

even if clumsily. The lesson is surely that when we look for the pattern of any virtue in Mary we must seek, not for its conventional appearance, but for its true nature. Like her, we must first ponder in our hearts.



## A MEDIEVAL SEQUENCE

### IN ASSUMPTIONE BEATAE VIRGINIS SEQUENTIA<sup>1</sup>



ALVE mater Salvatoris  
 Vas electum vas honoris  
 Vas caelestis gratiae.

Ab aeterno vas provisum  
 Vas insigne vas excisum  
 manu sapientiae.

Salve Verbi sacra parens  
 flos de spina spina carens,  
 flos spineti gloria.

Porta clausa fons ortorum  
 cella custos unguentorum  
 cella pigmentaria.

Salve decus virginum  
 mediatrix hominum  
 salutis puerpera.

Mirtus temperantiae  
 rosa patientiae  
 nardus odorifera.

Salve mater pietatis  
 et totius trinitatis  
 nobile triclinium.

<sup>1</sup>This Sequence occurs in the thirteenth-century Dominican Gradual called 'The Blackfriars Codex' (of Blackfriars, Oxford). Along with many others, it has been omitted from later Graduals, but it reveals the special honour accounted the feast of 15th August in the middle ages. It is in fact a shortened version of a Sequence by Adam of St Victor. The Sarum rite has preserved the complete version.

## LIFE OF THE SPIRIT

Verbi tamen incarnati  
speciale maiestati  
preparans hospitium.

O Maria stella maris  
dignitate singularis  
super omnes ordinis  
ordines caelestium.

In supremo sita poli  
nos commenda tuae proli  
ne terrores sive doli  
nos supplantent hostium.

In procinctu constituti  
te tuente simus tuti  
pervicacis et versuti  
tuae cedat vis virtuti  
dolis providentiae.

Iesu verbum summi patris  
serva servos tuae matris  
salva reos salva gratis  
et nos tuae claritatis  
configura gloriae.

**Amen.**

[For a translation of this Sequence and notes see below, pp. 279-280]