

celebration of the Visitation with Jenštejn's office was common before Easton's office reached them. Some manuscripts even include both offices, with Jenštejn's in the main corpus and Easton's added at the end. Three modified versions of Easton's office have been identified so far, including a Moravian variant found in two Olomouc manuscripts.

This paper will examine the reception of both offices in Central Europe – particularly in West Slavic Countries (modern-day Czech Republic, Poland, and Slovakia). A few key variants will be examined as case studies to demonstrate the dissemination and modification of the offices, and how this relates to their original composition and promulgation.

*Juliette Calvarin*

Respexit Humilitatem: the Madonna of Humility and the Feast of the Visitation around 1400

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An unusual iconography appears on a chasuble orphrey made in the 1380s for the Augustinian priory at Rokycany in Western Bohemia and a retable finished in 1423 for a side chapel in the cathedral of Siena: the Madonna of Humility, shown as though seated on the ground, but in fact held aloft by three angels. This paper will argue that both works arose in direct response to a new feast of Mary's Visitation introduced first in Bohemia in 1386, and that their iconography was a representation of Mary's canticle from the Visitation, the Magnificat.

As responses to this feast and its particular ideas, reflect the personal Marian devotion of several individuals, notably the archbishop John of Jenštejn, but each made a public political point in its own context. The works are widely separated in time, space, and medium, as well as in style; there does not appear to be a possibility of direct copying. Rather, they seem to represent parallel responses to a shared stimulus; the paper will discuss some specific ways in which these responses operate in their different milieu, and the questions that are left open regarding the modalities of transmission. This case study, it is hoped, will shed new light on the relationship between liturgical and artistic change, as well as on the flow of artistic ideas between Italy and Bohemia - in both directions.

*Mariana Ramos de Lima*

The Liturgical Office for the Feast of Mary's Purification in Late Medieval Braga

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Mary is the most important female Christian saint, far transcending the apparent significance of the comparatively few passages in which she appears in the Bible. Feasts in her honour were already abundant in the early Middle Ages, while several more feasts were established a few centuries later. The lack of scholarly study of liturgical offices for the Blessed Virgin may therefore surprise scholars working in other disciplines: the sheer volume of information and the difficulty of assembling it from multiple manuscript sources held in libraries across the western world, immediately explains this absence of attention.

It is possible, however, to approach liturgical offices for the BVM by concentrating on practice in more defined regions, and to consider how those offices were formulated and altered

over time. In the context of a doctoral study of offices for the BVM celebrated in the westernmost part of the Iberian Peninsula, between the twelfth and the fourteenth centuries, I am examining both those offices that belong to long-established Marian feasts but also the more recent ones. My analysis includes consideration of their content, above all, the choice and arrangement of chants in each of the offices, and their musical settings, as well as the theological bases for the individual offices.

In this paper, I will present the office for the Purification feast, as it was celebrated in the archdiocese of Braga, the leading ecclesiastical centre in medieval Portugal. My analysis will treat texts and music, and the relationship between the various sections of the office. While an old office for the Purification, already widely observed in the ninth century, lies at the foundation of Iberian practice, many more changes than might have been anticipated can be observed, many of them established in the twelfth century. From shared foundations, individual institutions constantly re-shaped the office.