

THE SARUM RITE  
Sarum Breviary Noted.  
Scholarly Edition.

Tome A.  
Fascicule 16.  
Pages [635]-[694].

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.

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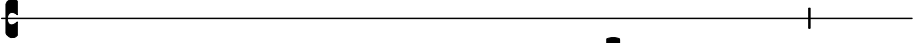

## ¶ On the Feast of the Presentation of the Virgin Mary.<sup>1</sup>


[This is Novembris xxj. according to Enchiridion Sarum 1530.]<sup>2</sup>

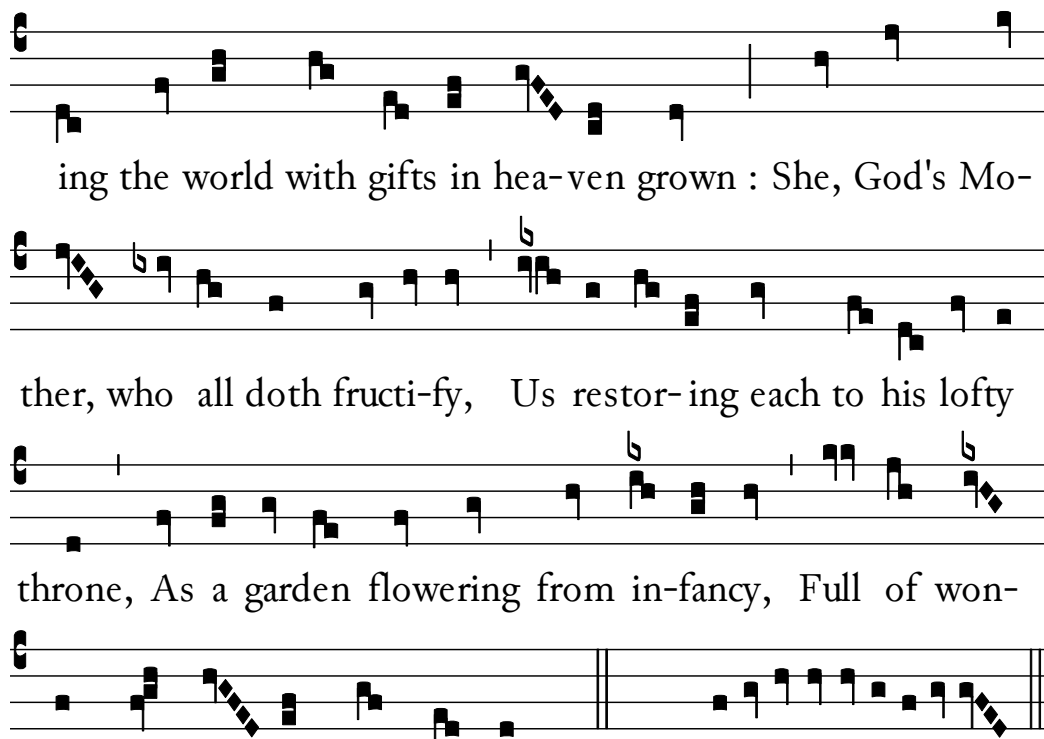
*It is known that the Lord King of France maketh each year to be celebrated in his presence this solemnity, and hath sent to each of the great churches in his kingdom the entire Office : that it be disseminated and published and solemnized throughout the whole of his kingdom. The same Lord King sent 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.

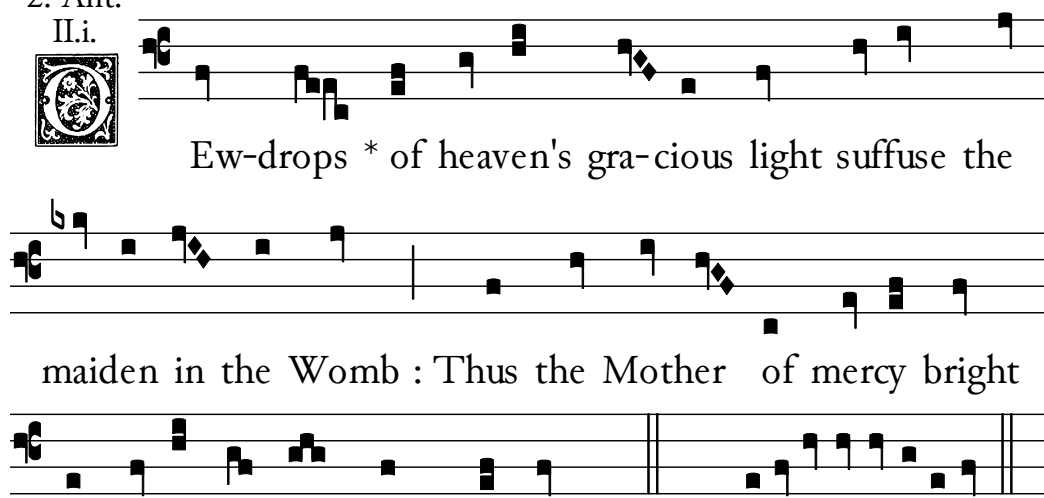
 Ount of gardens, \* with grac-es brimming high, Fill-



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.*) [363].

*Rore celestis.* BN-14454:4v; 1531-P:60v.<sup>3</sup>

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.*) [366].

On the Feast of the Presentation of Blessed Mary.

*A piis parentibus.* BN-14454:4v; 1531-P:60v.<sup>4</sup>

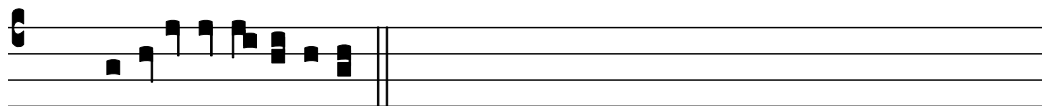
3. Ant.  
III.i.



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.



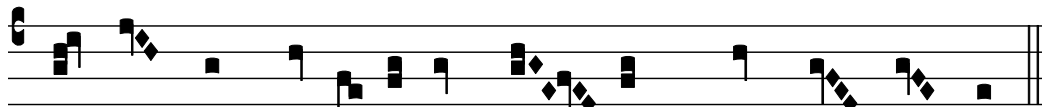
*Ps.* I rejoiced. (cxxj.) [379].

*Tantilla puella.* BN-14454:5r; 1531-P:60v.<sup>5</sup>

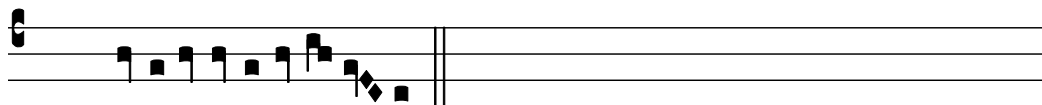
4. Ant.  
IV.i.



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



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



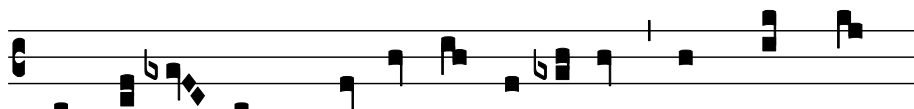
*Ps.* Unless the Lord. (cxxvj.) [386].

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

5. Ant.  
V.i.



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



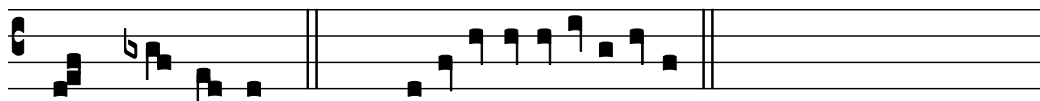
200024.

204857.

201605.



she ponders things heavenly, And her heart is kindled



with cha-ri-ty. Ps. Praise the Lord. (*cxlvij.*) [414].

*Chapter. Ecclesiasticus xxiv. (23.)*

**A**S the vine I have brought forth a | are the fruit of honour and riches.  
pleasant odour : and my flowers | [*R?*] Thanks be to God.<sup>6</sup>

*O Dei sapientia. BN-14454:5r; 1531-P:60r.*<sup>7</sup>

830236.

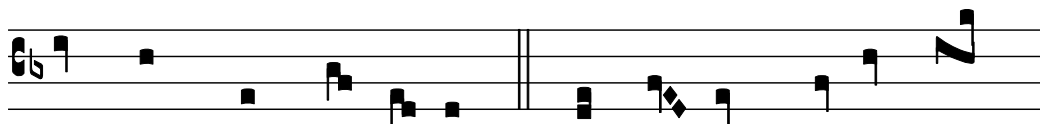
Hymn.  
V.



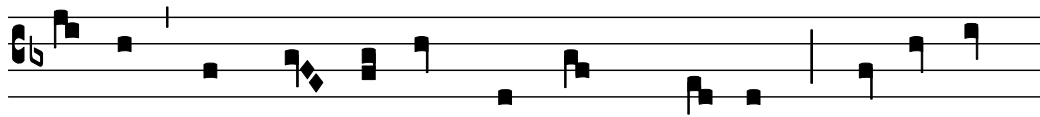
Wis-dom of the God of grace ! \* Pervad- ing all



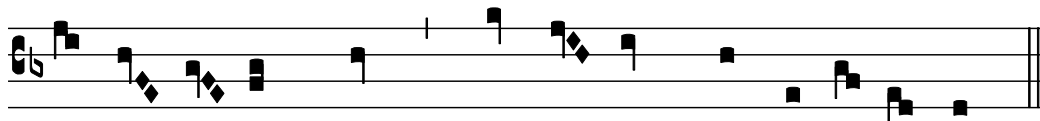
thing mighti- ly : The frailties of man's fall- en race, Restor-



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.<sup>8</sup>

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. 67\*.

*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 Our | Lord.

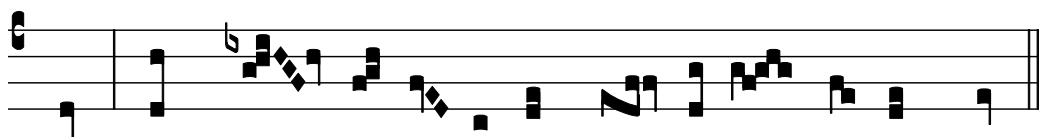
*At Matins.*

*Votis et vocibus.* BN-14454:5v; 1531-P:60v.<sup>9</sup>

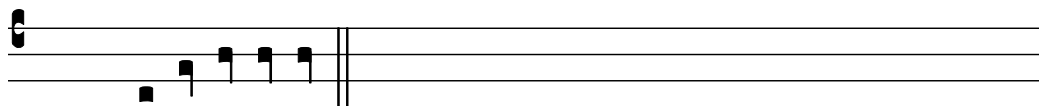
Invit.  
IV.v.



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 praise. 25\*.

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

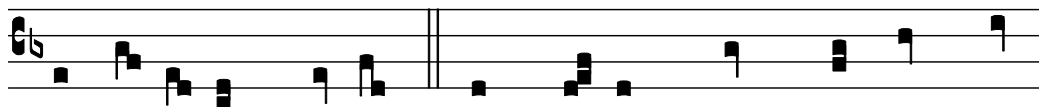
Hymn.  
V.



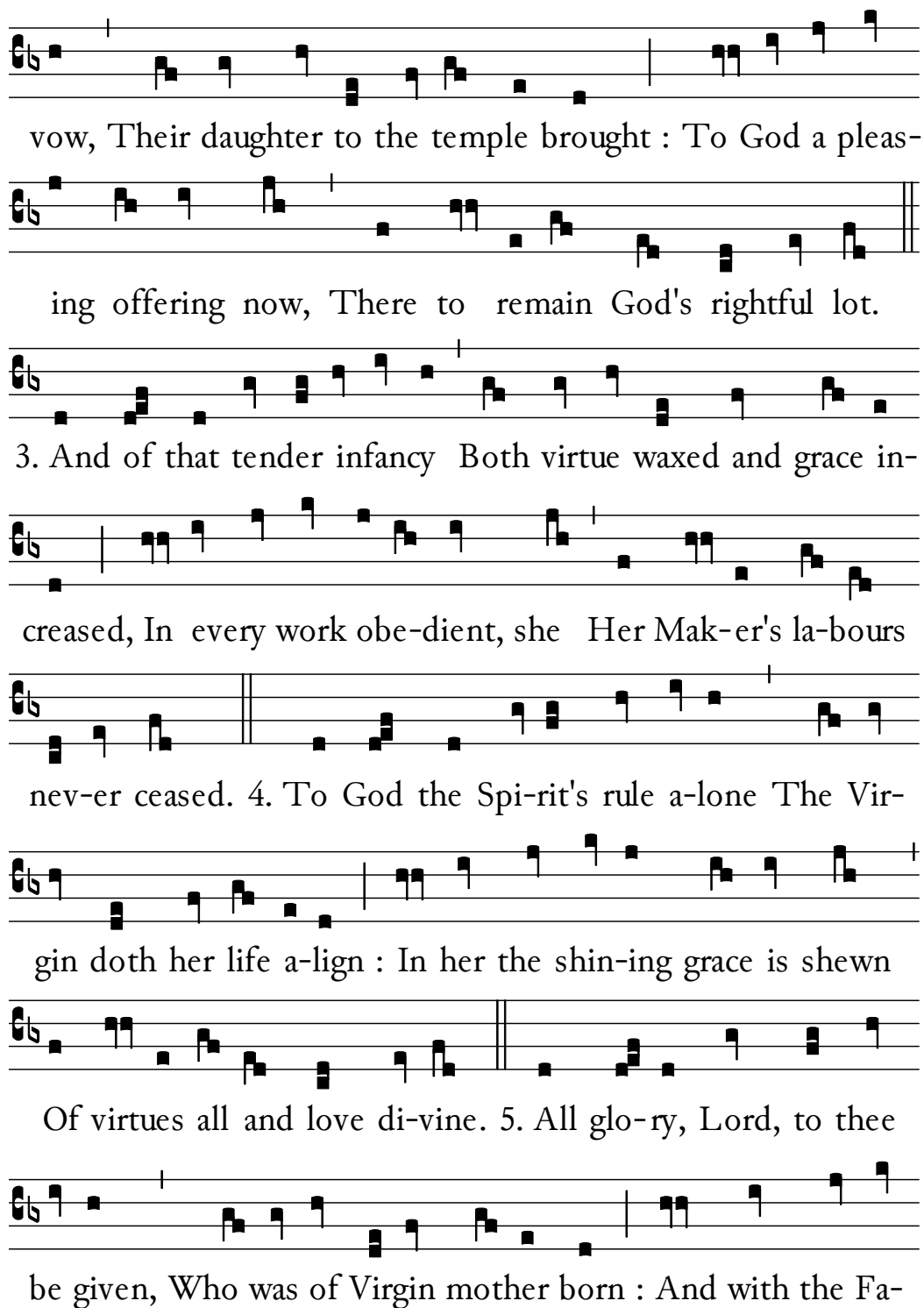
He pa- rents of the Virgin pure, \* By na- ture barren,



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

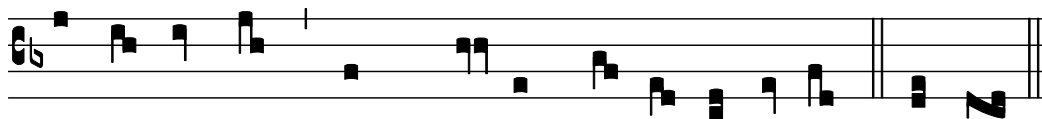


ed to re- ceive her life. 2. At three years' time they paid their



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.

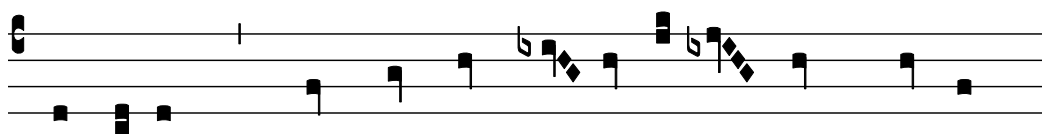
*In the First Nocturn.*

*In templum Dei.* BN-14454:6r; 1531-P:60v.<sup>10</sup>

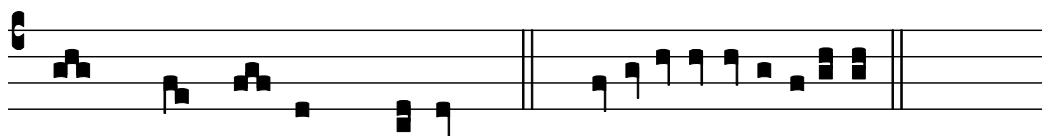
1. Ant.  
I.ix.



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.<sup>11</sup>

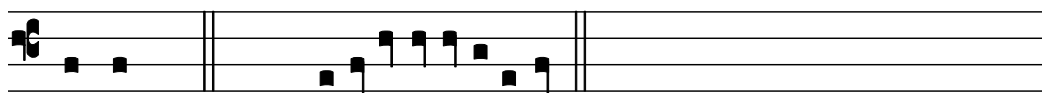
2. Ant.  
II.



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



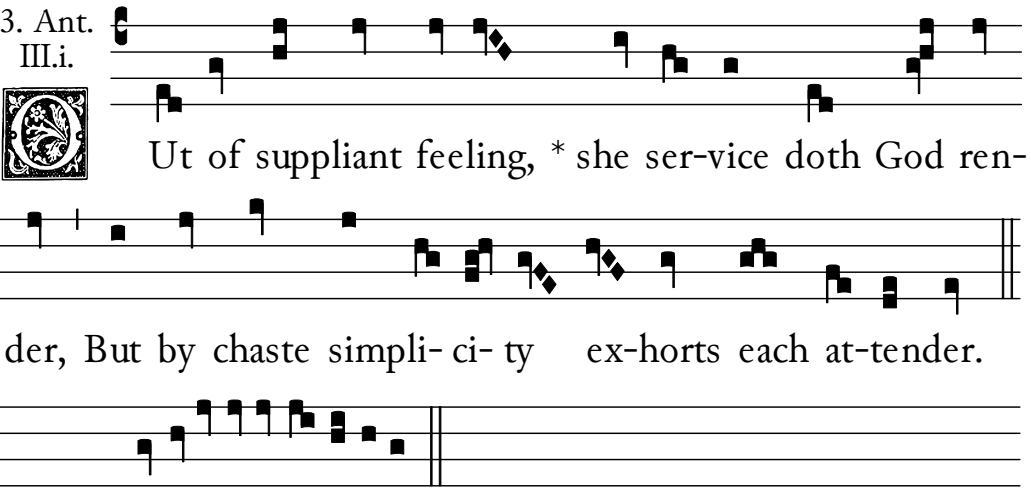
ing, For brightly in her did glow Wisdom's lamp e'er



burning. *Ps.* The heavens shew forth. (*xviiij.*) [40].

*Ex affectu supplici.* BN-14454:6r; 1531-P:60v.<sup>12</sup>

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.) [III].

*V.* With thy comeliness and thy beauty.

*R.* Set out, proceed prosperously, and reign.

*Lesson j.*

**Q**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 she hath  
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

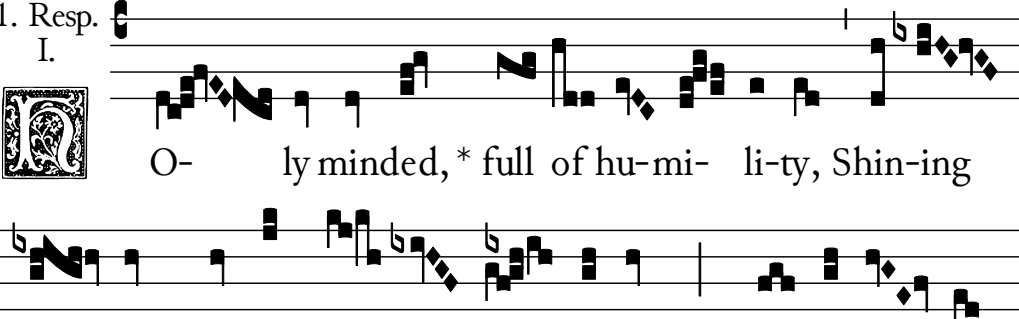
the first place that her soul and flesh,  
which were chosen, and in which the  
wisdom of God made for himself a  
dwelling place, was made most pure  
from all malice and foulness : when in  
her and from her the Word made  
flesh came forth, the Scripture saying,  
Wisdom will not enter into a  
malicious 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 the highest King and Priest. Of which indeed Bernard

attesting saith : A certain starry sky thus twinkleth in the generation of Mary, which evidently long before was divinely promised by the fathers in divers 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.<sup>13</sup>

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

601413.

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.*

Ow concentering 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, neither is any worthy thinking able to receive, nor 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

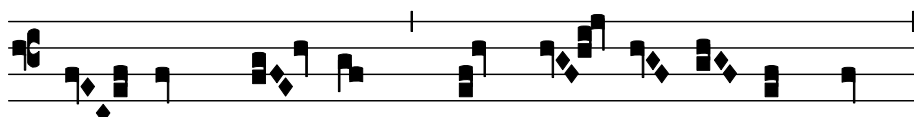
one, is able to search out the length and breadth, <the> height and depth of thy compassion ? For the length of it assisteth all calling upon her until the last day. The breadth of it filleth the whole world : that likewise all the earth shall be full of mercy. The height of the same heavenly city hath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

to those sitting in darkness and in the shadow of death. Let it be therefore, of thy goodness, O Mary, thyself having found grace with God, to make <it> known to the world by thy holy prayers : to obtain pardon for the guilty, healing for the sick, strength for the weak hearted, consolation for the afflicted, help and deliverance for those in danger.

*O quam puram.* BN-14454:7r; 1531-P:62r.<sup>14</sup>

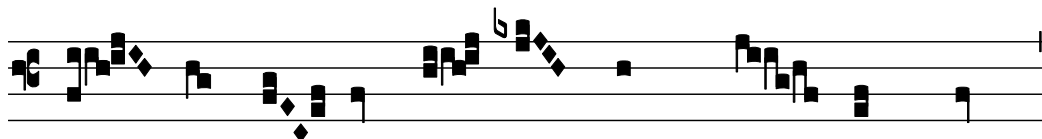
2. Resp.

II.

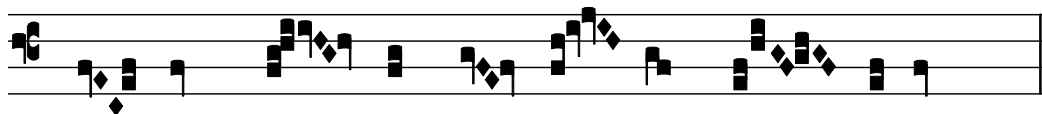


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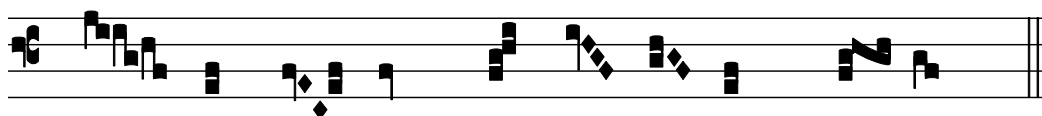
how spot- less, \* how ho- ly it was meet



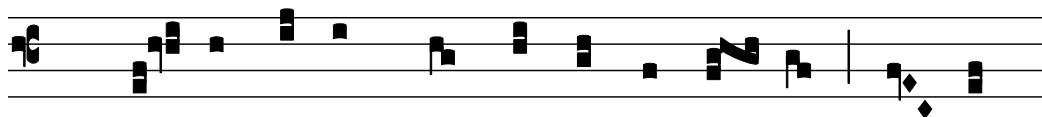
That the Mo- ther be whose womb was God's seat,



Who with milk of her bo- som him sustained.

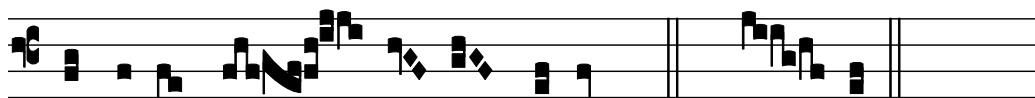


† Wrapped in her arms, and in her hands con- tained.



601368a.

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



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

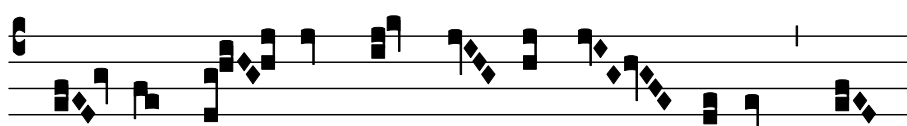
*Third Lesson.*

**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<sup>15</sup> in reading, eager in work, modest in speaking, resting <her> hope not in uncertainty of riches but in the prayer of the poor,<sup>16</sup> 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 immodest 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 her : for herself alone claimeth primacy.

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

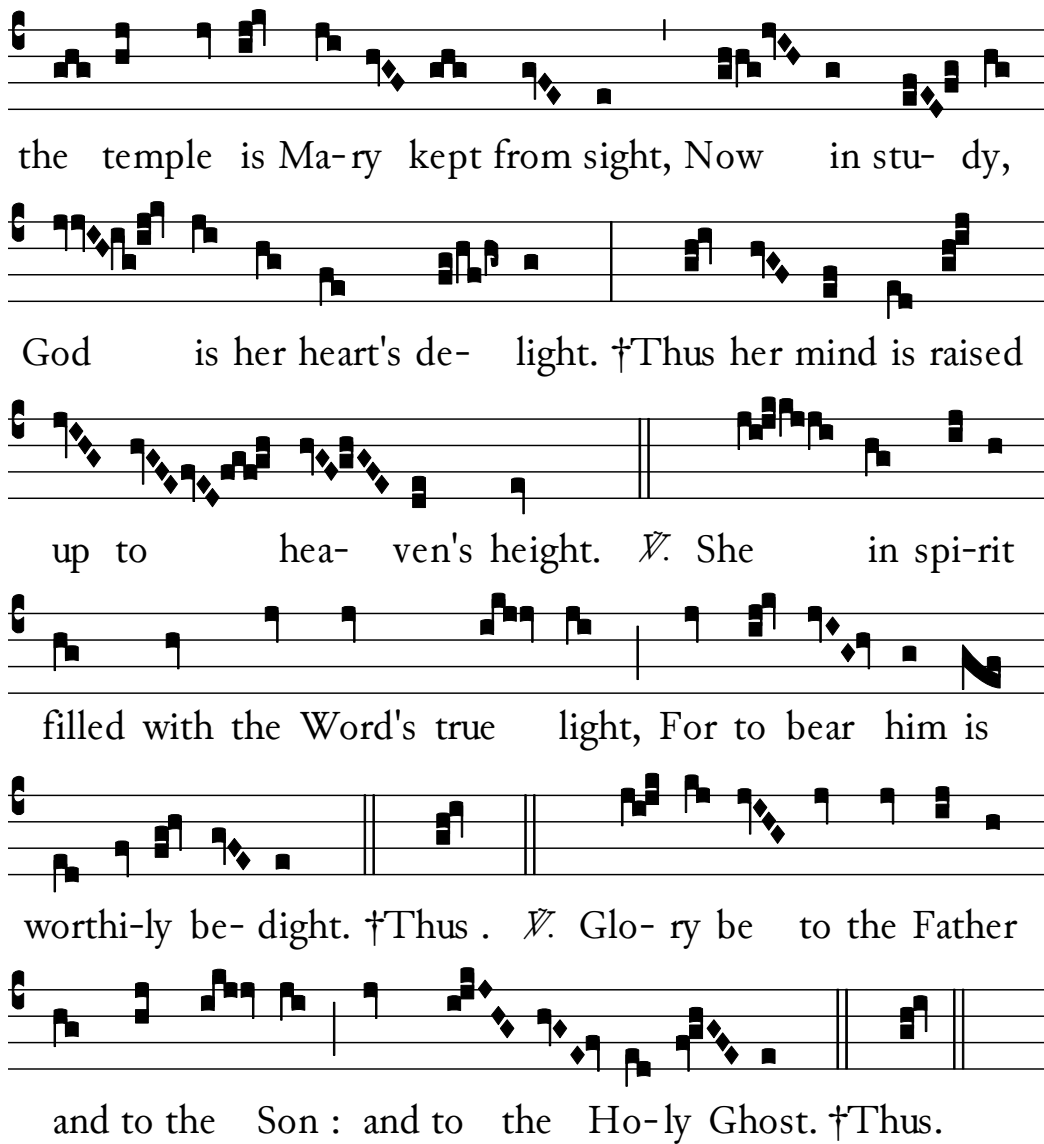
601716. 3. Resp. III.



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.



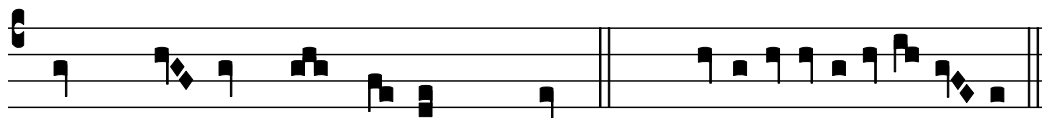
Ith every virtue \* God-endowed, she wholly doth

203664.

On the Feast of the Presentation of Blessed Mary.



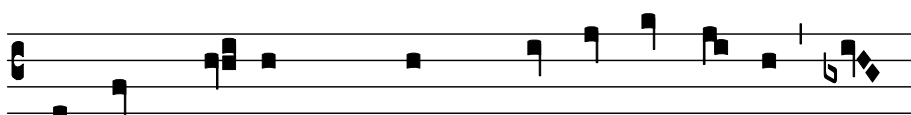
this zeal pursue, That she may be God's handmaid vowed, and



yield to him compli- ance due. *Ps.* My heart hath uttered.  
(*xliv.*) [249].

*Rex virtutum.* BN-14454:7v; 1531-P:62v.<sup>17</sup>

204308. 5. Ant.  
V.i.



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



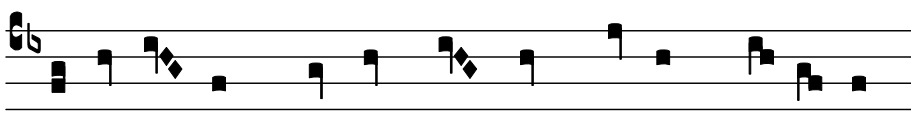
ther, gentle, humble, and amiable, And with every ta-lent re-



mark-a-ble. *Ps.* Our God is our refuge. (*xliv.*) [250].

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

201174. 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.* The foundations. (*lxxxvj.*)  
[319].

℣. God shall help her [with his countenance.

℟. God is in the midst of her, therefore she shall not be moved.

*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 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 unfulfilled ? 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 Inhabitratrix 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.

The musical notation is written on five-line staves. It features square neumes and includes various musical symbols such as bar lines, repeat signs, and a fermata. The text is aligned with the notes, with some words spanning across multiple lines of music.

*Lesson v.*

Igher therefore look ye, dearly  
beloved brethren, and with  
Bernard consider with 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 upon 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 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.

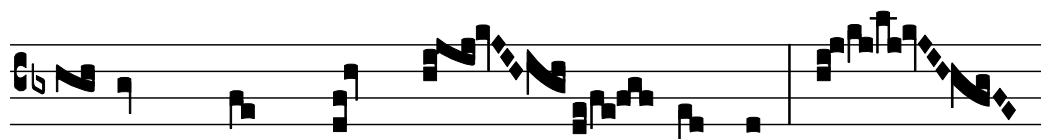
*Alma virgo propositum.* BN-14454:8v; 1531-P:63r.<sup>18</sup>

5. Resp.  
V.

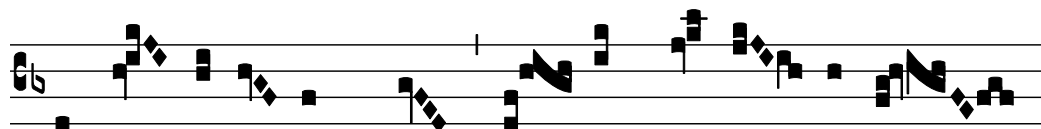


A- ry, \* Vir- gin, whom grac- es fill, Nev-

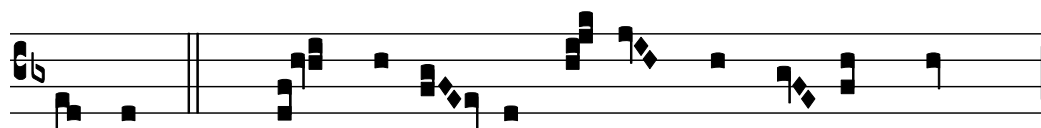
600079.



er once would with man be knit. †Ev-



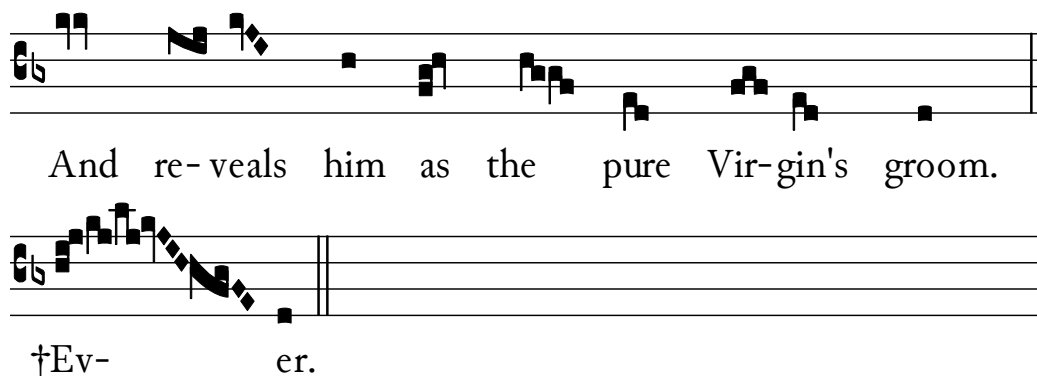
er did she to God's will In this pro-mise herself



600079a.

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

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 an habitation for the Son of God ? If price is weighed in the rarity of things, above all is that one which first shewed forth <how> to lead angelic life upon earth and steadfastly kept<sup>19</sup> 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

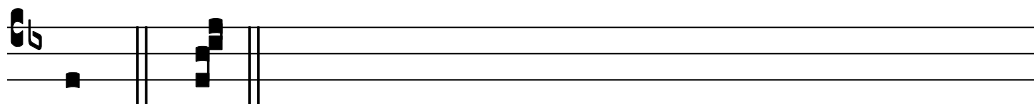
which art above all God for ever be  
blessed. But thou.

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

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Ghost. †She.

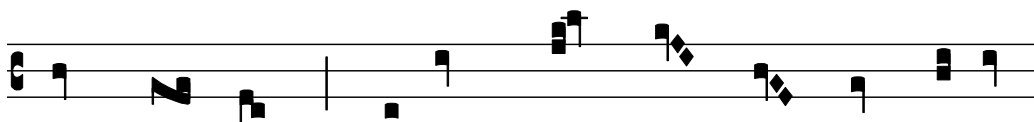
¶ *In the iij. Nocturn.*

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

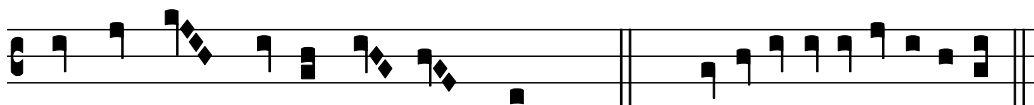
201854. 7. Ant.  
VII.iv.



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



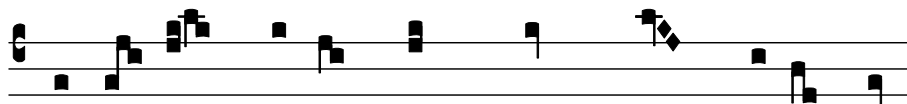
place, doth come : Heaven's Flower, and with great power



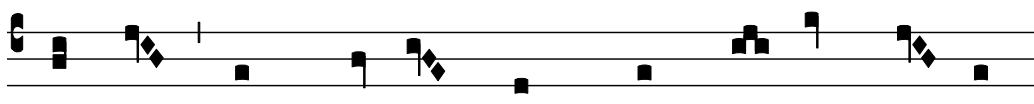
is conceived in a flow-er's womb. *Ps.* Sing ye to the Lord.  
*j. (xcv.) [328].*

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

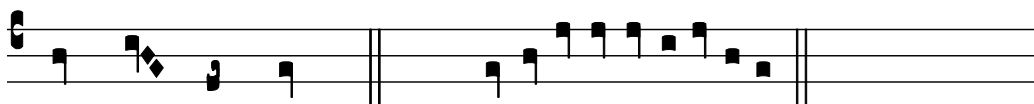
202751. 8. Ant.  
VIII.i.



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 hath reigned. *(xcvj.) [328].*



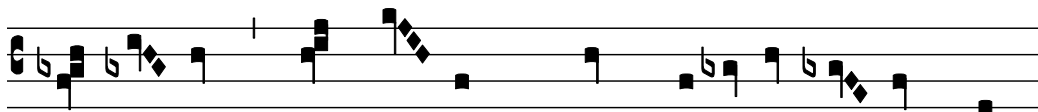
*Candens flos.* BN-14454:9v; 1531-P:63r.<sup>20</sup>

9. Ant.  
V.i.

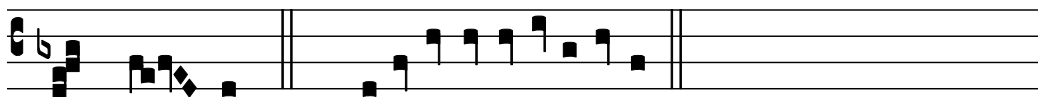
200723.



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.*) [340].

℣. God hath chosen her and preferred her.

*R.* And] hath made her<sup>21</sup> [to dwell in his tabernacle].

[*Lesson vij.*]

*According to Matthew j. (1.)*



**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 that which followeth.

*A Homily of blessed Gregory, Pope.*


**D**ou 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.<sup>22</sup>

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-  
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<sup>23</sup> :  
 Of the fruit of thy womb I will  
 set upon thy throne. Seeing therefore  
 [63v.] 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 : such as 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



been en-tered in-to by God Most High, Hav-ing his high

601429.

601429a.

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.*

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 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,<sup>24</sup> 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.

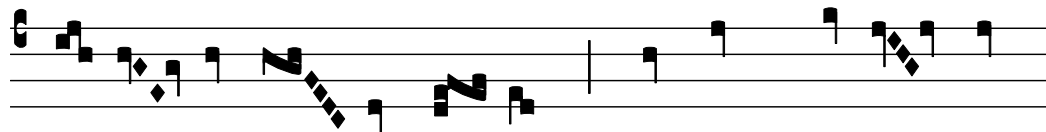
*Omnes gentes attendite.* BN-14454:10v; 1531-P:63v.<sup>25</sup>

9. Resp.

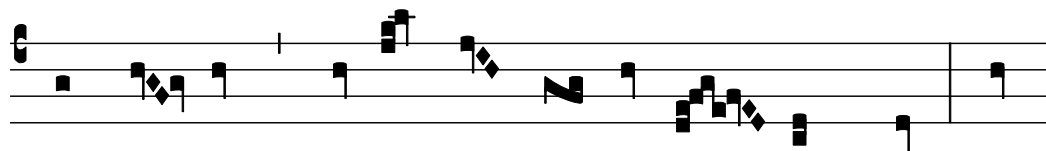
I.



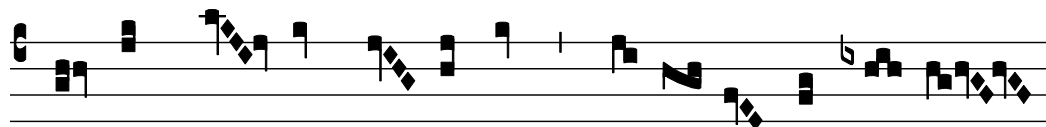
Ll ye \* na- tions, at- ten- tion pay To



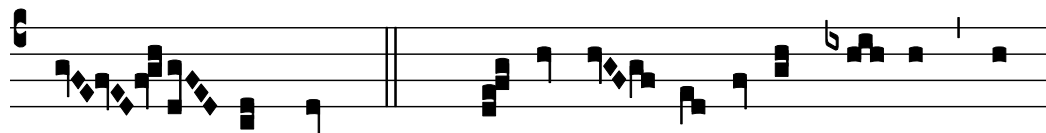
the sight of such beauty rare : Thank your God and Mak-



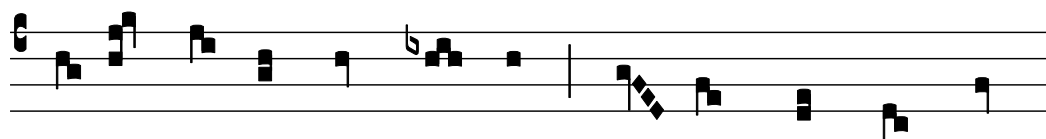
er this day, Who such love for mankind doth share. †O



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

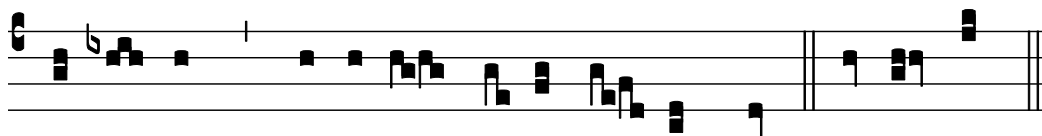


the temple, was God's temple : They God's house are, dear

601690.

601690a.

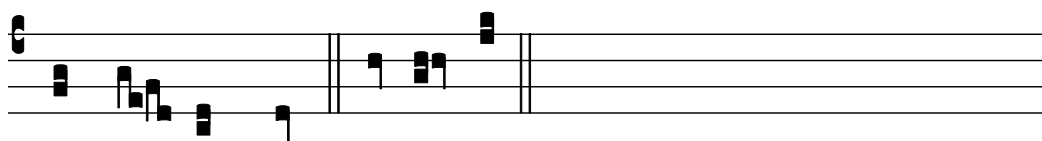
On the Feast of the Presentation of Blessed Mary.



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



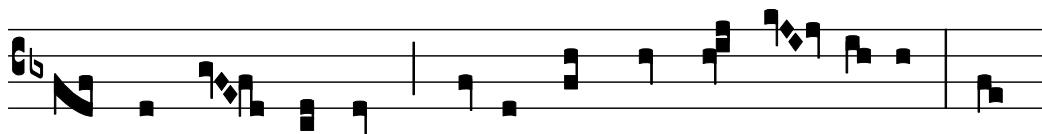
the Ho- ly Ghost. †O take up.

*Eve preceps temeritas.* BN-14454:10v; 1531-P:63v.<sup>26</sup>

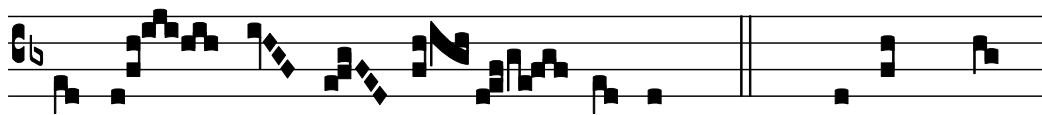
Resp.  
V.



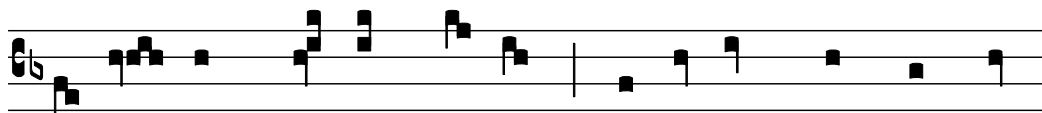
Ve's o'erhas- ty \* auda- ci-ty And pride brought



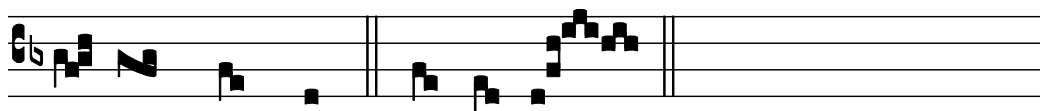
all the world despair : But in faithful hu-mi- li-ty. †Sal-



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



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



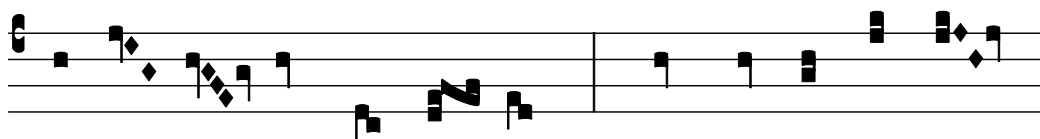
the heavenly sphere. †Sal-va-tion's.

*Laudemus omnes Dominum.* BN-14454:11r; 1531-P:63v.<sup>27</sup>

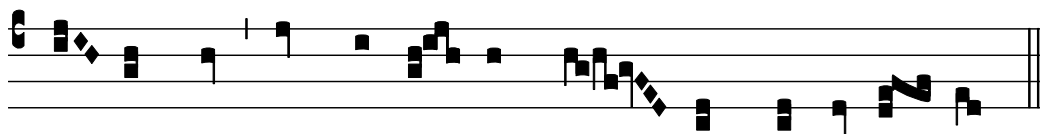
Resp.  
I.



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.

Resp.  
VII.

601377.

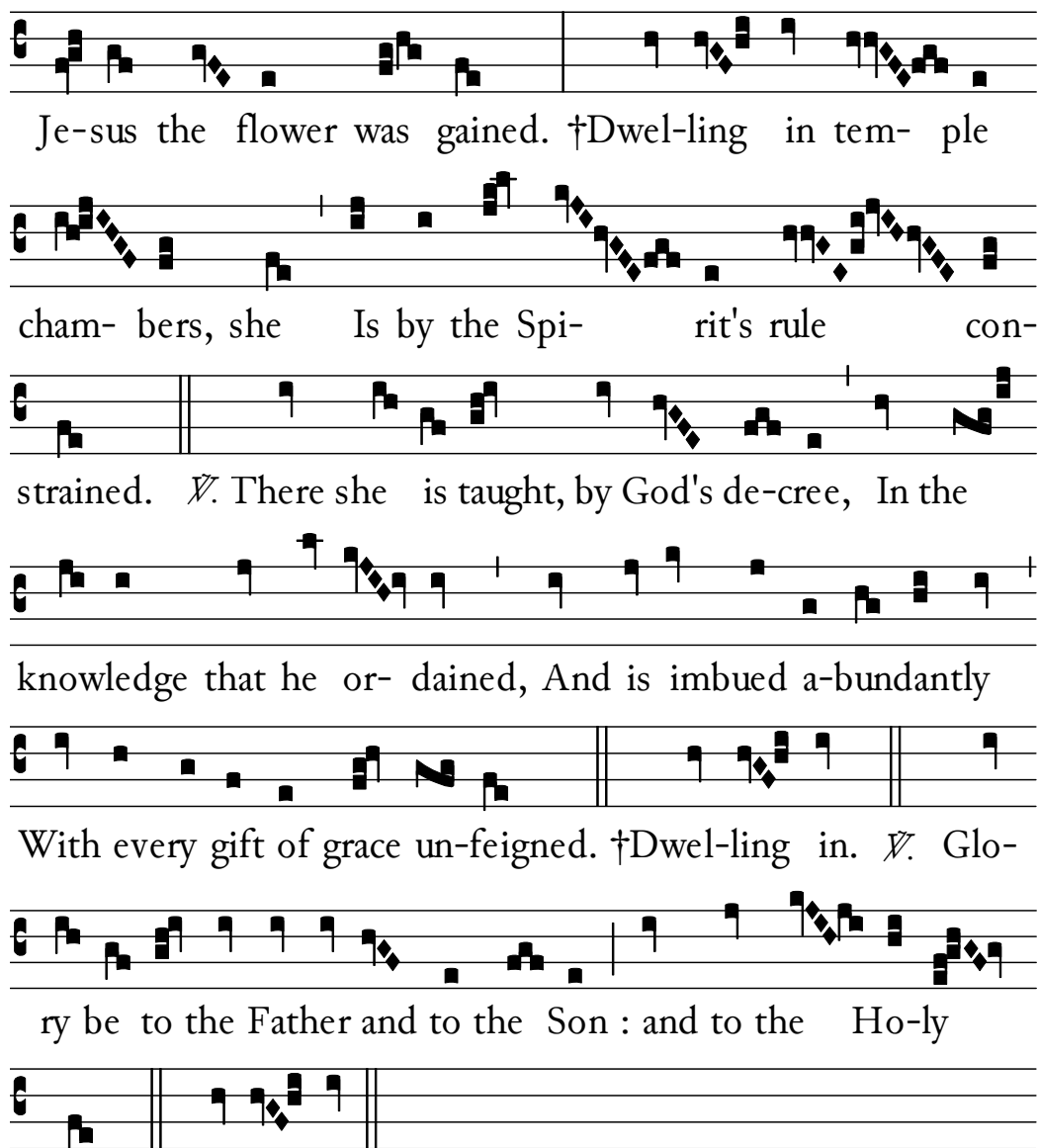


Haste Ma- ry, \* branch of Jes-se's tree, From which



On the Feast of the Presentation of Blessed Mary.

601377a.



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-ing in.

*Recolamus virginis.* BN-14454:11r; 1531-P:63v. <sup>28</sup>

Resp.  
I.

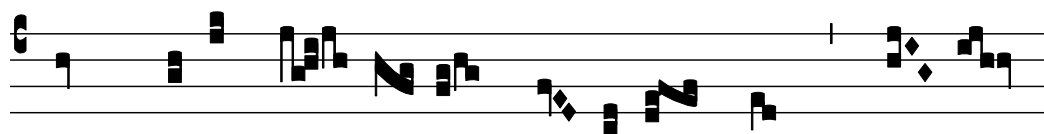


Et us pon- der Ma- ry's ce-le-bri- ty,

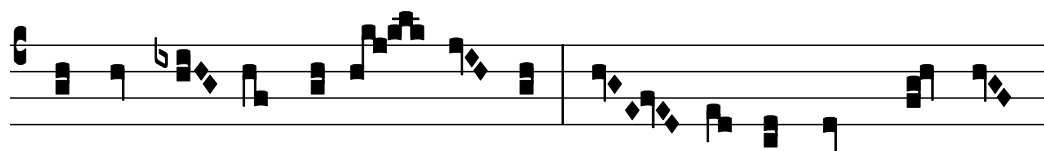
601983.



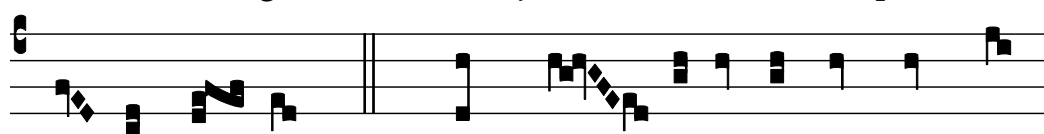
On the Feast of the Presentation of Blessed Mary.



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

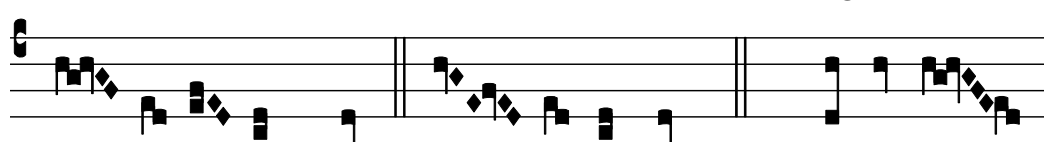


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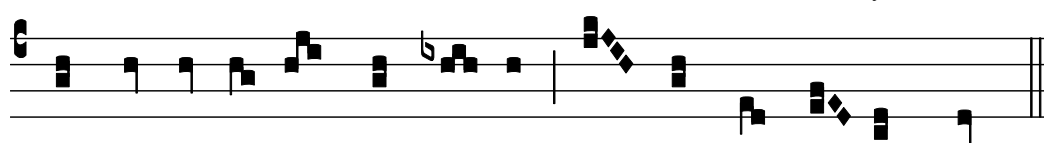
and earliest days. ✂ Grace gleams already bright in the



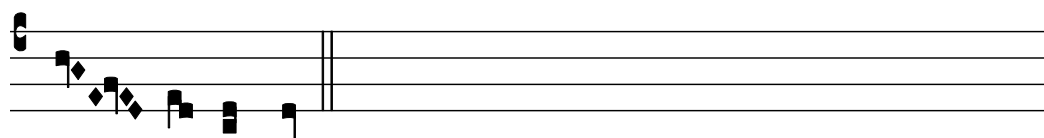
small female child : And heavenly wis- dom's light shines



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.

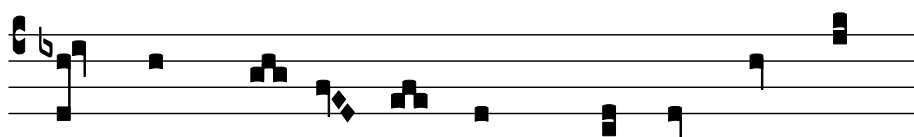



†And her virtue's.


¶ *At Lauds.*<sup>29</sup>

*Lauda felix ecclesia.* BN-14454:11v; 1531-P:63v.<sup>30</sup>


202851. 1. Ant.  
Lix.



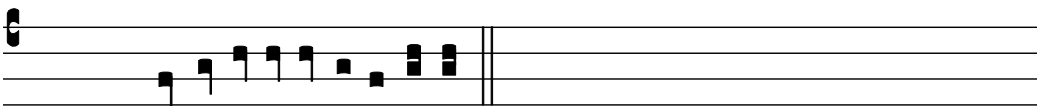
Ing now, \* O hap-py Church, the praise Of God's



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



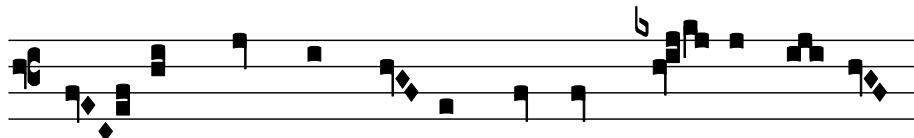

share of grace Hath glo-ry made for men on earth.



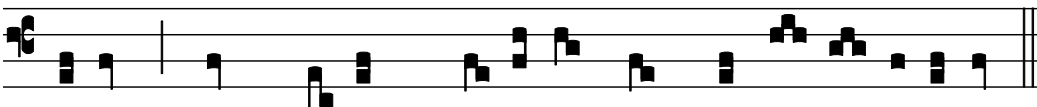
*Ps.* The Lord hath reigned. (*xcij.*) [52].

*In templi Dei.* BN-14454:11v; 1531-P:63v.<sup>31</sup>

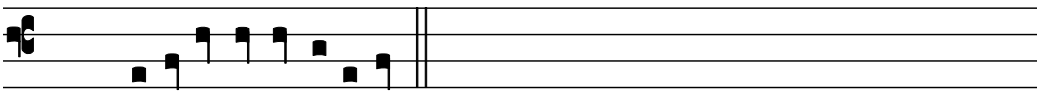
202490. 2. Ant.  
II.i.



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



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



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

On the Feast of the Presentation of Blessed Mary.

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

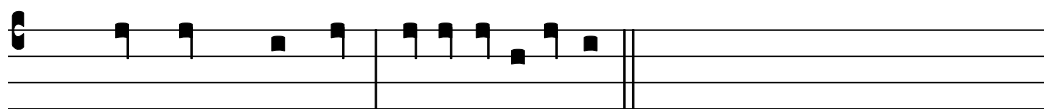
3. Ant.  
III.iv.



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.



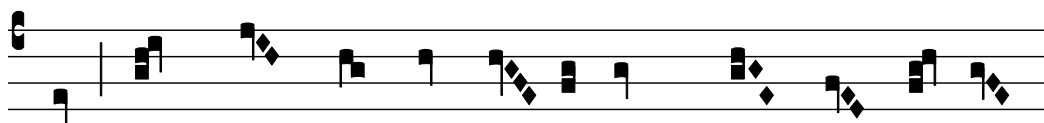
*Ps.* O God, my God. (*lxij. & lxxvj.*) [54].

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

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-



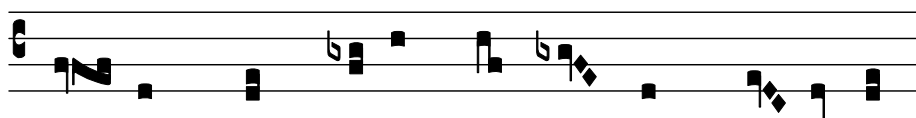
vation. *Ps.* O all ye works. (*Daniel iij.*) [55].


*Quantum facultas sufficit.* BN-14454:12r; 1531-P:63v.<sup>32</sup>

5. Ant.  
V.i.



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





outpouring : For no tongue can the meed re-pay Of  
Ma-ry's a-dor- ing. *Ps.* Praise ye the Lord. (*cxlviij.-cl.*) [56].


*Chap.* As the vine. [638].

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

Hymn.  
V.

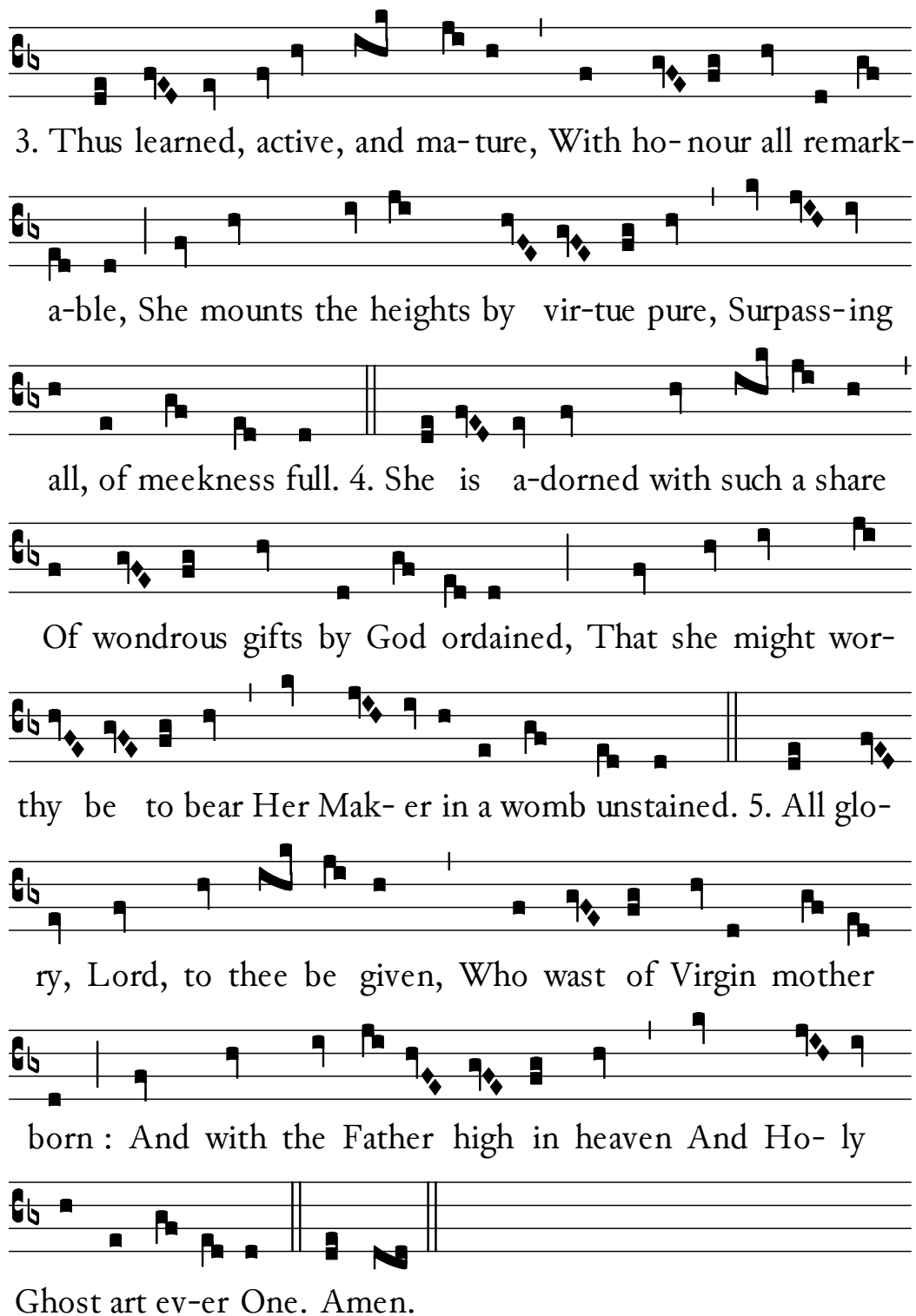


[64r.]



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.

On the Feast of the Presentation of Blessed Mary.



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  
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.

---

✠. God hath chosen her. [657].

*Benedictus virginis Filius.* BN-14454:12v; 1531-P:64r.<sup>33</sup>

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. 66\*.

*Prayer.* O God, who didst will. [640].

*At j.*

*Ant.* Sing now, O happy Church. [665].

*Ps.* Save me, O God. (*liij.*) [114].

*At iij.*

*Ant.* God's temple. [666].

*Ps.* Set before me. (*cxviij.* 33.) [158].

*Chap.* As the vine. [638].

*Short R̃R̃. from the Common of Virgins.* [1018].

*At. vj.*

*Ant.* All her doing. [666].

[670]

*Ps.* My soul hath fainted. (*cxviii.* 81.) [175].

*Chapter. Ecclesiasticus xxiv.* (26.)

**C**ome 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. [667].

*Ps.* Thy testimonies. (*cxviii.* 129.) [191].

*Chapter. Ecclesiasticus xxiv.* (29.)

**T**hey 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 ij. Vespers.*

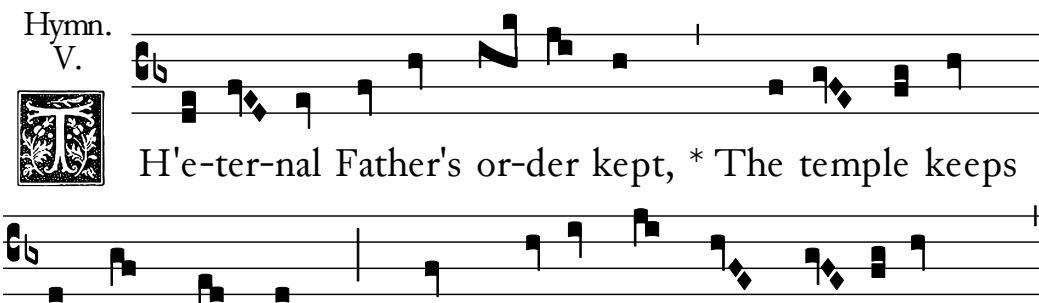
*Ant.* Sing now, O happy Church. [665]. *with the others.*

[*Pss. cix., cx., cxj., cxxix. et cxxxj.*]<sup>34</sup> [363].

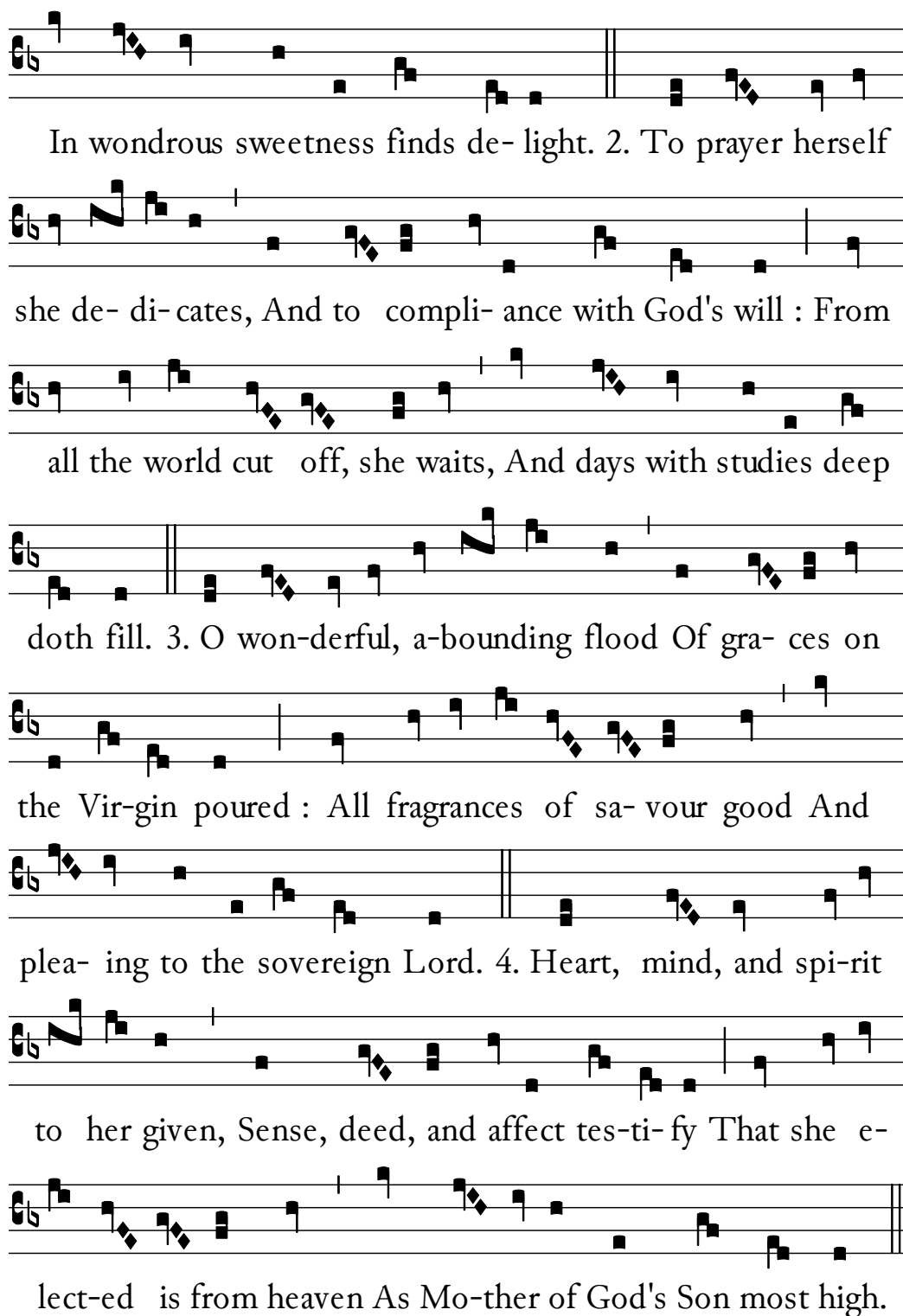
*Chap.* As the vine. [638].

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

830236d. Hymn.  
V.



**T**H'e-ter-nal Father's or-der kept, \* The temple keeps  
the maid from sight, Where she, at pond'ring truth a- adept,



The musical notation is written on ten staves, each with a treble clef and a key signature of one flat (B-flat). The notes are represented by black squares, and the lyrics are printed below the staves. The text is divided into four numbered sections: 1. 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 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.

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  
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.



On the Feast of the Presentation of Blessed Mary.



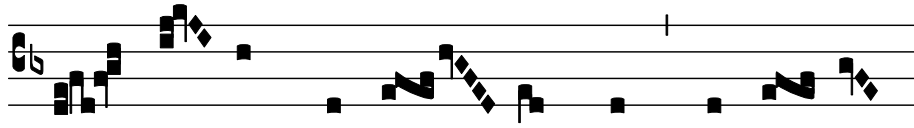

5. All glo- ry, Lord, to thee be given, Who wast of Virgin  
mother born : And with the Father high in heaven And Ho-  
ly Ghost art ev-er One. Amen.

℣. Today is the Presentation of the Holy Virgin Mary. [640].

*At the Magnificat.*

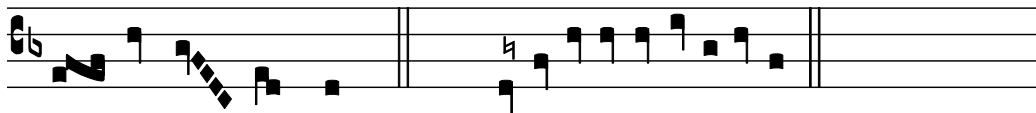
*Oliva fructifera.* BN-14454:13r; 1531-P:64r.<sup>35</sup>

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

203645.



the blessed lend us. *Ps.* My soul doth magnify. 67\*.

*Prayer.* O God, who didst will. [640].

¶ *Here beginneth the Deeds of the  
Presentation of Blessed Mary.*<sup>36</sup>

[*First Lesson.*]<sup>37</sup>

N 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 his wife heard no tidings of him. Who when she wept said in her prayer, O Lord, seeing that thou 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.

[*Lesson ij.*]

**N**ow while Anna persevered in praying : lifting her 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 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 returnest 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.

[*Lesson iij.*]

**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 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 : being 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 hath been from the beginning, whether from the prophets of the saints, and neither shall ever be had.

[*Lesson iiij.*]

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

[*Lesson v.*]

**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

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.

[*Lesson vi.*]

**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, immovable and also daily advancing more and more. No

one saw her angry. All of her speech was so full of grace : that God was [65r.] 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.*<sup>38</sup>

*Gaudeamus omnes.* SGr:435; ST:xi; SB-P:349.<sup>39</sup>

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 :

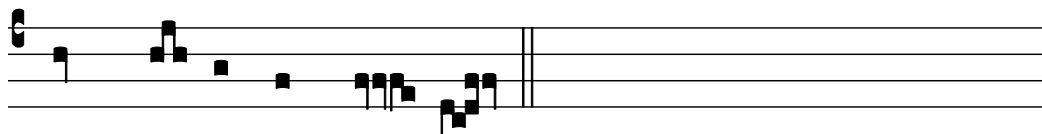
I speak my works to the King.

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.*

**G**od, 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 our Lord. In the unity of the same.

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

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

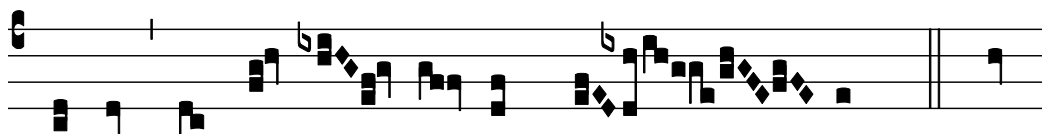
Grad.  
IV.



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

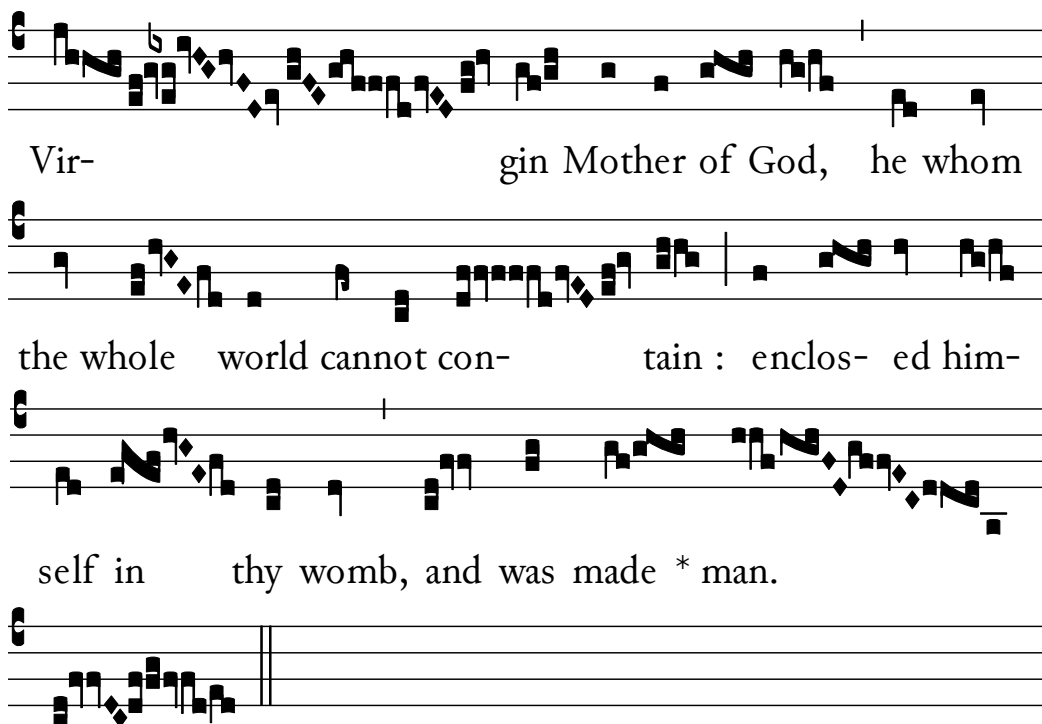


Ma- y : who, with-out touch of shame, wert found



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

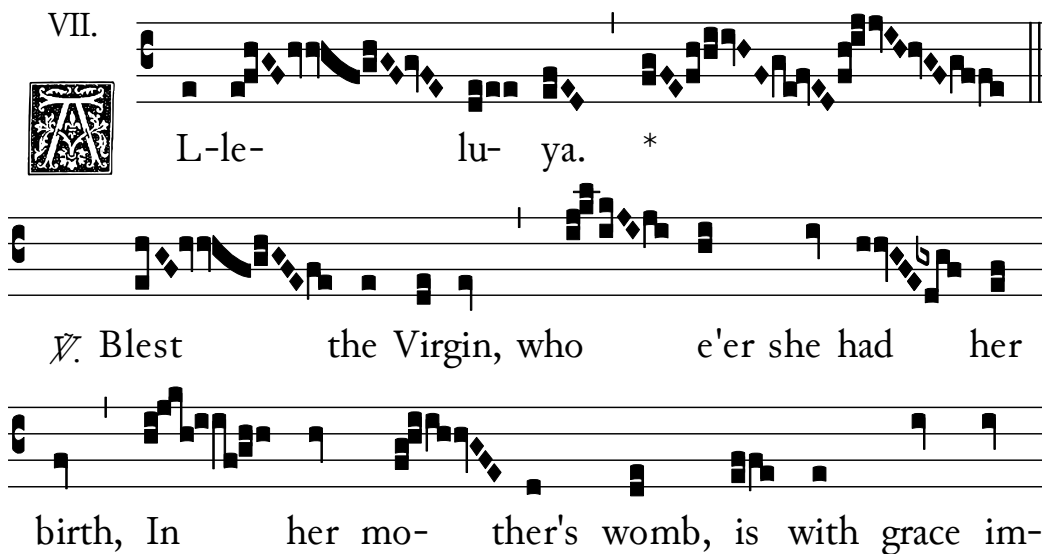
On the Feast of the Presentation of Blessed Mary.



Vir- gin Mother of God, he whom  
the whole world cannot con- tain : enclos- ed him-  
self in thy womb, and was made \* man.

*Alleluya. Felix Virgo.* BN-14454:15r; 1531-P:65r.<sup>40</sup>


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-



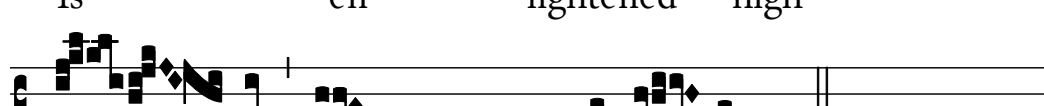
On the Feast of the Presentation of Blessed Mary.



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



Is en- lightened high-




ly \* a- bove the rest.

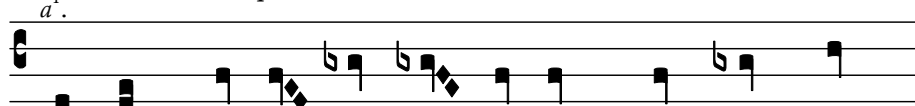
*Sequence.*

*Altissima providente.* BN-14454:15r; 1531-P:65r; 1531-P:65r.<sup>41</sup>


Seq.  
V.



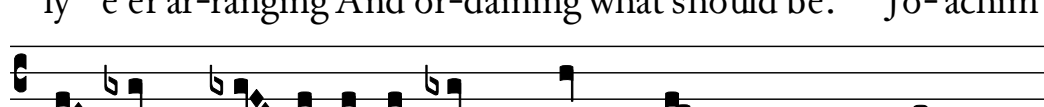
<sup>a<sup>1</sup>.</sup>



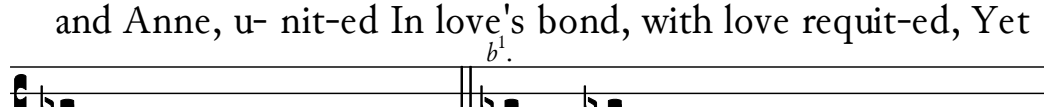
N God's wisdom high, unchanging, \* All things right-




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



<sup>b<sup>1</sup>.</sup>



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-

The musical score is written on ten staves. It features a variety of note values including minims, crotchets, and quavers, along with rests and repeat signs. There are four first endings marked 'c<sup>1</sup>.' and four second endings marked 'c<sup>2</sup>.'. The key signature has one flat (B-flat), and the time signature is common time (C).

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 consists of square notes and rests, with some notes beamed together. There are several repeat signs (double vertical lines) and fermatas (curved lines) indicating specific musical structures. The lyrics are placed below the staves, with some words hyphenated across lines. The score begins with a *g*<sup>1</sup> marking above the first staff and ends with a *j*<sup>1</sup> marking below the last staff.

On the Feast of the Presentation of Blessed Mary.

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.

The musical score is written on ten staves. It begins with a treble clef and a common time signature. The notation consists of square notes and rests, with some notes beamed together. There are several repeat signs (double bar lines with dots) throughout the piece. Above the first staff, there is a fermata-like symbol with a superscript '2'. Above the second staff, there is a fermata-like symbol with a superscript '1'. Above the third staff, there is a fermata-like symbol with a superscript '2'. Above the fourth staff, there is a fermata-like symbol with a superscript '1'. Above the fifth staff, there is a fermata-like symbol with a superscript '2'. Above the sixth staff, there is a fermata-like symbol with a superscript '1'. Above the seventh staff, there is a fermata-like symbol with a superscript '2'. Above the eighth staff, there is a fermata-like symbol with a superscript '1'. Above the ninth staff, there is a fermata-like symbol with a superscript '2'. Above the tenth staff, there is a fermata-like symbol with a superscript '1'.

On the Feast of the Presentation of Blessed Mary.

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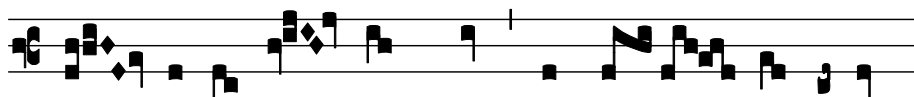
*According to Matthew. (I.)*

<b>T</b> He book of the generation of Jesus Christ, the son of David,	the son of Abraham. Missal: XX.
--	---------------------------------

*Felix namque. SG:434; 1531-P:65r.*<sup>42</sup>

Offert.

I.



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



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

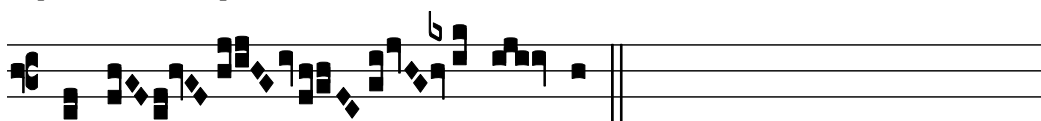


out of thee a- rose the Sun of Jus- tice, Christ



our God, al-le- lu- ya.

*[In Paschaltide.]*<sup>43</sup>



Alle- 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.

*Preface.*

On the Feast of the Presentation of Blessed Mary.

---

<b>E</b> verlasting God. And that we should praise and bless, and	proclaim thee, on the Feast of the Presentation of the Blessed Mary.
--	---

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

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.*

<b>M</b> 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 our Lord.
---	---

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

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

*Exorciso te creatura. SMan:2r; 1531-P:65r.*<sup>44</sup>



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

[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*]<sup>45</sup> exorcized<sup>46</sup> 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.



The Blessing of Salt and Water.

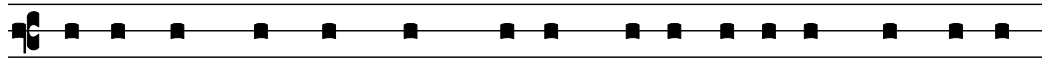
Manuale:2v; SB-P:352.

**W**E 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

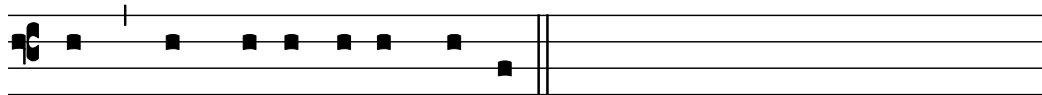
human race, that it may be unto all  
who partake of it health of mind and  
body : that whatsoever shall have  
been touched or sprinkled by it may  
be freed from all uncleanness, and  
from all assault of spiritual



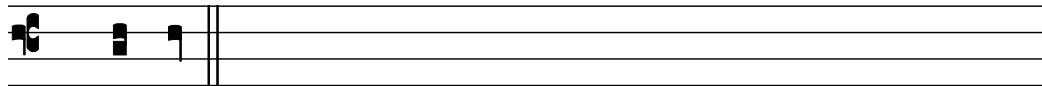
wickedness. Through our Lord Je-sus Christ thy Son, who



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.*


**E**xorcize 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.

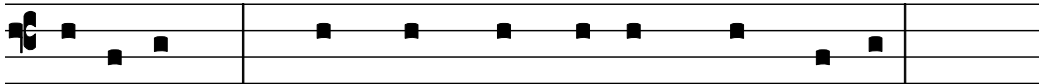
## The Blessing of Salt and Water.

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

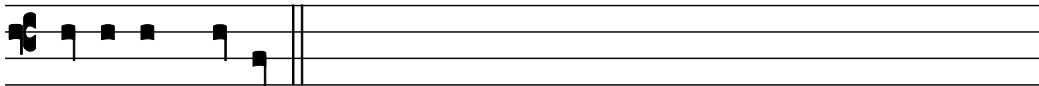
Manuale:2v; SB-P:353.

 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.

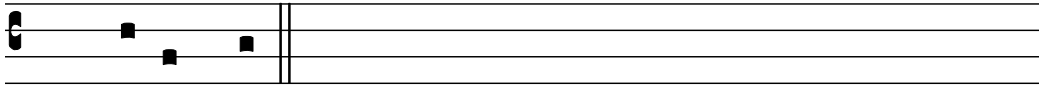
 *Here let the Priest cast the Salt into the Water in the manner of a Cross, saying thus without note :* Let this be made a mixture of salt and water. In the Name of the Father, and of the Son, and of the Holy Ghost. *R.* Amen.

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



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

The Blessing of Salt and Water.



✠. 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 our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same.

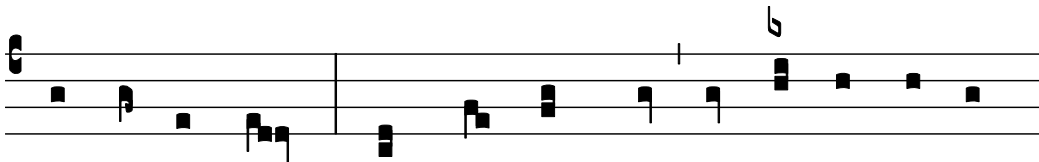
*While the water is sprinkled : let this anitphon be sung.*

*Asperges me Domine.* Manuale:3v; 1531-P:65v.<sup>47</sup>

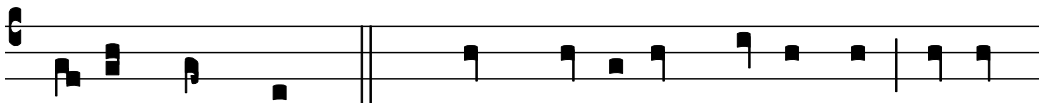
Ant.  
IV.i.



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



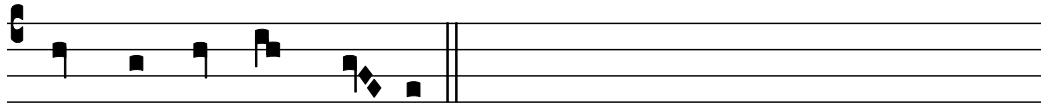
shall be cleansed. †Thou shalt wash me, and I shall be made



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

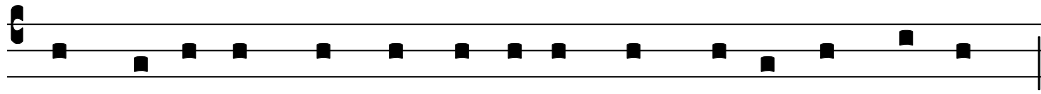
1494.

The Blessing of Salt and Water.

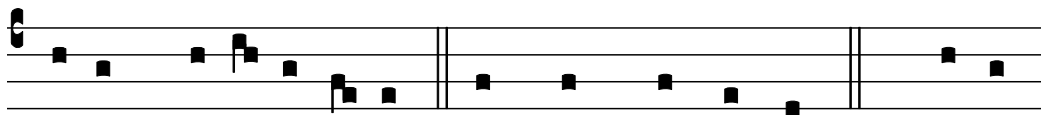


ing to thy great mer-cy.

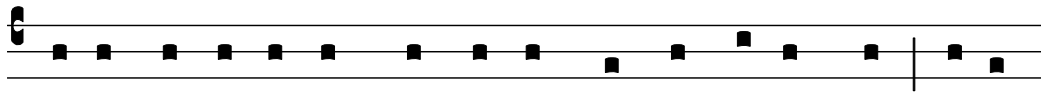
*Responsory* Thou shalt purge me.



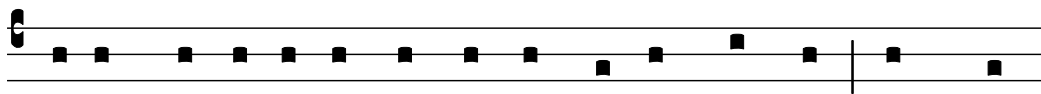
And according to the mul-ti-tude of thy tender mercies :



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.



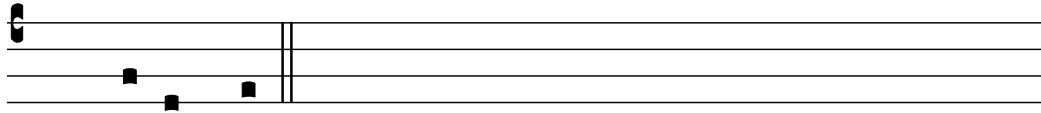
✠. Shew us, O Lord, thy mercy. R. And grant us thy



salvation.

## The Blessing of Salt and Water.

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



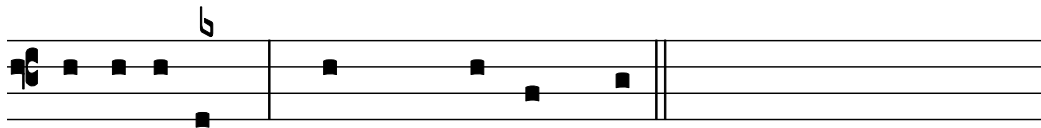
℣. Let us pray.

*Prayer.*

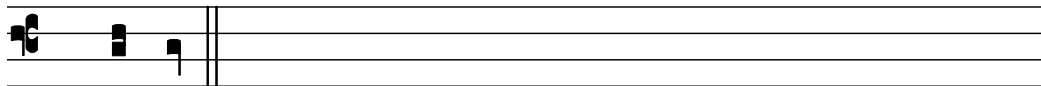
Manuale:4v; 1531-P:65v.

**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.



℟. Amen.

[66r.]

## *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 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.

[693]

The Blessing of Salt and Water.

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*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 [635]-[694].

<sup>1</sup> No Sarum music for this office has thus far been located. Music is supplied from BN-14454. Alternative versions from ms. DK-Kk 3449 8o I (København (Copenhagen), Det kongelige Bibliotek Slotsholmen, Gl. Kgl. Samling, 3449 8o, I), Vol 13. appear in the Appendix. This ms. originates in Augsburg cathedral, ca. 1580. This edition uses Sarum Psalm tones rather than those indicated in the manuscript. This feast, when observed, was probably accorded the rank of a Minor Double, like the Conception of the Blessed Virgin. According to the Use of Sarum, a Responsory would be expected at First Vespers. The Aberdeen Breviary indicates here the Responsory *Recolāmus virginis inclyta*, the last of the additional responsories.

<sup>2</sup> SB-P:329.

<sup>3</sup> In BN-14454:13. the text-setting of 'Rore' is not clear.

<sup>4</sup> In BN-14454:13. 'dicāta' is set GAGF.EF.F.

<sup>5</sup> In BN-14454:14. the text-setting of 'ascēdit' is not clear.

<sup>6</sup> Here BN-14454:5r. has an indication for the responsory Ordo rectus (3 of matins) to be sung.

<sup>7</sup> In BN-14454:5r. a flat appears only at the beginning of the first line; in verse 1. 'sapiēncia' is set A.C.DCF.EF.B<sub>b</sub>A. In BN-14454:5v. 'Amen' is set GAB[<sub>b</sub>]AG.F.

<sup>8</sup> BN-14454:5v. has no flats.

<sup>9</sup> BN-14454:5v. has no flats. The text-setting at 'Instémus' is not clear.

<sup>10</sup> BN-14454:5v. has no flats.

<sup>11</sup> BN-14454:5v. has no flat.

<sup>12</sup> In BN-14454:5v. 'símplici' is set FE.FGA.GFE. The edition follows DK-13:95v. here.

<sup>13</sup> BN-14454:6r. has a flats only at 'ornátu' and 'ebúrneus'; the text-setting is unclear at 'Thronus dignus'.

<sup>14</sup> BN-14454:6v. has no flat; the text-setting is not clear at 'úberum'.

<sup>15</sup> 'perítior', 1531-P:62r.

<sup>16</sup> 'páuperit', 1531-P:62r.

<sup>17</sup> BN-14454:7r. has no flats.

<sup>18</sup> BN-14454:8v. has a flat only at the beginning.

<sup>19</sup> 'nunc', 1531-P:63r.

<sup>20</sup> BN-014454:9r. has a flat only at 'vírgule'.

<sup>21</sup> 'Et habitáre.', 1531-P:63r.

<sup>22</sup> 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.

<sup>23</sup> 'dictum : est de fructu', 1531-P:63r.

<sup>24</sup> 'innúitur', PL-144: 749; SB-P: 3.

<sup>25</sup> 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.

<sup>26</sup> In SB-P:342. the *R* is numbered '10.' BN-14454:10v. has a flat only at 'Eve' and 'pérididit'.

<sup>27</sup> BN-14454:11r. has no flats.

- <sup>28</sup> BN-14454:11r. has no flats.
- <sup>29</sup> Presumably the  $\mathbb{W}$ . ante laudes would be 'Ora pro nobis  $\text{c}^{\flat}$ .' as is used at most other Marian feasts (except the Assumption).
- <sup>30</sup> BN-14454:11v. has no flat.
- <sup>31</sup> BN-14454:11v. has no flat.
- <sup>32</sup> BN-14454:12r. has flats only at 'Quantum', 'súfficit', and 'lingua'.
- <sup>33</sup> In BN-14454:12v. 'dans hanc propícus' appears a third higher.
- <sup>34</sup> According to the Roman Use, Pss. 109. 112, 121, 126 and 147.
- <sup>35</sup> BN-14454:13r. has no flats.
- <sup>36</sup> The liturgical use of these readings does not seem to be indicated in the Sarum sources.
- <sup>37</sup> In BN-14454:13r.
- <sup>38</sup> 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.
- <sup>39</sup> The edition substitutes 'presentatiόne' in place of 'assumptiόne.'
- <sup>40</sup> There are no extant Sarum sources for this chant.
- <sup>41</sup> 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.
- <sup>42</sup> The flat at 'allelúya' is editorial.
- <sup>43</sup> SGr:434.
- <sup>44</sup> No flat appears in Manuale-1506:2r.
- <sup>45</sup> Manuale-1506:2r.
- <sup>46</sup> 'exorcizátum', 1882:2.
- <sup>47</sup> The second  $\mathbb{W}$ . 'Et secúndum' does not appear in 1531-P:65v.