

AND THEY IMMOLATED A CALF, AND OFFERED THE CHILD TO HELL. AND ANNA SAID: I BESEECH THEE, MY LORD, AS THY SOUL LIVETH, MY LORD.



CUMQUE EXPLETI FUERINT DIES PURIFICATIONIS EJUS PRO FILIO . . . Lev 12: 6

AND THERE WAS ONE ANNA, A PROPHETESS . . .
ET ERAT ANNA PROPHETISSA . . . (Luke 2: 36)



AND WHEN THE DAYS OF HER PURIFICATION ARE EXPIRED, FOR A SON, OR FOR A DAUGHTER, SHE SHALL BRING TO THE DOOR OF THE TABERNACLE

Si candelarum benedictio et processio, ob defectum ministrorum sacrorum, forma solemni fieri nequeat, licet formam simplicem adhibere, etiam absque cantu, dummodo tres saltern ministrantes celebranti inserviant.

Festum Purificationis beatae Mariae Virginis habetur tamquam festum Domini.

DE BENEDICTIONE CANDELARUM

Sacerdos indutus pluviali albo, vel sine casula, cum ministris similiter indutis, procedit ad benedicendas candelas, in medio ante altare, vel ad latus Epistolae positas, et ipse, ibidem stans versus ad altare, dicit manibus iunctis in tono feriali:

Vs. Dóminus vobíscum.
R. Et cum spíitu tuo.

Orémus.

Domine sancte, Pater omnipotens, æterne Deus, qui ómnia ex níhilo creásti, et jussu tuo per ópera apum hunc líquorem ad perfectiόnem cérei veníre fecísti: et qui hodiérna die petitiόnem justi Simeónis implésti: te humíliter deprecámur; ut has candélas ad usus hóminum et sanitátem cōporum et animárum, sive in terra sive in aquis, per invocatiόnem tui sanctissimi nómínis et per intercessiόnem beátæ Maríæ semper Vírginis, cuius hódie festa devóte celebrántur, et per preces ómnium Sanctórum tuórum, benédicere et sanctificáre dignérís: et hujus plebis tuæ, quæ illas honorifice in mánib⁹ desiderat portare teque cantándo laudáre, exáudas voces de cælo sancto tuo et de sede majestatis tuæ: et propítius sis ómnibus clamántibus ad te, quos redemisti pretiósio Sanguine Filii tui: Qui tecum. **R. Amen.**

Orémus.

Omnipotens sempitérne Deus, qui hodiérna die Unigénitum tuum ulnis sancti Simeónis in templo sancto tuo suscipiéndum præsentásti: tuam súpplices deprecámur cleméntiam; ut has candélas, quas nos fámuli tui, in tui nómínis magnificéntiam suscipiéntes, gestáre cùpimus luce accénsas, benédicere et sanctificáre atque lúmine supérnæ benedictiόnis accéndere dignérís: quaténus eas tibi Dómino, Deo nostro, offeréndo digni, et sancto igne dulcissimæ caritatis tuæ succénsi, in templo sancto glóriæ tuæ repræsentári mereámur. Per eúmdem Dóminum. **R. Amen.**

* *If the blessing of candles and the procession cannot take place in the solemn form, because of the absence of sacred ministers, it is lawful to use the simple form, even without chant, provided that at least three servers assist the celebrant.*

* *The feast of the Purification of the Blessed Virgin Mary is celebrated as a feast of the Lord.*

THE BLESSING OF THE CANDLES.

The celebrant vests in a white cope or without the chasuble, and goes with the ministers who are similarly vested to bless the candles, which are placed in the center before the altar or on the epistle side. Standing and facing the altar, the priest chants without inflection, with his hands joined:

Vs. The Lord be with you.
R. And with thy spirit.

Let us pray.

O holy Lord, Father almighty, eternal God, Who hast created all things out of nothing, and by Thy word hast caused this liquid through the work of bees to come to the perfection of wax, and who on this day didst fulfill the petition of just Simeon; deign, we humbly beseech Thee, to bless ☩ and sanctify ☩ these candles for the uses of men, for the health of bodies and of souls, whether on the land or on the waters, by the invocation of Thy most holy name, and by the intercession of the blessed Mary ever virgin, whose festival we this day celebrate, and by the prayers of all Thy saints; and graciously, from Thy holy heaven and the seat of Thy majesty, hear the voices of this Thy people which desireth to carry these candles in their hands, unto Thy honor, and to praise Thee with singing; and be merciful to all who call upon Thee, whom Thou hast redeemed with the most precious blood of Thy Son, Who with Thee liveth. **R. Amen.**

Let us pray.

Almighty, everlasting God, Who on this day didst present Thine only-begotten Son to be taken in holy Simeon's arms in Thy holy temple, we humbly beseech Thy mercy that these candles which we, Thy servants, would take in our hands for the magnifying of Thy name, to carry them lighted, Thou wilt deign to bless ☩ and sanctify ☩ and to kindle with the light of Thy supernal benediction, so that by offering them to Thee, our Lord God, we may deserve to be presented worthily, lighted with the holy fire of Thy most dear charity, in the holy temple of Thy glory. Through the same. **R. Amen.**

Orémus.

Dómine Jesu Christe, lux vera, quæ illúminas omnem hóminem veniéntem in hunc mundum: effunde benedictióinem tuam super hos céreos, et sanctifica eos lúmíne grátiæ tuæ, et concéde propitiū; ut, sicut hæc luminária igne visibili accénsa noctúrnas depéllunt ténebras; ita corda nostra invisiþili igne, id est, Sancti Spíritus splendóre illustráta, ómnium vitiórum cacitéate cárēant: ut, purgató mentis óculo, ea cérnere possímus, quæ tibi sunt plácita et nostræ salútis utilia; quaténus post hujus sǽculi caliginósa discrímina ad lucem indeficiéntem pervenire mereámur. Per te, Christe Jesu, Salvátor mundi, qui in Trinitáte perfécta vivis et regnas Deus, per ómnia sǽcula sǽculórum. **R. Amen.**

Let us pray.

O Lord Jesus Christ, the true Light, Who enlightenest every man that cometh into this world, pour forth Thy blessing upon these waxen candles and sanctify them with the light of Thy grace; and be pleased to grant that, as these lights, kindled with visible fire, dispel the darkness of night, so our hearts, being enlightened with invisible fire, even the effulgence of the Holy Spirit, may be delivered from the blindness of every vice, that with the eye of the mind purified we may be able to discern those things which are pleasing to Thee and useful for our salvation; whereby, after the dark trials of this world, we may be found worthy to enter into the light that is never obscured; through Thee, Christ Jesus, Savior of the world, Who in perfect Trinity livest and reignest, God, world Without end. **R. Amen.**

Orémus.

Omnípotens sempiterne Deus, qui per Móysen fámulum tuum puríssimum ólei líquórem ad luminária ante conspéctum tuum júgiter concinnáda præparári jussísti: benedictiónis tuæ grátiā super hos céreos benignus infunde; quaténus sic adminístrent lumen extérius, ut, te donánte, lumen Spíritus tui nostris non desit méntibus intérius. Per Dóminum . . . in unitáte ejúsdem. **R. Amen.**

Let us pray.

Almighty, eternal God, Who through Thy servant Moses didst order the purest of oil to be prepared for the continual furnishing of the lamps before Thy presence, graciously pour upon these waxen candles the grace of Thy benediction, whereby they may so serve us for outward light that, by Thy gift, the inward light of the Spirit may not be wanting to our minds. Through . . . in the unity of the same. **R. Amen.**

Orémus.

Dómine Jesu Christe, qui hodiéra die, in nostræ carnis substántia inter hómines appárens, a paréntibus in templo es præsentátus: quem Símeon venerábilis senex, lúmine Spíritus tui irradíatus, agnóvit, suscépit et benedíxit: præsta propitiū; ut, ejúsdem Spíritus Sancti grátiā illumináti atque edócti, te veráciter agnoscámus et fidéliter diligámus: Qui cum Deo Patre in unitáte ejúsdem Spíritus Sancti vivis et regnas Deus, per ómnia sǽcula sǽculórum. **R. Amen.**

Let us pray.

O Lord Jesus Christ, Who on this day appearing among men in the substance of flesh wast presented by Thy parents in the temple, and Whom the venerable old man Simeon, being filled with the light of Thy Spirit, recognized, took up, and blessed, be pleased to grant that we, enlightened and taught by the grace of the same Holy Spirit, may know Thee rightly and love Thee faithfully. Who with God the Father livest and reignest in the unity of the same Holy Spirit, God, world without end. **R. Amen.**

Finitis orationibus, celebrans ponit incensum in thuribulo: deinde ter aspergit candelas aqua benedicta, dicendo antiphonam "Aspérge me," sine cantu et sine psalmo: et ter adolet incenso.

After the prayers the celebrant places incense in the thurible. Then he sprinkles the candles with holy water, saying the antiphon "Sprinkle me," without chant and without the psalm. Then he incenses the candles three times.

DE DISTRIBUTIONS CANDELARUM

Turn dignior ex clero accedit ad altare, et ab eo celebrans accipit candelam, non genuflectens. Postea celebrans stans in medio ante altare, versus ad populum, distribuit candelas, primum digniori, a quo ipse acceperat; deinde diacono et subdiacono parat is, et aliis clericis singulatim per ordinem, ultimo laicis: omnibus genuflectentibus, exceptis Praelatis, si adsint. Et cum inceperit distribuere candelas, a choro cantatur:

DISTRIBUTION OF THE CANDLES.

Next the senior cleric goes to the altar and the celebrant, without genuflecting, receives a candle from him. Then the celebrant stands in the center before the altar, turns toward the people, and distributes the candles, first to the senior cleric from whom he has received the candle, then to the vested deacon and subdeacon, and to the other clerics in order, one by one, and last of all to the laity. All kneel with the exception of prelates, if any are present. When the distribution of the candles begins, the choir sings:

Lu-men* ad re-ve-la-ti-ónem gén-tí-um :

Ant. VIII

L

Umen * ad reve-la-ti-ónem
génti-um : et gló-ri- am plébis tú-ae

A light to the revelation of the gentiles, and the glory of thy people Israel. *Cant.* Now thou dost dismiss thy servant, O Lord, according to thy word in peace.

Isra-el. *Cant.* Nunc dimítis sérvum tú-um, Dómine, *

secúndum vérbum tú-um in páce. Lumen.

The Choir repeats the Antiphon Lumen. This Antiphon is repeated after each verse, these verses being sung by the Cantors.

Qui-a vi-dé-runt ó-cu-li me-i * sa-lu-tá-re tu-um. Lumen.

Quod pa-rásti * ante fá-ci- em ómni- um popu-ló-rum. Lumen.

Gló-ri- a Patri, et Fí-li-o, * et Spi-ri-tu- i Sancto. Lumen.

Sic-ut e-rat in princi-pi-o, et nunc, et semper, * et in saé-

cu-la saecu-ló-rum. Amen. Lumen.

The Saint Jean de Brébeuf Hymnal • Have you gotten your copy yet?

A brilliant new strategy of "common melodies" allow a congregation to get through the entire liturgical year even if they only know a few excellent tunes: CCWATERSHED.ORG/HYMN

Note: The chant "Exsúrge, Dómine, áduja nos" was removed from the 1962 Missal.

Cf. page lxxxvi of the 1962 Liber Usualis (from a section called "Changes in the Liber Usualis")

His expletis, sacerdos dicit:

Vs. Dóminus vobiscum.
R. Et cum spíitu tuo.

After the distribution of candles, the priest says:

Vs. The Lord be with you.
R. And with thy spirit.

Orémus.

Exáudi, quæsumus, Dómine, plebem tuam:
et, quæ extrinsecus ánnua tríbus devotióne
venerári, intérus ásseque grátiae tuæ luce
concéde. Per Christum, Dóminum nostrum.
R. Amen.

Let us pray.

Harken to Thy people, we beseech Thee, O Lord; and what Thou dost give us year after year to venerate devoutly, outwardly, grant us to follow it inwardly with the light of Thy grace. Through our Lord.
R. Amen.

DE PROCESSIONE

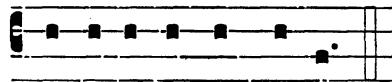
THE PROCESSION.

Following the example of Simeon and Anna the prophetess, the Church must go to meet Jesus as he enters the temple with Mary and Joseph.

Primo celebrans ponit incensum in thuribulo:
postea diaconus, vertens se ad populum, dicit:
Procedamus in pace. Et chorus respondet: In
nomine Christi. Amen.

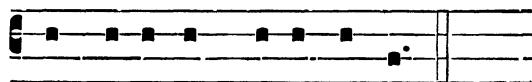
First the celebrant places incense in the thurible, and then the deacon, turning to the people, says: "Let us go forth in peace." The choir replies: "In the name of Christ. Amen."

*Diaconus
dicit :*



Pro- cedámus in pa-ce.

*Et Chorus
respondet :*



In nómi-ne Christi. Amen.

Praecedit thuriferarius cum thuribulo fumigante: deinde subdiaconus paratus, deferens crucem, medius inter duos acolythos cum candelabris accensis: sequitur clerus per ordinem, ultimo celebrans cum diacono a sinistris, omnes cum candelis accensis in manibus: et cantantur antiphona sequentes:

The thurifer goes first, carrying the thurible, followed by the vested subdeacon, who carries the cross between two acolytes with lighted candles, then the clergy in order, finally the celebrant with the deacon at his left. All hold lighted candles in their hands. The following antiphons are sung:

First Antiphon:

Ad - ór - na * thá - la - mum tu - um,

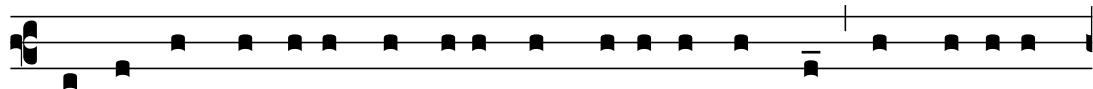
Ant.
6.

A D- ór-na * thá-lamum tu- um, Si- on, et sús-
ci-pe Regem Chri- stum : amplécte-re Ma- rí- am,
quae est caelé- stis porta : i-psa e-nim por- tat Re-
gem gló-ri- ae no-vi lúmi-nis : subsístit Virgo
addú-cens má-ni-bus Fí- li- um ante lu-cí- fe- rum :
quem accí-pi- ens Síme- on in ulnas su- as praedi- cá-
vit pó-pu- lis Dó- mi-num e- um es-se vi- tae
et mortis, et Salva-tó-rem mun- di.

Deck thy bridal chamber, O Sion,
and receive Christ, thy King; embrace
Mary, who is the gate of heaven; for
she carries the King of glory of the new
light; a virgin, she standeth bringing
in her hands the Son begotten before
the daystar; and receiving Him in
his arms, Simeon hath declared to the
nations that He is the Lord of life and
death, and Savior of the world.

Adórna thálamum tuum, Sion,
et súscipe Regem Christum:
ampléctere Maríam, quæ est caeléstis porta:
ipsa enim portat Regem glóriæ novi lúminis:
subsístit Virgo, addúcens máni-bus
Fílium ante lucíferum génitum:
quem accípiens Símeon in ulnas suas,
prædicávit pópolis,
Dóminum eum esse vitæ et mortis
et Salvatòrem mundi.

Second Antiphon: (Luke 2: 26, 27, 28-29)



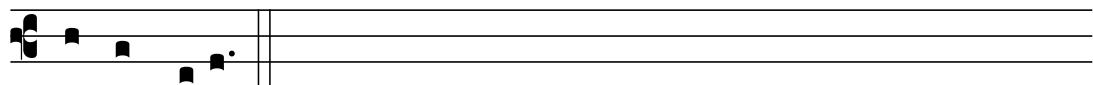
Respónsum accépit Sí-me-on a Spí-ri-tu Sancto, non vi-súrum



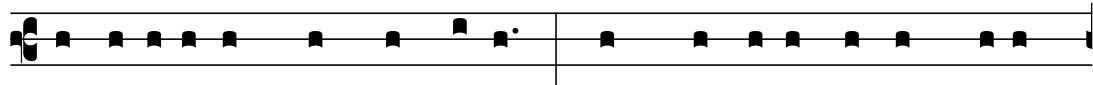
se mortem, ni-si vi-déret Chri-stum Dómi-ni:



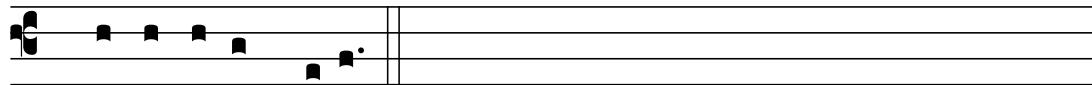
et cum indúcerent Pú-erum in templum, accépit e-um in



ulnas su-as,



et benedí-xit Deum, et di-xit: Nunc di-míttis servum tu-um,



Dómi-ne, in pace.

Simeon received an answer from the Holy Ghost, that he should not see death until he had seen the Christ of the Lord; and when they brought the Child into the temple he took Him in his arms, and blessed God, and said: Now, O Lord, dost Thou dismiss Thy servant in peace.

* The following verse was removed from the *Missale Romanum* of 1962: “Vs. Cum indúcerent púerum Jesum parentes ejus, ut fácerent secúndum consuetúdinem legis pro eo, ipse accépit eum in ulnas suas.” That is to say: in the older books it occurred twice, but the 1962 suppressed the second one.

Et ingrediendo ecclesiam, cantatur:

As the procession enters the church, the following is sung:



Resp.

2.

O

B-tu-lé-runt * pro e-o Dó-mi-no par túr-

tu- rum, aut du- os pul- los co- lum- bá-

rum : * Sic-ut scri- ptum est in le- ge Dó-

mi- ni. V. Postquam au- tem implé-ti sunt di- es purga-

ti- ó-nis Ma-rí-ae, se-cúndum legem Mó- y- si, tu- lé-runt

Je-sum in Je-rú-sa-lem, ut síst-e-rent e- um Dó- mi-

no. * Sic-ut. Gló- ri- a Pa-tri, et Fí- li- o, et

Spi-ri- tu- i San- cto. * Sic-ut.

They offered in His behalf a pair of turtle-doves or two young pigeons.

As it is written in the law of the Lord. Vs. After

Mary's days of purification were fulfilled, according to the law of Moses, they carried Jesus to Jerusalem, to set Him before the Lord. As it is written in the law of the Lord. Vs. Glory be to the Father, and to the Son, and to the Holy Ghost. As it is written in the law of the Lord.

Finita processione, celebrans et ministri accipiunt paramenta pro Missa. In Missa, quae benedictionem candelarum sequitur, omittuntur psalmus Iudica me, Deus cum sua antiphona, neconon confessio cum absolutione, versibus sequentibus atque orationibus "Aufer a nobis" et "Oramus te, Domine." Sacerdos igitur, cum ad altare accesserit, statim illud ascendit et osculatur in medio. Candelae in manibus tenentur ad Evangelium et toto Canone.

When the procession has been completed, the celebrant and ministers put on the vestments for Mass. In the Mass which follows the blessing of candles, the prayers to be said at the foot of the altar are omitted, as well as the prayers "Aufer a nobis" and "Oramus te, Domine." When the priest comes to the altar, he immediately goes up to it and kisses it in the center. The candles are held during the Gospel and throughout the Canon.