



SARUM CUSTOMARY ONLINE

2: THE OLD CUSTOMARY

LATER VERSION

FROM BRITISH LIBRARY, HARLEY MS 1001

[OCR]

ENGLISH TRANSLATION ONLY

INTERIM EDITION MAY 2013

PROJECT DIRECTOR & GENERAL EDITOR

SOURCE TRANSCRIPTION & EDITING

TRANSLATION & REVIEW OF LATIN TEXTS

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SARUM CUSTOMARY ONLINE

is an element of a larger research project,

The Experience of Worship in late Medieval Cathedral & Parish Church,

based at Bangor University

within the research programme, *Religion and Society*,

funded jointly by the Arts & Humanities Research Council and

the Economic & Social Research Council.



THE
EXPERIENCE
OF WORSHIP
IN LATE MEDIEVAL
CATHEDRAL AND
PARISH CHURCH



Arts & Humanities
Research Council



The Old Customary of Salisbury Cathedral (later version)

[OCR]

from British Library, Harley MS 1001
(formerly owned by St Giles' Church, Risby)

English translation only

This reading of the Old Customary of Salisbury Cathedral is based on the manuscript source in the British Library, Harley MS 1001, copied in the early-fourteenth century. An inscription in the manuscript establishes that it was owned by (though not necessarily copied for) St Giles' Church, Risby, Suffolk. However, internal evidence shows that at least part of its exemplar was examined by the Succentor of Salisbury Cathedral in 1279.

Its contents refer principally to the layout of the first cathedral at Old Sarum; but the text may represent a version drawn up in the interim period after the cathedral community had left the first cathedral but before the new cathedral was complete.

Sarum Customary Online: The Old Customary [OCR]

www.sarumcustomary.org.uk

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Note on the English translation

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

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

= indicates musical notation in the source.

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

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

There are four principal persons constituted within the Cathedral church of Salisbury, namely, the dean, the precentor, the chancellor and the treasurer.

There are also four archdeacons, namely the Archdeacons of Dorset and Berkshire, and two for Wiltshire. In addition there is a subdean and a succentor.

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, to listen to all cases considered in chapter, and to determine the verdict of the chapter. He is to correct the deviations of clerics, and to punish persons for their transgressions with suitable discernment according to their character and the magnitude of their offence. Also, canons receive their institution from the bishop, but the possession of prebends from the dean.

2.2. It is also for the dean rightfully to grant those appointed to be canons the commons of the Cathedral, 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. Indeed, 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 higher step or the second form is admitted to the choir except by the authority of the dean.

2.3. The dean is moreover to perform 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 church of Salisbury.

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 altar servants in a roster. His duties also extend to the instruction of the boys and their discipline, and their admission into the

choir and their organisation.

3.2. 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. 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 lessons¹: to keep the seal of the church: to compose letters and charters and to read letters that need reading in the chapter: to record the readers² in a roster: he is also to appoint all the lessons at mass which are not written in the roster.

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 both matins and mass: two on the superaltar and another two on the altar step. And the same is observed on Palm Sunday. On all other Sundays throughout the year, whenever the choir is ruled and the invitatory is said by two, there ought only be two candles at least³ 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 the double feasts which have a procession, namely

Christmas Day,
Epiphany,
the Purification of the Virgin,
Easter Day,
Low Sunday⁴,
Ascension Day,

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

² The MS reads 'rulers'

³ The meaning is a little opaque; it seems likely that the text is garbled.

⁴ Dominica in albis, the octave of Easter.

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

whenever these feasts fall on a Sunday, there is 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 the 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 step of the choir, 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. The treasurer is also to provide provisions for his sacristans⁵. He is to keep the bells properly hung in good condition, and to provide what is necessary for such uses. He is to repair the ornaments of the church 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

⁵ OCO reads 'expensis' (as does NCF): 'to provide for the sacristans at his own expense'.

the Baptist and the Assumption and Nativity of the Blessed Virgin Mary; straw for the feast of All Saints, Christmas, the Purification of the Blessed Virgin and Easter; and mats for the feast of All Saints.

6. THE DUTIES OF THE ARCHDEACONS

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

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. 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. 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. 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 assize⁶ 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. 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 the use of the poor for the duration of one year. Also the complete burial dues, along with the oblations which

⁶ The MS reads 'house or assize' (in domo vel in asisa) but 'gift or assize' (in dono vel in asisa) is a standard formula. (St Osmund reads dono.)

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. 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. 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. 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. 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 him⁷: 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. 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.

⁷ i.e. to his estate.

11. CONCERNING THE PUNISHMENT OF THOSE WHO ERR

Seniors {who err} are to be implored as a brother⁸; but in truth 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 of the choir behind the dean or {to the place of} the last of the boys in the choir to do penance according to the magnitude of their transgression. And if they ignore this punishment and appear incorrigible, they should be subjected to more severe discipline.

12. THE 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 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 few⁹ deacons who by virtue of their age and character have been promoted by special dispensation to the upper step. Nearest to the precentor in the choir is placed the Archdeacon of Berkshire, then the succentor; next to the treasurer the {other} Archdeacon of Wiltshire: then the remaining canons and clerics are arranged in the aforementioned manner.

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

13. THE ENTRY 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. 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

⁸ i.e. implored to mend their ways, as a first resort, by a simple appeal to their better nature.

⁹ The MS reads 'boy deacons', presumably in error.

come in at compline in the same way as at vespers at other times of year.¹⁰ And to a vigil of the dead and collation at any time.¹¹

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

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

Besides this, if any cleric is crossing from one side of the choir to the other, 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 conversation should be held unless it is necessary and relevant to the praise of God."

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. 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. At prime and at the other hours all are to stand uniformly; similarly at mass for

¹⁰ Instead of following vespers directly, as at other times of the year, compline in Quadragesima was said as a separate office.

¹¹ The exact meaning of this is open to debate.

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. 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. They should 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 spoken, and at the end of all hymns and in all the verses: and after the psalm *Magnificat* and *Benedictus* and *Nunc dimittis*, from when *Gloria patri* is said until the whole service is completed.

17.3. The same thing 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. 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. 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* it 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 turn¹², 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. PROSTRATION TO BE DONE IN THE CHOIR

18.1 On weekdays throughout the year when the preces are said at the hours, the choir should stay prostrate from the start of *Kyrieleyson* until *Per dominum* is said after the collect; but the priest alone raises himself from the prostrate position when *Exurge domine* 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. 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. 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. 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 vigil of Pentecost and through the whole week. And on all the double feasts from Easter up to the feast of St Michael, they should always wear surplices in the choir and in the chapter at all the hours of the day, and also through the octaves of the Assumption and Nativity of the Blessed Mary.

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

19.4. During Eastertide the ministers of the altar should wear white dalmatics and

¹² That is, without turning away from the altar in between bows.

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. They wear red vestments on both feasts of the Holy Cross, and on any feast of a martyr. Also 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. 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. 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 Sunday¹³

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

¹³ The 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. 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}¹⁴ 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 matins¹⁵ 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 matins¹⁶, 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

¹⁴ Only the opening of the antiphon is usually sung before a psalm or canticle.

¹⁵ An example of the use of ‘matins’ to mean ‘lauds’.

¹⁶ i.e., again, lauds.

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. 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 direct the choir: but he should see to it that the senior rulers are always canons, if there are enough present. On the other double feasts the duty canons for the week are the seniors. The secondaries should be selected from the second form at the 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 direct the choir: and these shall also direct the choir, whenever the choir is to be directed, for fifteen¹⁷ 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. 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.

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. It will also be observed likewise in the week following Pentecost up to the feast of the Holy Trinity.

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

¹⁷ i.e. fourteen whole days – one week as senior, the second as secondary.

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 the memorials 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 it¹⁸ 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. And it should be noted that he (or they) who intone(s) the psalm ought to say the psalm up to the cadence¹⁹, 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 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 Bernard²⁰, who says: “Let not the psalmody be prolonged overly: no one should hold an end-note²¹ 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. And while the prayer after the *Magnificat* is said, he may give *Benedicamus* to whomsoever he wishes; 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. But it

¹⁸ Here as in some other places, ‘iniungere’ (usually translated ‘pre-intone’) seems to imply choosing a singer as well as giving him the note.

¹⁹ The *metrum*, i.e. the break in the middle of a psalm verse.

²⁰ 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 *Instituta 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.chmtl.indiana.edu/tml/12th/BERINS_TEXT.html

²¹ The *punctum*, i.e. the last note of a psalm verse.

needs to be understood that they are to rule 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. 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 psalms: 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. 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 the *Kyrieleyson* should be asked for and 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. And on double feasts the rulers should always sing the whole invitatory before it is repeated by the choir. Then the principal ruler of the choir 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. 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 of the rulers 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. 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. 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 fortnight²² 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 cross²³. At mass, two boys are tabled for the gradual and two clerics from the upper step for the *Alleluia*: 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 ordinary Sundays and on single feasts of nine lessons throughout the whole year, outside octaves.

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 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. 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 altar²⁴; 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

²² Lit. fifteen days, as elsewhere.

²³ The Latin makes a specific distinction between 'qui' (plural) for the candelabra, and 'quis' (singular) for the other things; even though 'thuribula' is plural. OCO reads 'thurible', so it is possible the plural is a mistake anyway.

²⁴ The MS reads, apparently in error, 'but at the end of the first verse the boys should bow to the altar'. Boys were situated in the first form only.

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. 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. 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. 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, censuring; 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. THE CENSING OF THE CHOIR

28.1. Then a boy censes 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 censuring him. This should take place while the antiphon upon *Magnificat* is begun, and the psalm²⁵ is being sung.

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 choir part 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.

²⁵ i.e. *Magnificat*.

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

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 cleric from the same step; the eighth and ninth antiphons run in order in the same way. And each of the versicles at matins are said by individual boys going from side to side.

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 On the first Sunday of Advent three boys in surplices should start the first responsory at the choir step. And the duty boy 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 are 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. Also on this²⁶ Sunday the priest should

²⁶ i.e. the First Sunday in Advent

say the versicle before lauds, turned to face the altar.

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 vespers.

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* is 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 is said by someone in the second form, changing neither position nor vestment, and the versicle *Exurge domine* is 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. 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. 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 step²⁷; 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. First, a boy should read, in a surplice, the lesson from the Martyrology without *Iube domne* 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*

²⁷ i.e. senior deacons that are seated on the upper step in the choir.

*miser ricordiam in pace requiescant*²⁸. 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 domne*, 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. 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 all exorcisms 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. 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.

²⁸ May their souls and the souls of all the faithful departed through the mercy of God rest in peace.

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 is said, at that hour, in the second form, by the cleric next to the one who starts 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. 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 Lent. Compline is not changed.

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 of 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 should be 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 through²⁹ 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. 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

²⁹ i.e. on any feast of nine lessons that falls between the third and sixth Sundays in Quadragesima.

started in the first form, the second antiphon in the second form, and the third antiphon on the upper step.

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. However, on the octave of Easter and on the last Sunday before Ascension Day, five antiphons upon the psalms are said at lauds, on the upper step; on the next Sunday preceding Ascension they are said in the second form in the same manner. And except on certain Sundays³⁰ {certain things} which pertain to the Sunday roster; and excepting the middle Sundays³¹ 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. 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 presbytery door, 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.

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, 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.

³⁰ A possible, but problematic, correction would be 'on certain feasts'.

³¹ i.e. Sundays where the history (the continuous reading of a book of the Bible) was continued, rather than a new history begun.

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 antiphons for going and returning, and the responsories, 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 cemetery³² 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. THE MANNER OF PERFORMING THE OFFICE OF MASS ON THE FIRST SUNDAY OF ADVENT 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.

32

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

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. 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. After these things have been done at the right-hand side of the altar, he should proceed with the office {i.e. introit} of the mass with the deacon and subdeacon up to the prayer, or up to *Gloria in excelsis* when *Gloria in excelsis* is said. After which the priest should take his place along with his ministers in the seats prepared for the purpose and should wait until the prayer is to be said, or in the other season³³, until *Gloria in excelsis* is begun.

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 similarly turns; the subdeacon meanwhile should minister to the priest by adjusting his chasuble³⁴.

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

³³ i.e. not Advent or Lent

³⁴ The subdeacon takes the weight of the chasuble while the priest raises his hands.

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.

39.12. 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.

39.13. 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 offertorium³⁵ 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.

39.14. 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.

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

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

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.

39.18. While the *Alleluya* 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.

32.19. 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 the gospel reading³⁶, go through the middle of the choir to the pulpit, carrying the Text itself solemnly upon the left side of his hands³⁷.

³⁵ a cloth used when holding the paten.

³⁶ 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.

³⁷ This is a somewhat curious expression. OCO reads ‘textum ipsum super sinistram manum solempniter gestando: carrying the Text itself solemnly upon his left hand’.

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. And once the gospel has been read, {the subdeacon} should, kissing him, proffer the Text to the deacon for kissing on its right-hand side³⁸; and while walking back he should carry the Text to the altar directly in front of his chest.

39.22. After the start of *Credo in unum* the priest himself should be censed by the ministrations 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. Once these things have been done, with an acolyte ministering to the subdeacon and the subdeacon ministering to the deacon himself, the deacon and subdeacon should approach the priest in order to say the offertory, 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 place the host on the paten then receive the chalice from the hand of the deacon, with the deacon kissing the hand of the priest on each occasion.

39.24. Afterwards, when the sacrifice has been arranged and placed in the customary manner³⁹ 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. When this has been done the priest should wash his hands with the assistance of the subdeacon and of the other servers; the deacon⁴⁰ meanwhile at the left-hand side censes the altar and the relics⁴¹ in the usual circular manner. As the priest takes his place to perform the divine rite, the deacon and subdeacon should remain on their steps arranged in order.

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.

39.27 While the priest begins *Per omnia secula*, the subdeacon should take the offertorium and paten from the hand of the deacon⁴², and should entrust the same paten, covered with the offertorium, to the acolyte on the step behind the subdeacon,

³⁸ Or 'on his right-hand side for kissing': 'ipsius' (his/its) is ambiguous.

³⁹ i.e. with the paten placed on top of the chalice

⁴⁰ the prefix 'sub-' has been deleted in the MS, perhaps by the original scribe.

⁴¹ which were behind the altar

⁴² The priest has by this point taken the host from the paten, and placed it on the corporal.

to hold until the *Pater noster* is said.

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. 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. 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. 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. 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. 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 them in the stalls.

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. 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. 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. 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 silentium* is sung, out of reverence for the season of Christmas, and during the Easter season, that is from the Sunday called '*in albis*'⁴³ until the first Sunday after the Feast of the Holy Trinity. In addition, on every Sunday throughout the year an *Alleluia* is said at mass, except between Septuagesima and Easter. For then the tract should be sung, without an *Alleluia* and without a prose, by four clerics from the upper step in silken copes at the choir step; in such a way that they should all start the first verse at the same time, which the two from the principal {i.e. duty} side of the choir should continue; the other two meanwhile seat themselves at the far⁴⁴ end of the first form; and thus each of the verses of the whole tract are 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.

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 end⁴⁵.

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 week⁴⁶ 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 vigils⁴⁷ 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. THE ADAPTATION OF THE WEEKDAY ROSTER WITH REGARD TO COLLATION

Also, during Quadragesima clerics should be 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

⁴³ Low Sunday, the octave of Easter

⁴⁴ that is, east

⁴⁵ Lit. 'in the first head'. The exact meaning is open to debate.

⁴⁶ Or hebdomadaries.

⁴⁷ The meaning is open to discussion.

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 the {duty} side of the choir and the other from the opposite. The other three are up to the compiler of the roster.

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 of the week. The hymn should be begun from the upper step, as appointed by the ruler: but everything else pertaining to the general duties of the ruler should be carried out by the same ruler, either in person or deputed to someone else. The first antiphon should be begun by the first boy from the first form, the second antiphon by someone opposite him on the first or second form: and the remaining 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. At lauds the first and third antiphon 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.⁴⁸ Moreover the altar should not be censed at vespers or at matins⁴⁸ after the psalm *Magnificat* or after the psalm *Benedictus*.

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 boy on duty 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. 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.

⁴⁸ i.e. lauds

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 day⁴⁹ should be observed on every weekday throughout the year, when the service is of the season, 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} 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 of 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 times other than Advent and Quadragesima, a responsory is not said on weekdays.

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. 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 itself⁵⁰. In addition, the epistle should be read at the choir step.

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. 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 censed. For at no time should the choir be censed 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 furthest⁵¹ end of the second form. The rest as before.

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

⁴⁹ i.e. the Monday after Advent Sunday

⁵⁰ At Mass on Sunday, the priest does not enter until *Gloria patri* in the introit.

⁵¹ i.e. east

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.⁵² For then dalmatics and tunics are worn.

46. THE ADAPTATION OF THE OFFICE OF MASS ON THIS DAY⁵³ 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 *Alleluya* 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 the 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. 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 any intervening {chant}.

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 follows⁵⁴. 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 after each lesson should be sung, in surplices at the choir step, by a different boy, at the discretion of the precentor.

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 {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.

⁵² i.e. All Souls

⁵³ The first Monday in Advent

⁵⁴ 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.

47. THE ROSTER FOR THE DAY OF OUR LORD JESUS CHRIST⁵⁵

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 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*⁵⁶, two from the upper step; 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 roster⁵⁷, and for the gospel another canon in the same manner and order.

48. THE COMMON⁵⁸ 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,

⁵⁵ i.e. Christmas

⁵⁶ ‘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.)

⁵⁷ 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.

⁵⁸ 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.

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 precentor⁵⁹; 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 gospel⁶⁰ 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. 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 weekdays⁶¹ clerics should be tabled for the performance of the aforementioned duties at the discretion of the one who draws up the roster. And this common roster of the mass, 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. 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. 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 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. 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. 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

⁵⁹ The MS reads 'ruler', apparently in error.

⁶⁰ i.e. priest, deacon and subdeacon.

⁶¹ 'vacant days in the middle {of the week}': those that were not celebrated as feast-days.

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. 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 clerics, and so on in descending order for the cantors, in same way as for the readers⁶², with the same numbers, with this proviso, that five boys should sing the eighth responsory.

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 for 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. While the hymn is sung, the two boys who are serving with the thuribles 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. 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 THE *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 of the week, the other by another boy at the discretion of the sacristans.

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

⁶² lit. 'and thus there should be a descent in order of the cantors, in the manner of the readers'

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 on his seat. Then the more junior of the two should cense the more senior in front of the choir step. If the bishop is not present the second priest should cense the senior, who is placed in the seat of the duty priest for the week.

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

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. At matins the antiphons upon the psalms should run in the same manner and order from side to side as they do at first vespers; each versicle is said by two boys in surplices at the choir step. Six lessons should be read in surplices; the seventh, eighth and ninth, in silk copes.

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. 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 secondary, cense the high altar in the aforementioned way: the other altars should not be censed.

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

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 finish⁶³. 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* is said by two boys in surplices.

52.10. At prime, the antiphon upon the psalms should be begun from the upper step:

⁶³ The grammar is somewhat defective. Other MSS read '(the order) that was previously started and not finished'.

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* is 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. 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. 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 commemoration 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. 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 readers⁶⁴; 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. 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 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 order of service may be observed as

⁶⁴ i.e. they are read and sung in reverse order of seniority.

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 both {first and second} vespers or at matins except of the main altar.

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

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, 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 in the procession to read the gospel the cross should go in front, 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. Moreover, for censuring the choir after *Credo in unum*, two thurifers⁶⁵ 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

⁶⁵ Lit. 'thuribles'

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. 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, which follows 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. 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. 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.

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 the same way as 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: and 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 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. 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 is said before terce with 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 day⁶⁶, 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 all the antiphons upon the psalms of lauds are 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: however, a memorial 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 upon the psalms of 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

⁶⁶ i.e. the (first) day of Epiphany

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. 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 Sylvester⁶⁷.

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 responsory 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 season⁶⁸. At matins the first and second lesson and the first and second responsory are said in the second form, and the third lesson and third responsory on the upper step, without change of vestments. Within octaves when the choir is ruled, at vespers, and at the other hours of the day, everything should be done as on the single feasts of nine lessons in their season on which the choir is ruled. At matins, the first, second and third antiphon is sung in the

⁶⁷ December 31. The implication is that an exception had at some point been made (e.g. as detailed in OCO art. 48) as St Sylvester was a single feast of nine lessons falling within Christmastide.

⁶⁸ i.e. outside Eastertide

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 on which the choir is ruled, in their own season. 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. 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 duty⁶⁹ of an archdeacon if the bishop is present: meanwhile the responsory *Ecce advenit* and the responsory *In sudore* should be sung. When they 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. 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. 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*,⁷⁰ and then it should be raised until the whole office of mass is complete. And afterwards the priest says *Orate fratres*.⁷¹

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

⁶⁹ Translating 'officii', whose grammatical function is not entirely clear.

⁷⁰ 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.

⁷¹ This refers back to the end of the antepenultimate sentence, i.e. the point in the mass where the veil was lowered.

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. 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*⁷²: 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 cleric 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 vespers of St Mary are not said in the choir, nor from here onwards until the day after the octave of Easter. Compline is said solemnly in the usual way without prostration and without the penitential psalm, with the verses {beginning with} *Rex benedictae* after *Nunc dimittis* sung⁷³ in the second form.

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, accompanied by a deacon on his right and a subdeacon on his left, should make 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. 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

⁷² 'The veil of the temple was rent in twain'.

⁷³ The word in Latin 'cantandis' is unexpectedly plural, which would perhaps imply that both *Nunc Dimittis* and its versicle were to be sung in the second row. (NB the reading of OCO, where the plural makes grammatical sense.)

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. 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 days⁷⁴; 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 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. 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. 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

⁷⁴ Perhaps corrupt text; cf. OCO which reads 'in order on the same form'.

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 Truth⁷⁵ should be sacrificed by the faithful in a sacrament on that day on which for their sakes she⁷⁶ 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*⁷⁷ 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 Orange⁷⁸, 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 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. 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 tunicle, with their ministers⁷⁹, 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. As soon as the hymn is finished the deacon starts 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

⁷⁵ i.e. Christ

⁷⁶ i.e. Truth

⁷⁷ i.e. *Ordines Romani* I.

⁷⁸ 441 AD

⁷⁹ i.e. ministers of the altar

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*⁸⁰, 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. 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. 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 undistinguished⁸¹ 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 the *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 litaney 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 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 one⁸², 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 omitted⁸³.

⁸⁰ More correctly ‘accendit’.

⁸¹ ‘mediocris’ means not so much ‘mediocre’ as ‘of middling quality’ i.e. not top-notch.

⁸² The Latin, presumably in a slip of the pen, reads ‘one person in one and three persons in three’.

⁸³ Or ‘may properly be omitted’ (reading ‘bene’).

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. 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 placed by⁸⁴ 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 mystery⁸⁵ 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.

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 peal⁸⁶: for 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. For 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 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

⁸⁴ Some MSS read ‘oppositus: opposite’ rather than ‘appositus: placed by’.

⁸⁵ The text should possibly read ‘ministering of the font’.

⁸⁶ It is possible that ‘at a slow and stately pace’ could refer to the ringing of the bells rather than the singing of the *Gloria*.

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 *Alleluya* 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 *Alleluya* is finished, the antiphon upon the *Magnificat* should be started immediately by the senior figure on the {duty} side of the choir. The postcommunion is 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. 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 censured 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 thurible 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. 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 chrisms 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. 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. 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 censured 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. 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. 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 *Crucifixum in carne*. In returning, the antiphon *Christus resurgens* is sung with the verse *Dicant nunc*, and this verse is said by the whole choir with the versicle and prayer of the day.

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 *Alleluia* 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. 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 choir should sing in alternation the psalms *Laudate pueri* and *In exitu Israel*, 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 nationibus*, 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. 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. 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 are not 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. On Easter Day at compline the antiphon upon the psalms should be started by someone from the upper step.

78. THE MANNER OF PERFORMING THE OFFICE OF MATINS ON THE 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. 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. 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. 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. 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. 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. 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. 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 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}⁸⁷ too about which the apostle says that those who behave in this way do not follow the kingdom of God.”

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. 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 *Alleluya* and the procession to the font.

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. 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. 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.

⁸⁷ This seems the most obvious meaning of this rather laconic statement.

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

85.3. At second vespers the antiphon 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 vespers and compline is as for double feasts of nine lessons, but without a responsory.

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. 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. 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. 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. 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. 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, the 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 resurrection⁸⁸: On Low Sunday 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. 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.

91. THE WEEKDAY ROSTER AFTER THE OCTAVE OF EASTER

On every Monday, from the octave of Easter up to Rogation Sunday⁸⁹, the duty boys

⁸⁸ i.e. Easter Sunday

⁸⁹ The Sunday before Ascension Day.

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 *Alleluia* through the week, each one by himself. In all other regards the arrangement of the weekday roster for the season outside Eastertide 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. 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. 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 vestment⁹⁰: 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 left⁹¹, 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. 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. 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 church through the east gate of the city. The rest is as before.

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 whatever church {it is due to go to}⁹² on that day: and once mass has been 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. THE PROCESSION ON THE VIGIL OF ASCENSION DAY

On the eve 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.

⁹⁰ The Latin reads 'changing neither position nor vestment' which must represent a slip of the pen by a scribe.

⁹¹ Lit. 'came back'.

⁹² Frere marks corruption in the text at this point. Another possible reading would be 'to another church on that day'.

98. THE MANNER OF PERFORMING THE OFFICE OF THE SERVICE AT VESPERS AND AT MATINS ON ASCENSION DAY

98.1. At first vespers 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 vespers and compline is as on the other major double feasts of nine lessons.

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 vespers the responsory is to be sung by three of the senior clerics.

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 thurifer⁹³, 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 sacristan⁹⁴. 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. 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 vigil of Easter.

101. THE MANNER OF PERFORMING THE OFFICE OF THE SERVICE AT VESPERS 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. 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.

⁹³ lit. 'thurible'

⁹⁴ Presumably additional to the relics in the box.

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. 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 lessons⁹⁵ 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. 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 procession should be made before the cross in the same manner as on the Saturday of Easter week, namely with candlebearers and thurible 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 censured 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 memorial 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.

⁹⁵ The MS reads ‘On the Thursday, Friday and Saturday of the week of Pentecost the rulers of the choir should be tabled from the second form. Two lessons...’ but this is presumably a scribal error.

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 is 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. 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 St 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. 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 is noted for feasts when the invitatory is sung by three.

107. THE MANNER OF PERFORMING THE OFFICE OF THE SERVICE AT VESPERS 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. 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. 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. At lauds the antiphons upon the psalms should run from side to side at the discretion of the rulers, keeping to the same order that was begun with the third and fourth antiphons⁹⁶; all the rest is as at first vespers, and at prime and at the other hours everything should happen as on Sundays.

108. THE ADAPTATION OF THE SERVICE OF THIS DAY TO OTHER FEASTS WHEN THE INVITATORY IS TRIPLE⁹⁷

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 vespers the responsory should be sung by two from the upper step, and there should be no procession either at vespers or matins.

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 are 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. 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. 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

⁹⁶ At matins.

⁹⁷ i.e. sung by three

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 *Alleluia*, 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 double⁹⁸; if outside the octave, it will be single.

110. I SHALL EXPLAIN ABOUT THE ROSTER WITHIN OCTAVES, AND FOR SUNDAYS WITHIN OCTAVES, AND FOR SUCH OCTAVE DAYS THEMSELVES AS 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 its 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 within⁹⁹} 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. 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 IN MEMORIALS OF THE BLESSED VIRGIN MARY

On feasts of three lessons when the choir is not ruled and on every memorial of the Blessed Mary, the manner and order should be observed as on weekdays in all respects, except {that} on certain feasts of three lessons and octaves and memorials 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*¹⁰⁰ up till Advent there should be a memorial of the cross and of St Mary and of All Saints on feasts of this kind. 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

⁹⁸ i.e. with *Gloria patri* and a repeat of the antiphon.

⁹⁹ The octave of St Lawrence is August 17, falling within the octave of the Assumption (August 15-22).

¹⁰⁰ The First Sunday after Trinity

matins. Whenever there is a full service for St Mary in the community and on the memorials of the same, at vespers upon the ferial psalms the antiphon *Post partum* alone suffices. The chapter according to the season; the responsory, *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 week¹⁰¹: 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 memorial 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 memorial 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, said by one boy wearing a surplice, and the *Alleluia* by another in the same vestment should both 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 *Alleluia* should be sung by two from the second form in the same position and vestments.

112. THE 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 {feast. i.e. octave day} of St Agnes¹⁰²

¹⁰¹ That is, the history (continuous reading of a biblical book) is continued from the Sunday into the week, with the Sunday responsories sung throughout the week.

¹⁰² 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

In the month of February:

St Blaise, bishop

St Juliana, virgin

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 Cyprian¹⁰³ and Justina

SS Cosmo and Damian, martyrs

In the month of October:

SS Marcus and Marcellus¹⁰⁴ and Apuleius

St Gereon

St Nigasius and his companions, martyrs

St Calixtus, pope and martyr

the Eleven Thousand Virgins

legend that eight days after her death she appeared to her parents with the Lamb and a multitude of virgins.

¹⁰³ The MS reads 'Cypriana', in error

¹⁰⁴ The MS reads 'Marcellianus'

SS Crispin and Crispinian, martyrs

In the month of November:

the Four Crowned Martyrs

St Brice, bishop

St Anianus, 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. 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. 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 cloths¹⁰⁵, 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, three¹⁰⁶ archdeacons in silken copes,

¹⁰⁵ called ‘sindons’.

¹⁰⁶ Only two are named; the third (Berkshire) is referred to by name in the following sentence.

namely the {Archdeacon of Berkshire, the} Archdeacon of Wiltshire¹⁰⁷ 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 the *Dominus vobiscum*, and without the *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 aforementioned way, and afterwards the bishop should say the prayer over the oil with the *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 alongside 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 his left, going after the ampulla itself; then the Archdeacon of Wiltshire{, the Archdeacon of Berkshire} and the Archdeacon of Dorset in the middle¹⁰⁸; 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

¹⁰⁷ 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.

¹⁰⁸ 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.

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 read 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.

115. THE MANNER OF THE PROCESSION BY REASON OF HONOUR¹⁰⁹

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. 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 down and left in the Cathedral outside the choir, once a prayer has been said.

117. THE MANNER OF PERFORMING THE OFFICE OF THE DEAD¹¹⁰

Outside Eastertide, at vigils of the dead where there is no body present, {the form is} of three lessons; at vespers {called} Placebo¹¹¹, the first antiphon upon the psalms {alone} is sufficient, and it should be started on the upper step; the versicle upon

¹⁰⁹ The exact wording of the title is uncertain. The title given in OCO, 'Processiones que fiunt venerationis causa: Processions held in {someone's} honour' makes better sense.

¹¹⁰ 'Exequie' refers both to funeral services (specified as a service where the body is present) and memorial vigils i.e. Placebo and Dirige etc.

¹¹¹ The opening word of vespers in the office of the dead, by which the whole of that service was often known.

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 *Benedictus* at Dirige¹¹². 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 nocturns, and the verse, 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 same manner and order should also be observed 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 are said on the upper step in the same manner, but with this proviso, that the second verse of the final responsory is said on the same step opposite; the third verse similarly are 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 precentor¹¹³, chancellor or treasurer, the antiphons which at ordinary vigils are customarily in the first form shall run along the second form; the rest is as on the first day of the trental of {ordinary} canons. On the 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

¹¹² A name for matins in the office of the dead (for the same reason).

¹¹³ The precentor is omitted in the MS

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 persons¹¹⁴ of Salisbury Cathedral, the senior priest officiates; but the bishop officiates on the anniversaries of his predecessors. On anniversaries of bishops of the diocese of Salisbury the whole service runs as on the 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 are 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. 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 on 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 feast¹¹⁵, 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. 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 to¹¹⁶ 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

¹¹⁴ i.e. anyone who in their day was dean, precentor, chancellor or treasurer

¹¹⁵ i.e. the Nativity of St John the Baptist.

¹¹⁶ The implication is 'but not including'. St Thomas' is the fifth day of Christmas.

everything should be done as recorded in the ordinal.

119.2. On Christmas Day, and on other days where the procession is not made. For St Stephen, at vespers on that day, at the memorial, 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 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 lauds in their own order.

When they have been said at his memorial at vespers and at matins, the antiphons for nocturns are likewise said in their own order.

Memorials of St John and St Thomas should be made in the same way at vespers and at matins.

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. 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 are to 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 eve of Epiphany both at vespers and at matins.

121. THE VERSICLES WHICH ARE TO BE SAID THROUGHOUT THE SUMMER AT VESPERS AND AT MATINS FROM *DEUS OMNIUM*¹¹⁷ 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:

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 the 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. 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 habitet 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.

¹¹⁷ The first Sunday after Trinity

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. At the eighth lesson always:

*Divinum auxilium
maneat 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
 perducatur 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 from 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 protectio.

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

impetret nobis 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. {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 adiuvandam 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. 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 Saints¹¹⁸ and at vigils of the dead when there is a body present, and on 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. And whenever *Kyrie* is said at a service of the dead this chant will be said:

=*Kyrieleyson. Christeleyson. Kyrieleyson.*

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. 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. It should be understood that *Hostias et preces* is never said at mass except when a body is present, or on trentals or anniversaries.

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. The manner of reading the lesson at the second lesson on Easter Day

¹¹⁸ i.e. All Souls' Day, 2nd November

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. 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. On Easter Day at vespers there should be a procession to the font with oil and chrism, with the procession arranged with cross, candle-bearers 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 sanctificatio eius: israel potestas eius, alleluya*. And thus the whole psalm should be said with *Alleluyas*, as is stated above.

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 Lent, {*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.

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 crucifix¹¹⁹ 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 nationibus*: 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.

¹¹⁹ i.e. the cross on the rood.