

THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Tome A.
Fascicule 16.
Pages [721]-[780].

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.
THE GREGORIAN INSTITUTE OF CANADA.
MMXXIII.

The Sarum Rite is published by The Gregorian Institute of Canada/L'Institut grégorien du Canada, c/o School of the Arts, McMaster University, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4L8. The Gregorian Institute of Canada is affiliated with the School of the Arts, McMaster University.

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This document first published January 1, 2023.

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

[This is Novembris xxj. according to Enchiridion Sarum 1530.]¹

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 [61v.] 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. BN-14454:4v; 1531-P:60v.

1. Ant.
I.v.



2887.

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

On the Feast of the Presentation of Blessed Mary.

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.
(*cix.*) [345].

Rore celestis. BN-14454:4v; 1531-P:60v.²

4319. 2. Ant.
II.i.



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 the Lord.
(*cxij.*) [346].

On the Feast of the Presentation of Blessed Mary.

A piis parentibus. BN-14454:4v; 1531-P:60v.³

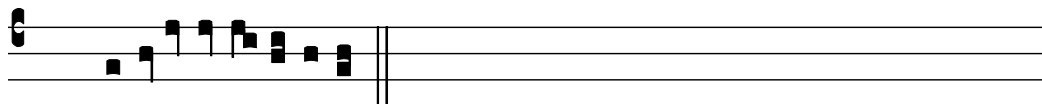
3. Ant.
III.i.



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.



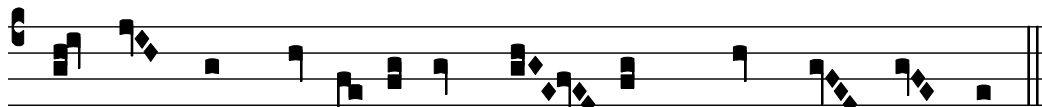
Ps. I rejoiced. (cxxxj.) [363].

Tantilla puella. BN-14454:5r; 1531-P:60v.⁴

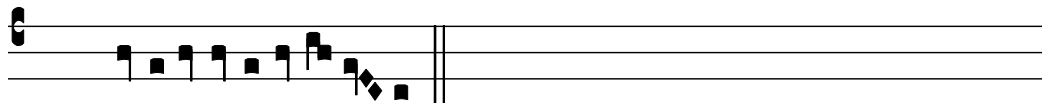
4. Ant.
IV.i.



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



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



Ps. Unless the Lord. (cxxxvj.) [370].

Erudita puella. BN-14454:5r; 1531-P:60v.

5. Ant.
V.i.



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



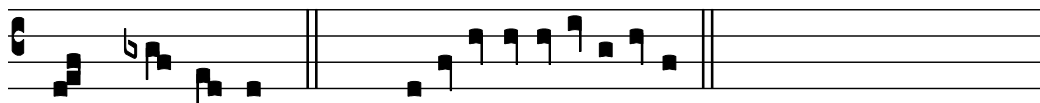
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she ponders things heavenly, And her heart is kindled



with cha-ri-ty. *Ps.* Praise the Lord. (*cxlvij.*) [397].

Chapter. Ecclesiasticus xxiv. (23.)

AS the vine I have brought forth a | are the fruit of honour and riches.
pleasant odour : and my flowers | [*R.*] Thanks be to God.

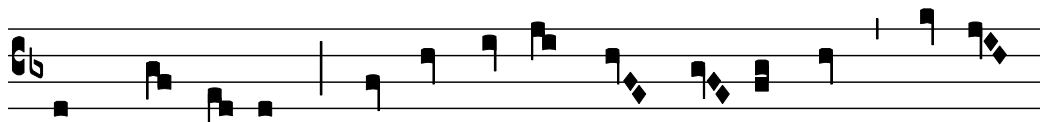
O Dei sapientia. BN-14454:5r; 1531-P:60r.⁵

830236.

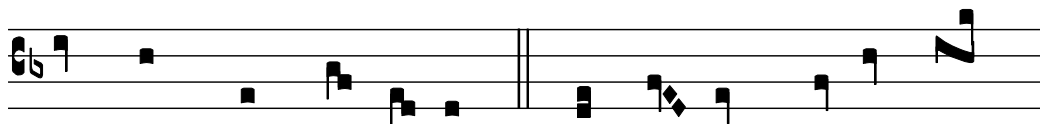
Hymn.
V.



Wis-dom of the God of grace ! * Pervad- ing all



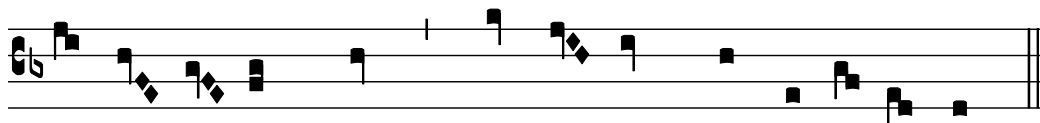
thing mighti- ly : The frailties of man's fall- en race, Restor-



ing with sweet cle-mency. 2. Thou deignedst human flesh to



as-sume And e'en a death of pain to endure, Pro-ceeding



from a Vir-gin's womb, From all our guilt for ev-er pure.

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.

[R.] Whose glorious life illumineth all the churches.

Nove laudis adest. BN-14454:5v; 1531-P:60v.⁶

203326.
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*.**



God, who didst will that the
holy Mother of God, the
temple of the Holy Ghost, should
after three years be presented in the

Prayer.

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.

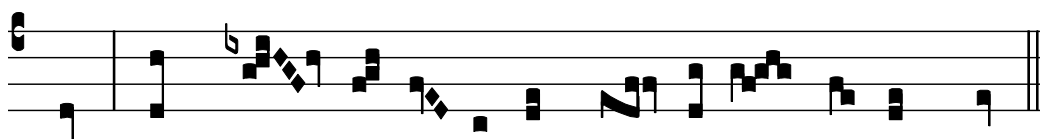
At Matins.

Votis et vocibus. BN-14454:5v; 1531-P:60v.⁷

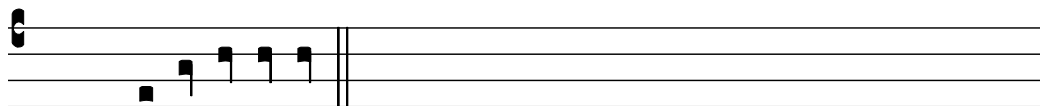
Invit.
IV.v.



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. Come let us sing. 25*.

Sacre parentes. BN-14454:5v; 1531-P:60v.

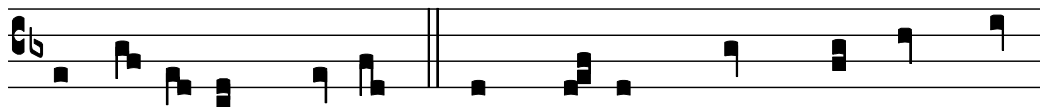
Hymn.
V.



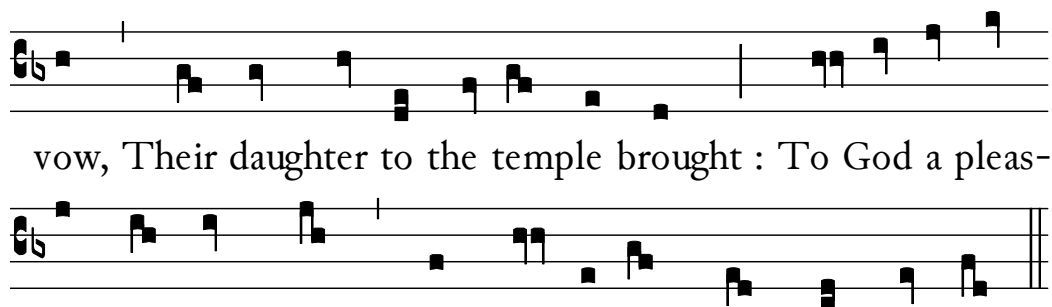
He pa-rents of the Virgin pure, * By na-ture barren,



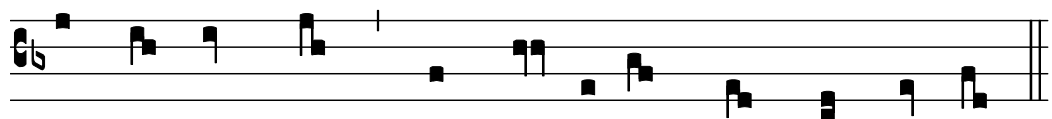
man and wife, At God Almighty's gra-cious cure Were grant-



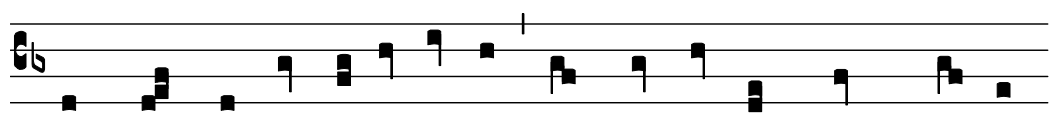
ed to re-ceive her life. 2. At three years' time they paid their



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



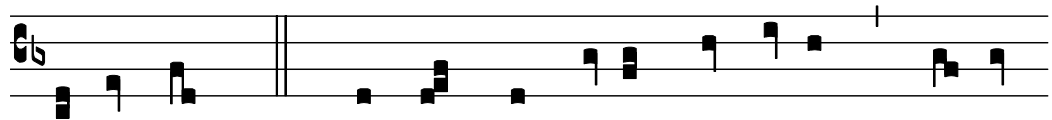
ing offering now, There to remain God's rightful lot.



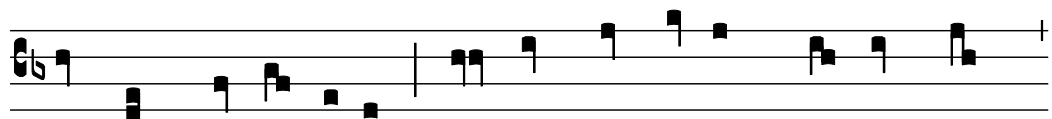
3. And of that tender infancy Both virtue waxed and grace in-



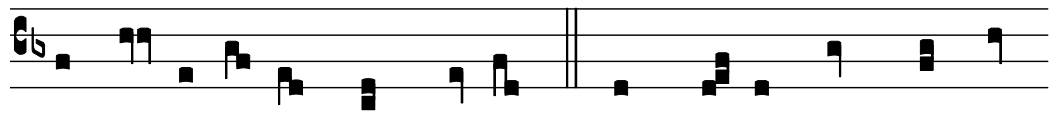
creased, In every work obe-dient, she Her Mak-er's la-bours



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



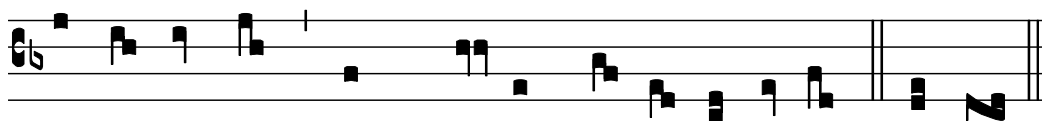
gin doth her life a-lign : In her the shin-ing grace is shewn



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.

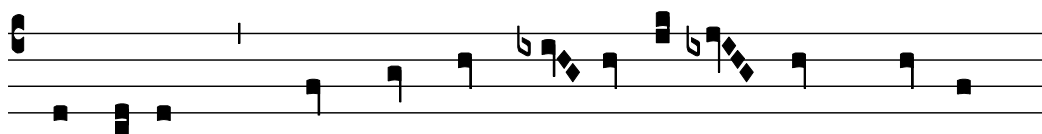
In the First Nocturn.

In templum Dei. BN-14454:6r; 1531-P:60v.⁸

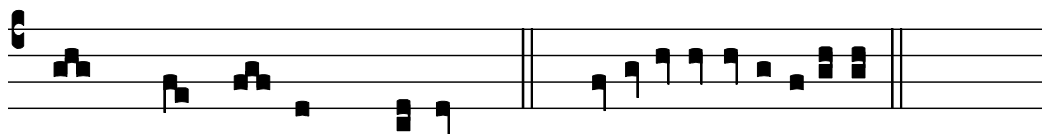
1. Ant.
Lix.



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 Lord. (*viiij.*) [23].

Nichil insolentie. BN-14454:6r; 1531-P:60v.⁹

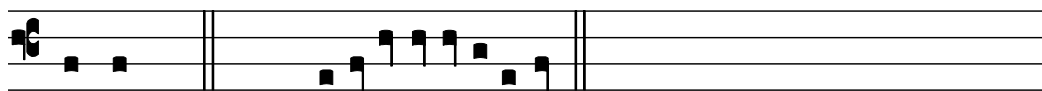
2. Ant.
II.



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 shew forth. (*xviiij.*) [40].

Ex affectu supplici. BN-14454:6r; 1531-P:60v.¹⁰

201673.

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. (xxij.) [108].

V. With thy comeliness and thy beauty.

R. Set out, proceed prosperously, and reign.

Lesson j.



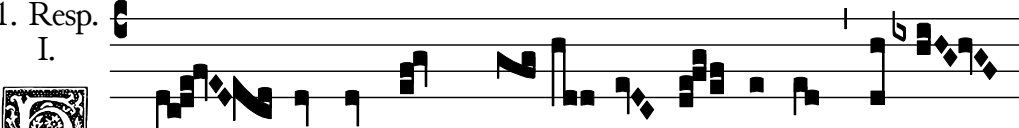
HO is this girl <and>
mother and ever Virgin
Mary, most beloved
brethren, which <is> now revealed to
the world this day ascending the
fifteen steps to be presented by <her>
parents in temple : let us hear whence
hath she proceeded, to what she hath
ascended, and how greatly <her>
virtues appear. Let 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,
Wisdom will not enter into a
malicious soul : nor dwell in a body
subject to sins. 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

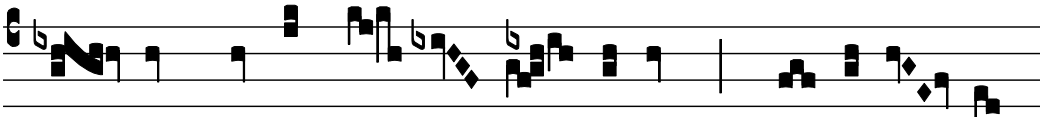
oracles, and was indicated by wonders. Finally to be sure the child was divinely ordained progeny. Of the girl, even if she is (as we read) a Nazarene by the father, <and> a Bethlehemite by the mother : which cities were destined to be for her birth or inhabiting, the prophets have not been silent. Now 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 according to my 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 Gedeon 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.

Mente sancta fuit. BN-14454:6v; 531-P:62r.¹¹

1. Resp. I.  601413.

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.

601413a.

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.

NOW 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

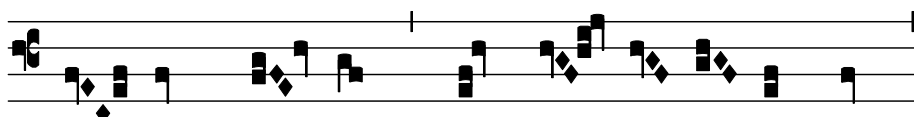
search out the length and breadth,
<the> height and depth of thy
compassion ? For the length of it
assisteth all calling upon her until the
last day. The breadth of it filleth the
whole world : that likewise all the
earth shall be full of mercy. The
height of the same heavenly city hath
restored the 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. BN-14454:7r; 1531-P:62r.¹²

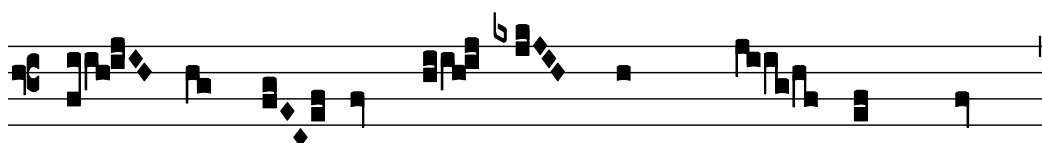
2. Resp.

II.

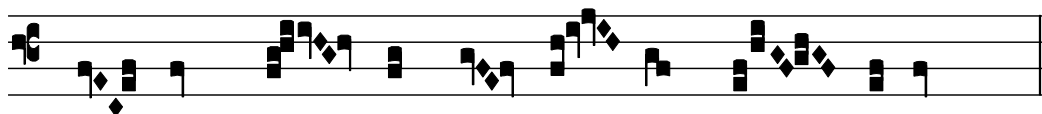


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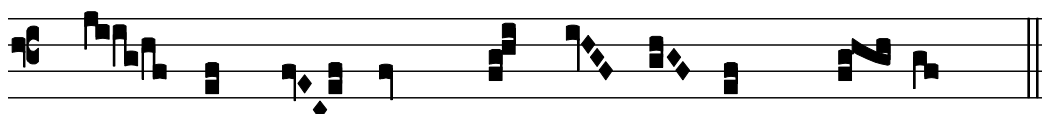
how spot- less, * how ho- ly it was meet



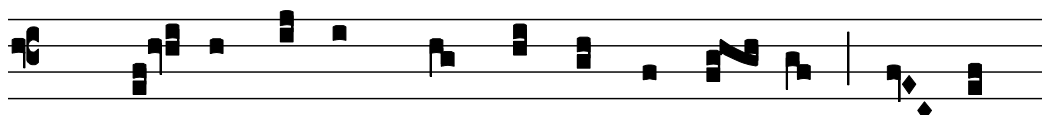
That the Mo- ther be whose womb was God's seat,



Who with milk of her bo- som him sustained.

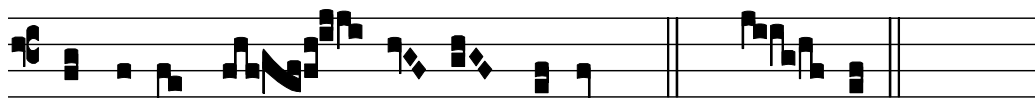


† Wrapped in her arms, and in her hands con- tained.



601368a.

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



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

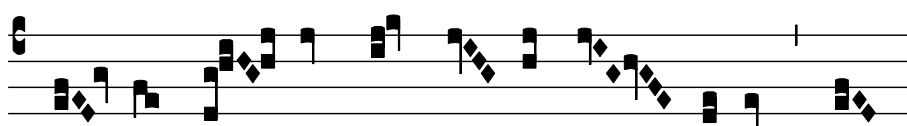
Third Lesson.

FOR 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 [62v.] <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.

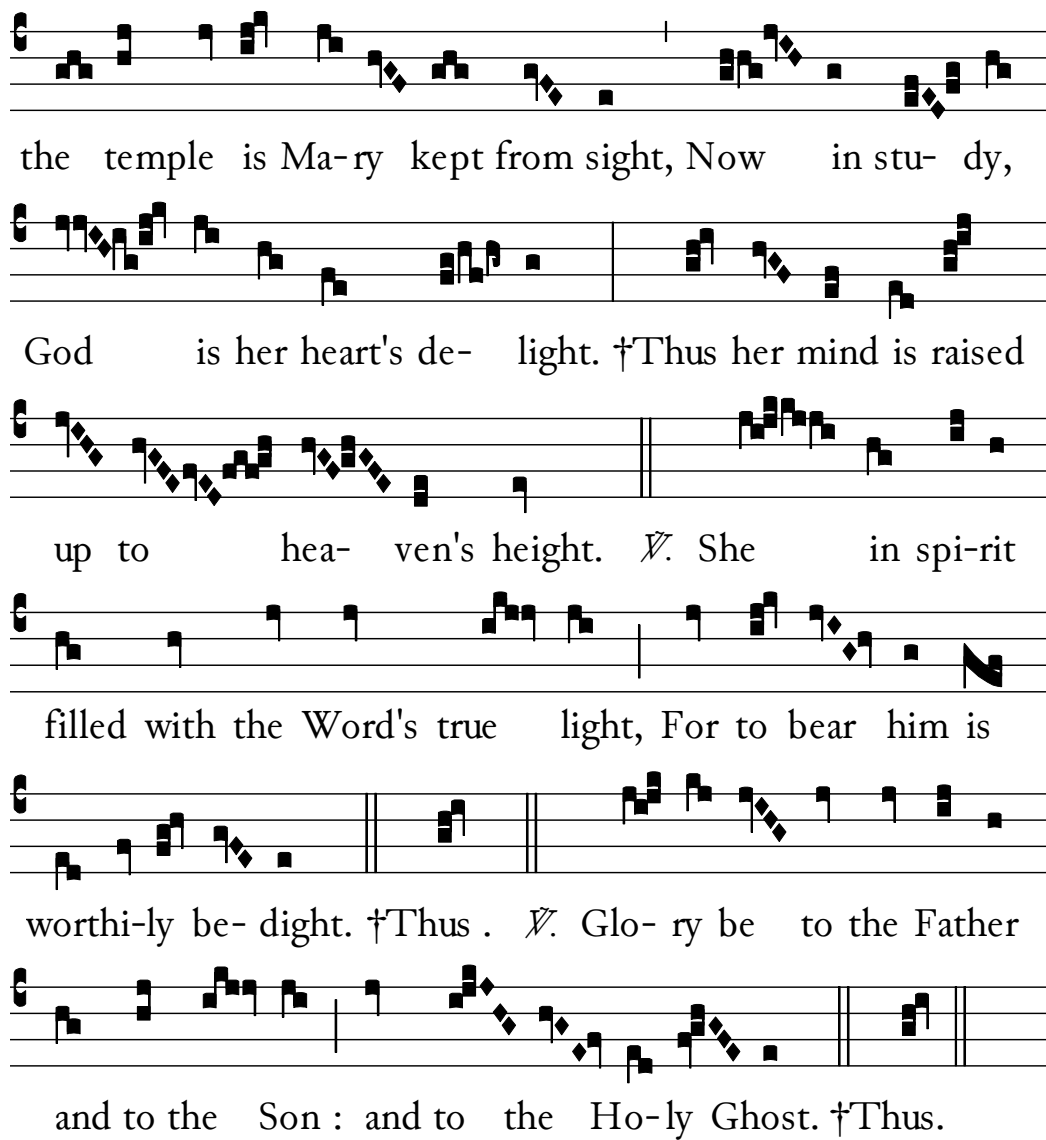
Ordo rectus servatus. BN-14454:7v; 1531-P:62v.

601716. 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.

601716a.

¶ *In the ij. Nocturn.*

Omni virtute predita. BN-14454:7v; 1531-P:62v.

4. Ant.
IV.i.

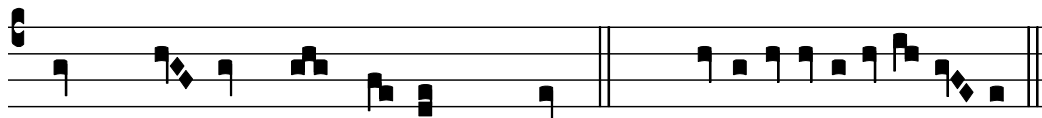


Ith every virtue * God-endowed, she wholly doth

203664.



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



yield to him compli- ance due. *Ps.* My heart hath uttered.
(*xliv.*) [229].

Rex virtutum. BN-14454:7v; 1531-P:62v.¹³

5. Ant.
V.i.

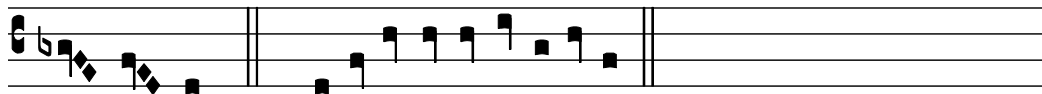
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Irtue's Mo-narch * wrought him a wonder-ful Mo-



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

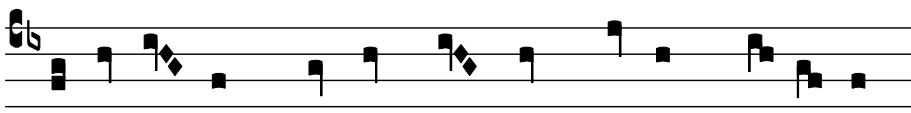


mark-a-ble. *Ps.* Our God is our refuge. (*xlv.*) [230].

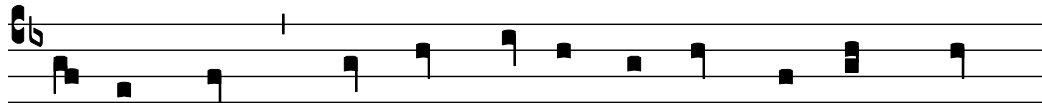
Desponsata cor docile. BN-14454:8r; 1531-P:62v.

6. Ant.
VI.

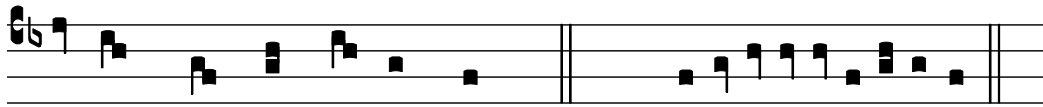
201174.



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.* The foundations. (*lxxxvj.*)
[299].

℣. God will help her [with his countenance.

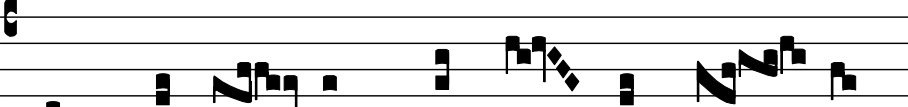

℟. God is in the midst of her, therefore she shall not be moved. See *QS-B1:79*.

Lesson iiij.

AND 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 justice, 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.

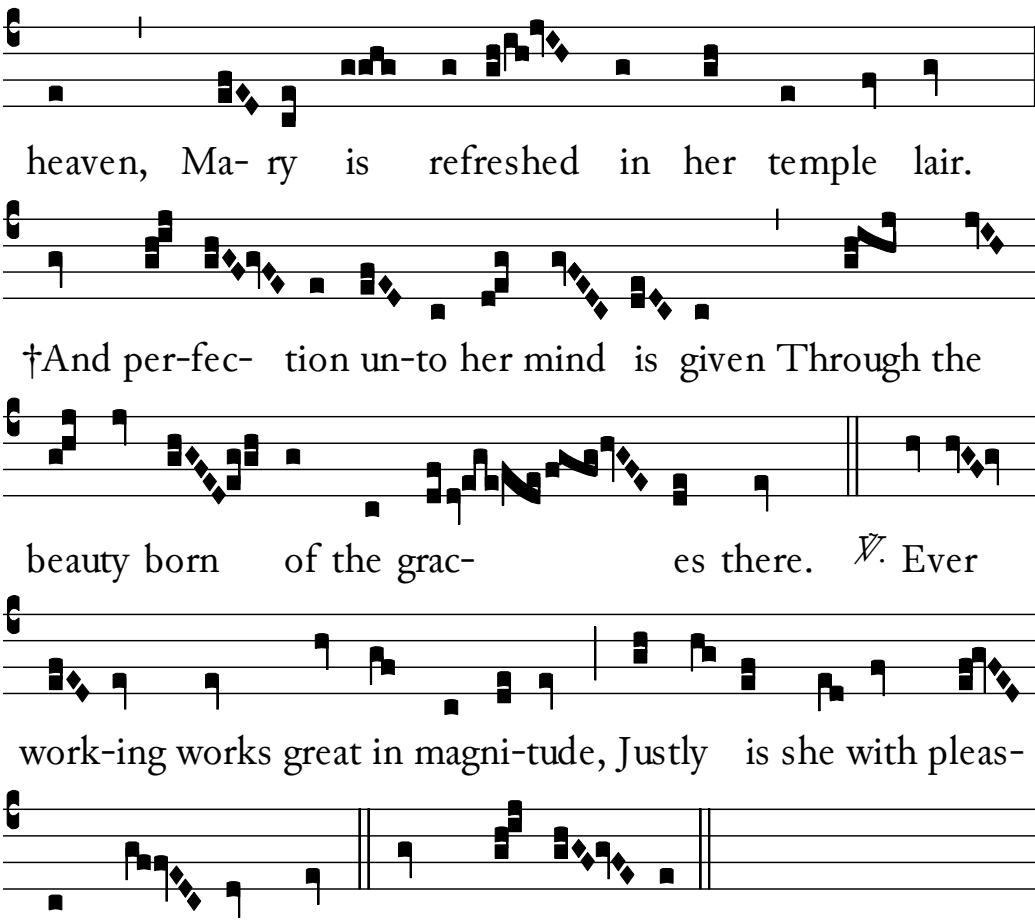
Eminenti celi. BN-14454:8r; 1531-P:62v.

4. Resp. 
IV.
 Ith the loft- y * sweetness of high- est

600777.

On the Feast of the Presentation of Blessed Mary.

600777a.



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.

Higher 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 forseeing 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 whatsoever 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 [63r.] merits.

Alma virgo propositum. BN-14454:8v; 1531-P:63r.¹⁴

5. Resp.
V.



A- ry, * Vir- gin, whom grac- es fill, Nev-

600079.

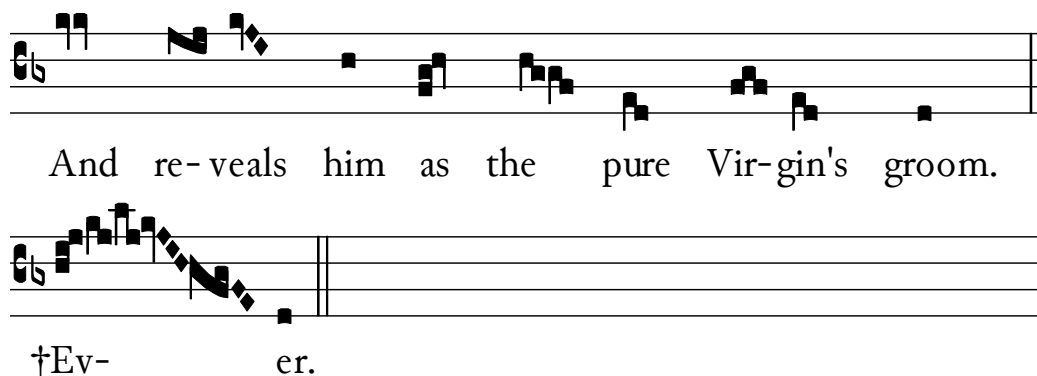
er once would with man be knit. †Ev-

er did she to God's will In this pro-mise herself

submit. ✠ From the rod of Jo-seph buds a fair bloom :

600079a.

On the Feast of the Presentation of Blessed Mary.



Lesson vi.

Finally 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 she 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

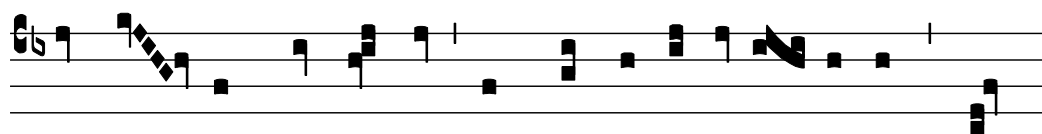
which art above all God for ever be
blessed. But thou.

Nuptam sic ex indicio. BN-14454:9r; 1531-P:63r.

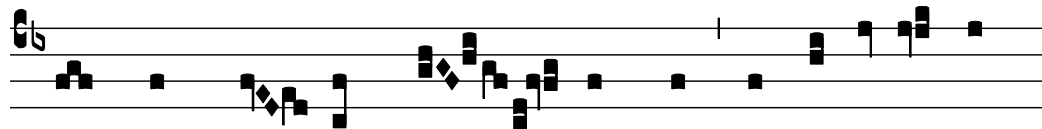
6. Resp.
VI.



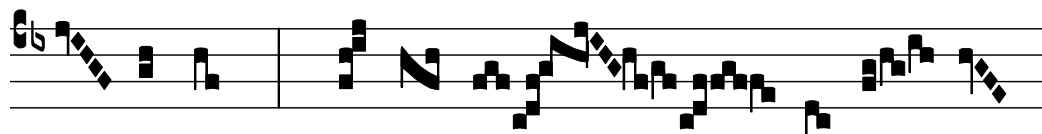
A- ry * a bride and flower doth prove, So doth



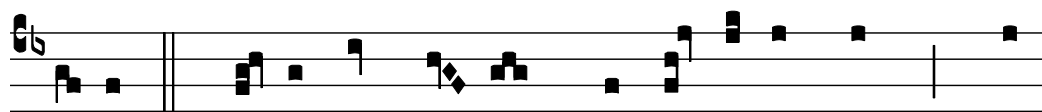
the Ho- ly Ghost ag-ree In the myste-ry of a dove : And



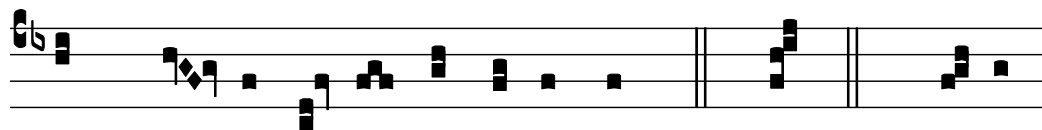
with great glad- ness hailed is she By Gabri- el, sent



from a-bove. †She con-ceives by di- vi-



ni- ty. ⁊. Bid- ing in the house that her pa-rents owned, By

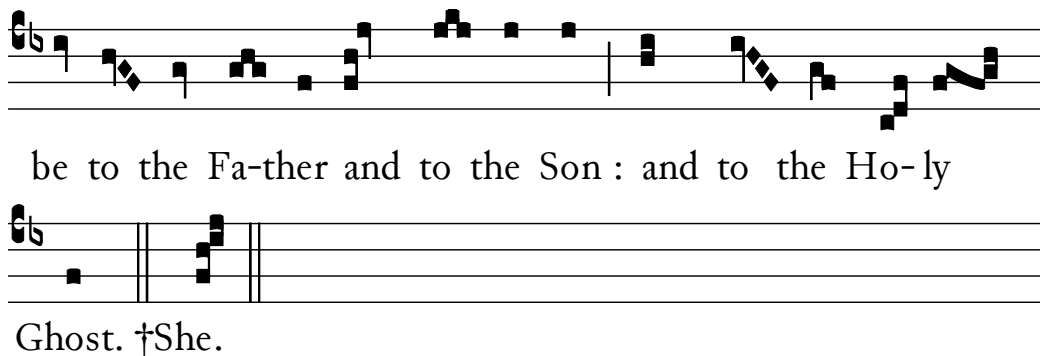


God's mes- senger is the maiden found. †She . ⁊. Glo-ry

601519.

601519a.

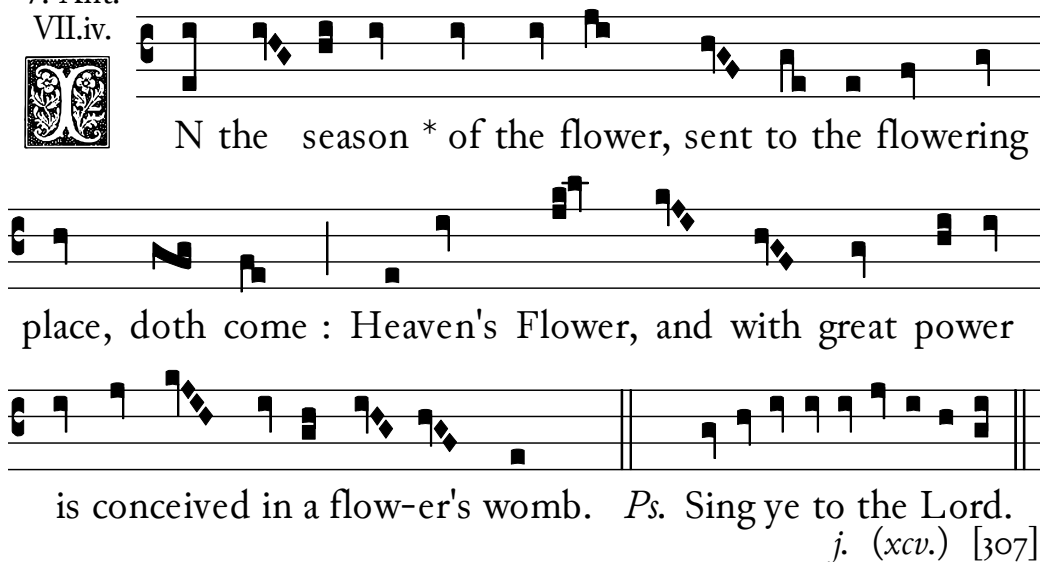
On the Feast of the Presentation of Blessed Mary.



¶ *In the iij. Nocturn.*

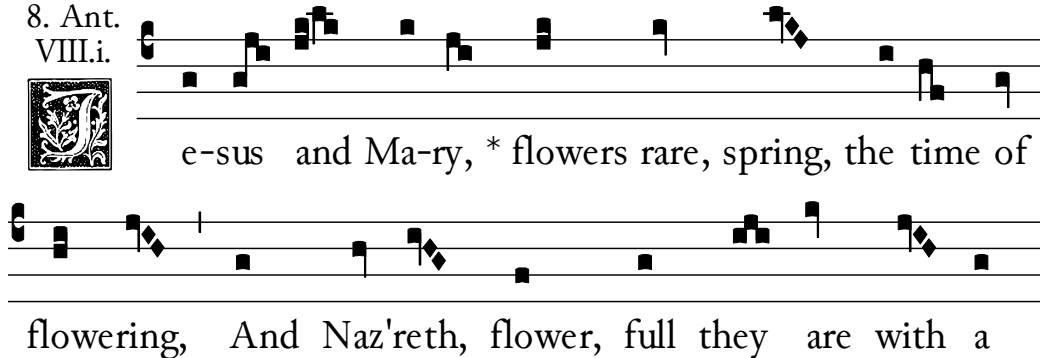
Flos in floris. BN-14454:9r; 1531-P:63r.

201854. 7. Ant.
VII.iv.



Jesus flos, flos Maria. BN-14454:9r; 1531-P:63r.

202751. 8. Ant.
VIII.i.





charm o' erpowering. *Ps.* The Lord hath reigned. (*xcvi.*) [308].

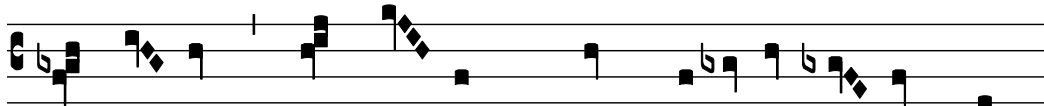
Candens flos. BN-14454:9v; 1531-P:63r.¹⁵

9. Ant.
V.i.

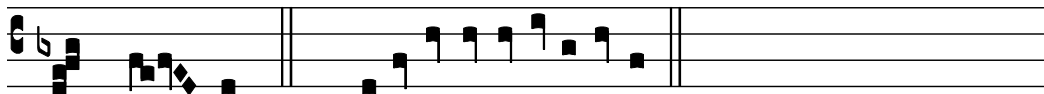


200723.

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.* Sing ye to the Lord. *ij.* (*xcvij.*) [320].

V. God hath chosen her and preferred her.

R. And] hath made her [to dwell in his tabernacle].

[*Lesson vij.*]

According to Matthew j. (1.)



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.

A Homily of blessed Gregory, Pope.


Dou have heard, most beloved
brethren, of the ineffable

mystery of the incarnation of the
Lord, you have heard the genealogy
of the most blessed Mother of God :
the mystery of man's redemption.
You 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 tribes 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.

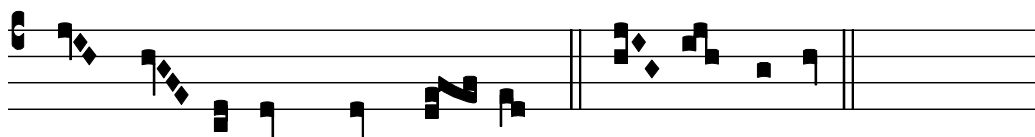
Archa Dei. BN-14454:9v; 1531-P:63r.¹⁶

600135. 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-

600235a. ni- ty. ¶. The King of Glo-ry's chamber-bed : By



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

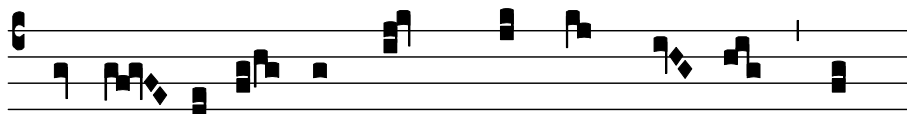
Lesson viij.

[63v.] **O**F David however it is said : Of the fruit of thy womb I will set upon thy throne. 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 womb I will set upon thy throne. And again, Once have I sworn by my holiness, I will not lie unto 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 raise up thy seed after thee, which shall proceed out of thy bowels : and he shall be to me a son : and I will be to him a 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. BN-14454:10r; 1531-P:63v.

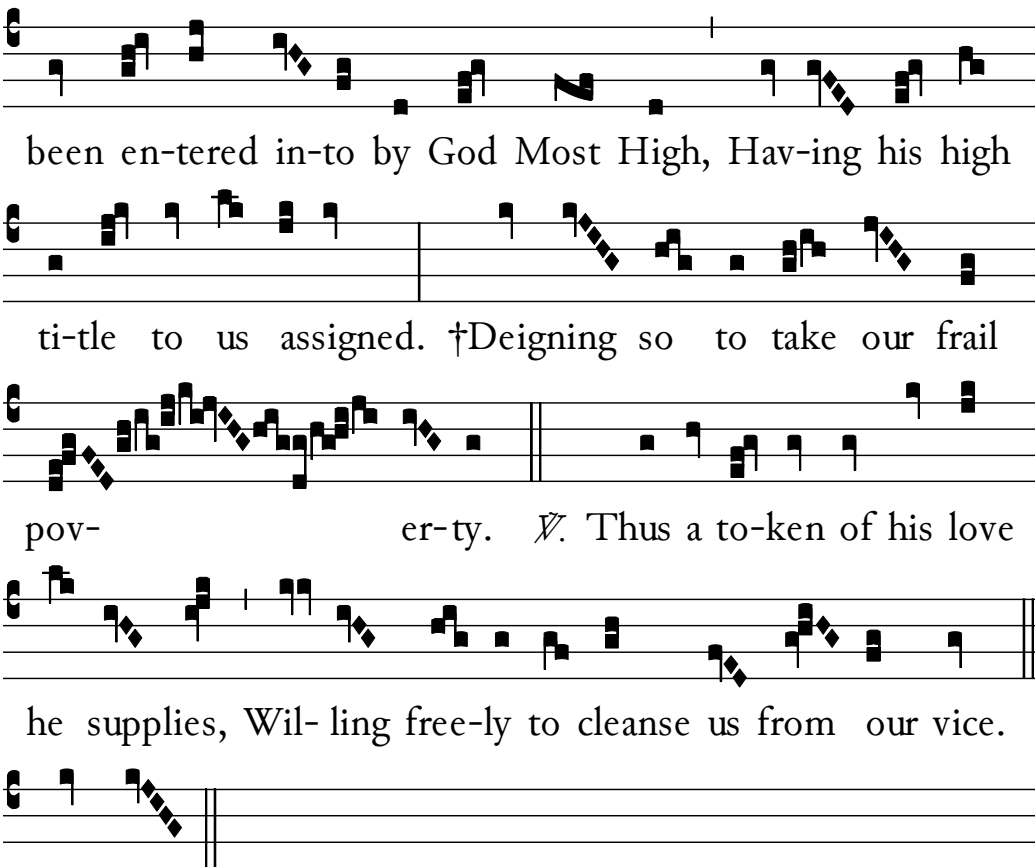
8. Resp.
VIII.



won- derful * exchange with all man-kind Hath

601429.

601429a.



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 sup-plies, Wil-ling free-ly to cleanse us from our vice.
 †Deigning.

Lesson ix.

However 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 rose 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 because he descended first to the lower parts of the earth ? He that descended is the same also that ascended above all the heavens, that he might fill all things.

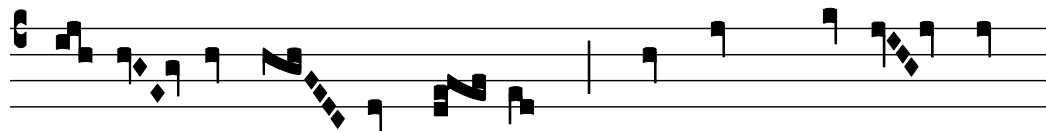
Omnes gentes attendite. BN-14454:10v; 1531-P:63v.¹⁷

9. Resp.

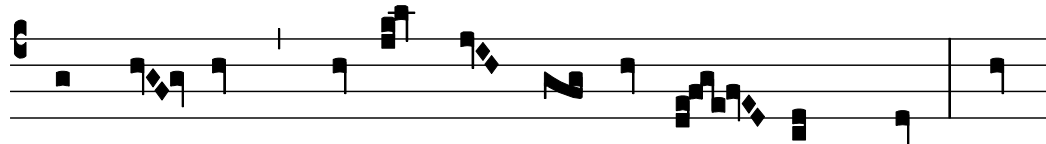
I.



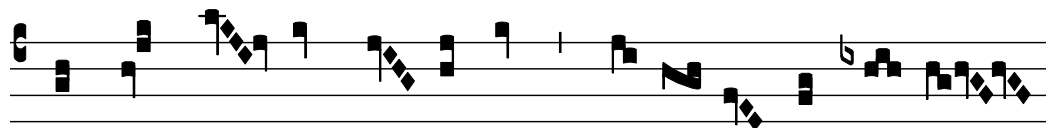
L1 ye * na- tions, at- ten-tion pay To



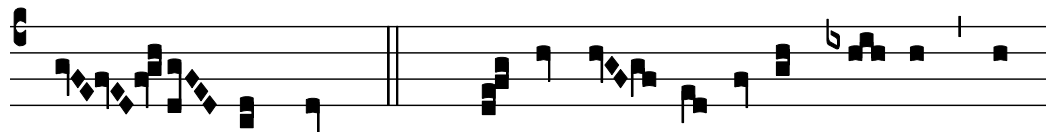
the sight of such beauty rare : Thank your God and Mak-



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-

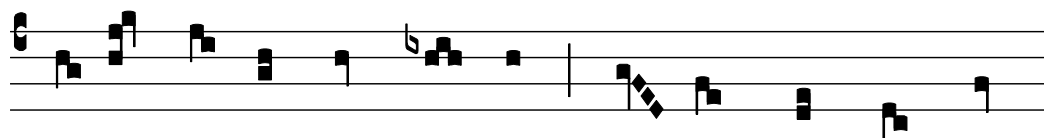


tion fair. ✠. She, a ho- ly virgin, giv- en To

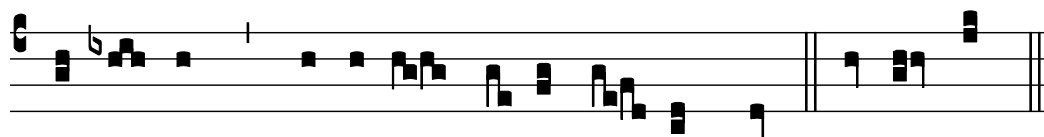
601690.

601690a.

On the Feast of the Presentation of Blessed Mary.



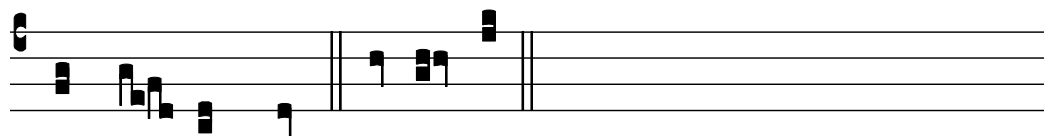
the temple, was God's temple : They God's house are, dear



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



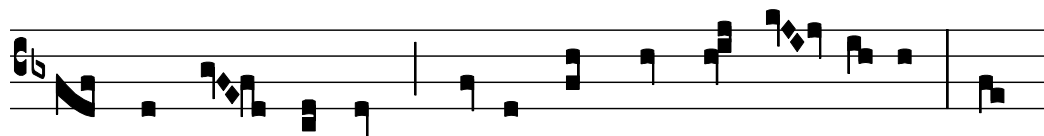
the Ho- ly Ghost. †O take up.

Eve preceps temeritas. BN-14454:10v; 1531-P:63v.¹⁸

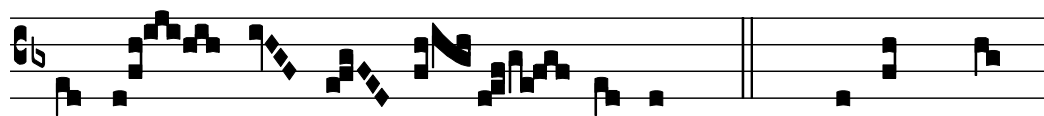
Resp.
V.



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

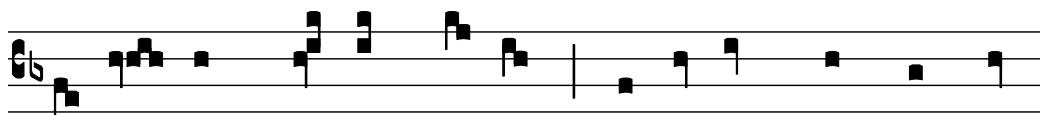


all the world despair : But in faithful hu-mi- li- ty. †Sal-




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

On the Feast of the Presentation of Blessed Mary.



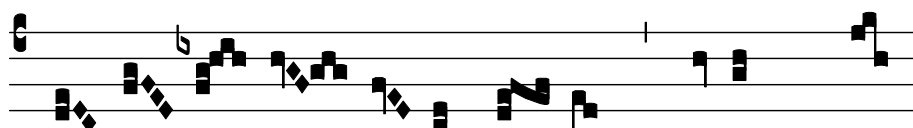

a pure-ness that hath no peer, She be-comes our gate to



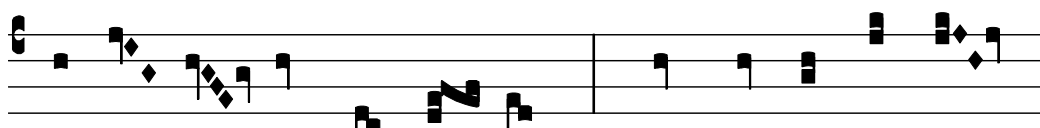
the heavenly sphere. †Sal-va-tion's.

Laudemus omnes Dominum. BN-14454:11r; 1531-P:63v.¹⁹

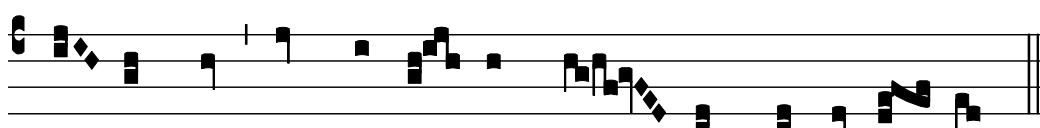
Resp.
I.




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.

Maria Jesse virgula. BN-14454:11r; 1531-P:63v.

601377. 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-

601377a. 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-ing in.

Recolamus virginis. BN-14454:11r; 1531-P:63v.²⁰

Resp.
I.



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

601983.

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

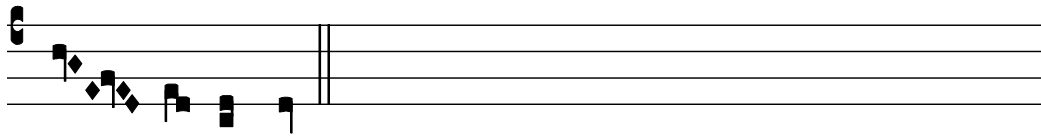
601983a.

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.



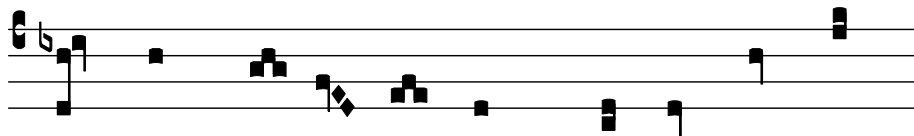
†And her virtue's.

¶ *At Lauds.*

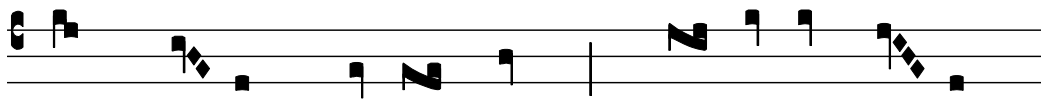
Lauda felix ecclesia. BN-14454:11v; 1531-P:63v.²¹

1. Ant.
I.ix.

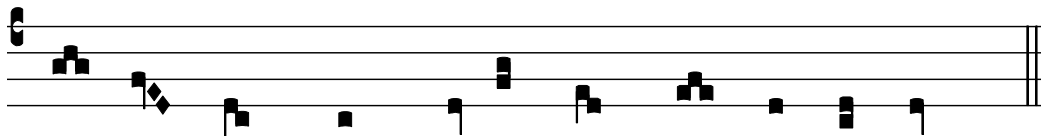
202851.



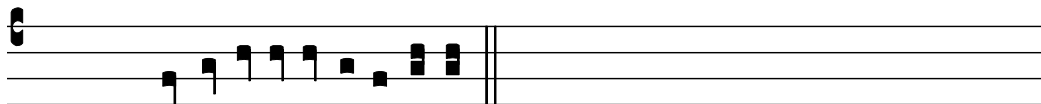
Ing now, * O hap-py Church, the praise Of God's



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



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

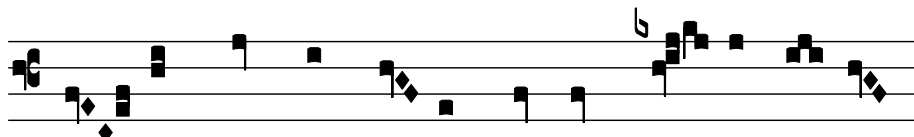


Ps. The Lord hath reigned. (*xcij.*) [52].

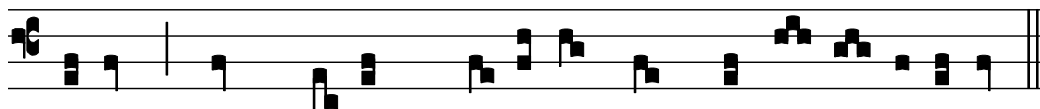
In templi Dei. BN-14454:11v; 1531-P:63v.²²

2. Ant.
II.i.

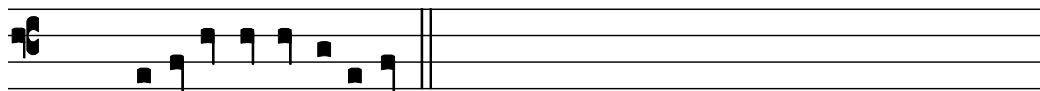
202490.



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



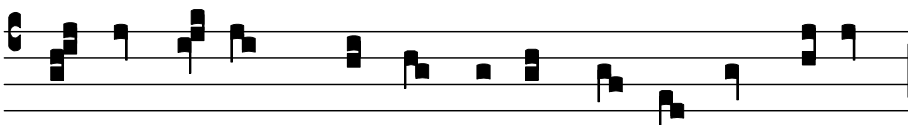
cation : Heavenly hosts the Virgin meet To her ju- bi-lation.



Ps. Sing joyfully. (*xcix.*) [53].

Omnis ejus actio. BN-14454:11v; 1531-P:63v.

3. Ant.
III.iv.



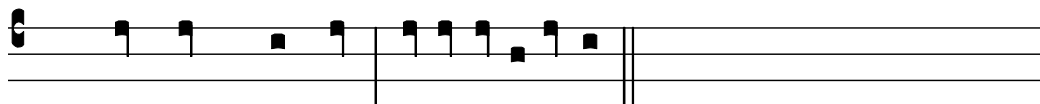
203679.



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



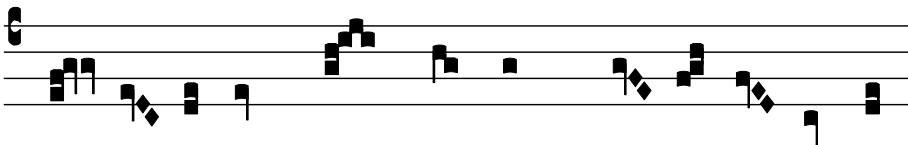
E'er while she on earth a-bode, Great-er waxed her me-rit.



Ps. O God, my God. (*lxij.* & *lxvj.*) [54].

Quicquid egit penitus. BN-14454:11v; 1531-P:63v.

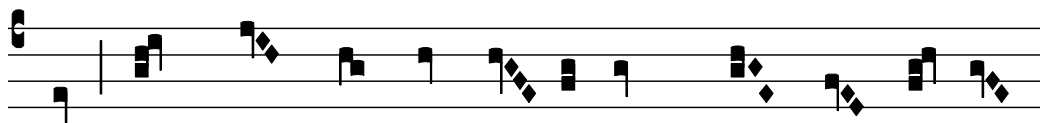
4. Ant.
IV.i.



204173.



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



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



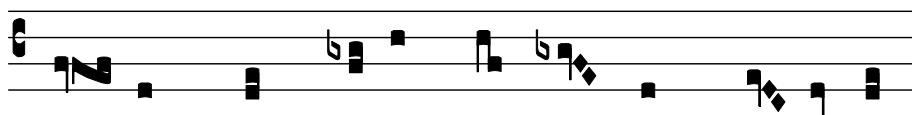
vation. Ps. O all ye works. (*Daniel iij.*) [55].

Quantum facultas sufficit. BN-14454:12r; 1531-P:63v.²³

5. Ant.

V.i.

204069.



Et hearts such prai-es, * as they may, Truly be



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



Ma-ry's a-dor- ing. Ps. Praise ye the Lord. (*cxlviii.-cl.*) [56].

Chap. As the vine. [724].

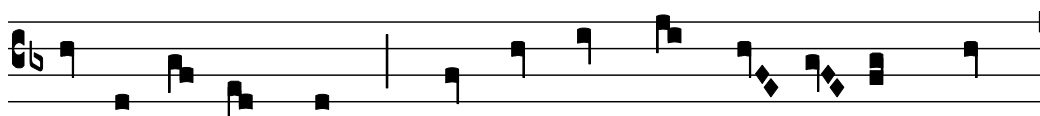
Omnes fideles plaudite. BN-14454:12r; 1531-P:60v.

Hymn.

V.



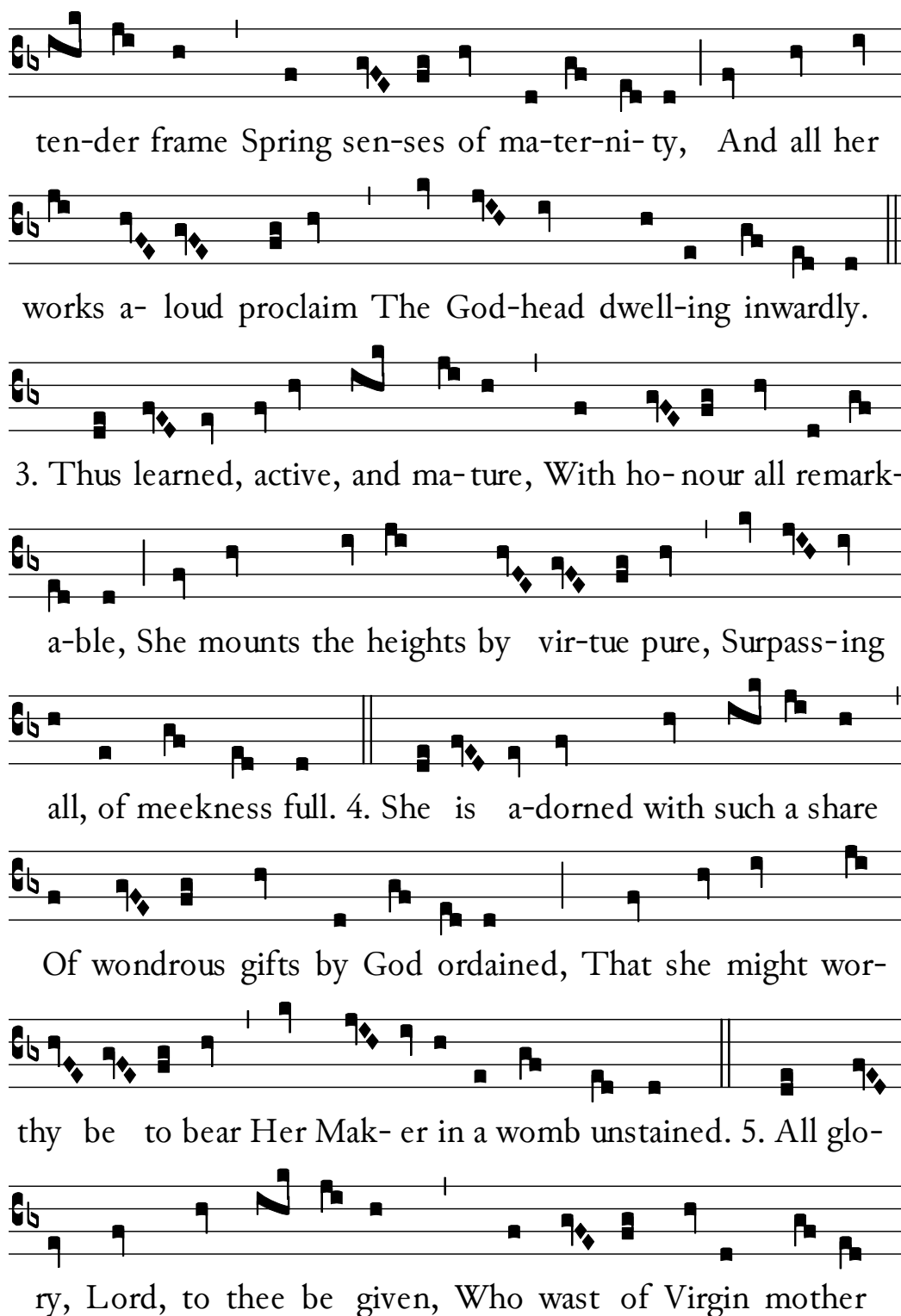
clap your hands, ye faithful all, * With heart of



[64r.] true de-vo-tion praise The childhood of the Vir-gin small,

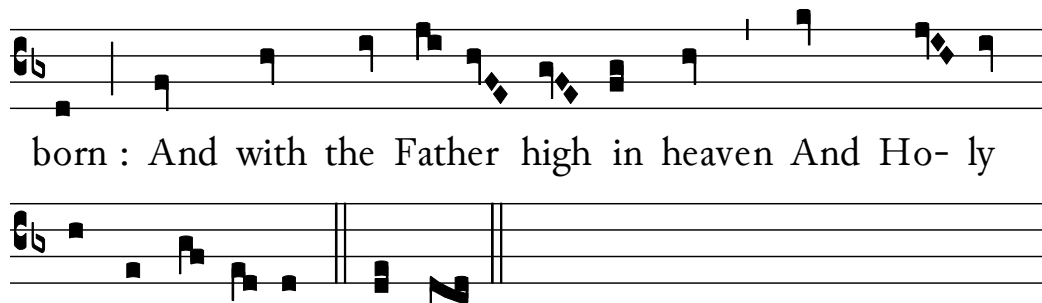


Her grace behold with wond'ring gaze. 2. For in the girl of

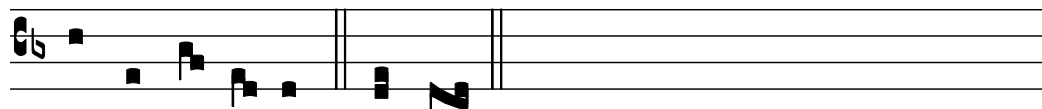


ten-der frame Spring sen-ses of ma-ter-ni-ty, And all her
works a- loud proclaim The God-head dwell-ing inwardly.
3. Thus learned, active, and ma-ture, With ho-nour all remark-
a-ble, She mounts the heights by vir-tue pure, Surpass-ing
all, of meekness full. 4. She is a-dorned with such a share
Of wondrous 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.

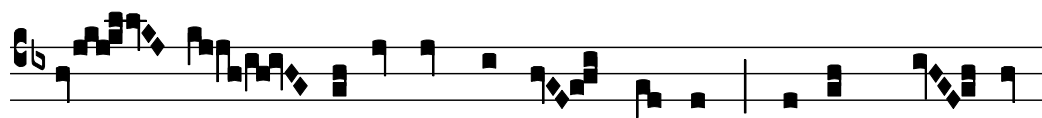
℣. God hath chosen her. [743].

Benedictus virginis Filius. BN-14454:12v; 1531-P:64r.²⁴

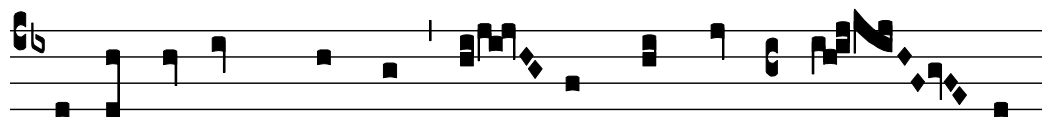
200682.
Ant.
VI.



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. [726].

At j.

Ant. Sing now, O happy Church. [752].

Ps. Save me, O God. (*liij.*) [110].

At iij.

Ant. God's temple. [752].

Ps. Set before me. (*cxviiij.* 33.) [148].

Chap. As the vine. [724].

Short R̃R̃. from the Common of Virgins. [1106].

At. vj.

Ant. All her doing. [753].

Ps. My soul hath fainted. (*cxviiij.* 81.) [159].

Chapter. Ecclesiasticus xxiv. (26.)

Come over to me, all ye that
desire me, and be filled with my
fruits. For my spirit is sweet above
honey, and my inheritance above

honey and the honeycomb. My
memory is unto everlasting
generations.

At. ix.

Ant. Let hearts such praises. [754].

Ps. Thy testimonies. (*cxviiij.* 129.) [169].

Chapter. Ecclesiasticus xxiv. (29.)

They that eat me, shall yet
hunger : and they that drink
me, shall yet thirst. He that
hearkeneth to me, shall not be

confounded : and they that work by
me, shall not sin. They that explain
me shall have life everlasting.

At iij. Vespers.

Ant. Sing now, O happy Church. [732]. *with the others.*

Chap. As the vine. [724].

Eterni Patris ordine. BN-14454:12v; 1531-P:64r.

830236d.
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

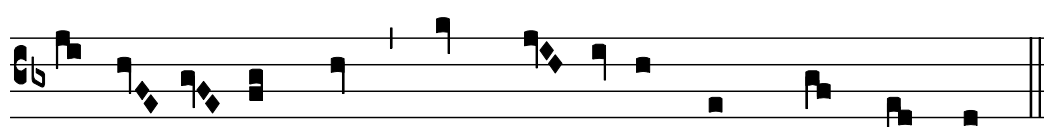
the Vir-gin poured : All fragrances of sa- vour good And

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-



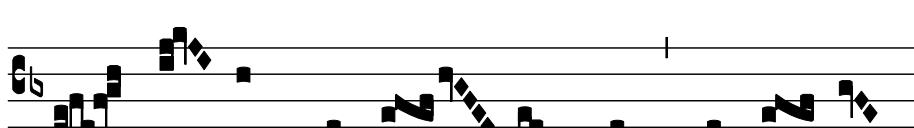

ly Ghost art ev-er One. Amen.

✠ Today is the Presentation of the Holy Virgin Mary. [726].

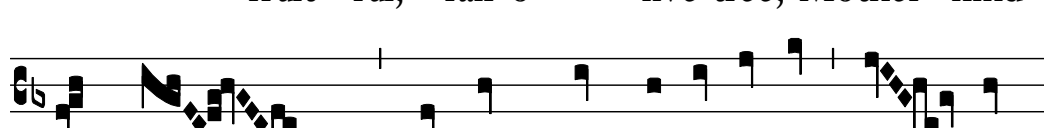
At the Magnificat.

Oliva fructifera. BN-14454:13r; 1531-P:64r.²⁵

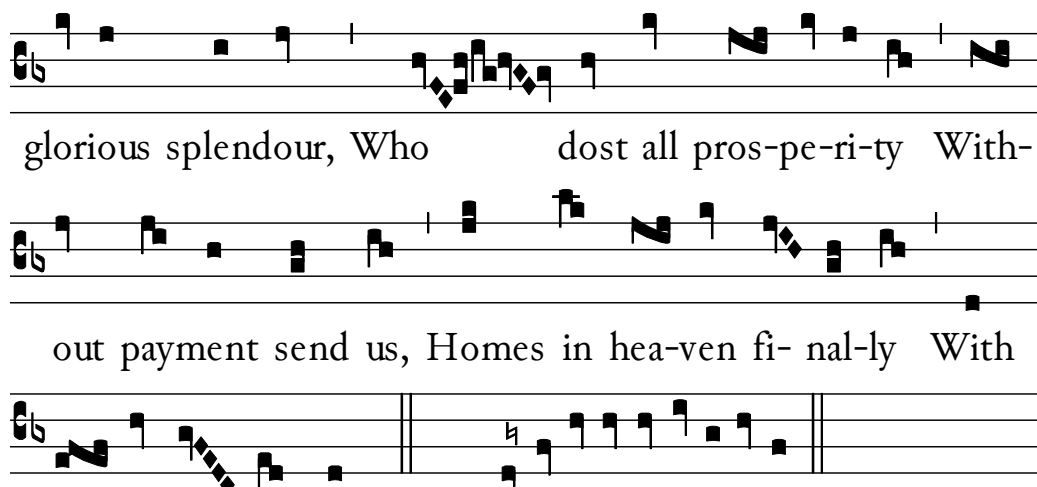
Ant.
V.i.



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. [726].

¶ *Here beginneth the Deeds of the
Presentation of Blessed Mary.*²⁶

IN those days. There was a man in Israel, Joachim by name, of the tribe of Juda. 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 forth with his herds and led with him his shepherds into the mountains in a far off country, so that for five months Anna

NOW 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
[64v.] 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 :

AND 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

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.

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 adoring 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 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,

AND it came to pass when Joachim awoke, he called to himself all his herdsmen and declared unto them the dream. And they adored 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. 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 :

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 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 neighbours : so that the whole country and those

neighbouring were glad of that news. Now after these things, nine months

NOW 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

[65r.] **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, 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, immoveable and also

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.

daily advancing more and more. No one saw her 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.*²⁷

Gaudeamus omnes. SGr:435; ST:xi; SB-P:349.

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 hath utter-ed a good word :

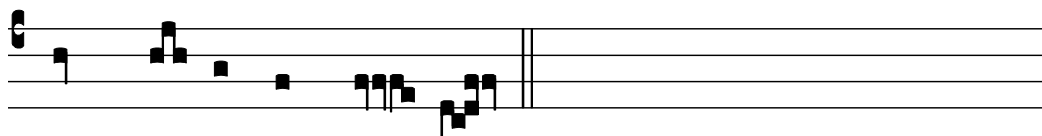
I speak my works to the King.

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

On the Feast of the Presentation of Blessed Mary.



Ghost : as it was in the be-gin-ning, 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. In the unity of the same.

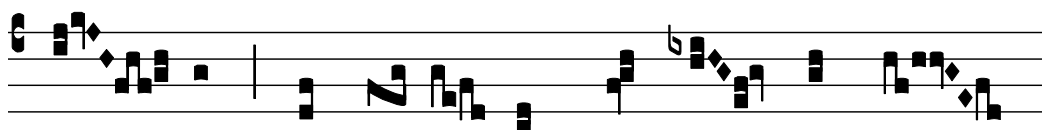
Lesson from the Book of Wisdom. [Ecclesiasticus xxiiij. 23.] As the vine. XX.

Benedicta et venerabilis. SGr:434; 1531-P:65r.

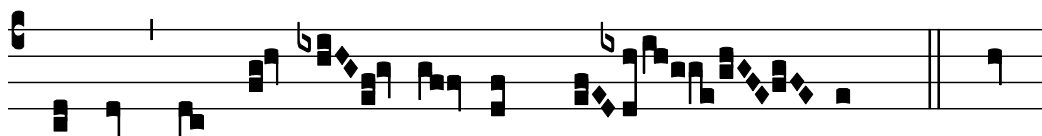
Grad.
IV.



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


On the Feast of the Presentation of Blessed Mary.



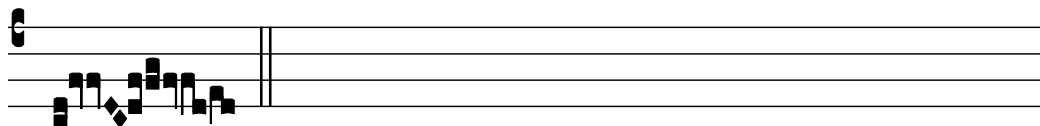
Vir- gin Mother of God, he whom



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



self in thy womb, and was made * man.

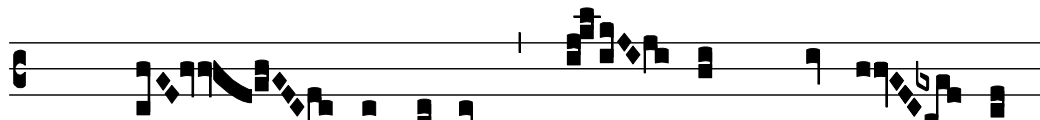


Allehuya. Felix virgo. BN-14454:15r; 1531-P:65r.²⁸

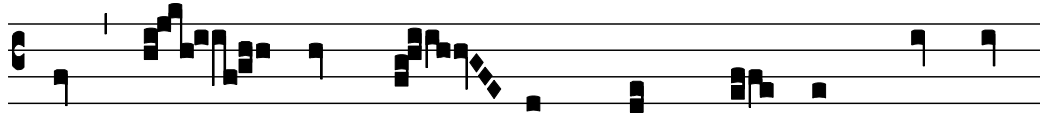
VII.



L-le- lu- ya. *

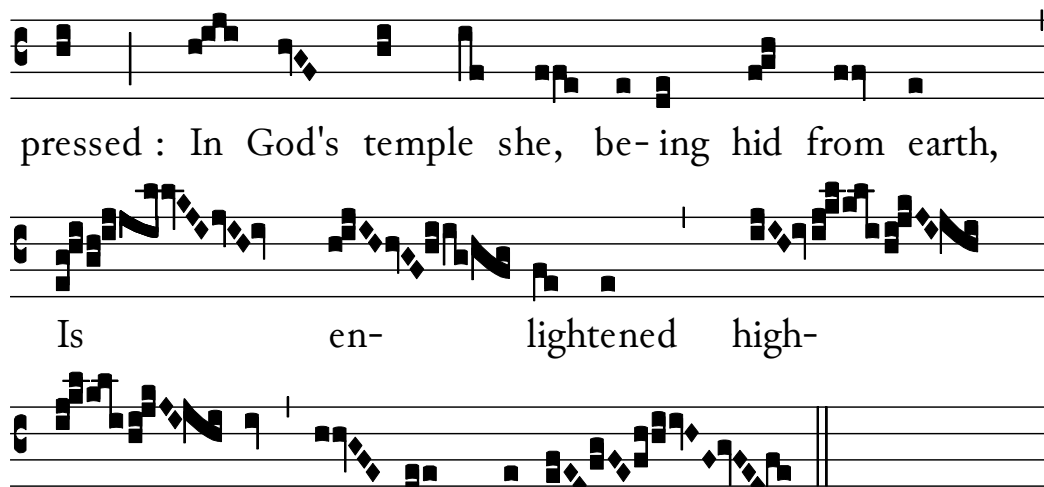


✱. Blest the Virgin, who e'er she had her



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

On the Feast of the Presentation of Blessed Mary.

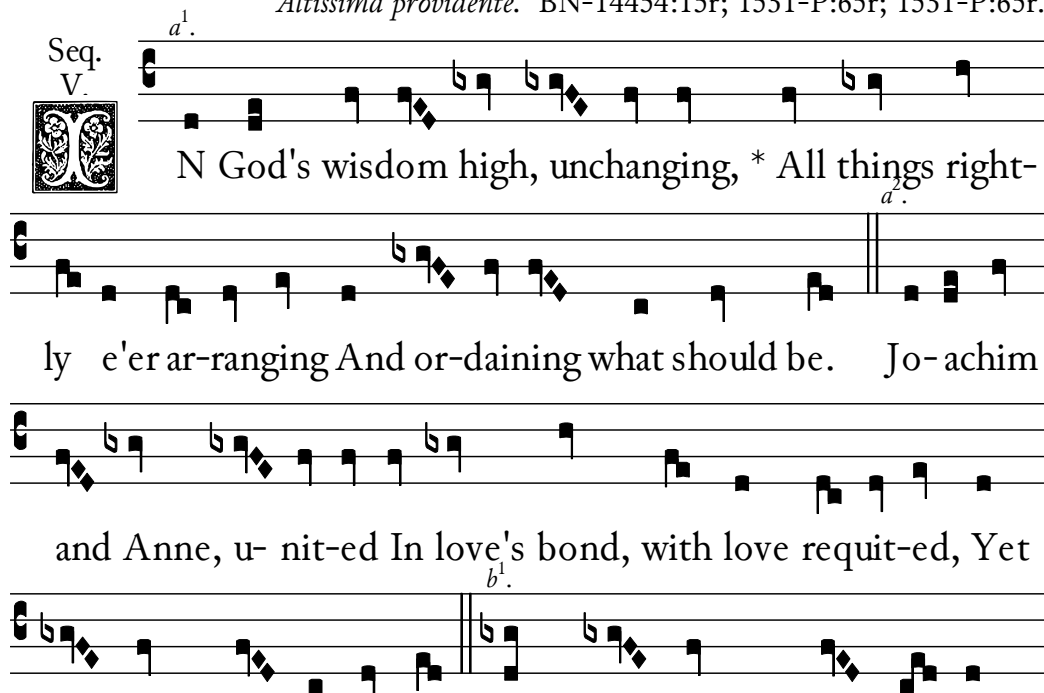


pressed : In God's temple she, be-ing hid from earth,
Is en-lightened high-
ly * a- bove the rest.

Sequence.

Altissima providente. BN-14454:15r; 1531-P:65r; 1531-P:65r.²⁹

Seq.
V.



MN God's wisdom high, unchanging, * All things right-
ly e'er ar-ranging And or-daining what should be. Jo-achim
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

On the Feast of the Presentation of Blessed Mary.

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 appeared, Who his errand thus
de-clared : Their vow was held precious. For so pleased
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-

On the Feast of the Presentation of Blessed Mary.

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-
ment mean. Glo-ry new the temple filled, When the Virgin,
as God willed, Was therein pre-sented. Instruc-tion di-
vinely lent, Met by angels heaven-sent, She re-joiced, con-

On the Feast of the Presentation of Blessed Mary.

tented. Firstly, when the prince had bidden That a man
should wed each maid-en, Willed the Vir- gin to refrain. For
her pa-rents' promise spoken And her own re- solve unbroke-
en, There unmar-ried to remain. When consult-ed, God in
heaven Answered, Let the maid be giv- en To the one shewn
by a flower. Jo-seph, be- ing thus de-not-ed, To her pa-
rents her escort-ed, Careful for the wed-ding hour.
Then Gab-riel to the Virgin is Commis-sioned, bearing

The musical score is written on ten staves, each with a treble clef and a key signature of one flat (B-flat). The notation uses square notes and rests, with some notes beamed together. There are several repeat signs (double bar lines with dots) and dynamic markings: *g¹.*, *g².*, *b¹.*, *b².*, and *j¹.*. The lyrics are printed below the staves, with some words hyphenated across lines.

On the Feast of the Presentation of Blessed Mary.

The musical score is written on ten staves, each with a treble clef and a key signature of one flat (B-flat). The notation is a form of shorthand, likely a simplified version of a more complex musical notation, using various note values and rests. The lyrics are printed below the staves, with some words aligned under specific notes. The score is divided into several measures by double bar lines. Some measures are marked with j^2 , k^1 , k^2 , l^1 , and l^2 , which likely refer to specific musical techniques or editions. The lyrics are as follows:

mes-sag-es Of great wonders. The learned maiden si-lent-ly
Thinks what th'unwonted words may be : Thus she ponders.
When the angel all explained, Then the Virgin faith main-
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-
closed. Lo, thou Virgin singly gifted, With what praise thou
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.

On the Feast of the Presentation of Blessed Mary.

According to Matthew. (I.)

T HE book of the generation of Jesus Christ, the son of David,	the son of Abraham. XX.
--	--------------------------------

Felix namque. SG:434; 1531-P:65r.³⁰

Offert.

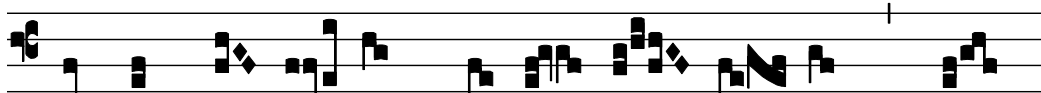
I.



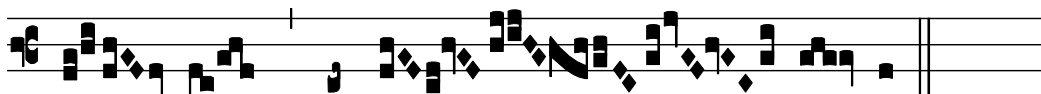
Ap- py indeed art thou, O ho- ly Virgin



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



out of thee a- rose the Sun of Jus- tice, Christ



our God, al-le- lu- ya.

Secret.

WE 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.

Preface.

Everlasting God. And that we
should praise and bless, and

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

On the Feast of the Presentation of Blessed Mary.

Beata viscera. SG:439; 1531-P:65r.

Comm.
I.



Blessed 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.

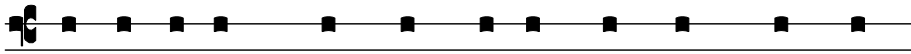
May the sacraments which we
have received, O Lord, by the
intercession of blessed Mary ever
Virgin, save us : by which devotion of

her most pious heart she continually
sacrificed unto thee the acceptable
sacrifice. Through our Lord.

¶ *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 Choir Step by the Priest this way.

Exorciso te creatura. SMan:2r; 1531-P:65r.³¹



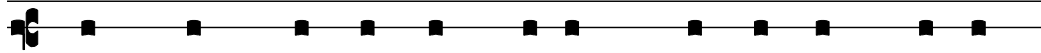
ex-orcise thee, O creature of salt, by the



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

[65v.] by the God who commanded thee to be cast into the water by Eliseus the prophet : that the barrenness of the water might be healed, that thou mightest be made salt [*here let the Priest take the salt*]³² exorcized³³ 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.

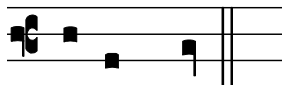


Through him who shall come to judge the quick and the dead



and the world by fire. *R̃*. Amen.

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



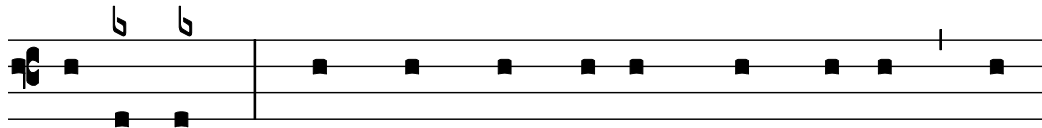
Let us pray.

The Blessing of Salt and Water.

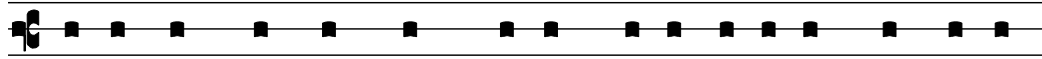
Manuale:2v; SB-P:352.

WE humbly implore, almighty
everlasting God, thy boundless
mercy : 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

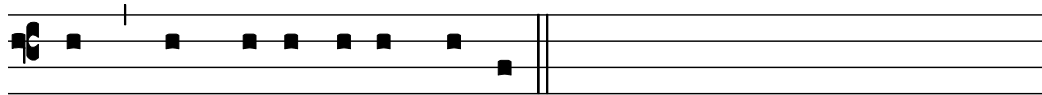
human race, that it may be unto all
who partake of it health of mind and
body : that³⁴ whatsoever shall have
been touched or sprinkled by it may
be freed from all uncleanness, and
from all assault of spiritual



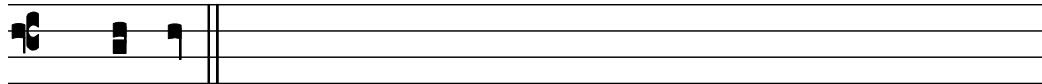
wickedness. Through our Lord Je-sus Christ thy Son, who



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



Ghost, God, for ev-er and ev-er.



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.

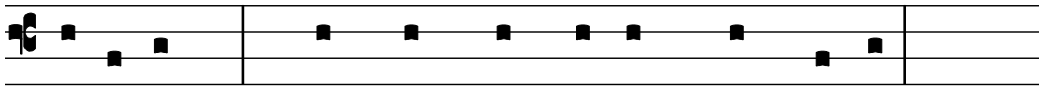
The Blessing of Salt and Water.

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

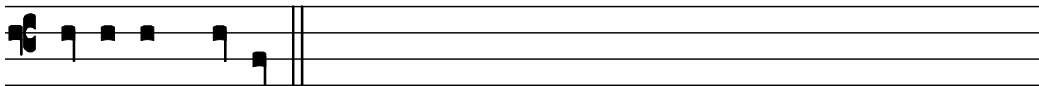
Manuale:2v; SB-P:353.

 God 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 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



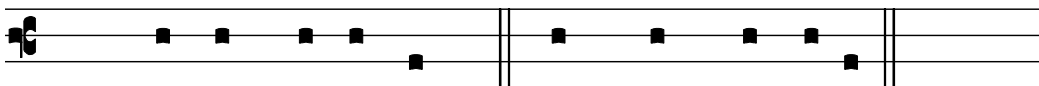
all assaults. Through our Lord Je-sus Christ thy Son. *etc.*



Fí-li- um tu- um.

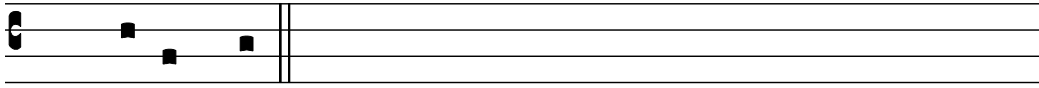
 *Here let the Priest cast the Salt into the Water in the manner of a Cross, saying thus without note :* Let this be made a mixture of salt and water. In the Name of the Father, and of the Son, and of the Holy Ghost. *R̃. Amen.*

Manuale:3r; 1531-P:65v.



R̃. The Lord be with you. R̃. And with thy spi-rit.

The Blessing of Salt and Water.



✠. Let us pray.

Prayer.

God, 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

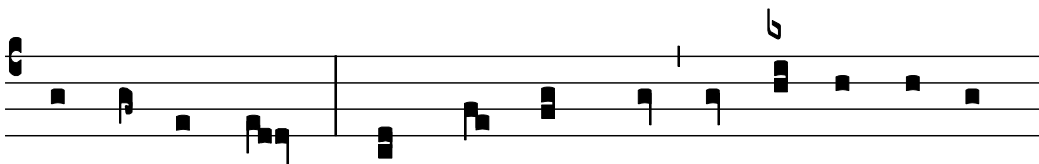
water, graciously illumine it, and by thy lovingkindness sanctify it : that wherever it shall have been sprinkled, by the invocation of thy holy Name, every attack of the unclean spirit may be driven away, and dread of the venomous serpent may be chased far hence : and may the presence of the Holy Ghost be vouchsafed to be with us in every place, who ask thy mercy. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same.

While the water is sprinkled : let this anitphon be sung.

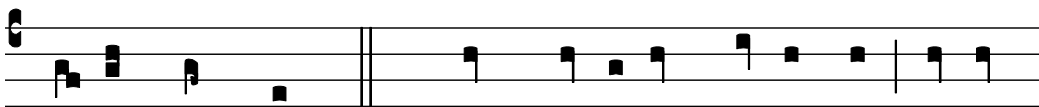
Asperges me Domine. Manuale:3v; 1531-P:65v.³⁵

1494. Ant.
IV.i.

Hou shalt sprinkle me, O Lord, * with hyssop, and I

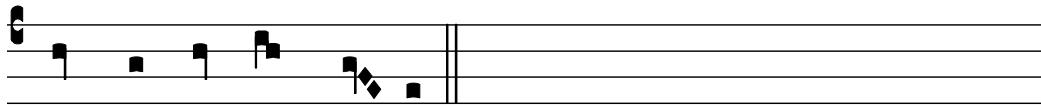


shall be cleansed. †Thou shalt wash me, and I shall be made



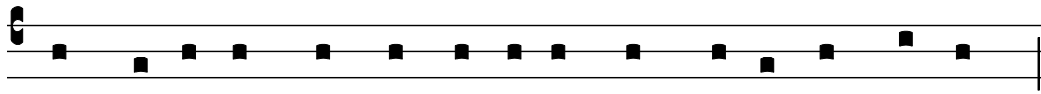
whit-er than snow. *Ps.* Have mercy on me, O God : accord-

The Blessing of Salt and Water.

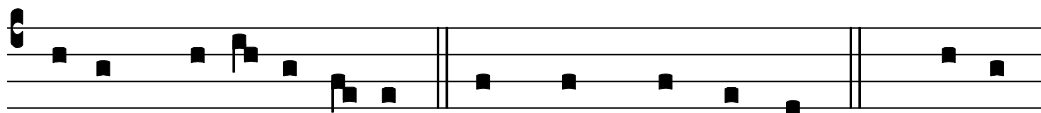


ing to thy great mer-cy.

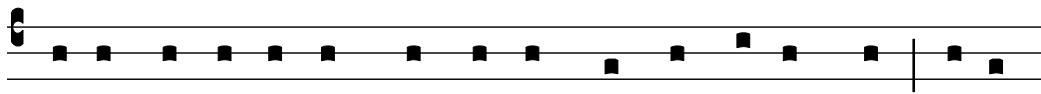
Responsory Thou shalt purge me.



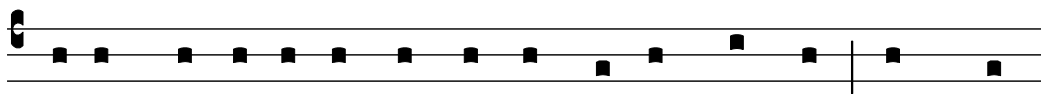
And according to the mul-ti-tude of thy tender mercies :



blot out my i-niqui-ty. 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-



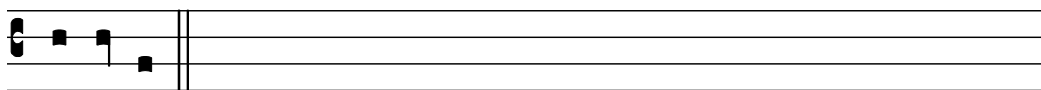
out end, a-men. †Thou shalt wash me.

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

Manuale:4r; 1531-P:65v.



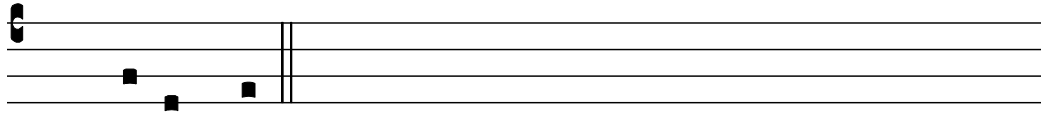
℟℣. Shew us, O Lord, thy mercy. *℞℣.* And grant us thy



salvation.

The Blessing of Salt and Water.

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



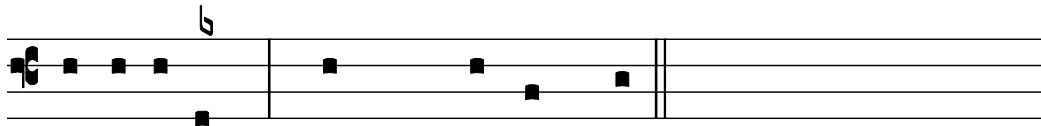
℣. Let us pray.

Prayer.

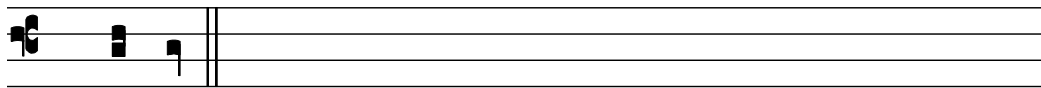
Manuale:4v; 1531-P:65v.

Hear 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.



[66r.] ℣. Amen.

The Blessing of Bread.

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

Prayer.

Bless, ✠ 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 Blessed Water.*

¶ *Another Blessing of Bread.*


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

℣. Who made heaven and earth.

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

The Blessing of Salt and Water.

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, God, for ever and
ever. *R.* Amen.

Notes, pages [721]-[780].

- ¹ SB-P:329.
- ² In BN-14454:13. the text-setting of 'Rore' is not clear.
- ³ In BN-14454:13. 'dicāta' is set GAGF.EF.F.
- ⁴ In BN-14454:14. the text-setting of 'ascēdit' is not clear.
- ⁵ In BN-14454:5r. a flat appears only at the beginning of the first line; in verse 1. 'sapiência' is set A.C.DCF.EF.B_bA. In BN-14454:5v. 'Amen' is set GAB[_b]AG.F.
- ⁶ BN-14454:5v. has no flats.
- ⁷ BN-14454:5v. has no flats. The text-setting at 'Instémus' is not clear.
- ⁸ BN-14454:5v. has no flats.
- ⁹ BN-14454:5v. has no flat.
- ¹⁰ In BN-14454:5v. 'símplici' is set FE.FGA.GFE. The edition follows DK-13:95v. here.
- ¹¹ BN-14454:6r. has a flats only at 'ornātu' and 'ebúrneus'; the text-setting is unclear at 'Thronus dignus'.
- ¹² BN-14454:6v. has no flat; the text-setting is not clear at 'úberum'.
- ¹³ BN-14454:7r. has no flats.
- ¹⁴ BN-14454:8v. has a flat only at the beginning.
- ¹⁵ BN-014454:9r. has a flat only at 'vírgule'.
- ¹⁶ SB-P:340. has 'Archa Dei, [in] qua'; '[in]' is supplied in the 1879 edition. Likewise the 1879 edition supplies 'Dei [sancta] reficitur.' BN-14454:9r. has no flats.
- ¹⁷ BN-14454:10v. has a flat only at 'data'. The music for the verse 'Glória Patri' does not appear in BN-14454:10v. It has been added by the editor.
- ¹⁸ In SB-P:342. the *R* is numbered '10.' BN-14454:10v. has a flat only at 'Eve' and 'péridit'.
- ¹⁹ BN-14454:11r. has no flats.
- ²⁰ BN-14454:11r. has no flats.
- ²¹ BN-14454:11v. has no flat.
- ²² BN-14454:11v. has no flat.
- ²³ BN-14454:12r. has flats only at 'Quantum', 'súfficit', and 'lingua'.
- ²⁴ In BN-14454:12v. 'dans hanc propicius' appears a third higher.
- ²⁵ BN-14454:13r. has no flats.
- ²⁶ The liturgical use of these readings does not seem to be indicated in the Sarum sources.
- ²⁷ The Introit, Gradual, Offertory and Communion are taken from the feast of the Assumption of the Blessed Virgin. The edition substitutes 'presentatióne' in place of 'assumptiόne' in the Introit and Gradual.
- ²⁸ There are no extant Sarum sources for this chant.
- ²⁹ Music for this text has not been located. See DTO vol. 32 and B-GEELdgm Graduale, also NL-Uc BMH 21: Utrecht, Museum Catharijneconvent, BMH h 21, f. 111.-uses the melody of In caelesti Hierarchia. See Calvin M. Bower, The Sequence Repertoire of the Diocese of Utrecht, *Tijdschrift van de Koninklijke Vereniging voor Nederlandse Muziekgeschiedenis*, D. 53ste, Afl 1ste/2de

(2003), pp. 49-104.

³⁰ The flat at 'allelúya' is editorial.

³¹ No flat appears in *Manuale*-1506:2r.

³² *Manuale*-1506:2r.

³³ 'exorcizátum', 1882:2.

³⁴ 'et', 1882:3.

³⁵ The second \forall . 'Et secúndum' does not appear in 1531-P:65v.