

THE SARUM RITE  
Sarum Breviary Noted.  
Performing Edition

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On the Feast of the Presentation of the  
Virgin Mary.  
The Blessing of Salt and Water.  
The Blessing of Bread.

Edited by William Renwick.

HAMILTON ONTARIO.  
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MMXXIII.

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## ¶ On the Feast of the Presentation of the Virgin Mary.

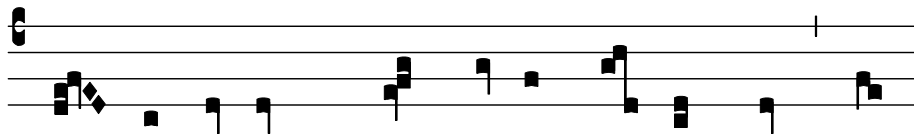
*xxj. Novembris*

*It is known that the Lord King of France maketh each year to be celebrated in his presence this solemnity, and hath sent to each of the great churches in his kingdom the entire Office : that it be disseminated and published and solemnized throughout the whole of his kingdom. The same Lord King sent the aforementioned Office to the Lord Emperor : who with great joy accepted it hath made and shall make as he hath promised each year to be celebrated and be published everywhere. Moreover the same Lord King sent the aforementioned Office to the dowager Queen of Hungary : who accepted it with great honour and caused it to be solemnized : and commanded that the aforesaid Feast should be celebrated throughout the whole kingdom of Hungary every year.*

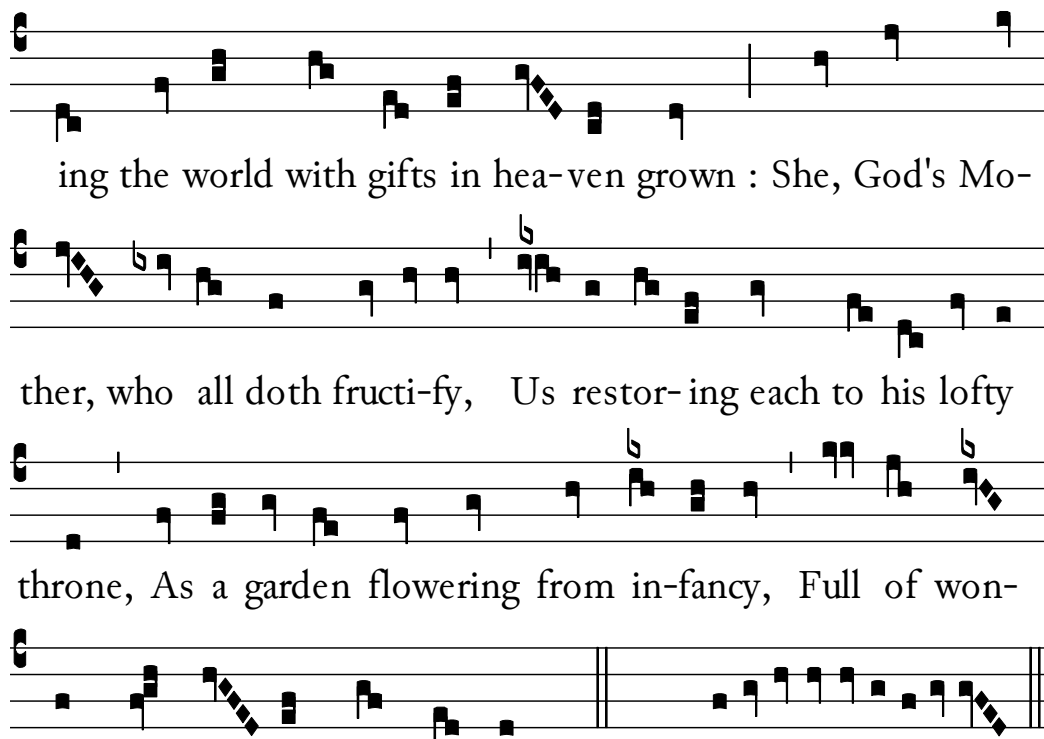
### *At Vespers.*

*Fons ortorum.*

1. Ant.  
I.v.



Ount of gardens, \* with grac-es brimming high, Fill-



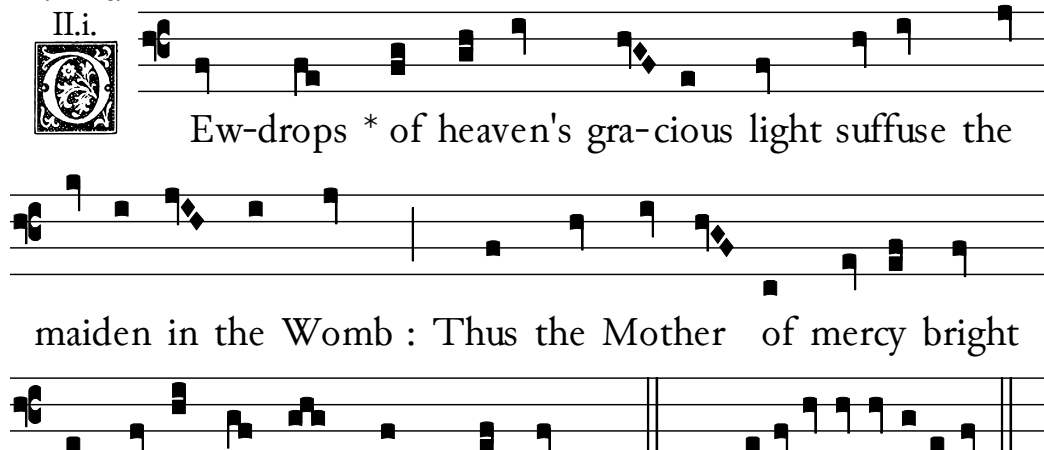
ing the world with gifts in hea-ven grown : She, God's Mo-  
ther, who all doth fructi-fy, Us restor-ing each to his lofty  
throne, As a garden flowering from in-fancy, Full of won-  
der, with vir-tues brightly shone. *Ps.* The Lord said.

(110./cix.) [373].

*Rore celestis.*

2. Ant.

II.i.



Q Ew-drops \* of heaven's gra-cious light suffuse the  
maiden in the Womb : Thus the Mother of mercy bright  
first as a star beats back the gloom. *Ps.* Praise ye the Lord.

(113./cxij.) [376].

*A piis parentibus.*

3. Ant.  
III.i.



Er pa-rents \* in Godly fear at their vowing take her :

And in God's house her third year do they de- di- cate her.

*Ps.* I was glad. (122./cxxj.) [411].

*Tantilla puella.*

4. Ant.  
IV.i.



maid-en \* of low es-tate, all vir-tue's ex-ample

Of all crime invi- o-late As- cends to the temple.

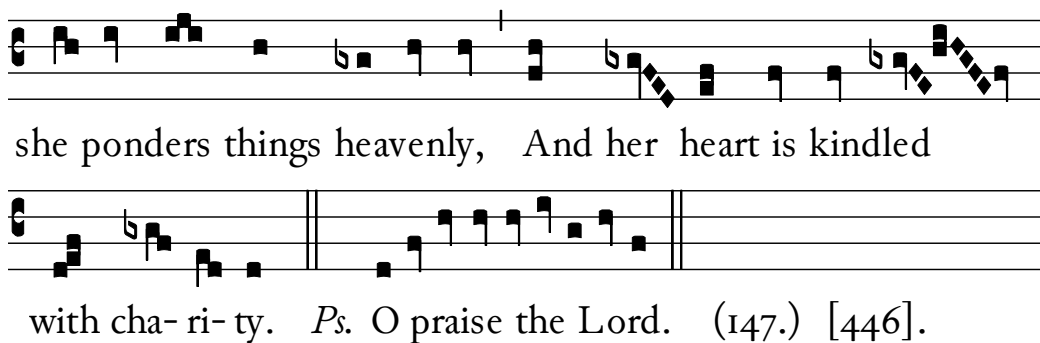
*Ps.* Except the Lord. (127./cxxvj.) [418].

*Erudita puella.*

5. Ant.  
V.i.



Nstructed is \* the girl of roy-alty With her mind

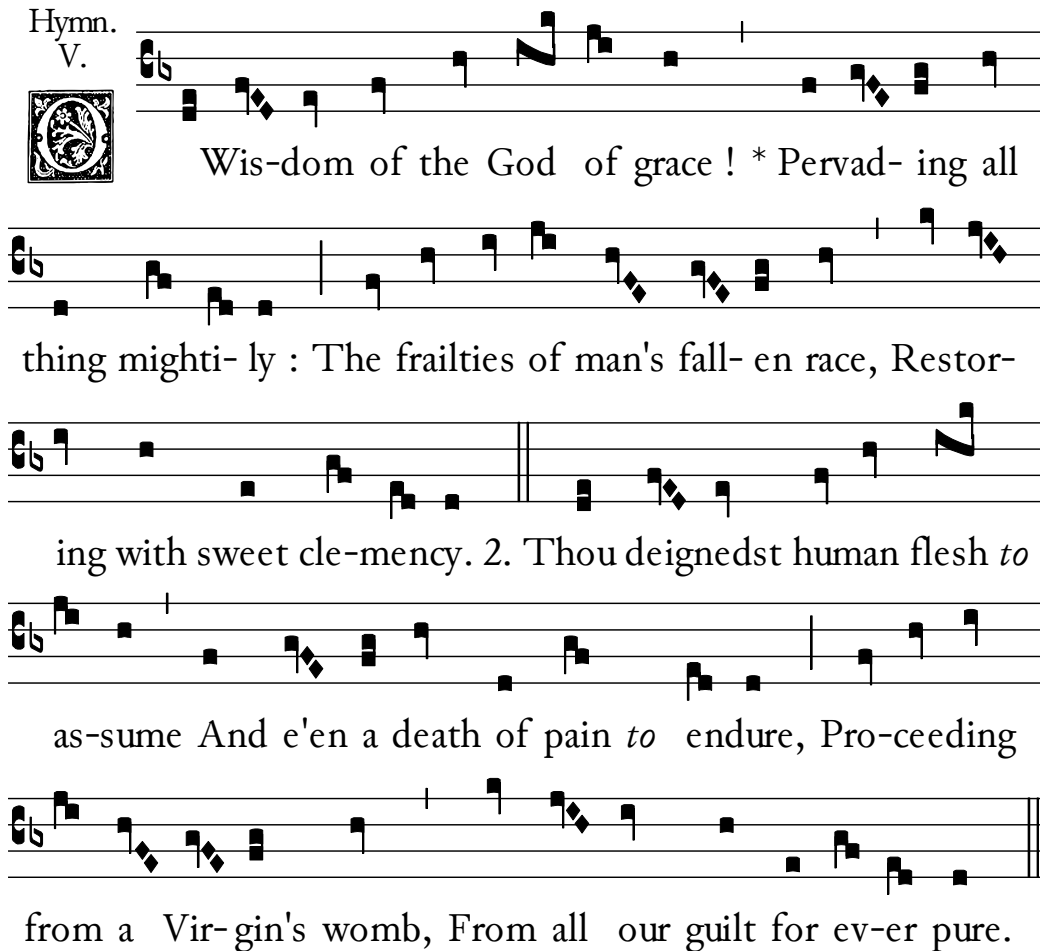


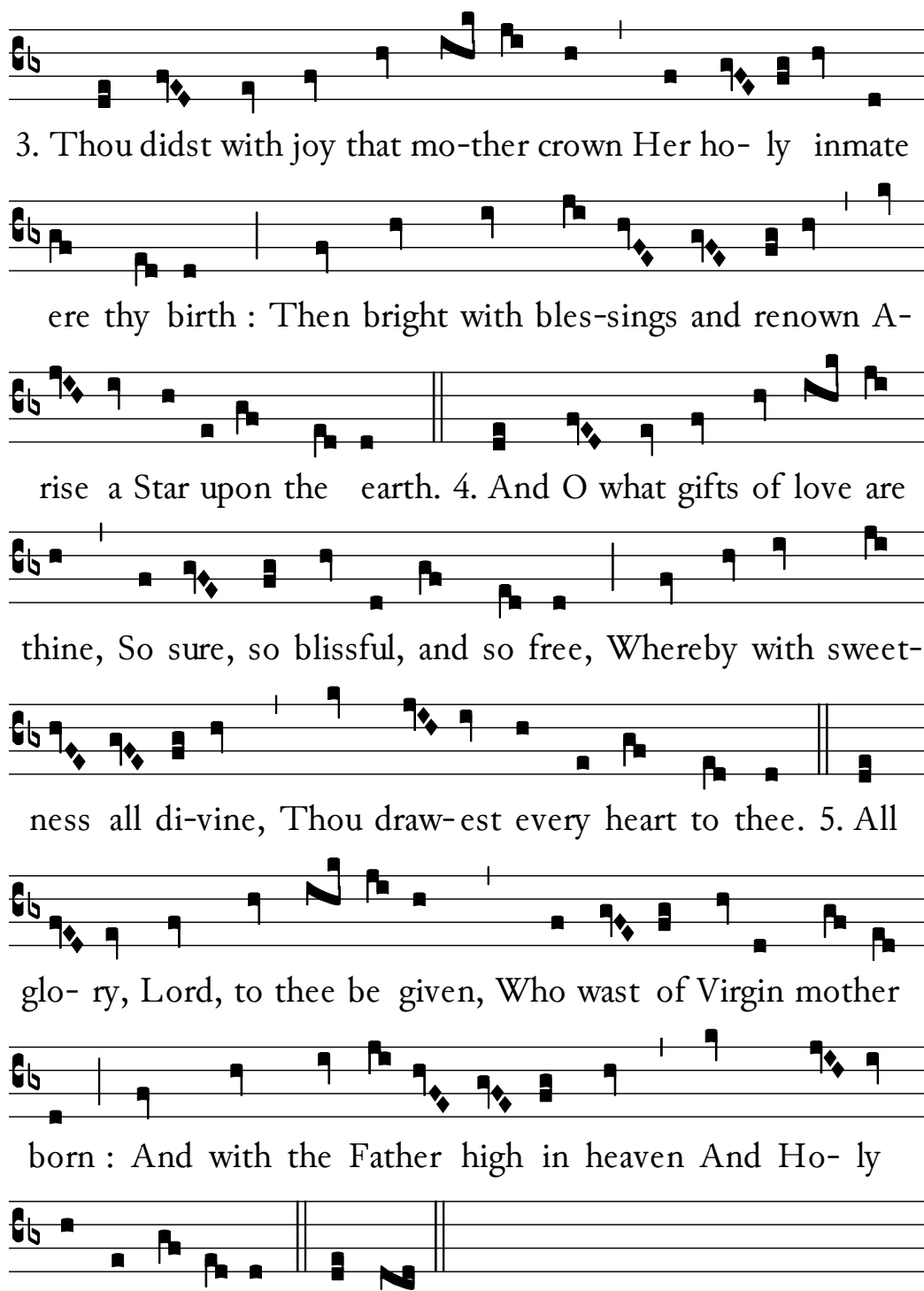
*Chapter. Ecclesiasticus xxiv. 23.*

<p><b>A</b>S the vine brought I forth pleasant savour : and my flowers</p>	<p>are the fruit of honour and riches. <i>R.</i> Thanks be to God.</p>
--	--

*O Dei sapientia.*

Hymn.  
V.





3. Thou didst with joy that mo-ther crown Her ho- ly in-mate  
ere thy birth : Then bright with bles-sings and renown A-  
rise a Star upon the earth. 4. And O what gifts of love are  
thine, So sure, so blissful, and so free, Whereby with sweet-  
ness all di-vine, Thou draw-est every heart to thee. 5. All  
glo- ry, Lord, to thee be given, Who wast of Virgin mother  
born : And with the Father high in heaven And Ho- ly  
Ghost art ev-er One. Amen.

On the Feast of the Presentation of Blessed Mary.

℣. Today is the Presentation of the Holy Virgin Mary.

℟. Whose glorious life illumineth all the churches.

*Nove laudis adest.*

Ant.  
VI.



Es-tal hours \* of new praise have now drawn nigh,

Dear to the world and heaven's ci- ti- zens, For this day,

Blessed Ma- ry's sancti- ty Each pa-rent to the temple

court pre-sents, That the richness of her, the o- live tree,

May more and more a-bundant fruit dis-pense.

*Ps.* My soul doth magnify. **XX\***.

*Prayer.*



God, who didst will that the  
holy Mother of God, the  
temple of the Holy Ghost, should

after three years be presented in the  
Temple of the Lord : grant, we  
beseech thee, that we who venerate



this feast of her presentation, may  
deign to be made unto thee a temple  
in which to dwell. Through Jesus  
Christ thy Son our Lord, who livest

and reignest with the same Holy  
Ghost in the unity of God the Father,  
world without end. *R?* Amen.

*At Matins.*

*Votis et vocibus.*

Invit.

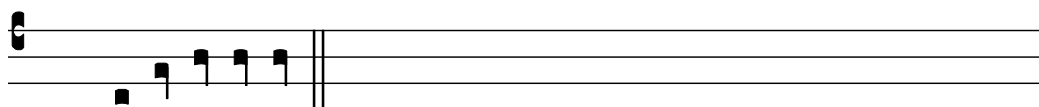
IV.v.



Ome ye, \* the Lord a-dore with vows and voic- es



true. †Raise to the Vir- gin o'er all virgins prais-es due.



*Ps.* O come, let us sing. 24\*.

*Sacre parentes.*

Hymn.

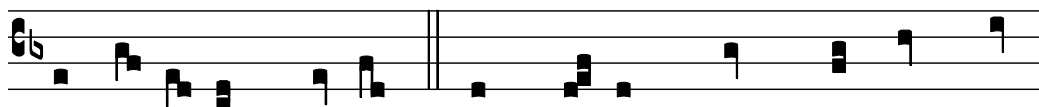
V.



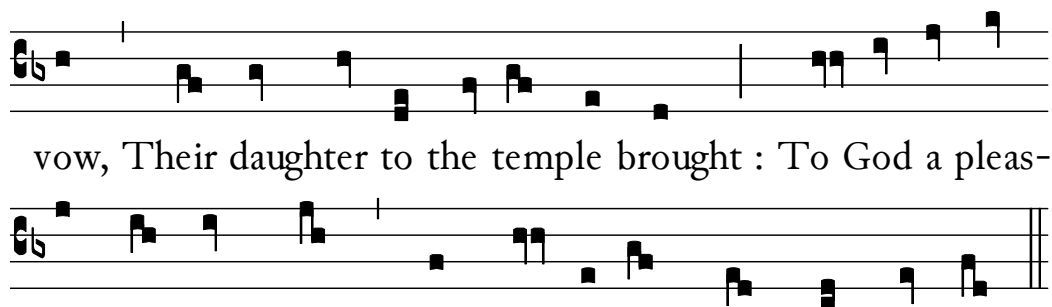
He pa- rents of the Virgin pure, \* By na- ture barren,



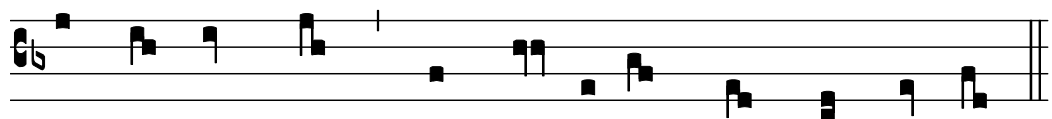
man and wife, At God Almighty's gra- cious cure Were grant-



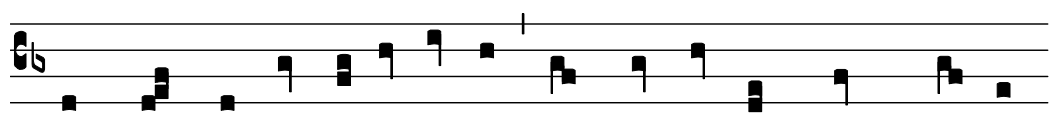
ed to re- ceive her life. 2. At three years' time they paid their



vow, Their daughter to the temple brought : To God a pleas-



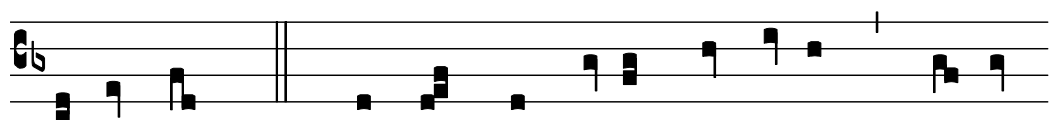
ing offering now, There to remain God's rightful lot.



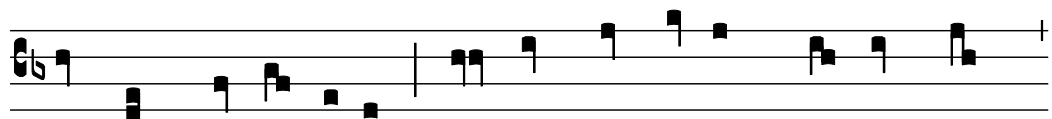
3. And of that tender infancy Both virtue waxed and grace in-



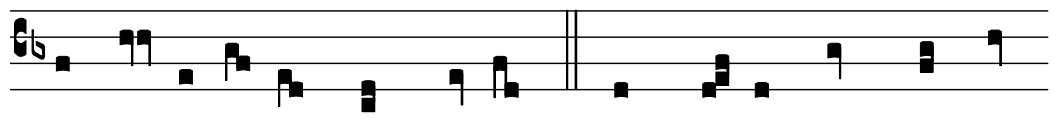
creased, In every work obe-dient, she Her Mak-er's la-bours



nev-er ceased. 4. To God the Spi-rit's rule a-lone The Vir-



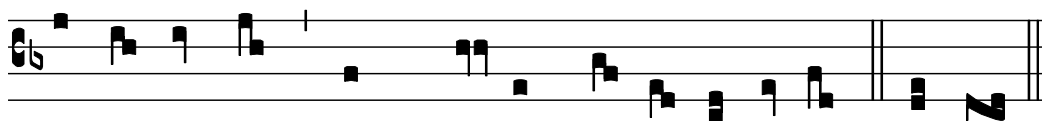
gin doth her life a-lign : In her the shin-ing grace is shewn



Of virtues all and love di-vine. 5. All glo-ry, Lord, to thee



be given, Who was of Virgin mother born : And with the Fa-



ther high in heaven And Ho- ly Ghost are ev-er One. Amen.

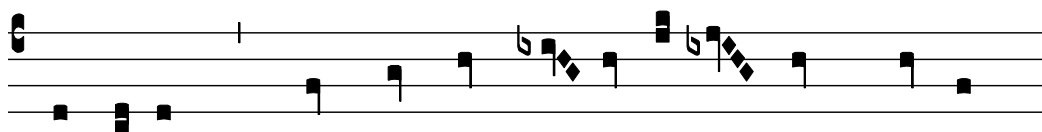
*In the First Nocturn.*

*In templum Dei.*

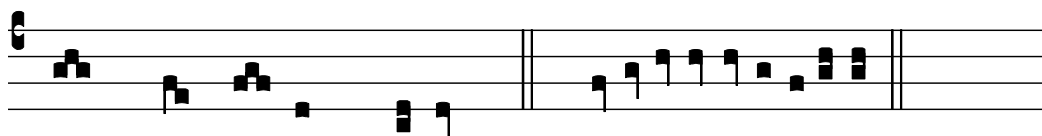
1. Ant.  
Lix.



He entrance \* to the temple stood a-loft on fif-teen



steps arrayed, Which with footsteps adroit and good she scaled,



propped up by heavenly aid. *Ps.* O Lord our Governor. (8.)  
[22].

*Nichil insolentie.*

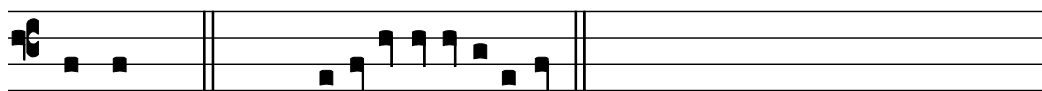
2. Ant.  
II.



Ot once \* did the Virgin shew ar-ro-gance or spurn-



ing, For brightly in her did glow Wisdom's lamp e'er



burning. *Ps.* The heavens declare. (19./xviiij.) [39].

*Ex affectu supplici.*

3. Ant.  
III.i.



Ut of suppliant feeling, \* she ser-vice doth God ren-

der, But by chaste simpli-ci-ty ex-horts each at-tender.

*Ps.* The earth is the Lord's. (24./xxiiij.) [115].

*V.* In thy grace, and in thy beauty. *R.* Go forth, ride prosperously, and reign.  
*Let the Response be made privately.*

*Lesson j.*

**W**HO is this girl and mother  
and ever Virgin Mary, most  
beloved brethren, which  
<is> now revealed to the world this  
day ascending the fifteen steps to be  
presented by her parents in temple :  
let us hear whence hath she  
proceeded, to what she hath  
ascended, and how greatly <her>  
virtues appear. Let the excellent  
doctor and bishop Fulbert arise in the  
midst and let him say. Ah, what  
thinkest thou : what manner once  
was or now is this person, which is  
set forth to be imitated by all saints ?  
For this divine law was prepared in

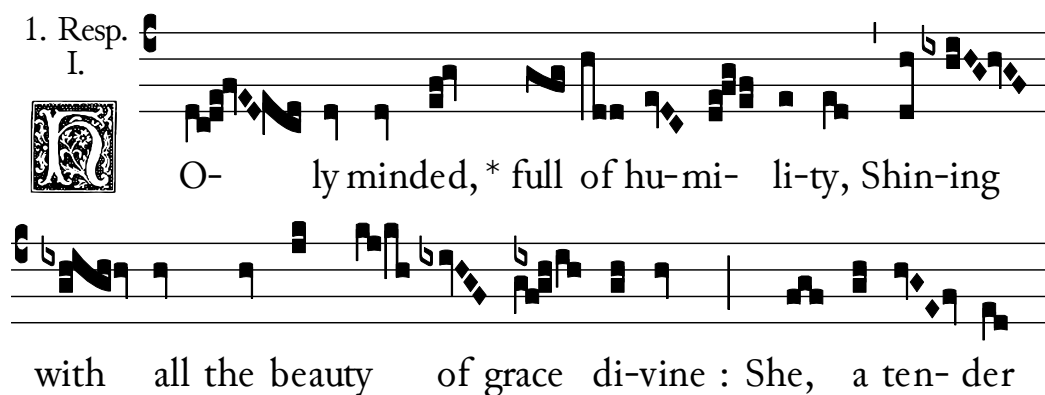
the first place that her soul and flesh,  
which were chosen, and in which the  
wisdom of God made for himself a  
dwelling place, was made most pure  
from all malice and foulness : when in  
her and from her the Word made  
flesh came forth, the Scripture saying,  
For into a malicious soul wisdom  
shall not enter : nore dwell in the  
body that is subject unto sin.  
Therefore among all the saints the  
memorial of this most blessed Virgin  
Mary is most frequently observed,  
who is believed to have found great  
favour with God. Indeed this Virgin  
Mary before she was born was

foretold by divine oracles, and was indicated by wonders. Finally to be sure the child was divinely ordained progeny. Of the girl, even if she is (as we read) a Nazarene by the father, and a Bethlehemite by the mother : which cities were destined to be for her birth or inhabiting, the prophets have not been silent. Now she descended from the root of faith of that illustrious Abraham : to whom the heavenly blessing had been promised of all nations in his seed. She hath descended from the stock of David : whom God on account of his own notable uprightness hath raised up saying, I have found a man after mine own heart. Truly hath she descended from the royal tribe and the sacerdotal source : who was to bring forth highest king and priest. Of which indeed Bernard attesting

saith : A certain therefore starry sky twinkles in the generation of Mary, which evidently long before was divinely promised by the fathers in diverse ways, which arose from the seed of Abraham and from kings, and which also was recognized to be granted to that generation on account of the singular privilege of divine holiness. For among figures that are said to be mystical, this priestly rod blossomed while without root, this fleece of Gideon was made wet while in the midst of the dry ground, this east gate in the vision of Ezekiel which erstwhile sealed hath by no one at any time been opened : this Isaiah furthermore preeminent among the prophets, first promised that from the root of Jesse a rod shall spring up, now evidently the virgin birth. But thou, O Lord, have mercy upon us.

*Mente sancta fuit.*

1. Resp. I.

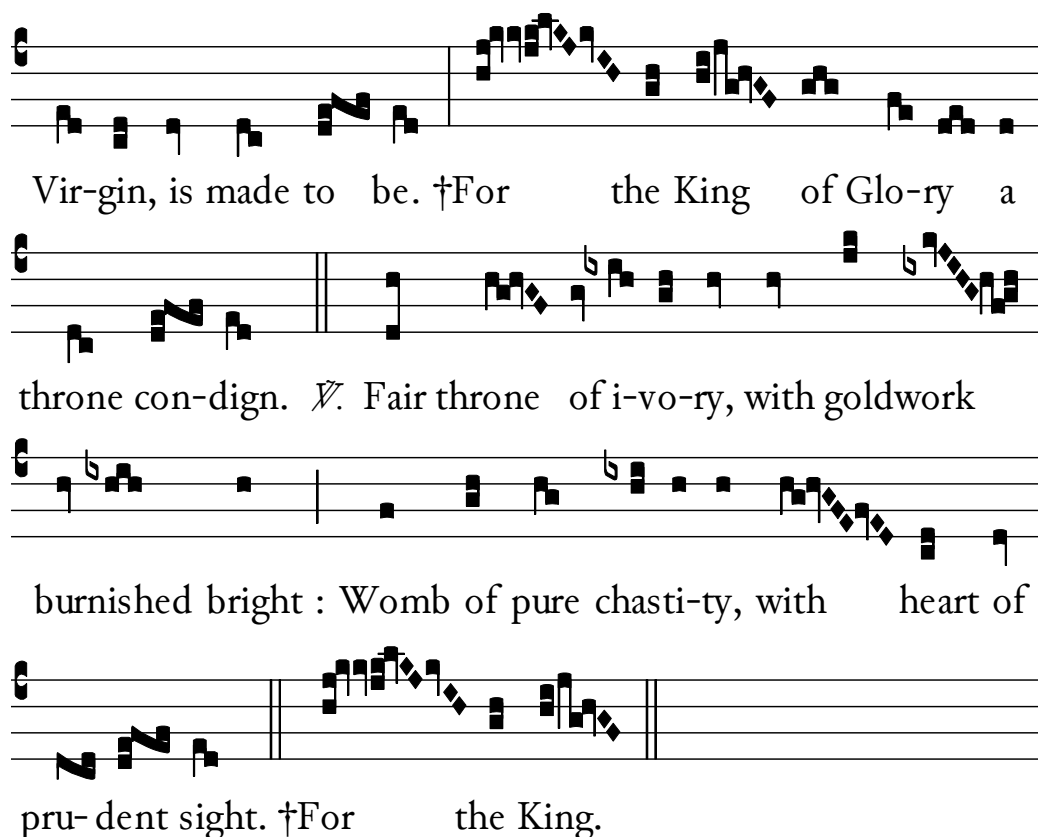


O- ly minded, \* full of hu-mi- li-ty, Shin-ing

with all the beauty of grace di-vine : She, a ten- der

On the Feast of the Presentation of Blessed Mary.

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Vir-gin, is made to be. †For the King of Glo-ry a  
throne con-dign. ✂. Fair throne of i-vo-ry, with goldwork  
burnished bright : Womb of pure chasti-ty, with heart of  
pru-dent sight. †For the King.

*Second Lesson.*

**N**OW concerng these things of which we are certain (Jerome saith) with the privileges of her merits that thus now might be given to no uses except divine, for a little time we may say for the edification and praise of the divine name : that for reverence worship may be preserved, and for affection devotion may be increased. How great therefore is this Virgin, which alone should put an end, alone besides God, to universal heretical depravity, which should confirm us in all virtue, and by

her merits should commend and aid our prayers, that to him also we may be found worthy in praises of her, by whom even if human mortality by no means should cease, but of that glory neither suffereth devotion to be silent, nor is any worthy thinking able to receive, or ignorant speech to bring forth ? For Bernard saith, This is the one which hath obtained the restoration of the whole world, which hath procured the salvation of all. Who in the end, O blessed one, is able to search out the length and

breadth, <the> height and depth of thy compassion ? For the length of it assisteth all calling upon her until the last day. The breadth of it filleth the whole world : that likewise all the earth shall be full of mercy. The height of the same heavenly city hath restored the fallen. And likewise the depth hath obtained redemption to those sitting in darkness and in the

shadow of death. Let therefore, of thy goodness, O Mary, thyself, for thou hast found grace with God, make known to the world prayers to thy saints : to obtain pardon to the guilty, healing to the sick, strength to the weak hearted, consolation to the afflicted, help and deliverance to those in danger.

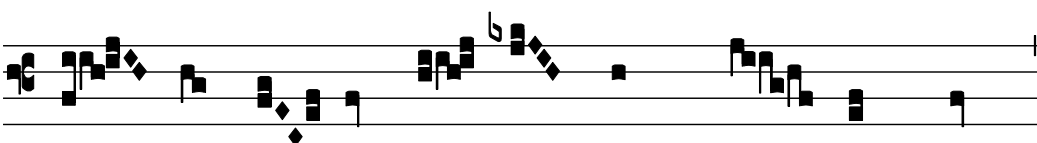
*O quam puram.*

2. Resp.

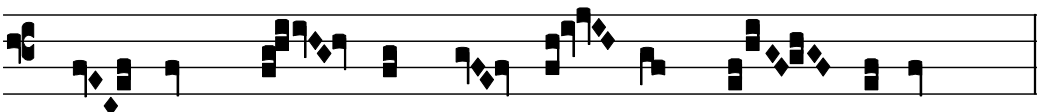
II.



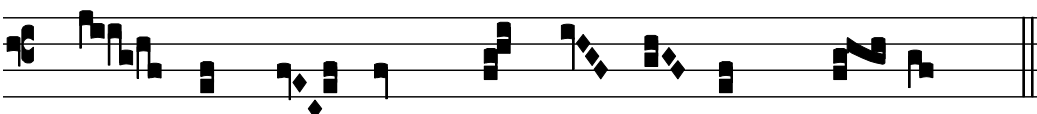
how spot- less, \* how ho- ly it was meet



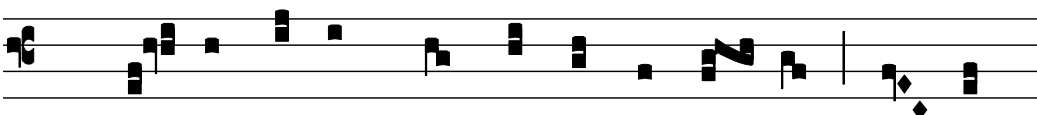
That the Mo- ther be whose womb was God's seat,



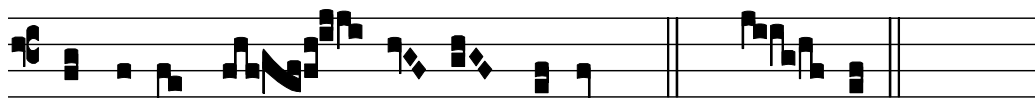
Who with milk of her bo- som him sustained.



† Wrapped in her arms, and in her hands con- tained.



℣. Such a Mo-narch calls for so meet a maid, By whom



he was in hu- man robes arrayed. †Wrapped in.

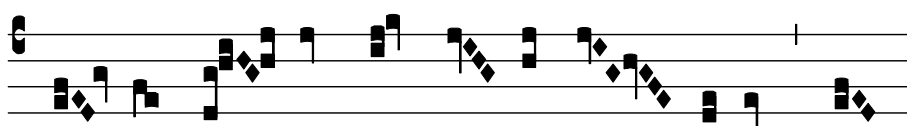
*Third Lesson.*

**F**OR what was the manner of life of that Virgin Mary awaiting in the temple the redemption of the human race : saith Ambrose, And so let it be to us as if the virginity of Mary were described in a likeness : from which loveliness of chastity and the beauty of virtue reflect as if in a mirror. <She> was a virgin in body and in mind, of humble heart, grave in speech, prudent in spirit, sparing of words, more studious in reading, eager in work, modest in speaking, resting <here> hope not in uncertainty of riches but in the prayer of the poor, seeking God not man as judge of <her> thoughts, to injure no one, to have goodwill towards all, to rise above <her> elders, not to envy <her> equals, to avoid boastfulness. When did she offend <her> parents, when disdaineth the humble, when

deride the feeble, when not visit the needy ? Nothing grim in eyes, nothing frivolous in words, nothing inmodest in action : no feeble gesture, no careless step, no petulant voice : that the very appearance of <her> body might be the image of reason and the figure of uprightness. For and in fact she is that one (Jerome attesting) which gave glory to heaven : she poured back God and peace to the earth, faith to the gentiles, end to vices, order to life, discipline to morals. O full of grace according to Bernard not only the child of Abraham, but also granting drink to camels from the abundance of thy water-pot : because thou art the true chosen girl prepared for the most high Son. Virgins, it saith, shall be presented to the king, but after she : for herself alone claimeth primacy.

*Ordo rectus servatus.*

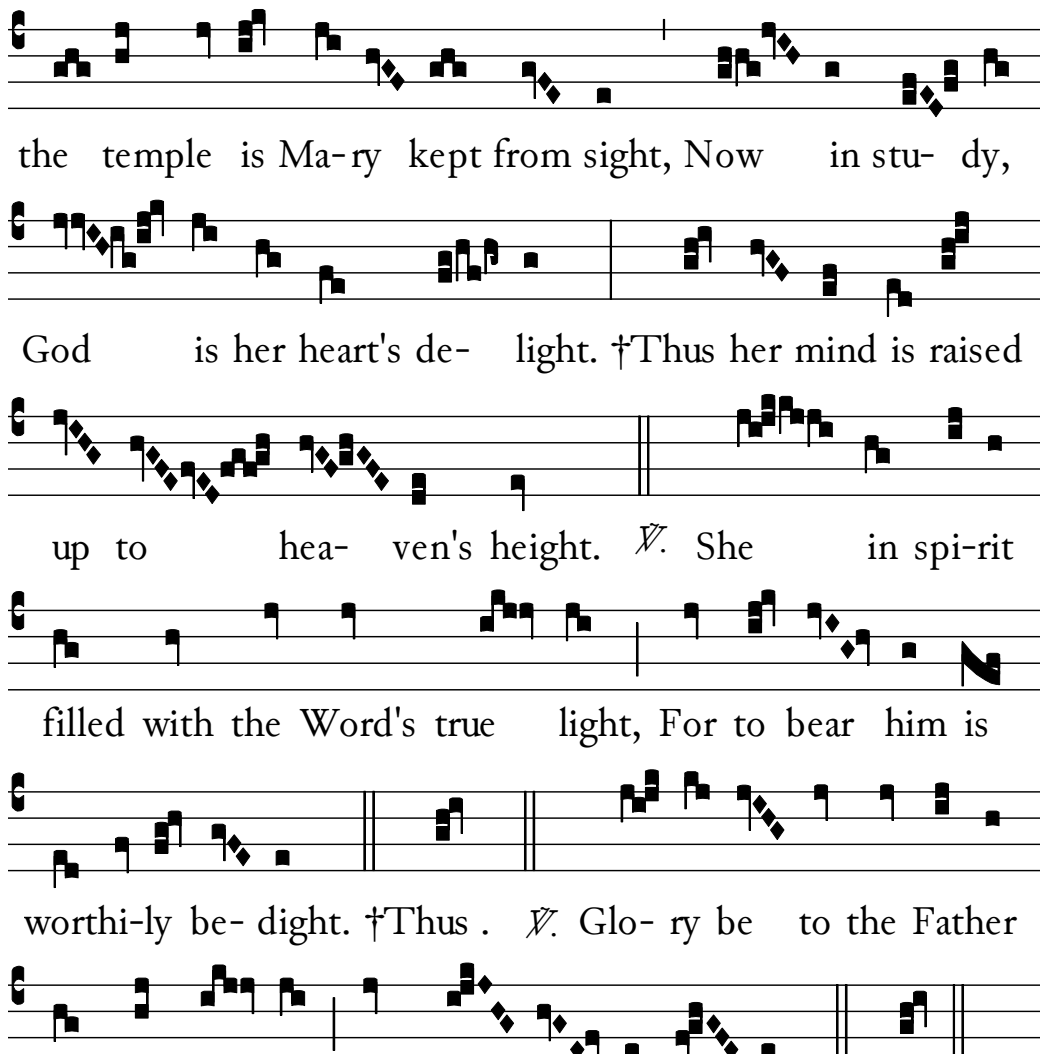
3. Resp.  
III.



It- ting or- der \* is plain-ly kept a-right, In



On the Feast of the Presentation of Blessed Mary.

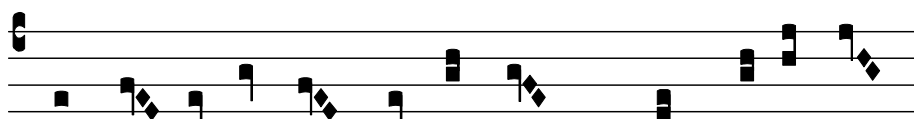


the temple is Ma-ry kept from sight, Now in stu- dy,  
God is her heart's de- light. †Thus her mind is raised  
up to hea- ven's height. ⁊. She in spi-rit  
filled with the Word's true light, For to bear him is  
worthi-ly be- dight. †Thus . ⁊. Glo- ry be to the Father  
and to the Son : and to the Ho-ly Ghost. †Thus.

¶ *In the ij. Nocturn.*

*Omni virtute predata.*

4. Ant.  
IV.i.



Ith every virtue \* God-endowed, she wholly doth



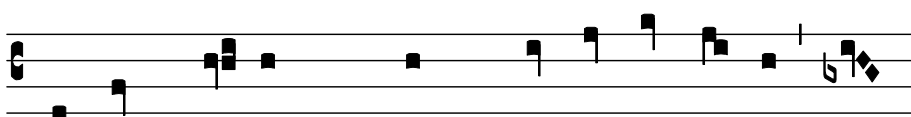
this zeal pursue, That she may be God's handmaid vowed, and



yield to him compli- ance due. *Ps.* My heart is inditing.  
(45./*xliv.*) [259].

*Rex virtutum.*

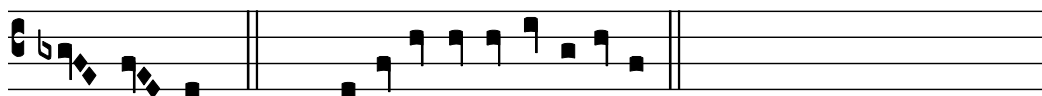
5. Ant.  
V.i.



Irtue's Mo-narch \* wrought him a wonder-ful Mo-



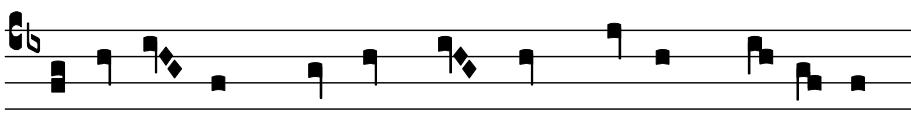
ther, gentle, humble, and amiable, And with every ta-lent re-



mark-a-ble. *Ps.* God is our hope. (46./*xlvi.*) [260].

*Desponsata cor docile.*

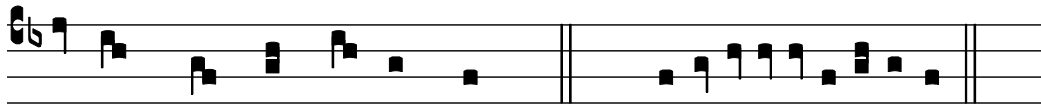
6. Ant.  
VI.



He betroth-ed \* with yielding heart be-fore the angel's



mes-sage bows : Meek and lowly she plays her part, prompt-



ly her whole submission bows. *Ps.* Her foundations. (87./  
lxxxvj.) [329].

*V.* God shall give her the help of his countenance. *R.* God is in the midst of  
her, therefore she shall not be removed. *Let the Response be made privately.*

*Lesson iiij.*

**A**ND granted (according to Jerome) no one is worthy to be commended to the Mother of God, yet in all prayers whatsoever sinner likewise ought not to be remiss in praises, because in praises of the Saviour is the way of our salvation. In honour therefore of his holy Mother cease not from praises. For indeed the Virgin Mary herself, as Fulbert the bishop confidently asserted, saying, was free from no kind of virtue : of whom the messenger of God asserted to be in fullness of grace. Who indeed should not observe with pleasing admiration the strength of youthful nature and prudence and also faith in angelic conversation, where she speaketh so

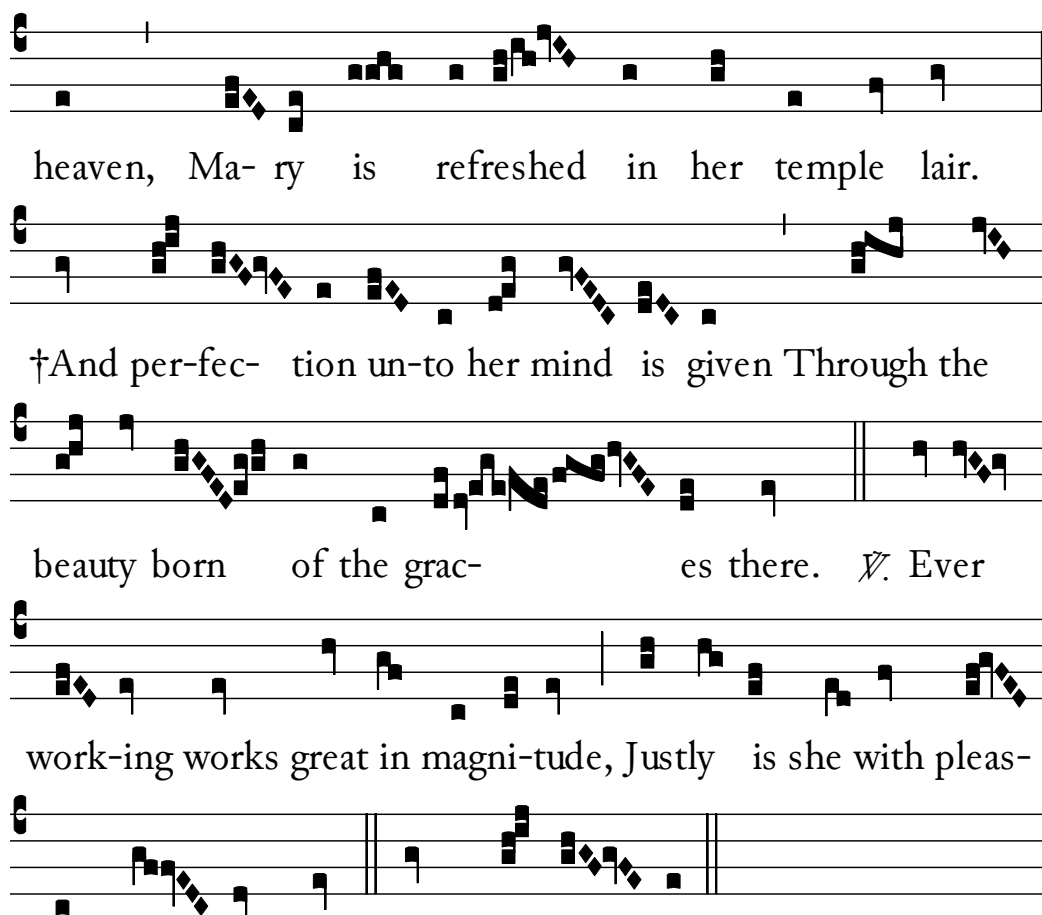
resolutely, she asketh so prudently, so believeth so readily ? Who wondereth not at the righteousness, for she was busy to satisfy the universal precepts of divine law, that indeed nothing pertaining to herself, such as lawful purification, might be left unfilled ? Likewise the very self-restraint shone forth : which virginity the lily revealed in the valley of humility. Thus virtues in thought and affection of her heart produced ineffable harmony : which that creatrix and inhabitrix of her, the wisdom of God, was delighted to hear. They likewise glittered abroad in abundant words and deeds, whence men would be able to glorify God : and to accept the salutary example.

*Eminenti celi.*

4. Resp.  
IV.



On the Feast of the Presentation of Blessed Mary.



heaven, Ma- ry is refreshed in her temple lair.

†And per-fec- tion un-to her mind is given Through the

beauty born of the grac- es there. ⁊. Ever

work-ing works great in magni-tude, Justly is she with pleas-

ing gifts endued. †And per-fec- tion.

*Lesson v.*

**H**igher therefore look ye, dearly beloved brethren, and with Bernard consider how much affection of devotion he hath wished Mary to be honoured by us, which placed all the fullness of goodness in her, and hence if anything of hope is in us, if anything of grace or salvation, we shall know it to overflow from her : which ascendeth flowing with delights, the spring full of pleasures :

which not only shall flow on but also shall blow over, coming up that divine south wind, that from every side might emanate and might flow out spices thereof. Therefore let Mary be venerated with entire innermost hearts, and with all vows : because thus is her will which wisheth us to have all through her. She is our advocate before God, who is not able to sustain rebuke : because

she hath found grace with God. The Virgin of course not foreseeing wisdom as Solomon, seeketh not riches, not honours, but she seeketh grace : doubtless the only grace which is saving, the only grace we need. What else do we ardently desire ? Let us therefore seek grace through the inventrix of grace Mary : because who seeketh findeth and shall not to be disappointed. Moreover whatesoever it be which thou preparest to offer to God be mindful to commend to

Mary, and the little that thou desirest to offer, with most thankful and full submission being offered, deliver them to the most deserved hands of Mary : if thou be unwilling to sustain rebukes. Neither be thou afraid to approach unto Mary, because, Jerome attesting, she is so very full of grace, and imbued with the Holy Ghost : that with the peaks of the highest heights she might be made more beautiful in sanctity, more gracious in the prerogatives of her merits.

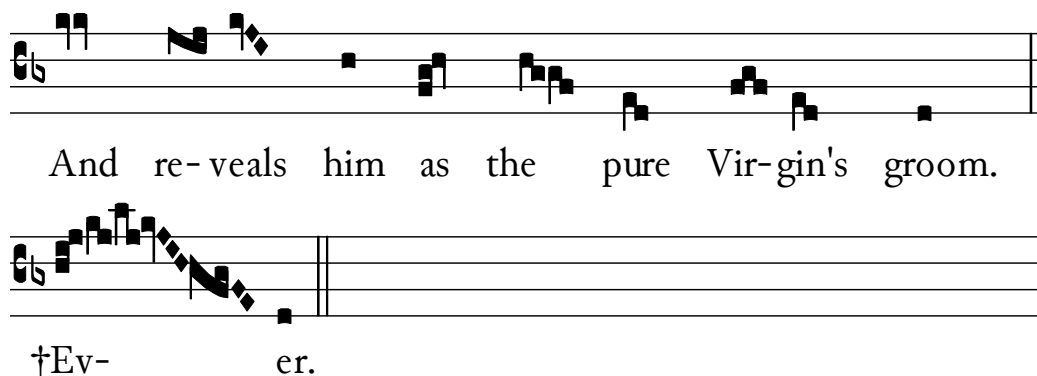
*Alma virgo propositum.*

5. Resp.  
V.



A- ry, \* Vir- gin, whom grac- es fill, Nev-  
er once would with man be knit. †Ev-  
er did she to God's will In this pro-mise herself  
submit. ✠. From the rod of Jo-seph buds a fair bloom :

On the Feast of the Presentation of Blessed Mary.



*Lesson vi.*

**F**inally if thou attendest diligently unto Mary (Bernard saith) thou shalt find every virtue in her entirely remarkable : which appeared to be common. And indeed should angelic purity even dare to be compared to that virginity, which was worthy to become the shrine of the Holy Ghost, and a habitation for the Son of God ? If price is weighed in the rarity of things, above all that which first shewed forth how to lead angelic life upon earth and steadfastly kept the way of virginity, which not even in some measure faltered with the angel promising a son : for Mary arranged ascents in her heart equally by manner of life and by prayer, and then ascended into the hill country with haste. Let us say she went up to the temple piously that there she might be presented to God the Father, and there she might be examined in the

law : and that she might pray to her Father in secret and in the chamber of the heart for the redemption of the human race. If indeed charity was fervent in seeking grace, virginity shone forth in the flesh : humility stood out in obedience. Rightly hence that divine singer in his admiration predicted, Who is this that cometh up ? Plainly she ascended above men, and also rose above the very angels, evidently it was necessary that she should draw out the living water above the angels : which she poureth back to men. O blessed Inventrix of grace, Genitrix of life, Mother of salvation : be it that by thee He may accept us who through thee wast given unto us. Make us blessed by the grace which thou hast found, that who by means of thee hath been deemed worthy to be made partaker in our weakness and

On the Feast of the Presentation of Blessed Mary.

misery : also by thee interceding may  
make us partakers of his glory and  
blessedness, Christ thy Son our Lord

which art above all God for ever be  
blessed. But thou.

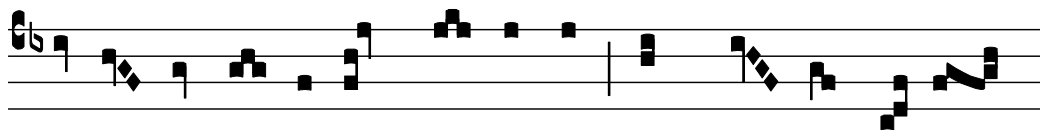
*Nuptam sic ex indicio.*

6. Resp.  
VI.

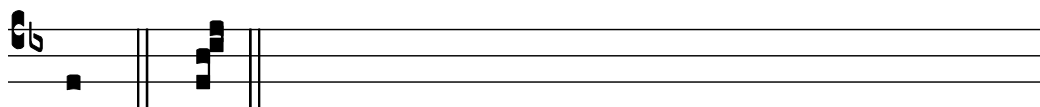


A- ry \* a bride and flower doth prove, So doth  
the Ho- ly Ghost ag-ree In the myste-ry of a dove : And  
with great glad- ness hailed is she By Gabri- el, sent  
from a-bove. †She con-ceives by di- vi-  
ni- ty. ✠. Bid- ing in the house that her pa-rents owned, By  
God's mes- senger is the maiden found. †She . ✠. Glo-ry

On the Feast of the Presentation of Blessed Mary.



be to the Fa-ther and to the Son : and to the Ho-ly



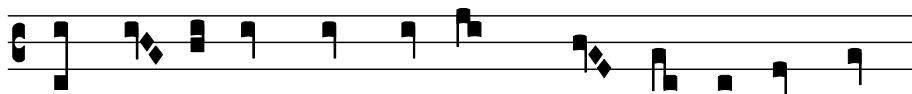
Ghost. †She.

¶ *In the iij. Nocturn.*

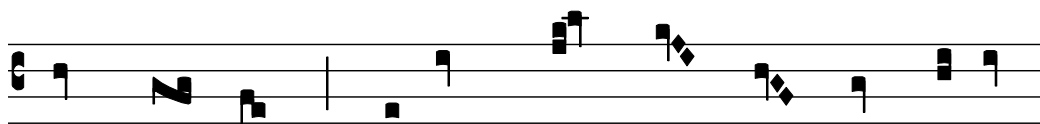
*Flos in floris.*

7. Ant.

VII.iv.



N the season \* of the flower, sent to the flowering



place, doth come : Heaven's Flower, and with great power



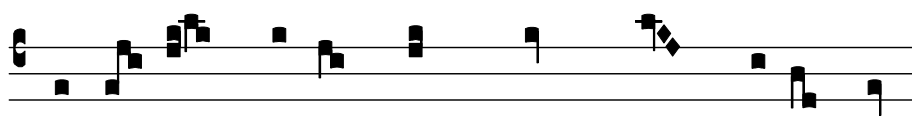
is conceived in a flow-er's womb. *Ps.* O sing unto the Lord.

*j. (96./xcv.) [335].*

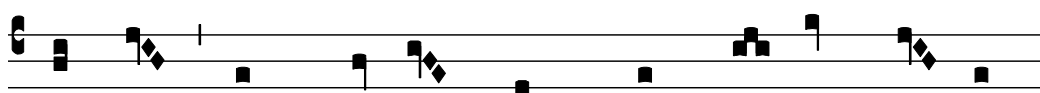
*Jesus flos, flos Maria.*

8. Ant.

VIII.i.



e-sus and Ma-ry, \* flowers rare, spring, the time of



flowering, And Naz'reth, flower, full they are with a

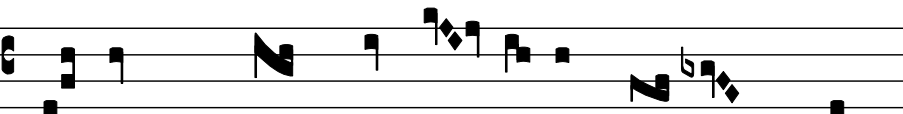




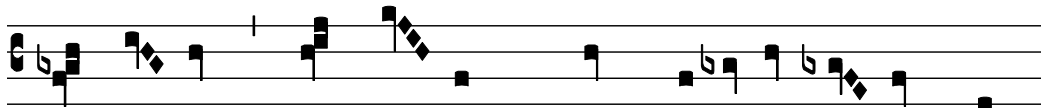
charm o'erpowering. *Ps.* The Lord is King. (97./xcvij.) [336].

*Candens flos.*

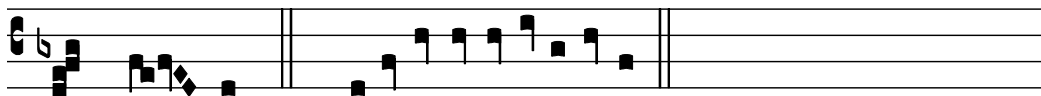
9. Ant.  
V.i.



Los-soms \* bright do beau-ti-fy the stems which



them car-ry : Christ, con- eived, doth glo-ri-fy the chasteness



of Ma- ry. *Ps.* O sing unto the Lord. *ij.* (98./xcvij.) [348].

*V.* God hath chosen her and preferred her. *R.* And hath made her to dwell in his tabernacle. *Let the response be made privately.*

*According to Matthew j. 1. Lesson vij.*



THE book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac : and Isaac begat Jacob. And that which followeth.

*Homily of blessed Gregory, Pope.*

WE have heard, most beloved brethren, of the ineffable mystery of the incarnation of the

Lord, ye have heard the genealogy of the most blessed Mother of God : the mystery of man's redemption. Ye have heard who the Creator of angels thought to be worthy upon earth : which font and origin governeth all wonderful things in heaven. For saith the holy Evangelist, The book of the generation of Jesus Christ, the son of David : the son of Abraham. But here, when it appeareth that such a number of fathers in the series is

neglected, it may be asked why of them our Redeemer was called the son of only the two David and Abraham, and not rather the son of Jesse or the son of Obeth, or of the others besides placed among them ? But this question is easily solved : if the divinely made promise of each is reviewed. Of Abraham it is certainly said : in thy seed all the nations of the earth shall be blessed. Of which the Apostle explaining saith, He said

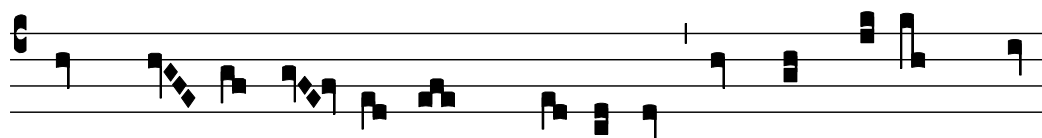
not to seeds, as of many : but to thy seed which is Christ. For to be sure Abraham while believed as yet to be uncircumcised : is called the father of nations. But because he afterwards received the sign of circumcision : he deserved to be the father of the Jews. And because from his lineage that one went forth by whom blessing is returned to the formerly cursed earth : therefore in his seed all the nations of the earth are blessed.

*Archa Dei.*

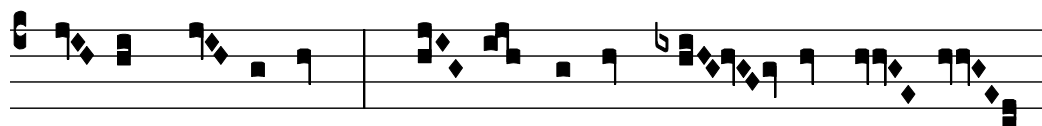
7. Resp.  
I.



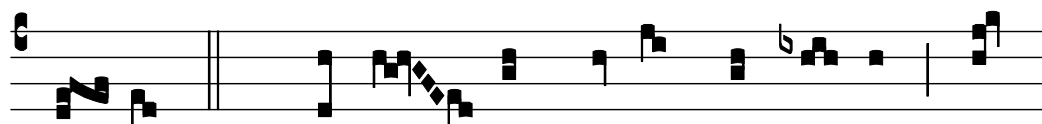
A- cred ark \* of God, in which is contained Sweet-



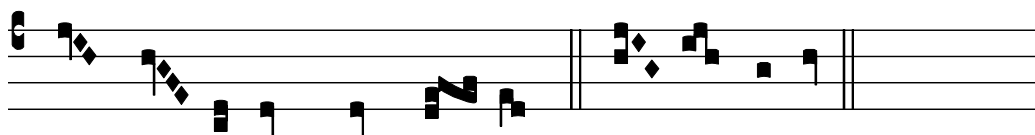
est Man-na, Food of realms heavenly, By which Si-on's ho-



ly church is sustained. †It is Ma-ry's womb of vir- gi-



ni- ty. ∞. The King of Glo-ry's chamber-bed : By



which he to his Church is wed. †It is Ma-ry's.

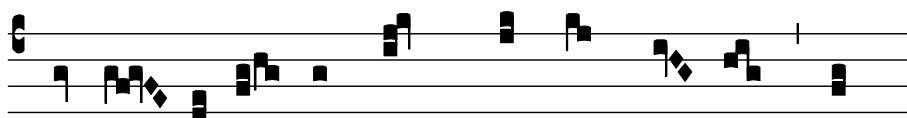
*Lesson viij.*

**O**F David however it is said : Of the fruit of thy body shall I set uon thy seat. Seeing therefore that these two in particular were promised : not unjustly is Christ especially to be called a son of each. But it is to be inquired, why is David placed before Abraham in the generation of Christ, when Abraham is not doubted to have been at a much earlier time ? But if we only earnestly recall the manner of promise made to either : not without cause we shall find David to be placed first. For indeed as Abraham is once read to be promised : this David was frequently confirmed by promise. Of Abraham alone indeed was it said : in thy seed shall all the nations be blessed : David however merited to be called the

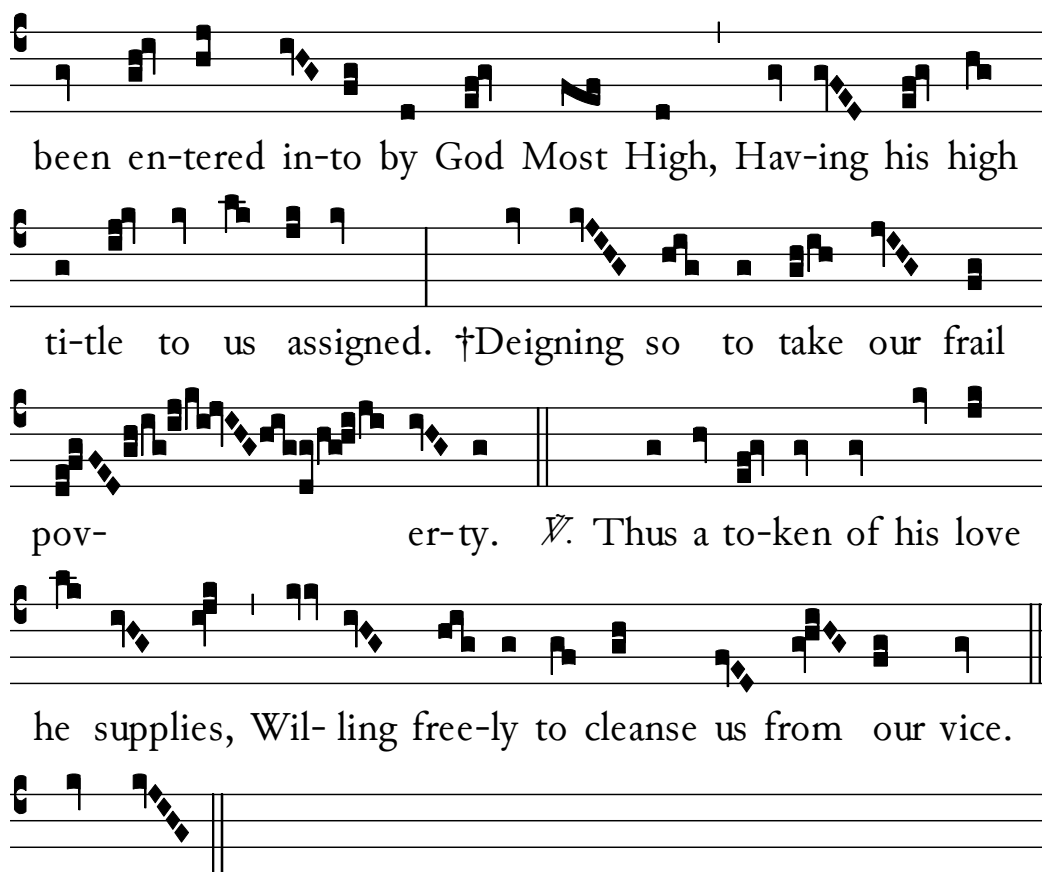
father of Christ by a special privilege, who received many promises from God : as is that in the Psalm, Of the fruit of thy body shall I set uon thy seat. And again, I have sworn once by my holiiness that I will not fail David : his seed shall endure for ever. And in the book of Kings Nathan the prophet in the Holy Spirit speaketh saying, When thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels : and he shall be my son : and I will be his father. Rightly therefore is David preferred to Abraham in the generation of Christ : to whom a more complex and also by this means an entirely steadfast promise is asked first.

*Mirabile Deus.*

8. Resp.  
VIII.



won- derful \* exchange with all man-kind Hath



been en-tered in-to by God Most High, Hav-ing his high  
ti-tle to us assigned. †Deigning so to take our frail  
pov-er-ty. ⁊. Thus a to-ken of his love  
he supplies, Wil- ling free-ly to cleanse us from our vice.

†Deigning.

*Lesson ix.*

**H**owever is it not unreasonably able to concern some : why the holy Evangelist admitted only reprehensible women, and strove to introduce them into the genealogy of Christ : but passed over in silence the holy women and laudable without any contradiction, ? But this therefore came to pass that while our Redeemer is described as being descended from sinners : he should be believed to have descended from

heaven to earth for sinners. He came down of course that he might bear our sins : but he ascended that he might make us participants in his divinity, as is said by the Apostle, Who died for our sins : and was raised again for our justification. Hence it is that Matthew descending through Solomon's mother of whom David desiring sinned, enumerateth forty and five generations : while Luke ascending through Nathan, by

the name of which prophet the Lord expiated the sin of David, describeth seventy and seven generations. By Matthew of course it was pointed out because on that account the Son of God descended to us sinners, that he might be made partaker of our mortality : by Luke however it was hinted, because on that account after the resurrection he ascended to the

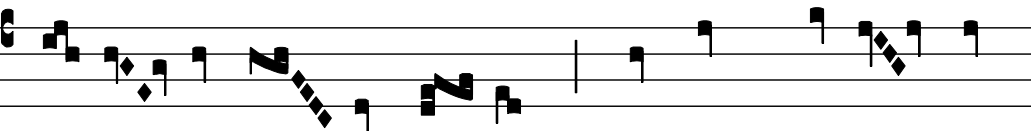
Father, that he might bring us to be partakers of his divinity : just as is said by the eminent Preacher, Now that he ascended, what is it but that he also descended first to the lower parts of the earth ? He that descended is the same also that ascended up far above all heavens, that he might fill all things.

*Omnes gentes attendite.*

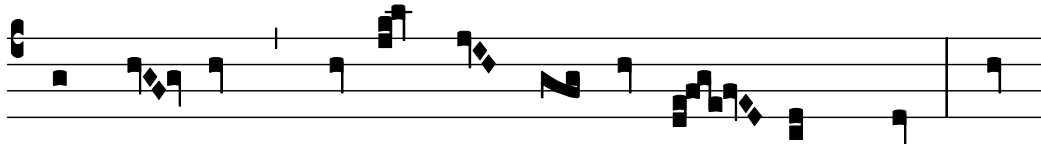
9. Resp.  
I.



Ll ye \* na- tions, at- ten- tion pay To



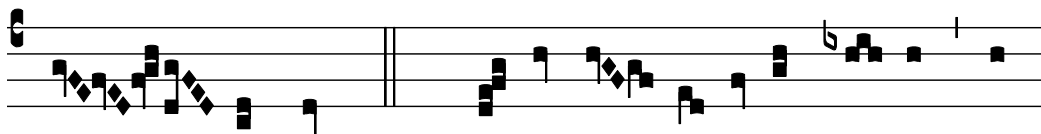
the sight of such beauty rare : Thank your God and Mak-



er this day, Who such love for mankind doth share. †O

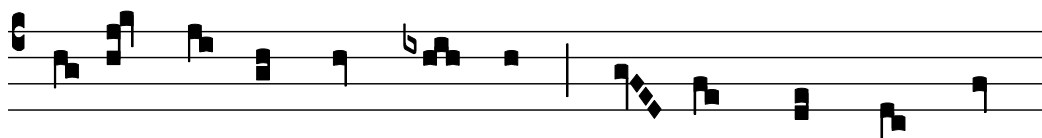


take up Ma- ry's ho- ly way, Who is vir-tue's ref-lec-

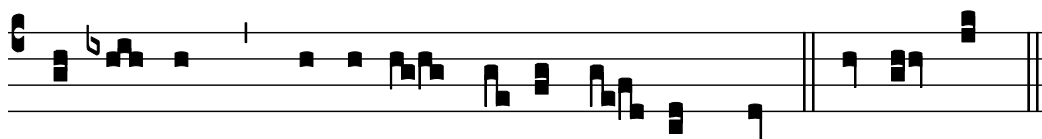


tion fair. ∴ She, a ho- ly virgin, giv- en To

On the Feast of the Presentation of Blessed Mary.



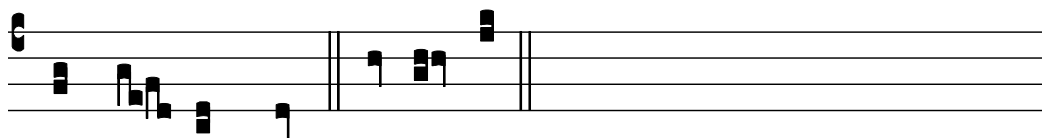
the temple, was God's temple : They God's house are, dear



to heav-en, Who follow Ma-ry's ex- ample. †O take up.



∞. Glo-ry be to the Fa- ther and to the Son : and to



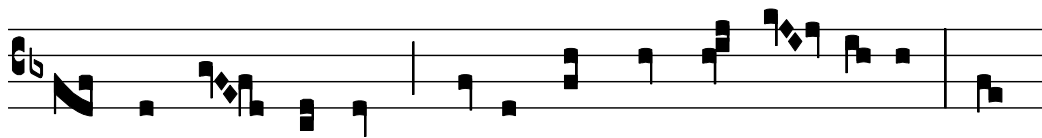
the Ho- ly Ghost. †O take up.

*Eve preceps temeritas.*

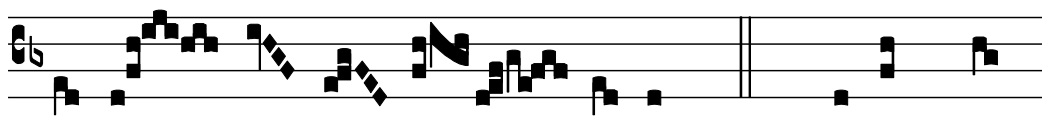
Resp.  
V.



Ve's o'erhas- ty \* auda- ci-ty And pride brought

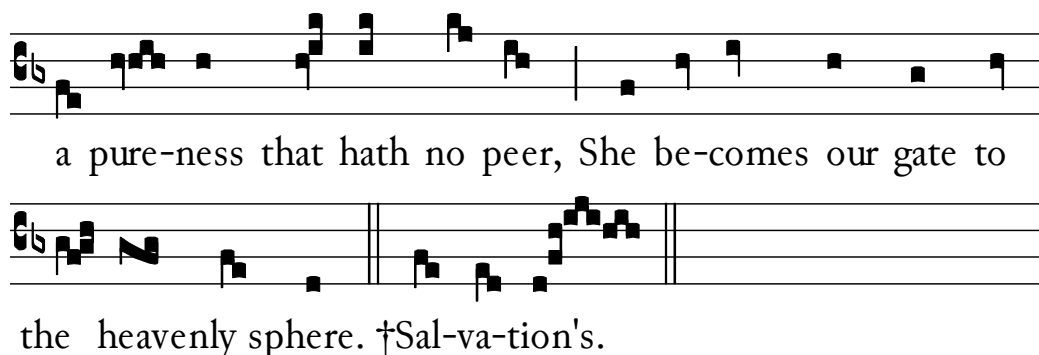


all the world despair : But in faithful hu-mi- li-ty. †Sal-




va-tion's fruit did Ma- ry bear. ∞. Shin-ing with

On the Feast of the Presentation of Blessed Mary.



*Laudemus omnes Dominum.*

Resp.  
I.



Ow let us \* all the Lord a- dore Who filled Ma-  
ry with ful- lest gifts of grace. †That she may kindly  
God implore On be-half of men, in the ho-ly place.  
✠. Mercy's Mother, such is her fit- ting name, Through  
whom to us the King of Glo- ry came. †That she.

The second system of musical notation consists of two staves. The first staff contains a single melodic line with square notes and rests, including a double bar line. The second staff contains a single melodic line with square notes and rests, including a double bar line.

*Maria Jesse virgula.*

Resp.  
VII.



Haste Ma- ry, \* branch of Jes-se's tree, From which

Je-sus the flower was gained. †Dwel-ling in tem- ple

cham- bers, she Is by the Spi- rit's rule con-

strained. ⁂ There she is taught, by God's de-cree, In the

knowledge that he or- dained, And is imbued a-bundantly

With every gift of grace un-feigned. †Dwel-ling in. ⁂ Glo-

ry be to the Father and to the Son : and to the Ho-ly

Ghost. †Dwel-ling in.



On the Feast of the Presentation of Blessed Mary.

*Recolamus virginis.*

Resp.  
I.



Et us pon- der Ma- ry's ce-le-bri- ty,

And the anthems tel- ling the Virgin's praise, The me-

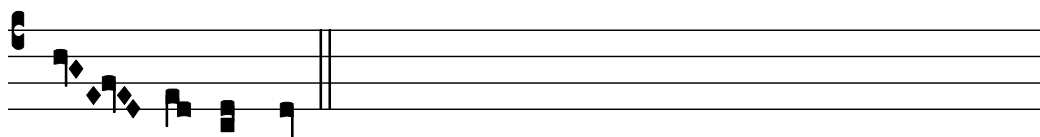
rits of her age of in- fan-cy. †And her virtue's plea-sant

and earliest days. ✠ Grace gleams already bright in the

small female child : And heavenly wis- dom's light shines

in the in-fant mild. †And her virtue's. ✠ Glo-ry be

to the Father and to the Son : and to the Ho- ly Ghost.

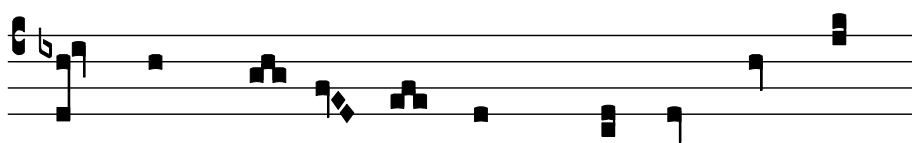


†And her virtue's.

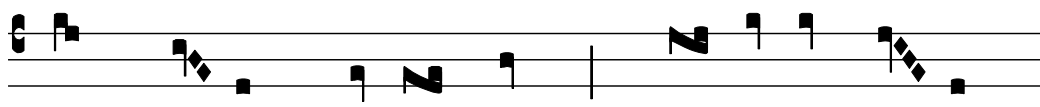
¶ *At Lauds.*

*Lauda felix ecclesia.*

1. Ant.  
Lix.



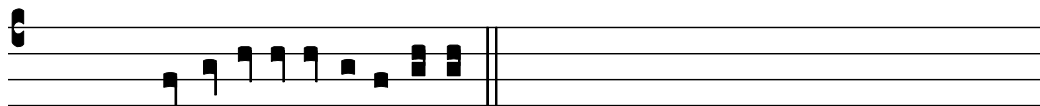
Ing now, \* O hap-py Church, the praise Of God's



own gra-cious Mother's birth : Whose o-verwhelm-ing



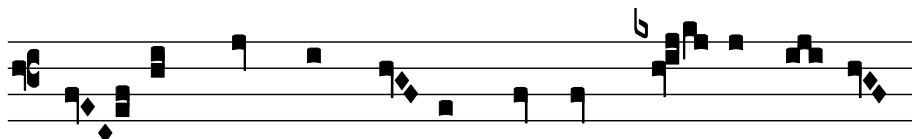
share of grace Hath glo-ry made for men on earth.



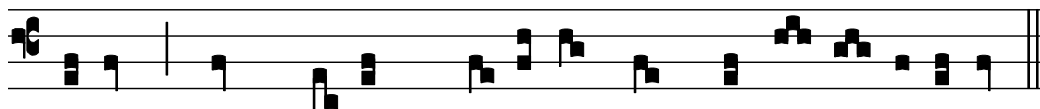
*Ps.* The Lord is King. (93./xcij.) [51].

*In templi Dei.*

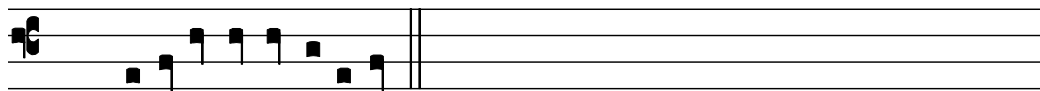
2. Ant.  
II.i.



Od's temple \* was the place discreet For her de- di-



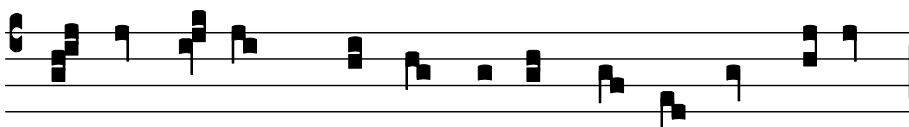
cation : Heavenly hosts the Virgin meet To her ju- bi-lation.



*Ps.* O be joyful. (100./xcix.) [52].

*Omnis ejus actio.*

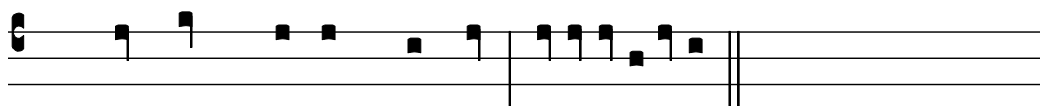
3. Ant.  
III.iv.



Ll her do- ing \* was for God In truth and in spi-rit :



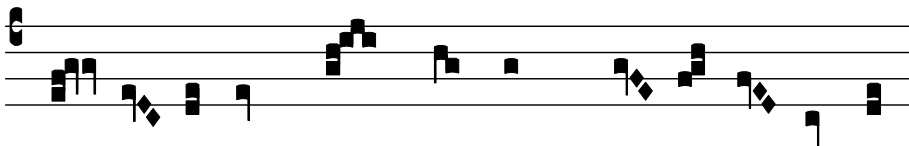
E'er while she on earth a-bode, Great-er waxed her me-rit.



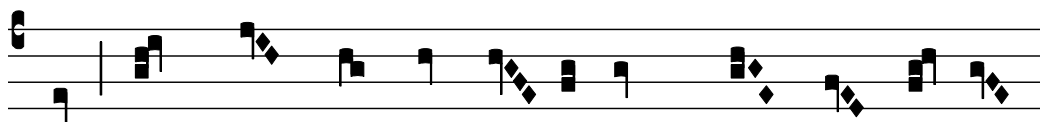
*Ps.* O God, thou art my God. (63. 67./lxij. 67. lxvj.) [53].

*Quicquid egit penitus.*

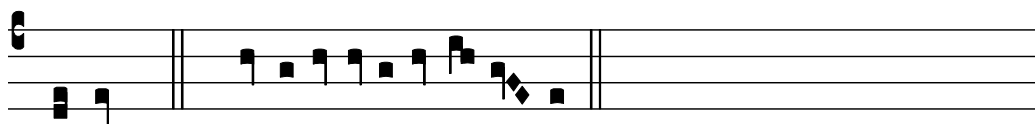
4. Ant.  
IV.i.



Hat-so- ev-er \* deed she wrought, Is virtue's forma-



tion : And truth that the Spi- rit taught, And cause of sal-

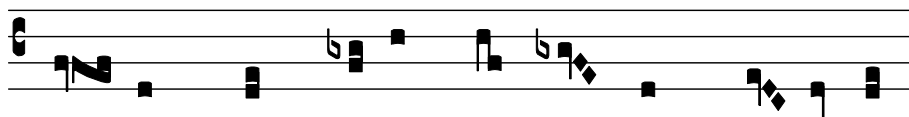


vation. *Ps.* O all ye works. (*Daniel iij.*) [54].

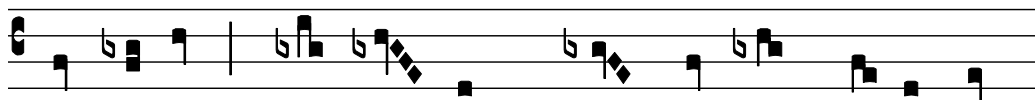
*Quantum facultas sufficit.*

5. Ant.

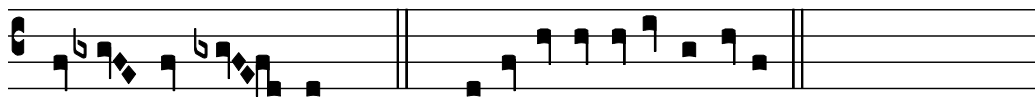
V.i.



Et hearts such prai-es, \* as they may, Tru- ly be



outpouring : For no tongue can the meed re-pay Of



Ma-ry's a-dor- ing. *Ps.* O praise the Lord. (148-150.) [56].

*Chap.* As the vine. [682].

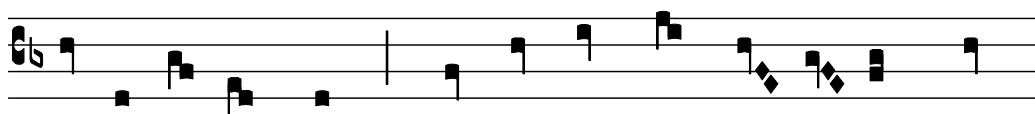
*Omnes fideles plaudite.*

Hymn.

V.



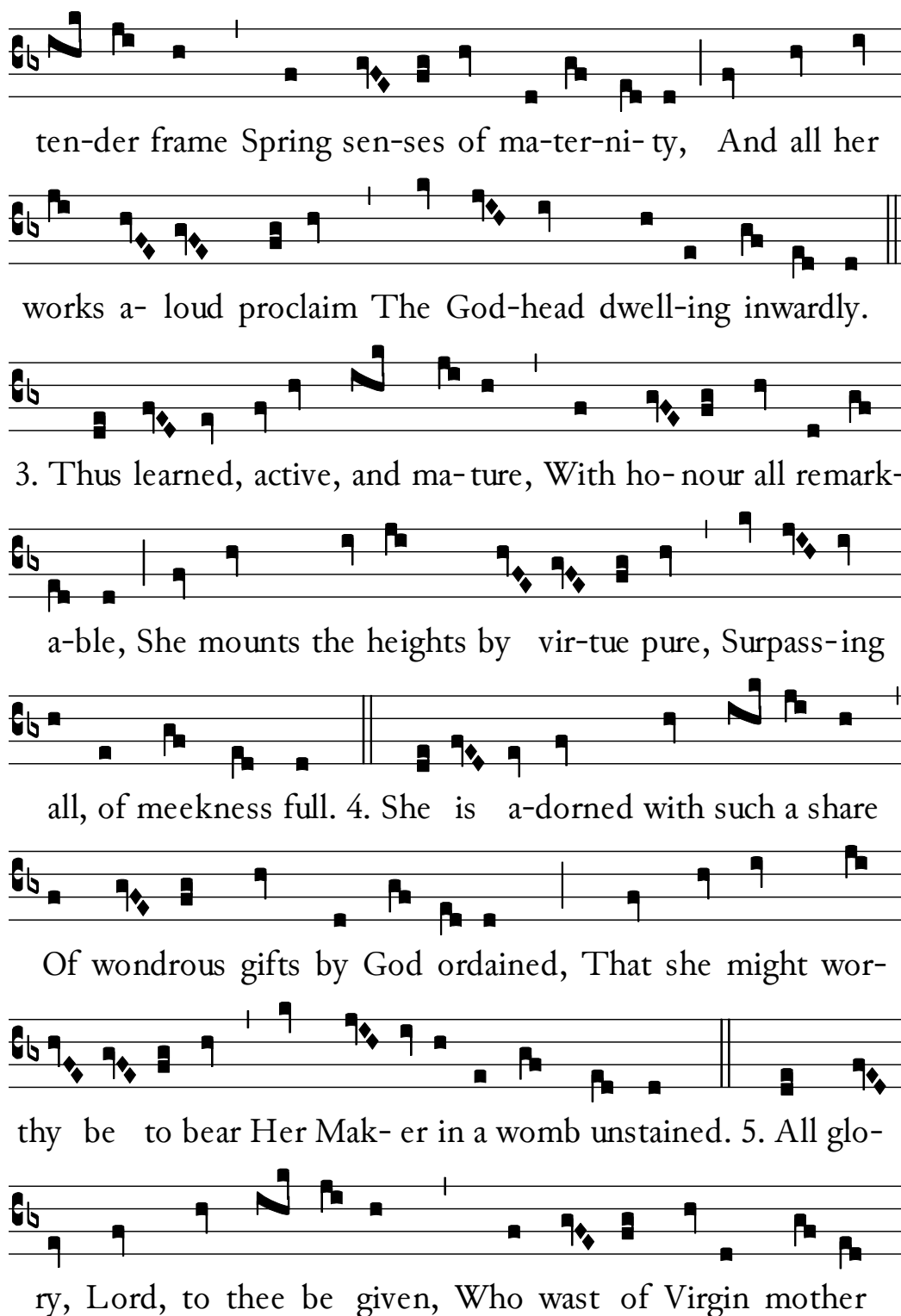
clap your hands, ye faithful all, \* With heart of



true de-vo-tion praise The childhood of the Vir- gin small,

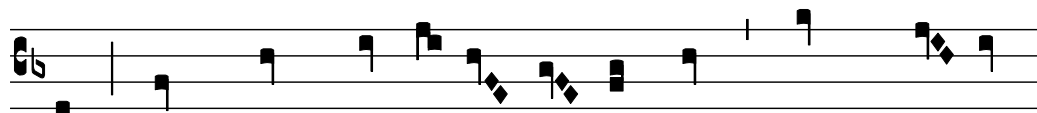


Her grace behold with wond'ring gaze. 2. For in the girl of

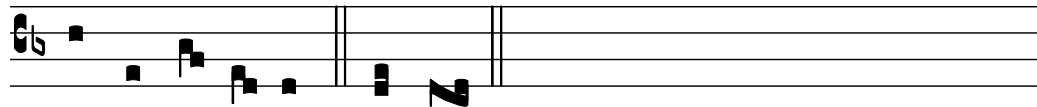


ten-der frame Spring sen-ses of ma-ter-ni-ty, And all her  
works a- loud proclaim The God-head dwell-ing inwardly.  
3. Thus learned, active, and ma-ture, With ho-nour all remark-  
a-ble, She mounts the heights by vir-tue pure, Surpass-ing  
all, of meekness full. 4. She is a-dorned with such a share  
Of wondrous gifts by God ordained, That she might wor-  
thy be to bear Her Mak-er in a womb unstained. 5. All glo-  
ry, Lord, to thee be given, Who wast of Virgin mother

On the Feast of the Presentation of Blessed Mary.



born : And with the Father high in heaven And Ho- ly


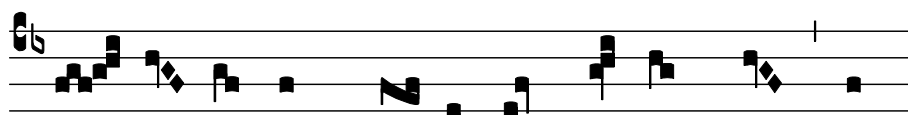


Ghost art ev-er One. Amen.

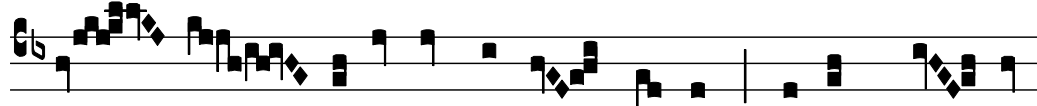
℣. God hath chosen her and preferred her. ℞. And hath made her to dwell in his tabernacle. *Let the response be made privately.*

*Benedictus virginis Filius.*

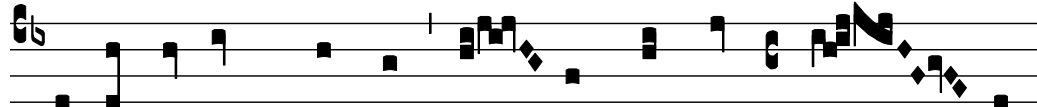
Ant.  
VI.



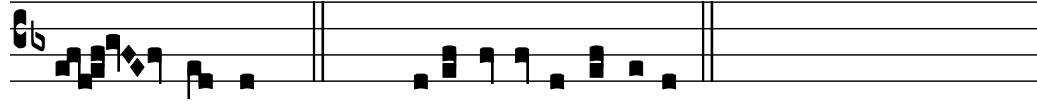
Ru- ly bles-sed \* be the pure Vir-gin's Son, With



his mer- cy fil-ling all earth to-day : Giv-ing her for



an advo-cate, that none Ev- er may have doubts a-



bout the way. Ps. Blessed be the Lord. **XX\***.

*Prayer.* O God, who didst will. [684].

*At j.*

*Ant.* Sing now, O happy Church. [710].

*Ps.* Save me, O God. (54./liij.) [117].

*At iij.*

*Ant.* God's temple. [710].

*Ps.* Teach me, O Lord. (119./cxviii. 33.) [167].

*Chap.* As the vine. [682].

*Short R̃R̃. from the Common of Virgins.* [1093].

*At. vj.*

*Ant.* All her doing. [711].

*Ps.* My soul hath longed. (119./cxviii. 81.) [184].

*Chapter. Ecclesiasticus xxiv. 26.*

**C**ome unto me, all ye that be  
desirour of me, and fill  
yourselves with my fruits. For my  
memorial is sweeter than honey, and

mine inheritance than the  
honeycomb. My memory is unto  
everlasting generations.

*At. ix.*

*Ant.* Let hearts such praises. [712].

*Ps.* Thy testimonies. (119./cxviii. 129.) [201].

*Chapter. Ecclesiasticus xxiv. 29.*

**T**hey that eat me shall yet be  
hungry : and they that drink me  
shall yet be thirsty. He that obeyeth  
me shall never be confounded, and

they that work by me shall not do  
amiss. They that explain me shall  
have life everlasting.

*At ij. Vespers.*

*Ant.* Sing now, O happy Church. [710]. *with the others.*

*Chap.* As the vine. [682].

*Eterni Patris ordine.*

Hymn.  
V.



H'e-ter-nal Father's or-der kept, \* The temple keeps

the maid from sight, Where she, at pond'ring truth a- adept,

In wondrous sweetness finds de- light. 2. To prayer herself

she de- di- cates, And to compli- ance with God's will : From

all the world cut off, she waits, And days with studies deep


doth fill. 3. O won-derful, a-bounding flood Of gra- ces on

the Vir-gin poured : All fragrances of sa- vour good And

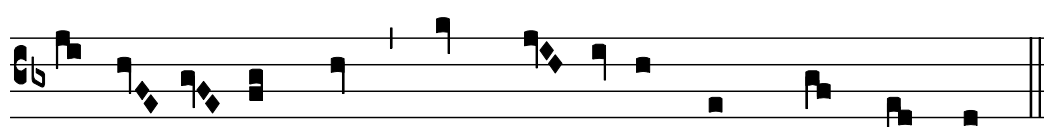
plea- ing to the sovereign Lord. 4. Heart, mind, and spi-rit




On the Feast of the Presentation of Blessed Mary.




to her given, Sense, deed, and affect tes-ti-fy That she e-




lect-ed is from heaven As Mo-ther of God's Son most high.



5. All glo-ry, Lord, to thee be given, Who wast of Virgin



mother born : And with the Father high in heaven And Ho-



ly Ghost art ev-er One. Amen.


℞. Today is the Presentation of the Holy Virgin Mary.

℞. Whose glorious life illumineth all the churches.

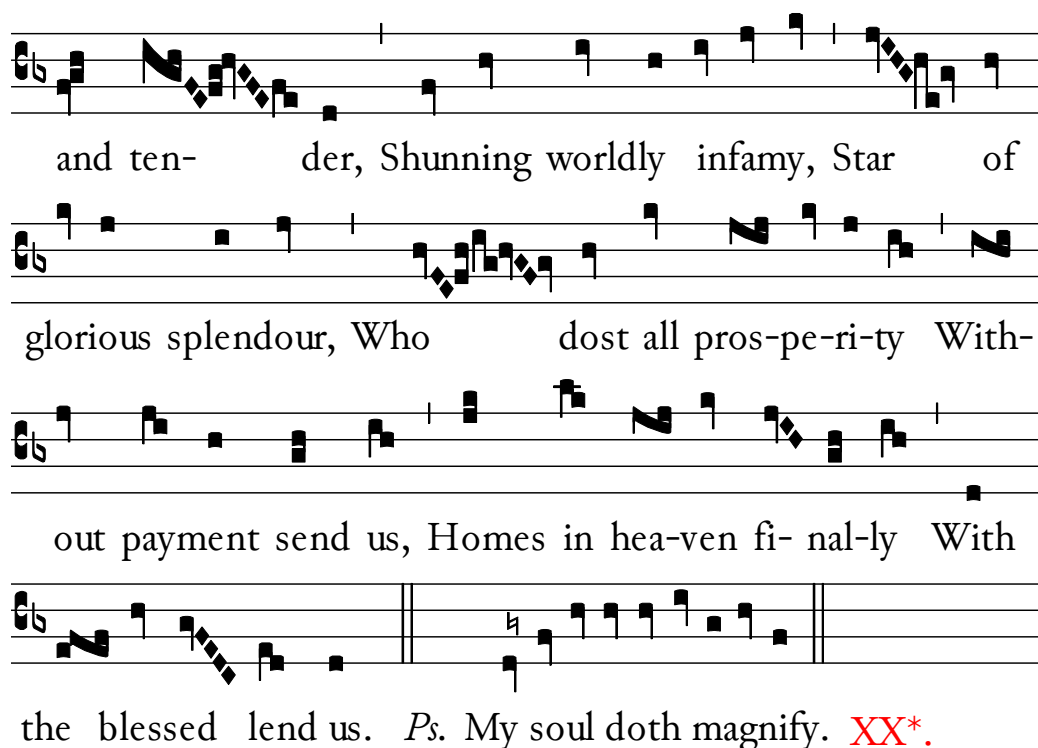
*At the Magnificat.*

*Oliva fructifera.*

Ant.  
V.i.



fruit- ful, \* fair o- live tree, Mother kind



and ten- der, Shunning worldly infamy, Star of  
glorious splendour, Who dost all pros-pe-ri-ty With-  
out payment send us, Homes in hea-ven fi-nal-ly With  
the blessed lend us. *Ps.* My soul doth magnify. **XX\*.**

*Prayer.* O God, who didst will. [684].

¶ *Here beginneth the Deeds of the  
Presentation of Blessed Mary.*

**I**N those days. There was a man in Israel, Joachim by name, of the tribe of Judah. And he was shepherd of his own sheep, fearing the Lord in simplicity : to whom was no other concern, except the flocks from which produce he fed all who feared God. Now he made all his possessions into three parts. One part he gave to widows, orphans, and pilgrims, and also the poor, but a second part to worshippers of God : the third part to

himself and all of his house. And as he did so the Lord multiplied his flocks : such that there was none like him among the people of Israel. Now this he began to do from the fifteenth year of his age. And when he was twenty-five years old he took to wife Anna daughter of Isaac of the tribe and family of David : with whom he lived for twenty years and received no children. And it happened in the days of the feast that Joachim stood

among those which offered incense to the Lord, : preparing his gifts in the sight of the Lord. And the scribe of the temple, Ruben by name, approaching him : said unto him, It is not lawful for thee to stand amongst those who make sacrifice to God, because God hath not blessed thee : so as to give thee seed in Israel. Therefore being put to shame in the sight of the people, he departed weeping from the temple of God and returned not to his home, but went

**N**OW while Anna persevered in praying : lifting here eyes to the Lord she said, Thou hast known, O Lord, that from the beginning of my marriage I have vowed that if thou wouldst give unto me a son or a daughter : I would offer it unto thee in thy holy temple. And while she was thus speaking : an angel of the Lord appeared before her face saying, Be not afraid, Anna : because thy bud is in the plan of God, and that which is to be born from thee : shall be given in admiration unto all the ages, even unto the end. And after he had spoken thus he was gone from her sight. But she fearing what mighty power she had seen, and what words she had heard, went into her chamber :

forth with his herds and led with him his shepherds into the mountains in a far off country, so that for five months Anna his wife heard no tidings of him. Who when she wept said in her prayer, O Lord seeing that hast already not given children to me, wherefore hast thou taken my husband from me ? For behold, five months have passed, and I see not my husband : and I know not whether he be dead that I might bury him.

and for a whole day and night, as if dead, remained in prayer. Now at the same time, a certain young man appeared in the mountains where Joachim was feeding his flocks : and said unto him, Why returest thou not to thy wife ? And Joachim said, For twenty years I have had her, now however because the Lord hath been unwilling to give children by her : with shame and reproach I have been driven from the temple of God. Why should I return there again having been once cast out ? Now I shall remain here with my sheep so long as God is willing to grant me life. For by the hands of my servants I shall bestow their shares upon widows, orphans, and those honouring God.

**A**ND when he had thus spoken : the young man answered him saying, I am an angel of God : which hath appeared this day to thy wife weeping and praying, and hath consoled her : from whom thou shalt have a daughter which shall be the temple of God, and the Holy Ghost shall abide in her. Come down therefore from the mountains and return to thy wife : because God hath made her the mother of eternal blessing. And worshipping him Joachim said unto him, If I have found grace in thy sight : sit for a little while in my tent and bless me thy servant. And the angel said, Say not a servant but my fellow-servant : for we are servants of the one Lord. And after much else he went up into heaven. Then Joachim threw himself on his face : and from the sixth hour of the day until the evening he lay still. But his servants and mercenaries coming : which not knowing

**A**ND it came to pass when Joachim awoke, he called to himself all his herdsmen and declared unto them the dream. And they worshipped God and said, See that thou despisest not the angel of God, but arise, let us be departed : and let us go forth, grazing with easy step.

the cause became frightened, and with difficulty lifted him up. And when he had recounted those things and they had heard : struck with great fear and wonder, they exhorted him to fulfill the order of the angel without delay and to return to his wife. And while Joachim considered and examined in his mind if he ought to return : it happened that he fell into a deep sleep. And behold the angel of the Lord which had appeared to him waking : appeared to him in his sleep saying, I am the angel which was given unto thee to be a guardian. Go down safely therefore and return to Anna : because the merices which thou and thy wife have done, have been recited in the sight of the Lord the Most High. And such a bud shall be unto you : as never has been from the beginning, whether from the prophets of the saints, and neither shall ever be had.

And when they had walked for thirty days : an angel of the Lord appeared unto Anna in her prayers saying unto her, Go to the gate which is called Golden : and run to meet thy husband who shall come this day. And with her maidens she went in haste : and standing in the gate began

to pray and to await her lord. And wearied with long expectation : lifting up her eyes she saw Joachim coming with his herds. And running, Anna hung herself on his neck : and gave thanks to God. And there was joy among all of their friends and

**N**OW in the third year when she had been weaned, Joachim and Anna his wife went together to the temple of the Lord, and offering sacrifices to the Lord delivered their infant Mary into the community of virgins : which day and night continued in praising God. And when she had been placed before the temple, she ascended the fifteen steps of the temple without assistance : by which deed all were astonished, and thus even the priests of the temple were amazed. Now Mary was held in admiration by all. Who when she was three years old, walked with so mature a step and spoke so perfectly, and persevered in the praises of God, that she was reckoned to be not an

**F**inally, when she had seen the older virgins complete their praises : she was led with such great zeal of goodness, and wisely, that she was found to be earlier in vigils, more learned in wisdom of the law of God,

neighbours : so that the whole country and those neighbouring were glad of that news. Now after these things, nine months being fulfilled, Anna gave birth to a daughter : and called her name Mary.

infant but an adult : and as if already of thirty years so she continued in prayers. She persisted indeed in wool-work, and in all that old women were not able to do : in her tender years she was esteemed complete. Now this was the rule which she established for herself, that from early morning until the third hour she persevered in prayers : however from the third hour until the ninth hour she occupied herself with work. From the ninth again to be sure she withdrew not from prayer until the angel of God appeared to her, from whose hand she received food : and she grew more and more perfect in the love of God.

more humble in humility, more elegant in the songs of David, more kind in charity, more pure in purity, more perfect in all virtue. She was indeed steadfast, immovable and also daily advancing more and more. No

one saw here angry. All of her speech was so full of grace : that God was recognized to be in her tongue. If anyone greeted her : she answered by way of salutation, Thanks be to God. Indeed from her it first began that when holy men return greetings : they say, Thanks be to God. Now she ate only the food that she received daily from the hand of the

angel. But the food which she received from the chief priests of the temple : she divided amongst the poor. Often indeed angels appeared to be speaking with her : and they obeyed her as if her beloved. Moreover if anyone of the sick touched her : from that same hour he became well.

*At Mass.*

*Gaudeamus omnes.*

Offic.

I.



Et us all \*re-joyce in the Lord, ce-lebra-ting

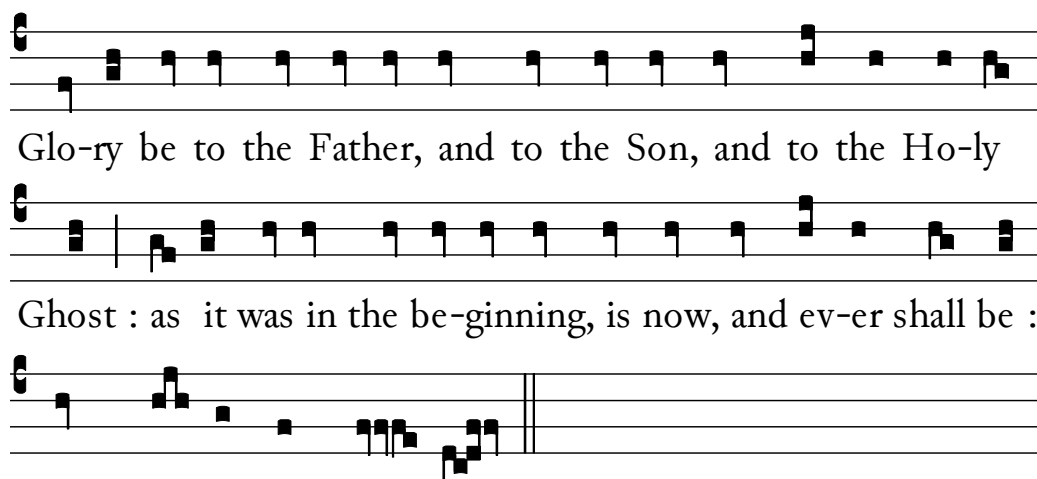
a fes-tal day in ho-nour of the Vir-gin Ma-ry, o-ver

whose pre-senta-tion the angels re-joyce and praise the

Son of God. *Ps.* My heart is indi-ting of a good mat-ter :

I speak of the things which I have made unto the King.

On the Feast of the Presentation of Blessed Mary.



Glo-ry be to the Father, and to the Son, and to the Ho-ly

Ghost : as it was in the be-ginning, is now, and ev-er shall be :

world with-out end, a- men.

*Prayer.*



God, who ordained the blessed Virgin Mary to be presented to thee in the temple and to be taught by the Holy Ghost : grant unto us so to be instructed in the disciplines of the Holy Ghost, that we may offer

unto thee the worthy gift of a devoted heart. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the same holy Ghost, one God, world without end. *R.* Amen.

*Lesson from the Book of Wisdom. Ecclesiasticus xxiiij. 23.*

**A**S the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and fear, and knowledge, and holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. For my memorial is

sweeter than honey, and mine inheritance than the honeycomb. My memory is unto everlasting generations. They that eat me shall yet be hungry, and they that drink me shall yet be thirsty. He that obeyeth me shall never be confounded, and they that work by me shall not do amiss. They that explain me shall have life everlasting.

On the Feast of the Presentation of Blessed Mary.

*Benedicta et venerabilis.*

Grad.  
IV.



Les-sed \* and ve-ne-ra-ble art thou, O Virgin

Ma- y : who, with-out touch of shame, wert found

to be the Mo-ther of our Sav- iour. ⁊. O

Vir- gin Mother of God, he whom

the whole world cannot con- tain : enclos- ed him-

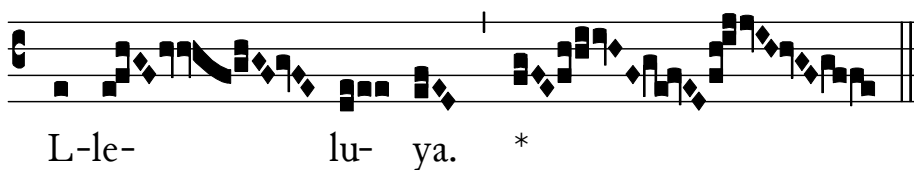
self in thy womb, and was made \* man.



On the Feast of the Presentation of Blessed Mary.

*Alleluya. Felix virgo.*

VII.



L-le- lu- ya. \*



∞. Blest the Virgin, who e'er she had her



birth, In her mo- ther's womb, is with grace im-



pressed : In God's temple she, be-ing hid from earth,



Is en- lightened high-



ly \* a- bove the rest.

*Altissima providente.*

Seq.  
V



N God's wisdom high, unchanging, \* All things right-

On the Feast of the Presentation of Blessed Mary.

ly e'er ar-rang-ing And or-dain-ing what should be. Jo-a-chim

and Anne, u-nit-ed In love's bond, with love requit-ed, Yet

can boast no pro-ge-ny. From their hearts' most fer-vent

feeling, To the Lord in faith appeal-ing, They pro-pose a

vow to pay. Should God with a child e-late them, They

would promptly de-di-cate him To the temple, there to

stay. God's bright angel then ap-peared, Who his errand thus

de-clared : Their vow was held pre-cious. For so pleased

The musical score is written on ten staves. It begins with a treble clef and a key signature of one flat (B-flat). The notation includes various note values (quarter, eighth, and sixteenth notes), rests, and bar lines. There are several repeat signs (double bar lines with dots) and first/second endings marked with 'a<sup>2</sup>', 'b<sup>1</sup>', 'b<sup>2</sup>', 'c<sup>1</sup>', and 'c<sup>2</sup>'. The lyrics are printed below the staves, aligned with the corresponding musical phrases.

On the Feast of the Presentation of Blessed Mary.

the highest King That they should to this world bring A  
daughter all-gracious. Consecrat-ed in her mother, Won-  
drous-born like no maid o-ther, She will bear more wondrous-  
ly. She will bear, as Virgin ev-er, God the Fa-ther's Son,  
the Sav-iour, By whom sin will tak-en be. Then her pa-rents,  
as assen-ted, In three years the maid pre-sen-ted At the  
temple-steps fifteen. Straight the Virgin swift ascen-ded,  
While her pa-rents her at-ten-ded Dressed in ne'er a gar-

On the Feast of the Presentation of Blessed Mary.

*f*<sup>1</sup>.  
ment mean. Glo-ry new the temple filled, When the Virgin,  
*f*<sup>2</sup>.  
as God willed, Was therein pre-sented. Instruc-tion di-  
vinely lent, Met by angels heaven-sent, She re-joiced, con-  
*g*<sup>1</sup>.  
tented. Firstly, when the prince had bidden That a man  
*g*<sup>2</sup>.  
should wed each maid-en, Willed the Vir- gin to refrain. For  
her pa-rents' promise spoken And her own re- solve unbroke-  
*b*<sup>1</sup>.  
en, There unmar-ried to remain. When consult- ed, God in  
heaven Answered, Let the maid be giv- en To the one shewn

On the Feast of the Presentation of Blessed Mary.

*b*<sup>2</sup>.

by a flower. Jo-seph, be- ing thus de-not-ed, To her pa-

*j*<sup>1</sup>.

rents her escort-ed, Careful for the wed-ding hour.

Then Gab-riel to the Virgin *j*<sup>2</sup>. is Commis-sioned, bearing

mes-sag-es Of great wonders. The learned maiden si-lent-ly

*k*<sup>1</sup>.

Thinks what th'unwonted words may be : Thus she ponders.


When the angel all explained, Then the Virgin faith main- *k*<sup>2</sup>.

tained, And so by the Ho-ly Ghost. Is conceived the Word

di-vine, And in Ma-ry doth re-cline, He who cannot be en-

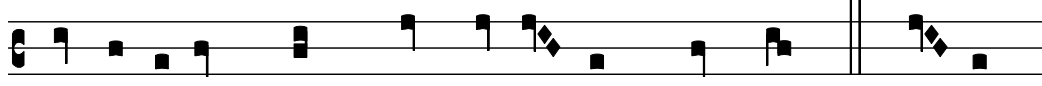
On the Feast of the Presentation of Blessed Mary.

*l*<sup>1</sup>.




closed. Lo, thou Virgin singly gifted, With what praise thou

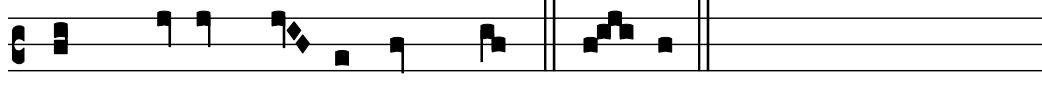
*l*<sup>2</sup>.



art uplifted, With what glo-ry shine thou dost ! Wherefore



aid us in our go-ing, That in heaven we may be knowing



Him who is thy bliss and boast. A-men.

*According to Matthew.*

**T**He book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac ; and Isaac begat Jacob ; and Jacob begat Judas and his brethren ; and Judas begat Phares and Zara of Thamar ; and Phares begat Esrom ; and Esrom begat Aram ; and Aram begat Aminadab ; and Aminadab begat Naasson ; and Naasson begat Salmon ; and Salmon begat Booz of Rachab ; and Booz begat Obed of Ruth ; and Obed begat Jesse ; and Jesse begat David the king ; and David the king begat Solomon of her that had been the wife of Urias ; and Solomon begat Roboam ; and

Roboam begat Abia ; and Abia begat Asa ; and Asa begat Josaphat ; and Josaphat begat Joram ; and Joram begat Ozias ; and Ozias begat Joatham ; and Joatham begat Achaz ; and Achaz begat Ezekias ; and Ezekias begat Manasses ; and Manasses begat Amon ; and Amon begat Josias ; and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon : and after they were brought to Babylon, Jechonias begat Salathiel ; and Salathiel begat Zorobabel ; and Zorobabel begat Abiud ; and Abiud begat Eliakim ; and Eliakim begat Azor ; and Azor begat Sadoc ; and

On the Feast of the Presentation of Blessed Mary.

Sadoc begat Achim ; and Achim  
begat Eliud ; and Eliud begat Eleazar  
; and Eleazar begat Matthan ; and  
Matthan begat Jacob ; and Jacob

begat Joseph the husband of Mary, of  
whom was born Jesus, who is called  
Christ.

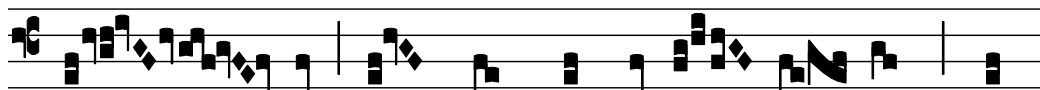
*Felix namque.*

Offert.

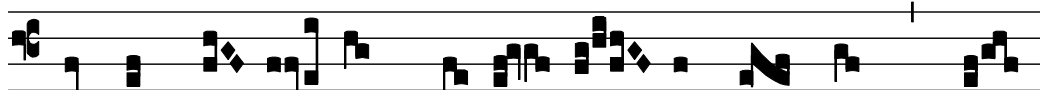
I.



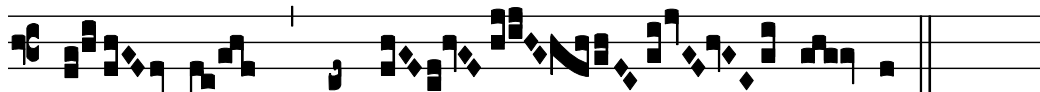
Ap- py indeed art thou, O ho- ly Virgin



Ma- ry : and most worthy of all praise : for



out of thee a- rose the Sun of Righteousness, Christ



our God, al-le- lu- ya.

*Secret.*

**W**E beseech thee, O Lord,  
sanctify these gifts, at the  
intercession of blessed Mary ever  
Virgin, as thou wished a most  
pleasing gift to be offered unto thee  
in thy temple at the hands of her

parents. Through Jesus Christ thy  
Son our Lord, who liveth and  
reigneth with thee in the unity of the  
Holy Gost, one God, world without  
end. *R.* Amen.

*Preface.*

**E**verlasting God. And that we  
should praise and bless, and

proclaim thee, on the Feast of the  
Presentation of the Blessed Mary.

*Beata viscera.*

On the Feast of the Presentation of Blessed Mary.

---

Comm.

I.



Lessed is the womb \* of Ma-ry the Vir- gin : which

bore the Son of the e-ter- nal Fa- ther, al-le-lu-

ya al-le- lu- ya.

*Postcommunion.*

**M**Ay the sacraments which we have received, O Lord, by the intercession of blessed Mary ever Virgin, save us : by which devotion of her most pious heart she continually sacrificed unto thee the acceptable

sacrifice. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Gost, one God, world without end. *R.* Amen.

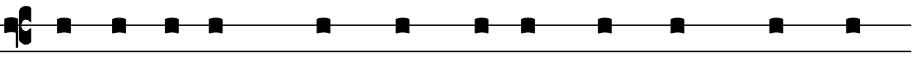


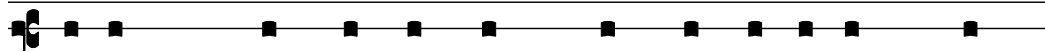
## ¶ *The Blessing of Salt and Water.*

*On all Sundays throughout the year after Prime and the Chapter let be made a blessing of Salt and Water at the Quire Step by the Priest this way.*

*Exorciso te creatura.*



ex-orcise thee, O creature of salt, by the



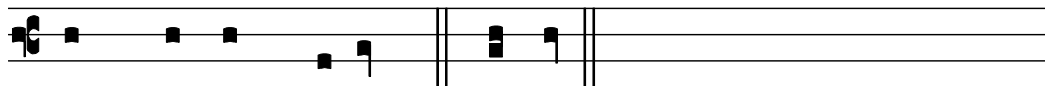
liv-ing ✠ God, by the true ✠ God, by the ho-ly ✠ God :

by the God who commanded thee to be cast into the water by Elisha the prophet : that the barrenness of the water might be healed, that thou mightest be made salt *Here let the Priest take the salt.* exorcized for the salvation of believers, and be to all

who partake of thee health of soul and body : that all delusion and wickedness, or crafty deceit of the Devil, and every unclean spirit, when adjured, may flee and depart from the place in which thou art sprinkled.



Through him who shall come to judge the quick and the dead



and the world by fire. *R.* Amen.

*The Prayer follows, without The Lord be with you. but only with*

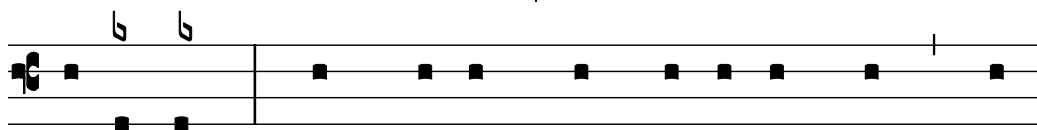


Let us pray.

*Prayer.*

**W**E humbly implore, almighty  
everlasting God, thy boundless  
loving-kindness : that of thy  
goodness thou wouldst deign to bless  
✠ and sanc-✠tify this creature of  
salt which thou hast given for the use

of the human race, that it may be  
unto all who partake of it health of  
mind and body : that whatsoever shall  
have been touched or sprinkled by it  
may be freed from all uncleanness,  
and from all assault of spiritual



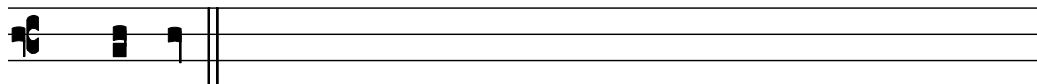
wickedness. Through Je-sus Christ thy Son our Lord, who



liv-est and reignest with thee in the u-ni-ty of the Ho-ly



Ghost, one God, world without end.



*R.* Amen.

*The exorcism of water follows.*

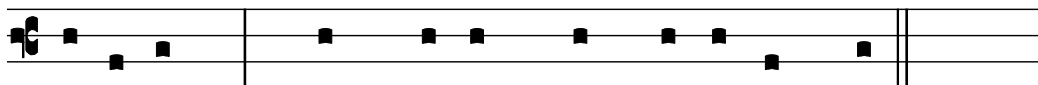
**I** exorcize thee, O creature of  
Water, in the name of God the  
Father almighty : and in the name  
of Jesus Christ ✠ his Son our Lord,  
and in the power of the Holy ✠  
Ghost : that thou mayest become  
water exorcized for putting to flight

all power of the enemy : and mayest  
have power to uproot and cast out the  
enemy himself with his apostate  
angels, by the power of the same  
Jesus Christ our Lord, who shall  
come to judge the quick and the dead  
and the world by fire. *R.* Amen.

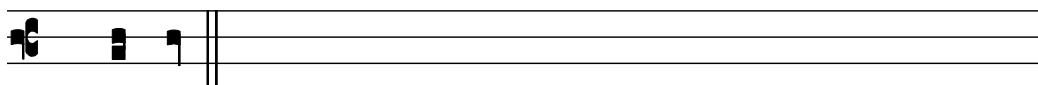
*The Prayer follows without* The Lord be with you. *but with* Let us pray.

**G**od, who for the salvation of the human race hast hidden even the greatest sacraments in the substance of water : graciously hearken to our invocations : and pour upon this element : *Here let the Priest look upon the water.* prepared for divers purifications the power of thy blessing : that thy creature serving in thy mysteries may by divine grace be effectual for casting out devils : and for driving away diseases : that whatsoever in the houses or dwelling

places of the faithful this water shall have been sprinkled : may be freed from all uncleanness and delivered from hurt : let no pestilential spirit, no corrupting air, linger there : let all the insidious attacks of the lurking enemy dissipate : and if there be aught which threateneth the safety or the peace of the inhabitants : let it flee at the sprinkling of this water : that the healthfulness requested by the invocation of thy holy Name : may be protected from

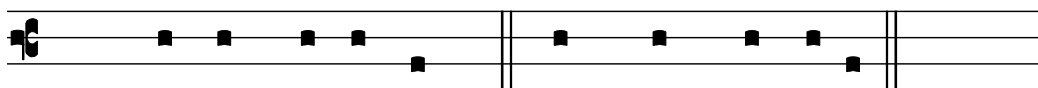


all assaults. Through Je-sus Christ thy Son our Lord.

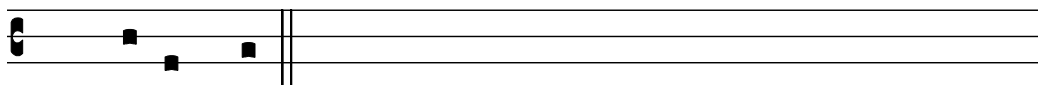


*R.* Amen.

**C** *Here let the Priest cast the Salt into the Water in the manner of a Cross, saying thus without note :* Let this be made a mixture of Salt and Water. In the Name of the Father, and of the Son, and of the Holy Ghost. *R.* Amen.



*R.* The Lord be with you. *R.* And with thy spi-rit.



*R.* Let us pray.

*Prayer.*

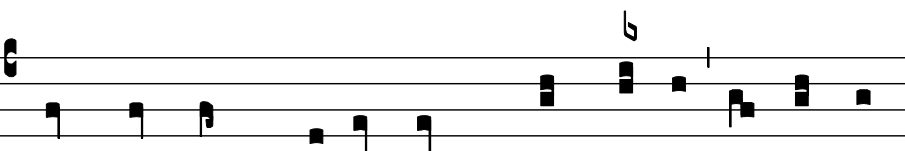
**G**od, the Author of invincible might and the King of unconquerable empire, who ever triumphest magnificently, who represseth the strength of adverse power, who overcomest the rage of the roaring adversary, and by thy might subduest the onslaughts of iniquity : trembling and suppliant we entreat and beseech thee, O Lord, that thou wouldest deign to accept this creature *Here let him look upon the Water mixed with the Salt.* of salt and water, graciously illumine it, and by

thy lovingkindness sanctify it : that wherever it shall have been sprinkled, by the invocation of thy holy Name, every attack of the unclean spirit may be driven away, and dread of the venomous serpent may be chased far hence : and may the presence of the Holy Ghost be vouchsafed to be with us in every place, who ask thy mercy. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the same Holy Ghost, one God, world without end. *R.* Amen.

*While the water is sprinkled : let this antiphon be sung.*

*Asperges me Domine.*

Ant.  
IV.i.



Hou shalt purge me, O Lord, \* with hyssop and I shall

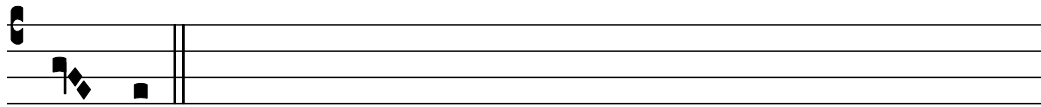


be clean. †Thou shalt wash me, and I shall be whiter than



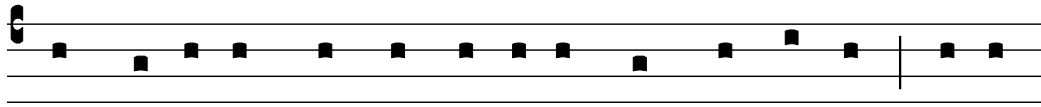
snow. *Ps.* Have mercy upon me, O God : after thy great

Benedictio salis et aque.

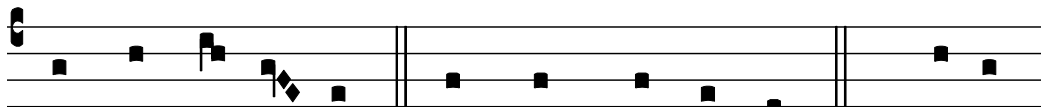


goodness.

*Responsory* Thou shalt purge me.



And according to the mul-ti-tude of thy mercies : do a-



way mine of-fen-ces. Thou shalt sprinkle me. *℟℣.* Glo-ry



be to the Father, and to the Son, to the Ho-ly Ghost : as it

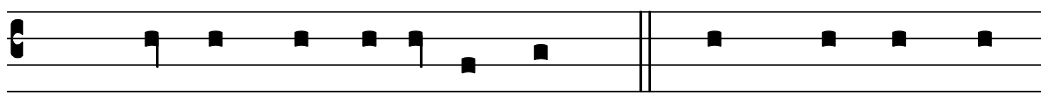


was in the be-ginning is now and ev-er shall be : world with-

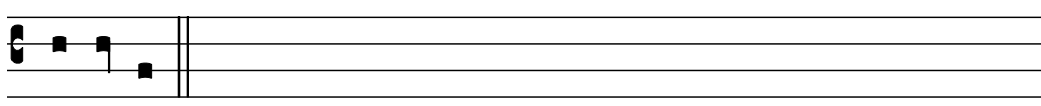


out end, a-men. †Thou shalt wash me.

*After the sprinkling with Water let the Priest say at the Quire Step*



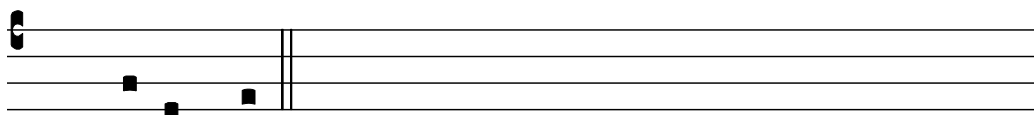
*℟℣.* Shew us thy mercy, O Lord. *℟℣.* And grant us thy



salvation.

Benedictio salis et aque.

*Let the Prayer followed without* The Lord be with you. *but only with*

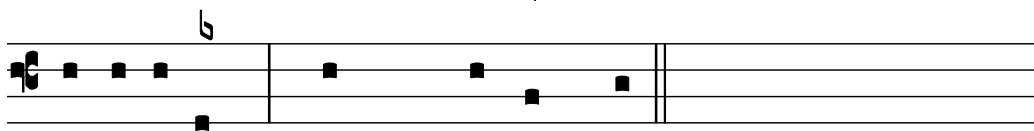


℣. Let us pray.

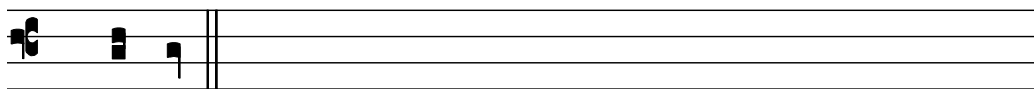
*Prayer.*

**H**ear us, O Lord, holy Father,  
almighty everlasting God : and  
vouchsafe to send thy holy angel from

heaven : to guard, cherish, protect,  
visit, and defend all who dwell in this



ha-bi-tation. Through Christ our Lord.



R. Amen.

## *The Blessing of Bread.*

℣. The Lord be with you. ℞. And with thy spirit. ℣. Let us pray.

*Prayer*

**B**less, ✠ O Lord, this creature of  
bread : as thou didst bless five  
loaves in the wilderness : that all  
tasting of it : may receive health both

in body and in soul. In the name of  
the Father, and of the Son : and of  
the Holy Ghost. ℞. Amen. *And let  
it be sprinkled with Holy Water.*


## **¶** *Another Blessing of Bread.*

℣. Our help is in the Name of the Lord.

℞. Who hath made heaven and earth.

℣. The Lord be with you. ℞. And with thy spirit. ℣. Let us pray.

*Prayer.*

 holy Lord, Father almighty,  
everlasting God, may thou  
deign to bless ✠ this bread with thy  
holy and spiritual benediction : that it  
may be health of mind and body to all  
who receive it, and a defence against  
all diseases and snares of the enemy :

through our Lord Jesus Christ thy  
Son : the Bread which came down  
from heaven : and giveth life and  
salvation to the world : and liveth and  
reigneth with thee, one God, world  
without end. *℟̃.* Amen.

## In festo presen, beate marie. Fo. lxxv.

agebat ut i bignis inuentretur puzoz / in  
sapientia legis dei eruditioz / in hūilitate  
hūilioz / in carminib⁹ dauticis elegatioz  
in caritate gratioz / i puritate purioz /  
in oi virtute pfectioz. Erat eni cōstās / in  
mobilis atq; quotidie melioz atq; melioz  
transibat. Hāc trāscēte null⁹ vidit. Dis  
sermo eius tā erat grā plenius: ut cogno  
sceret in lingua eius deus. Si q̄s cā salu  
taret: illa p salutatioe deo grās respon  
debat. Deniq; ab ipsa p̄mū erit ut dū  
resalutāt hoies scri: deo grās dicāt. Quo  
tidie autē esca quā de manu angeli acci  
piebat ipsa tātū reficiebatur. Escā vero  
quā a pōtificibus tēpli cōsequebat: pau  
peribus diuidebat. Frequentē enim vi  
debantur cū ea angeli loqui: et quasi ca  
rissimi eius obīperabāt ei. Si quis autē  
de infirmatibus tetigisset eā: sanus ab  
eade hōra reuertebatur. Ad mī. Offi.

**G**audētes in honore ma  
rie virginis de cuius presenta  
tione gaudēt angeli et collau  
dāt filii dei. ps. Exultauit. Gloria. Oratio.

**O**eus qui beatā virginē mariā ti  
bi in tēplo p̄sentari et spūscō eru  
diri sārīstī: da nobis sic sc̄ispūs instrui  
disciplinis: ut dignū tibi munus deuoti  
pectoris offeramus. Per do. In unitate  
ciuit. Lctō libzī sapi. Ego quasi vi. 32.  
Benedicta et venerabilis es virgo maria: que si  
ne tactu pudoris inuenta es mater saluatoris. 33.  
Virgo dei genitrix: quem totus non capit orbis in  
tus se clausit viscera factus homo. Halleluya.  
Celsus. Felix virgo que nondum edita matris  
aluo repletur gratia. et in templo dei reposita il  
lustratur summa peritā. Sequentia.

**A**lissima prouidēte / cūcta recte  
disponente dei sapientia. A p̄o  
nem cōiugatis ioachim et anna gratis  
iuga sūt sterilia. Et cor̄dis affectu toto  
domino fidei voto se strinxerunt pari  
ter. Mor: si prolem illis dare dignet hāc  
dedicare in tēplo perenniter. Angelus  
apparuit lucid⁹ qui docuit exaudita vo  
ta. Regis lūmi grā: ut detur his filia  
gratiola tota. In brero consecrata mi  
ro mō gñata gignet mirabilis. Hāc  
mi p̄is natū virgo manēs qui creatū mū  
daz.

bi tollet grātius. I 3 fidei virgo nata  
tēplo trima p̄scētata terquimis gradib⁹  
H recta belox ascendit: et uterq; parens  
tendit or̄nādo se vestibus. Quia fūlit  
gñā tēplo dū eximia virgo p̄sentatur.  
H docta diuinitus visitata celitus an  
gelis letatur. O si ut nubant iubet mul  
tis princeps puellis adultis p̄mū vir  
go renuit. I p̄sam namq; deuouere pā  
rētes ipsaq; manere: virgo voto statuit.  
Cōsultus deus respōsum dat ut virgo  
sumat sponsum quem pādet flos edit⁹.  
O stēsus ioseph puellam ad parētū du  
xit cellā nuptijs sollicitus. Tūc gabri  
el ad virginē ferens conceptus oīdine de  
legat. Erudita stat tacita verba q̄ sunt  
insolita meditāt. Et cum ille tradidit  
modum virgo credidit: sicq; sacro flami  
ne. Mor verbū cōcipitur: et quod nūq̄  
clauditur cōdit in virgine. Ecce virgo  
singularis q̄ra laude sublimaris q̄ra  
fulges gloria. Nos ergo sic tuearis ut  
fructu quo gloriaris fruamur in p̄cia.  
Amen. Scdm Barthel. I ber gñatio  
nis iesu xpi filij dauid filij abraham.  
Offy. H elic namq; es sacra virgo maria et om  
ni laude dignissima: quia ex te optus est sol iusticie  
christus deus noster alleluya.

**H**ec munera q̄s dñe hēc marie sem  
per virginis intercessione sc̄ifica  
quā in templo tuo munus tibi gratissi  
mum offerri parentū manibus voluisti  
Per. p̄fca. Eterne des. Et te i p̄scātioe  
bē ma. Cōio. B tā viscera marie v̄gins que  
portauerūt cūcti p̄is filii alleluya. Postōio.

**S**acramenta que sumplimus do  
mine beate marie semper v̄gins  
intercessione nos saluāt: q̄ deuotione sui  
cor̄dis p̄ssimi acceptabile tibi sacrifici  
um iugiter immolauit. Per dominum.  
Benedictio salis et aque. Omib⁹ do  
municis p̄t annum post p̄mā et capitu  
lū fiat benedictio salis et aque ad gr adū  
choz a sacerdote hoc modo.

**E**xorcizo te creatura salis  
per deum + bium. per  
deum + bēru. per deū +  
sanctum. per deum qui te  
per helisum prophetam  
in aquam mitti iussit: