarium ecclesie ad primas vespervas diei natalis domini, et aliis festis duplicibus, quibus ad primas vespervas antiphona super Magnificat tota cantetur antequam psalmus intonetur	The censuring of the choir and altars of the cathedral at first vespers on Christmas Day, and on other double feasts on which the whole antiphon upon <i>Magnificat</i> at first vespers is to be sung before the psalm is intoned
53	Adaptacio eiusdem festi et in aliis festis duplicibus novem leccionum	The adaptation of the same feast for other double feasts of nine lessons
54	De minoribus festis duplicibus	The minor double feasts
55	De modo exequendi officium prime misse in die natalis domini	The manner of performing the office of the first mass on Christmas Day
56	De modo exequendi officium secunde misse eadem die	The manner of performing the office of the second mass on the same day {Christmas}
57	Modus processionis in die natalis domini ante magnam missam	The manner of the procession on Christmas Day before the great mass
58	Adaptacio eiusdem processionis et in aliis festis duplicibus novem leccionum	The adaptation of the same procession {at Christmas} for other double feasts of nine lessons
59	Modo exequendi officium tercię misse in die natalis domini	The manner of performing the office of the third mass on Christmas day
60	Adaptacio servicii diei natalis domini et in aliis festis duplicibus	The adaptation of the service of Christmas Day for other double feasts
61	De tabula festorum simplicium novem leccionum	The roster for single feasts of nine lessons
62	De modo exequendi officium matutinarum in simplicibus festis novem leccionum	The manner of performing the office of matins on a single feast of nine lessons
63	De modo processionis in capite ieiunii ad ianuas ecclesie	The manner of the procession on Ash Wednesday to the doors of the Cathedral
64	Quando cooperiende sunt ymagines in ecclesiis in quadragesima	When the images throughout the Cathedral should be covered up in Quadragesima
65	De processione in feriis per quadragesimam	The weekday procession throughout Quadragesima
66	De tabula trium noctium ante pascha	The roster for the three nights before Easter
67	De accensione candelarum in dei cene ad matutinas	The lighting of candles on Maundy Thursday at matins
68	De processione in cena domini	The procession on Maundy Thursday
69	De ornamento ecclesie et altarium in vigilia pasche	The adornment of the Cathedral and of the altars on the vigil of Easter
70	Eodem die processio ad fontes	The procession to the font on the same day {the vigil of Easter}

71	De processione ante matutinas in die pasche	The procession before matins on Easter Day
72	De tabula commune diei pasche	The common roster on Easter Day
73	Adaptacio eiusdem tabule	The adaptation of the same roster
74	De modo exequendi officium matutinarum diei pasche	The manner of performing the office of matins on Easter Day
75	Ordinacio processionis in diei pasche ante missam	The order of the procession on Easter Day before mass
76	De modo exequendi officium vesperarum in eadem die pasche	The manner of performing the office of vespers on the same Easter Day
77	De processione diei pasche ad fontes ad vespas	The procession to the font on Easter Day at vespers
78	De modo exequendi officium matutinarum in secunda feria ebdomade pasche	The manner of performing the office of matins on Monday of Easter week
79	De modo exequendi officium servicii in tertia et quarta feria ebdomade pasche	The manner of performing the office of the service on Tuesday and Wednesday of Easter week
80	De modo exequendi servicium alicuius sancti infra ebdomadam pasche	The manner of performing the service of any saint during Easter week
81	De communione et oblacione laicorum in die pasche	The communion and oblation of the laity on Easter Day
82	De tabula octavarum pasche	The roster for the octave of Easter
83	De modo exequendi officium vesperarum in primis vesperis octavarum pasche	The manner of performing the office of vespers at first vespers of the octave of Easter
84	De processione eadem die ad crucem	The procession to the cross on the same day {the octave of Easter}
85	De modo exequendi officium matutinarum dominica in albis	The manner of performing the office of matins on Low Sunday
86	Adaptacio aliorum festorum duplicium paschalis temporis	The adaptation of this service {Low Sunday} for other double feasts during Eastertide
87	De modo exequendi officium vesperarum et matutinarum quinta sexta feria et sabbato ebdomade pasche et pentecostes	The manner of performing the offices of vespers and matins on the Thursday, Friday and Saturday of the weeks of Easter and Pentecost
88	De tabula dominicali a pascha usque ad pentecosten	The Sunday roster from Easter to Pentecost
89	De modo exequendi officium misse in dominicis diebus paschalis temporis usque ad ascensionem domini	The manner of performing the office of mass on Sundays during Eastertide up to Ascension Day
90	De modo exequendi officium misse in festis simplicibus quando chorus regitur paschalis temporis	The manner of performing the office of mass on single feasts during Eastertide when the choir is ruled
91	De tabula feriali post octavas pasche	The weekday roster after the octave of Easter

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| 92 | De modo exequendi officium vesperarum et matutinarum et misse in festis trium leccionum sine regimine chori paschalis temporis | The manner of performing the offices of vespers and matins and mass on feasts of three lessons during Eastertide when the choir is not ruled |
| 93 | De processione in letania maiore | The procession for the greater litany |
| 94 | De tabule disposicione in invencione sancte crucis | The arrangement of the roster on the Invention of the Holy Cross |
| 95 | De processione in secunda feria rogacionum | The procession on the Monday of Rogationtide |
| 96 | De processione in tertia feria rogacionum | The procession on the Tuesday of Rogationtide |
| 97 | De processione in vigilia ascensionis | The procession on the vigil of Ascension Day |
| 98 | De modo exequendi officium servicii ad vesperas et ad matutinas in die ascensionis | The manner of performing the office of the service at vespers and at matins on Ascension Day |
| 99 | De processione in die ascensionis domini | The procession on Ascension Day |
| 100 | De processione in vigilia pentecostes ad fontes | The procession to the font on the vigil of Pentecost |
| 101 | De modo exequendi officium servicii ad vesperas et ad matutinas in die pentecostes | The manner of performing the office of the service at vespers and at matins at Pentecost |
| 102 | De processione eodem die ante missam circa ecclesiam | The procession around the church on the same day {Pentecost} before mass |
| 103 | De tabula singularum feriarum ebdomade pentechostes | The roster for each of the days in the week of Pentecost |
| 104 | De processione sabbatis ad vesperas per estatam | The procession on Saturday at vespers throughout the summer |
| 105 | De tabula festorum, in quibus invitatorium a tribus canitur | The roster for feasts on which the invitatory is sung by three |
| 106 | Quando invitatorium a tribus canitur | When the invitatory is sung by three |
| 107 | De modo exequendi officium servicii ad vesperas et ad matutinas quando invitatorium a tribus canitur | The manner of performing the office of the service at vespers and at matins when the invitatory is sung by three |
| 108 | Adaptacio huius diei at in aliis festis quando invitatorium est triplex | The adaptation of the service of this day to other feasts when the invitatory is triple |
| 109 | De tabula in die marci et aliorum festorum paschalis temporis | The roster for St Mark's day and the other feasts during Eastertide |
| 110 | De tabula infra octavas, et in dominis diebus infra octavas, et in ipsis octabis qui scribuntur in tabula pro palabo | I shall explain about the roster within octaves, and for Sundays within octaves, and for octave days themselves which are written in the roster |
| 111 | De modo exequendi officium servicii ad primas vesperas et ad matutinas in festis trium leccionum sine regimine chori et in quibusdam locis in commemoracionibus beate marie virginis | The manner of performing the office of the service at prime, at vespers and at matins on feasts of three lessons when the choir is not ruled, and on certain occasions on commemorations of the Blessed Virgin Mary |

112	De festis trium leccionum sine regimine chori in quibus invitatorium a duobus cantetur per annum	Feasts of three lessons throughout the year when the choir is not ruled and on which the invitatory is sung by two
113	De modo exequendi officium misse in festis trium leccionum sine regimine chori	The manner of performing the office of mass on feasts of three lessons when the choir is not ruled
114	De modo conficiendi crisma in cena domini	The manner of preparing the chrism on Maundy Thursday
115	De modo et causa veneracionis et processionis	The manner of the procession by reason of honour
116	De processione ad hominem mortuum suscipiendum	The procession for receiving a dead man
117	De modo exequendi officium in exequiis mortuorum	The manner of performing the office of the dead
118	De modo exequendi officium misse in ecclesia Sarum pro corpore presenti vel in trigintalibus vel in anniversariis	The manner of performing the office of mass in the Cathedral of Salisbury when a body is present or for trentals or anniversaries
119	De ordine antiphonarum qui dicuntur ad memorias sanctorum a secundis vesperis diei natalis usque ad vigiliam epiphanie	The order of the antiphons which are said at memorials of the saints at second vespers from Christmas Day to the vigil of Epiphany
120	De versiculis dicendis ad predictas memorias tam ad vespervas quam ad matutinas	The versicles which are to be said at the aforesaid memorials both at vespers and at matins
121	De versiculis dicendis per estatam ad vespervas et ad matutinas a Deus omnium usque ad adventum domini ad memorias de cruce et de sancta maria et de omnibus sanctis in festis trium leccionum et in octavis sine regimine chori et in profestis diebus	The versicles which are to be said throughout the summer at vespers and at matins from Deus Omnium until {the beginning of} Advent for the memorials of the cross and of St Mary and of All Saints on feasts of three lessons and on octaves on which the choir is not ruled and on non-festal days
122	[De benediccionibus]	Blessings
123	[Cantus communes]	Common chants

HIC INCIPIT LIBER ET ORDO DE PERSONIS ET DE DIGNITATIBUS
 CONSUECUDINIBUS ET OFFICIIS SINGULARUM PERSONARUM IN
 ECCLESIA SARUM.

Personas et earum officia, Dignitates et consuetudines, quibus ecclesia Saresbiriensis ordinatur et regitur, iuxta institutionem felicitis memorie Osmundi, eiusdem ecclesie fundatoris episcopique, presens tractatus explanat.

**HERE BEGINS THE BOOK OF INSTRUCTION CONCERNING THE
 PERSONS AND THE OFFICES, CUSTOMS AND DUTIES OF EACH OF THE
 PERSONS IN THE CATHEDRAL CHURCH OF SALISBURY**

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

1. DE PERSONIS IN ECCLESIA SARUM CONSTITUTIS.

Quatuor itaque sunt persone principales in ecclesia Sarum constitute, videlicet Decanus, Cantor, Cancellarius, Thesaurarius. Et quatuor archidiaconi, videlicet archidiaconus Dorcestrie et Berchisyrie et duo Wilcestrie: preterea subdecanus et succentor.

**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 and Berkshire, and two of Wiltshire. In addition there is a subdean and a succentor.

2. DE OFFICIIS SINGULARUM SARUM ECCLESIE.

2.1. Decani officium est cum omnibus canonicis et vicariis in anime regimine et morum correccionem premineat.

Causas ad capitulum spectantes audire et iudicio capituli terminare. Excessus clericorum corrigere et delinquentium personas iuxta delicti quantitatem et personarum qualitatem digna animadversione punire.

Preterea canonici ab episcopo institutionem, a decano vero possessionem de prebendis accipiunt.

**2. THE DUTIES OF EACH OF THE PERSONS OF THE CATHEDRAL
 CHURCH OF SALISBURY**

2.1. The duty of the dean is to take care of the cure of souls and the correction of

morals amongst all the canons and vicars.

He is to listen to all cases considered in chapter, and to determine the verdict of the chapter. He is to correct the deviations of clerics, and to punish persons for their transgressions with suitable discernment according to their character and the magnitude of their offence.

Also, canons receive their institution from the bishop, but the possession of prebends from the dean.

2.2. Decani est eciam canonicis institutis communam ecclesie suo iure conferre, et eis stallum in choro et locum in capitulo assignare: vicarias vacantes ad presentacionem canonicorum presencium, vel iusta vel probabili causa vel de licencia decani et capituli ob quamcumque causam absencium, de clericis ydoneis ordinare. Verum si, ultra mare absente canonico quacunque de causa, vicaria aliqua vacaverit, decanus eam sua auctoritate citra assensum illius canonici, cui voluerit clerico ydoneo potest conferre. Preterea nullus clericorum de superiore gradu vel de secunda forma in choro admittitur nisi auctoritate decani.

2.2. It is also for the dean rightfully to grant those appointed to be 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 has the authority to 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 duplici festo, absente episcopo, et in prima dominica adventus domini et in capite ieiunii et in dominica palmarum et in tribus diebus ante pascha et in vigilia pentecostes et in anniversariis episcoporum et decanorum Sarum ecclesie divinum exequi tenetur officium et celebrare.

2.3. The dean is moreover to perform and celebrate divine office on every double feast when the bishop is absent, and on the first Sunday of Advent, and on Ash Wednesday, and on Palm Sunday, and on the three days before Easter, and on the vigil of Pentecost, and on the anniversaries of the bishops and deans of the Cathedral church of Salisbury.

3. DE OFFICIO CANTORIS.

3.1. Cantoris officium est chorum in cantuum elevacione et depressione regere. Cantores et ministros altaris in tabula ordinare. Ad illium eciam pertinet puerorum instructio et disciplina et eorundem in choro admissio et ordinacio.

3. THE OFFICE OF 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 ministers at the altar in a roster. His duties also extend to the instruction of the boys and their discipline, and their admission into the choir and their oversight.

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

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

4. DE OFFICIO CANCELLARII.

Cancellarii officium est scholis regendis et libris corrigendis curam impendere: Lecciones auscultare et terminare: Sigillum ecclesie custodire: Litteras et cartas componere et litteras in capitulo legendas legere: lectores¹ in tabula notare: Omnes eciam lecciones ad missam que in tabula non scribantur tenetur iniungere.

4. THE OFFICE OF 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 lessons²: 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. DE OFFICIO THESAURARII.

5.1. Thesaurarii officium est ornamenta et thesauros ecclesie observare. Luminaria ecclesie administrare videlicet, dominica prima in adventu domini quatuor cereos ad utrasque vespervas et ad matutinas, et ad missam, duos scilicet in superaltari et alios duos in gradu coram altari: Et ita observetur in dominica palmarum. In aliis autem dominicis omnibus per annum et quandocunque regitur chorus et Invitatorium a duobus dicitur, tantum duos debet cereos ad minus³, ad utrasque vespervas et ad matutinas et ad missam. In dominicis tamen diebus ad missam quatuor cereos. In die natalis domini ad utrasque vespervas et ad missam octo debet cereos administrare unumquemque cereum unius libre ad minus, circa altare, et duos cereos coram ymagine beate virginis marie: ad matutinas totidem. Et preterea sex alios in eminentia

¹ Frere reads 'Rectores' (rulers)

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

³ The text seems possibly defective.

coram reliquiis et crucifixo et ymaginibus ibi constitutis. Et in corona ante altare sex, unumquemque dimidie libre ad minus, et sex super murum post pulpitem leccionum.

Simile servetur in omnibus festis duplicibus que habent processionem, videlicet—

Die natalis domini,
 Die epiphanie,
 Purificacio beate Marie virginis,
 Die pasche,
 Dominica in albis,
 Die ascensionis domini,
 Die penthecostes,
 Festo sancte trinitatis,
 Assumpcione et
 Nativitate beate virginis Marie,
 Festo reliquiarum
 et omnium sanctorum,
 Dedicacio ecclesie,
 Et festo cuiuslibet ecclesie vel capelle;
 Et in festo sancti Stephani
 et sancti Johannis
 et sanctorum Innocencium
 et sancti Thome martyris in natali tempore;
 Die circumcisionis,
 Nativitate sancti Johannis baptiste,
 Passione apostolorum petri et pauli,
 Translacione sancti thome martyris,
 Festo sancti michaelis,
 Invencione sancte crucis;

quandocunque festa eorum in dominica evenerint, processionem habeant.

Thesaurarii item officium est a pentecoste usque ad nativitatem beate Marie et in ipso festo nativitatis, septem cereos candelabro eneo administrare. In aliis vero duplicibus festis minoribus, quatuor circa altare et duos coram ymagine beate virginis ad utrasque vespas et ad missam: Preterea ad matutinas tres in corona et tres post pulpitem.

Quandocunque dicitur Invitatorium a tribus, et quinta et sexta feria et sabbato ebdomade pasche et pentecostes, idem exigitur officium in luminaribus quod in prima dominica adventus. In cena domini sicut in diebus dominicis ad missam. In die parasceves ad missam duos cereos debet ponere et in omni festo trium leccionum quando Invitatorium est duplex. Omni feria per annum unum tantum ad matutinas scilicet ad gradum chori; Ad missam vero duos. In vigilia pasche et pentecostes, tot ad missam, quot in maioribus festis duplicibus.

Preterea in die parasceves post repositum corpus domini in sepulcro, duo cerei dimidie libre ad minus in thesauraria tota die ante sepulchrum ardebunt. In nocte sequente et exinde usque ad processionem, que fit in die pasche ante matutinas, unus

illorum tantum, magnum eciam cereum paschalem.

Preterea unum mortarium tenetur thesaurarius administrare singulis noctibus per annum coram altari sancti martini. Et alium ante ianuas ostii chori occidentalis dum matutinarum completur officium.

5. THE OFFICE OF 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 of the church: namely, four candles on the first Sunday of Advent, at both {first and second} vespers, and at matins and at 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 least⁴ at both vespers, at matins and at mass. 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 Virgin Mary. The same number of candles is required at matins. And besides this another six in a prominent position in front of the relics, cross and images that are set up there; and six – each of at least half a pound – in the corona in front of the altar, and six on the wall behind the readers' pulpit.

The same should be observed on all double feasts which have a procession, namely

**Christmas Day,
Epiphany,
the Purification of the Virgin,
Easter Day,
Low Sunday⁵,
Ascension Day,
Whit Sunday,
the feast of the Holy Trinity,
the Assumption and Nativity of the Blessed Virgin Mary,
the feast of Relics,
and All Saints,
the Dedication of the Cathedral,
and the feast of any church or chapel;
and on the feast of Saint Stephen,
and St John,
and the Holy Innocents,
and St Thomas the martyr in Christmastide,
the feast of the Circumcision,
the Nativity of St John the Baptist,
the Passion of the apostles Peter and Paul,
the Translation of Saint Thomas the martyr,**

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 Dominica in albis, the octave of Easter.

**the feast of Saint Michael,
the Invention of the Holy Cross;**

whenever these feasts fall on a Sunday, there should be a procession.

Moreover it is the duty of the treasurer to see that there are seven candles on a brass stand from Pentecost up to the Nativity of the Blessed Mary and on the feast of her Nativity itself. On other minor double feasts, at both {first and second} 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 he ought to put out two candles at mass, and on every feast of three lessons when the invitatory is double. At matins on every weekday during the year there should only be one, namely at the choir step, and at mass two. On the vigils of Easter and Pentecost there should be the same number at mass 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, and also the great paschal candle, shall be lit.

The treasurer is also charged each night throughout the year with the task of arranging one small lamp at the altar of St Martin, and another before the gates at the west choir door until the office of matins is completed.

5.2. Sacristis quoque suis expensas tenetur thesaurarius exhibere, Campanas regere, suspensas in statu congruo conservare, et earum usibus necessaria providere: Ornamenta ecclesie suis expensis reficere: Panem vinum aquam et candelas singulis altaribus ecclesie, excepto parochiali, administrare: Incensum, carbones, stramen, iuncum et nattas per totum annum comparare; videlicet in ascensione domini et pentecoste, In nativitate sancti Johannis baptiste, In Assumpcione et Nativitate beate Marie virginis, Juncum: In festo omnium sanctorum et in natale domini et in purificatione beate virginis et in pascha stramen; In festo omnium sanctorum nattas.

5.2. The treasurer is also to provide provisions for his sacristans⁶. He is to maintain the bells and keep them hung in good condition, and to provide what is necessary for such uses. He is to repair the ornaments of the Cathedral at his own expense. He is to be in charge of bread, wine, water and lamps on each of the altars of the Cathedral (except that belonging to the parish), and supply the incense, coals, straw, rushes and mats throughout the year: that is, rushes for Ascension and Pentecost, the Nativity of John the Baptist and the Assumption and Nativity of the Blessed Virgin Mary; straw for the feast of All Saints,

⁶ OCO reads 'expensis' (as does NCF): 'to provide for the sacristans at his own expense'.

Christmas, the Purification of the Blessed Virgin and Easter; and mats for the feast of All Saints.

6. DE OFFICIIS ARCHIDIACONORUM.

Archidiaconi officiales sunt domini episcopi, quorum officium in exterioribus administracionibus consistit.

6. THE DUTIES OF THE ARCHDEACONS

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

7. DE OFFICIO SUBDECANI.

Subdecani officium est si decanus defuerit ecclesie vices eius supplere: curam archidiaconatus in urbe et suburbe gerere.

7. THE OFFICE OF SUBDEAN

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

8. DE OFFICIO SUCCENTORIS.

Succentoris officium est vices cantoris absentis supplere, scholam cantus per officialem suum regere.

8. THE OFFICE OF 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. DE DIGNITATE PERSONARUM ET CANONICORUM IN ECCLESIA SARESBERIENSI.

9.1. Dignitas decani est, ut nullus canonicorum vel aliorum clericorum ecclesie preter eius licenciam se minuat, vel a civitate recedat per unam noctem foris moram ex certa sciencia facturus. Preterea decano chorum vel capitulum intranti vel transitum ibi facienti omnes clerici tenentur assurgere, et chorum ex parte occidentali intrantes et exeuntes eidem inclinare.

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 and 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 eciam curiam suam in omnibus prebendis suis, et dignitatem archidiaconi, ubicunque prebende assignate fuerint in diocesi episcopatus Saresburiensis, sive in ecclesiis, sive in decimis aut in terris: ita quidem ut exigencia nulla omnino in dono⁷ vel in asisa vel aliqua consuetudine ab episcopo vel aliquo alio fiat in prebendis eorum. Sed omnes libertates et dignitates plenarie ac pacifice habent quas predictus Osmundus episcopus ecclesie Sarum in eisdem prebendis habuit cum eas in suo haberet dominio.

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 assize⁸ 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 Osmund, bishop of the diocese of Salisbury, had in those same prebends when he held them in his demesne.

9.3. Preterea quicunque canonicus prebendam aliquam obtinet, unciam auri decano, et canonicis quadraginta solidos vel unius diei procuracionem caritatis gracia solvere tenetur. Si quis autem canonicorum sive ad dedicacionem ecclesiarum sive alias cum episcopo eiusdem ecclesie fuerit, partem oblacionis sicut capellanus habebit. Ad hoc eciam duas partes canonici defuncti in usum concessit episcopus Osmundus ceterorum canonicorum et terciam partem in usum pauperum per unius anni spacium⁹. Sepulturam insuper totam cum oblacionibus, que episcopo missam celebranti in ecclesia Sarum offeruntur, preter auri medietatem. Si dominus episcopus ecclesias vel capellas prebendarum dedicaverit, nihil ibi percipiunt capellani episcopi, nec alii, nisi solus canonicus cuius fuerit prebenda.

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, he will have a part of the oblation just like a chaplain. Moreover, Bishop Osmund conceded two parts of a dead canon’s prebend to the use of the other canons, and the third part for

⁷ Frere reads ‘domo’, noting ‘dono’ as an alternative reading. ‘Dono’ is surely better, as being part of a standard formula.

⁸ The MS reads ‘house or assize’ (in domo vel in asisa) but ‘gift or assize’ (in dono vel in asisa) is a standard formula. (OCO reads ‘dono’.)

⁹ Frere observes that this sentence and the preceding is a quotation from St Osmund’s Foundation Charter.

the use of the poor for the duration of one year¹⁰. 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 the prebends, neither the chaplains of the bishop nor any others may receive anything there, except the canon whose prebend it is.

9.4. Preterea si decanus sive quicumque canonicus per aliquam prebendarum transitum fecerit, de iure et dignitate sua debet ei hospicium a canonico, cuius fuerit prebenda, per unam noctem honorifice exhiberi, sive fuerit canonicus presens sive non. Et si culpa ipsius canonici vel servientis sui in hospitem, sicut decet, non fuerit admissus, illius noctis expense canonico, super hoc conquerenti, de prebenda ipsa iudicio capituli in integrum restituentur. Per aliam¹¹ quoque noctem sive alias, si rationabilis causa exigerit, in fratrem et canonicum hospitalitatis gratiam tenebitur exercere; et, si necessitas evidens appareat, equos eidem usque Sarum administrabit.

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 in the fitting way as a guest, 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. DE RESIDENCIA PERSONARUM ET CANONICORUM ET ALIIS CONSUEUDINIBUS ECCLESIE SARUM.

10.1. Decanus, Cantor, Cancellarius, Thesaurarius residentes sint in ecclesia Sarum assidue, remota omni excusacionis specie. Archidiaconi cum tali moderamine officium archidiaconatus implent ut duo semper ex eis residenciam faciant in ecclesia Sarum, nisi necessaria et evidens causa possit eos excusare.

10. 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 vero nichil potest excusare, quin et ipsi residentes sint in ecclesia Sarum, nisi causa scholarum et servicii domini regis; qui unum habere potest in

¹⁰ Frere observes that this sentence and the preceding is a quotation from St Osmund's Foundation Charter.

¹¹ Frere reads 'aliquam', marking corrupt text. OCO reads 'aliam', as translated here.

capella sua et archiepiscopus unum et episcopus tres. Verum tamen, si necesse habuerit canonicus pro communi utilitate ecclesie et prebende sue, et hoc fuerit in manifesto, poterit per anni terciam partem abesse.

Quando vero aliquis constituitur canonicus, debet coram fratribus iurare, presente evangelio, se dignitates et consuetudines Sarum ecclesie inviolabiliter observaturum.

10.2. But the canons may not be excused from residing at Salisbury Cathedral, except on account of 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 and his benefice, and this is clearly evident, he may be absent for a third part of a year.

And when a canon is appointed, he must swear an oath on the gospel in the presence of his brothers that he will observe absolutely the privileges and customs of the Cathedral church of Salisbury.

10.3. Defuncto autem canonico, omnes exitus et obventiones prebende sue tocius termini infra quem decedit ei debentur: Reditus quoque termini proximi sequentis et obventiones prime diei illius termini.

Sunt autem quatuor termini, scilicet festum sancti michaelis, natale domini, pascha, et nativitas sancti iohannis baptiste.

Preterea, elapso termino infra quem decedit, terciam partem tocius prebende per annum sequentem percipit. Ex illa tamen tercia parte vicario prebende tocius anni sequentis debentur stipendia. Residuum vero in usum pauperum vel alias pro dispositione defuncti erogatur.

Preterea, canonico defuncto, statutum est triginta dierum in conventu obsequium fieri, et trigintale separatim unumquemque celebrare presbiterorum. Reliquos vero, cuiuscunque ordinis sint, separatim psalteria cantare viginti, et ab unoquoque in ebdomada sua privatim anniversarium celebrari.

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 him¹²: 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 use of the poor or otherwise as stipulated by the deceased.

¹² i.e. to his estate.

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.

11. DE PENA DELINQUENTIUM.

Seniores obsecrandi sunt ut fratres; verum tamen si cotidiano sacrificio vel horis canonicis, si non racionabili causa, sepius defuerint, et a decano correpti hoc non emendaverint, in capitulo coram decano et fratribus prostrati debent veniam recipere. Si vero de inobediencia et rebellione vel alio notorio deprehensi fuerint, debent de stallo degradari et ad ostium post decanum vel in choro ultimi puerorum secundum quantitatem delicti penitentiam agere. Quod si hanc disciplinam neglexerint et incorrigibiles apparuerint, severiori subiaceant ulcioni.

11. CONCERNING THE PUNISHMENT OF THOSE WHO ERR

Seniors {who err} are to be implored as a brother¹³; 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. DE STALLIS PERSONARUM IN CHORO ECCLESIE SARUM.

12.1. Quatuor principalium personarum stalla chori ecclesie Sarum sunt terminalia. In introitu chori a parte occidentali a dextris est stallum decani, a sinistris Cantoris: A parte orientali in dextra parte chori est stallum Cancellarii, Ex opposito Thesaurarii, Proximus decani stallo in choro archidiaconus Dorcestrie, deinde subdecanus: proximus cancellario archidiaconus Wildesyrie. In medio autem stant canonici dignitatibus proximiores; deinde vicarii presbyteri¹⁴, et pauci Diaconi admodum qui etate et moribus exigentibus in superiore gradu tollerantur ex dispensacione.

Cantori proximus stat in choro archidiaconus Berkesyre. Deinde succentor: proximus Thesaurario archidiaconus Wiltesyre, deinde ceteri canonici et clerici modo predicto ordinantur.

¹³ i.e. implored to mend their ways, as a first resort, by a simple appeal to their better nature.

¹⁴ Frere reads, in error: 'vicarii, presbyteri'.

12. THE STALLS OF THE SENIOR PERSONS IN THE CATHEDRAL CHURCH OF SALISBURY

12.1. The choir stalls of the four most senior persons are, at Salisbury Cathedral, 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's stall in the choir is placed the Archdeacon of Dorset: then the subdean: next to the chancellor an Archdeacon of Wiltshire: and in between are placed the canons nearest in seniority, then the priest vicars and a very few deacons who by virtue of their age and character have been promoted by special dispensation to the upper step.

Nearest to the precentor in the choir is placed the Archdeacon of Berkshire, then the succentor; next to the treasurer the {other} Archdeacon of Wiltshire: then the remaining canons and clerics are arranged in the aforementioned manner.

12.2. In secunda forma priores habeantur iuniores canonici: deinde diaconi: postea ceteri pueri.

In prima forma priores habentur canonici pueri: deinde ceteri pueri secundum etatis exigenciam.

12.2. In the second form the junior canons come first; then the deacons, and after that the rest of the boys.

In the first form the boy canons come first, followed by the rest of the boys in order according to their age.

13. DE INGRESSU ET EGRESSU CLERICORUM.

Chorum intrantes clerici ita ordinate se habeant, ut si ex parte orientali intraverint, ad gradum chori se ad altare inclinent; postea ad episcopum, si presens fuerit. Si vero ex parte occidentali ingressi fuerint, primo ad altare se inclinent, deinde ad decanum. Eodem moderamine chorum exeant.

13. THE ENTRY AND DEPARTURE OF THE CLERICS

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 choir 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. QUANDO CHORUM INTRARE LICET AD SINGULAS HORAS.

14.1. Chorum intrare possunt clerici ad matutinas et ad omnes horas, que in incepcione ymnos officii habent, donec ymnus terminetur. Ad vespervas vero usque ad

tercium vel quartum versum primi psalmi, et ad completorium similiter, illi scilicet qui vespers intersunt precedentibus: alias autem ad completorium et ad vigiliis mortuorum intrare nullo modo possunt. In quadragesima tamen, ad completorium intrare possunt quomodo ad vespers in alio tempore. Ad vigiliam mortuorum et collacionem 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, and 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.¹⁵ And to a vigil of the dead and collation at any time.¹⁶

14.2. Ad missam vero ingredi licet usque ad primam collectam. Ad alias vero horas que sine intervallo missam habent, nulli intrare licet nisi hiis qui misse interfuerint. In quadragesima tamen, in diebus ferialibus quando de feria agitur, ad vespers intrare possunt hii qui horis diei interfuerint, et in festis novem leccionum quamvis omnino nulli¹⁷ hore diei prius interfuerint. Quilibet autem processionem tocuis anni interesse possunt, licet nulli hore diei precedentis interfuerint.

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, and also on feasts of nine lessons, even if they were not present at all at any previous hour of the day.

15. DE TRANSITU CLERICORUM AB UNA PARTE CHORI IN OPPOSITAM.

Preterea si quis clericus ab una parte chori in oppositam transierit, in eundo et redeundo ad altare se inclinet. Intranses quoque clerici in locis suis ita ordinate se recipiant, ne formas¹⁸ inordinate transileant: item eciam exeuntes observent.

Clerici autem omnes in choro se ita ordinate gerant, ut nullus cum alio de rebus secularibus colloquium inter se habeant, sed habeant corda sua atque vota ad laudes dei perfecta, servicium dei dicendo perfecte atque auscultando: unde beatus beda testatur dicens.

In choro vel in ecclesia nullum fiat murmur a clericis neque a laicis: nulla habeantur inter eos colloquia nisi necessaria, ad laudem dei pertinencia.

¹⁵ Instead of following vespers directly, as at other times of the year, compline in Quadragesima was said as a separate office.

¹⁶ The exact meaning of this is open to debate.

¹⁷ Frere reads 'nulle'.

¹⁸ Frere reads 'foras' (outside). This is probably a MS error. OCO reads 'formas'.

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, he 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.

And all clerics should conduct themselves in the choir in an orderly fashion, so that none shall speak with another about worldly things, but lift up his heart and all his prayers perfectly to the glory of God, by saying perfectly and listening to God's service: whereof the blessed Bede bears witness, saying:

“There should be no noise from the clerics or the laity in the choir or in the church: no words should pass between them unless they are necessary and relevant to the praise of God.”

16. DE STACIONE IN CHORO FACIENDA IN SINGULIS HORIS.

16.1. Preterea superioris gradus clerici ad omnes vespas principales per annum stare tenentur in choro continue, nisi dum versus responsorii dicitur, quando responsorium habeatur: secunde vero forme clerici eodem modo se habeant, ut videlicet semper stent, nisi dum versus responsorii cantetur, quod dicitur ad gradum chori. Pueri vero sine exceptione ad vespas stare tenentur continue, nisi in ebdomada pasche: tunc enim ad vespas sedere debent, dum versus gradalis et versus de *Alleluia* cantetur.

Ad completorium vero omnes indifferenter clerici per totam illam horam stare tenentur, nisi quando preces fiant cum prostrationibus.

Ad matutinas similiter per totum tempus, nisi dum lectiones legantur et responsoria cum suis versibus cantentur.

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

16.1. Moreover 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 choir step. But the boys, without 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, except when the preces are being performed prostrate.

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 dispensacione tamen clerici de superiore gradu et de secunda forma ex utraque parte chori alternis vicibus in psalmodiis sedere possunt, quandocumque ad matutinas nocturnum dicitur. Et preterea in omnibus festis trium leccionum, que sunt cum novem psalmis et novem antiphonis; ita tamen quod quando aliquis ad unum psalmum sedeat, non psallet sed ei proximus interim stando psallet.

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 and nine antiphons: but with the proviso that when someone sits down for one psalm, he should not sing but 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 ad primam dum Martilogium legatur et ad missam dum lecciones aut epistola legantur et Gradale et *Alleluya* et Tractus cum suis versibus cantentur. In duplicibus vero festis omnes stare debent dum a choro *Alleluya* cantetur.

Pueri vero semper stantes sint ad missam choro canente.

Rectores vero chori cum duo tantum habentur sequuntur per omnia regulam clericorum de secunda forma ad vespervas et ad matutinas et ad missam: nisi quod semper dum *Alleluya* canit chorus stare tenentur et in incepcionibus cantuum ad missam ad altare se convertant. In duplici vero festo omnes rectores gestum chori per omnia imitantur.

16.3. At prime and at the other hours all are to stand uniformly;

similarly at mass for the whole time: except at prime while the Martyrology is read and at mass while the lessons or epistle are read, and the gradual, the *Alleluya* and the tract with their verses are sung. And on all double feasts 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: except always that when the choir sings the *Alleluya* they are to stand: and at the start of the chants at mass they should turn to the altar. On a double feast all the rulers of the choir do the same as the choir in all things.

17. DE CONVERSIONE CHORI AD ALTARE FACIENDA.

17.1. Conversi autem ad altare stare tenentur clerici ad vespervas, ex quo dicitur *Deus in adiutorium*, quousque incipiatur prima antiphona super psalmos.

17. THE TURNING OF THE CHOIR TOWARD THE ALTAR

17.1. 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 quoque modo se gerent in inceptione cuiuslibet hore et quocienscunque dicitur *Gloria patri*. In responsoriis vero cantandis generaliter observetur, quod semper is vel hii, qui responsorium cantent, ab inceptione ipsius responsorii quousque versus cum *Gloria patri* (si *Gloria* habetur) cantetur. Chorus quoque in ipsa inceptione responsorii ad altare se convertat quousque chorus ipse cantet. Similiter observetur in omnibus capitulis et collectis dicendis, et in fine omnium ymnorum et in omnibus versiculis et post psalmum *Magnificat* et *Benedictus* et *Nunc dimittis* ex quo dicitur *Gloria patri* quousque totum servicium expleatur.

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

17.3. Simile quoque observetur post ultimum versum ultimi psalmi cuiuslibet hore, quod scilicet semper conversus chorus sit ad altare quousque responsorium incipietur (si responsorium habeatur) vel dicatur capitulum.

17.3. Likewise this is also to be 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 altare ad matutinas stet chorus conversus in inicio quousque ultimo reincipiatur Invitatorium et in singulis Nocturnis post ultimum versum psalmi quousque inchoentur lectiones. Ad pronunciacionem autem cuiuslibet evangelii, ad ipsum lectorem se convertat chorus, dum verba evangelii dicuntur. In inceptione etiam *Te deum laudamus* similiter donec chorus cantet et cum ultimus versus de *Te Deum* cantetur. Quando vero *Te deum* non dicitur, sed nonum responsorium repetitur, tunc ad altare chorus se convertat quousque incipiatur antiphona super psalmos in laudibus ut supradictum est. In ceteris autem horis per totam horam predicto modo se habeat chorus post ultimum versum ultimi psalmi.

17.4. It is done in the same way at lauds. At matins the choir should stand facing the altar at the start, until the invitatory starts again for the last time, and for

each of the nocturns after the final verse of the psalm until the lessons begin. 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 when the final verse of *Te deum* is sung. But when *Te deum* is not said, but the ninth responsory is repeated, then the choir should turn towards the altar until the antiphon upon the psalms begins at lauds 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 predictus gestus attenditur, dum *Gloria in excelsis* inchoetur, quousque chorus cantet, et in eodem ymno ad hec verba *Adoramus te*, et hec *Suscipe deprecationem nostram*, et in fine eiusdem cum dicitur *Jesu Christe* usque ad epistolam vel leccionem. Item in fine Gradalis vel *Alleluya* vel Tractus vel prose, chorus ad altare se inclinet, antequam ad lectorem evangelii se convertat: 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* quando dicitur *In gloria dei patris*; et post *Sanctus* cum dicitur *Benedictus qui venit*.

Item ad inpcionem *Credo in unum deum* quousque chorus cantet et interim ter in una conversione ad altare se inclinet chorus scilicet, dum dicitur hec clausula, *Et incarnatus est de spiritu sancto: Et homo factus est: Crucifixus eciam pro nobis sub Poncio*: et in fine cum dicitur *Et vitam venturi seculi Amen* chorus ad altare se convertat abhinc etiam quousque inchoetur offerenda, et post offerendam quousque totum compleatur officium misse: hunc gestum chorus imitetur 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, the *Alleluya*, the tract or prose, the choir should bow to the altar, before turning to face the gospel reader: and at *Gloria tibi domine* {the choir} should always turn to face the altar, {each} signing himself with the sign of the cross. And this should be done publicly three times in the mass; that is to say at *Gloria in excelsis* when *In gloria dei patris* is said; {and here;} and after *Sanctus* when *Benedictus qui venit* is said.

Also at the start of *Credo in unum deum* until the choir sings and the choir meanwhile bows to the altar three times in one turn¹⁹, that is to say, while this clause is said: *Et incarnatus est de spiritu sancto: Et homo factus est: Crucifixus eciam pro nobis sub poncio*: and at the end when *Et vitam venturi seculi amen* is said the choir should turn to the altar from this time until the offertory is started, and after the offertory until the whole office of the mass is completed: the choir should repeat these actions at every feast throughout the year.

18. DE PROSTRACIONE IN CHORO FACIENDA.

18.1. In ferialibus diebus per annum quando ad horas preces dicuntur, in prostracione

¹⁹ That is, without turning away from the altar in between bows.

chorus se habet ad omnes horas dum preces dicuntur, ex quo inchoetur *Kyrieleyson* quousque dicitur *Per dominum nostrum* post collectam. Solus vero sacerdos a prostratione se erigit cum dicitur *Exurge domine adiuva nos*.

Ad matutinas tamen dum dicitur oratio dominica ante lecciones chorus in prostratione se habeat quousque dicatur *Et ne nos*.

18. PROSTRATION TO BE DONE IN THE CHOIR

18.1. On weekdays throughout the year when the preces are said at the hours, the choir stays prostrate at all the hours while the preces are said, from the start of *Kyrieleyson* until *Per dominum nostrum* is said after the collect; but the priest alone raises himself from the prostrate position when *Exurge domine adiuva nos* is said.

However at matins while the Lord's Prayer is said before the lessons the choir should keep prostrate until *Et ne nos* is said.

18.2. In laudibus sicut ad vespervas. Ad missam vero quamlibet, que de feria dicitur extra tempus paschale post *Sanctus* usque *Per omnia secula* ante *Agnus dei*. Preterea in quadragesima in inceptioe cuiuslibet hore fit genuflectio. Prostratus debet esse chorus in omni feria quando de feria agitur extra paschale tempus, et in vigilia mortuorum in prostratione se chorus habeat ad *Placebo* ex quo *Kyrieleyson* donec ultima oratio dicatur: ad *Dirige* dum oratio dominicalis dicitur ante lecciones quousque dicitur *Et ne nos*. Post *Benedictus* quoque eodem modo quo post *Magnificat* ad *Placebo*.

18.2. At lauds it is as at vespers. And at any ferial mass that is said outside Eastertide, {there should be a prostration} after *Sanctus* until *Per omnia secula* before *Agnus dei*. Moreover during Quadragesima there should be a genuflexion at the beginning of every hour. The choir should be prostrate on every weekday when there is a ferial service outside Eastertide, and at vigils of the dead at *Placebo*, the choir should stay prostrate from when *Kyrieleyson* is said until the last prayer is said: and at *Dirige* while the Lord's Prayer is said before the lessons until *Et ne nos* is said. Also after *Benedictus*, in the same manner as after *Magnificat* at *Placebo*.

19. DE HABITU CHORI PER TOTUM ANNUM.

19.1. Preterea sciendum est quod omnes clerici indifferenter nigris utuntur capis per totum annum in choro, nisi in illis festis duplicibus que ex propria sua solempnitate processionem habeant sibi adiunctam, vel in aliis festis duplicibus que diebus fiunt dominicis: tunc enim omnes capis 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 in the choir, except on those double feasts which on account of their solemnity are celebrated with a procession, and on other double feasts

which are on a Sunday: for then all wear silk copes for the procession and for mass.

19.2. Item in vigilia pasche quando inchoetur ad missam *Gloria in excelsis*, facta genuflexione clerici deponant capas nigras, et in superpelliceis apparent: et exinde per totam ebdomadam et eciam in octava die superpelliceis utuntur.

Simile quoque servetur in vigilia pentecostes et per totam septimanam.

In omni eciam duplici festo a pascha usque ad festum sancti Michaelis semper in superpelliceis appareant in choro et in capitulo ad omnes horas diei et per octavas Assumpcionis et Nativitatis beate marie.

19.2. On the vigil of Easter when *Gloria in excelsis* is begun at mass, 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 eve of Pentecost and through the whole week.

And on all 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, and also through the octaves of the Assumption and Nativity of the Blessed Mary.

19.3. Ad matutinas vero per totum annum nigris utuntur capis.

Nullus autem clericorum de superiore almucia utatur in choro nisi nigra nec in capitulo. Alii vero clerici nulla almucia utantur omnino de die.

Rectores vero chori semper sericis utantur capis in choro.

19.3. And at matins throughout the year they 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 choir should always wear silk copes in the choir.

19.4. In paschali tempore utantur ministri altaris ad missam dalmaticis et tunicis albis. Rectores chori capis similiter albis: et in annunciacione dominica et infra octavas beate marie virginis et in commemoracionibus eiusdem et in utroque festo sancti Michaelis et in festo cuiuslibet virginis.

19.4. During Eastertide the ministers of the altar should wear white dalmatics and tunics; and the rulers of the choir likewise white copes; also on the Annunciation and within 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. Rubeis vero indumentis utuntur in utroque festo sancte crucis, et in quolibet festo martyrum et tractis cantandis. In festis simplicibus in quadragesima, et in dominica passionis domini et in dominica palmarum, rectores chori capis utantur rubeis.

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 single feasts during Quadragesima, and on Passion Sunday and on Palm Sunday, the rulers of the choir wear red copes.

20. QUANDO CHORUS REGITUR.

Solet chorus regi in ecclesia Sarum omni die dominica et omni duplici festo et omni festo novem leccionum per totum annum; et a primis vesperis Natalis domini usque ad octavas epiphanie, et in ipsis octavis, nisi in vigilia epiphanie cum extra dominicam evenerit; et per ebdomadam pasche et pentecostes, et in quibusdam festis que contingunt etiam in paschali tempore. In hiis videlicet. In festo sancti Ambrosii et sancti Georgii et sancti Marci et apostolorum Philippi et Jacobi: et in Inventione sancte crucis et in festo sancti Johannis ante portam latinam et sancti Dunstani et sancti Aldelmi et sancti Augustini et sancti Barnabe apostoli : et per octavas ascensionis domini et in octava die apostolorum petri et pauli et per octavas Assumpcionis et Nativitatis beate marie et per octavas Dedicacionis cuiuslibet ecclesie.

20. WHEN THE CHOIR IS RULED

The custom at Salisbury Cathedral 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 which also fall in Eastertide. Namely on these:

on the feasts of St Ambrose,

St George

and St Mark,

and of the apostles 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 St Barnabas the apostle:

and through the octave of the Ascension

and on the octave of the apostles Peter and Paul

and through the octaves of the Assumption and Nativity of the Blessed Mary

and through the octave of the Dedication of any church.

21. QUE SUNT FESTA DUPLICIA ET QUE SIMPLICIA.

1. Sciendum est quod quedam festa sunt duplicia quedam simplicia.

Duplicia autem festa sunt in ecclesia Sarum videlicet.

Dies Natalis domini et quatuor sequentes

Dies circumcisionis domini

Dies epiphanie

Purificacio beate marie virginis

Annunciacio dominica

Prima dies pasche cum tribus sequentibus

Dominica in albis

Invencio sancte crucis

Dies ascensionis domini

Dies pentecostes cum tribus sequentibus

Festum sancte trinitatis

Nativitas sancti Johannis baptiste

Festum apostolorum petri et pauli

Assumpcio et Nativitas beate marie.

Festum reliquiarum

et sancti Michaelis

et omnium sanctorum

et sancti Andree

et Dedicacio ecclesie

Et ex novo Deposicio sancti Edwardi regis et confessoris anglie

Translacio sancti thome martyris

et Deposicio sancti Eadmundi archiepiscopi et confessoris.

21. WHICH FEASTS ARE DOUBLE AND WHICH ARE SINGLE

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

The double feasts at Salisbury Cathedral are:

Christmas Day and the four days following

the day of the Circumcision of the Lord

Epiphany

the Purification of the Blessed Virgin Mary

the Annunciation

Easter Day and the three days following

Low Sunday²⁰

the Invention of the Holy Cross

Ascension Day

Pentecost and the three days following

the feast of the Holy Trinity

the Nativity of St John the Baptist

²⁰ Sunday 'in albis depositis', when the white vestments were put away.

**The feast of the apostles Peter and Paul
the Assumption and the Nativity of the Blessed Mary
the feast of Relics
and of St Michael
and of All Saints
and of St Andrew
and of the Dedication of the Church
and in recent years, the Deposition of Saint Edward, king and confessor of
England,
the Translation of St Thomas the martyr
and the Deposition of St Edmund, archbishop and confessor.**

21.2. In hiis autem duplicibus festis chorus regitur a quatuor clericis, quorum duo principales semper erunt de superiore gradu; et duo secundarii quandoque de superiore gradu quandoque de secunda forma. De superiore gradu erunt in die natalis domini et in duobus diebus sequentibus. Et in die pasche et in secunda feria: et in die epiphanie et in die ascensionis, et in die Pentecostes et in secunda feria: et in assumptione: et Nativitate beate marie virginis. In reliquis autem festis duplicibus secundarii erunt de secunda forma.

Sunt autem festa duplicia de predictis festis duplicibus, in quibus ad primas vespervas tantum cantetur antiphona supra psalmum *Magnificat* antequam psalmus intonetur: et de eis fiat processio ante missam, quacunq; feria festa illa contigerint; et omnia altaria ecclesie ad primas vespervas tantum incensabuntur: ad matutinas vero et ad secundas vespervas nisi tantum autenticum altare et chorus similiter: videlicet dies Natalis domini: Dies epiphanie: Dies Purificacionis beate marie: Dies ascensionis domini: Dies pentecostes: Festum sancte trinitatis : Dies assumptionis et Nativitatis beate marie: Festum reliquiarum; et omnium sanctorum: Dedicacio ecclesie: Et quodlibet festum cuiuslibet ecclesie vel capelle.

Et quodcumq; novem lecciones in predictis festis duplicibus quibus tota cantetur antiphona antequam psalmus *Magnificat* intonetur, contigerint, ad matutinas, scilicet ad secundam ad quintam et ad octavam leccionem incensetur autenticum altare et chorus similiter ab uno sacerdote ex utraque parte vicissim assumpto, dyacono ei ministrante: ad *Te deum laudamus* simili modo fiat.

In ceteris autem festis duplicibus per annum ad utrasque vespervas et ad matutinas non incensatur nisi altare principale tantum et chorus. Similiter in singulis Nocturnis ad matutinas et ad *Te deum laudamus* non incensatur altare neque chorus. Et ad primas vespervas nec ad matutinas neque ad secundas vespervas non tota cantetur antiphona super psalmum *Magnificat* antequam psalmus intonetur, sed statim, postquam incipiatur antiphona, psalmus *Magnificat* intonetur.

Ante missam vero nulla de eis processio, nisi aliqua predictorum festorum in dominica contigerit: tunc enim fiat processio de eis tantum.

21.2. And on these double feast days the choir is ruled by four clerics, of whom the two principal will always be drawn from the upper step and the two secondaries will sometimes be drawn from the upper step and sometimes from the second form. The secondary rulers will be drawn from the upper step on

Christmas Day and the two days following; and also on Easter Sunday and Monday; and at Epiphany and on Ascension Day, at Pentecost and the following Monday: on the day of the Assumption and of the Nativity of the Blessed Virgin Mary. But on the other double feasts the secondary rulers will be drawn from the second form.

But there are some double feasts amongst the aforementioned double feasts on which, at first vespers only, the antiphon on the psalm *Magnificat* should be sung {in full}²¹ before the psalm is intoned: and on these days a procession should take place before mass, no matter what day of the week those feasts fall on; and all the altars of the Cathedral will be censed at first vespers only: at matins²² and second vespers, {no altar is censed} except only the high altar and the choir likewise. Those days are:

**Christmas Day,
Epiphany,
the Purification of the Blessed Mary,
Ascension Day,
Pentecost,
the feast of the Holy Trinity,
the Assumption and the Nativity of the the Blessed Mary,
the feast of Relics;
and of All Saints,
the Dedication of the Church
and whatever is the feast day of any church or chapel.**

And whenever there are nine lessons on the aforementioned double feasts, in which the whole antiphon is sung before the psalm *Magnificat* is intoned, at matins, at the second, fifth and eighth lessons, the high altar and the choir likewise should be censed by one priest taken from either side in turn, with a deacon attending to him: the same thing should happen at *Te deum laudamus*.

But on other double feasts through the year at both {first and second} vespers and at matins, no altar is to be censed except the principal altar only and the choir. Similarly, at each nocturn at matins and at *Te deum laudamus* neither the choir nor the altar are censed. And neither at first vespers nor at matins nor at second vespers should the whole antiphon of the psalm *Magnificat* be sung before the psalm is intoned, but immediately after the antiphon is started, the psalm *Magnificat* should be intoned.

And there is no procession before mass on any of these days, unless any of the abovementioned feasts should fall on a Sunday: only then should a procession take place on account of them.

21.3. Omnia autem festa que non sunt duplicia, in quibus chorus regitur, dicuntur simplicia. In talibus itaque festis chorus regitur a duobus tantum de secunda forma.

In maioribus autem festis duplicibus committitur discrecioni cantoris, quos velit, ad

²¹ Only the opening of the antiphon is usually sung before a psalm or canticle.

²² An example of the use of 'matins' to mean 'lauds'.

chorum regendum ordinare: ita tamen provideat, quod semper principales sint canonici, si tot fuerint presentes. In aliis vero festis duplicibus erunt principales canonici ebdomadarii. Secundarii iuxta cantoris dispensacionem eligantur de secunda forma.

In simplicibus autem festis tenentur chorum regere ebdomadarii, qui scilicet in tabula dominicali scribuntur ad Invitatorium dicendum: et hii quidem chorum regent, quandocumque regendus est, per quindecim dies continuos per totum annum, quando tabula per septimanas integras discurrit: ita quod qui in prima ebdomada qui fuit principalis, in secunda ebdomada 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 ruled by two only, 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 rule 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 according to the dispensation 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 rule the choir: and these shall also rule the choir, whenever it is to be ruled, for fifteen²³ 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 week; and vice versa.

22. DE ALTERNACIONE CHORI

22.1. Alternis enim vicibus per septimanas chorus esse debet, una septimana ex parte Decani, alia ex parte Cantoris. In omnibus tamen duplicibus festis semper debet esse ex parte Decani chorus per totum annum, si fuerit ibi persona presens, qui divinum officium in hiis festis exequatur; nisi in Natali tempore et paschali et in ebdomada pentecostes: tunc enim in illis continuis festis duplicibus, singulis diebus chorus mutetur.

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 throughout the course of the year the {duty side of the} choir ought always to be on the dean's side, if he is present in person, as it is he who celebrates divine office on those feasts; except at Christmas and Eastertide and in the week of Pentecost: for on those successive double feasts the {duty side of the} choir should be changed each day.

²³ i.e. fourteen whole days: one week as senior, the second as secondary.

22.2. In quibusdam tamen temporibus anni non per septimanas sed per dies tabula discurrit, scilicet a die dominica proxima ante Natale, quando in sabbato precedente chorus uterque perficitur, usque ad octavas epiphannie si in dominica evenerint. Si autem in aliqua feria media contigerint, tunc usque ad proximam dominicam diem sequentem idem servabitur. Si vero in proximo sabbato ante natale non fuerit vicissitudo utriusque chori pariter completa, tunc a natali die usque ad predictum terminum tabula per dies discurrit.

Item a cena domini usque ad octavas pasche variatur chorus per singulos dies: rectores tamen ebdomadarii ante diem pasche non mutantur.

Simile quoque observabitur 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 will also be observed in the week following Pentecost up to the feast of the Holy Trinity.

23. DE OFFICIO RECTORUM CHORI ECCLESIE SARUM.

23.1. In duplicibus vel simplicibus festis, principalis²⁴ rector chori ab inicio in vesperis antiphonam super psalmos et psalmi intonationem et differenciam a cantore querat, et in quo gradu debeat incipi: hoc quesito sequatur illud iuxta cantoris responsionem. Si plures fuerint antiphone super psalmos, secundam et quartam secundarius in sua parte eodem ordine et eodem gradu iniungat. Si vero responsorium ad vesperas sit cantandum, tunc principalis rector chori post intonationem quarti psalmi responsorium a cantore inquirat, et a quo vel a quibus sit cantandum: si fuerit a duobus cantandum tunc principalis secundario responsorium significet, et a quo sit cantandum sua parte. Si vero ab uno sit cantandum, tunc principalis rector in sua parte cui ipse voluerit illud iniungat.

Deinde idem rector ymnum et versiculum et antiphonam super *Magnificat* et *Benedicamus*²⁵ et earum ordinem a cantore inquirat. Hiis omnibus quesitis, ipsemet ymnum inchoet. Versiculum, si a duobus sit dicendus, per se vel per secundarium duobus²⁶ pueris ex duabus partibus chori iniungat: si autem ab uno solo versiculus sit

²⁴ Frere reads 'principalibus' but marks corrupt text.

²⁵ Frere reads '*Benedictus*', marking corrupt text.

²⁶ Frere reads 'a duobus'

dicendus, principalis rector per se tantum ex sua parte alicui puero iniungat. Deinde antiphonam super *Magnificat* iniungat et psalmum intonet.

23. THE DUTIES OF THE RULERS OF THE CHOIR AT SALISBURY CATHEDRAL

23.1. On double or single feasts at the start of vespers the principal ruler of the choir should ask the precentor for the antiphon upon the psalms, and intonation and mode of the psalm, and on what {form or} step it ought to be started: this having been ascertained, the rest should be done in accordance with the response of the precentor. If several antiphons come before the psalms, the second ruler should pre-intone the second and fourth antiphons on his own side in the same way and on the same step. If there is a responsory to be sung at vespers, then the principal ruler of the choir shall seek the responsory from the precentor after the intonation of the fourth psalm, and ask by whom it is to be sung: if it is to be sung by two then the principal ruler should indicate the responsory to the second ruler, and by whom from his own side it is to be sung. If it is to be sung by one, then the principal ruler shall give it to whomever he wishes on his own side.

Then the same ruler should ask the precentor for the hymn and versicle and antiphon for *Magnificat* and *Benedicamus* and the order they are to be done in. Having ascertained all this, he shall start the hymn himself. If the versicle is to be said by two, he should give it²⁷ 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 the principal ruler should give it to any one boy on his own side only. Then he should pre-intone the antiphon for *Magnificat*, and begin the psalm.

23.2. Notandum est autem, quod is vel hii qui psalmum intonent, usque ad metrum debent psalmum dicere, et a loco, quo dimittant dicere, chorus incipiat psalmodiare. Hoc eciam servetur ad vespervas et ad matutinas sive ceteras horas sive ad missam generaliter, quod is vel hii qui incipit antiphonam aut psalmum aut ymnum aut responsorium aut officium misse aut *Kyrieleyson* aut gradale aut offerendam aut *Sanctus* aut *Agnus dei* aut communionem, solus tractatim incipiat, et ab eo loco quo dimittit alii incipient cantare.

Preterea quisque clericus se gerat sic in ecclesia, videlicet in psalmo dicendo, ut servet modum, qui canendi deo et angelis placet et corda quorundam audiencium ad devocionem trahit; teste Bernardo qui ait. Psalmodiam non nimium protrahamus²⁸: punctum nullus teneat sed cito dimittat. Post metrum bonam pausam faciamus. Nullus ante alium incipere et nimis currere presumat aut post alios nimium trahere vel punctum tenere. Simul cantemus, simul pausemus, semper ascultando.

23.2. And it should be noted that he (or they) who intone(s) the psalm ought to say the psalm up to the cadence²⁹, and at the point at which they leave off singing, the choir should start singing the psalm. This should be observed at vespers and at matins, and at the other hours and at mass in general, that he or

²⁷ Here as in some other places, ‘iniungere’ (usually translated ‘pre-intone’) seems to imply choosing a singer as well as giving him the note.

²⁸ Frere’s text reads ‘non nimis protrahantur’; which is ungrammatical as well as misquoted.

²⁹ The *metrum*, i.e. the break in the middle of a psalm verse.

they who start(s) the antiphon or the psalm, the hymn, the response, the introit at mass, *Kyrieleyson*, the gradual, the offertory, *Sanctus*, *Agnus dei* or the communion should start alone, slowly, and at the point where he leaves off, the others should begin to sing.

In addition, every cleric should so conduct himself in the Cathedral, that is when he is saying a psalm, as to observe that manner of singing that is pleasing to God and the angels and moves the hearts of whoever hears it to devotion; witness Bernard³⁰, who says: “Let not the psalmody be prolonged overly: no one should hold an end-note³¹ long but should finish it quickly. After the cadence we should make a good pause. No one should presume to start before another and to hurry too much or to drag excessively after the others or hold an end-note. Let us sing together; let us pause together, always listening.”

23.3. Dum autem dicitur oracio post *Magnificat* cui voluerit *Benedicamus* iniungat; et, si *Benedicamus* duplex fuerit, secundarius ex sua parte cui voluerit *Benedicamus* iniungat dicendum cum alio ex parte principalis rectoris chori.

Memorias autem si memorie habeantur ipsi rectores simul incipiant. Ultimum vero *Benedicamus* secundarius ex sua parte semper iniungat: si duplex fuerit *Benedicamus* utriusque rectores chori iniungant.

Sciendum autem, quod ad vespas et ad matutinas et ad missam chorum regere tantum.

Ad completorium officium est principalis rectoris versiculum iniungere et antiphonam super *Nunc dimittis* cui voluerit.

23.3. And while the prayer after *Magnificat* is said, he may give out *Benedicamus* to whomsoever he wishes;³² and if *Benedicamus* is to be said by two, the second ruler should give it to whoever he wants on his own side to say with another cantor from the principal ruler’s side.

As for memorials (if there are memorials), the rulers themselves should start them together: but the second ruler should always give the last *Benedicamus* to someone on his side: if *Benedicamus* is to be said by two, the rulers of both sides of the choir should {each} give it {to someone on their own side}.

³⁰ i.e. St Bernard of Clairvaux. This passage was quite widely circulated in several readings in the late Middle Ages. It is Cistercian in origin, though perhaps not written by Bernard of Clairvaux himself. It migrated to Benedictine and Carthusian as well as non-monastic sources, and was in due course included in the Carthusian Ordinarium (i.e. Customary). See S. A. van Dijk, ‘Saint Bernard and the *Institutio Patrum* of St Gall’, *Musica Disciplina*, 4 (1950), pp. 99-109; Chrysogonus Waddell, ‘A Plea for the *Institutio Sancti Bernardi quomodo cantare et psallere debeamus*’, in *Saint Bernard of Clairvaux: Studies Commemorating the Eighth Centenary of His Canonization*, ed. M. Basil Pennington, Cistercian Studies, 28 (Kalamazoo, MI: Cistercian Publications, 1977), pp.180-207.

Waddell’s transcription of the text can be found at www.chmml.indiana.edu/tml/12th/BERINS_TEXT.html

³¹ The *punctum*, i.e. the last note of a psalm verse.

³² The ruler both gives out the beginning of the chant (to indicate the specific melody) and identifies the member of the choir who is to sing it as cantor.

But it needs to be understood that they are to rule the choir only at vespers and at matins and at mass.

At compline it is the duty of the principal ruler to give the versicle and antiphon upon *Nunc dimittis* to whom he wishes.

23.4. Ad matutinas officium est principalis rectoris in primis Invitatorium a cantore querere et cantare psalmum *Venite* deinde cum socio suo incipiant primum verbum Invitatorii tantum, chore prosequente. Deinde cum socio suo psalmum cantet. Et si duplex festum fuerit, quattuor rectores chori Invitatorium festis duplicibus percantent totum antequam a choro repetatur. Postea principalis rector chori a cantore querat ymnum et primam antiphonam super psalmum: deinde versiculos suo loco et primam antiphonam super laudes; et cetera omnia ut supra notatum est ad vespas exequantur.

Ad primam principalis rectoris chori officium est antiphonam super psalmum *Quicumque vult* iniungere et responsorium *Jesu Christe*.

23.4. At matins it is the duty of the principal ruler, first to ask the precentor for the invitatory and to sing the psalm *Venite*: then with his colleague he should begin the first word only of the invitatory, the choir following on; then with his colleague he should sing the psalm. And if it is a double feast, the four rulers of the choir should sing the whole invitatory on double feasts before it is repeated by the choir. Afterwards the principal ruler of the choir 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 vespers.

At prime it is the principal ruler of the choir's duty to pre-intone the antiphon upon the psalm *Quicumque vult*, and the responsory *Jesu christe*.

23.5. Ad missam vero officium eiusdem est in primis a cantore officium querere: deinde socio suo intimare³³: postea idem rector cum suo secundario simul incipiant, et psalmum intonent, et *Gloria patri* incipiant. Deinde eodem modo *Kyrieleyson* queratur intimatur et incipiatur: deinde gradale sequencia et offerenda et *Sanctus* et *Agnus dei* et communio predicto modo querantur intimantur et simul incipiuntur.

Preterea in profestis diebus per totam ebdomadam eiusdem principalis rectoris officium est ymnum et antiphonam super *Magnificat* querere et iniungere.

Ad completorium ut supra.

Ad matutinas Invitatorium querere et cantare et ymnum et antiphonam super psalmum querere et iniungere et *Benedicamus* iniungere. Et ad primam responsorium *Jesu Christe* iniungere.

³³ Frere reads 'deinde cum socio suo intonare' (then to intone it with his colleague') and marks corrupt text.

23.5. And at mass it is the duty of the same {ruler} first of all to ask for the introit from the precentor: then to intimate it to his colleague: afterwards, the same ruler with his secondary should start it together and intone the psalm, and start *Gloria patri*. Then in the same way *Kyrieleyson* should be asked for, intimated {to the second ruler} and started: then the gradual, sequence, and offertory, and *Sanctus* and *Agnus dei* and communion should be asked for, intimated and started in the aforementioned way.

Furthermore, on non-festal days throughout the week, it is the duty of the same principal ruler at vespers to ask for and pre-intone the hymn and antiphon upon *Magnificat*.

At compline {it is} as above.

At matins he is to ask for and sing the invitatory and to ask for and pre-intone the hymn and antiphon upon the psalm and to pre-intone *Benedicamus*. And at prime, he is to pre-intone the responsory *Jesu christe*.

23.6. In duplicibus autem festis semper rectores totum Invitatorium cantent antequam a choro repetatur. Deinde principalis rector et suus collateralis simul ymnum incipient et psalmos usque ad metrum intonent: et secundarius cum suo collateralis ex sua parte eodem modo se gerant. Preterea ipsi collaterales versiculos et *Benedicamus domino* iniungant.

Ad primam principalis collateralis ex sua parte responsorium *Jesu Christe* iniungat.

23.6. And on double feasts the rulers should always sing the whole invitatory before it is repeated by the choir. Then the principal ruler and his collateral ruler should intone the hymn and the psalms together as far as the cadence: and the second ruler and his collateral ruler should conduct themselves on their side in the same way. Moreover the collaterals should pre-intone the versicles and *Benedicamus domino*.

At prime, the principal ruler's collateral should pre-intone the responsory *Jesu christe* on his own side.

23.7. Ad missam vero principalis rector *Gloria in excelsis* a cantore querat et sacerdoti iniungat. Cetera autem omnia sicut in simplicibus festis, de quibus ut supradictum est, exequantur.

Preterea sciendum est quod si aliquis rector chori in simplicibus festis in tabula scribitur ad cantandum solus, capam sericam non deponat interim: si autem cum alio cantaverit in habitu se illi conformet. Preterea si ad legendum scribitur in tabula, habitum legendi extra chorum assumat.

23.7. 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 above.

In addition, it should be noted that on single feasts, if any ruler of the choir is

recorded on the roster as having to sing alone, he should not take off his silk cope in the meantime. 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 reading outside the choir.

24. QUOD QUILIBET CLERICUS SUB CAPA UTATUR SUPERPELLICEO.

Generaliter eciam observari debet, quod tam rector chori quam quisque alius sub capa serica utatur superpelliceo.

Preterea officio rectoris chori est annexum, ne pueri inordinate se gerant in choro, et ne chorum exeant nisi licencia.

Tenantur eciam pueri interesse vespers, completorio, et prime hore diei et misse. Vigiliis quoque mortuorum, quociuscunq; fuerit corpus presens, et in trigintalibus et in anniversariis. Ad completorium non tenantur esse pueri, nisi hii qui in tabula scribuntur, nec ad matutinas.

In adventu vero domini et a septuagesima usque ad quadragesimam puer ebdomadarius responsoriorum tenetur interesse tercie et sexte hore diei, ad antiphonas incipiendas et responsoria cantanda, quando de temporali agitur.

In quadragesima tenetur idem interesse omnibus horis diei ad hoc idem faciendum.

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

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.

And the boys are expected to be present at vespers, compline, and at prime and at mass. Also at vigils of the dead, whenever a body is present and for trentals and anniversaries. The boys are not obliged to be at compline unless they are down in the roster, nor at matins.

During Advent, and from Septuagesima to Quadragesima, the boy on duty for the week for singing the responsories is to be present at terce and sext to start the antiphons and sing the responsories, when the service is from the Temporal.

During Quadragesima he is to be present on every hour of the day to do the same thing.

25. DE TABULE DISPOSICIONE DOMINICALIS.

Tabula dominicalis ita disponi debet: in primis scribi debent rectores chori, canonici scilicet secundum ordinem quo scripti sunt in matricula ecclesie; bini et bini per quindecim dies ad lecciones legendas et responsoria cantanda scribantur clerici in tabula pro dispositione ipsius cantoris. Deinde scribatur puer lecturus in capitulo per ebdomadam: deinde qui ad candelabra, quis thuribula, quis aquam, quis crucem. Ad missam duo pueri qui ad gradale et duo³⁴ de superiore gradu qui ad *Alleluya*: ita tamen quod pueri minores scribantur ad candelabra et aquam, maiores ad legendum in capitulo, et ad thuribula, et ad crucem acoliti. Ad missam vero cantandam et ad epistolam et evangelium legendum scribi debent canonici tantum eodem ordine quo scribuntur in matricula ad illa officia exequenda. Et hec tabule dispositio locum habet in omnibus dominicis diebus et in festis novem leccionum simplicibus per totum annum extra octavas.

25. THE ARRANGEMENT OF THE SUNDAY ROSTER

The Sunday 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 tabled to read the lessons and sing the responsories for a fortnight³⁵ at the discretion of the precentor. Then a boy is tabled to read in the chapter during the week: then ones for the candlesticks, and one each for the thuribles, the water and the cross³⁶. 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 thuribles and the cross as acolytes. And at mass canons should be tabled to sing and to read the epistle and the gospel, in the same order in which they are recorded in the Cathedral roll to carry out those duties. And this arrangement of the roster holds for all Sundays³⁷ and on single feasts of nine lessons throughout the whole year, outside octaves.

26. DE TABULA IN DOMINICA PALMARUM.

In dominica tamen palmarum quedam predictis adiciuntur, scilicet qui duo de secunda forma deferant reliquias ad processionem: qui tres ad *En rex venit* de eadem forma: qui septem pueri ad *Gloria laus*: qui tres sacerdotes ad versum *Unus autem* post antiphonam *Collegerunt* scribantur in tabula.

26. 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

³⁴ Frere reads 'de duo', marking corrupt text.

³⁵ Lit. fifteen days, as elsewhere.

³⁶ The Latin makes a specific distinction between 'qui' (plural) for the candelabra, and 'quis' (singular) for the other things; even though 'thuribula' is plural.

³⁷ OCR reads 'in omnibus dominicis diebus simplicibus (for all ordinary Sundays)'. It is possible that, here, 'simplicibus' later in the sentence (translated 'single') is also intended to refer to 'dominicis'.

the same form should be written in the roster for *En rex venit*; seven boys for *Gloria laus*; and three priests for the verse *Unus autem* after the antiphon *Collegerunt*.

27. DE MODO EXEQUENDI OFFICIUM IN PRIMIS VESPERIS PRIME DOMINICE ADVENTUS DOMINI.

27.1. Dominica prima in adventu domini, ad vespervas, pulsato classico, excellencior persona vel sacerdos, qui presens fuerit, dicta oracione dominica, officium exequatur.

Antiphona super psalmum *Benedictus* 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 eciam per totum annum generaliter observetur in conversione et inclinacione, a cuiuscunque gradus clerico antiphona incipiatur. Secunda vero antiphona a suo pari ex opposito incipiatur: ceterae antiphonae sequentes hinc inde discurrant. Hic ordo observetur in omnibus sabbatis per totum annum super hiis antiphonis incipiendis.

Post tercium psalmum tres, accepta licencia a rectoribus chori, egrediantur ut se induant, duo ad deferendos cereos, tercius ad thuribulum.

Sacerdos vero in capitulum dicendo nec stallum nec habitum mutet, sed dicendo ad altare se vertat: et hoc semper observetur.

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

27.1. On the first Sunday of Advent at vespers, after a peal of bells has been rung, the most senior person or priest who is present should, after having said the Lord's Prayer, perform the office.

The antiphon upon the psalm *Benedictus* 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 he should bow to the altar; and this turning and bowing should also be generally observed throughout the year, whatever rank of cleric 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.

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.

27.2. Ad has vespervas duo clerici de superiore gradu in capis sericis responsorium ad

gradum chori cantent: eodem modo cantetur responsorium ad vespervas in sabbatis ante passionem et ante dominicam palmarum: in ceteris autem sabbatis per totum annum, quando de temporalibus agitur, et responsorium cantetur a duobus de secunda forma, in capis sericis cantetur.

27.2. 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 to be sung, it is to be sung by two from the second form, in silken copes.

27.3. 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 puero, quandocumque solus dicit versiculum vel *Benedicamus*.

27.3. 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.

27.4. Interim autem ceroferarii introeant, et, acceptis candelabris, veniant obviam sacerdoti ad gradum presbyterii. Deinde sacerdos ponat thus in thuribulo benedicendo, et procedat ad altare, et, facta genuflectione ante altare, illud incenset, primo in medio, deinde in dextera parte, postea in sinistra; exinde ymaginem beate marie, et postea archam in quo continentur reliquie: deinde thurificando altare circumeat: hoc peracto sacerdos accedat ad extremum gradum ante altare, et ad altare se inclinet: et, precedentibus ceroferariis et thuribulo, in stallo huic officio deputato se recipiat.

27.4. 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 it, 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 go to the last step before the altar and bow towards the altar: and, with the candlebearers and the thurible going before him, he should take his place in the stall assigned to this office.

28. DE CHORI THURIFICACIONE.

28.1. Deinde puer ipsum sacerdotem ibidem in stallo suo 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 formas secundum ordinem: ita ut puer ipse singulos incensando illos inclinet: hec autem fiant dum antiphona super *Magnificat* incipiatur, et psalmus psallitur.

28. THE CENSING OF THE CHOIR

28.1. Then a boy censens the priest himself in his stall: 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 order: in this way, that the boy shall bow to each individual, while censing him. This should take place while the antiphon upon *Magnificat* is begun, and the psalm³⁸ is being sung.

28.2. Antiphona vero super *Magnificat* et super *Nunc dimittis* et *Benedictus* in superiore gradu incipiatur.

Dum autem antiphona canitur post *Magnificat*, sacerdos ad gradum chori accedat, et puer ebdomadarius leccionis in superpelliceo deferat librum ad dicendam oracionem, ceroferariis autem eidem sacerdoti assistentibus.

Finita oracione unus puer ex parte chori dicat primum *Benedicamus*: secundum *Benedicamus* post memorias dicat aliquis puer ex opposito, eodem modo loco nec habitu mutato.

28.2. And the antiphon for *Magnificat* and *Nunc dimittis* and *Benedictus* should be started from the upper step.

And while the antiphon is being sung after *Magnificat*, the priest should approach the choir step, and the boy on duty for the week for reading should, wearing a surplice, bring the book for him to say the prayer, with the candlebearers standing by the same priest.

When the prayer is finished, one boy from the {duty} side of the choir should say the first *Benedicamus*, {and} another boy from the opposite side says the second *Benedicamus* after the memorials in the same manner, changing neither position nor vestment.

29. DE MODO EXEQUENDI OFFICIUM COMPLETORII.

Ad completorium antiphonam super psalmos incipiat primus de secunda forma: psalmum aliquis intonet de superiore gradu.

Ad completorium, ad primam, terciam, sextam et ad nonam chorus non regitur.

Finita antiphona super psalmos ad completorium, quidam de superiore gradu ex parte

³⁸ i.e. *Magnificat*.

chori incipiat ymnum.

Quidam puer dicat versiculum: et hec omnia fiant iuxta ordinem et dispositionem ipsius rectoris³⁹ ebdomadarii.

Antiphona super psalmum *Nunc dimittis* cui voluerit clerico ipse rector⁴⁰ ebdomadarius iniungat.

29. THE MANNER OF PERFORMING THE OFFICE OF 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.

The choir is not ruled at compline, prime, terce, sext and none. At the end of the antiphon upon the psalms at compline, someone from the upper step on the {duty} side of the choir should start the hymn.

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

The duty ruler for the week himself should give the antiphon upon the psalm *Nunc dimittis* to whichever cleric he wishes.

30. DE MODO EXEQUENDI OFFICIUM MATUTINARUM PRIME DOMINICE ADVENTUS.

30.1. Eodem die ad matutinas, finito invitatorio et ymno primam antiphonam super psalmos incipiat unus de prima forma; secunda vero antiphona a suo pari ex opposito incipiatur; tertia vero a tercio sibi opposito, quarta antiphonaa subdiacono vel aliquo alio inferiore in secunda forma; quinta antiphona a diacono in secunda forma; sexta antiphona in superiore gradu a quovis pro voluntate ipsius rectoris. Septima antiphona ab alio eiusdem gradus clerico; eodem modo octava et nona antiphone per ordinem discurrunt.

Singuli vero versiculi⁴¹ ad matutinas a singulis pueris hinc inde dicantur.

30. THE MANNER OF PERFORMING THE OFFICE OF MATINS ON THE FIRST SUNDAY OF ADVENT

30.1. On the same day at matins, once the invitatory and the hymn are over, one 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 by a third boy opposite him: the fourth antiphon by a subdeacon or another of junior rank in the second form: the fifth antiphon by a deacon in the second form: the sixth antiphon should be started on the upper step by someone chosen by the ruler himself: the seventh antiphon by another

³⁹ Frere reads 'cantoris' (cantor or precentor).

⁴⁰ Frere reads 'cantor'.

⁴¹ Frere reads 'versus'

cleric from the same step; the eighth and ninth antiphons run in order in the same way.

And each of the versicles at matins should be said by individual boys going from side to side.

30.2. Post inchoacionem tercię antiphone puer quidam librum ad locum legendi in habitu legencium deferat, qui et ipse primam leccionem legat, habitu non mutato. Secunda et tercię lecciones similiter a duobus pueris hinc inde legantur. Quarta a subdiacono de secunda forma vel inferiore clerico. Quinta a diacono in secunda forma; sexta leccio a quovis in superiore gradu. Septima a diacono superioris gradus. Octava et nona leccio a diacono vel presbitero de superiore gradu. Ita lecciones discurrant in ceteris dominicis et in festis cum regimine chori simplicibus novem leccionum, ut diaconus de superiore gradu septimam leccionem legat.

30.2. After the start of the third antiphon one of the boys should bring the book to the pulpit, dressed in readers' 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 lesson by someone on the upper step. The seventh by a deacon from the upper step. The eighth and ninth lesson by a deacon or priest from the upper step. The lessons run on the other Sundays and on single feasts of nine lessons when the choir is ruled, in such a way that a deacon from the upper step should read the seventh lesson.

30.3. Dominica prima adventus tres pueri in superpelliceis ad gradum chori incipiant primum responsorium: Puer autem ebdomadarius solus primum versum cantet; secundus secundum versum: tercius tertium versum; cantet unusquisque per se: deinde idem pueri *Gloria patri* simul cantent et simul responsorium incipiant. Cetera vero responsoria a singulis clericis iuxta ordinem lectorum cantentur, loco nec habitu mutato: ita ut ex alia parte chori in eodem gradu singule lecciones cum suis responsoriis dicantur.

Sed hoc eciam observetur semper per totum annum quod is, qui leccionem legat, versum responsorii sequentis minime cantet, et is vel hii qui responsorium inchoent versum eiusdem responsorii cantent.

Notandum est quod hac die dominica et omnibus dominicis diebus simplicibus, et festis cum regimine chori, et octavis et infra octavas cum regimine chori per totum annum ad gradum chori ultimum responsorium a duobus de superiore gradu cantetur.

In die cene et in duabus diebus sequentibus nonum responsorium ab uno solo clerico de secunda forma cantetur.

Hac in die dominica versiculum ante laudes sacerdos dicat ad altare conversus.

30.3. On the first Sunday of Advent 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 one

sings by himself. Then the same boys should sing *Gloria patri* together, and start the responsory together. And 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 opposite sides of the choir and from the same step.

But this is always to be observed throughout the whole year; that he who reads the lesson shall not sing the verse of the following responsory, and he or they who start the responsory should sing the verses of the same responsory.

It should be noted that on this Sunday, and on all ordinary Sundays, and feasts when the choir is ruled, and on octaves and within octaves when the choir is ruled throughout the year, the final responsory should be sung at the choir step by two from the upper step.

On Maundy Thursday and on the two days following, the ninth responsory should be sung by a single cleric from the second form.

On this⁴² Sunday the priest should say the versicle before lauds, turned to face the altar.

30.4. In laudibus prima antiphona ab aliquo in secunda forma incipiatur iuxta voluntatem ipsius regentis chorum: secunda antiphona ex suo pari ex opposito in eadem forma. Ceterae antiphonae eodem modo per ordinem in eadem forma discurrant: cetera omnia, ut ad primas vespere prenotatum est, sunt exequenda.

30.4. At lauds the first antiphon should be started by someone in the second form, chosen by the one who is ruling the choir: the second antiphon by his counterpart opposite in the same form: and the other antiphons run in order in the same manner along the same form. Everything else is to be performed, as noted above, for first vespere.

30.5. Eadem die dominica ad primam, antiphona super psalmos incipiatur a primo clerico in secunda forma: antiphona super psalmum *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 duplicibus, responsorium *Jesu christe* dicatur a quodam puero ex parte chori pro voluntate ipsius rectoris, loco nec habitu mutato. In festis duplicibus idem responsorium dicatur a quovis in secunda forma loco nec habitu mutato, et ab eodem dicatur versiculus *Exurge domine*.

In passione domini et abhinc usque ad cenam domini responsorium *Jesu christe* non dicitur, nisi in annunciatione dominica, quando infra passionem hoc festum evenerit et celebretur.

In passione domini hic versiculus sequens ita dicitur, *Exurge domine adiuva nos*.

Deinde dicuntur preces solito modo usque versiculum⁴³ *Qui replet in bonis*.

⁴² i.e. the First Sunday in Advent

⁴³ Frere reads 'versum'.

30.5. 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 the psalm *Quicumque vult* should be started by someone from the upper step, just as happens on every feast during the year when the choir is ruled. On this day and on every day throughout the year (except on double feasts), the responsory *Jesu christe* should be said by a boy from the {duty} side of the choir, chosen by the ruler, changing neither his position nor vestment. But on double feasts the same responsory should be said by someone in the second form, changing neither position nor vestment, and the versicle *Exurge domine* should be said by the same person.

On Passion Sunday, and from this time until Maundy Thursday, the responsory *Jesu christe* is not said, except on the Annunciation, when this feast occurs and is celebrated within Passiontide.

On Passion Sunday the following versicle is said: *Exurge domine adiuva nos.*

Then the preces are said in the customary way up to the versicle *Qui replet in bonis.*

31. EPISCOPUS STATIM DICAT *CONFITEOR* IN CHORO.

Episcopus, si assit, vel excellencior canonicus sacerdos tam ad primam quam ad completorium *Confiteor* dicat per totum annum, quando *Confiteor* dicitur. Finita oratione in choro cum *Dominus vobiscum* et *Benedicamus domino*, eant clerici processionaliter in capitulo.

31. THE BISHOP SHOULD AT ONCE SAY *CONFITEOR* IN THE CHOIR

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.

32. DE ORDINATIONE CLERICORUM IN CAPITULO.

32.1. Sedeant autem clerici in capitulo hoc ordine: proximus episcopo a dextris sedeat decanus, deinde Cancellarius, deinde Archidiaconus dorcestrie, deinde Archidiaconus wiltesyrie deinde subdecanus: a sinistris episcopi Cantor, Thesaurarius, Archidiaconus Berkesyrie, deinde Archidiaconus wiltesyrie deinde Succentor: proximi autem ipsis personis sedeant canonici presbiteri: deinde canonici diaconi, subdiaconi hinc inde: deinde vicarii presbiteri, postea ceteri de superiore gradu vicarii: deinde canonici de secunda forma, deinde diaconi, subdiaconi, minorum ordinum clerici de eadem forma: pueri vero, sive fuerint canonici sive non, stent ante alios in area ex utraque parte pulpiti⁴⁴, suo ordine dispositi.

⁴⁴ Frere reads 'pupplici', marking corrupt text.

32. THE ORDERING OF THE CLERICS IN CHAPTER

32.1. Now the clerics should sit in chapter in the following order: nearest the bishop on the right-hand side should sit the dean, then the chancellor, the Archdeacon of Dorset, {one} Archdeacon of Wiltshire and then the subdean. On the left of the bishop sit the precentor, treasurer, Archdeacon of Berkshire, then the {other} Archdeacon of Wiltshire, then the succentor: and the canon priests should 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 step⁴⁵; 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.

32.2. In primis puer quidam leccionem legat de martilogio sine *Jube domine* et sine *Tu autem*, in superpelliceo: finita leccione, obitus, si qui fuerint, pronunciet. Sacerdos vero stans post lectorem, si qui pronuncientur obitus, respondeat *Anime eorum et anime omnium fidelium defunctorum per dei misericordiam in pace requiescant*: chorus respondeat Amen. Deinde sacerdos dicat *Preciosa est in conspectu domini* et cetera que ad illam horam pertinent: quibus finitis, puer lector aliam leccionem cum *Jube domine* incipiat, et cum *Tu autem* finiat: sacerdos autem facta benedictione ad leccionem in loco suo se recipiat: puer vero, finita leccione, a pulpito descendat et tabulam legat.

32.2. First, a boy should read, in a surplice, the lesson from the Martyrology without *Jube domine* or *Tu autem*. When the lesson is finished, he should announce the obits (if there are any). And if there are obits announced, the priest should stand behind the reader and reply: *Anime eorum et anime omnium fidelium defunctorum per dei misericordiam in pace requiescant*⁴⁶. The choir should respond *Amen*, then the priest should say *Preciosa est in conspectu domini* and the rest of the words pertinent to that hour. When this is finished, the boy reader starts another lesson with *Jube domine*, and finishes with *Tu autem*. 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.

33. DE MODO BENEDICENDI SALEM ET AQUAM DOMINICA PRIMA ADVENTUS DOMINI ET ALIIS DOMINICIS PER ANNUM.

Dominica prima in adventu domini, peractis hiis, qui ad capitulum pertinent, sacerdos ebdomadarius cum diacono et subdiacono textum deferente et puero deferente thuribulum et cerofariis et acolito crucem deferente, omnibus albis indutis, et ad altare in medio presbiterii conversis, in capa serica ad gradum chori aquam benedictam faciat: et puer, qui ad aquam scribitur in tabula, in superpelliceo sacerdoti subministret, tenendo salem benedicendum et aquam benedictam gestando: puer vero

⁴⁵ i.e. senior deacons that are seated on the upper step in the choir.

⁴⁶ May their souls and the souls of all the faithful departed through the mercy of God rest in peace.

ebdomadarius leccionis ad matutinas sacerdoti in libro tenendo in superpelliceo ministret.

Hoc autem generale sit omnibus dominicis per annum, post capitulum fiat benedictio salis et aque hoc modo *Exorcizo te, creatura salis* et terminetur cum *Per eum qui venturus est* et sic omnis exorcismus finiatur. Si fuerit duplex festum, extra chorum fiat benedictio salis et aque ante aliquod altare, et tertia dicta aspergatur. In aliis vero dominicis in choro benedicatur, et ante terciam spargatur, nisi in dominica palmarum; tunc vero fiat sicut in festis duplicibus: tertia cantata spargitur aqua: dum spargitur aqua antiphona *Asperges me* cantatur.

33. THE MANNER OF BLESSING THE SALT AND WATER ON THE FIRST SUNDAY OF ADVENT AND ON THE OTHER SUNDAYS THROUGHOUT THE YEAR

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, shall make the holy water at the choir step, {he being dressed} in a silken cope: and the boy who is down for water duty in the roster shall, wearing a surplice, assist the priest, by holding the salt for blessing and carrying the holy water: and the boy on duty for the week for reading at matins shall, wearing a surplice, assist the priest by holding the book.

This shall be generally observed on all Sundays throughout the year: after the chapter, the blessing of the salt and water should be done in this manner: *Exorcizo te, creatura salis*; and ending with *Per eum qui venturus est* (and every exorcism should finish like this). If it is a double feast, the blessing of the salt and water should be done outside the choir before any altar, and it should be sprinkled once terce has been said. But on other Sundays, the blessing should take place in the choir, and the sprinkling should happen before terce, except on Palm Sunday; then, it should happen as on double feasts: the water is sprinkled when terce has been sung: while the water is sprinkled, the antiphon *Asperges me* is sung.

34. DE ASPERSIONE AQUE BENEDICTE.

Peracta benedictione salis et aque, sacerdos ipse accedat ad principale altare et ipsum circumquaque aspergat: et hoc generale fit per totum annum. In inceptioe aspersionis aque benedictae antiphona *Asperges me*: in paschali tempore antiphona *Vidi aquam*: cantor incipiat antiphonas et versus psalmi intonat solus, et post unumquemque versus solus cantor incipiat predictam antiphonam. Finito versu *Gloria patri*, idem cantor solus dicat *Lavabis me*: in paschali tempore post eundem versus cantor solus dicat *Et omnes ad*. Postquam principale altare spargatur, idem sacerdos aspergat ministros sic ordinatos, incipiendo ab acolyto: deinde ad gradum chori rediens, ibidem clericos singulos ad se accedentes aspergat, incipiens a maioribus. Episcopus tamen si presens fuerit, ad eum aspersionem clericorum pertinet. Post aspersionem clericorum laicos in presbiterio hinc inde stantes aspergat. Peracta

aspersione aque benedecte redeat sacerdos ad gradum chori et ibi oracionem cum versiculo dicat.

34. THE SPRINKLING OF HOLY WATER

The blessing of the salt and water completed, the priest himself should approach the principal altar and sprinkle it on every side: and this is generally observed throughout the whole year. At the beginning of the aspersion of the holy water the antiphon *Asperges me* is sung: in Eastertide the antiphon is *Vidi aquam*. The precentor should start the antiphons and intone the verse of the psalm by himself, and after each verse the precentor alone shall start the aforesaid antiphon. When the verse *Gloria patri* is completed, the same precentor alone should say *Lavabis me*; in Eastertide, after that same verse, the precentor alone should say *Et omnes ad*. After the principal altar is sprinkled, the same priest should 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 of the holy water has been completed, the priest should return to the choir step and there say the prayer with the versicle.

35. DE MODO EXEQUENDI OFFICIUM TERCIE HORE PRIME DOMINICE ADVENTUS DOMINI.

35.1. Prima dominica adventus domini ad terciam principalis rector chori ebdomadarius ymnum incipiat vel incipi faciat ab aliquo de superiore gradu: antiphona super psalmos incipiatur a secundo clerico de secunda forma ex parte chori, et ita cetera antiphone ad ceteras horas discurrant per ordinem. Psalmum idem rector chori intonet vel intonare faciat ab aliquo de superiore gradu. Nulla enim ymni vel psalmi debet incepcio vel intonacio fieri ulla die per annum nisi in superiore gradu, quando chorus non regitur. Responsorium dicatur ad illam horam in secunda forma a clerico proximo illi, qui antiphonam inceperit. Capitulum et collectam dicat sacerdos, loco nec habitu mutato ad altare conversus.

Similis modus et ordo servetur in ceteris horis dicendis.

35. THE MANNER OF PERFORMING THE OFFICE OF TERCE ON THE FIRST SUNDAY OF ADVENT

35.1. On the first Sunday of Advent 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 same 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 should be said, at that hour, in the second form, by the cleric next to

the one who started the antiphon. The priest should say the chapter and the collect, turned to face the altar, changing neither his position nor vestment.

The same manner and order should be observed in saying the other hours.

35.2. Eadem die ad secundas vespervas prima antiphona super psalmos incipiat a primo clerico subdiacono de secunda forma: secunda antiphona a suo pari ex opposito incipiat: ceterae antiphonae simili modo hinc inde per ordinem discurrant. Hic ordo servetur in omnibus dominicis diebus per annum super hiis antiphonis incipiendis. Responsorium ab aliquo de secunda forma cantetur iuxta voluntatem ipsius regentis chorum, loco nec habitu mutato. Hoc eodem modo cantetur responsum omni die dominica ad secundas vespervas per annum, quando de temporali agitur et responsum habeatur, excepta dominica palmarum: tunc enim responsum ad secundas vespervas ab aliquo in superiore gradu loco nec habitu mutato cantetur. Sciendum est autem quod solummodo in adventu et in quadragesima dicitur responsum diebus dominicis ad secundas vespervas.

Completorium non mutatur.

35.2. On the same day at second vespers, the first antiphon upon the psalms should be started by the first cleric subdeacon of the second form; the second antiphon should be started by his counterpart on the opposite side; the remaining antiphons should run on either side in order in the same way. This order should be observed on all Sundays throughout the year in starting these antiphons. The responsory should be sung by someone from the second form as chosen by the ruler himself, changing neither position nor vestment. The responsory should be sung in this way on every Sunday at second vespers throughout the year, when the service is from the Temporal and there is a responsory, except on Palm Sunday: for then the responsory at second vespers should be sung by someone from the upper step, changing neither position nor vestment. But it should be noted that the responsory is only said on Sundays at second vespers during Advent and Quadragesima.

Compline is not changed.

36. ADAPTATIO SERVICII PRIME DOMINICE ADVENTUS ET ALIARUM DOMINICARUM PER ANNUM.

36.1. Sicut prima dominica adventus ita singulis dominicis diebus expletur servicium per annum, quando de temporali agitur: excepto quod non qualibet die dominica dicitur responsum ad vespervas; et excepto quod in quadragesima in dominicis diebus dicitur responsum ad utrumque completorium ab aliquo de secunda forma pro arbitrio rectoris ebdomadarii; et excepto quod per quatuor extremas dominicas quadragesime dicuntur tres versus post antiphonam super psalmum *Nunc dimittis* ad utrumque completorium in sabbatis in superiore gradu, in dominicis in secunda forma: in dominica palmarum in superiore gradu dicuntur. Similiter in quolibet festo novem leccionum tres versus post antiphonam super psalmum *Nunc dimittis* per quatuor extremas dominicas quadragesime ad utrumque completorium dicuntur modo predicto, excepta annunciatione dominica: tunc enim ad utrumque completorium in

superiore gradu versus dicantur.

36. THE ADAPTATION OF THE SERVICE ON THE FIRST SUNDAY OF ADVENT FOR OTHER SUNDAYS THROUGHOUT THE YEAR

36.1. The service for each Sunday throughout the year is performed in the same way as on 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 are said after the antiphon for the psalm *Nunc dimittis* at both complines, on Saturdays from the upper step and on Sundays from the second form: on Palm Sunday they are said from the upper step. Similarly, on any feast of nine lessons, three verses are said after the antiphon for the psalm *Nunc dimittis* at both complines through⁴⁷ the last four Sundays of Quadragesima in the aforementioned manner, except on the Annunciation: then at both complines the verses are said from the upper step.

36.2. Et excepto quod in dominicis diebus passionis domini una sola antiphona super psalmos dicitur in singulis nocturnis ad matutinas, quarum prima antiphona incipiatur in prima forma, secunda antiphona in secunda forma, tertia antiphona in superiore gradu.

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

36.3. Similiter infra octavas pasche et pentecostes una sola antiphona dicitur super psalmos ad matutinas et ad laudes illa que incipiatur in superiore gradu.

36.3. Similarly, within the octaves of Easter and Pentecost, a single antiphon is said before the psalms at matins and at lauds, which should be started on the upper step.

36.4. In octavis tamen pasche et ultima dominica ante ascensionem domini quinque antiphone in laudibus dicuntur in superiore gradu; in dominica proxima ante ascensionem in secunda forma eodem modo dicuntur. Et exceptis quibusdam dominicis, que ad tabulam dominicalem pertinent: et exceptis mediis dominicis post inceptioem historiarum ab octavis epiphanie usque ad septuagesimam, et a *Deus omnium* usque ad adventum domini; una sola antiphona super psalmos dicitur in laudibus, et excepto tempore paschali; tunc enim in sabbatis et in mediis dominicis eiusdem temporis ad vespervas et in laudibus non dicitur nisi una antiphona super psalmos.

36.4. However, on the octave of Easter and on the last Sunday before Ascension Day, five antiphons are said at lauds, on the upper step; on the next Sunday

⁴⁷ i.e. on any feast of nine lessons that falls between the third and sixth Sundays in Quadragesima.

preceding Ascension they are said in the second form in the same manner. And except on certain Sundays {certain things} which pertain to the Sunday roster; and excepting the middle Sundays⁴⁸ after the start of the histories from the octave of Epiphany to Septuagesima, and from *Deus omnium* to Advent when a single antiphon is said before the psalms at lauds; and except during Eastertide: for then, on Saturdays and on the middle Sundays of that season at vespers and lauds, just one antiphon is said before the psalms.

37. DE ORDINE PROCESSIONIS DOMINICA PRIMA IN ADVENTU.

Dominica prima adventus domini eat processio hoc ordine: primo procedat aqua, deinde ceteri iuxta predictum ordinem, deinde pueri et illi de secunda forma iuxta ordinem quo disponuntur in choro: reliqui de superiore gradu eo ordine, quo disponuntur in capitulo, habitu non mutato. Episcopus tamen, si presens fuerit, mitram gerat et baculum : et exeat processio per ostium presbiterii septentrionale, et eat circa presbiterium. Sacerdos in eundo singula altaria aspergat: deinde in australi latere ipsius ecclesie, per fontes veniat processio et procedat ante crucem; et ibi omnes clerici stacionem faciant, sacerdote cum suis ministris predictis in medio suo ordine stante, ita quod puer deferens aquam et acolitus stent ante gradum cum cruce: deinde, precibus consuetis dictis, chorum intrent, et sacerdos ad gradum chori versiculum et oracionem dicat: deinde eat cum suis ministris ad cimiterium canonicorum aspergendum, orando pro defunctis.

37. THE ORDER OF THE PROCESSION ON THE FIRST SUNDAY OF ADVENT

On the first Sunday of Advent the procession should go in this order: the holy water should go first, then the rest in the order aforesaid, then 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 door of the presbytery, and go around the presbytery. The priest should asperse each altar in passing: then the procession, {going} down the south side {i.e. aisle} of the Cathedral, should come by way of the font and proceed to {a place} before the cross; and there, all the clerics should 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 before the step with 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 should go with his ministers to asperse the canons' cemetery, praying for the dead.

⁴⁸ i.e. Sundays where the history (the continuous reading of a book of the Bible) was continued, rather than a new history begun.

38. ADAPTATIO PROCESSIONIS HUIUS DOMINICE ET IN CETERIS DOMINICIS CUM EARUM EXCEPCIONIBUS.

38.1. Hic modus et ordo processionis servetur generaliter omnibus dominicis diebus per annum simplicibus. In dominicis tamen a septuagesima usque ad quadragesimam dicitur versus post antiphonam ad processionem in ipsa stacione ad gradum ante crucem a duobus clericis de secunda forma ad populum conversis, habitu non mutato dicitur. Similiter a dominica post octavas pasche usque ad proximam dominicam ante ascensionem dicitur versus a duobus de secunda forma in superpelliceis ad clerum conversis. In ipsa vero dominica proxima ante ascensionem dicitur versus a tribus de superiore gradu in superpelliceis in pulpito ad clerum conversis.

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

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

38.2. Preterea in dominica palmarum processioni sunt quedam specialiter annexa: scilicet quod aqua benedicatur extra chorum, sicut quolibet dupplici festo quod contingit die dominica: et tertia cantata spargitur aqua: deinde fiat benedictio florum vel frondium, et, dum distribuuntur rami benedicti, preparatur feretrum cum reliquiis in quo corpus domini in pixide dependeat, et ad locum stacionis a duobus clericis de secunda forma, non tamen processioni sequendo, sed in locum prime stacionis processioni obviam veniendo, habitu non mutato, deferatur, lumine in lanterna precedente: et sic eat processio, precentore incipiente antiphonam, in eundo et redeundo et responsorium preter antiphonam *Ave rex noster* et excellenciore sacerdote exequente officium processionis, vexillis precedentibus. In primis circa claustrum eant, et ita exeant per portam cimiterii laicorum usque ad locum prime stacionis, que sit in extrema orientali parte cimiterii laicorum, ubi in primis legitur Evangelium ab ipso diacono ad processionem induto. Deinde tres clerici, habitu non mutato, conversi ad populum, ante reliquias *En rex venit* cantent. Post singulos versus, executor officii incipiat *Salve*, conversus ad reliquias, quam prosequatur chorus cum genuflectione; ab ipso quoque executore primo cum choro fiat genuflectio.

Deinde eat processio ad locum secunde stacionis, precentore incipiente antiphonam; fiat autem secunda stacio ante ostium ubi pueri cantent *Gloria, laus*. Peracta autem stacione, eat processio ad locum tercie stacionis, que fieri solet ante aliud ostium ipsius ecclesie ex eodem latere, ubi tres sacerdotes, in ipso ostio, habitu non mutato, conversi ad populum, versum *Unus autem* dicant. Hiis peractis, eat processio ad ostium occidentale, et ibi intret sub capsula reliquiarum ex transverso ostii elevata, et fiat stacio ante crucem; et in ipsa stacione executor officii incipiat antiphonam, *Ave*

rex noster cruce iam discooperta: et respondeat chorus cum genuflectione; et sic incipiat sacerdos antiphonam ter, singulis vicibus vocem exaltando, una cum choro genuflectionem faciendo; et post terciam inceptionem chorus eandem antiphonam in ipsa stacione totam prosequatur. Qua finita, chorum intrent, cruce eciam super principale altare discooperta; et sic permaneat tota die discooperta.

38.2. In addition, on Palm Sunday certain things are added to the procession specially: namely, that the water should be blessed outside the choir, as it is on any double feast which occurs on a Sunday: and the water is sprinkled after terce has been sung: then the blessing of the flowers or boughs should be done and, while the blessed palms are distributed, the shrine should be prepared with the relics, in 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 at 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 for going and returning, and the responsory, except for the antiphon *Ave rex noster*, and with the most senior priest performing the office of the procession, and with banners going before them. First they should go around the cloister, and from there they go out through the door of the lay cemetery to the place of the first station, which should be at the far east side of the lay cemetery, where first of all the gospel is read by the deacon, vested for the procession. Then three clerics, without changing their vestments, and turned towards the people, should sing *En rex venit* in front of the relics. After each verse, the officiant should start the *Salve*, turned towards the relics, which the choir should continue singing, with a genuflection; a genuflection should also be made by the officiant 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 should sing *Gloria, laus*. And when the 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 *Unus autem*. 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 *Ave rex noster*, 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. That finished, 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.

39. DE MODO EXEQUENDI OFFICIUM DOMINICA PRIMA IN ADVENTU AD MISSAM ET DE OFFICIIS SINGULORUM MINISTRORUM.

39.1. Dominica prima in adventu domini, peracta processione, dum canitur tercia⁴⁹ executor officii et sui ministri ad missam dicendam sic se induant. Et si episcopus affuerit, tres habeat diaconos et totidem subdiaconos ad minus, sicut in omni festo novem leccionum, quando ipse episcopus exequitur officium. In die vero pentecostes et in die cene septem habeat diaconos et septem subdiaconos et tres acolitos. In aliis vero dupplicibus festis quinque tantum. Die vero parasceves unum solum diaconum et unum subdiaconum.

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

39.1. On the first Sunday in Advent, once the procession has been 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 at Pentecost 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.

39.2. Cantata vero tercia et officio misse inchoato, dum post officium *Gloria patri* inchoetur, executor officii cum suis ministris ordinate presbiterium intrent et ad altare accedant, diacono et subdiacono casulis indutis, manus tamen ad modum sacerdotis extra casulam non tenentibus; ceteris ministris in albis existentibus.

39.2. 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.

39.3. Quibus vero temporibus diaconi et subdiaconi casula et dalmatica et tunica uti debeant et albis ut in ordinali plene describitur.

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

39.4. Ad gradum autem altaris sacerdos ipse confessionem dicat, diacono ei assistente a dextris, et subdiacono a sinistris.

39.4. 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

⁴⁹ Frere punctuates: ‘peracta processione dum canitur tercia,’ (once the procession has been completed while terce is sung.)

on his left.

39.5. Et sciendum quod quisque sacerdos officium misse exequitur semper et si episcopus fuerit presens ad gradum altaris *Confiteor* dicat.

Dicta vero absolutione, sacerdos diaconum deosculetur, deinde subdiaconum: quod semper observetur, nisi missa pro fidelibus sit dicenda, et exceptis tribus diebus ultimis passionis domini.

39.5. And it needs to be understood that whichever priest is officiating at mass should always, even if the bishop is present, 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.

39.6. Hiis peractis ceroferarii cum cereis super candelabra ardentibus ad gradum altaris dimittant. Post humiliacionem vero sacerdos ad altare factam ipsum altare thurificet diaconi ministerio: deinde ab ipso diacono ipse sacerdos thurificetur et postea textum ministerio subdiaconi deosculetur.

39.6. When these things have been done, the candlebearers should set down the candlesticks, with burning candles on them, 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 assistance of the subdeacon.

39.7. Hiis peractis in dextro cornu altaris, cum diacono et subdiacono officium misse usque ad oracionem prosequatur, sive ad *Gloria in excelsis* quando *Gloria in excelsis* dicitur. Quo facto sacerdos cum ministris suis in sedibus ad hoc paratis se recipiant et expectent usque ad oracionem dicendam, vel in alio tempore usque ad *Gloria in excelsis* incipiendum est.

39.7. 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 if appropriate to the season⁵⁰, until *Gloria in excelsis* is begun.

39.8. Deinde sacerdos ad officium exequendum stet ad altare, diaconus post eum stet in primo gradu ante altare, deinde subdiaconus ordinatim: ita quod quociens sacerdos ad populum se convertit, diaconus similiter se convertat, subdiacono interim ipsi sacerdoti de casula aptanda subministret.

39.8. Then the priest should stand at the altar to officiate; the deacon stands 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

⁵⁰ Lit. 'in the other season' (i.e. not Advent or Lent)

similarly turns; the subdeacon meanwhile should minister to the priest by adjusting his chasuble⁵¹.

39.26⁵². Et si episcopus celebraverit, omnes diaconi in eodem gradu diaconorum consistant, principali diacono medium locum inter eos optinente. Simili modo subdiaconi in gradu subdiaconorum se habeant. Ceteris omnibus diaconis et subdiaconis gestum principalis diaconi et principalis subdiaconi imitantibus; excepto quod principalis subdiaconus sacerdoti ad populum convertenti solus ministret.

39.26. 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 should minister to the priest when he is turned to the people.

39.9. Sciendum est autem quod quicquid a sacerdote dicitur ante epistolam in dextro cornu altaris expletur: similiter et post percipcionem sacramenti. Cetera omnia in medio altaris fiant.

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

39.10. Post introitum vero misse unus ceroferariorum panem et vinum et aquam in pixide et phiolis solempniter ad locum, ubi panis vinum et aqua⁵³ ad eucharistie ministracionem disponuntur, deferat: ceroferarius reliquus pelves cum aqua et manutergio.

39.10. 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.

39.11. Incepta vero ultima oracione ante epistolam, casula interim deposita subdiaconus per medium chori ad legendam epistolam ad pulpitum accedat.

39.11. 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.

39.13⁵⁴. Interim eciam veniant duo ceroferarii obviam acolito ad ostium presbiterii, cum veneracione ipsum calicem ad locum predictae administracionis deferant,

⁵¹ The subdeacon takes the weight of the chasuble while the priest raises his hands.

⁵² Frere re-orders several sections to facilitate comparison with his presentation of the New Customary text. The original ordering of the source is found in OCR (BL MS Harley 1001)

⁵³ Frere reads 'aqua[m]', marking corrupt text.

⁵⁴ See footnote above on section 39.26 (following section 39.8).

offertorio et corporalibus ipsi calici superpositis. Est autem acolitus in alba et mantello serico ad hoc parato. Calice itaque in loco debito deposito, corporalia ipse acolitus super altare solempniter deponat, ipsum altare in recessu deosculando. Quo facto, ceroferarii candelabra cum cereis ad gradum altaris dimittant.

39.13. And meanwhile, the two candlebearers should come to join the acolyte at the presbytery door, and they should, with great veneration, bring the chalice to the place of the aforementioned ministration, with the offertorium⁵⁵ and the corporals placed on top of the chalice itself. And the acolyte is in an alb 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 altar step.

39.12. Et dum epistola legitur, duo pueri in superpelliceis, facta inclinatione ante altare a gradu chori, in pulpito ipso se ad cantandum gradale preparent.

39.12. And while the epistle is read, two boys in surplices should, after bowing before the altar from the choir step, make themselves ready to sing the gradual in the pulpit.

39.17. Post lectam vero epistolam unus ceroferariorum cum aliquo puero de choro aquilam in pulpito ad legendum evangelium ornando preparent.

39.17. After the epistle has been read, 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.

39.15. Dum gradale canitur duo de superiore gradu ad cantandum *Alleluia* in capis sericis se induant et ad pulpitem accedant.

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

39.16. Dicto vero gradali pueri cantatores ad gradum altaris inclinaturi redeant.

39.16. And once the gradual has been said, the boy cantors should return to bow at the altar step.

39.14. Lecta epistola, subdiaconus panem et vinum post manuum ablucionem ad eucharistie ministracionem in loco ipsius ministracionis preparent, ministerio acoliti.

39.14. 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.

39.18. Dum *Alleluia* canitur, diaconus, primo ablutis manibus, casulam super

⁵⁵ a cloth used when holding the paten.

humerum sinistrum modo stole succingit, corporalia super altare disponat.

39.18. While the *Alleluia* is sung, the deacon, having first washed his hands, gathers the chasuble over his left shoulder in the manner of a stole, and should lay out the corporals on the altar.

39.19. Dum prosa canitur, diaconus ipse altare thurificet.

Deinde ad commonicionem puerorum ministrancium a choro ad ministeria sua redeuncium, accepto texto evangeliorum et data ei humiliato benedictione, et ceroferariis et thuribulo precedente, subdiacono librum leccionis evangelice deferente, per medium chori ad pulpitum accedat, textum ipsum super sinistram partem manuum solempniter gestando.

39.19. 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 him (as he makes a bow), he should, with the candlebearers and thurifer going before him, and the subdeacon carrying the book of gospel readings,⁵⁶ go through the middle of the choir to the pulpit, carrying the Text itself solemnly upon the left side of his hands.⁵⁷

39.20. Et cum ad locum legendi pervenerit, textum ipsum subdiaconus accipiat et a sinistris ipsius diaconi ipsum textum dum evangelium legitur teneat.

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

39.21. Et lecto evangelio, ipsum deosculando ipsi diacono porrigat a dextra parte ipsius; et in redeundo ipsum textum ad altare ex directo pectore deferat.

39.21. And once the gospel has been read, {the subdeacon} should proffer the Text to the deacon for kissing on its right-hand side⁵⁸; and while walking back he should carry the Text to the altar directly in front of his chest.

39.22. Post inceptions *Credo in unum* sacerdos ipse ministerio diaconi thurificetur et postea ministerio subdiaconi textum sacerdos deosculetur. Quo peracto, chorus ministerio pueri more solito incensetur, sequente subdiacono textum deosculandum singulis clericis eo ordine quo incensantur porrigente.

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

⁵⁷ This is a somewhat curious expression. OCO reads ‘textum ipsum super sinistram manum solempniter gestando: carrying the Text itself solemnly upon his left hand’.

⁵⁸ Or ‘on his right-hand side for kissing’: ‘ipsius’ (his/its) is ambiguous.

39.22. After the start of *Credo in unum* the priest himself should be censed by the ministrant of the deacon, and afterwards the priest 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 to each of the clerics for them to kiss, in the order in which they are censed.

39.23. Hiis peractis acolito ministrante subdiacono subdiacono⁵⁹ ipsi diacono — Ad offerendam dicendam diaconus et subdiaconus ad sacerdotem accedant, diaconus a dextris, subdiaconus a sinistris. Similiter fiat ad *Sanctus* et ad *Agnus dei* et ad communionem dicendam: et hoc semper ad missam observetur. Dum offerenda canitur, sacerdos prius hostiam super patenam⁶⁰ deinde calicem de manu diaconi accipiat, deinde diacono manum ipsius sacerdotis utraque vice deosculante.

39.23. Once these things have been done, with the acolyte ministering to the subdeacon and the subdeacon ministering to the deacon himself — ({NB} In order to say the offertory {together} the deacon and subdeacon should approach the priest, the deacon on the right, the subdeacon on the left. The same thing should happen for saying *Sanctus* and *Agnus dei* and communion: and this should always be observed at mass.) — while the offertory is sung, the priest should first receive the host on the paten then the chalice from the hand of the deacon⁶¹, with the deacon then kissing the hand of the priest on each occasion.

39.24. Postea ordinato sacrificio et debito modo disposito, sacerdos sacrificium ministerio diaconi ter in calice signo crucis thurificet, deinde ter in circuitu, postea ex utraque parte sacrificii.

39.24. Afterwards, when the sacrifice has been arranged and placed in the customary manner⁶² the priest, with the help of a deacon, should cense the sacrifice on the chalice three times with the sign of the cross, then three times in a circular motion, and afterwards on each side of the sacrifice.

39.25. Quo peracto sacerdos manus abluat ministerio subdiaconi et aliorum ministrorum, diacono⁶³ 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.

39.25. 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 relics⁶⁴ in the usual circular manner.

⁵⁹ Frere reads ‘subdiaconus’, marking corrupt text.

⁶⁰ Frere reads ‘super patenam imponat’.

⁶¹ Frere’s text reads: ‘the priest should first place the host on the paten then receive the chalice from the hand of the deacon’; it appears that the verb ‘imponat’ (place) has been supplied in error by a scribe. (It is not in the reading of OCO.)

⁶² i.e. with the paten placed on top of the chalice

⁶³ Frere’s text reads ‘subdiacono’, taking his reading from OCR where, however, ‘sub’ has been deleted.

⁶⁴ which were behind the altar

As the priest takes his place to perform the divine rite, the deacon and subdeacon should remain on their steps arranged in order.

39.27. Sacerdote vero *Per omnia secula* incipiente subdiaconus offertorium et patenam a manu diaconi accipiat et ipsam tenendam quousque oratio dominicalis dicatur, acolyto offertorio coopertam⁶⁵ committat, in gradu post subdiaconum interim constituto.

39.27. While the priest begins *Per omnia secula*, the subdeacon should take the offertorium and paten from the hand of the deacon⁶⁶, 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.

39.28. Sciendum autem quod pueri ministrantes, dum secretum misse tractatur⁶⁷, in choro moram faciant exteriorem prime forme tenentes, quousque sacerdos cancellatis manibus ad altare se inclinet. Qui tunc enim ad altare se accedant ad ministrandum diacono in manuum ablucione cum subdiacono.

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

39.29. Sacerdote vero corpore domini calicem in modum crucis signante, diaconus ei a dextris insistat eique in corporalibus sustinendis⁶⁸ subministret.

39.29. 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.

39.30. Inchoata vero oracione dominicali diaconus patenam a manu subdiaconi recipiat, et post dictam oracionem dominicalem eam sacerdoti porrigat.

39.30. 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.

39.31. Post tertium *Per omnia secula*, si episcopus celebraverit, diaconus ad populum conversus, baculum episcopi tenens in dextris, curvatura ad se conversa, dicat, *Humiliate vos ad benedictionem*.

Deinde episcopus, eucharistia interim super patenam reposita, super populum faciat benedictionem.

⁶⁵ Frere reads 'et ipsam tenendam quousque oratio dominicalis dicatur, acolyto offertorio coopertam committat'. The text of this passage is corrupt.

⁶⁶ The priest has by this point taken the host from the paten, and placed it on the corporal.

⁶⁷ Frere reads 'cantatur', which is illogical.

⁶⁸ Frere reads 'sustinentibus' and marks corruption.

39.31. After the third *Per omnia secula*, 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, having in the meantime replaced the eucharist on the paten, should give a blessing over the people.

39.32. Ad *Agnus dei* dicendum accedant diaconus et subdiaconus ad sacerdotem, diaconus a dextris et subdiaconus a sinistris.

39.32. For the saying of *Agnus dei*, the deacon and subdeacon should come up to the priest, the deacon to his right and the subdeacon to his left.

39.33. Pacem vero a sacerdote accipiat; deinde primum deosculetur subdiaconum deinde ad gradum chori rectorem ex parte decani, dehinc alium ex parte cantoris deosculetur. Qui duo pacem choro reportent incipientes a decano et cantore, vel ab hiis qui stallis eorum stent proximiores.

39.33. 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 with those who stand nearest to their stalls.

39.34. Post perceptionem sacramenti, sacerdote ad manus abluendas veniente, diaconus corporalia compliceat et in loculo reponat. Postea vero ipsa corporalia calici cum offertorio superponat, ipsumque calicem, dum postcommunio dicitur, ipsi acolyto dimittat; qui dum *Per omnia* dicitur post oracionem ea solemnitate qua eum portavit reportet.

39.34. After the sacrament has been received, and the priest comes to wash his hands, the deacon should fold 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.

39.35. Post *Benedicamus* dictum a diacono ad altare converso iterum casula induto, et post inclinacionem a se factam sacerdos cum suis ministris modo quo accessit abscedat.

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

40. ADAPTACIO SERVICII DOMINICE PRIME ADVENTUS ET ALIARUM DOMINICARUM; CUM SUIS EXCEPCIONIBUS.

40.1. Modus servicij prime dominice adventus domini locum habet omni die dominica

simplici per annum, excepto quod in adventu domini, et a septuagesima usque ad pascha, utuntur diaconus et subdiaconus casulis. In aliis vero temporibus dalmaticis et tunicis. Preterea in predictis temporibus inchoetur missa sine *Gloria in excelsis* et terminetur sine *Ite missa est*: in aliis vero temporibus cum *Gloria in excelsis* inchoetur et cum *Ite missa est* terminetur.

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

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

40.2. Preterea nulla die dominica per annum dicitur prosa ad missam, quando de dominica agitur nisi in adventu domini; et in die dominica qua cantatur *Dum medium silencium*, temporis veneracionis Natalis racione et in tempore paschali, scilicet a dominica que dicitur in albis usque ad dominicam proximam post festum sancte trinitatis. Preterea qualibet die dominica per annum dicitur *Alleluya* ad missam, nisi a septuagesima usque ad pascha. Tunc enim tractus cantetur, sine *Alleluya* et sine prosa, a quatuor clericis de superiore gradu in cappis sericis ad gradum chori; ita quod omnes simul primum versum incipiant, quem duo ex parte chori principalis prosequantur, aliis duobus interim in extrema parte prime forme sedentibus; et ita alternis vicibus singuli versus tocus tractus ab illis quatuor dicantur, choro interim sedente: ita ut omnes simul tractum ipsum terminent. In prima dominica quadragesime, et in dominica palmarum, tractus in choro alternis vicibus cantetur hinc inde, modo predicto.

40.2. 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, and during the Easter season, that is from the Sunday called ‘*in albis*’⁶⁹ until the first Sunday after the Feast of the Holy Trinity. In addition, on every Sunday throughout the year an *Alleluya* is said at mass, except between Septuagesima and Easter. For then the tract should be 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 far⁷⁰ end of the first form; and thus each of the verses of the whole tract should be sung in alternation 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, and on Palm Sunday, the tract should be sung in the choir, alternating from side to side, in the manner aforesaid.

⁶⁹ Low Sunday, the octave of Easter

⁷⁰ i.e. east

41. DE TABULA FERIALI

41.1. Secunda feria tabula hoc modo disponitur: in primis scribitur puer ebdomadarius ad primam leccionem legendam: hic idem tenetur subministrare sacerdoti librum deferendo ad matutinas et ad vespervas et ad collectas dicendas: et ad secundam leccionem aliquis in prima parte secunde forme ex opposito: ad terciam leccionem aliquis de superiore gradu in primo capite.

41. THE WEEKDAY ROSTER

41.1. 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 and for saying the collects. And 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 end⁷¹.

41.2. Ad primum responsorium cantandum scribitur alius puer ebdomadarius: dicuntur autem pueri ebdomadarii ad legendum et cantandum per ebdomadam illi, qui ad primam leccionem et ad primum responsorium scribuntur in tabula dominicali: et ad cantandum secundum et tercium responsorium scribuntur clerici iuxta ordinem lectorum: et hoc observetur qualibet feria per annum et quolibet festo trium leccionum sine regimine chori, nisi propriis vigiliis et in quatuor temporibus et in rogacionibus, quando ad matutinas legatur evangelii expositio: tunc enim duo clerici de secunda forma scribantur ad primam leccionem et ad primum responsorium.

41.2. Then comes 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 for the week⁷² for reading and singing for the week. And the clerics for singing the second and third responsories are entered in the roster to match the order of the readers: and this should be observed on every weekday throughout the year and on every feast of three lessons when the choir is not ruled, except on proper vigils⁷³ 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 should be entered in the roster for the first lesson and the first responsory.

42. ADAPTACIO AD TABULAM FERIALEM DE COLLACIONE.

In quadragesima quoque singulis feriis scribuntur clerici ad collacionem legendam, ita quod fiat incepicio ab excellenciore ex parte chori, et legatur in superiore gradu per quatuor ebdomas: deinceps in secunda forma; ita tamen quod in quarta feria ante pascha in prima forma legatur. In annunciacione dominica, quando infra passionem domini celebratur, in superiore gradu legatur. Sciendum autem quod pueri

⁷¹ Lit. 'in the first head'. The exact meaning is open to debate.

⁷² or hebdomadaries.

⁷³ The meaning is open to discussion.

ebdomadarii semper debent esse ex parte principalis rectoris chori. Eorum vero, qui ad candelabra sunt, unus ex una parte chori alter ex opposito: reliqui vero tres in dispositione sunt tabulam componentis.

42. THE ADAPTATION OF 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. 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 ruler's 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.

43. DE MODO EXEQUENDI OFFICIUM MATUTINUM SECUNDE FERIE ADVENTUS DOMINI

43.1. Feria secunda in adventu domini a cantore Invitatorium querat cantet aliquis de secunda forma vice rectoris ebdomadarii. Ymnus in superiore gradu incipiatur ad dispositionem rectoris. Cetera eciam omnia 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 antiphone per ordinem discurrant, ita quod quinta antiphona incipiatur a primo clerico secunde forme ex parte chori.

43. THE MANNER OF PERFORMING THE OFFICE OF MATINS ON {THE FIRST} MONDAY IN ADVENT

43.1. On {the first} Monday in Advent, someone from the second form should ask for the invitatory from the precentor and 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, 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 antiphons should run in order: in such a way that the fifth antiphon should be begun by the first cleric of the second form on the {duty} side of the choir.

43.2. In laudibus, prima et tertia antiphone a predictis pueris incipiantur: cetera 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 preces fiant cum prostrationibus ad

vesperas et ad matutinas et ad ceteras horas: et sacerdos in collectis dicendis locum nec habitum mutet ad vespervas nec ad matutinas: preterea non incensatur altare ad vespervas nec ad matutinas post psalmum *Magnificat* vel post psalmum *Benedictus*.

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

43.3. Ad primam, antiphona super psalmos a primo clerico prime forme incipiatur ex parte chori: antiphonam super psalmum *Quicumque vult* primus de secunda forma incipiat: responsorium ab aliquo prime forme dicitur: cetera omnia ut in precedente dominica, nisi quod in hac feria ad omnes horas cum prostrationibus preces fiant.

Ad terciam, antiphonam super psalmos incipiat puer ebdomadarius responsorii et responsorium cantet: cetera ut in precedente dominica cum prostrationibus.

Ad sextam, eodem modo fiant omnia sicut ad terciam prenotatum est.

Ad nonam, antiphona super psalmos incipiatur a primo clerico prime forme: responsorium a sibi proximo cantetur: cetera ut in aliis horis.

43.3. At prime the antiphon upon the psalms should be started by the first cleric of the first form on the {duty} side of the choir: the first cleric from the second form should start the antiphon upon the psalm *Quicumque vult*: the responsory is 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 should be made with prostrations.

At terce, the duty boy for the week for the responsory should start the antiphon upon the psalms and sing the responsory: the rest is as on the preceding Sunday, with prostrations.

At sext, everything should be done in the same way as has already been noted for terce.

At none, the antiphon upon the psalms should be started by the first cleric of the first form: the responsory should be sung by the boy next to him: the rest is as for the other hours.

43.4. Ad vespervas, primam antiphonam incipiat primus prime forme: secundam antiphonam sibi oppositus ex eadem forma: cetera antiphone in eadem forma per ordinem hinc inde discurrant. Responsorium cantet puer ebdomadarius: cetera fiant ut supra ad matutinas.

Ad completorium, antiphonam super psalmos incipiat quidam de prima forma pro voluntate rectoris ebdomadarii.

43.4. At vespers the first antiphon should be begun by the first boy from the first form: the second antiphon by the one opposite him in the same form: the other antiphons run along the same form in order, going from side to side. The duty boy for the week 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.

44. ADAPTATIO EIUSDEM FERIE ET IN ALIIS FERIIS PER ANNUM.

44.1. Modus et ordo servicii huius ferie servetur singulis feriis per annum, quando de temporali agitur, excepto quod extra adventum et septuagesimam puer ebdomadarius responsorii non tenetur interesse tercie nisi ceteris horis diei sequentibus: et preterquam in quadragesima; quia tunc ad nonam antiphona super psalmos a puero ebdomadario incipiat et responsorium ab eodem cantetur.

Ad completorium quoque in quadragesima responsorium ab aliquo prime forme cantetur. Ad vespas eiam in alio tempore preterquam in adventu et in quadragesima in feriis non dicitur responsorium.

44. THE ADAPTATION OF THE {SERVICE FOR THE} SAME DAY FOR THE OTHER WEEKDAYS THROUGHOUT THE YEAR

44.1. The manner and order of the service for this day⁷⁴ 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 unless {he is also to be present}⁷⁵ at the other hours of the day that follow: and except during Quadragesima; 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 during Quadragesima the responsory should be sung by someone from the first form. At vespers too, in seasons other than Advent and Quadragesima, a responsory is not said on weekdays.

44.2. Preterea in paschali tempore ad vespas et ad matutinas et ad laudes in feriis non dicitur nisi una sola antiphona super psalmos, neque preces fiant cum prostrationibus.

Preterea in quadragesima omnes hore diei ante missam dicuntur. Post missam sine intervallo *Placebo* et vespere diei dicuntur: deinde vespere de sancta maria.

⁷⁴ i.e. the Monday after Advent Sunday

⁷⁵ Some MSS read 'nec' instead of 'nisi': 'nor at the other hours'

Post prandium ante pulsatam collacionem, dicuntur Vigilie mortuorum: deinde legatur aliquis sermo ab aliquo clerico de secunda forma in collacione, habitu non mutato.

Postea sequitur completorium.

44.2. Moreover, during Eastertide at vespers and at matins, and at lauds on weekdays, one antiphon only is said before the psalms; nor should the preces be made with prostrations.

Moreover, during Quadragesima, all the hours of the day are said before mass. After mass, Placebo and the vespers of the day are said without a break: then the vespers of St Mary.

After dinner, before the bell for collation is rung, the vigils of the dead are said: then some sermon should be read in collation by any cleric from the second form, without his changing vestment.

Compline follows after.

45. DE MODO EXEQUENDI OFFICIUM MISSE IN SECUNDA FERIA ADVENTUS DOMINI.

45.1. Feria secunda in adventu domini ad missam idem modus servetur servicii qui in precedente dominica adventus, exceptis quibusdam: scilicet quod in hac feria intrat sacerdos cum suis ministris ad officium exequendum in inicio ipsius officii misse. Preterea Epistola ad gradum chori legatur.

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

45.1. The same manner and order of service should be observed on the {first} Monday in Advent at mass 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.⁷⁶ In addition, the epistle should be read at the choir step.

45.2. Gradale ab uno solo puero in superpelliceo ad gradum chori cantetur.

Alleluya ab alio puero tali loco et habitu.

45.2. The gradual should be sung at the choir step by one boy alone wearing a surplice.

The *Alleluya* by another boy in the same place and dress.

45.3. Evangelium non in pulpito super aquilam legatur sed in presbiterio super

⁷⁶ At Mass on Sunday, the priest does not enter until *Gloria patri* in the introit.

pulpitum ad hoc paratum versus aquilonem converso diacono: quod unus ceroferariorum post lectam epistolam in loco debito disponat et ornet.

Dum legitur Evangelium subdiaconus textum teneat in faciem ipsius legentis, ceroferariis diacono assistentibus, uno a dextris, alio a sinistris.

Preterea post lectum evangelium sacerdos textum ministerio diaconi deosculetur, sed tunc non thurificetur sacerdos nec chorus incensetur. Nunquam enim chorus post evangelium ad missam incensetur nisi quando *Credo in unum* dicitur, sed tunc semper.

Preterea pax semper a diacono choro non apportetur sed per duos extremos de secunda forma.

Cetera ut prius.

45.3. The gospel should be read not in the pulpit upon the eagle but in the presbytery upon the pulpit prepared for the purpose, with the deacon turned to face the north: which one of the candlebearers should arrange and dress in the appropriate place after the reading of the lesson.

While the gospel is read, the subdeacon should hold the Text before the face of the reader, with the candlebearers assisting the deacon, one on the right and another on the left.

Moreover after the gospel reading, the priest should kiss the Text, with the assistance of the deacon, but at this point neither the priest nor the choir is to be censured. For at no time should the choir be censured after the gospel at mass, except when *Credo in unum* is said, but then always.

Moreover, the peace should always be brought to the choir not by the deacon, but by two on the furthest⁷⁷ end of the second form.

The rest as before.

45.4. Preterea hac feria ante terciam dicitur missa in capitulo pro fidelibus cum diacono et subdiacono albis indutis: quod semper observetur in omni missa pro defunctis, nisi quando pro episcopis ecclesie ipsius defunctis celebretur, et in crastino omnium sanctorum:

Tunc enim dalmaticis utuntur et tunicis.

45.4. Moreover, on this day the mass for the faithful {departed} is said before terce in chapter, with the deacon and subdeacon dressed in albs with amices: which is always to be 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.⁷⁸

⁷⁷ i.e. east

⁷⁸ i.e. All Souls

For then dalmatics and tunics are worn.

46. ADAPTATIO HUIUS FERIE DE OFFICIO MISSE ET IN ALIIS FERIIS PER ANNUM.

46.1. Similis quoque modus servicii servetur omnibus feriis per annum excepto quod a septuagesima usque ad pascha non dicitur *Alleluia* ad missam, sed per totam quadragesimam secunda quarta et sexta feria semper usque ad pascha dicitur tractus in choro sicut in prima dominica quadragesime alternis vicibus hinc inde, et in die palmarum. Preterea a septuagesima usque ad pascha in feriis quando de feria agitur et quando tractus ad missam non dicitur et in festis trium leccionum usque ad caput ieiunii nisi in commemoracionibus beate marie virginis, post epistolam gradale post versum iteratur.

Preterea omni feria per annum, nisi in adventu et septuagesima, utuntur diaconus et subdiaconus dalmaticis et tunicis, nisi in vigiliis et quatuor temporibus: tunc enim sint in albis.

46. THE ADAPTATION OF THE OFFICE OF MASS ON THIS DAY⁷⁹ TO OTHER WEEKDAYS THROUGHOUT THE YEAR

46.1. A similar manner of service should also be observed on every weekday throughout the year, except that from Septuagesima until Easter an *Alleluia* is not said at mass, but throughout Quadragesima on Mondays, Wednesdays and Fridays, up until Easter, a tract is always said in the choir, as it is on the first Sunday of Quadragesima, antiphonally from side to side, and on Palm Sunday. Moreover, on weekdays from Septuagesima until Easter when the service is ferial and when a tract is not said at mass, and on feasts of three lessons up until Ash Wednesday, except on the commemorations of the Blessed Virgin Mary, after the epistle the gradual is repeated after its verse.

Moreover on every weekday throughout the year, except during Advent and Septuagesima, the deacon and subdeacon should wear dalmatics and tunics, except on vigils of feasts and Ember Days: for then they should be in albs.

46.2. Preterea in vigilia Natalis domini acolitus dum oracio ante epistolam dicitur ad gradum chori veniat et ibi leccionem legat ante epistolam.

Qua lecta, epistola ibidem sine intervallo legatur.

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

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

⁷⁹ The first Monday in Advent

46.3. Preterea in omni quarta feria quatuor temporum acolitus quoque leccionem legat ante epistolam sed sine *Dominus vobiscum* precedat oracio, et cum cantus intervallo epistola sequatur.

Simili quoque modo in sabbatis quatuor temporum primam leccionem legat acolitus: deinde sequentes lecciones in secunda forma discurrant pro dispositione magistri scholarum in superpelliceis, ita ut ultima leccio a sacerdote legatur: cantus vero per singulas lecciones singuli pueri pro dispositione cantoris in superpelliceis ad gradum chori cantent.

46.3. Moreover on every Wednesday of the Ember Days the acolyte should also read the lesson before the epistle, but the prayer precedes it without the *Dominus vobiscum*, and after the intervening chant the epistle follows⁸⁰.

In the same way also, 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 final lesson is read by a priest: and the chants following each lesson should be sung, in surplices at the choir step, by a different boy, at the discretion of the precentor.

46.4. Post ultimam tamen leccionem cantent duo de secunda forma in superpelliceis tractum ad gradum chori sicut et pueri.

Alium tractum post epistolam duo de secunda forma in capis nigris ad gradum chori similiter cantent.

Preterea per totam quadragesimam post nonam cantatur missa.

Preterea in paschali tempore in feriis quando de feria agitur, post epistolam primum *Alleluya* unus puer ad gradum chori in superpelliceo ex parte chori cantet; secundum *Alleluya* alius puer ex opposito tali loco et habitu.

Preterea nulla feria in paschali tempore dicitur missa capitalis pro defunctis nisi fiat anniversarium vel trigintale.

46.4. However, after the final lesson is sung, two from the second form, in surplices, should sing the tract 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 another tract at the choir step.

Moreover, mass is sung after none through the whole of Quadragesima.

Moreover, in Eastertide on weekdays when the service is ferial, one boy from the

⁸⁰ The order runs: collect (without *Dominus vobiscum*), first reading (read by the acolyte), chant (gradual or *Alleluya* depending on the season), {2nd collect, with *Dominus vobiscum*}, epistle.

{duty} side of the choir should sing the first *Alleluya* after the epistle, wearing a surplice at the choir step; another boy from the opposite side sings the second *Alleluya* in the same place and vestment.

Moreover, chapter mass for the dead is not said on any weekday during Eastertide unless it is an anniversary or trental.

47. DE TABULA DOMINI NOSTRI JESU CHRISTI.

In die Natalis domini tabule talis erit dispositio: in primis scribantur rectores chori; deinde lectores et cantores, ad lecciones legendas et responsoria cantanda, pro discrecione tabulam componencium, ita quod lecciones pro dignitate personarum ita gradatim ascendant, ut semper excellencior persona extremam leccionem legat. Simili quoque modo cantores responsorium ordinentur, scilicet ut eorum quoque ita ascensus fiat ut tres excellenciores, qui non legerint, responsorium ultimum cantent; ita etiam ut primam et secundam leccionem duo canonici de secunda forma legant, terciam leccionem canonicus de superiore gradu; primum et secundum responsorium a duobus de secunda forma, cantentur, tertium responsorium a tribus de secunda forma: sextum et nonum responsorium a tribus de superiore gradu cantentur.

Ad primam missam scribantur rectores chori de superiore gradu et duo, de secunda forma: ad *Kyrieleyson* tres de superiore gradu: ad laudes ad *Gloria in excelsis deo* duo⁸¹, ad leccionem *Laudes deo* ante epistolam duo de secunda forma, ad gradale tres de secunda forma; ad *Alleluya* tres de superiore gradu.

Ad secundam missam duo rectores chori tantum de secunda forma scribantur; ad gradale duo pueri; ad *Alleluya* duo de superiore gradu; deinde quis puer in capitulo cuius officium est deferre librum ad legendas lecciones, et ad collectas dicendas. Pueri vero notati in tabula dominicali ad candelabra, et ad thuribula, et ad aquam, et acolyti, per totam ebdomadam iuxta illam tabulam sua exequantur officia. Ad magnam missam ad gradale tres de secunda forma; ad *Alleluya* tres de excellencioribus de superiore gradu. Ad leccionem *Exultemus in hac die* ante epistolam duo de secunda forma: ad epistolam quidam canonicus secundum ordinem matricule et numerum communis tabule et ad evangelium alius canonicus eodem modo et ordine.

47. THE ROSTER FOR THE DAY OF OUR LORD JESUS CHRIST⁸²

On Christmas Day the arrangement of the roster will be like this: first should be written the rulers of the choir; then 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 lesson. The cantors of the responsories should also be appointed in the same way, that is so that there should be an increase in seniority, so that three senior people who are not reading should sing the final responsory: and also in such a way that two canons from the second form should read the first and second lesson: and a canon from the upper step the third

⁸¹ OCR (on which Frere based his text) adds 'de superiore gradu' which does not appear in Frere's text or commentary.

⁸² i.e. Christmas

lesson; 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 and ninth responsories should be sung by three from the upper step.

For the first mass {two} rulers of the choir should be tabled from the upper step, and two from the second form: for {singing} *Kyrieleyson*, three from the upper step: for the Laudes at *Gloria in excelsis deo*⁸³, two⁸⁴; for the lesson *Laudes deo* before the epistle, two from the second form; for the gradual, three from the second form; for the *Alleluya*, three from the upper step.

At the second mass only two rulers of the choir from the second form should be entered; for the gradual, two boys; for the *Alleluya*, two from the upper step; then the boy who is on duty in chapter to carry the book for reading the lessons and saying the collects {there}. And the boys recorded in the Sunday table for bearing the candles, the thuribles and the water, and the acolytes, should carry out their duties throughout the week in accordance with that roster. At high mass, for the gradual, three from the second form; for the *Alleluya* three of the senior persons from the upper step. For the lesson *Exultemus in hac die* before the epistle, two from the second form: for the epistle, whichever canon {whose turn it is} in the order of the Cathedral roll and the numbering of the common roster⁸⁵, and for the gospel another canon in the same manner and order.

48. DE TABULA COMMUNI.

48.1. Sciendum est quod quamdiu tabula communis discurrit, singulis diebus mutantur rectores.

Ab incepzione enim communis tabule in omni simplici festo scribantur duo rectores de secunda forma per ordinem, formata incepzione a principali capite formarum. In omni vero duplici festo duo principales rectores scribuntur pro voluntate ipsius cantoris: secundarii vero secundum predictum ordinem.

Singulis eciam diebus dum tabula communis discurrit, mutatur puer in capitulo, missa, epistola, evangelium, ita scilicet quod lector in capitulo mutatur a die natalis domini quando in dominica evenerit, usque ad circumcisonem, vel ad proximam dominicam sequentem: deinde sequatur tabula dominicalis.

⁸³ 'Laudes' is a term used as early as the Winchester Troper in Britain (10th-11th century) for the tropes added to the Ordinary of the Mass. The very recent discovery (May 2013) of what appears to be the remnant of a 13th-century Noted Missal from Wiltshire, possibly from the hospital or priory of the Trinity at Easton Royal, may offer evidence of this practice. A single bifolio used as a wrapper for documents of the Seymour estates includes parts of two Sequences for St Stephen and St John, and parts of two Gloria in excelsis (I and II). The trope 'Cuius reboat' is included in Gloria II. (Chippenham, Wiltshire and Swindon Archives, 9/15/338c, wrapper for papers relating to Shalbourne Eastcourt.)

⁸⁴ OCR specifies 'two from the upper step', omitted by Frere.

⁸⁵ 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.

48. THE COMMON⁸⁶ ROSTER

48.1. It should 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 should be 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, epistle and gospel⁸⁷ are changed, so that the reader in chapter is changed from Christmas Day, when it occurs on a Sunday, up to the Circumcision, or to the nearest Sunday following: then the Sunday roster should follow.

48.2. Ad missam vero in festis duplicibus nullus scribatur clericus: in ceteris autem diebus pro ordine matricule scribantur presbiteri ad epistolam et ad evangelium; scribantur canonici tam in festis quam in profestis singulis diebus, eo ordine quo scribuntur in matricula. Sciendum autem quod ordo presbiterorum diaconorum subdiaconorum quo scribuntur in matricula non possit extendi usque ad secundam vel terciam feriam, tunc proxima dominica precedente fiat tabula ebdomadaria.

Si vero ultra terciam feriam possit extendi, tunc proxima dominica sequente fiat tabula ebdomadaria. Eadem regula servetur de ordine singulorum officiorum, ita ut in mediis feriis vacantibus ad predicta officia exequenda scribantur clerici pro voluntate componentis tabulam.

Incipienda est autem hec tabula communis de missa et epistola et evangelio die dominica proxima ante natale domini, nisi quando dies natalis domini die dominica contigerit: tunc enim ipsa die natalis sumit initium.

48.2. And for mass on double feasts no cleric should be appointed: but on the other days priests should be appointed, following the order in which they are enrolled, for the epistle and for the gospel; 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 cannot be extended to the Monday or Tuesday, then the weekly roster should come into force 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 weekdays⁸⁸ clerics should be tabled for the performance of the aforementioned duties at the discretion of the one who draws up the roster.

⁸⁶ 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.

⁸⁷ i.e. priest, deacon and subdeacon.

⁸⁸ ‘vacant days in the middle {of the week}’: those that were not celebrated as feast-days.

And this common roster of the mass, epistle and gospel 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.

48.3. Secunda vero tabula communis de eisdem incipiat die dominica palmarum, durans per ordinem presbiterorum usque ad ultimum ordinem illorum: per ordinem vero reliquorum non nisi usque ad octavas pasche, sive ibi terminetur sive non.

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

48.4. Tercia tabula communis de eisdem incipiat dominica proxima ante ascensionem domini, durans per illam ebdomadam tantum: que iterum die pentecostes incipiat, sumpto inicio ab illo in quem proximo terminata est, durans usque ad festum sancte trinitatis vel ulterius quantum ad presbiteros, sicut predestinatum in tabula paschali.

48.4. The third common roster for the same things should begin on the Sunday before Ascension Day, continuing only through that week: and it should 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 instructions for the Easter roster, above.

48.5. Transcursa vero tabula communi, revertatur ad solitum cursum tabule ebdomadarie, sumpto ipsius inicio ubi ante natale terminata est.

Huius tabule communis dispositio locum habet in omni tabula communi per annum.

48.5. Once the common roster has run its course, one should return 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.

49. ADAPTATIO NATALIS DOMINI ET ALIORUM FESTORUM DUPLICIUM.

Sciendum autem quod tabule Natalis domini dispositio locum habet in omni duplici festo per annum novem leccionum; exceptis hiis festis, scilicet sancti Michaelis, Omnium sanctorum, et sancti Andree. In festo etenim sancti Michaelis, et sancti Andree, prima leccio solet esse in prima forma, secunda et tertia leccio in secunda forma; deinde omnes lecciones in superiore gradu, servato ordine ascensus supranotato. Primum et secundum responsorium in prima forma, tertium responsorium in secunda forma quartum responsorium in superiore gradu, et ita deinceps; hoc observato, quod omnia responsoria dupliciter cantentur, preter nonum responsorium, quod a tribus de superiore gradu cantetur.

49. THE ADAPTATION OF THE ROSTER FOR CHRISTMAS DAY 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 feasts: namely, of Saint Michael, All Saints, and St Andrew. For on the feast of St Michael, and of St Andrew, the first lesson is customarily in the first form, the second and third lesson in the second form; then all the lessons in the upper step, following the ascending order noted above. The first and second responsories are sung in the first form, the third responsory in the second form, the fourth responsory and upwards on 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.

50. DE TABULA IN DIE OMNIUM SANCTORUM.

In die omnium sanctorum hoc modo tabula disponitur, ut excellencior persona primam leccionem legat; et ita fiat descensus sicut ascensus in aliis festis duplicibus, ita quod quidam puer octavam leccionem legat, et nonam leccionem sacerdos. Primum responsorium a duobus excellencioribus cantetur, et sic fiat descensus modo lectorum ordine ipsorum cantorum numero non mutato, ita quod quinque pueri octavum responsorium cantent.

50. THE ROSTER FOR ALL SAINTS' DAY

On All Saints' Day, 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, and a priest the ninth. The first responsory should be sung by two senior figures, and so on in descending order for the cantors, in same way as for the readers,⁸⁹ with the same numbers, with this proviso, that five boys should sing the eighth responsory.

51. MODUS SERVICII IN DIE NATALIS DOMINI.

51.1. In die natalis domini ad primas vespervas primam antiphonam super psalmos incipiat excellencior persona post illum qui exequitur officium illius diei.

Secunda antiphona ab excellenciore alterius partis chori incipiatur, et ita discurrant singule antiphone pro personarum dignitate.

Capitulum in capa serica episcopus si presens fuerit dicat, loco non mutato.

Responsorium cantor et alie due persone cantent pro dispositione illius cantoris in capis sericis ad gradum chori.

⁸⁹ lit. 'and thus there should be a descent in order of the cantors, in the manner of the readers'

51. THE MANNER OF THE SERVICE ON CHRISTMAS DAY

51.1. On Christmas Day at first vespers the first antiphon on the psalms should be begun by the person next highest-ranking to whoever is officiating on that day.

The second antiphon should be started by the highest-ranking person from the other side of the choir, and thus each of the antiphons should run in order of seniority.

If he is present, 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 silk copes at the choir step.

51.2. Dum ymnus canitur, duo pueri, qui serviunt de thuribulo, capas duas de serico deferant principali sacerdoti, quarum alteram alii sacerdoti pro voluntate sua transmittat, ad thurificandum altare.

Versiculum cantant duo pueri in superpelliceis.

Antiphonam super *Magnificat* excellencior persona ex parte chori incipiat: et si episcopus fuerit presens, cantor ipsam antiphonam iniungat ei, et tota cantetur antiphona, antequam psalmus intonatur.

51.2. While the hymn is sung, the two boys who are serving with the thurible should bring two silk 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 sing the versicle in surplices.

The senior 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, and the whole antiphon should be sung before the psalm is intoned.

52. DE CHORI THURIFICACIONE ET ALTARIUM ECCLESIE AD PRIMAS VESPERAS DIEI NATALIS DOMINI, ET ALIIS FESTIS DUPLICIBUS, QUIBUS AD PRIMAS VESPERAS ANTIPHONA SUPER *MAGNIFICAT* TOTA CANTETUR ANTEQUAM PSALMUS INTONETUR.

52.1. Post inchoacionem antiphone super *Magnificat* procedat executor officii cum alio sacerdote post illum excellenciore ad thurificandum altare cum duobus thuribus de quorum uno ministrabit puer ebdomadarius, de reliquo vero alius puer pro dispositione sacristarum.

52. THE CENSING OF THE CHOIR AND ALTARS OF THE CATHEDRAL AT FIRST VESPERS ON CHRISTMAS DAY, AND ON OTHER DOUBLE

FEASTS ON WHICH THE WHOLE ANTIPHON UPON *MAGNIFICAT* AT FIRST VESPERS IS TO BE SUNG BEFORE THE PSALM IS INTONED.

52.1. After the start of the antiphon upon *Magnificat*, 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.

52.2. Si fuerit episcopus presens, secundarius sacerdos cum capellano episcopi ipsum episcopum in sua sede incenset, deinde procedant ad thurificandum cetera altaria ecclesie; excellencior in partem orientalem, secundarius eat in partem occidentalem. Quibus incensatis ambo convenient presbiteri ad ostium ex parte orientali et simul intrent et iterum thurificent episcopum in sua sede.

Deinde inferior thurificet superiorem ante gradum chori.

Si episcopus non fuerit presens, secundarius incenset superiorem in sede sacerdoti ebdomadario constitutum.

52.2. If the bishop is present, the second priest, along with the bishop's chaplain, should cense the bishop in his seat, then proceed to cense the other altars of the Cathedral, the more senior person in the east part {of the Cathedral}, and the second should go in the west part. When the censuring is done, both should meet together at the presbytery door in the east part, and together enter and again cense the bishop in 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, who is placed in the seat of the duty priest for the week.

52.3. Ad collectam dicendam solus episcopus locum non mutet.

Benedicamus a duobus de secunda forma in superpelliceis dicatur.

52.3. The bishop alone should not change position for saying the collect.

***Benedicamus* should be said by two from the second form wearing surplices.**

52.4. 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 excellencioribus pro dispositione rectoris.

52.4. 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 senior clerics should start the antiphon after *Nunc dimittis*, at the discretion of the ruler.

52.5. Ad matutinas antiphone super psalmos eodem modo hinc inde discurrant sicut

ad primas vespervas.

Singuli versiculi a duobus pueris in superpelliceis ad gradum chori dicantur.

Sex lecciones in superpelliceis legantur; septima, octava et nona in capis sericis.

52.5. 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 should be 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.

52.6. Singula responsoria in superpelliceis ad gradum chori cantentur dupliciter: ita quod tertium sextum et nonum responsorium a tribus cantentur ad gradum chori.

Lectores et cantores ad vespervas et ad matutinas et ad missam, postquam legerint et cantaverint, coram episcopo se humiliant ad benedictionem.

52.6. Each of the responsories should be sung by two in surplices at the choir step: with this proviso, that the third, sixth and ninth responsories should be sung by three 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.

52.7. Sciendum quod in singulis nocturnis ad secundam quintam et octavam leccionem incensetur altare auctenticum ab aliquo sacerdote in capa serica ex utraque parte chori vicissim assumpto: chorus quoque ab uno solo puero incensetur.

Finito ultimo responsorio et cantato evangelio *Liber generacionis*, principalis sacerdos in capa serica loco non mutato, incipiat *Te deum*. Postea cum suo secundario sacerdote thure ipsis thuribus ab ipso principaliore sacerdote ante gradum chori imposito, auctenticum altare incensent modo predicto: cetera altaria non incensentur.

52.7. It should be understood that during each nocturn, at the second, fifth and eighth lesson, the high altar is to be censed by a priest in a silk cope, drawn from each side of the choir in turn: the choir should also be censed, by one boy alone.

When the final responsory is over and the gospel *Liber generacionis* sung, the most senior priest, in a silken cope, should start *Te deum* without changing place. Afterwards, the senior priest, having himself put incense into the thuribles in front of the choir step, should, accompanied by his second priest, cense the high altar in the aforementioned way: the other altars should not be censed.

52.8. Sciendum tamen quod quando episcopus presens fuerit, ab eo super thus a sacerdote vel a diacono thuribus imponendum fiat benedictio, loco non mutato.

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

52.9. Finito *Te deum laudamus*, statim canitur missa: qua finita, principalis sacerdos versiculum dicat ante laudes.

Antiphone super psalmos in laudibus in superiore gradu discurrant per ordinem in ceteris antiphonis prius incepit et non complet⁹⁰.

Capitulum et cetera que ad matutinas pertinent eo modo et ordine expleantur quo ad vespervas; excepto quod ad *Benedictus* non incensantur nisi principale altare et chorus similiter.

Et preterea ultimum *Benedicamus* a duobus pueris in superpelliceis dicatur.

52.9. When *Te deum laudamus* is finished, mass is sung immediately: when it is finished, the senior priest should say the versicle before lauds.

At lauds the antiphons upon the psalms should run along the upper step in the {same} order as the other antiphons, {as} it previously started and did not finish⁹¹.

The chapter and the other things that happen at matins should be performed in the same manner and order as at vespers, with the exception that at *Benedictus* there should be no censuring except of the main altar, and the choir likewise.

Moreover the final *Benedicamus* should be said by two boys in surplices.

52.10. Ad primam, antiphona super psalmos in superiore gradu incipiatur: antiphona super *Quicumque vult* ex secundo excellenciore ex parte chori incipiatur: responsorium *Jesu Christe* ab aliquo de secunda forma pro voluntate secundarii rectoris dicatur, loco nec habitu mutato. Cetera que ad primam pertinent non mutantur.

52.10. 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. The responsory *Jesu christe* should be said by someone from the second form at the discretion of the second ruler, without his changing place or vestment. Everything else that happens at prime is unchanged.

52.11. Ad terciam, antiphona super psalmos in superiore gradu incipiatur: responsorium in secunda forma pro voluntate rectoris dicitur. Idem modus in ceteris horis servetur.

⁹⁰ The sense (and indeed the grammar) is not perfectly obvious; perhaps a better reading would be ‘inceptum et non completum’, as found in other MSS e.g. OCO).

⁹¹ The grammar is somewhat defective. Other MSS read ‘(the order) that was previously started and not finished’.

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

52.12. Ad secundas vespervas prima antiphona super psalmos pro voluntate ipsius cantoris ab aliquo canonico in superiore gradu incipiatur: secunda antiphona simili modo ex opposito incipiatur: et ita cetera antiphone hinc inde discurrant.

Responsorium a tribus excellencioribus cantetur pro dispositione cantoris.

Cetera omnia ut supra ad primas vespervas, excepto quod ad has vespervas ad *Magnificat* non incensetur nisi principale altare et chorus similiter.

Finito primo *Benedicamus* fiat processio ad altare sancti stephani ab altari sancti Nicholai cum omnibus diaconis in capis sericis cereos accensos deferentibus per medium chori accedentibus: et ibi cantato responsorio, et finita memoria de sancto stephano, aliquod responsorium vel antiphonam de sancta maria cantantibus in chorum redeuntibus: et ibi omnes diaconi expectent quousque illius memorie oracio finiatur. *Benedicamus* a duobus diaconis dicatur.

Ad completorium antiphona super psalmos ab aliquo canonico de superiore gradu incipiatur. Cetera non mutantur.

52.12. 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 antiphon should be begun in similar manner on the other side: and the other antiphons should run in this way from side to side.

The responsory should be sung by three senior canons at the discretion of the precentor.

All the rest is as above at first vespers, except that at these {second} vespers at *Magnificat* nothing save the principal altar should be censed, and the choir likewise.

Once the first *Benedicamus* is finished, there should be a procession from the altar of St Nicholas to the altar of St Stephen, with all the deacons wearing silken copes and carrying lighted candles and moving through the middle of the choir, and, once the responsory has been sung there and the memorial of St Stephen is completed, singing some responsory or antiphon of St Mary while returning to the choir; and there all the deacons should wait, until the prayer of that memorial is finished. *Benedicamus* should be said by two deacons.

At compline, the antiphon upon the psalms should be started by one of the canons from the upper step. The rest is unchanged.

53. ADAPTATIO EIUSDEM FESTI ET IN ALIIS FESTIS DUPLICIBUS NOVEM LECCIONUM.

Simili modo expletur servicium in aliis festis duplicibus maioribus novem leccionum: in hiis scilicet festis, In epiphania, Purificacione. In festo sancte Trinitatis, in Assumpcione, et Nativitate beate marie, in festo Reliquiarum, et Omnium sanctorum, In dedicacione ecclesie et in festo cuiuslibet ecclesie vel capelle quo in die Natalis Domini: excepto quod in festo Omnium Sanctorum servetur ordo preposterus in leccionibus legendis, et responsoriis cantandis, quantum ad dignitatem cantorum et lectorum; et octavum responsorium a quinque pueris in superpelliceis et amictibus capita velatis, cereosque accensos singulis deferentibus, cantatur; et excepto quod in his festis duplicibus non cantetur evangelium ad matutinas nisi in epiphania domini. Preterea in nullo aliorum predictorum festorum duplicium aliqua leccio legatur nisi in superpelliceis.

53. THE ADAPTATION OF THE SAME FEAST FOR OTHER DOUBLE FEASTS OF NINE LESSONS

The service is carried out in the same way on other major double feasts of nine lessons – namely on these feasts: at Epiphany, the Purification, on the feast of the Holy Trinity, the Assumption, and the Nativity of the Blessed Mary, on the feast of Relics, and of All Saints, on the {feast of} the Dedication of the Church and on the feast of any church or chapel – as on Christmas Day; 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 cantors and readers⁹²; 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 should not be sung at matins except on the Epiphany of our Lord. Moreover on all of the other aforesaid double feasts no lesson is to be read except in surplices.

54. DE MINORIBUS FESTIS DUPLICIBUS.

54.1. In aliis eciam festis minoribus duplicibus, ut in die sancti thome martyris, Annunciacione dominica, Nativitate sancti Johannis baptiste, In passione apostolorum Petri et Pauli, in festo sancti Michaelis et sancti Andree et ex novo in translacione sancti Thome martyris, deposicione sancti Edwardi regis et confessoris, et sancti Edmundi Cantuariensis archiepiscopi potest predictus modus servicii servari qui in aliis festis maioribus duplicibus. Excepto quod ad primas vespervas et ad secundas vespervas nisi una sola antiphona super psalmos dicitur, et illa incipiatur in superiore gradu pro voluntate cantoris. Preterea in hiis festis non incensatur nisi principale altare ad utrasque vespervas nec ad matutinas.

54. THE MINOR DOUBLE FEASTS

54.1. 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 Passion of the

⁹² i.e. they are read and sung in reverse order of seniority.

apostles Peter and Paul, the feast of St Michael and of St Andrew, and latterly on the Translation of St Thomas the martyr, the Deposition of St Edward, king and confessor, and of St Edmund, archbishop of Canterbury, the aforesaid manner of service may be observed as on other major double feasts. With the exception that at first vespers and at second vespers only one antiphon is said before the psalms, and that should be begun from the upper step at the discretion of the precentor. Moreover on these feasts there is no censuring at either vespers or at matins except of the main altar.

54.2. Ad matutinas in nocturnis non incensatur altare neque chorus.

Preterea ultima leccio legatur ab excellenciore ex parte chori.

54.2. At matins, there is no censuring of the altar or choir during the nocturns.

Moreover the final lesson should be read by the senior person on the {duty} side of the choir.

54.3. Preterea in festo Michaelis et sancti Andree prima leccio in prima forma legatur secunda et tercia lecciones in secunda forma. Primum et secundum responsorium in prima forma; tercius in secunda forma. Preterea nullum responsorium a tribus cantetur nisi nonum.

54.3. Moreover, on the feast of Michael and of St Andrew the first lesson should be 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 should be sung by three except the ninth.

54.4. Preterea omnes antiphone super laudes pro dispositione rectoris in secunda forma discurrant.

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

55. DE MODO EXEQUENDI OFFICIUM PRIME MISSE IN DIE NATALIS DOMINI.

In die Natalis domini, post *Te Deum* excellencior persona vel sacerdos primam missam cantet, cuius ministerium expleatur sicut in dominica; excepto quod diaconus et subdiaconus et acolitus utuntur tunica et dalmatica. Preterea cum *Gloria in excelsis* ad missam dicitur; leccio *Laudes deo* in pulpito ante epistolam ab aliquibus duobus, pro dispositione cantoris et in capis sericis cantetur, et postea sine intervallo epistola legatur. Gradale in pulpito a tribus de secunda forma in capis sericis cantetur: *Alleluya* a tribus excellencioribus in capis sericis ibidem cantetur.

Preterea, si episcopus officium exequatur, omnes ministri in chorum ad prosam cantandam veniant, preter principalem diaconum et principalem subdiaconum, et ibi moram faciant diaconi et subdiaconi in medio chori cum rectoribus chori, donec principalis diaconus a pulpito post lectum evangelium per chorum redeat. Preterea in

processione ad legendum evangelium crux procedat, que a dextris erit legentis evangelium, facie crucifixi ad legentem conversa. Lecto evangelio, principalem diaconum comitentur ceteri diaconi et subdiaconi a choro usque ad altare processionaliter, ita quod bini precedant subdiaconi, deinde principalis subdiaconus in ultimo ordine subdiaconorum, uno subdiacono incedente a dextris, et altero a sinistris: postea sequantur diaconi ordine simili et modo dispositi; et hoc ipso ordine et modo ad introitum misse dominum episcopum precedant.

Preterea ad incensandum chorum post *Credo in unum* duo veniant thuribula et duo subdiaconi cum duobus textis. Si autem episcopus non celebraverit, unum textorum defert acolitus ex parte cantoris; primo autem incensandus est cantor, deinde principales rectores chori ex utraque parte sua, deinde rectores duo secundarii; postea chorus, solito more; eo ordine sequatur textum. In pace danda, primo deosculetur diaconus principalis principalem subdiaconum, a quo ceteri diaconi et subdiaconi pacem accipiant; duos deinde secundarios rectores osculantur, qui primo deferant pacem cantori, et eius duobus collateralibus rectoribus principalibus, postea principalibus rectoribus pacem ipsam ex parte decani et cantoris deferentibus; secundariis rectoribus vero, ex parte cancellarii et thesaurarii pacem ipsam deferentibus.

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

On Christmas Day after *Te deum*, the senior person or priest should sing the first mass, and his ministry should be carried out as on a Sunday; except that the deacon and subdeacon and acolyte wear a tunicle and dalmatic. Moreover, when *Gloria in excelsis* is said at the mass, the lesson *Laudes deo* should be sung in the pulpit before the epistle by any two, at the discretion of the precentor, and in silk copes, and afterwards without any intervening {chant} the epistle should be read. The gradual should be sung in the pulpit by three from the second form in silk copes: the *Alleluia* should be sung 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 should go forward⁹³ in the procession to read the gospel, and will be on the right of the reader of the gospel, with 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 manner; and in this same order and manner they should precede the lord bishop as they go into mass.

⁹³ Some MSS read 'precedat: go in front' rather than 'procedat: go forward'.

Moreover, for censuring the choir after *Credo in unum*, two thurifers⁹⁴ should come forward, and two subdeacons with two Texts. But if the bishop is not celebrating, an acolyte from the precentor's side brings one of the Texts; but first the precentor is to be censured, then the principal rulers of the choir, each on his own side, then the two secondary rulers; next the choir, in the usual manner; the Text should come after, in that order. For giving the kiss of peace, first the principal 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 the peace to the chancellor's and treasurer's end.

56. DE MODO EXEQUENDI OFFICIUM SECUNDE MISSE EADEM DIE.

Secundam missam celebret in die Natalis domini sacerdos, quem episcopus ad hoc elegerit, eodem modo ut in dominica prima in adventu, excepto quod quidam de secunda forma leccionem legat ante epistolam in superpelliceo, quam continuo sequatur epistola. Preterea ab episcopo diaconus benedictionem accipiat ad pronuntiandum Evangelium; et, post lectum evangelium, per episcopum transeundo, eum prius incenset; et postea subdiaconus textum episcopo apertum deosculandum porriget; pacem quoque, statim post deosculatum subdiaconum, ipsi episcopo⁹⁵ diaconus pacem porrigat. Cetera ut prius.

56. THE MANNER OF PERFORMING THE OFFICE OF SECOND MASS ON THE SAME DAY

On Christmas Day the priest whom the bishop has chosen for this should celebrate the second mass in the same way as on the first Sunday in Advent, except that someone from the second form should read the lesson before the epistle in a surplice, after which the epistle should follow without interruption. Moreover the deacon should 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 should first cense him and afterwards the subdeacon will proffer the Text, opened, to the bishop for kissing; and also the peace: as soon as the subdeacon has been kissed, the deacon should proffer the peace to the bishop. The rest as before.

57. MODUS PROCESSIONIS IN DIE NATALIS DOMINI ANTE MAGNAM MISSAM.

In die Natalis domini, dicta tertia, eat processio circa claustrum, cum tribus acolitibus tres cruces deferentibus, et duobus thuribus. 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

⁹⁴ Lit. 'thuribles'.

⁹⁵ Frere reads episcopi episcopo, marking corrupt text.

exequenda. Qui omnes in albis sint induti et capis sericis preter diaconos et subdiaconos et ceteros ministros altaris.

57. THE MANNER OF THE PROCESSION ON CHRISTMAS DAY BEFORE THE GREAT MASS

On Christmas Day, after terce has been said, there should be a procession going 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. They should all be wearing albs and silk copes except for the deacons and subdeacons and other ministers of the altar.

58. ADAPTATIO EIUSDEM PROCESSIONIS ET IN ALIIS FESTIS DUPLICIBUS NOVEM LECCIONUM.

Modus processionis huius diei locum habet in omnibus festis duplicibus novem leccionum per annum, que, ex sua solempnitate, processionem habent; excepto quod in quibusdam festis prosa non dicitur, et excepta purificatione beate Marie virginis; tunc enim, dum tercia canitur, executor officii cum solempni apparatu se induat, et omnes ministri eius sicut⁹⁶ ad executionem misse. Tercia dicta, idem sacerdos, cum suis ministris, ad altare processionaliter procedat, et cereos ante altare benedicat, et aqua benedicta aspergat: deinde thurificet. Hiis peractis, in stallis se recipiat, dum cerei distribuuntur. Cereis distributis, eat processio, modo predicto, et, in statione ante crucem, tres de superiore gradu versum *Hodie* dicant in pulpito, conversi ad populum, habitu non mutato.

58. THE ADAPTATION OF THE SAME PROCESSION 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 certain feasts no prose is said, and except for the Purification of the Blessed Virgin Mary; for then, while terce is sung, the officiant should put on the ceremonial vestments, and all his ministers as for the performance of the mass. After terce has been said, the same priest, with his ministers, should proceed 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 *Hodie* in the pulpit, facing the people, without changing their vestment.

⁹⁶ 'sint' in Frere who marks corrupt text.

59. MODO EXEQUENDI OFFICIUM TERCIE MISSE IN DIE NATALIS DOMINI.

Terciam missam in die Natalis domini celebrabit episcopus vel excellencior alius sacerdos absente episcopo, simili modo ut primam preter processionem: in qua omnes diaconi et subdiaconi ad missam ministraturi processionaliter incedant.

Preterea in die purificationis beate marie virginis, quando infra septuagesimam evenerit, ad missam post gradale dicitur sequentia *Hac clara die* in choro: sacerdos vero et ministri eius ad altare privatim dicant tractum *Nunc dimittis*.

Item in annunciatione dominica, quando in quadragesima celebratur, ad missam post gradale dicitur sequentia *Ave mundi spes* in choro: sacerdos vero et ministri eius ad altare dicant privatim tractum *Ave maria*.

In ceteris autem festis cum regimine chori a septuagesima usque ad passionem domini tractus dicitur post gradale modo predicto.

In commemoracionibus beate marie virginis infra septuagesimam semper ad missam post gradale dicatur sequentia in choro: nunquam enim dicitur tractus in ecclesia Sarum in festo trium leccionum vel in commemoracionibus beate marie virginis.

59. THE MANNER OF PERFORMING THE OFFICE OF THE THIRD MASS ON CHRISTMAS DAY

The bishop shall celebrate the third mass on Christmas Day, or in the bishop's 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 administer the mass should walk in procession.

Moreover on the day of the Purification of the Blessed Virgin Mary, when it falls within Septuagesima, after the gradual at mass the sequence *Hac clara die* is said in choir: but the priest and his ministers at the altar should privately say the tract *Nunc dimittis*.

Likewise on the Annunciation, when it is celebrated during Quadragesima, after the gradual at mass the sequence *Ave mundi spes* is said in the choir: but the priest and his ministers at the altar should privately say the tract *Ave maria*.

But on other feasts on which the choir is ruled, from Septuagesima until the Lord's Passion, the tract is said after the gradual in the aforesaid way.

On commemorations of the Blessed Virgin Mary within Septuagesima, at mass after the gradual a sequence is always to be said in choir: for the tract is never said at Salisbury Cathedral on a feast of three lessons or in commemorations of the Blessed Virgin Mary.

60. ADAPTATIO SERVICII DIEI NATALIS DOMINI ET IN ALIIS FESTIS DUPLICIBUS PER ANNUM.

Similis modus servicii diei Natalis domini observetur in omnibus festis duplicibus continuis, et incontinuis, excepto quod ibi non semper excellencior persona vel sacerdos exequitur officium misse, sed secundum gradus dignitatum personarum fiat descensus, ut in natali, et pascha, et pentecostes. Similis quoque modus servetur in omni festo, et in omnibus octavis, et feriis infra octavas, cum regimine chori; excepto quod in predictis festis cantatur *Alleluya* in pulpito a rectoribus chori, habitu non mutato. Preterea si aliquod festum novem leccionum in quadragesima fiat in aliqua feria, ante terciam missa de festo dicatur in dalmaticis et tunicis; post nonam vero missa de ieiunio dicitur; utraque ad principale altare.

Preterea si dominica dies infra octavas epiphanie evenerit, ad matutinas omnia fiant sicut in prima die, excepto quod hac die dominica invitatorium dicitur sicut infra octavas prenotatum est, et sexta antiphona super psalmum *Fundamenta erit Homo natus*.

Preterea evangelium *Factum est autem* non cantetur, sed in laudibus omnes antiphone cum suis psalmis dicantur sicut in prima die quia octava dies proprias laudes habet; deinde totum servicium fiat sicut in prima die: tamen memoria fiat de sancta maria tantum, et super *Quicumque vult* dicitur antiphona *Te iure*.

Preterea in octavis pasche et proxima dominica ante Ascensionem domini dicuntur omnes antiphone super laudes sicut in prima die pasche: et in octavis Ascensionis domini dicuntur omnes antiphone super laudes sicut in prima die festorum predictorum.

In octavis apostolorum petri et pauli dicuntur super laudes antiphone de communi apostolorum.

Preterea in octava die assumptionis beate marie, quacunque die contigerit, in laudibus omnes antiphone super laudes sicut in prima die dicuntur.

Si dominica dies infra octavas assumptionis evenerit, fiat ad primas vespervas servicium hoc modo. Super psalmos consuetos hec sola sufficit antiphona *Assumpta est*: nullum responsorium cantetur: capitulum ymnus et versiculus sicut in prima die. Super *Magnificat* dicitur antiphona *Anima mea*: memoria fiat de dominica et de trinitate si necesse fuerit.

Processio ad crucem non pretermittatur: in redeundo de omnibus sanctis antiphona *Salvator* cum versiculo et oracione.

Ad matutinas omnia fiant sicut in prima die, preter antiphonam *Te iure* super psalmum *Quicumque vult*.

Preterea si dominica dies infra octavas nativitatis beate marie evenerit, ad primas vespervas fiat servicium hoc modo. Super psalmos consuetos hec sola sufficit antiphona *Nativitas est hodie*: deinde totum servicium fiat sicut in prima die preter responsorium *Stirps iesse*. Post psalmum *Magnificat* fiat memoria de dominica et de

trinitate si necesse fuerit.

Processio fiat tamen ad crucem sicut in dominica infra octavas assumptionis prenotatum est.

Ad matutinas tota cantetur historia sicut in prima die absque responsoriis *Stirps iesse* et *Solem iusticie*; et in loco eorum dicuntur duo responsoria ferialia. Nonum autem responsum erit *Ad nutum*, quod et dicitur ad primas vespas.

In laudibus omnes antiphone super psalmos sicut in prima die dicuntur. Cetera omnia sicut in prima die fiant, excepto quod ad primam super *Quicumque vult* dicitur antiphona *Te iure*.

Querendum nobis est cur in dominica infra octavas nativitatis beate marie ad primas vespas responsum *Ad nutum* et in laudibus omnes antiphone super psalmos dicuntur; quia in octava die apud Sarum festum reliquiarum celebratur. Ubi vero festivitas non celebratur in octava die eiusdem, totum servicium fiat de sancta maria sicut in dominica infra octavas prenotatum est. Et hoc eciam observetur quocienscunque responsum ad primas vespas dicitur. In laudibus omnes antiphone dicuntur.

In exaltacione sancte crucis ad vespas et ad matutinas vespere et matutine et cetera hore dicuntur sicut infra octavas nativitatis beate marie de quo⁹⁷ prenotatum est.

60. THE ADAPTATION OF THE SERVICE OF CHRISTMAS DAY FOR OTHER DOUBLE FEASTS THROUGHOUT THE YEAR

A similar manner of service to Christmas Day is to be observed on all double feasts, consecutive and non-consecutive, except that then it is not always the highest-ranking person or priest who performs the office of mass, but it should 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 for the feast should be said before terce in dalmatics and tunics; and after none the mass for the fast is said; and both are said at the principal altar.

Furthermore if a Sunday falls within the octave of Epiphany, at matins everything should be done as on the first day⁹⁸, except that on that Sunday the invitatory is said as was already described for days within the octave, and the sixth antiphon upon the psalm *Fundamenta* will be *Homo natus*.

Furthermore the gospel *Factum est autem* should not be sung, but at lauds all the antiphons should be said with their psalms as on the first day, because the octave has its own lauds; then the whole service should be conducted as on the first day:

⁹⁷ Frere: 'de ea', whose sense is not entirely clear.

⁹⁸ i.e. the (first) day of Epiphany.

however, a memorial commemoration is made only of St Mary, and the antiphon said upon the *Quicumque vult* is *Te iure*.

Furthermore on the octave of Easter and the Sunday next before Ascension Day all the antiphons upon the psalms of lauds are said as on the first day of Easter: and on the octave of Ascension Day all the antiphons at lauds are said as on the first day of the aforesaid feasts.

On the octave of the apostles Peter and Paul the antiphons from the Common of apostles are said upon the psalms of lauds.

Furthermore on the octave day of the Assumption of the Blessed Mary, whatever day it falls on, at lauds all the antiphons upon the psalms of lauds are said as on the first day.

If a Sunday falls within the octave of the Assumption, at first vespers the service should be conducted as follows. With the customary psalms the antiphon *Assumpta est* alone suffices: no responsory should be sung: the chapter, hymn and versicle are as on the first day. The antiphon said upon *Magnificat* is *Anima mea*: if it should be necessary, there is a Sunday memorial and a memorial of the Trinity.

The procession to the cross should not be omitted: in returning the antiphon is that of All Saints, *Salvator*, with versicle and prayer.

At matins everything should be done as on the first day, except the antiphon *Te iure* upon the psalm *Quicumque vult*.

Moreover if a Sunday should fall within the octave of the Nativity of the Blessed Mary, at first vespers the service should be conducted as follows. With the customary psalms the antiphon *Nativitas est hodie* alone suffices: then the whole service is conducted as on the first day except the responsory *Stirps iesse*. After the psalm *Magnificat*, if it should be necessary, there is a Sunday memorial and a memorial of the Trinity.

The procession to the cross, however, should be made as was described for a Sunday within the octave of the Assumption, above.

At matins the whole history should be sung as on the first day without the responsories *Stirps iesse* and *Solem iusticie*; and in their place are said two ferial responsories. However the ninth responsory shall be *Ad nutum*, which is also said at first vespers.

At lauds all the antiphons upon the psalms are said as on the first day. Everything else should be done as on the first day, except that at prime the antiphon *Te iure* is said upon *Quicumque vult*.

We must ask why on the Sunday within the octave of the Nativity of the Blessed Mary the responsory *Ad nutum* is said at first vespers and at lauds all the antiphons upon the psalms are said; it is because on the octave day the feast of

Relics is celebrated at Salisbury. But when the feast is not celebrated on the octave of that day, the whole service should be performed as a service of St Mary, as was described for the Sunday within the octave, above. And this should also be observed whenever the responsory is said at first vespers. At lauds all the antiphons are said.

On the Exaltation of the Holy Cross at vespers and at matins: vespers and matins and the other hours are said as within the octave of the Nativity of the Blessed Mary as was described above.

61. DE TABULA FESTORUM SIMPLICIUM NOVEM LECCIONUM.

Tabula vero festorum simplicium novem leccionum sequitur tabulam dominicarum simplicium in leccionibus legendis et responsoriis cantandis, que servetur in festo sancti silvestri.

61. 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, and this also applies on the feast of St Sylvester⁹⁹.

62. DE MODO EXEQUENDI OFFICIUM MATUTINARUM IN SIMPLICIBUS FESTIS NOVEM LECCIONUM.

In simplicibus festis novem leccionum minoribus, servetur modus et ordo dominicarum simplicium habencium responsorium quod in secunda forma cantetur; excepto quod antiphona super psalmos, et responsoria ad primas vespers, in superiore gradu dicuntur et in festo sancti vincentii, et sancti dyonisii, et sancti clementis. In aliis vero simplicibus festis cum regimine chori a pascha usque ad pentecosten, ad utrasque vespers, et ad alias horas diei, fiant omnia sicut in ceteris festis simplicibus novem leccionum alterius temporis.

Ad matutinas prima et secunda leccio primum et secundum responsorium in secunda forma, tertia leccio et tertium responsorium in superiore gradu dicantur, habitu non mutato. Infra octavas cum regimine chori, ad vespers, et ad alias horas diei, omnia fiant sicut in festis novem leccionum simplicibus cum regimine chori sui temporis. Ad matutinas, prima secunda et tertia antiphona in prima forma, cetera in secunda forma inferiore. Infra octavas ascensionis, prima antiphona in prima forma, secunda antiphona et tertia in secunda forma; lecciones et responsoria, ut in aliis feriis legantur et cantentur. In laudibus, ut in festis simplicibus minoribus cum regimine chori sui temporis. In dominicis diebus infra octavas servetur modus et ordo servicii qui in suis dominicis, exceptis illis que¹⁰⁰ vitabunt ea que recipiuntur in servicio illarum dominicarum.

⁹⁹ December 31. The implication is that an exception had at some point been made (e.g. as detailed in St Osmund art. 48) as St Sylvester was a single feast of nine lessons falling within Christmastide.

¹⁰⁰ Frere reads 'qui'.

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

On lesser single feasts of nine lessons, the manner and order should be followed of ordinary Sundays which have a responsory that is sung in the second form; except that the antiphon upon the psalms, and the responsories at first vespers, are said on the upper step, on the feast of both St Vincent and St Dionysius, and St Clement. But on other single 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 nine lessons 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 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 single feasts of nine lessons 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 lower second form. Within the octave of Ascension Day, the first antiphon is sung in the first form, the second antiphon and third in the second form; the lessons and responsories should be read and sung as on other weekdays. At lauds, it is as on the lesser single feasts in their season on which the choir is ruled. On Sundays within octaves the manner and order of service should be observed which {is proper to} their Sundays, except for those things that will contradict what is included in the service on those Sundays.

63. DE MODO PROCESSIONIS IN CAPITE IEIUNII AD IANUAS ECCLESIE.

In capite ieiunii post cinerum suscepcionem, eat processio per medium chori ad ostium ecclesie australe, excellencioribus precedentibus, precedente vexillo cilicino. Deinde episcopus vel executor officii penitentes eiiciat singillatim per manus officii ministerio¹⁰¹ archidiaconi, si episcopus presens fuerit: interim cantetur responsorium *Ecce adam*¹⁰² et responsorium *In sudore*. Quibus eiectis redeat processio, ordine processionis servato: eiectis vero penitentibus, claudantur ianue. In redeundo cantetur responsorium *Emendemus*: nullus versiculus nec oracio sequatur.

63. THE MANNER OF THE PROCESSION ON ASH WEDNESDAY TO THE DOORS OF THE CATHEDRAL

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 in this duty¹⁰³ of an archdeacon if the bishop is present: meanwhile the responsory *Ecce adam* and the responsory *In sudore* should be sung. When they

¹⁰¹ Perhaps *recte*: ‘per manus ministerio’, deleting ‘officii’.

¹⁰² Frere, in error: *Ecce advenit*.

¹⁰³ Translating ‘officii’, whose grammatical function is not entirely clear. It seems quite likely that ‘officii’ is a case of dittography, accidentally repeating the word from earlier in the sentence. It does not appear in OCO.

have been ejected the procession should return, keeping to the same order: but when the penitents have been ejected, the doors should be closed. While returning the responsory *Emendemus* should be sung: no versicle or prayer should follow.

64. QUANDO COOPERIENDE SUNT YMAGINES PER ECCLESIAM IN QUADRAGESIMA.

64.1. Secunda feria prime ebdomade quadragesime ad matutinas omnes cruces et ymagines et reliquie et vas eciam continens eucharistiam sit coopertum usque ad matutinas in die pasche.

64. WHEN THE IMAGES THROUGHOUT THE CATHEDRAL SHOULD BE COVERED UP IN QUADRAGESIMA

64.1. 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.

64.2. A sabbato autem precedente usque ad quartam feriam ante pascha velum quoddam dependeat in presbiterio inter chorum et altare, quod per totam quadragesimam in feriis, quando de feriis agitur, tam ad missam quam ad matutinas et ad ceteras horas debet esse demissum, nisi dum evangelium legitur: tunc enim interim extollitur et elevatum dependeat quousque a sacerdote dicatur *Orate fratres*. Tunc enim dimittatur velum dependens tam in elevacione corporis dominici quam in alio tempore semper quousque sacerdos dicat oracionem *Humiliate capita vestra deo*¹⁰⁴, et tunc extollatur quousque totum perficiatur officium misse. Et post sacerdos dicat *Orate fratres*.

64.2. However from the preceding Saturday until the Wednesday before Easter a veil is to hang in the presbytery between the choir and the altar: which should be let down on weekdays through the whole of Quadragesima, when there is a ferial service, both at mass and at matins and at the other hours, except while the gospel is read; for then it is raised {out of the way} in the meantime and should hang on high until *Orate fratres* is said by the priest. For then the veil should be let down so as to be hanging down for the elevation of the Lord's body as much as for the rest of the time continually until the priest says the prayer *Humiliate capita vestra deo*,¹⁰⁵ and then it should be raised until the whole office of mass is complete. And afterwards the priest says *Orate fratres*.¹⁰⁶

64.3. Et si in crastino sequatur aliquod festum novem leccionum, de cetero eo die non demittatur, nec eciam ante proximas matutinas feriales. Si tamen in ipso festo fiat missa de ieiunio, demittetur velum usque ad incepcionem evangelii et non ulterius.

¹⁰⁴ Frere reads *domino* in error.

¹⁰⁵ After the priest's communion. This sentence emphasises that the veil remains down even during the elevation. *Humiliate* is in fact the instruction preceding the prayer, not the prayer itself.

¹⁰⁶ This refers back to the end of the antepenultimate sentence, i.e. the point in the mass where the veil was lowered.

Preterea in feriis quando de feria agitur in quadragesima ad missam omnes epistole legantur in presbiterio inter chorum et velum preter epistolas que leguntur inter velum et altare de prophetia.

64.3. And if any feast of nine lessons follows next day, then for the rest of that day it should not be let down, and 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.

Moreover, on weekdays when the service is ferial in Quadragesima, at mass all the epistles should be read in the presbytery between the choir and the veil, except those epistles from the books of the prophets which are read between the veil and the altar.

64.4. Quarta autem feria proxima ante pascha dum passio domini legitur velum sit dependens suo loco solito more usque ad prolacionem ipsius clausule *Velum templi scissum est*: et cum pronuncietur hec predicta clausula predictum velum in area presbiterii decidat.

Hac eciam quarta feria ad vespervas et usque ad missam in crastino campane pulsantur sicut in dominicis diebus simplicibus et abhinc non pulsantur campane donec in vigilia pasche inchoetur *Gloria in excelsis* ad missam.

Chorus vero non regitur: luminaria ut in dominica palmarum accendantur. Ad vespervas antiphone super psalmos in secunda forma hinc inde discurrant: responsorium ab uno solo in secunda forma cantetur, loco nec habitu mutato: nulle preces ad vespervas dicuntur nec ulla memoria post vespervas. Collecta ad gradum chori dicitur, habitu non mutato. Vespere de sancta maria in choro non dicantur, nec abhinc usque in crastinum ab octavis pasche.

Completorium solito more absque prostratione et sine psalmo penitenciali sollempniter dicatur cum V. *Rex benedicta* post *Nunc dimittis* in secunda forma cantandis.

64.4. But on the Wednesday next before Easter while the Lord's Passion is read the veil should be hanging in its place in the customary way until the utterance of the phrase *Velum templi scissum est*¹⁰⁷: and when the aforesaid phrase is read out the aforesaid veil should fall to the floor of the presbytery.

On this Wednesday, too, at vespers and up until mass on the next day the bells should be rung as on ordinary Sundays; and from here onwards the bells are not rung until *Gloria in excelsis* is begun at mass on the vigil of Easter.

The choir is not ruled; the lights should be lit as on Palm Sunday. At vespers the antiphons with the psalms should run from side to side along the second form; the responsory should be sung by one alone in the second form, changing neither his place nor his vestment; no preces are said at vespers nor any memorial after vespers. The collect is said at the choir step without change of vestment. The

¹⁰⁷ 'The veil of the temple was rent in twain'.

vespers of St Mary are not to be said in the choir, nor from here onwards until the day after the octave of Easter.

Compline is to be said solemnly in the usual way without prostration and without the penitential psalm, with the verses {beginning with} *Rex benedicte* after *Nunc dimittis* sung in the second form.

65. DE PROCESSIONE IN FERIIS PER QUADRAGESIMAM.

Preterea sciendum est quod per totam quadragesimam, usque ad cenam domini, quarta et sexta feria ebdomade cuiuslibet solet fieri processio ad altaria ecclesie per ordinem; prima die ad altare sancti martini, deinde ad cetera altaria per ordinem, nisi festum novem leccionum impediatur. Quarta itaque feria prime ebdomade percantata nona, eat processio, ante inchoacionem misse, sine cruce, per ostium presbiterii ad altare sancti martini: sacerdos cum suis ministris in albis accedat. Deinde, cantato responsorio, clerici quo ordine in choro ordinantur, se prosternant, ita quod sacerdos ad gradum altaris, cum diacono a dextris et subdiacono a sinistris, suam faciant prostrationem, cum *Kyrieleyson*, et psalmo *Miserere*. Finitis precibus, stando dicat oracionem; qua finita et cantata letania a duobus de secunda forma, usque ad *Sancta maria, ora pro nobis* habitu non mutato, processio circumeundo presbiterium per ostium chori occidentale chorum intret, predictis duobus ad gradum chori letaniam terminantibus; et sacerdos cum suis ministris abscedat, nulla oracione dicta. Eodem modo et ordine fiat processio qualibet sexta feria per quadragesimam, nisi festum novem leccionum impediatur.

65. THE WEEKDAY PROCESSION THROUGHOUT QUADRAGESIMA

Meanwhile it should be understood that through the whole of Quadragesima, until Maundy Thursday, on the Wednesday and Friday of each week there is customarily a procession to the altars of the Cathedral in order; the first day to the altar of St Martin, then to the other altars in order, except when feast of nine lessons prevents it. And so on the Wednesday of the first week, after none has been sung, the procession is to go, before the start of mass, without a cross, through the presbytery door to the altar of St Martin: the priest with his ministers should go 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 along with a deacon on his right and a subdeacon on his left should all make a prostration at the altar steps with *Kyrieleyson*, and the psalm *Miserere*. 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, going around the presbytery, should 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 should be made in the same manner and order on every Friday throughout Quadragesima unless a feast of nine lessons prevents it.

66. DE TABULA TRIUM NOCTIUM ANTE PASCHA.

In tribus noctibus ante pascha, in leccionibus legendis et responsoriis cantandis, fiat tabula sicut in festis simplicibus novem leccionum, excepto quod nonum responsorium ab uno clerico de secunda forma cantetur, loco nec habitu mutato. Ad *Kyrieleyson* cantandum eisdem noctibus duo subdiaconi de eadem forma: ad *Domine miserere* duo diaconi de eadem forma: ad versus cantandos duo presbiteri scribantur.

66. 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, except that the ninth responsory should be sung by one cleric from the second form, changing neither his place nor vestment. To sing *Kyrieleyson* on the same nights, two subdeacons from the same form; for *Domine miserere* two deacons from the same form; to sing the verses, two priests should be tabled.

67. DE ACCENSIONE CANDELARUM IN DIE CENE AD MATUTINAS.

In cena domini ante matutinas viginti quatuor candele accendantur iuxta numerum duodecim apostolorum et duodecim prophetarum quarum singule ad inceptiorem cuiuslibet antiphone et responsorii extinguantur. Sic fiat in sexta feria et in sabbato. Antiphone super psalmos in superiore gradu discurrant per ordinem, facta inceptiione ab aliquo de superiore gradu ex parte chori; et hic ordo proseguendus est per duos sequentes dies. *Gloria patri* omnino pretermittatur. Prima antiphona in laudibus a primo de secunda forma ex parte chori incipitur; secunda ex suo pari ex opposito; deinde ceterae antiphone per ordinem in eisdem feriis discurrant; qui ordo per noctes prosequentes continuatur¹⁰⁸. Nullum capitulum ad has matutinas nec ymnus dicuntur nec versiculus. Dum ultimus psalmus in laudibus psallitur, lumen, ubi nequeat videri, abscondatur. Finita quinta antiphona in laudibus, omnia luminaria per ecclesiam extinguantur. Antiphona super *Benedictus* ab excellenciore incipitur.

67. THE LIGHTING OF CANDLES ON MAUNDY THURSDAY AT MATINS

On Maundy Thursday before matins twenty-four candles should be lit, after the number of the twelve disciples and the twelve prophets, 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 someone from the upper step 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 other antiphons should run in order on these days¹⁰⁹; and this order should be continued through the following nights. No chapter is said at these matins, nor any hymn or versicle. While the last psalm at lauds is sung, the light should be

¹⁰⁸ Frere reads 'continuantur', but this leaves a plural verb with a singular subject.

¹⁰⁹ Frere marks corrupt text; cf. OCO which reads 'in order on the same form'.

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.

68. DE PROCESSIONE IN CENA DOMINI.

In cena domini, nona cantata, eat processio ad ostium ecclesie, sicut in capite ieiunii, sintque presentes in atrio ecclesie penitentes. Deinde, si episcopus adest, principalis archidiaconus, ex parte penitentium, extra ostium quandam leccionem legat in capa serica, que non legatur absente episcopo. Finita leccione idem archidiaconus incipiat antiphonam *Venite* bis continue; deinde diaconus ex parte penitentium dicat *Flectamus genua*, in alba; et diaconus ex parte episcopi *Levate* in simili habitu; et ita fiat tribus vicibus: deinde penitentes singillatim per manus ecclesie restituat ministerio archidiaconorum. Quibus peractis processio more solito redeat.

68. 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 a certain 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, the same archdeacon should start the antiphon *Venite* twice consecutively; then the deacon on the penitents' side should say *Flectamus genua*, in an alb; and the deacon on the bishop's side *Levate* in a similar vestment; and this should be done three times; then, taking their hand, he 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 in the usual manner.

69. DE ORNAMENTO ECCLESIE ET ALTARIUM IN VIGILIA PASCHE.

69.1. Sabbato sancto, id est in vigilia pasche, tota ornetur ecclesia; omnes clerici ecclesie diei servientes radantur vel tondeantur ut tante festivitati decenter sint ornati; ymagines vero non discooperiantur usque ad matutinas diei pasche.

Post sextam provideantur lecciones: altaria festive cooperiantur et festivo modo ad ostendendam tam ineffabilis gaudii sollempnitatem intrinsecus et extrinsecus dignissime cuncta adornentur ita ut precipue apparatus mencium in tanta resurrectionis gloria non negligatur.

Nona autem tardius cantetur solito modo: hoc quoque observetur ut ita officium servicii protrahatur quatinus citra vesperum missa dicatur: omne enim officium presens de nocte est sicut in ipsa consecratione cerei memoratur, *Hec nox est*. Et beatus Innocencius papa ostendit ista biduo sacramenta non celebrari, ipso die scilicet passionis christi neque sabbato, dicens: - Nec enim decet ut ea die Veritas a fidelibus in sacramento immoletur qua pro se ab infidelibus dignata est immolari, nec ea qua ab eisdem infidelibus sub custodia sepulchri se teneri permisit.

In quo innuitur quod missa presentis officii non de sabbato sed de dominica propria esse manifestatur: unde in ordine romano dicitur: ‘In vigilia resurrectionis ante mediam noctem non est populus dimittendus de ecclesia iuxta canonum sanctiones’: ex concilio aurasico, capitulo secundo: Sabbato sancto, hoc est in vigilia pasche ieiunium ante noctis initium, nisi a parvulis vel infirmis non solvatur; omnia eciam misteria misse hiis duobus diebus non celebrentur.

In hac missa quoque omnes qui legant vel ad gradum chori cantent in albis esse debent ad instar angelorum qui in albis apparuisse leguntur. Ministri quoque altaris festive induantur et sacerdos qui baptismum fecerit vilioribus indumentis usque ad missam induatur. Si vero baptismum non est celebraturus tunc optimis vestibus induatur.

69. THE ADORNMENT OF THE CATHEDRAL AND OF THE ALTARS ON THE VIGIL OF EASTER

69.1. On Holy Saturday, that is on the vigil of Easter, the whole Cathedral should be adorned; all the clerics of the Cathedral serving that day should be shaved and tonsured so as to be appropriately turned out for so great a festival; but the images should not be uncovered until matins on Easter Day.

After sext the lessons should be made ready: the altar should be covered in festive cloths and all things should be adorned in festive manner most worthily for showing a celebration of such indescribable joy both inwardly and outwardly, in such a way especially that the mental preparation for so glorious a resurrection should not be overlooked.

But none should be sung afterwards in the usual manner: this too should be observed, that the office of the service should keep going only until mass has been said before vespers: for the whole actual nocturnal office is as recorded in the consecration of the candle, *Hec nox est*. And the blessed pope Innocent showed that these sacraments are not celebrated for two days, namely the very day of Christ’s passion and the Saturday, saying: “For neither is it right that Truth¹¹⁰ should be sacrificed by the faithful in a sacrament on that day on which for their sakes she¹¹¹ deigned to be sacrificed by the heathen, nor on that day on which she allowed herself to be held by the same heathen in the imprisonment of the tomb.”

By this it is implied that the mass of the office in question is revealed to be not that of the Saturday but of the Sunday proper: whence in the *Ordo Romanus*¹¹² it is said: “On the eve of the resurrection before midnight the people are not to be sent out of the church, according to the sanctions of the canons”: from the {First} Council of Orange¹¹³, chapter II: “On Holy Saturday, that is on the vigil of Easter, the fast is not to be broken before the start of the night except by small children or the sick; for none of the mysteries of the mass is to be celebrated on

¹¹⁰ i.e. Christ

¹¹¹ i.e. Truth

¹¹² i.e. *Ordines Romani* I

¹¹³ 441 AD

these two days.”

In this mass too all those who read or sing from the choir step ought to wear albs in the image of the angels who as we read appeared in albs. The ministers of the altar too should wear festive vestments and the priest who will conduct the baptism should be dressed in more ordinary garments until mass. But if baptism is not to be celebrated then he should be dressed in the best vestments.

69.2. Omnibus vero clericis honeste preparatis et in choro congregatis, executor officii in capa serica deinde diaconus dalmatica et subdiaconus tunica induantur cum ministris suis, et eat processio per medium chori et per ostium occidentale ad quandam columpnam ecclesie ex parte australi et ad novum ignem benedicendum absque cruce et sine lumine in cereis et igne in thuribulo; Quodam de prima forma in superpelliceo cereum illuminandum in hasta quadam deferente et precedente processioni post aque latorem, choro sequente et precedentibus excellencioribus psalmum *Dominus illuminacio* in eundo dicentibus.

Finita autem benediccione ignis et incensi, thuribulum de isto sancto igne impleatur et cereus super hastam illuminetur et alia candela accendatur unde idem cereus super hastam si forte extingueretur posset reaccendi. Quo peracto redeat processio in choro per medium chori, duobus de secunda forma in superpelliceis *Inventor rutili* canentibus.

69.2. When all the clerics have been decently prepared and are gathered together in the choir, the officiant should dress in a silk cope, the deacon a dalmatic, and the subdeacon a tunic, with their ministers¹¹⁴, and the procession should go through the middle of the choir and through the west door to a particular column on the south side of the Cathedral {nave} and to the new fire which is to be blessed, without a cross and with no light in the candles or fire in the thurible; with someone from the first form in a surplice carrying on a special pole the candle which is to be lit and going at the front of the procession after the water-bearer; and with the choir following, with the senior persons going first and saying the psalm *Dominus illuminatio* as they go.

And when the blessing of the fire and incense is done, the thurible should be filled from this holy fire and the candle on the pole should be lit, and another candle should be set alight from which the candle on the pole may be relit if by any chance it should go out. Once this has been done, the procession should return into the choir through the middle of the choir, with two from the second form singing *Inventor rutili*, in surplices.

69.3. Finito ymno mox diaconus in consecracione cerei intret, sic incipiendo *Exultet iam angelica*. Interim subdiaconus et ceteri ministri altaris ultimo loco assistant in choro. Prelatus sedeat in sede sua, omnibus ceteris astantibus ad tam sacri luminis confeccionem intendentibus: et cum diaconus dixit *Suscipe sancte pater incensi huius sacrificium vespertinum*, ponat ipse diaconus incensum in thuribulo et incenset tantummodo cereum, et postea quinque grana incensi, que ab executore officii fuerint sanctificata atque benedicta postquam novus ignis benedicendus fuerit, firmiter in

¹¹⁴ i.e. ministers of the altar

ipso cereo infigat in modum crucis. Thuriferarius post incensatum a dyacono cereum donec idem cereus consecratus sit ibidem cum thuribulo fumigante consistat.

Rursus cum diaconus dixit *In honorem dei rutilans ignis accendat*,¹¹⁵ secretarius magnum cereum de novo igne accendat: et cum adiunxit *Qui licet divisus*¹¹⁶ *in partes*, accendat duos cereos ex utraque parte magni cerei in candelabris positos, deinde omnes cereos per circuitum in ecclesia. Cereus namque magnus usque post completorium in die pasche non extingatur: qui eciam per totam ebdomadam ad missam maiorem accendatur. Simili quoque modo magnus cereus debet accendi omnibus festivis diebus ad maiorem missam usque ad ascensionem domini.

69.3. As soon as the hymn is finished the deacon should start the consecration of the candle, beginning thus *Exultet iam angelica*. Meanwhile the subdeacon and the other ministers of the altar should stand in the furthest place in the choir. The prelate should sit in his seat; while all the others should stand by, paying attention to the making of so sacred a light: and when the deacon says *Suscipe sancte pater incensi huius sacrificium vespertinum*, the deacon should put incense in the thurible and cense only the candle, and then in the same candle he should plant firmly, in the shape of a cross, five grains of incense, which will have been sanctified and blessed by the officiant after the new fire has been blessed. After the deacon has censed the candle the thurifer should stand in the same place, with a smoking thurible, until the candle has been consecrated.

Again when the deacon has said *In honorem dei rutilis ignis accendat*¹¹⁷, the sacristan should light the great candle from the new fire: and when he has also said *Qui licet divisus in partes*, he should light two candles placed in candlesticks on either side of the great candle, then all the candles in the Cathedral, making a circuit. For the great candle should not be extinguished until after compline on Easter Day: moreover it should be lit all week at high mass. Likewise the great candle ought also to be lit on all feast days at high mass until Ascension Day.

69.4. In vigilia ascensionis domini ad vespas accendatur magnus cereus usque in crastinum ad processionem et cum processio sit mota interim magnus cereus extollitur et candelabrum similiter.

69.4. On the vigil of Ascension Day at vespers the great candle should be lit {and remain lit} until the next day for the procession, and when the procession sets off the great candle should meanwhile be taken away and the candlestick likewise.

69.5. Peracta consecratione cerei in vigilia pasche statim prima leccio incipiatur *In principio*: tunc vero duo cerei in candelabris usque ad missam extingantur. Tunc eciam sacerdos indutus casula mediocri ad altare procedens cum diacono et subdiacono revestitis non modo confessionem dicat sed antea eam dicat in vestiario. Tamen dicat *Pater noster* et osculato altari cum ipsis ministris sessum eat.

In leccionibus tituli postponuntur et lecciones sine titulo legantur: propter cecitatem

¹¹⁵ Frere reads '*In honorem dei rutilis ignis accendatur*'. The usual reading of this text from the *Exultet* is '*in honorem dei rutilans ignis accendit*'.

¹¹⁶ Frere: '*diversas*', in error.

¹¹⁷ More correctly '*accendit*'.

catechuminum, qui sunt insipientes¹¹⁸, non pronuntiatur *Leccio illius libri* quia catechumini celestis cives ierusalem nondum agnoscunt¹¹⁹. Frustra enim profertur auctor incognitus quibus firmissima auctoritas vilescere potest. Qui vero legant aut cantent albis induantur.

Lecta prima leccione, tractus non sequatur sed oracio *Deus qui mirabiliter*: deinde legantur cetere lecciones cum suis tractibus. Singuli vero tractus in choro alternis vicibus cantentur. Finito tractu *Sicut cervus* et duabus oracionibus que sub una clausula *Per dominum nostrum* dicuntur, statim sequatur septiformis letania, hoc modo:- *Kyrieleyson Christeleyson Christe audi nos*. Statim sequatur *Sancta maria, ora pro nobis*, quod a septem pueris in superpelliceis in medio chori ad altare conversis, habitu nec loco mutato, dicitur.

69.5. After the consecration of the candle on the vigil of Easter, the first lesson *In principio* should be begun at once: then the two candles in the candlesticks should be extinguished until mass. Then the priest should proceed, in an undistinguished¹²⁰ chasuble, to the altar with the deacon and subdeacon, who have newly robed; and he should not say the confession now, but he should say it earlier in the vestry. However he should say *Pater noster* and having kissed the altar, go and take his seat with his ministers.

In the lessons the headings are missed out, and the lessons should be read without a heading. Because of the ignorance of the catechumens who are lacking in understanding, “a lesson from such-and-such a book” is not announced, for the catechumens are not yet familiar with the citizens of the heavenly Jerusalem. For it is pointless to mention an unknown author to those with whom the strongest authority may count for naught. Those who read or sing should wear albs.

After the first lesson has been read, there should follow not the tract but the prayer *Deus qui mirabiliter*. Then the other lessons should be read with their tracts. Each tract should be sung in the choir in alternation. When the tract *Sicut cervus* and the two prayers, which are said with a single clausula *Per dominum nostrum*, are finished, the sevenfold litany should follow immediately, in the following manner: *Kyrieleyson christeleyson christe audi nos*. The *Sancta maria, ora pro nobis* should follow immediately; and it is said by seven boys in the middle of the choir, facing the altar, wearing surplices and changing neither position nor vestment.

69.6. In hiis duabus letaniis non dicitur *Pater de celis deus miserere nostri*, nec *Fili redemptor mundi deus* neque *Spiritus sancte deus* neque *Sancta trinitas unus deus*. Gelasius papa ostendit dicens, quia ipse qui pater et filius et spiritus sanctus est, una persona in trinitate et tres persone in unitate¹²¹, et in sepulchro se custodiri permittit, nondum adhuc surrexerat a mortuis; qui voluit propheciam implere; sed iacuit in sepulchro usque ad tertium diem: quod unde iste predictae quatuor clausule in hiis

¹¹⁸ Frere reads ‘insipientes (looking on)’, a deviation from the reading of OCR not acknowledged by any comment.

¹¹⁹ ‘agnoscunt’: Frere

¹²⁰ i.e. of middling quality: nothing special.

¹²¹ Frere reads: ‘una persona in unitate et tres persone in trinitate’: presumably a scribal error.

letaniis possunt pretermitti.

69.6. In these two litanies, *Pater de celis deus miserere nostri* is not said; neither is *Fili redemptor mundi deus*, nor *Spiritus sancte deus* nor *Sancta trinitas unus deus*. Pope Gelasius made this clear, saying that because he who is the Father, the Son and the Holy Spirit, one person in three and three persons in one¹²², and allows himself to be imprisoned in the tomb, had not yet at this point risen from the dead, since he wished to fulfil the prophecy, but lay in the tomb until the third day: therefore the aforementioned four clauses in these litanies may be omitted.

70. EODEM DIE PROCESSION AD FONTES.

70.1. Finita septiformi letania, statim incipiatur quinquepartita letania a quinque diaconibus de secunda forma in superpelliceis similiter in medio chori inchoata usque ad prolacionem *Sancta maria ora pro nobis*: eat processio ad fontes benedicendos per ostium presbiterii australe latere ecclesie sic ordinata. In primis ille precedat qui fert crucem, deinde ceroferarii; deinde illi duo qui portant crisma et oleum; deinde ille qui fert cereum necessarium fontibus consecrandis; deinde illi qui letaniam dicant; deinde ceteri secundum dignitatem personarum ordinate procedant.

Notandum est quod magnus cereus non portatur ad fontes, sed alius cereus necessarius qui ab accolito deferatur ad stillandum in fontibus in consecratione fontium.

70. THE PROCESSION TO THE FONT ON THE SAME DAY

70.1. When the sevenfold litany is finished, the fivefold litany should be started immediately by five deacons from the second form in surplices, likewise standing in the middle of the choir, as far as the words *Sancta maria ora pro nobis*: the procession for the blessing of the font should go through the presbytery door on the south side of the Cathedral, as ordained. The first in the procession is the one who carries the cross, then the candlebearers; then the two who carry the chrism and the oil; then he who carries a candle suitable for the consecration of the font; then those who are to say the litany; then the rest come in the procession in order of seniority.

It should be noted that the great candle is not brought to the font, but another suitable candle which is carried by an acolyte, for dropping wax in the font at the consecration of the font.

70.2. Finita autem quinquepartita letania, executor officii conversus ad orientem fontibus benedicendis assistat, ministris fontes ordinate circumstantibus, scilicet a dextris iuxta sacerdotem stet diaconus, subdiaconus a sinistris. Qui fert crisma stet iuxta diaconum; qui autem oleum, iuxta subdiaconum. Qui vero crucem defert, sacerdoti sit oppositus¹²³ ad eum conversus, iuxta quem eodem modo stent ceroferarii duo. Consecratis etiam fontibus non infunditur oleum neque crisma, nisi sit aliquis

¹²² Frere reads 'one person in one and three persons in three'.

¹²³ Frere: 'appositus (placed by)'

baptizandus sed fontes lintheamine mundo cooperiantur et usque ad completum pasche¹²⁴ reservantur. Quod si forte in hiis diebus aliquis baptizandus evenerit, fecundato tantum et sanctificato fonte infusione crismatis baptizetur.

Completo eciam foncium ministerio, tres clerici de superiore gradu in capis sericis more solito cantent *Rex sanctorum*. Finito primo versu chorus eundem repetat et sic progredientes chorum intrent.

70.2. And when the fivefold 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. Also, in the consecration of the font, neither oil nor chrism should be poured in, unless there should be someone to be baptised, but the font should be covered with a clean linen cloth and should remain so up until the end of Eastertide. But if, by chance, it should happen that someone is to be baptised on these days, let him be baptised in the font which is only made fruitful and holy by the pouring in of chrism.

And when the ministering of the font is finished, three clerics from the upper step should sing *Rex sanctorum* in silken copes in the accustomed manner. At the end of the first verse the choir shall repeat the same thing and so enter the choir in procession.

70.3. Finita letania *Rex sanctorum*, statim precentor inchoet missam hoc modo, *Kyrieleyson*. Dum canitur *Kyrieleyson*, cantor vel eius collateralis *Gloria in excelsis deo* iniungat sacerdoti. Dum *Gloria in excelsis* canitur tractatim et spaciose omnia signa in classicum pulsantur: quia tanto lumine hec nox de dominice resurrectionis gloria illustratur, iure angelicus ymnus *Gloria in excelsis* devotissime celebretur, quoniam qui in tenebris erant viciorum ad lumen redeunt virtutum, et quos possidebat diabolus inhabitat spiritus sanctus.

Lecta vero epistola, *Alleluya* a tribus de superiore gradu in pulpito in capis sericis dicitur, et cantato versu iterum *Alleluya* repetatur. Deinde duo de secunda forma in capis nigris ad gradum chori tractum *Laudate dominum* cantent, choro utrumque versum eiusdem tractus dimidium canente. Simili modo cantetur quandocunque cantatur.

Dum vero *Gloria in excelsis* incipiatur omnes genuflectent, exuentes capas nigras deponant et in superpelliceis appareant.

Sacerdos vero ad officium misse exequendum casulam, qua ad oraciones dominicas¹²⁵ post consecracionem cerei indutus fuerat, deponat, et idem sacerdos festivam casulam induat: ceteri quoque ministri festive induantur: et tunc primo ad altare confessionem dicat.

¹²⁴ 'pasche' supplied editorially. Frere marks corrupt text.

¹²⁵ Marked by Frere as corrupt text.

Finito tractu *Laudate*, procedat diaconus ad legendum evangelium *Vespere autem sabbati*, quem precedant duo ceroferarii cereis extinctis. Incensum cum deferatur cerei extincti deferantur: nam in cordibus mulierum lumen veritatis deerat antequam salvator noster a morte surrexerat et eisdem vivus apparuerat: sed cum adhuc tenebre essent ad monumentum venerant.

Credo in unum non dicitur nec offerenda nec *Agnus dei* nec communio, per dubitationem mulierum videlicet designanda ista recitentur¹²⁶. Nam maria quem credebat furto sublatum non credebat verum deum esse nec tollere posse peccata mundi.

Postea dum *Sanctus* ad missam canitur, pulsantur signa ad vespere sicut in festis duplicibus ita ut, postquam dicitur *Per omnia secula seculorum* post orationem dominicam, sonet classicum.

Agnus dei non dicitur nec pax detur, sed facto intervallo vespere festive incipiuntur.

Antiphona *Alleluia* super psalmum *Laudate* a quodam canonico de superiore gradu incipiatur. Finito psalmo, predicta antiphona cum magna veneracione et exultacione decantetur et sine neupma finiatur. Nulla neupma ad vespere nec ad matutinas a cena domini usque ad vespere sabbati octavarum pasche dicitur. Finita autem *Alleluia*, statim antiphona super *Magnificat* ab excellenciore ex parte chori incipiatur. Postcommunio vice collecte ad vespere dicatur et *Ite missa est* in loco *Benedicamus domino* dicitur.

Eodem die ad completorium antiphona super psalmos in superiore gradu incipiatur. Finita antiphona post psalmum *Nunc dimittis*, executor officii dicat *Dominus vobiscum*, orationem *Spiritum in nobis* et *Benedicamus*, loco nec habitu mutato. Ad completorium non dicitur *Converte nos* ante primas vespere dominice in albis, sed *Deus in adiutorium meum*¹²⁷ *intende*.

70.3. When the litany *Rex sanctorum*, is finished, the precentor should immediately begin mass in this manner: *Kyrieleyson*. While *Kyrieleyson* is sung, the precentor or his collateral should give *Gloria in excelsis deo* to the priest. While *Gloria in excelsis deo* is sung at a slow and stately pace, all the bells should be rung in a peal¹²⁸: because this night of the glory of the resurrection of the Lord is lit up by so great a light, the angelic hymn *Gloria in excelsis* should by right be celebrated with the highest devotion, since those who were in the darkness of sins return to the light of virtue, and the Holy Spirit dwells in those whom the devil possessed.

After the epistle has been read, the *Alleluia* is said in the pulpit by three from the upper step wearing silken copes, and when the verse has been sung, the *Alleluia* should be repeated for a second time. Then two from the second form wearing black copes should sing the tract *Laudate dominum* at the choir step, with the

¹²⁶ Frere reads 'recitentur (are recited)'.

¹²⁷ Frere reads 'nostrum'.

¹²⁸ It is possible that 'at a slow and stately pace' could refer to the ringing of the bells rather than the singing of *Gloria*.

choir singing every other half verse of that tract. It should be sung in a similar manner whenever it is sung.

While *Gloria in excelsis* is begun, everyone will genuflect, and taking off their black copes and putting them to one side, they should appear in surplices.

To perform the office of mass the priest should put off the chasuble he had worn for the Lord's Prayer after the consecration of the candle, and the same priest should put on the festal chasuble: the rest of those ministering should also wear festal vestments: and only then should he say the confession at the altar.

After the tract *Laudate* is finished, the deacon should go to read the gospel *Vespere autem sabbati*, two candlebearers preceding him, with their candles extinguished. When incense is brought, the extinguished candles should be brought: for the light of truth was lacking in the hearts of the women before our Saviour had risen from death and had appeared living to them: but they had come to the tomb while it was still dark.

Credo in unum is not said, nor the offertory, nor *Agnus dei*, nor the communion; it is because of the women's doubt that those aforementioned things are not uttered. For Mary did not believe that he whom she believed to have been stolen was the true God, or could take away the sins of the world.

Afterwards, while *Sanctus* is sung at mass, the bells for vespers should be rung as on double feasts, so that after *Per omnia secula seculorum* is said following the Lord's Prayer, a peal of bells should sound.

Agnus dei is not said, nor should the peace be offered, but after an interval, festive vespers should be begun.

The antiphon *Alleluia* upon the psalm *Laudate* shall be started by one of the canons from the upper step. Once the psalm is finished, the aforementioned antiphon should be sung with great reverence and exultation and should be ended without a neume. No neumes are said at vespers, nor at matins from Maundy Thursday up to vespers on Saturday in the octave of Easter. Once the *Alleluia* is finished, the antiphon upon *Magnificat* should be started immediately 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* is said in place of *Benedicamus domino*.

On the same day at compline the antiphon upon the psalms should be started on the upper step. When the antiphon after the psalm *Nunc dimittis* is over, the officiant should say *Dominus vobiscum*, the prayer *Spiritum in nobis* and *Benedicamus*, changing neither position nor vestment. At compline, *Converte nos* is not said before first vespers on Low Sunday, but *Deus in adiutorium meum intende*.

71. DE PROCESSIONE ANTE MATUTINAS IN DIE PASCHE.

In die pasche ante matutinas, convenient clerici ad ecclesiam accensis cunctis cereis per ecclesiam: duo excellenciores presbiteri in superpelliceis ad sepulchrum accedant prius incensato ostio sepulchri cum magna veneratione, corpus dominicum super altare deponant; deinde crucem de sepulchro tollant, excellenciore presbitero inchoante antiphonam *Christus resurgens* et sic eant, per ostium australe presbiterii incedentes, per medium chori regredientes, cum thuribulario et ceroferariis precedentibus, ad altare sancti martini canentes predictam antiphonam cum versu suo. Deinde, dicto versiculo *Surrexit dominus de sepulchro* et dicta oracione ab excellenciore sacerdote post debitam campanarum pulsacionem inchoentur matutine.

71. THE PROCESSION BEFORE MATINS ON EASTER DAY

On Easter Day before matins, the clerics should assemble in the Cathedral, after all the candles throughout the Cathedral have been lit: two senior priests should approach the sepulchre in surplices, having first censed the door of the sepulchre with great reverence, and 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 *Christus resurgens*, and thus proceed, going through the south presbytery door, returning through the middle of the choir, with the thurifer and candlebearers preceding them, to the altar of St Martin, singing the aforementioned antiphon with its verse. Then, when the senior priest has said the versicle *Surrexit dominus de sepulchro*, and has said a prayer, after the proper ringing of the bells matins should be begun.

72. DE TABULA COMMUNE DIEI PASCHE.

Die pasche tabula talis erit: primo scribantur rectores chori omnes de superiore gradu. Ad primam leccionem scribatur aliquis de excellencioribus personis diaconus, et ita fiat ascensus ut excellencior persona terciam leccionem legat. Ad primum responsorium cantandum scribantur duo canonici, et ita ascensus, ut excellenciorum personarum tres, scilicet, qui non legerint, tercium responsorium cantent. Cetera omnia tabulam natalis domini imitantur.

Preterea in hac die addantur duo diaconi de secunda forma qui deferant ad processionem ad vespervas oleum et chrisma. Secunda tertia et quarta feria ebdomade pasche duo canonici de superiore gradu primam et secundam leccionem legant; terciam autem leccionem excellencior legat, ita ut in ipsa tertia leccione legenda fiat descensus personarum iuxta numerum fratrum. Similis quoque ordo servetur in responsoriis cantandis per easdem ferias.

72. THE COMMON 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 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 lesson. For singing the first responsory, two canons should be entered, and

so on in ascending order, so that three of the senior persons, who are not reading, should sing the third responsory. Everything else is as in the roster for Christmas Day.

Moreover, on this day, two deacons from the second form should be entered in addition, to carry the oil and chrism for the procession at vespers. On the Monday, Tuesday, and Wednesday of Easter Week, two canons from the upper step should read the first and second lessons; but the senior person should read the third lesson, in such a way that {each day the roster} for reading the third lesson should go in descending order of seniority, according to the number of brothers. A similar order is to be observed for singing the responsories on the same days.

73. ADAPTATIO EIUSDEM TABULE.

Hec tabula diei pasche locum habet in omnibus festis duplicibus trium leccionum preter processionem ad vespers; excepto quod in tabula diei ascensionis scribantur duo ad deferendas reliquias ad processionem, exceptis octava die pasche, et invencione sancte crucis.

73. THE ADAPTATION OF THE SAME ROSTER

This roster for Easter Day holds for all double feasts of three lessons apart from the procession at vespers (except that two should be 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.

74. DE MODO EXEQUENDI OFFICIUM MATUTINARUM DIEI PASCHE.

74.1. In die pasche ad matutinas tres antiphone super psalmos eodem modo discurrant sicut tres prime antiphone in die Natalis domini; et tres lecciones et tria responsoria sicut in tercio nocturno diei natalis domini.

Preterea altare non incensetur hac die nisi ad *Te deum laudamus* et *Benedictus*.

In laudibus prima antiphona et cetera antiphone eodem modo discurrant sicut in nocte Natalis domini.

74. THE MANNER OF PERFORMING THE OFFICE OF MATINS ON EASTER DAY

74.1. At matins on Easter Day the three antiphons upon the psalms should run in the same manner as the first three antiphons on Christmas Day; and the three lessons and three responsories as in the third nocturn of Christmas Day.

Moreover, the altar should not be censed on this day except at *Te deum laudamus* and *Benedictus*.

At lauds, the first antiphon and the rest of the antiphons should run in the same manner as on Christmas night.

74.2. In antiphonis ad primam et ad alias horas incipiendis idem modus ut in die Natalis domini observetur.

Finitis antiphonis super horas, sacerdos ad omnes horas per totam hanc ebdomadam versiculos et oracionem dicat, loco nec habitu mutato.

74.2. At prime and at the other hours the same manner for beginning the antiphons should be observed as on Christmas Day.

When the antiphons for the hours are over, at all of the hours throughout the whole of this week, the priest should say the versicles and prayer, changing neither position nor vestment.

75. ORDINACIO PROCESSIONIS IN DIE PASCHE ANTE MISSAM.

Die pasche ante missam eodem modo fit processio sicut die natalis domini: excepto quod in die pasche in eundo cantetur *Salve festa dies* et antiphona *Sedit angelus*; et tres clerici de superiore gradu in pulpito, habitu non mutato conversi ad populum dicant V. *Crucifixum in carne*. In redeundo antiphona *Christus resurgens* cum V. *Dicant nunc*, qui versus dicitur a toto choro cum versiculo et oracione de die.

75. THE ORDER OF THE PROCESSION ON EASTER DAY BEFORE MASS

The procession on Easter Day before mass is done in the same manner as on Christmas Day: except that on Easter Day, *Salve festa dies* and the antiphon *Sedit angelus* should be sung in procession; and three clerics from the upper step, not changing vestment, should stand in the pulpit facing the people and say V. *Crucifixum in carne*. In returning, the antiphon *Christus resurgens* is sung with V. *Dicant nunc*, and this verse is said by the whole choir with the versicle and prayer of the day.

76. DE MODO EXEQUENDI OFFICIUM VESPERARUM IN EADEM DIE PASCHE.

Eadem die pasche ad secundas vespas rectores chori ex parte chori conversi ad chorum incipiant *Kyrieleyson*, et antiphona super psalmos in superiore gradu pro voluntate cantoris incipiatur. Gradale ab illis duobus qui cantaverunt ad missam cum eodem versu cantetur, habitu non mutato: similiter *Alleluia* ab illis duobus qui cantaverunt ad missam de superiore gradu sed cum alio versu, in eodem habitu. Cetera omnia usque ad processionem sicut in die Natalis domini preter Ymnum, qui non dicitur; post versum repetatur *Alleluia*, sed sine neupma terminatur. Postea statim sequatur versiculus.

76. THE MANNER OF PERFORMING THE OFFICE OF VESPERS ON THE SAME EASTER DAY

On the same Easter Day at second vespers the rulers of the choir on the {duty} side of the choir should begin *Kyrieleyson* facing the choir, and 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 the two who sang at mass, with the same verse. Likewise the *Alleluya* by the two from the upper step who sang at mass, but with a different verse, similarly vested. All the rest, up to the procession, is as on Christmas Day, except the hymn, which is not said; after the verse the *Alleluya* should be repeated, but without the concluding neume. Afterwards the versicle should follow at once.

77. DE PROCESSIONE DIEI PASCHE AD FONTES AD VESPERAS.

77.1. Eadem die ad vespas ad processionem ad fontes nullus cereus precedat processionem sed post primum *Benedicamus* eat processio ad fontes per ostium australe presbyterii sicut in vigilia pasche quando itur ad fontes benedicendos cum cruce et ceroferariis thuribulario oleo et crismate et puero deferente librum ante sacerdotem; et omnes illi sint albis induti, non in superpelliceis preter puerum qui deferat librum ante sacerdotem qui sit in superpelliceo, et sacerdotem qui similiter sit in superpelliceo cum capa de serico. Rectores chori in eundo et redeundo antiphonam *Alleluya* incipiant, psalmos *Laudate pueri* et *In exitu Israel*. Chorus alternatim cantet et in illa parte in qua dicitur versus psalmi repetatur primum *Alleluya* et sic fiat in fine omnium versuum.

Finito psalmo *Laudate pueri*, tres pueri in ipsa stacione ante fontes, habitu non mutato cantent; *Alleluya* V. *Laudate pueri dominum*. Post repeticionem ipsius *Alleluya* incensatis fontibus sacerdos dicat ibi versiculum *Surrexit dominus de sepulchro* et oracionem.

Finita oracione eat processio ante crucem et in eundo dicitur psalmus *In exitu israel* cum *Alleluya* modo predicto et ante crucem aliam faciant stacionem. Finito psalmo *In exitu* sacerdos dicat ibi versiculum *Dicite in nacionibus*, oracionem *Deus qui pro nobis filium tuum*. Dicta oracione cum quadam antiphona de sancta maria solito more in chorum redeat processio.

77. THE PROCESSION TO THE FONT ON EASTER DAY AT VESPERS

77.1. On that same day at vespers, in the procession to the font, no candle should go in front of the procession, but after the first *Benedicamus* the procession should set out towards the font through the south presbytery door like the procession on the vigil of Easter to bless the font with the cross and candlebearers, thurible, oil and chrism, and a boy carrying the book before the priest: and everyone should be clad in albs not surplices, except the boy who carries the book before the priest, who should be in a surplice, and except the priest who should likewise be in a surplice with a silk cope. The rulers of the choir should begin the antiphon *Alleluya* and the psalms *Laudate pueri* and *In exitu Israel*. The choir should sing in alternation, and the first *Alleluya* should be

repeated on that side on which the psalm verse is sung, and the same should be done at the end of every verse.

After the psalm *Laudate pueri*, three boys should sing *Alleluya V. Laudate pueri dominum* at the station before the font, without changing vestments. After the repetition of the *Alleluya*, the priest, having censed the font, should there say the versicle *Surrexit dominus de sepulchro* and a prayer.

The prayer over, the procession should advance before the cross and as it goes, the psalm *In exitu Israel* should be said with the *Alleluya* in the aforementioned manner, and before the cross they should make another station. At the end of the psalm *In exitu*, the priest should there say the versicle *Dicite in nacionibus*, and the prayer *Deus qui pro nobis filium tuum*. Once the prayer has been said, the procession should return to the choir with an antiphon of St Mary in the accustomed manner.

77.2. Finita antiphona de sancta maria sacerdos dicat versiculum *Post partum virgo* oracionem *Graciam tuam*. Finita oracione, secundum *Benedicamus* dicitur a duobus pueris.

77.2. After the antiphon of St Mary is finished, the priest should say the versicle *Post partum virgo* and the prayer *Graciam tuam*. After the prayer is finished, the second *Benedicamus* is said by two boys.

77.3. Eodem modo eat processio ad fontes ad vespervas per totam ebdomadam usque ad sabbatum in tali habitu quo in die pasche ad vespervas, excepto quod predicti psalmi *Laudate* et *In exitu* cum antiphonis non dicantur, sed in eundo ad fontes cantetur antiphona *Sedit angelus* absque versu, et in redeundo ad crucem cantetur antiphona *Christus resurgens* similiter sine versu : cetera ut supra.

77.3. The procession should go in the same manner to the font at vespers throughout the whole week until Saturday, wearing the same vestments as on Easter Day at vespers, except that the aforementioned psalms *Laudate* and *In exitu* with their antiphons should not be said, but as they proceed to the font the antiphon *Sedit angelus* should be sung, without its verse, and as they return to the cross the antiphon *Christus resurgens* should be sung, likewise without its verse. Everything else as above.

77.4. In die pasche ad completorium antiphona super psalmos a quodam de superiore gradu incipiatur.

77.4. On Easter Day at compline the antiphon upon the psalms should be started by someone from the upper step.

78. DE MODO EXEQUENDI OFFICIUM MATUTINARUM IN SECUNDA FERIA EBDOMADE PASCHE.

78.1. Feria secunda ebdomade pasche antiphona super psalmos in superiore gradu incipiatur. Lecciones et responsoria in superiore gradu legantur et cantentur. Cetera

omnia ut in die pasche, nisi quod ad laudes una sola antiphona dicitur que in superiore gradu incipiatur: et excepto quod ad primam dicitur psalmus *Confitemini*.

78. THE MANNER OF PERFORMING THE OFFICE OF MATINS ON MONDAY OF EASTER WEEK

78.1. On Monday of Easter week 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. All the rest is as on Easter Day, except that at lauds one single antiphon is said which should be begun from the upper step; and except that at prime the psalm *Confitemini* is said.

78.2. Post *Benedictus* et primum *Benedicamus* eat processio per ostium chori occidentale ad crucem cum cruce et ceroferariis et thuribulo et puero deferente librum ante sacerdotem: qui omnes erunt in eodem habitu quo ad vespervas in die pasche, preterquam acolitum qui defert crucem in superpelliceo.

78.2. After *Benedictus* and first *Benedicamus* 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 on Easter Day, except for the acolyte who is carrying the cross, who should be in a surplice.

78.3. Et in eundo cantetur antiphona *Christus resurgens*, et ibi facta stacione, versus *Dicant nunc* ante crucem a duobus de superiore gradu in superpelliceis ad chorum semper conversis dicitur: deinde dicta oracione cum versiculo ante crucem, processio solito more in chorum redeat, cum quadam antiphona de sancta maria. Cetera fiant ut supra ad vespervas ad processionem in die pasche.

78.3. And as they go the antiphon *Christus resurgens* should be sung, and when they have made their station there, the verse *Dicant nunc* is said before the cross by two from the upper step in surplices, always facing the choir: then, when the prayer and its versicle has been said before the cross, the procession should return to the choir in the usual manner, with an antiphon of St Mary. The other things should be done as above in the procession at vespers on Easter Day.

78.4. Hoc eodem modo fiat processio ad crucem ad matutinas singulis diebus per ebdomadam: nisi quod in diebus duobus sequentibus dicitur versus *Dicant nunc* ante crucem a duobus de secunda forma. Reliquis vero diebus sequentibus, scilicet quinta sexta feria et sabbato, ad processionem ad matutinas ante crucem V. *Dicant nunc* non dicitur.

Eadem die ad vespervas eodem modo et ordine fiat processio quo in die pasche ad vespervas; excepto quod pueri ante fontes in stacione *Alleluya* minime cantant, et exceptis psalmis *Laudate* et *In exitu*: cetera ut supra.

78.4. The procession to the cross at matins on each day during the week should be made in this same manner: except that on the two days following the verse *Dicant nunc* is said before the cross by two from the second form. On the rest of the days following, namely the Thursday, Friday, and Saturday, the verse *Dicant*

nunc is not said before the cross in the procession at matins.

On the same day at vespers the procession should be done in the same manner and order as on Easter Day at vespers; except that in the station before the font the boys do not sing the *Alleluya*, and except for the psalms *Laudate* and *In exitu* the rest is as above.

78.5. Hac die secunda feria ad primam et ad alias horas fiant omnia ut in die pasche, preter psalmum *Confitemini* ita quod semper ad primam dicitur oratio diei pasche; ad terciam sextam et nonam dicitur oratio de die singulis diebus per ebdomadam.

Ad vesperas et ad completorium similis modus servetur qui in die pasche.

78.5. On this Monday at prime and at the other hours, everything should happen as on Easter Day, except the psalm *Confitemini*, so that the Easter Day prayer is always said at prime; at terce, sext and none the prayer of the day is said each day throughout the week.

At vespers and compline the same order of service is observed as on Easter Day.

79. DE MODO EXEQUENDI OFFICIUM SERVICII IN TERCIA ET QUARTA FERIA EBDOMADE PASCHE.

Modus et ordo servicii huius ferie locum habet in tertia et quarta feria ebdomade pasche.

79. THE MANNER OF PERFORMING THE OFFICE OF THE SERVICE ON TUESDAY AND WEDNESDAY OF EASTER WEEK

The manner and order of the service of this day holds good for Tuesday and Wednesday in Easter Week.

80. DE MODO EXEQUENDI SERVICIUM ALICUIUS SANCTI INFRA EBDOMADAM PASCHE.

Notandum est quod si aliquod festum vel ieiunium in ebdomada pasche forte contigerit, nichil de festo vel de ieiunio fiat, quia cum christo resurrexerunt sancti et in christo resuscitati sunt, et festum resurrectionis christi commune est omnibus sanctis: ideo in hac ebdomada nichil fiat de tali festo sanctorum neque de ieiunio, si evenerint.

80. THE MANNER OF PERFORMING THE SERVICE OF ANY SAINT DURING EASTER WEEK

It should be observed that if any feast or fast happens to occur during Easter week, nothing should be made of that feast or fast, because the saints rose again with Christ and in Christ they were made alive again, and the feast of the resurrection of Christ is common to all saints; therefore during this week nothing should be made of any such feast of the saints, nor of any fast, if they

should occur.

81. DE COMMUNIONE ET OBLACIONE LAICORUM IN DIE PASCHE.

Beatus Gregorius papa doctor diei pasche et pentecostes precipit dicens, Videte quoque firmiter ne die pasche recipiantur oblaciones laicorum post missam quando communicentur, quia hoc est cupiditatis manifestum indicium, et devocionis communicantium evidens detrimentum. Cetera quoque indicia de quibus dicit apostolus quoniam, qui talia agunt, regnum dei non consequuntur.

81. THE COMMUNION AND OBLATION OF THE LAITY ON EASTER DAY

The blessed Gregory, pope and doctor teaches about Easter Day and Pentecost, saying, “See to it also that strictly no oblations of the laity should be received on Easter Day after mass when they are given communion, for this is a clear sign of greediness, and plainly detrimental to the devotion of the communicants. The other signs {should be guarded against}¹²⁹ too about which the apostle says that those who behave in this way do not follow the kingdom of God.”

82. DE TABULA OCTABARUM PASCHE.

Octava vero die pasche tabula talis erit quod ad matutinas primam leccionem legat simplex canonicus diaconus ex parte chori, et ita fiat ascensus ut ultimam leccionem legat excellencior persona ex parte chori. Cetera ut supra in tabula diei pasche, ita tamen quod hac die pasche fiat tabula ebdomadaria, de lectore in capitulo, de principalibus rectoribus chori, de epistola et de evangelio.

82. THE ROSTER FOR THE OCTAVE OF EASTER

On the octave day of Easter the roster will be such that at matins an ordinary canon deacon from the {duty} side of the choir should read the first 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. 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 epistle and the gospel.

83. DE MODO EXEQUENDI OFFICIUM VESPERARUM IN PRIMIS VESPERIS OCTAVARUM PASCHE.

Octavo vero die pasche ad primas vespas antiphona super psalmos in superiore gradu incipiatur pro voluntate rectoris: antiphonam super *Magnificat* unus de excellencioribus ex parte chori incipiat: cetera fiant ut in die pasche ad vespas, preter gradale et *Alleluia* et processionem ad fontes.

¹²⁹ This seems the most obvious meaning of this rather laconic statement.

83. THE MANNER OF PERFORMING THE OFFICE OF VESPERS AT FIRST VESPERS OF THE OCTAVE OF EASTER

Now on the octave day of Easter at first vespers the antiphon upon the psalms should be begun from the upper step at the discretion of the 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 *Alleluia* and the procession to the font.

84. DE PROCESSIONE EADEM DIE AD CRUCEM.

84.1. Eadem die ad vespertas eat processio post primum *Benedicamus* absque cruce cum ceroferariis et cum thuribulo tantum per medium chori, non iam ad fontes cum oleo et crismate sicut in precedentibus diebus, sed ante crucem tantum: et in eundo cantetur antiphona *Christus resurgens*, et in statione ante crucem V. *Dicant nunc* a duobus de superiore gradu dicitur semper usque ad finem eiusdem versus, ad clerum conversis et in superpelliceis indutis. Deinde dicta ibi oracione de cruce cum versu, in chorum redeat processio solito more cum aliqua antiphona de sancta maria: deinde dicuntur versiculus et oracio de ea.

84. THE PROCESSION TO THE CROSS ON THE SAME DAY

84.1. At vespers on the same day the procession should go after the first *Benedicamus*, without the cross but 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 while they are going the antiphon *Christus resurgens* should be sung, and in the station before the cross, the verse *Dicant nunc* is said, always right to the end of the same verse, by two from the upper step, turned to face the clergy and vested in surplices. Then after the prayer of the cross has been said there with its verse, the procession should return to the choir in the usual manner with one of the antiphons of St Mary: then a versicle and prayer appropriate to her are said.

84.2. Sciendum est quod in hoc sabbato et singulis sabbatis usque ad ascensionem domini modo predicto ad vespertas fiat processio: excepto quod in mediis sabbatis dicitur versus *Dicant nunc* in statione ante crucem a duobus de secunda forma: ultimo vero sabbato ante ascensionem domini idem versus in superiore gradu dicitur. Eodem modo fiat processio ad primas vespertas in Inventione sancte crucis, excepto quod in statione ante crucem versus non dicitur.

84.2. It should be understood that on this Saturday, and on every Saturday up to Ascension Day the procession should be made in the aforementioned manner at vespers; except that on the middle Saturdays the verse *Dicant nunc* is said at the station before the cross by two from the second form; but on the last Saturday before Ascension Day the same verse is said {by two} from the upper step. The procession should be made in the same way at first vespers on the Invention of the Holy Cross, except that a verse should not be said in station before the cross.

84.3. Eodem die sabbati completorium fiat sicut in festis duplicibus novem

leccionum, excepto ymno *Salvator mundi*, quia hic *Jesu salvator seculi* dicitur.

84.3. On the same Saturday compline should happen as on double feasts of nine lessons, except for the hymn *Salvator mundi*, because on this occasion *Jesu salvator seculi* is said.

85. DE MODO EXEQUENDI OFFICIUM MATUTINARUM DOMINICA IN ALBIS.

85.1. Dominica que dicitur in albis ad matutinas antiphona super psalmos in superiore gradu incipiatur: lecciones et responsoria in superpelliceis in superiore currant pro voluntate cantoris.

In laudibus quinque antiphone dicuntur, que eodem modo in superiore gradu discurrant: cetera omnia ut supra in secunda feria ebdomade pasche fiant, preter antiphonam super *Benedictus* et preter processionem ad crucem: et excepto quod hic dicitur ymnus *Sermone blando* post primum *Benedicamus*. Finita memoria de resurrectione, antiphona *Et valde mane*: finita oracione, ultimum *Benedicamus* duo pueri in superpelliceis dicant.

85. THE MANNER OF PERFORMING THE OFFICE OF MATINS ON LOW SUNDAY

85.1. At matins on the Sunday which is called ‘in albis’, the antiphon upon the psalms should be started from the upper step: the lessons and responsories should run along the upper step at the discretion of the precentor, in surplices.

At lauds, five antiphons are said, which should run in the same way along the upper step: all the rest should happen as above for Monday of Easter week except for the the antiphon upon *Benedictus* and except for the procession to the cross: and except that on this occasion the hymn *Sermone blando* is said after the first *Benedicamus*. Once the memorial of the resurrection has been completed, the antiphon *Et valde mane* is said; after the prayer is finished, two boys in surplices should say the final *Benedicamus*.

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

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

85.3. Ad secundas vespere antiphone super psalmos diei et antiphona super *Magnificat* in superiore gradu incipientur pro voluntate rectoris: cetera ad vespere et ad completorium ut in festis duplicibus novem leccionum, sed sine responsorio.

85.3. At second vespere the antiphons upon the psalms of the day and the antiphon upon *Magnificat* should be started from the upper step, at the discretion of the ruler: the rest for vespere and compline is as for double feasts of nine lessons, but without a responsory.

86. ADAPTATIO ALIORUM FESTORUM DUPLICIUM PASCHALIS TEMPORIS.

Modus et ordo servicii dominice que dicitur in albis servetur in annunciatione dominica, quando post pascha celebratur, et in Inventione sancte crucis: excepto quod ibi ad utrasque vespas dicitur responsorium ut in duplicibus festis novem leccionum.

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

The order and manner of service of the Sunday which is called ‘in albis’ 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.

87. DE MODO EXEQUENDI OFFICIUM VESPERARUM ET MATUTINARUM QUINTA SEXTA FERIA ET SABBATO EBDOMADE PASCHE ET PENTECOSTES.

87.1. Quinta autem sexta et septima feria ebdomade pasche et pentecostes antiphona ad vespas super psalmos in superiore gradu incipiatur lecciones et responsoria in superpelliceis legantur et cantentur.

87. THE MANNER OF PERFORMING THE OFFICES OF VESPERS AND MATINS ON THE THURSDAY, FRIDAY AND SATURDAY OF THE WEEKS OF EASTER AND PENTECOST

87.1. But at vespers on the Thursday, Friday and Saturday of the weeks of Easter and Pentecost, the antiphon upon the psalms should be started on the upper step; the lessons and responsories should be read and sung in surplices.

87.2. In laudibus antiphona super psalmos in secunda forma incipiatur: cetera omnia ut ad primas suas vespas et ad matutinas prenotatum est absque versu *Dicant nunc*.

87.2. At lauds, the antiphon upon the psalms should be started in the second form: all the rest should be as at first vespers on those days, and at matins as was noted above, but without the verse *Dicant nunc*.

87.3. Ad primam et ad alias horas omnia fiant sicut in dominicis diebus sui temporis: excepto responsorio *Jesu christe* et psalmo *Quicumque vult* et precibus consuetis que in ebdomada pasche omnino pretermittantur.

87.3. At prime, and at the other hours, everything should happen as on Sundays in their season: except for the responsory *Jesu Christe* and the psalm *Quicumque vult* and customary preces, which should be omitted entirely during Easter Week.

88. DE TABULA DOMINICALI A PASCHA USQUE AD PENTECOSTEN.

In ceteris autem dominicis diebus ab octavis pasche usque ad pentecosten hoc modo fiat tabula. Ad primam leccionem legendam, et ad primum responsorium cantandum scribantur duo diaconi de secunda forma. Ad secundam et terciam leccionem, et ad secundum et tertium responsorium, scribantur duo clerici de superiore gradu pro voluntate componentis tabulam; ita tamen quod tertium responsorium a duobus cantetur. Cetera fiant sicut in tabula octavarum pasche, nisi quod in hiis dominicis, ad cantandum *Alleluya*, ad missam scribantur duo ebdomadarii rectores.

88. THE SUNDAY ROSTER FROM EASTER TO PENTECOST

But on the other Sundays from the octave of Easter 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, two clerics from the upper step should be entered at the discretion of the compiler of the roster; but with this proviso, that the third responsory should be sung by two. The rest should be as in the roster for the octave of Easter, except that on these Sundays, the two rulers for the week should be tabled to sing the *Alleluya* at mass.

89. DE MODO EXEQUENDI OFFICIUM MISSE IN DOMINICIS DIEBUS PASCHALIS TEMPORIS USQUE AD ASCENSIONEM DOMINI.

Sciendum est quod dominica in albis et ceteris dominicis diebus usque ad ascensionem domini maior missa de resurrectione erit sicut in die pasche prenotatum est, excepto gradali et sequencia *Fulgens preclara*. In dominica que dicitur in albis sequencia *Laudes salvatori*, ceteris vero dominicis usque ad ascensionem sequencia *Victime*. Primum *Alleluya* V. *Pascha nostrum*; secundum *Alleluya* de dominica in qua dicitur de resurrectione: secundum *Alleluya* erit *Angelus domini* cum versu suo *Respondens autem*, quod non dicitur nisi in dominica in albis tantum. Ceteris vero dominicis quando de dominica agitur secundum *Alleluya* erit de dominica secundum ordinem dominicarum. Missa vero dominicalis per ebdomadam dicitur.

Ad processionem dominica in albis et proxima dominica ante ascensionem domini antiphonam *Sedit angelus*, versum *Crucifixum* tres de superiore gradu in pulpito conversi ad populum dicant. In redeundo antiphona *Christus resurgens* cum versu *Dicant nunc*, qui versus a toto choro cantetur. In aliis dominicis mediis dicitur sine versu *Dicant nunc*. Sacerdos versiculum et oracionem dicat, nulla sequente antiphona de sancta maria. Mediis vero dominicis diebus paschalis temporis usque ad ascensionem, quando de dominica agitur, ad processionem antiphonam *Ego sum alpha et oo* duo clerici de secunda forma in superpelliceis conversi ad populum cantent versum *Ego sum vestra redemptio*.

89. THE MANNER OF PERFORMING THE OFFICE OF MASS ON SUNDAYS DURING EASTERTIDE UP TO ASCENSION DAY

It should be known that on Low Sunday and the rest of the Sundays up to

Ascension Day, high mass of the resurrection will be as on Easter Day (as noted above), with the exception of the gradual and the sequence *Fulgens preclara*. On {Low} Sunday which is called “*in albis*”, the sequence is *Laudes salvatori*; but on the rest of the Sundays up to the Ascension the sequence is *Victime*. The verse of the first *Alleluya* is *Pascha nostrum*, as for the *Alleluya* of the Sunday on which it is said on account of the resurrection¹³⁰: the second *Alleluya* will be *Angelus domini* with its {additional} verse *Respondens autem*, which is said on Low Sunday only. On the other Sundays when there is a Sunday service, the second *Alleluya* will be that of the Sunday {in question}, following the usual order of Sundays. The Sunday mass is said throughout the week.

For the procession on Low Sunday and the Sunday next before Ascension Day, three from the upper step, standing in the pulpit and turned to face the people, should say the antiphon *Sedit angelus* and the verse *Crucifixum*. While returning, the antiphon is *Christus resurgens* with the verse *Dicant nunc*, and this verse should be sung by the whole choir. On the other Sundays in between it is said without the verse *Dicant nunc*. The priest should say the versicle and prayer, without an antiphon of Saint Mary following. For the procession on the middle Sundays of Easter up to the Ascension, when there is a Sunday service, two clerics from the second form, in surplices and turned towards the people should sing the antiphon *Ego sum alpha et omega* and the verse *Ego sum vestra redemptio*.

90. DE MODO EXEQUENDI OFFICIUM MISSE IN FESTIS SIMPLICIBUS QUANDO CHORUS REGITUR PASCHALIS TEMPORIS.

Modus et ordo servicii prime dominice post octavas pasche servetur ut in simplicibus festis cum regimine chori paschalis temporis, excepto quod ad missam primum *Alleluya* de festo erit, secundum *Alleluya* unum de ebdomada pasche vel unum ex istis, *Alleluya V. Mane nobiscum*, vel *Alleluya V. Oportebat*, vel *Alleluya V. Christus resurgens*, vel *Alleluya V. Surrexit altissimus* vel *Alleluya V. Surrexit Christus*, vel *Alleluya V. Christus mortuus est*; et excepto quod alia dicitur sequencia et alia prefacio.

90. THE MANNER OF PERFORMING THE OFFICE OF MASS ON SINGLE FEASTS DURING EASTERTIDE WHEN THE CHOIR IS RULED

The same order and manner of service should be observed on the first Sunday after the octave of Easter as on single feasts during Eastertide when the choir is ruled, except that {on the feasts} at mass the first *Alleluya* will be that of the feast; the second *Alleluya* is one from Easter week or one from these: *Alleluya V. Mane nobiscum*, or *Alleluya V. Oportebat*, or *Alleluya V. Christus resurgens*, or *Alleluya V. Surrexit altissimus*, or *Alleluya V. Surrexit christus*, or *Alleluya V. Christus mortuus est*; and except that a different sequence is said, and a different preface.

¹³⁰ i.e. Easter Sunday

91. DE TABULA FERIALI POST OCTAVAS PASCHE.

In omni secunda feria, ab octavis pasche usque ad dominicam rogacionum, nominatim scribantur pueri ebdomadarii ad primam leccionem et ad primum responsorium quando de feria agitur. Item in secunda feria post octavas pasche scribantur duo pueri ad cantandum *Alleluya* per ebdomadam quisque per se. In omnibus aliis observetur dispositio tabule feriarum alterius temporis exceptis precibus cum prostrationibus ad vespervas et ad matutinas et ad alias horas. Post dominicam rogacionum, in secunda feria si lecta fuerit expositio evangelii, et tertia feria vacaverit, ibi scribantur duo pueri ebdomadarii ad legendum et cantandum feria eadem tertia et sexta, et sabbato. Si vero tertia feria non vacaverit, vel in ea expositio lecta fuerit, tunc ante sextam feriam non scribantur. Tabula vero secunde ferie post ascensionem domini similis est per omnia tabule secunde ferie ante dominicam rogacionum. In feriis autem, quando expositio evangelii legenda fuerit, ad primam et secundam leccionem, et ad primum et secundum responsorium, scribantur diaconi de secunda forma. Ad terciam leccionem, et ad tertium responsorium, duo de superiore gradu scribantur.

91. THE WEEKDAY ROSTER AFTER THE OCTAVE OF EASTER

On every Monday, from the octave of Easter up to Rogation Sunday¹³¹, the duty boys for the week should be entered by name for the first lesson and first responsory when there is a ferial service. And on the same Monday after the octave of Easter two boys should be entered to sing the *Alleluya* through the week, each one by himself. In all other regards the arrangement of the weekday roster for the other season¹³² should be observed, except for the preces with prostrations at vespers and at matins and at the other hours. After Rogation Sunday, if the exposition of the gospel is read on the Monday, and there is no feast on the Tuesday, two boys of the week should be entered there to read and sing on that Tuesday, and the Friday, and the Saturday. If the Tuesday is a feast day, or the exposition is to be read upon it, then no boy should be entered before the Friday. The roster for the Monday after Ascension Day is the same in all regards as the roster for the Monday before Rogation Sunday. But on weekdays when the exposition of the gospel 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.

92. DE MODO EXEQUENDI OFFICIUM VESPERARUM ET MATUTINARUM ET MISSE IN FESTIS TRIUM LECCIONUM SINE REGIMINE CHORI PASCHALIS TEMPORIS.

In festis trium leccionum sine regimine chori paschalis temporis ad vespervas super psalmos feriales antiphona alleluiatica dicitur, que a primo clerico secunde forme incipiatur: nullum responsorium dicitur: capitulum et ymnus de communi dicuntur, versiculus *Tristitia vestra*; antiphona *Filie ierusalem* super *Magnificat* dicitur, que in superiore gradu incipiatur pro voluntate cantoris. Completorium vero paschalis

¹³¹ The Sunday before Ascension Day.

¹³² i.e. outside Eastertide.

temporis non mutatur.

Ad matutinas invitatorium a duobus dicitur; antiphona super psalmos ab aliquo clerico de secunda forma incipitur; versiculi dicuntur a singulis pueris, loco nec habitu mutato. Prima et secunda lectiones primum et secundum responsoria a duobus pueris legantur et cantentur. Tercia lectio et tertium responsum a duobus de secunda forma legantur et cantentur.

In laudibus una antiphona sufficit super psalmos, que in secunda forma incipitur: antiphona super *Benedictus* ab aliquo de superiore gradu incipitur. Ad primam et ad alias horas modus et ordo servicii servetur qui in dominicis diebus paschalis temporis.

Ad missam primum *Alleluia*, quod fiat de festo, duo pueri in superpelliceis ad gradum chori cantent; secundum vero *Alleluia* quod erit de dominica proxima cuius est ebdomada, dicitur a duobus aliis pueris tali loco et habitu.

Idem modus servetur in sabbatis quando fit plenum servicium de sancta maria in paschali tempore.

92. THE MANNER OF PERFORMING THE OFFICES OF VESPERS AND MATINS AND MASS ON FEASTS OF THREE LESSONS DURING EASTERTIDE WHEN THE CHOIR IS NOT RULED

At vespers on feasts of three lessons during Eastertide when the choir is not ruled, an alleluatic antiphon is said upon thee the ferial psalms, which should be started by the first cleric in the second form: no responsory is said: the chapter and hymn from the Common are said; the versicle *Tristitia vestra*; the antiphon *Filie ierusalem* is said before *Magnificat*, which should be started on the upper step at the discretion of the precentor. Compline is not changed during Eastertide.

At matins the invitatory is said by two; the antiphon upon the psalms should be started by one of the clerics from the second form; the versicles are said by single boys, changing neither position nor vestment. The first and second lesson and the first and second responsory should be read and sung by two boys. The third lesson and the the third responsory shall be read and sung by two from the second form.

At lauds, one antiphon upon the psalms suffices, which should be started in the second form: the antiphon upon *Benedictus* should be started by someone from the upper step. At prime, and at all the other hours, the order and manner of service should be observed as on Sundays during Eastertide.

At mass, two boys in surplices should sing the first *Alleluia*, which should be the one for the feast in question, at the choir step; and the second *Alleluia*, which will be that of the nearest Sunday whose week it is, is said by two other boys in the same position and vestments.

The same manner should be observed on Saturdays when a full service of Saint Mary is held during Eastertide.

93. DE PROCESSIONE IN LETANIA MAIORE.

In letania maiore, dicta missa ad principale altare, et sexta cantata, ordinata processione ad gradum chori, et per medium chori et ecclesie exeat processio per ostium ecclesie australe, modo et habitu qui in dominicis diebus; excepto quod hic vexilla processionem precedant, et capsule reliquiarum pro dispositione sacristarum que in hac processione a duobus de secunda forma deferantur, habitu non mutato¹³³: et sic eat processio in eundo et canendo antiphonam *Exurge domine* cum suo psalmo ad ecclesiam aliquam in urbe vel suburbio; et ibi, cantata missa, processionaliter redeant ad ecclesiam, cantantibus duobus letaniam solito more, per idem ostium quo regressi sunt intrent, et ita in chorum redeant: et finita letania, dicitur versiculus cum oracione ad gradum chori, habitu non mutato.

93. THE PROCESSION 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 and the procession should go through the middle of the choir and 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 should go in front of the procession, and the boxes of relics, at the discretion of the sacristans, which should be carried in this procession by two from the second form without change of vestment¹³⁴: and thus the procession should go on its way, and singing the antiphon *Exurge domine* with its psalm *en route* to one of the churches in the town or suburbs; and after mass has been sung there, they should return in procession to the Cathedral, with two singing the litany in the usual manner, and enter through the same door by which they left¹³⁵, and so return to the choir: and the litany being finished, the versicle is said with the prayer at the choir step, without changing vestment.

94. DE TABULE DISPOSICIONE IN INVENCIONE SANCTE CRUCIS.

In invencione sancte crucis eadem erit tabule dispositio que in octava die pasche: excepto quod hic fiat memoria de martyribus cum antiphona *Filie hierusalem*.

Sciendum est quod antiphona et responsorium *Filie hierusalem* dicuntur in paschali tempore tam in festo unius martyris sive confessoris quam plurimorum martyrum sive confessorum, et semper cum hiis verbis *Filie hierusalem venite et uidete martyrem*, quia hoc dictum pertinet ad christum passum in hoc tempore.

¹³³ Reading from OCO. Frere reads 'loco nec habitu mutato' which must represent a slip of the pen by a scribe.

¹³⁴ Frere reads 'changing neither position nor vestment' which must represent a slip of the pen by a scribe.

¹³⁵ Lit. 'came back'.

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

On the Invention of the Holy Cross the arrangement of the roster will be the same as on the octave of Easter: except that on this occasion there should be a memorial of the martyrs with the antiphon *Filie ierusalem*.

It should be known that the antiphon and responsory *Filie ierusalem* are said during Eastertide, on the feast both of a single martyr or confessor and of more than one martyrs or confessors, and always with these words, *Filie ierusalem venite et videte martyrem*, because this is an sentence appropriate to Christ's passion in this season.

95. DE PROCESSIONE IN SECUNDA FERIA ROGACIONUM.

Feria secunda in rogacionibus hoc eodem modo ordinatur et procedat processio quo in letania maiore: excepto quod hic draco, et deinde leo postea vexilla processionaliter procedant. Preterea hac die exeat processio per ostium australe ecclesie, et procedat per portam civitatis occidentalem, et ita circueundo civitatem ex latere septentrionali in ecclesia aliqua se recipiat; et, ibi celebrata missa, per portam orientalem civitatis ad ecclesiam redeat. Cetera ut prius.

95. THE PROCESSION ON THE MONDAY OF ROGATIONTIDE

On the Monday of Rogationtide the procession is arranged and should proceed in the same way as for the greater litany, except that on this occasion the dragon and then the lion should go in procession after the banners. Moreover on this day the procession should leave through the south door of the Cathedral, and proceed through the west gate of the city, and going round the city on the north side thus take itself to one of the churches; and after celebrating mass there, should return to the Cathedral through the east gate of the city. The rest is as before.

96. DE PROCESSIONE IN TERCIA FERIA ROGACIONUM.

Feria tertia in rogacionibus eat processio per portam civitatis orientalem predicto modo cum dracone et leone et vexillis usque ad ecclesiam eo die adeundam¹³⁶: et, ibi celebrata missa, civitatem ex latere australi circueundo per portam civitatis occidentalem ad ecclesiam redeat processio. Cetera ut prius.

96. THE PROCESSION ON THE TUESDAY OF ROGATIONTIDE

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

¹³⁶ Reading from OCO. Frere reads 'aliquam (whatever church)' and marks corruption in the text. Another possible reading would be 'eo die aliam (another church on that day)'.

celebrated there the procession 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.

97. DE PROCESSIONE IN VIGILIA ASCENSIONIS.

In vigilia ascensionis domini fiat processio simili modo et ordine cum dracone et leone et vexillis sicut in predictis feriis: et eat processio ad locum destinatum et solito more redeat.

97. THE PROCESSION ON THE VIGIL OF ASCENSION DAY

On the vigil of Ascension Day the procession should happen in the same order and manner, with the dragon and the lion and the banners as on the aforementioned days: and the procession should go to the designated place and return in the customary manner.

98. DE MODO EXEQUENDI OFFICIUM SERVICII AD VESPERAS ET AD MATUTINAS IN DIE ASCENSIONIS.

98.1. In ascensione domini ad primas vespere antiphona super psalmos ab aliquo ex parte decani incipiatur: responsorium tres de excellencioribus cantent: antiphona super *Magnificat* ab executore officii illius diei inchoetur: cetera omnia ad vespere et ad completorium ut in ceteris maioribus duplicibus festis novem leccionum.

98. THE MANNER OF PERFORMING THE OFFICE OF THE SERVICE AT VESPERAS AND AT MATINS ON ASCENSION DAY

98.1. At first vespere on Ascension Day the antiphon upon the psalms should be started by someone 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 vespere and compline is as on the other major double feasts of nine lessons.

98.2. Ad matutinas in antiphonis incipiendis, in leccionibus legendis atque responsoriis cantandis idem modus et ordo servetur ut in die pasche.

Ad primam et ad alias horas idem modus et ordo servetur qui in octavis pasche: excepto quod hic ad secundas vespere responsorium cantetur a tribus excellencioribus.

98.2. At matins the same manner and order 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 vespere the responsory is to be sung by three of the senior clerics.

99. DE PROCESSIONE IN DIE ASCENSIONIS DOMINI.

In die ascensionis domini ante missam ordinatur processio sicut in die pasche, excepto quod hac die vexilla draco et leo processionem precedant, prius leo, deinde minora vexilla per ordinem; ultimo loco draco. Deinde, inter subdiaconum et thuribulum, duo de secunda forma capsulam reliquiarum in capis sericis deferant. Ipse quoque diaconus eo die reliquias deferat, pro dispositione sacristarum. Preterea hac die procedat processio per medium chori, et eat per medium ecclesie per ostium occidentale, procedendo in septentrionali latere circueundo extrinsecus totam ecclesiam et atrium, per ostium occidentale sicut in dominica palmarum intret processio.

99. THE PROCESSION ON ASCENSION DAY

On Ascension Day before mass, the procession is ordered as on Easter Day, except that on this day the banners, dragon and lion should {all} 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 thurifer¹³⁷, two from the second form should carry the box of relics, in silken copes. The deacon should also carry relics on that day, at the discretion of the sacristan¹³⁸. Moreover on this day the procession should proceed through the middle of the choir, and go through the middle of the Cathedral through the west door, proceeding along the north side, and going round the outside of the whole Cathedral and its churchyard and the procession should enter {the Cathedral} through the west door as on Palm Sunday.

100. DE PROCESSIONE IN VIGILIA PENTECOSTES AD FONTES.

In vigilia pentecostes eodem modo et ordine fiat processio ad fontes benedicendos sicut in vigilia pasche per omnia.

100. THE PROCESSION TO THE FONT ON THE VIGIL OF PENTECOST

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

101. DE MODO EXEQUENDI OFFICIUM SERVICII AD VESPERAS ET AD MATUTINAS IN DIE PENTECOSTES.

Modus et ordo servicii diei pentecostes servetur per omnia qui in die ascensionis domini tam ad vespervas quam ad matutinas.

¹³⁷ Lit. 'thurible'

¹³⁸ Presumably additional to the relics in the box.

101. THE MANNER OF PERFORMING THE OFFICE OF THE SERVICE AT VESPER AND AT MATINS AT PENTECOST

The same manner and order of the service at Pentecost should be observed in all respects as on Ascension Day, both at vespers and at matins.

102. DE PROCESSIONE EODEM DIE ANTE MISSAM CIRCA ECCLESIAM.

102.1. In die pentecostes ante missam fiat processio sicut in die Natalis domini. Procedat autem usque in atrium sicut in dominica palmarum, et ita sine stacione procedat et intret per ostium ecclesie occidentale.

Cetera sicut in die natalis domini.

102. THE PROCESSION AROUND THE CHURCH ON THE SAME DAY BEFORE MASS

102.1. At Pentecost the procession before mass should happen as on Christmas Day. But it should proceed to the churchyard as on Palm Sunday, and thus go on without a station and enter through the west door of the Cathedral.

The rest is as on Christmas Day.

102.2. Preterea servicium trium feriarum, scilicet secunde tercie et quarte ferie ebdomade pentecostes, sequatur modum et ordinem earundem feriarum ebdomade pasche in antiphonis incipiendis, et leccionibus legendis et responsoriis cantandis.

102.2. Moreover, the service of the three days, namely the Monday, Tuesday and Wednesday of the week of Pentecost, should follow the manner and order of the same weekdays in Easter week as regards the starting of antiphons and the reading of lessons and singing of responsories.

103. DE TABULA SINGULARUM FERIARUM EBDOMADE PENTECOSTES.

Secunda vero tercia et quarta feria ebdomade pentecostes sequuntur tabulam earundem feriarum ebdomade pasche. Quinta sexta et septima feria ebdomade pentecostes scribantur rectores chori de secunda forma duo. Lecciones sint in superiore gradu pro dispositione ipsius componentis tabulam. Ad primum responsorium scribantur duo de secunda forma; similiter ad secundum et tercium responsorium duo de superiore gradu scribantur: ad gradale in eisdem feriis ebdomade pasche et ad primum *Alleluya* in eisdem feriis ebdomade pentecostes scribantur duo pueri: ad *Alleluya* in ebdomada pasche in eisdem feriis et ad ultimum *Alleluya* eisdem feriis ebdomade pentecostes scribantur duo de superiore gradu.

103. THE ROSTER FOR EACH OF THE DAYS IN THE WEEK OF PENTECOST

Monday, Tuesday and Wednesday of the week of Pentecost follow the roster for the same days in Easter week. On Thursday, Friday and Saturday of the week of 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 two from the upper step should be entered for the second and third responsory: for the gradual on the same days in Easter week and for the first *Alleluya* on the same days in the week of Pentecost, two boys should be entered; two from the upper step should be entered for the *Alleluya* in Easter week on the same days and for the final *Alleluya* on the same days in the week of Pentecost.

104. DE PROCESSIONE SABBATIS AD VESPERAS PER ESTATEM.

In sabbato quo cantatur *Deus omnium* ad vesperas quando fit processio ad crucem post omnes memorias preter memoriam beate marie, fiat processio ante crucem eodem modo quo in sabbato ebdomade pasche, scilicet cum ceroferariis et thuribulario tantum absque cruce, excepto quod hic in eundo dicitur alia antiphona de cruce sine versu in ipsa stacione ante crucem; antequam tota antiphona cantetur, ipsa crux a sacerdote thurificetur. Finita antiphona, sacerdos dicat versiculum et oracionem. Finita oracione de cruce statim processio redeat in chorum. Precentor inchoet ad memoriam de sancta maria unam antiphonam ex istis, *Ibo mihi* vel *Quam pulchra es*, vel *Alma redemptoris mater*, vel *Ave regina celorum*, vel *Speciosa facta es*, vel *Beata dei genitrix*, vel *Sancta maria virgo*.

Finita antiphona de sancta maria, sacerdos in ipsa stacione in choro dicat versiculum cum oracione de ea. Eodem quoque modo singulis sabbatis ad vesperas fiat processio ad crucem, quando processio fiat, usque ad adventum domini, in eundo et redeundo, nisi in festis duplicibus, cum antiphonis supradictis, exceptis sabbatis inter octavas assumptionis et festum nativitatis beate marie; tunc enim tam ad vesperas in sabbatis quam ante missam in dominicis diebus ad processionem una antiphona dicitur ex istis, *Ascendit Christus*, vel *Tota pulchra es*, vel *Anima mea*,¹³⁹ vel *Descendi in ortum*.

Preterea dominicis diebus infra octavas Assumptionis et nativitatis beate marie ubi processio ad primas vesperas fit ad crucem, in redeundo fiat memoria cum hac antiphona *Salvator mundi*: sacerdos dicat versiculum cum oracione de omnibus sanctis.

Similiter fiat in hiis dominicis diebus ad processionem ante missam.

104. THE PROCESSION ON SATURDAY AT VESPERS THROUGHOUT THE SUMMER

On Saturdays when *Deus omnium* is sung at vespers when a procession is made to the cross, after all the memorials except the memorial of the Blessed Mary, a

¹³⁹ Frere mistakenly transcribes 'nostra'.

procession should be made before the cross in the same manner as on the Saturday of Easter week, namely with candlebearers and a thurifer only and without a cross, except that in this instance, while going, another antiphon of the cross is said, without a verse, at the station before the cross; before the whole of the antiphon has been sung, the cross should be censed by the priest. Once the antiphon has finished, the priest should say the versicle and prayer. Once the prayer of the cross has finished, the procession should immediately return to the choir. For the commemoration of St Mary, the precentor should begin one of the following antiphons: *Ibo mihi* or *Quam pulchra es*, or *Alma redemptoris mater*, or *Ave regina celorum*, or *Speciosa facta es*, or *Beata dei genitrix*, or *Sancta maria virgo*.

Once the antiphon of St Mary is finished, the priest should say the versicle with the prayer of {St Mary} from his position in the choir. The procession to the cross should happen in the same way each Saturday at vespers, when there is a procession, up to {the beginning of} Advent, as regards both going and returning, except on double feasts, with the aforementioned antiphons, except on Saturdays between the octave of the Assumption and the feast of the Nativity of the Blessed Mary; for then both at Saturday vespers and before mass on Sundays, one antiphon from the following is said at the procession: *Ascendit christus*, or *Tota pulchra es*, or *Anima mea*, or *Descendi in ortum*.

In addition, on the Sundays within the octaves of the Assumption and of the Nativity of the Blessed Mary, when a procession is made to the cross at first vespers, on returning a memorial should be made with this antiphon, *Salvator mundi*: the priest should say the versicle with the prayer for All Saints.

The same thing should happen on these Sundays at the procession before mass.

105. DE TABULA FESTORUM, IN QUIBUS INVITATORIUM A TRIBUS CANITUR.

In die sancti Thome apostoli tabula hoc modo componitur. Rectores ebdomadarii non mutantur, sed tercius de superiore gradu, pro voluntate cantoris, eis in tabula ad Invitatorium associetur. Ad duas primas lecciones, et ad duo prima responsoria, scribantur pueri ut in dominicali tabula. Tercia leccio a subdiacono secunde forme, et tertium responsorium a duobus eiusdem ordinis et forme clericis dicantur. Ad quartam leccionem, et ad quartum responsorium, duo diaconi de eadem forma scribantur: ad quintam leccionem, et ad quintum responsorium, et deinceps, scribantur clerici de superiore gradu, ita tamen quod sextum et nonum responsorium a duobus cantetur. Ad gradale duo pueri scribantur. Ad *Alleluia* duo de superiore gradu. Hec tabule dispositio locum habet in omni festo novem leccionum, quando Invitatorium a tribus cantetur.

105. THE ROSTER OF FEASTS ON WHICH THE INVITATORY IS SUNG BY THREE

On St Thomas the apostle's day the roster is arranged in this way: the rulers for the week remain unchanged, but a third, chosen from the upper step by the

precentor, should be added to them in the roster for the invitatory. For the first two lessons, and for the first two responsories, boys should be entered as in the Sunday roster; the third lesson should be said by a subdeacon from the second form, and the third responsory by two clerics of the same order and form. For the fourth lesson, and the fourth responsory, two deacons from the same form should be entered. For the fifth lesson and fifth responsory, and so on, clerics from the upper step should be entered, with this proviso, that the sixth and ninth responsories are sung by two. For the gradual, two boys should be entered. For the *Alleluia*, two from the upper step. The arrangement of this roster holds true for all feasts of nine lessons when the invitatory is sung by three.

106. QUANDO INVITATORIUM A TRIBUS CANTATUR.

106.1. Cantetur autem Invitatorium a tribus in omni simplici festo alicuius apostolorum et evangelistarum et in octava die epiphanie, Ascensionis domini, apostolorum petri et pauli, Assumptionis et Nativitatis beate marie ubi festivitas reliquiarum in octava die eiusdem nativitatis non celebretur. Item cantetur a tribus in festo beate marie magdalene, in octavis dedicacionis in festo sancti Laurentii in decollacione sancti Johannis baptiste et in exaltacione sancte crucis et in dedicacione sancti Michaelis in monte tumba et in festo sancti Martini et sancti Nicholai.

106. WHEN THE INVITATORY IS SUNG BY THREE

106.1. The invitatory should be sung by three on any single feast of any of the apostles and evangelists, and on the octave of Epiphany, of the Ascension, of the apostles Peter and Paul, and of the Assumption and Nativity of the Blessed Mary, when the feast of Relics is not celebrated on the octave of her Nativity. The same should be sung by three on the feast of the Blessed Mary Magdalene, the octave of the Dedication, on the feast of St Lawrence, the beheading of St John the Baptist and on the Exaltation of the Holy Cross and on the Dedication of St Michael in Monte Tumba, and on the feast of St Martin and of St Nicholas.

106.2. Sciendum tamen quod omnia festa principalia apostolorum et evangelistarum et quatuor doctorum scilicet Gregorii Ambrosii Augustini magni et Jeronimi ex novo sunt duplicia, in quibus modus et ordo servetur in tabule dispositione et in aliis ut in festo sancti Johannis baptiste, nisi in hiis qui in tempore paschali eveniunt; in quibus modus servetur ut in invencione sancte crucis, excepta processione.

In aliis festis apostolorum et evangelistarum simplex servetur ordo ut notatur in festo quando Invitatorium a tribus canitur.

106.2. It should however be understood that all the principal feasts of the apostles and evangelists and the four doctors of the church, namely, Gregory, Ambrose, Augustine the Great and Jerome are, in recent times, double, in which the same manner and order should be observed in the arrangement of the roster and other things as on the feast of St John the Baptist, unless these occur in Eastertide; in which case the manner {of arrangement of the roster etc.} should be observed as on the Invention of the Holy Cross, except for the procession.

On the other feasts of the apostles and evangelists the order for single feasts should be observed, as noted for a feast when the invitatory is sung by three.

107. DE MODO EXEQUENDI OFFICIUM SERVICII AD VESPERAS ET AD MATUTINAS QUANDO INVITATORIUM A TRIBUS CANITUR.

107.1. In festo quando invitatorium a tribus canitur, ad vespervas antiphona super psalmos in superiore gradu pro voluntate rectoris incipiat: responsorium duo de eodem gradu dicant.

Versiculum duo pueri in superpelliceis ad gradum chori dicant.

107. THE MANNER OF PERFORMING THE OFFICE OF THE SERVICE AT VESPERAS AND AT MATINS WHEN THE INVITATORY IS SUNG BY THREE

107.1. On a feast when the invitatory is sung by three the antiphon upon the psalm at vespers should be started on the upper step at the discretion of the ruler. Two from the same step should sing the responsory.

Two boys in surplices should sing the versicle at the choir step.

107.2. Antiphona super *Magnificat* in superiore gradu incipiat: primum *Benedicamus* duo de secunda forma dicant: secundum *Benedicamus* unus puer dicat, loco nec habitu mutato.

Cetera omnia ad vespervas et ad completorium ut in dominicis diebus.

107.2. The antiphon upon *Magnificat* should be begun from the upper step. Two from the second form should say the first *Benedicamus*: one boy should say the second *Benedicamus*, without his changing either place or vestment.

All the rest for vespers and compline should be as on Sundays.

107.3. Ad matutinas invitatorium a tribus in capis sericis cantetur.

Prima et secunda antiphona in secunda forma incipiantur: tertia autem a subdiacono in secunda forma; quarta antiphona a diacono in secunda forma ex opposito. Quinta antiphona et deinceps in superiore gradu pro voluntate rectoris discurrant.

Singuli versiculi ad vespervas et ad matutinas a duobus pueris ad gradum chori in superpelliceis dicuntur.

Lecciones autem legantur habitu non mutato et responsoria similiter cantentur per ordinem sicut in tabula, quando invitatorium a tribus cantetur, prenotatum est; ita quod tertium sextum et nonum responsorium a duobus in superpelliceis cantentur.

107.3. At matins the invitatory should be sung by three in silken copes.

The first and second antiphon should be started in the second form: but the third should be started by a subdeacon in the second form; the fourth antiphon by a deacon in the second form opposite him. The fifth antiphon and so on should run along the upper step at the discretion of the ruler.

Each of the versicles at vespers and at matins are said by two boys in surplices at the choir step.

But the lessons should be read, without a change of vestment, and the responsories similarly should be sung, according to the order in the roster for when the invitatory is sung by three, as noted above; with this proviso, that the third, sixth and ninth responsories should be sung by two in surplices.

107.4. In laudibus antiphone super psalmos hinc inde discurrant pro voluntate rectorum, ordine servato et incepto tercię et quarte antiphone: cetera omnia ut ad primas vespere.

Et ad primam et ad alias horas omnia fiant ut in dominicis diebus.

107.4. At lauds the antiphons upon the psalms should run from side to side at the discretion of the rulers, keeping the same order that was begun with the third and fourth antiphons¹⁴⁰; all the rest is as at first vespers.

And at prime and at the other hours everything should happen as on Sundays.

108. ADAPTATIO HUIUS DIEI ET IN ALIIS FESTIS QUANDO INVITATORIUM EST TRIPLEX.

108.1. Iste modus et ordo servicii servetur in omnibus festis et octavis novem leccionum quando Invitatorium est triplex.

In die apostolorum philippi et Jacobi servetur modus et ordo servicii ut in quinta feria: ebdomade pasche: excepto quod hic ad primas vespere responsorium a duobus de superiore gradu cantetur, et nulla ad vespere neque ad matutinas fiat processio.

108. THE ADAPTATION OF THE SERVICE OF THIS DAY TO OTHER FEASTS WHEN THE INVITATORY IS TRIPLE¹⁴¹

108.1. 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 as on the Thursday of Easter week; except that on this occasion at first vespere the responsory should be sung by two from the upper step, and there should be no procession either at vespere or matins.

¹⁴⁰ At matins.

¹⁴¹ i.e. sung by three

108.2. In festo sancti Johannis ante portam latinam et sancti Marci et sancti Barnabe apostoli quando ante pentecosten contigerit, antiphona super psalmos ad primas vespervas in superiore gradu incipiatur. Cetera omnia ad vespervas et ad completorium ut in festis novem leccionum, quando Invitatorium a tribus dicitur.

Ad matutinas antiphone super psalmos in superiore gradu discurrant.

Lecciones et responsoria habitu non mutato dicantur, excepto quod in festo sancti Johannis ante portam latinam et sancti Barnabe apostoli, quando ante pentecosten contigerit, tercium responsorium in superpelliceis ad gradum chori dicitur a duobus de secunda forma.

108.2. On the feast of St John before the Latin gate and of St Mark 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. 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 should run along the upper step.

The lessons and responsories should be said without change of vestment, except that on the feast of St John before the Latin gate and St Barnabas the apostle, when it falls before Pentecost, the third responsory is said by two from the second form in surplices at the choir step.

108.3. Cetera omnia ad matutinas et ad alias horas fiant ut in festis ceterorum apostolorum novem leccionum.

In festo tamen sancti Nicholai idem modus et ordo servetur qui in festis quando Invitatorium est triplex: excepto quod ad matutinas octavum responsorium a diacono solo de secunda forma, totus versus *Affluens* a toto choro cantetur: finito versu idem diaconus repetitionem responsorii solus cantet.

108.3. Everything else at matins and at the other hours should happen as on the feasts of nine lessons of the other apostles.

However, on the feast of St Nicholas the same manner and order should be observed as on feasts when the invitatory is triple; except that at matins the eighth responsory should be said by a single deacon from the second form, and the whole verse *Affluens* should be sung by the whole choir: when the verse is finished, the same deacon should sing the repeat of the responsory alone.

109. DE TABULA IN DIE MARCI¹⁴² ET ALIORUM FESTORUM PASCHALIS TEMPORIS.

In festo sancti Marci, et sancti Johannis ante portam latinam, et sancti Barnabe apostoli, quando ante pentecosten contigerit, ita fiat tabula. Ad primam leccionem, et

¹⁴² Frere reads MARCII, marking corruption.

ad primum responsorium scribantur duo diaconi de secunda forma; ad secundam et terciam leccionem, et ad secundum et tertium responsorium scribantur clerici de superiore gradu, pro voluntate componentis tabulam, ita quod responsorium tertium a duobus cantetur. Ad *Alleluya* duo de superiore gradu. In aliis vero festis simplicibus cum regimine chori, ab octavis pasche usque ad pentecosten, prima et secunda leccio, et primum et secundum responsorium, a clericis de secunda forma legantur et cantentur. Tercia leccio, et tertium responsorium a clericis de superiore gradu. Si infra octavas ascensionis domini tale festum simplex cum regimine chori evenerit, tertium responsorium erit duplex: si extra, erit simplex.

109. THE ROSTER FOR ST MARK'S DAY AND THE OTHER FEASTS DURING EASTERTIDE

On the feast of St Mark, and of St John before the Latin Gate, and St Barnabas the apostle, when it falls 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 the octave of Easter until Pentecost, the first and second lesson, and the first and second responsory, should be read and sung by clerics from the second form; the third lesson and the third responsory by clerics from the upper step. If a single feast of this kind, where the choir is ruled, falls within the octave of Ascension Day, the third responsory will be double¹⁴³; if outside the octave, it will be single.

110. DE TABULA INFRA OCTAVAS, ET IN DOMINICIS DIEBUS INFRA OCTAVAS, ET IN IPSIS OCTABIS QUI SCRIBUNTUR IN TABULA PROPALABO.

Infra octavas quaslibet sequendus est usus tabule feriarum, exceptis prostracionibus et Invitorio. Dominica infra octavas sequatur tabulam aliarum dominicarum, nisi in dominicis infra octavas Nativitatis domini, et epiphanie, et assumptionis, et Nativitatis beate marie, in quibus nonum responsorium a duobus cantetur. Ipse octave apostolorum sequantur tabulam sui temporis.

Et si octava dies nativitatis sancti Johannis baptiste aut sancti Martini in dominica evenerit, fiat servicium de dominica et medie lecciones de festo sancti Johannis et sancti Martini. In octava die sancti Laurentii memoria fiat de eo tantum ad vespervas et ad matutinas et missa in capitulo propter octavas assumptionis beate Marie que sunt cum regimine chori. Cetera omnia ut in ordinali scribitur.

¹⁴³ i.e. with *Gloria patri* and a repeat of the antiphon.

110. I SHALL EXPLAIN ABOUT THE ROSTER WITHIN OCTAVES, AND FOR SUNDAYS WITHIN OCTAVES, AND FOR OCTAVE DAYS THEMSELVES WHICH ARE WRITTEN IN THE ROSTER

Within any octaves the practice of the roster for weekdays ought to be followed, except as regards prostrations and the invitatory. 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 Mary, on which the ninth responsory should be sung by two. The octaves of the apostles should follow the roster of their own season.

And if the octave days of the Nativity of St John the Baptist or of St Martin should fall on a Sunday, the service should be that of a Sunday, and the middle lessons those of the feasts of St John and of St Martin. On the octave of St Lawrence there should be a memorial of him only at vespers and matins and mass in the chapter, on account of {its falling within¹⁴⁴} the octave of the Assumption of the Blessed Mary, in which the choir is ruled. All the rest is as described in the ordinal.

111. DE MODO EXEQUENDI OFFICIUM SERVICII AD PRIMAS VESPERAS ET AD MATUTINAS IN FESTIS TRIUM LECCIONUM SINE REGIMINE CHORI ET IN QUIBUSDAM LOCIS IN COMMÉMORACIONIBUS BEATE MARIE VIRGINIS.

In festis trium leccionum sine regimine chori et in omni commemoracione beate marie, modus et ordo servetur qui in feriis per omnia, nisi in quibusdam festis trium leccionum et octavis et commemoracionibus beate marie. Invitatorium a duobus cantetur.

Ad vespervas antiphone et psalmi feriales dicuntur. Cetera ut in ordinali scribitur.

Ad vespervas et ad matutinas ab octava Epiphanie usque ad quinquagesima fiat memoria de sancta maria et de omnibus sanctis: et a *Deus omnium* usque ad adventum domini fiat memoria de cruce et de sancta maria et de omnibus sanctis in talibus festis.

In octava sancti Andree memoria fiat de adventu et de sancta maria.

In paschali tempore in festis sine regimine chori et in profestis diebus memoria fiat de cruce et de sancta maria et de omnibus sanctis ad vespervas et ad matutinas.

Quandocunque fit plenum servicium in conventu de sancta maria et in commemoracionibus eiusdem, ad vespervas super psalmos feriales hec sola sufficit antiphona *Post partum*. Capitulum secundum tempus R. *Virgo parens Christi: vel Speciosa facta es*. Deinde modus et ordo servetur ad vespervas et ad matutinas sicut in feriis infra octavas assumptionis eiusdem. Preterea fiant matutine cum nocturno in

¹⁴⁴ The octave of St Lawrence is August 17, falling within the octave of the Assumption (August 15-22).

omnibus festis trium leccionum que infra septuagesimam evenerint usque ad quinquagesimam et Invitorium simplex erit. In quadragesima vero nihil fiat trium leccionum nisi ad vespervas et ad matutinas de sancta maria.

Preterea si purificacio in dominica septuagesime vel sexagesime vel quinquagesime contigerit, ibi celebretur et ystoria dominicalis per ebdomadam cantetur: scilicet tertia quinta et sexta feria cantetur: sabbato de sancta maria. Eodem eciam anno nihil fit de sanctis vedasto et amando nisi memoria ad vespervas et ad matutinas de sancta maria: et responsoria ferialia et antiphone super laudes eo anno pretermittantur omnino.

Preterea in quacunqve feria purificacio beate marie evenerit, in sabbato sequenti solet fieri commemoracio de sancta maria. Si in hoc festo festum trium leccionum evenerit, voluntati cantoris committitur utrum si uelit de festo sive de sancta maria agere. Simili modo post octavas Assumpcionis et Natiuitatis beate marie nisi vigilia vel festum novem leccionum impediatur.

Supradictus vero modus et ordo commemoracionis beate marie in sabbatis in ecclesia Sarum agitur.

Sunt autem quedam festa trium leccionum sine regimine chori in quibus ad matutinas nocturnus dicitur scilicet Petronille virginis sancti Bertini abbatis sancte Tecele virginis et sancti Romani confessoris: et invitorium erit simplex et *Te deum laudamus* non dicitur, et ad missam gradale ab uno puero in superpelliceo, *Alleluya* ab alio tali habitu; ambo cantentur ad gradum chori. Excepto quod si festum sancte petronille virginis in paschali tempore celebretur vel infra octavas sancte trinitatis evenerit, Invitorium erit duplex, *Te deum laudamus* dicitur ad matutinas nocturnus non dicitur: ad missam gradale a duobus pueris in superpelliceis ad gradum chori cantetur: *Alleluya* a duobus de secunda forma cantetur eodem loco et habitu.

111. THE MANNER OF PERFORMING THE OFFICE OF THE SERVICE AT PRIME, AT VESPERS AND AT MATINS ON FEASTS OF THREE LESSONS WHEN THE CHOIR IS NOT RULED, AND ON CERTAIN OCCASIONS ON COMMEMORATIONS OF THE BLESSED VIRGIN MARY

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

At vespers the ferial antiphons and psalms are said. The rest is as described in the ordinal.

At vespers and at matins from the octave of Epiphany to Quinquagesima, there should be a memorial of St Mary and of All Saints: and from *Deus omnium*¹⁴⁵ up till Advent there should be a memorial of the cross and of St Mary and of All Saints on feasts of this kind.

¹⁴⁵ The First Sunday after Trinity

On the octave of St Andrew there should be a memorial of Advent and of St Mary.

During Eastertide, on feasts when the choir is not ruled, and on non-festal days, there should be a memorial of the cross, of St Mary and of All Saints at vespers and at matins.

Whenever there is a full service for St Mary in the community and on commemorations of the same, at vespers upon the ferial psalms the antiphon *Post partum* alone suffices. The chapter according to the season; R. *Virgo parens Christi* or *Speciosa facta es*. Then the manner and order should be observed at vespers and at matins as on weekdays within the octave of the Assumption of the same {St Mary}. In addition, matins should happen with nocturns on every feast of three lessons which falls within Septuagesima up to Quinquagesima and the invitatory is single. During Quadragesima, however, nothing of three lessons should happen except at vespers and at matins of St Mary.

In addition, if the Purification occurs on Septuagesima, Sexagesima or Quinquagesima Sunday, it should be celebrated then and the Sunday history sung throughout the week¹⁴⁶: namely, it should be sung on the Tuesday, Thursday and Friday: on the Saturday {the service is} of St Mary. In the same year, in addition, nothing is done {to celebrate} St Vedast and St Amand except the memorial at vespers and at matins of St Mary: and the ferial responsories and antiphons upon the psalms of lauds should be omitted entirely in that year.

Also, if the Purification of the Blessed Mary falls on any weekday, it is customary to make a commemoration of St Mary on the following Saturday. If a feast of three lessons falls on this feast, it is left to the discretion of the precentor if he wishes to celebrate the feast or St Mary. Likewise after the octaves of the Assumption and Nativity of the Blessed Mary, unless a vigil or a feast of nine lessons should prevent it.

The above is the manner and order of the Saturday commemoration of the Blessed Mary as it is performed at Salisbury Cathedral.

Now there are certain feasts of three lessons when the choir is not ruled on which nocturns are said at matins, namely those of Petronilla, virgin, St Bertin, abbot, St Thecla, virgin, and St Romanus, confessor: and the invitatory will be single and *Te deum laudamus* not said, and at mass the gradual is said by one boy wearing a surplice, the *Alleluya* by another in the same vestment; both should be sung at the choir step. Except that if the feast of St Petronilla, virgin, is celebrated during Eastertide or falls within the octave of Holy Trinity, at matins the invitatory will be double, *Te deum laudamus* is said and a nocturn is not said: at mass the gradual should be said at the choir step by two boys wearing surplices; the *Alleluya* should be sung by two from the second form in the same position and vestments.

¹⁴⁶ That is, the history (the continuous reading of a biblical book) is continued from the Sunday into the week, with the Sunday responsories sung throughout the week.

112. DE FESTIS TRIUM LECCIONUM SINE REGIMINE CHORI IN QUIBUS
INVITATORIUM A DUOBUS CANTETUR PER ANNUM.

Sciendum est quod quedam sunt festa et octave trium leccionum sine regimine chori in singulis mensibus in quibus ad matutinas Invitatorium erit duplex, videlicet quod a duobus dicitur. Scilicet in omnibus festis sine regimine chori paschalis temporis et in omnibus festis trium leccionum qui contingunt infra ebdomadam sancte trinitatis.

Mense Januarii.

Sancti Juliani confessoris
Sancte Agnetis secundo.

Mense februarii.

Sancti Blasii episcopi
Sancte Juliane virginis.

Mense iunii.

Sancti Nicomedis martyris
Sanctorum Marcellini et Petri.
Sancti Bonifacii episcopi
Sanctorum Basilidis Cyrini Naboris et Nazarii.
Sanctorum viti et Modesti et Crescentie.
Sanctorum Primi et Feliciani.
Sanctorum Ciriaci et Julite matris eius :
Sanctorum Marci et Marcelliani.
Sanctorum Gervasii et prothasii martyrum.
Translacio sancti edwardi regis et martyris
Sanctorum Johannis et pauli martyrum.

Mense iulii.

Octave sancti Iohannis Baptiste.
Sanctorum Processi et martiniani martyrum.
Sanctorum septem fratrum martyrum
Translacio sancti Benedicti.
Sancti Kenelmi regis.
Sanctorum septem dormiencium martyrum.
Sancti Sampsonis episcopi.
Sanctorum Faustini Simplicii et Beatricis martyrum.
Eodem die sancti Olavi regis
Sanctorum Abdon et sennen martyrum.

Mense augusti.

Sancti Stephani pape et martyris.
Sancti Oswaldi regis et martyris
Sanctorum Sixti Felicissimi et Agapiti.
Sanctorum ciriaci sociorumque eius.
Sancti Tiburcii martyris.
Sancti Ypoliti martyris.
Sancti Rufi martyris

Sanctorum Felicis et Adaukti martyrum.

Mense Septembris.

Translacio sancti Cuthberti.

Sanctarum Cipriane et Justine.

Sanctorum cosme et damiani martyrum.

Mense octobris.

Sanctorum Marci et marcelliani et Apulei

Sancti Gereonis

Sancti Nigassii sociorumque eius martyrum.

Sancti Kalixti pape et martyris.

Sanctarum undecim millia virginum

Sanctorum Crispini et crispiniani martyrum

Mense novembris.

Sanctorum quatuor coronatorum martyrum.

Sancti Bricii episcopi.

Sancti Aniani episcopi.

Octave sancti Martini.

Mense Decembris.

Octave sancti Andree.

In hiis videlicet festis trium leccionum sine regimine chori in quibus Invitatorium duplex fiat ad matutinas non dicitur Invitatorium *Regem martyrum* nec *Regem confessorum* nec *Regem virginum* sed Invitatoria que in festis novem leccionum notantur in communi sanctorum.

112. FEASTS OF THREE LESSONS THROUGHOUT THE YEAR WHEN THE CHOIR IS NOT RULED AND ON WHICH THE INVITATORY IS SUNG BY TWO

It should be known that in every month there are certain feasts and octaves of three lessons when the choir is not ruled in which the invitatory at matins will be double, which means that it is said by two: namely, on all the feasts where the choir is not ruled in Eastertide and on all feasts of three lessons which fall during the week of Holy Trinity; {and}

In the month of January:

St Julian, confessor

the second of St Agnes¹⁴⁷

In the month of February:

St Blaise, bishop

St Juliana, virgin

¹⁴⁷ This refers to the commemoration of St Agnes on the octave day of her feast day (i.e. the 28th, also the day after St Julian of Le Mans), which is associated with the legend that eight days after her death she appeared to her parents with the Lamb and a multitude of virgins.

In the month of June:

St Nicomedes, martyr
SS Marcellinus and Peter
St Boniface, bishop
SS Basilides, Cyrinus, Nabor and Nazarius
SS Vitus, Modestus and Crescentius
SS Primus and Felicianus
SS Cyriacus and Julitta his mother
SS Marcus and Marcellianus
SS Gervasius and Prothasius, martyrs
the Translation of St Edward, king and martyr
SS John and Paul, martyrs

In the month of July:

the octave of St John the Baptist
SS Processus and Martinian, martyrs
the Seven Holy Brothers, martyrs
the Translation of St Benedict
St Kenelm, king
the Seven Sleepers, martyrs
St Sampson, bishop
SS Faustinus, Simplicius and Beatrice, martyrs
on the same day, St Olave, King
SS Abdon and Sennen, martyrs

In the month of August:

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

In the month of September:

the Translation of St Cuthbert
SS Cypriana and Justina
SS Cosmo and Damian, martyrs

In the month of October:

SS Marcus and Marcellianus¹⁴⁸ and Apuleius
St Gereon
St Nigasius and his companions, martyrs
St Calixtus, pope and martyr
the Eleven Thousand Virgins
SS Crispin and Crispinian, martyrs

¹⁴⁸ In fact Marcellus

**In the month of November:
the Four Crowned Martyrs
St Brice, bishop
St Anian, bishop
the octave of St Martin**

**In the month of December:
the octave of St Andrew**

On these feasts, that is of three lessons when the choir is not ruled in which there is a double invitatory at matins, neither the invitatory *Regem martyrum* nor *Regem confessorum* nor *Regem virginum* is said, but rather the invitatories which are noted in the Common of Saints for feasts of nine lessons.

113. DE MODO EXEQUENDI OFFICIUM MISSE IN FESTIS TRIUM LECCIONUM SINE REGIMINE CHORI.

Similis modus servetur ad missam in festis trium leccionum sine regimine chori qui in feriis, exceptis prostrationibus, scilicet gradale ab uno solo puero in superpelliceo ad gradum chori cantetur: *Alleluya* ab alio eodem loco et habitu. In talibus vero festis trium leccionum ad matutinas Invitatorium erit simplex. In aliis vero festis trium leccionum et infra octavas et in octavis sine regimine chori, ad matutinas quando Invitatorium a duobus cantetur, ad missam gradale a duobus pueris in superpelliceis ad gradum chori cantetur; *Alleluya* vero a duobus de secunda forma, eodem loco et habitu. Qui modus servicii servetur in commemoracionibus beate marie per annum quando plenum servcium fiat de ea in conventu.

113. THE MANNER OF PERFORMING THE OFFICE OF MASS ON FEASTS OF THREE LESSONS WHEN THE CHOIR IS NOT RULED

The same manner should be observed at mass on feasts of three lessons when the choir is not ruled as on weekdays, except for the prostrations; namely that the gradual should be sung by one boy alone, wearing a surplice, at the choir step; the *Alleluya* by another in the same position and vestment. At matins on feasts of three lessons of this kind, the invitatory will be single. But on other feasts of three lessons and within octaves and on octaves when the choir is not ruled, at matins when the invitatory is sung by two, at mass the gradual should be sung by two boys wearing surplices at the choir step; and the *Alleluya* by two from the second form in the same place and vestments. And this manner of service should be observed in the commemorations of the Blessed Mary throughout the year, when a full service is held for her in the community.

114. DE MODO CONFICIENDI CRISMA IN CENA DOMINI.

In cena domini, ad introitum misse, procedat episcopus festive ordinata ad altare sicut in aliis festis duplicibus: assistant eciam ei due persone de excellencioribus personis in capis sericis ad deducendum eum ad altare, ubi intersit confessioni, unus a dextris et reliquis a sinistris, locis tamen reservatis principali diacono et principali

subdiacono, ubi facta absolutione abscedant. Deinde peragatur servicium solito more usque *Te igitur clementissime*. Episcopo tamen *Te igitur* dicente ordinentur ministri ecclesie tres, amictibus et albis tantum induti, tria deferentes vexilla, et alii tres ministri diaconi simili habitu, tribus syndonibus humeris precincti ad deferendum tres ampullas oleo plenas mundissimo, unam de oleo infirmorum, aliam de oleo sancto, tertiam ad consecrandum crisma; unaqueque autem ampullarum discrecionis titulam super se habeat scriptam, super primam oleum infirmorum, super secundam oleum sanctum, super tertiam Crisma. Unus autem in alba ad deferendum tabernaculum sericum se preparat. Tres quoque archidiaconi in capis sericis, scilicet archidiaconus Wiltesirie et Archidiaconus Dorcestrie, singuli suas ampullas impleant oleo a se ad hoc preparato. Percantato *Te igitur* usque ad *sed venie, largitor*¹⁴⁹, antequam dicatur *Per quem hec omnia, Domine*, Archidiaconus Berkesyrie accedat per medium chori ad altare, quem precedat minister deferens oleum infirmorum, precedente alio ministro cum vexillo. Deinde episcopus super ampullam ipsam ter crucis signum faciat, ac ter in ea sufflet, ministro oleum deferente et subministrante. Deinde perficiat episcopus exorcismum, audientibus tantum ministris qui secus altare stent, sine *Dominus vobiscum*, et sine *Oremus*. Hiis peractis, idem Archidiaconus cum suis ministris eo modo quo accessit abscedat. Deinde peragatur missa usque perveniatur ad benedictionem super populum. Tunc accedat Archidiaconus Wiltesyrie eo modo et ordine quo alius archidiaconus accessit, cum ampulla continente oleum sanctum, super quam episcopus ter signum crucis faciat, et ter in ea sufflet, et sic olei exorcismum ad baptizandum, modo predicto, et postea episcopus oracionem dicat super oleum, cum *Dominus vobiscum*, et *Oremus*.

Post hec, revertente pontifice ad sedem suam, preparentur ministri, per septem ordines, ad deportandum crisma. In primo ordine precedant vexilla. In secundo duo ceroferarii albis induti. In tercio duo thuribula, in simili habitu. In quarto duo subdiaconi, a latere episcopi venientes, habitu non mutato, deferant duos codices evangeliorum. In quinto, diaconus qui ampullam deferat cum oleo, ad crisma consecrandum, super quem deportetur tabernaculum; eundem et precedant tres pueri, in superpelliceis, cantantes ymnum *O redemptor* et alios versus qui sequuntur; choro semper repetente primum versum. In sexto ordine duo cruces que deportentur a duobus acolitis ad altare ministrantibus, habitu non mutato, sub tabernaculo, una crux a dextris deferentis ampullam, alia a sinistris, ipsam ampullam subsequentes¹⁵⁰; deinde Archidiaconus Wiltesyrie et archidiaconus Dorcestrie in medio constituti, et ita processionaliter ad altare accedant.

Et ymno dicto, revertatur episcopus ad altare, et porrigatur ei ampulla cum oleo, que habet crismatis inscripcionem. Deinde misceatur ei balsamum ab episcopo, super quam episcopus ter signum crucis faciens, et ter sufflens in ea, conversus ad orientem, in cornu altaris ita benedicat crisma, incipiens alta voce ymnum *Veni creator*, cum genuflexione; et ita totus ymnus cantetur et ut primus versus a clericis secus altare assistentibus cantetur, secundus versus a toto choro, et ita alternatim omnes versus tocus ymni cantentur. Quo dicto, sequatur benedictio, scilicet *Hec mixtio liquorum* deinde oracio cum *Dominus vobiscum* et cetera oraciones sequentes. Quibus dictis, episcopus dicat alta voce *Per omnia secula seculorum Amen. Dominus vobiscum, Sursum corda, Gracias agamus domino deo nostro*, cum sequente prefacione. Post

¹⁴⁹ Frere reads ‘*ipse sed venie, largitor*’; the function of ‘ipse’ (which is not part of the relevant text, is not clear).

¹⁵⁰ Frere (following OCR) reads ‘subsequentis’.

predictas benedicciones, minister, ampullam crismatis sindone qua precinctus est cooperiat, eamque in dextra parte altaris, quousque *Agnus dei* cantetur, cum reverencia teneat. Postea episcopus dicat alta voce *Per omnia secula seculorum*: et diaconus qui evangelium legerit dicat, *Humiliate vos ad benedictionem*. Deinde sequatur benedictio super populum. Post benedictionem datam, dicat episcopus *Pax domini*. Tunc cantor incipiat *Agnus dei*, et deferatur uas crismatis a predicto ministro episcopo deosculandum, et postea in loco pacis, in choro deferatur eo ordine quo chorus solet thurificari; postea inchoet cantor communionem, et ita servicium debito modo compleatur.

114. THE MANNER OF PREPARING THE CHRISM ON MAUNDY THURSDAY

On Maundy Thursday, at the introit of the mass, the bishop should proceed to the altar, {with the procession} arranged in festive style as on other double feasts: two of the senior persons in silken capes should also assist in conducting him to the altar, where he should be for the confession, one on his right and the other on his left, with places however left reserved for the principal deacon and principal subdeacon, who should retire when the absolution has been made. Then the service should be performed in the usual manner up to *Te igitur clementissime*; while, however, the bishop is saying *Te igitur* three ministers of the Cathedral should be lined up, vested only in amices and albs, carrying three banners, and another three ministers – who should be deacons – similarly vested, their shoulders girt with three linen cloths¹⁵¹, to carry three ampullae full of the purest oil, one of oil for the sick, another of holy oil and the third, chrism for consecration; each of the ampullae should have a title written upon it to distinguish it: over the first, ‘Oil for the sick’, over the second, ‘Holy oil’, over the third, ‘Chrism’. And one {other}, wearing an alb, should make himself ready to carry the silken tabernacle. Also, three¹⁵² archdeacons in silken copes, namely {the Archdeacon of Berkshire}, the Archdeacon of Wiltshire¹⁵³ and the Archdeacon of Dorset, should each fill up their ampullae with the oil they had prepared for this. Once *Te igitur* has been recited through as far as *sed venie, largitor*, before *per quem hec omnia, domine* 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 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 holding the oil and assisting. 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*. Once this has been performed, the same 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

¹⁵¹ called ‘sindons’.

¹⁵² Only two are named; the third (Berkshire) is referred to by name in the following sentence.

¹⁵³ Though apparently unambiguous here, there are two Archdeacons of Wiltshire (see above Chapter 1), and it is not clear whether both acting as one participate in this rite, or only one of the two.

aforementioned way, and 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 seven 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 from the side the bishop, without change of vestments, should bring two gospel-books. In the fifth, the deacon who 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 which should be carried by the two acolytes ministering at the altar, without change of vestments, under the tabernacle, one cross to the right-hand side of the ampulla-bearer, the other on the left, going after the ampulla itself; then the Archdeacon of Wiltshire and the Archdeacon of Dorset in the middle¹⁵⁴; and thus they should approach the altar in procession.

And 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 one side of the altar, starting the hymn *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 verse by the whole choir, and thus all the verses of the whole hymn should be sung in alternation. When it is finished, the benediction shall follow, namely, *Hec mixtio liquorum*, 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 Amen. Dominus vobiscum, Sursum corda, Gracias agamus domino deo nostro*, with the preface following. After the aforesaid blessings, the minister should cover the ampulla of chrism with the linen cloth with which he was girded, and {standing} on the right-hand side of the altar, reverently hold it until the *Agnus dei* is sung. Afterwards, the bishop should say in a loud voice *Per omnia secula seculorum* and the deacon who reads the gospel should say *Humiliate vos ad benedictionem*. Then should follow the blessing upon the people. After the blessing is given, the bishop shall say the *Pax domini*. Then the precentor should start *Agnus dei*, and the vessel of chrism should be carried by the aforementioned minister to the bishop to be kissed, and afterwards, in place of the peace, it should be carried to the choir in the same order that the choir is customarily censed in; afterwards, the precentor should start the communion and the service be thus completed in the normal way.

¹⁵⁴ The fact that the Archdeacon of Dorset is in the middle suggests that the Archdeacon of Berkshire should also be listed here, as in later sources.

115. DE MODO ET CAUSA VENERACIONIS ET PROCESSIONIS.¹⁵⁵

Sunt preterea quedam processiones in ecclesia sarum constitute causa veneracionis, ad suscipiendum regem, archiepiscopum, vel proprium episcopum ecclesie sarum vel Legatum: quod eodem modo et habitu ordinetur processio sicut in duplici festo. Procedat autem per medium chori et ecclesie, et per ostium ecclesie australe exeat, usque ad locum destinatum incedat, ibique personam suscipiendam in processione due excellenciores persone in redeundo suscipiant, et eadem via qua accesserant usque ad gradum altaris adducant; qua processione, ibi adorandum prostrata, sacerdos excellencior oracionem super eum dicat.

115. THE MANNER OF THE PROCESSION BY REASON OF HONOUR¹⁵⁶

In addition, there are certain processions instituted at the Cathedral of Salisbury in honour {of someone, i.e.} for receiving the king, an archbishop, or our own bishop of the church of Salisbury, or a legate: the same manner and vestment is to be used for that procession as on a double feast. But the procession should go through the middle of the choir and the Cathedral, and go out through the south door of the Cathedral, and proceed 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 procession's 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 him.

116. DE PROCESSIONE AD HOMINEM MORTUUM SUSCIPIENDUM

Si vero mortuus homo sit suscipiendus in ecclesia sarum eodem modo ordinetur processio, et incedat quo ut supra contra regem vel archiepiscopum, in alio tamen habitu quo prius: ita quod sacerdos in hac processione et ministri eius in albis incedant, et ceteri ministri altaris: chorus autem in capis nigris. Et cum ad locum destinatum venerit processio, cadauer ipsum sacerdos aqua benedicta aspergat, deinde thurificet. Postea vero in ecclesiam redeant, et si canonicus fuerit cuius corpus deferatur, in choro deferetur; sin autem, in ecclesia extra chorum, dicta oracione derelinquatur.

116. THE PROCESSION FOR RECEIVING A DEAD MAN

If a dead man is to be received in the {Cathedral} church of Salisbury, the procession should be arranged in the same way, and go to the {same} place as {mentioned} above for meeting the king or archbishop, but in different vestments from the previous: in that, in this procession the priest and his ministers should walk in albs, and the rest of the ministers of the altar; but the choir should be in black copes. And when the procession comes to 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 put

¹⁵⁵ This title seems somewhat garbled: the title given in OCO, 'Processiones que fiunt veneracionis causa: Processions held in {someone's} honour' makes better sense.

¹⁵⁶ The exact wording of the title is uncertain.

down and left in the Cathedral outside the choir, once a prayer has been said.

117. DE MODO EXEQUENDI OFFICIUM IN EXEQUIIS MORTUORUM.

In vigiliis mortuorum absente corpore trium leccionum extra tempus paschale ad vespervas ad *Placebo* prima antiphona super psalmos sufficit que¹⁵⁷ in superiore gradu incipiatur versiculus ante *Magnificat* ab uno clerico de secunda forma dicitur, antiphona super *Magnificat* in superiore gradu inchoetur; item antiphona super *Benedictus* ad *Dirige*. Psalmi quoque post *Magnificat* et *Benedictus* in superiore gradu inchoentur. Oraciones dicantur a sacerdote, habitu nec loco mutato, sed ad altare converso, vel prostrato.

Ad *Dirige* hec sola sufficit antiphona *Dirige* versiculus *Complaceat tibi domine ut eruas me*. In laudibus hec sola sufficit antiphona *Exultabunt*, que et antiphona *Dirige* in superiore gradu inchoentur: et ad *Dirige* novem psalmi dicuntur secundum ordinem nocturnorum et versiculus ut ad primas vespervas in secunda forma dicitur; similiter lecciones in secunda forma legantur, responsoria ab eisdem lectoribus cantentur, loco nec habitu mutato. In prostracione tenentur esse clerici, dum oracio dominica dicitur ante lecciones. Et dicto a sacerdote *Et ne nos* et a choro *Sed libera nos*, incipiat lector leccionem et omnes surgant et sedeant in stallis suis. Post *Benedictus* quoque, eodem modo servetur ordo quo post *Magnificat* ad *Placebo*.

Sciendum autem quod nunquam fiant prostraciones in vigiliis mortuorum in paschali tempore, nec in aliquo festo trium leccionum vel novem leccionum, nec in commemoracionibus beate marie virginis, nec in octavis nec infra octavas sanctorum. In vigiliis vero simplicibus novem leccionum prima antiphona ad *Placebo* in superiore gradu inchoetur; cetera antiphone in prima forma discurrant, exceptis antiphona super *Magnificat*, et prima antiphona super psalmos ad *Dirige*, et prima antiphona super psalmos in laudibus, et antiphona super *Benedictus*, que in superiore gradu discurrant. Tres prime lecciones in prima forma legantur, habitu nec loco mutato; sua quoque responsoria ab eisdem lectoribus cantentur. Tres medie lecciones in secunda forma cum suis responsoriis eodem modo legantur et cantentur. Tres ultime lecciones in superiore gradu cum suis responsoriis eodem modo dicantur, ita tamen ut secundus versus ultimi responsorii in eodem gradu ex opposito dicatur; tercius versus similiter ex parte chori in eodem gradu dicatur: cetera ut predictum est sunt exequenda.

Iste modus servicii mortuorum locum habet in omni anniversario et trigintali, post primum diem trigintalis. In anniversariis tamen simplicium canonicorum, ultimum responsorium a duobus de superiore gradu dicatur ad gradum chori habitu non mutato, cum suis tribus versibus. In primo quoque trigintali simplicis canonici, eodem modo ultimum responsorium cantetur, sed tamen post ultimum versum responsorii ab ipsis cantoribus idem responsorium repetatur, et a choro percantetur: preterea sexta leccio in superiore gradu, cum suo responsorio dicitur.

In anniversariis Archidiaconi, vel Subdecani, vel succentoris, idem modus servicii fiat sicut in prima die trigintalis simplicis canonici.

¹⁵⁷ Frere reads 'quod' for the abbreviated 'q' antiphon upon antiphon upon.

In anniversariis Cancellarii, Thesaurarii, antiphone que in simplicibus vigiliis solent esse in prima forma, in secunda forma discurrant; cetera ut in prima die trigintalis canonicorum.

In anniversariis Decani, similiter servicium observetur quod de ceteris personis, excepto quod tertia leccio in secunda forma, et sexta leccio cum suo responsorio dicitur in superiore gradu.

De personis vero ecclesie in episcopatu promotis in aliis ecclesiis, fiat servicium in eorum anniversariis iuxta dignitatis observanciam, quam ante promocionem in ecclesia sarum habuerunt. De aliis vero episcopis omnino extraneis, et pro regibus pro quibus fiat servicium, eodem modo quo in anniversariis canonicorum simplicium.

Sciendum tamen quod de illis solummodo fit servicium in anniversariis qui scribuntur in martilogio.

Sciendum quod, in anniversariis quatuor principalium personarum ecclesie sarum, excellencior sacerdos exequitur officium; episcopus vero, in anniversariis episcoporum suorum predecessorum officium exequatur.

In anniversariis episcoporum ecclesie sarum totum servicium discurrit sicut in Nativitate sancti Johannis Baptiste; habitus tamen hic mutatur in legendo et in cantando. Tabula eciam in leccionibus legendis et responsoriis cantandis disponitur sicut in predicto duplici festo; excepto quod hic nullum responsorium a tribus cantatur, nisi nonum responsorium. Executor tamen officii in oracionibus dicendis locum non mutet.

Quando vero fit servicium pro corpore presenti, sed non canonico omnes antiphone preter quinque principales in secunda forma discurrant; due prime lecciones cum suis responsoriis in prima forma; tertia et quarta leccio in secunda forma, quinta leccio et deinceps in superiore gradu discurrant. Singula vero responsoria a duobus ad caput corporis ad orientem conversis cantentur; ultimum vero responsorium a tribus, idemque cum repeticione cantetur quod ab ipsis cantoribus inchoetur. Singuli versiculi a duobus pueris ibidem dicantur; cetera ut in illis vigiliis predictis. Si autem fuerit corpus cuiuscunque canonici ecclesie sarum eodem modo fit servicium sicut fit in anniversariis episcoporum eiusdem loci.

117. THE MANNER OF PERFORMING THE OFFICE OF THE DEAD¹⁵⁸

Outside Eastertide at vigils of the dead where a {dead} body is not present {the form is} of three lessons; at vespers {called} Placebo¹⁵⁹, the first antiphon upon the psalms {alone} is sufficient, and it should be started on the upper step; the versicle upon *Magnificat* is said by one cleric from the second form; the antiphon upon *Magnificat* should be started on the upper step; likewise the antiphon upon

¹⁵⁸ 'Exequie' refers both to funeral services (specified as a service where the body is present) and memorial vigils i.e. Placebo and Dirige etc.

¹⁵⁹ The opening word of vespers in the office of the dead, by which the whole of that service was often known.

***Benedictus* at Dirige¹⁶⁰**. The psalms after *Magnificat* and *Benedictus* should also be started on the upper 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 *Dirige* alone suffices; the versicle {is} *Complacet tibi domine ut eruas me*. At lauds, the antiphon *Exultabunt* alone suffices; this and the antiphon *Dirige* should be started on the upper step: and at Dirige, nine psalms are said as appointed in the nocturns, and the versicle, as at first vespers, is said in the second form; similarly, the lessons should be read in the second form, the responsories sung by the same readers, changing neither position nor vestments. The clerics should be prostrate while the Lord's Prayer is said before the lessons. And when *Et ne nos* has been said by the priest, and *Sed libera nos* by the choir, the reader should start the lesson and everyone should get up and sit in their stalls. After *Benedictus* the order should also be observed in the same manner as after *Magnificat* at Placebo.

But it should be known that no prostrations should be made at vigils of the dead during Eastertide, nor on any feast of three lessons 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 on the upper step; 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 at lauds, and the antiphon upon *Benedictus*, which should run along the upper step. The first three lessons should be read in the first form, changing neither vestment nor position; their responsories should also be sung by the same readers. The three middle lessons and their responsories should be read and sung in the second form in the same way. The three final lessons with their responsories should be said on the upper step in the same manner, but with this proviso, that the second verse of the final responsory should be said on the same step opposite; the third verse 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 on 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 sung in the same way, but after the final verse of the responsory, the same responsory should be repeated by the same cantors, and sung through by the choir: in addition, the sixth lesson and its responsory is said on the upper step.

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

¹⁶⁰ A name for matins in the office of the dead (for the same reason).

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

On the anniversary of a dean, a similar service should be observed as for the other persons, except that the third lesson is in the second form, and the sixth lesson with its responsory is said on the upper step.

As regards {principal} persons of the Cathedral promoted to bishop in other dioceses, the service should be made on their anniversaries according to the rank which they held in 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 an anniversary service only for those who are entered in the Martyrology.

It should be understood that, on the anniversaries of the four principal persons¹⁶¹ of Salisbury Cathedral, the senior priest officiates; but the bishop should officiate on the anniversaries of his predecessors.

On anniversaries of bishops of the diocese of Salisbury the whole service runs as on the Nativity of St John the Baptist; however, on this occasion vestments are changed for reading and singing. The table of lessons to be read and responsories to be sung is also arranged as on the aforementioned double feast; except that on this occasion no responsory is sung by three except the ninth responsory. The officiant should 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 should run in the second form; the first two lessons with their responsories in the first form; the third and fourth lesson in the second form; the fifth lesson and the rest should run on the upper step. All the responsories should be sung by two at the head of the body, {the cantors} turned to face east; but the final responsory by three, and the same should be sung with a repetition which should be 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. If, however, the body is that of a canon of Salisbury Cathedral, the service is carried out in the same manner as it is on anniversaries of bishops of the same place.

118. DE MODO EXEQUENDI OFFICIUM MISSE IN ECCLESIA SARUM PRO CORPORE PRESENTI VEL IN TRIGINTALIBUS VEL IN ANNIVERSARIIS.

Ad missam autem quando corpus presens affuerit vel trigintale vel anniversarium cuiuscunque canonici ecclesie sarum, executor officii cum ministris suis ad altare accedat, qui omnes albis induti preter sacerdotem et diaconum et subdiaconum, qui sint induti tali habitu quo in predicto duplici festo, scilicet cum casula et tunica et dalmatica de serica alba¹⁶². Excepto quod hic tractus *Sicut cervus* vel *De profundis*

¹⁶¹ i.e. anyone who in his day was dean, precentor, chancellor or treasurer

¹⁶² Seemingly an error for 'de serico albo'.

alternis vicibus a quatuor clericis de secunda forma in capis sericis sicut in prima dominica septuagesime prenotatum est. Cetera ut in ordinali scribuntur exequantur.

118. THE MANNER OF PERFORMING THE OFFICE OF MASS IN THE CATHEDRAL OF SALISBURY WHEN A BODY IS PRESENT OR FOR TRENTALS OR ANNIVERSARIES

At mass, however, when a body is present or for a trental or an anniversary of any canon of Salisbury Cathedral, the officiant should approach the altar along with his ministers, and they should all be vested in albs except for the priest, the deacon and the subdeacon, who should be vested in the same garments as on the aforementioned double feast¹⁶³, namely with a chasuble, tunicle and dalmatic of white silk. Except that on this occasion the tracts *Sicut cervus* or *De profundis* are said in alternation by four clerics from the second form wearing silken copes, as on the first Sunday of Septuagesima as noted above. The rest should be carried out as described in the ordinal.

119. DE ORDINE ANTIPHONARUM QUI DICUNTUR AD MEMORIAS SANCTORUM A SECUNDIS VESPERIS DIEI NATALIS DOMINI USQUE AD VIGILIAM EPIPHANIE.

119.1. In die Natalis domini ad secundas vespervas post oracionem diei et primum *Benedicamus* in ecclesia sarum fiat processio ad altare sancti Stephani, ut in ordinali scribitur.

Eodem modo fiat processio ad vespervas in die sancti stephani et in singulis diebus usque ad sextam diem Natalis domini scilicet ad primas vespervas, in primis de sancto Johanne, deinde de Innocentibus, postea de sancto Thoma: et in eundo et redeundo omnia fiant ut in ordinali notatur.

119. THE ORDER OF THE ANTIPHONS WHICH ARE SAID AT MEMORIALS OF THE SAINTS AT SECOND VESPERS FROM CHRISTMAS DAY TO THE VIGIL OF EPIPHANY

119.1. On Christmas Day at second vespers, after the prayer of the day and the first *Benedicamus*, a procession should take place in the Cathedral church of Salisbury to the altar of St Stephen, as is described in the ordinal.

A procession should take place in the same way at vespers on St Stephen's Day and on each of the days up to¹⁶⁴ the sixth day of Christmas, that is at first vespers, first on St John's Day, then the Innocents, afterwards St Thomas' Day: and coming and going everything should be done as recorded in the ordinal.

119.2. In die Natalis domini et in ceteris diebus ubi non fiat processio de sancto stephano¹⁶⁵ in eodem die ad vespervas ad memoriam.

¹⁶³ i.e. the Nativity of St John the Baptist.

¹⁶⁴ The implication is 'but not including'. St Thomas' is the fifth day of Christmas.

¹⁶⁵ Frere punctuates with a comma after 'stephano'.

Ant. *Tu principatum tenes.*

In die sancti Stephani ad matutinas memoria de Nativitate.

Ant. *Virgo hodie.*

Eodem die ad vespervas memoria de nativitate.

Ant. *Lux orta est.*

Postea de sancto Johanne memoria.

Ant. *Valde honorandus.*

In die sancti Johannis ad matutinas memoria de natiuitate.

Ant. *Hodie intacta.*

Postea de sancto stephano.

Ant. *Sepelierunt stephanum.*

Eodem die ad vespervas memoria de nativitate.

Ant. *Gaudeamus omnes.*

deinde de sancto stephano memoria.

Ant. *Tu principatum tenes.*

Dictis vero propriis antiphonis de sancto stephano fiant memorie eiusdem ad vespervas et ad matutinas cum antiphonis super laudes suo ordine. Quibus dictis ad memoriam eiusdem ad vespervas et ad matutinas dicuntur antiphone de nocturnis similiter suo ordine.

De sancto Johanne et de sancto Thoma eodem modo fiant memorie ad vespervas et ad matutinas.

In die sancti Johannis ad vespervas ad memoriam de Innocentibus,

Ant. *Innocentes pro christo.*

Infra octavas innocencium ad memoriam eorundem dicuntur hec antiphone:

Ant. *Laverunt stolas.*

Ant. *Ambulaverunt mecum.*

Ant. *Cantabant sancti.*

Ant. *Innocentes pro christo.*

ad vespertas et ad matutinas cum repetitione earundem.

119.2. On Christmas Day, and on the other days, where the procession is not made, at vespers on that day, at the memorial for St Stephen,¹⁶⁶

the antiphon is: *Tu principatum tenes.*

On St Stephen's Day at matins, there is a memorial of the Nativity:

Antiphon: *Virgo hodie.*

On the same day at vespers, a memorial of the Nativity:

Antiphon: *Lux orta est.*

Afterwards a memorial of St John:

Antiphon: *Valde honorandus.*

On St John's Day at matins, a memorial of the Nativity:

Antiphon: *Hodie intacta.*

Afterwards, of St Stephen:

Antiphon: *Sepelierunt stephanum.*

On the same day at vespers, a memorial of the Nativity:

Antiphon: *Gaudeamus omnes.*

Then a memorial of St Stephen:

Antiphon: *Tu principatum tenes.*

After the antiphons proper to St Stephen have been said, there should be memorials of him at vespers and at matins with the antiphons upon the psalms of lauds in their own order. When they have been said at his commemoration at vespers and at matins, the antiphons for nocturns are likewise said in their own order.

Commemorations of St John and St Thomas should be made in the same way at vespers and at matins.

¹⁶⁶ Frere's punctuation gives a different reading: 'where the procession is not made for St Stephen, at vespers on that day, at the memorial'

At vespers on St John's Day, at the memorial of the Innocents:

Antiphon: *Innocentes pro christo.*

During the octave of the Innocents, at the memorial of the same, these antiphons are said –

Antiphon: *Laverunt stolas.*

Antiphon: *Ambulaverunt mecum.*

Antiphon: *Cantabant sancti.*

Antiphon: *Innocentes pro christo.*

– at vespers and at matins, with repetitions.

120. DE VERSICULIS DICENDIS AD PREDICTAS MEMORIAS TAM AD VESPERAS QUAM AD MATUTINAS.

De versiculis dicendis iste modus servetur, tam ad vespervas quam ad matutinas.

De Nativitate, ad vespervas:

Versiculus, *Verbum caro factum est.*

ad matutinas :

Versiculus, *Benedictus qui venit.*

De sancto stephano, ad vespervas:

Versiculus, *Gloria et honore.*

ad matutinas:

Versiculus, *Justus germinabit.*

De sancto Johanne, ad vespervas:

Versiculus, *In omnem terram.*

ad matutinas :

Versiculus, *Annunciaverunt.*

De innocentibus, ad vespervas:

Versiculus, *Letamini in domino.*

ad matutinas:

Versiculus, *Mirabilis deus.*

Isti predicti versiculi non variantur ad vespervas nec ad matutinas ante diem sancti Thome martyris ad matutinas.

In die sanctorum Innocencium ad vespervas ad memoriam de sancto Thoma:

Versiculus, *Ora pro nobis beate thoma.*

Ad matutinas in die sancti thome, ad memoriam de sancto stephano:

Versiculus, *Posuisti domine.*

Ad vespervas eodem die, ad memoriam de sancto stephano:

Versiculus, *Gloria et honore.*

Sexta die natalis domini ad memoriam de sancto stephano ad matutinas:

Versiculus, *Justus germinabit.*

Eodem die ad memoriam de sancto Thoma:

Versiculus, *Posuisti domine.*

Ad primas vespervas de sancto Silvestro,

ad memoriam de sancto stephano:

Versiculus, *Gloria et honore.*

ad memoriam de sancto Thoma:

Versiculus, *Justus ut palma.*

Ad matutinas de sancto Silvestro,

ad memoriam de sancto stephano:

Versiculus, *Posuisti domine.*

ad memoriam de sancto thoma:

Versiculus, *Justus ut palma.*

In octava sancti stephani ad memoriam de sancto thoma ad matutinas:

Versiculus, *Posuisti domine.*

Eodem die ad memoriam de sancto thoma ad vespervas:

Versiculus, *Gloria et honore.*

Iste predictus modus et ordo versiculorum servetur ad memoriam sanctorum a secundis vespervis diei Natalis domini usque ad vigiliam epiphantie tam ad vespervas quam ad matutinas.

120. THE VERSICLES WHICH ARE TO BE SAID AT THE AFORESAID MEMORIALS BOTH AT VESPERS AND AT MATINS

As regards the versicles which are to be said, both at vespers and at matins, this manner should be observed.

At the memorial of the Nativity, at vespers:

Versicle: *Verbum caro factum est.*

At matins:

Versicle: *Benedictus qui venit.*

At the memorial of St Stephen, at vespers:

Versicle, *Gloria et honore.*

at matins:

Versicle, *Justus germinabit.*

And of St John, at vespers:

Versicle, *In omnem terram.*

At matins:

Versicle, *Annunciaverunt.*

Of the Innocents, at vespers:

Versicle, *Letamini in domino.*

At matins:

Versicle, *Mirabilis deus.*

These aforementioned versicles remain unchanged both at vespers and at matins until matins on the feast of Thomas the martyr.

On the day of the Holy Innocents at vespers at the memorial of St Thomas:

Versicle, *Ora pro nobis beate thoma.*

At matins on St Thomas' Day, at the memorial of St Stephen:

Versicle, *Posuisti domine.*

At vespers on the same day, at the memorial of St Stephen:

Versicle, *Gloria et honore.*

On the sixth day of Christmas, at the memorial of St Stephen at matins:

Versicle, *Justus germinabit.*

On the same day at the memorial of St Thomas:

Versicle, *Posuisti domine.*

At first vespers of St Sylvester,

at the memorial of St Stephen:

Versicle, *Gloria et honore.*

At the memorial of St Thomas:

Versicle, *Justus ut palma.*

At matins of St Sylvester,

at the memorial of St Stephen:

Versicle, *Posuisti domine.*

At the memorial of St Thomas:

Versicle, *Justus ut palma.*

On the octave of St Stephen, at matins, at the memorial of St Thomas:

Versicle, *Posuisti domine.*

On the same day at the memorial of St Thomas at vespers.

Versicle, *Gloria et honore.*

This aforesaid manner and order of the versicles should be observed at the

memorial of the saints from second vespers of Christmas Day until the vigil of Epiphany both at vespers and at matins.

121. DE VERSICULIS DICENDIS PER ESTATEM AD VESPERAS ET AD MATUTINAS A *DEUS OMNIUM* USQUE AD ADVENTUM DOMINI AD MEMORIAS DE CRUCE ET DE SANCTA MARIA ET DE OMNIBUS SANCTIS IN FESTIS TRIUM LECCIONUM ET IN OCTAVIS SINE REGIMINE CHORI ET IN PROFESTIS DIEBUS:

De sancta cruce ad memoriam tam ad vespervas quam ad matutinas:

Versiculus, *Omnis terra adoret te, deus.*

Ad memoriam de sancta maria tam ad vespervas quam ad matutinas:

Versiculus, *Sancta dei genitrix.*

vel, *Post partum virgo.*

Ad memoriam de omnibus sanctis ad vespervas:

Versiculus, *Letamini in domino.*

Ad matutinas:

Versiculus, *Mirabilis deus.*

Isti duo versiculi qui dicuntur ad memoriam de omnibus sanctis non variantur nisi cum versiculus *Letamini* ad primas vespervas dicitur, si vespere fiant plurimorum martyrum vel confessorum. Tunc ad memoriam de omnibus sanctis ad vespervas de die dicitur versiculus, *Exultent iusti.*

Similiter ad matutinas cum versiculus *Mirabilis deus* dicitur de die, tunc ad memoriam versiculus, *Justorum anime* de omnibus sanctis dicitur.

121. THE VERSICLES WHICH ARE TO BE SAID THROUGHOUT THE SUMMER AT VESPERS AND AT MATINS FROM *DEUS OMNIUM*¹⁶⁷ UNTIL {THE BEGINNING OF} ADVENT FOR THE MEMORIALS OF THE CROSS AND OF ST MARY AND OF ALL SAINTS ON FEASTS OF THREE LESSONS AND ON OCTAVES ON WHICH THE CHOIR IS NOT RULED AND ON NON-FESTAL DAYS

For the memorial of the Holy Cross both at vespers and at matins:

Versicle, *Omnis terra adoret te, deus.*

At the memorial of St Mary both at vespers and at matins:

¹⁶⁷ The first Sunday after Trinity

Versicle, *Sancta dei genitrix*

or *Post partum virgo.*

At the memorial of All Saints at vespers:

Versicle, *Letamini in domino.*

At matins:

Versicle, *Mirabilis deus.*

These two versicles which are said at the memorial of All Saints are not changed except when the versicle *Letamini* is said at first vespers, if the vespers are of more than one martyr or confessor. In that case the versicle *Exultent iusti* is said at vespers of the day at the memorial of All Saints.

Similarly, at matins, when the versicle of the day *Mirabilis deus* is said, then at the memorial of All Saints the versicle *Justorum anime* is said.

122. DE BENEDICCIÓNIBUS.

Modus et ordo benedictionum servetur in ecclesia Sarum dominicis diebus quando de dominica agitur et in omnibus festis novem leccionum tam duplicium quam simplicium nisi in festis beate marie virginis, et omnium sanctorum.

Ad primam leccionem.

Alma dei patris

veniat benedictio nobis.

Benedictione perpetua

benedicat nos pater eternus.

Ille nos benedicat

qui sine fine vivit et regnat.

Ad secundam leccionem.

Christus ad eterne

nos ducat premia vite.

Deus dei filius

nos benedicere et adiuvere dignetur.

Virtus Christi

habitabit in cordibus nostris.

Ad terciam leccionem.

De celo missus

doceat nos spiritus almus.

Spiritus sancti gratia

illuminet corda et corpora nostra.

Ignem sui amoris

accendat deus in cordibus nostris.

Ad quartam leccionem.

*Omnipotens dominus
sua gratia nos benedicat.
Propicius et clemens
sit nobis deus omnipotens.*

Ad quintam leccionem.

*Christus perpetue
det nobis gaudia vite.
Ad gaudia paradisi
perducat nos misericordia christi.*

Ad sextam leccionem.

*Intus et exterius
purget nos spiritus almus.
Splendor lucis eterne
nos illuminet sine fine.*

Ad septimam leccionem.

*Evangelica lectio
sit nobis salus et protectio.
Fons evangelii
repleat nos dogmate celi.
Evangelicis armis
muniat nos conditor orbis.
Per evangelica dicta
deleantur nostra delicta.*

Ad octavam leccionem.

*Divinum auxilium
maneant semper nobiscum.*

Ad nonam leccionem.

*In unitate sancti spiritus
benedicat nos pater et filius.*

A festo sancte trinitatis usque ad adventum domini in dominicis diebus quando de dominica agitur,

Ad nonam leccionem.

*In caritate perfecta
confirmet nos trinitas sancta.*

Sunt etiam quedam festa novem leccionum in quibus ad matutinas expositio evangelii secundum usum Sarum non habetur, videlicet:—

Festa Sanctorum—

Nicholai episcopi et confessoris.

Lucie virginis.
 Thome apostoli.
 Fabiani et sebastiani.
 Agnetis virginis.
 Vincencii martyris.
 Agathe virginis.
 Gregorii pape.
 Benedicti abbatis.
 Aldelmi episcopi.
 Barnabe apostoli.
 Albani protomartyris anglie.
 Translacio sancti Thome martyris.
 Margarete virginis.
 Invenio sancti stephani.
 Bartholomei apostoli.
 Egidii abbatis.
 Exaltacionis sancte crucis.
 Edithe virginis.
 Mauricii cum sociis suis.
 Dyonisii cum sociis suis.
 Dedicacionis Michaelis in monte tumba.
 Martini episcopi.
 Machuti episcopi.
 Aedmundi archiepiscopi.
 Cecilie virginis.
 Katerine virginis.

et in talibus festis benediccio ad septimam leccionem.

*Creator omnium rerum
 benedicat nos hic et in euum.*

Ad octavam leccionem.

Divinum auxilium.

Ad nonam leccionem una ex istis.

*In unitate sancti spiritus.
 Ad societatem civium supernorum
 perducatur nos rex angelorum.*

Et ista ultima benediccio dicitur in festis sanctorum tantum.

In paschali tempore quando chorus regitur et expositio evangelii habeatur,

Ad primam leccionem una ex istis dicitur.

*Evangelica leccio.
 Fons evangelii.
 Evangelicis armis.
 Per evangelica dicta.*

Ad secundam leccionem.

Divinum auxilium.

Ad terciam leccionem.

Ad societatem civium supernorum.

In unitate sancti spiritus.

Ille nos benedicat.

Creator omnium rerum.

In omnibus festis trium leccionum sine regimine chori et in profestis diebus nisi in commemoracionibus beate marie virginis,

Ad primam leccionem una ex istis dicitur.

Alma dei patris.

Benediccionem perpetua.

Omnipotens dominus.

Propicius et clemens.

Iste ultime benediccionem dicuntur in festis cum regimine chori paschalis temporis quando expositio evangelii non habetur ad primam leccionem.

Item hee benediccionem sequentes in feriis paschalis temporis ad primam leccionem dicuntur scilicet una ex istis:—

Deus misereatur nostri

et det nobis pacem.

Immensa dei pietas

nos sine fine custodiat.

Ad secundam leccionem una ex istis:

Ad gaudia paradisi.

Deus dei filius.

Christus ad eterne.

Virtus christi.

Ad terciam leccionem una ex istis:

In unitate sancti spiritus.

Splendor lucis eterne.

Ille nos benedicat.

In festivitate omnium sanctorum dicantur hee benediccionem.

In caritate perfecta

confirmet nos trinitas sancta.

Per intercessionem sue matris

benedicat nos filius dei patris.

Ad societatem civium supernorum

perducat nos rex angelorum.

Patriarcharum merita

nos ducant ad regna celestia.

Apostolorum intercessio
iungat nos angelorum consorcio.

Martyrum constancia
nos ducat ad celi gaudia.

Sancti evangelii leccio
sit nobis salus et protectio.
Chorus sanctarum virginum
intercedat pro nobis ad dominum.
Sanctorum meritis
mereamur gaudia lucis.

In festis beate marie virginis.

Alma virgo virginum,
intercede pro nobis ad dominum.

Christus marie filius
sit nobis clemens et propicius.
Sancta dei genitrix
sit nobis auxiliatrix.

Sancte marie merita
nos ducant ad regna celestia.
Que peperit christum
pro nobis postulet¹⁶⁸ ipsum.
Stella maria maris
succurre piissima nobis.

Per marie suffragia
prosit nobis leccio evangelica.
Divina solacia
nobis impetret virgo maria.
Ad consorcia angelorum
perducat nos regina celorum.

In commemoracione eiusdem.

Intercede pia
pro nobis virgo maria.
Stella maria maris
nos protege, nos tuearis.
O mundi regina
da nobis celi minima.

Et semper demissa voce dicantur.

¹⁶⁸ Frere reads 'postulat'.

122. BLESSINGS

This manner and order of blessings should be observed in the Cathedral church of Salisbury on Sundays when there is a Sunday service and on all feasts of nine lessons, both double and single, except on feasts of the Blessed Virgin Mary and All Saints.

At the first lesson:

Alma dei patris

veniat benedictio nobis.

Benediccionem perpetua

benedicat nos pater eternus.

Ille nos benedicat

qui sine fine vivit et regnat.

At the second lesson:

Christus ad eterne

nos ducat premia vite.

Deus dei filius

nos benedicere et adiuvere dignetur.

Virtus Christi

habitabit in cordibus nostris.

At the third lesson:

De celo missus

doceat nos spiritus almus.

Spiritus sancti gratia

illuminet corda et corpora nostra.

Ignem sui amoris

accendat deus in cordibus nostris.

At the fourth lesson:

Omnipotens dominus

sua gratia nos benedicat.

Propicius et clemens

sit nobis deus omnipotens.

At the fifth lesson:

Christus perpetue

det nobis gaudia vite.

Ad gaudia paradisi

perducat nos misericordia christi.

At the sixth lesson:

Intus et exterius

purget nos spiritus almus.

Splendor lucis

eterne nos illuminet sine fine.

At the seventh lesson:

Evangelica lectio

sit nobis salus et protectio.

Fons evangelii

repleat nos dogmate celi.

Evangelicis armis

muniat nos conditor orbis.

Per evangelica dicta

deleantur nostra delicta.

At the eighth lesson.

Divinum auxilium

maneant semper nobiscum.

At the ninth lesson:

In unitate sancti spiritus

benedicat nos pater et filius.

On Sundays from the feast of the Holy Trinity until Advent, when there is a Sunday service,

At the ninth lesson:

In caritate perfecta

confirmet nos trinitas sancta.

According to the use of Salisbury, there are certain feasts of nine lessons on which the exposition of the gospel is not read at matins, namely:

The feasts of these Saints:

Nicholas, bishop and confessor

Lucy, virgin

Thomas, apostle

Fabian and Sebastian

Agnes, virgin

Vincent, martyr

Agatha, virgin

Gregory, pope

Benedict, abbot

Aldhelm, bishop

Barnabas, apostle

Alban, protomartyr of the English

the Translation of St Thomas the martyr

Margaret, virgin

the Invention of St Stephen

Bartholomew, apostle

Giles, abbot

the Exaltation of the Holy Cross

Edith, virgin

Maurice and his companions

Dionysius and his companions
the Dedication of Michael in Monte Tumba
Martin, bishop
Machutus, bishop
Edmund, archbishop
Cecilia, virgin
Katherine, virgin

And on such feasts the blessing at the seventh lesson is:
Creator omnium rerum
benedicat nos hic et in evum.

At the eighth lesson:
Divinum auxilium.

At the ninth lesson one of these:
In unitate sancti spiritus.
Ad societatem civium supernorum
perducat nos rex angelorum.

And that final blessing is said on feasts of saints only.

During Eastertide, when the choir is ruled and there is an exposition of the gospel,

At the first lesson one of these is said:
Evangelica leccio.
Fons evangelii.
Evangelicis armis.
Per evangelica dicta.

At the second lesson:
Divinum auxilium.

At the third lesson:
Ad societatem civium supernorum.
In unitate sancti spiritus.
Ille nos benedicat.
Creator omnium rerum.

On all feasts of three lessons when the choir is not ruled and on non-festal days except for commemorations of the Blessed Virgin Mary,

At the first lesson one of these is said:
Alma dei patris.
Benediccionem perpetua.
Omnipotens dominus.
Propicius et clemens.

These last blessings are said on feasts when the choir is ruled during Eastertide,

when there is no exposition of the gospel at the first lesson.

Likewise these following blessings are said at the first lesson on weekdays during Eastertide, namely one of these:

*Deus misereatur nostri
et det nobis pacem.*

*Immensa dei pietas
nos sine fine custodiat.*

At the second lesson one of these:

Ad gaudia paradisi.

Deus dei filius.

Christus ad eterne.

Virtus christi.

At the third lesson one of these:

In unitate sancti spiritus.

Splendor lucis eterne.

Ille nos benedicat.

On the feast of All Saints, these blessings are said:

*In caritate perfecta
confirmet nos trinitas sancta.*

*Per intercessionem sue matris
benedicat nos filius dei patris.*

*Ad societatem civium supernorum
perducat nos rex angelorum.*

*Patriarcharum merita
nos ducant ad regna celestia.*

*Apostolorum intercessio
iungat nos angelorum consorcio.*

*Martyrum constancia
nos ducat ad celi gaudia.*

*Sancti evangelii leccio
sit nobis salus et proteccio.*

*Chorus sanctarum virginum
intercedat pro nobis ad dominum.*

*Sanctorum meritis
mereamur gaudia lucis.*

On feasts of the Blessed Virgin Mary:

*Alma virgo virginum,
intercede pro nobis ad dominum.*

Christus marie filius

sit nobis clemens et propicius.
Sancta dei genitrix
sit nobis auxiliatrix.

Sancte marie merita
nos ducant ad regna celestia.
Que peperit christum
pro nobis postulet ipsum.
Stella maria maris
succurre piissima nobis.

Per marie suffragia
prosit nobis leccio evangelica.
Divina solacia
nobis impetret virgo maria.
Ad consorcia angelorum
perducat nos regina celorum.

At a commemoration of the same:

Intercede pia
pro nobis virgo maria.
Stella maria maris
nos protege, nos tuearis.
O mundi regina
da nobis celi minima.

And these are always to be said in a low voice.

123. CANTUS COMMUNES.

123.1. De modo dicendi *Deus in adiutorium* ad vespervas et ad alias horas:— =¹⁶⁹*Deus in adiutorium meum intende. Domine ad adiuvandum me festina. Gloria patri et filio et spiritui sancto. Sicut erat in principio et nunc et semper et in secula seculorum Amen. Alleluya. Laus tibi domine, rex eterne glorie.*

¹⁶⁹ = indicates a musical example

123. COMMON CHANTS

123.1. The manner of saying *Deus in adiutorium* at vespers and at the other hours: =*Deus in adiutorium meum intende. Domine ad adiuvandum me festina. Gloria patri et filio et spiritui sancto. Sicut erat in principio et nunc et semper et in secula seculorum Amen. Alleluya. Laus tibi domine, rex eterne glorie.*

123.2. De modo faciendi finem in leccionibus legendis ante epistolam ad missam et in tribus noctibus ante pascha et in crastino omnium sanctorum et in vigilia mortuorum quando corpus affuerit, et in trigintalibus et in anniversariis incoandis exequiis mortuorum lecciones sic finiantur:— =*Ecce nunc in pulvere dormio: et si mane me quesieris non subsistam.*

123.2. The manner of ending the lessons to be read before the epistle at mass, both on the three nights before Easter and on the day after All Saints¹⁷⁰ and at vigils of the dead when a body is present and for trentals and anniversaries starting with the rites for the dead: the lessons are to be ended thus: =*Ecce nunc in pulvere dormio: et si mane me quesieris non subsistam.*

123.3. Et quandocumque *Kyrie* dicitur ad servicium mortuorum dicitur tali cantu:— =*Kyrieleyson. Christeleyson. Kyrieleyson.*

123.3. And whenever *Kyrie* is said at a service of the dead this chant will be said: =*Kyrieleyson. Christeleyson. Kyrieleyson.*

123.4. Item de modo dicendi *Per dominum* post oraciones ad vespervas et ad matutinas et ad alias horas:— =*Per dominum nostrum iesum christum filium tuum, qui tecum vivit et regnat in unitate spiritus sancti, deus per omnia secula seculorum. Amen. Dominus vobiscum. Et cum spiritu tuo.*

Ad completorium et ad alias horas diei et in vigiliis defunctorum et ad missam hoc modo dicitur:— =*Per dominum nostrum iesum christum filium tuum, qui tecum vivit et regnat in unitate spiritus sancti, deus per omnia secula seculorum. Amen. Dominus vobiscum. Et cum spiritu tuo. Benedicamus domino.*

123.4. And this is the manner of saying the *Per dominum* after the prayers at vespers and at matins and the other hours: =*Per dominum nostrum iesum christum filium tuum, qui tecum vivit et regnat in unitate spiritus sancti, deus per omnia secula seculorum. Amen. Dominus vobiscum. Et cum spiritu tuo.*

At compline, at the other hours of the day and at vigils of the dead and at mass, it will be said in this way: =*Per dominum nostrum iesum christum filium tuum, qui tecum vivit et regnat in unitate spiritus sancti, deus per omnia secula seculorum. Amen. Dominus vobiscum. Et cum spiritu tuo. Benedicamus domino.*

123.5. De modo dicendi capitula:— =*Tu in nobis es domine, et nomen sanctum tuum invocatum est super nos; ne derelinquas nos domine deus noster.*

¹⁷⁰ i.e. All Souls' Day, 2nd November

123.5. The manner of saying chapters: =*Tu in nobis es domine, et nomen sanctum tuum invocatum est super nos; ne derelinquas nos domine deus noster.*

123.6. Sciendum quod *Hostias et preces* nunquam dicitur ad missam nisi quando corpus fuerit presens vel in trigintalibus vel in anniversariis.

123.6. It should be understood that *Hostias et preces* is never said at mass except when a body is present or for trentals or anniversaries.

123.7. In dominicis diebus per annum ante missam processio fiat et preces dicantur laicis. Et si aliqua festa vel festum debent teneri in aliqua ebdomada vel ieiunium pronunciari, sacerdos ipse pronunciet: et si sententia data esse debet: preces et huiusmodi sententia fiant ante missam et non post evangelium sicut agunt indiscreti quasi corrumpentes missam.

123.7. On Sundays throughout the year, a procession should be made before mass and prayers said for the laity. And if any feast or feasts are to be kept in that week, or a fast declared, the priest shall declare it. And if an announcement needs to be given, prayers and announcements of this sort should be made before mass and not after the gospel, as thoughtless people do, {for when they do this it is} as if they were corrupting the mass.

123.8. De modo legendi leccionem in secunda leccione diei pasche de expositione gregorii pape, *Angelus dixit ad mulierem:— =Sed ite dicite discipulis eius et petro quia precedet vos in galileam. Querendum nobis est cur nominatis discipulis petrus designatur ex nomine. Sed si hunc angelus non exprimeret nominatim quia magistrum negaverat; venire inter discipulos non auderet. Tu autem, domine, miserere nostri.*

123.8. The manner of reading the lesson at the second lesson on Easter Day according to the exposition of Pope Gregory, *Angelus dixit ad mulierem: =Sed ite dicite discipulis eius et petro quia precedet vos in galileam. Querendum nobis est cur nominatis discipulis petrus designatur ex nomine. Sed si hunc angelus non exprimeret nominatim quia magistrum negaverat; venire inter discipulos non auderet. Tu autem, domine, miserere nostri.*

123.9. De versiculis dicendis:— ={V.} *Resurrexit dominus. R. Sicut dixit vobis, alleluia.*

Ita V. *Ipse invocavit me* vel V. *notum fecit dominus* dicuntur, et respondeantur.

In natali et in paschali tempore versiculi post responsoria ad horas respondeantur cum *Alleluya* preter ad nonam et ad primam: qui dicuntur sine *Alleluya*.

123.9. The versicles which are to be said: = {V.} *Resurrexit dominus. R. Sicut dixit vobis, alleluya.*

V. *Ipse invocavit me* or V. *Notum fecit dominus* are said, and should be answered, in the same way.

At Christmas- and Eastertide the versicles after the responsories at the hours

should be answered with *Alleluya* except at none and prime, where they are said without *Alleluya*.

123.10. In die pasche ad vespervas procedant ad fontes cum oleo et crismate, ordinata processione cum cruce et ceroferariis et thuribulario; deinde oleum et crisma a duobus diaconis de secunda forma deferatur qui induti sint albis: et primum *Alleluya* incipiant rectores chori; deinde chorus ex parte decani primum versum psalmi totum dicat cum *Alleluya*: deinde chorus ex parte cantoris totum alium versum psalmi cum *Alleluya* canat¹⁷¹: et sic alternatim totum psalmum canant; et in fine psalmi tota antiphona a toto choro cantetur. =*Alleluya. Laudate pueri dominum: laudate nomen domini, alleluya. Sit nomen domini benedictum: ex hoc nunc et usque in seculum, Alleluya.*

Et sic totus psalmus cantetur. Deinde eundo ad crucem dicitur antiphona et psalmus cantetur: et semper post unumquemque versum in prima parte in qua dicitur versus dicitur *Alleluya*. =*Alleluya. In exitu israel de egypto: domus iacob de populo barbaro, Alleluya. Facta est iudea sanctificacio eius: israel potestas eius, Alleluya.*

Et sic dicatur totus psalmus cum *alleluya*, ut supra dictum est.

123.10. On Easter Day at vespers there should be a procession to the font with oil and chrism, with the procession arranged with cross, candlebearers and thurifer; then the oil and chrism should be brought by two deacons from the second form, who should be vested in albs: and the rulers of the choir should start the first *Alleluya*; then the choir on the dean's side should say the whole first verse of the psalm with the *Alleluya*: then the choir on the precentor's side should sing the whole of the other verse with the *Alleluya*: and thus they should sing the whole psalm in alternation; and at the end of the psalm the whole antiphon should be sung by the entire choir: =*Alleluya. Laudate pueri dominum: laudate nomen domini, Alleluya. Sit nomen domini benedictum: ex hoc nunc et usque in seculum, Alleluya.*

And thus the whole of the psalm should be sung. Then, while going up to the cross, the antiphon is said and the psalm should be sung: and after each verse in the first part in which the verse is said, the following should always be said: *Alleluya*. =*Alleluya. In exitu israel de egypto: domus iacob de populo barbaro, Alleluya. Facta est iudea sanctificacio eius: israel potestas eius, Alleluya.*

And thus the whole psalm should be said with *Alleluyas*, as is stated above.

123.11. De *Benedicamus* quando et quomodo debet dici. Sciendum quod omnibus dominicis simplicibus et feriis et festis novem leccionum simplicium quando Invitatorium a tribus non dicitur, et in festis trium leccionum per totum annum dicitur in ecclesia Sarum tam ad vespervas quam ad matutinas =*Benedicamus domino*.

In festis vero duplicibus et in festis quando Invitatorium a tribus canitur, dicitur aliquod proprium *Benedicamus* de historia festi de quo agitur vel aliquid aliud quod festo conveniat. In paschali vero tempore quando duo *Benedicamus* dicuntur in talibus vero festis cum *Alleluya* dicuntur, ultimum semper cum hoc cantu:— =*Benedicamus*

¹⁷¹ Frere reads 'canant' which is strictly speaking ungrammatical.

domino, Alleluya. A die vero pasche usque in crastinum octavarum dicitur utrumque *Benedicamus* cum *Alleluya* ad utrasque vespervas et ad matutinas. Similiter fit in ebdomada pentecostes et in festis supradictis. Dominicis autem huius temporis et aliis feriis et festis ut dictum est prius dicatur =*Benedicamus domino*.

Sciendum vero est quod in die Natalis domini semper *Benedicamus* dupliciter et quatuor diebus sequentibus, et in die Circumcisionis post memoriam de octavis et in annunciacione beate marie quando post pascha celebratur et in Inventione sancte crucis et in die Ascensionis ad secundas vespervas quando Invenio sancte crucis in crastino celebratur, et semper cum tali cantu =*Benedicamus domino*: et in tempore paschali cum *Alleluya*.

In festis vero sancti Michaelis et sancti Andree infra adventum et in annunciacione dominica infra quadragesimam simpliciter dicitur secundum quod et dicitur ultimum in festis quando Invitatorium a tribus canitur nisi in paschali tempore: et eciam tunc dicitur simpliciter post memorias sed cum alio cantu et *Alleluya* ut supra dictum est.

123.11. When and how *Benedicamus* ought to be said: it should be understood that on all ordinary Sundays and weekdays and single feasts of nine lessons when the invitatory is not said by three, and on feasts of three lessons throughout the year, =*Benedicamus domino* is said in the Cathedral church of Salisbury both at vespers and at matins.

But on double feasts and on feasts when the invitatory is sung by three, a particular *Benedicamus* proper to the history of the feast in question is said, or some other one that is appropriate to the feast. And during Eastertide, when two *Benedicamus* are said on such feasts when *Alleluyas* are said, the last one is always said with this chant: =*Benedicamus domino, Alleluya*. And from Easter Day until the day after the octave both *Benedicamus* are said with an *Alleluya* at both vespers and at matins. The same thing happens during the week of Pentecost and on the abovementioned feasts. On Sundays during this season and on other weekdays and feasts the =*Benedicamus domino* that was given earlier should be said.

It should be known that on Christmas Day and on the four days following, *Benedicamus* is always double, as also on the day of the Circumcision after the memorial of the octave {of Christmas} and on the Annunciation of the Blessed Mary when it is celebrated after Easter and on the Invention of the Holy Cross and on Ascension Day at second vespers when the Invention of the Cross is celebrated on the following day; and always with the chant =*Benedicamus domino*: and in Eastertide with an *Alleluya*.

And on the feasts of St Michael and St Andrew {if it falls} during Advent, and on the Annunciation {if it falls} during Quadragesima, {*Benedicamus*} is said singly using the final one that is said on feasts when the invitatory is sung by three except in Eastertide: and then too it is said singly after the memorials but with the other chant and *Alleluya* that was given above.

12. Quod si in die pasche ad fontes eundum non est, ut in locis ubi fontes non habentur, tunc post primam collectam dicto *Benedicamus*, incipiatur in sinistro choro

antiphona *Alleluya* cum psalmo *Laudate pueri*, ut alibi dictum est: et post unumquemque versum repetatur primum *Alleluya* ut supra: et post psalmum et *Gloria patri* repetatur tota antiphona. Deinde dicat sacerdos V. *Surrexit dominus de sepulcro*, cum oracione: debet dici ad fontes.

Deinde procedant ante crucifixum et inchoetur in dextro choro antiphona *Alleluya*, ut supra; psalmus *In exitu Israel*: et sic dicatur totus psalmus ut supra cum *Alleluya*. Post psalmum dicat sacerdos V. *Dicite in nacionibus*: oracio, *Deus qui pro nobis filium tuum*.

In redeundo de sancta maria aliqua solemnis antiphona dicatur ut supra dictum est: et sic vespere finiantur.

Quod si processio non sit facienda, ut in capella et alibi ubi crucifixus non habetur, tunc omnia fiant ut dictum est, excepto quod non dicetur antiphona de sancta maria nec oracio, eo quod non fit processio.

123.12. But if, on Easter Day, there is no procession to the font, as for example in places where they do not have a font, then when *Benedicamus* has been said after the first collect, the antiphon *Alleluya* should be started on the left side of the choir with the psalm *Laudate pueri*, as noted elsewhere: and after each verse the first *Alleluya* should be repeated, as above: and after the psalm and *Gloria patri*, the whole antiphon should be repeated. Then the priest should say the versicle *Surrexit dominus de sepulcro*, with its prayer: this ought to be said at the font.

Then they should proceed to the crucifix¹⁷² and the antiphon *Alleluya* should be started on the right-hand side of the choir, as above; the psalm is *In exitu Israel*: and thus the whole psalm should be said as above with the *Alleluya*. After the psalm that priest should say the versicle *Dicite in nacionibus*: the prayer is *Deus qui pro nobis filium tuum*.

While returning, a solemn antiphon of the Virgin Mary should be said as noted above: and thus vespers should be ended.

But if a procession is not to be made, as for example in a chapel or in somewhere else where there is no crucifix, then everything should be done as described, except that the antiphon of the Virgin Mary will not be said, nor the the prayer, since no procession is made.

¹⁷² i.e. the cross on the rood.