

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.



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)

ET IMMOLAUERUNT VITULUM ET OBTULERUNT PUERUM HELI. I Sam 1: 25



AND THEY IMMOLATED A CALF, AND OFFERED THE CHILD TO HELI, AND ANNA SAID, I BESECH THEE, MY LORD, AS THY SOUL LIVETH, MY LORD,

Candlemas – Purification of the Blessed Virgin Mary

II Classis – February 2nd

The Blessing of the Candles. The Celebrant, attended by his Deacon and Subdeacon, stands at the Epistle corner of the altar and chants the following prayers over the candles to be blessed:

Ÿ. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Ÿ. The Lord be with you.

℞. And with thy spirit.

Orémus.

Domine sancte, Pater omnípotens, ætérne Deus, qui ómnia ex níhilo creásti, et jussu tuo per ópera apum hunc liquórem ad perfectiónem cérei veníre fecísti: et qui hodiérna die petitiónem justí Simeónis implésti: te humíliter deprecámur; ut has candélas ad usus hóminum et sanitátem córporum et animárum, sive in terra sive in aquis, per invocatiónem tui sanctíssimi nóminis et per intercessiόnem beátæ Mariæ semper Vírginis, cujus hódie festa devóte celebrántur, et per preces ómnium Sanctórum tuórum, bene✠dicere et sancti✠ficáre dignéris: et hujus plebis tuæ, quæ illas honorífice in mánibus desíderat portare teque cantándo laudáre, exáudias

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 fulfil 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

voces de cælo sancto tuo et de sede majestátis tuæ: et propítius sis ómnibus clamántibus ad te, quos redemísti pretióso Sáanguine Fílii tui: Qui tecum. *R.* Amen.

with the most precious blood of Thy Son, Who with Thee liveth. *R.* Amen.

Orémus.

Omnípotens 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 nóminis magnificéntiam suscipiéntes, gestáre cúpi-mus luce accénsas, bene ✠dicere et sancti ✠ficáre atque lúmine supérnæ benedictiónis accéndere dignéris: quatenus eas tibi Dómino, Deo nostro, offeréndo digni, et sancto igne dulcíssimæ caritátis tuæ succénsi, in templo sancto glóriæ tuæ repræsentári mereámur. Per eúmdem Dóminum. *R.* Amen.

Orémus.

Dómine Jesu Christe, lux vera, quæ illúminas omnem hóminem veniéntem in hunc mundum: effúnde bene ✠dictiónem tuam super hos céreos, et sancti ✠fica eos lúmine grátiae tuæ, et concéde propítius; ut, sic-

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 Thy Son, Who with Thee liveth.

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.

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

ut hæc luminária igne visibili accénsa noctúrnas depéllunt ténebras; ita corda nostra invisibili igne, id est, Sancti Spíritus splendóre illustráta, ómnium vitiórum cæcitate cáreant: ut, purgáto mentis óculo, ea cernere possímus, quæ tibi sunt plácita et nostræ salúti utilia; quaténus post hujus sæculi caliginósa discrimina ad lucem indeficientem pervenire mereámur. Per te, Christe Jesu, Salvátor mundi, qui in Trinitáte perfécta vivis et regnas Deus, per ómnia sæcula sæculórum. *R.* Amen.

Orémus.

Omnípotens sempitérne Deus, qui per Móysen fámulum tuum puríssimum ólei liquórem ad luminária ante conspéctum tuum júgiter concinnánda præparári jussísti: beneꝰdictiónis tuæ grátiam super hos céreos benígnus infúnde; quaténus sic adminístrent lumen extérius, ut, te donánte, lumen Spíritus tui nostris non desit méntibus intérius. Per Dóminum . . . in unitáte ejúsdem. *R.* Amen.

Orémus.

Dómine Jesu Christe, qui hodiérna die, in nostræ

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.

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.

Let us pray.

O Lord Jesus Christ, Who on this day appearing among

carnis substántia inter hómines appárens, a paréntibus in templo es præsentátus: quem Símeon venerábilis senex, lúmine Spíritus tui irradiátus, agnóvit, suscepit et benedíxit: præsta propítius; ut, ejúsdem Spíritus Sancti grátia illumináti atque edócti, te veráciter agnoscámus et fidéliter diligámus: Qui cum Deo Patre in unitáte ejúsdem Spíritus Sancti vivis et regnas Deus, per ómnia sæcula sæculórum. *R.* Amen.

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.

The Celebrant sprinkles the candles which he has blessed three times with holy water, saying the following antiphon, and also incenses them thrice:

Aspérget me, Dómine, hyssópo et mundábor: lavábis me, et super nivem dealbábor.

Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

DISTRIBUTION OF CANDLES

Each one receiving the blessed candle should kneel, and afterwards kiss the candle and the priest's hand. During the distribution of candles the choir sings the Nunc dimittis as follows:

ANTIPHON. *Luke 2:32*

Lumen ad revelatiónem géntium et glóriam plebis tuæ Israël.

A light to the revelation of the gentiles, and the glory of Thy people Israel.

This antiphon is repeated after each of the following verses:

CANTICLE. *Luke 2: 29-31*

Nunc dimittis servum tuum,
Dómine, secúndum ver-
bum tuum in pace. *Lumen . . .*

Now Thou dost dismiss Thy
servant, O Lord, according
to Thy word in peace. *A light . . .*

Quia vidérunt óculi mei salutáre
tuum. *Lumen . . .*

Because my eyes have seen Thy
salvation. *A light . . .*

Quod parásti ante fáciem ómni-
um populorum. *Lumen . . .*

Which Thou hast prepared before
the face of all peoples. *A light . . .*

Glória Patri, et Fílio, et Spirítui
Sancto. *Lumen . . .*

Glory be to the Father, and
to the Son, and to the Holy
Ghost. *A light . . .*

Sicut erat in princípípio, et nunc, et
semper, et in sæcula sæculórum.
Amen. *Lumen . . .*

As it was in the beginning, is now,
and ever shall be, world without
end. Amen. *A light . . .*

Ÿ. Dóminus vobíscum.
℞. Et cum spírítu tuo.

Ÿ. The Lord be with you.
℞. And with thy spirit.

Orémus.

Exáudi, quæsumus, Dómine,
plebem tuam: et, quæ extrin-
secus ánnua tríbuis devotióne
venerári, intérius ássequi grátiae
tuæ luce concéde. Per Christum,
Dóminum nostrum. ℞. 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, out-
wardly, grant us to follow it in-
wardly with the light of Thy grace.
Through our Lord. ℞. Amen.

THE PROCESSION

Once Celebrant has put incense into the thurible, the Deacon turn towards the people and sings:

Ÿ. Procedámus in pace.
℞. In nómine Christi. Amen.

Ÿ. Let us set forth in peace.
℞. In the name of Christ. Amen.

All those processing bear lighted candles in their hands. The anthems appointed to be sung during the Candlemas procession are these:

FIRST ANTIPHON.

Adórna thálamum tuum,
Sion, et súscipe Regem
Christum: ampléctere Mariám,
quæ est cæléstis porta: ipsa enim
portat Regem glóriæ novi lúmi-
nis: subsistit Virgo, addúcens
mánibus Fílium ante lucíferum
génitum: quem accípiens Símeon
in ulnas suas, prædicávit pópulis,
Dóminum eum esse vitæ et mor-
tis et Salvatórem mundi.

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 be-
fore 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.

SECOND ANTIPHON. *Luke 2: 26, 27, 28-29*

Respónsum accépit Símeon a
Spíritu Sancto, non visúrum
se mortem, nisi vidéret Chris-
tum Dómini: et cum indúcerent
Púerum in templum, accépit eum
in ulnas suas, et benedíxit Deum,
et dixit: Nunc dímittis servum
tuum, Dómine, in pace. *Ÿ.* Cum
indúcerent púerum Jesum par-
entes ejus, ut fácerent secúndum
consuetúdinem legis pro eo, ipse
accépit eum in ulnas suas.

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.
Ÿ. When His parents brought the
child Jesus into the temple, to do
in His behalf according to the
custom of the law, he took Him
in his arms.

While the procession re-enters the church, the choir sings the following responsory:

RESPONSORY.

Obtulérunt pro eo Dómino par túrturum, aut duos pullos columbárum: Sicut scriptum est in lege Dómini. *℣*. Postquam impléti sunt dies purgatiónis Mariæ, secúndum legem Móysi, tulérunt Jesum in Jerúsalem, ut sístèrent eum Dómino. Sicut scriptum est in lege Dómini. *℣*. Glória Patri, et Filio, et Spirítui Sancto. Sicut scriptum est in lege Dómini.

They offered in His behalf a pair of turtle-doves or two young pigeons. As it is written in the law of the Lord. *℣*. 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. *℣*. Glory be to the Father, and to the Son, and to the Holy Ghost. As it is written in the law of the Lord.

The Celebrant now begins Mass, omitting the Prayers at the Foot of the Altar.

Mass of the Purification

Today, during the singing of the Gospel, and also from the Sanctus to the Communion, the blessed candle should be held lighted in the hand.

INTROIT. *Ps 47: 10-11*

SUSCÉPIMUS, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terræ: justítia plena est délixtera tua. (Ps 47: 2) Magnus Dóminus, et laudábilis nimis: in civitáte Dei nostri, in monte sancto ejus. *℣*. Glória Patri.

WE HAVE RECEIVED Thy mercy, O God, in the midst of Thy temple: according to Thy name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. (Ps 47: 2) Great is the Lord, and exceedingly to be praised: in the city of our God, in His holy mountain. *℣*. Glory.

COLLECT.

Omnípotens sempitérne Deus, majestátem tuam súpplices exorámus: ut, sicut unigénitus Fílius tuus hodiérna die cum nostræ carnis substántia in templo est præsentátus; ita nos fácias purificátis tibi méntibus præsentári. Per eúmdem Dóminum.

Almighty, eternal God, we humbly beseech Thy majesty that, as Thine only-begotten Son was this day presented in the temple in the substance of our flesh, so Thou mayest cause us to be presented to Thee with minds purified. Through the same.

EPISTLE. *Mal 3: 1-4*

Léctio Malachíæ Prophétæ.

Hæc dicit Dóminus Deus: Ecce, ego mitto Angelum meum, et præparábit viam ante faciém meam. Et statim véniet ad templum suum Dominátor, quem vos quæritis, et Angelus testaménti, quem vos vultis. Ecce, venit, dicit Dóminus exercítuum: et quis póterit cogitare diem adventus ejus, et quis stabit ad vidéndum eum? Ipse enim quasi ignis conflans et quasi herba fullónum: et sedébit conflans et emúndans argéntum, et purgábit fílios Levi et colábit eos quasi aurum et quasi argéntum: et erunt Dómino offeréntes sacrificia in justítia. Et placébit Dómino sacrificium Juda et Jerúsalem, sicut dies sæculi et sicut anni antiqui: dicit Dóminus omnípotens.

Lesson from Malachy the Prophet.

Thus saith the Lord God, Behold I send My angel, and he shall prepare the way before My face; and presently the Lord, Whom you seek, and the angel of the testament, whom you desire, shall come to His temple. Behold He cometh, saith the Lord of hosts; and who shall be able to think of the day of His coming? and who shall stand to see Him? for He is like a refining fire, and like the fuller's herb; and He shall sit refining and cleansing the silver, and He shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years; saith the Lord almighty.

GRADUAL & ALLELUIA. Ps 47: 10-11, 9 & Trad.

Suscépmus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terræ. *Ÿ*. Sicut audívimus, ita et vídimus in civitáte Dei nostri, in monte sancto ejus.

Allelúja, allelúja. *Ÿ*. Senex Púerum portábat: Puer autem senem regébat. Allelúja.

We have received Thy mercy, O God, in the midst of Thy temple: according to Thy name, O God, so also is Thy praise unto the ends of the earth. *Ÿ*. As we have heard, so have we seen, in the city of our God, and in His holy mountain.

Alleluia, alleluia. *Ÿ*. The old man carried the child: but the child ruled the old man. Alleluia.

After Septuagesima, the Alleluia is replaced by the following Tract:

OFFERTORY. Luke 2: 29-32

Nunc dimíttis servum tuum, Dómine, secúndum verbum tuum in pace. *Ÿ*. Quia víderunt óculi mei salutáre tuum. *Ÿ*. Quod parásti ante fáciem ómnium populórum. *Ÿ*. Lumen ad revelatiónem géntium et glóriam plebis tuæ Israël.

Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace. *Ÿ*. Because my eyes have seen Thy salvation. *Ÿ*. Which Thou hast prepared before the face of all peoples. *Ÿ*. A light to the revelation of the gentiles, and the glory of Thy people, Israel.

GOSPEL. Luke 2: 22-32

✠ *Sequéntia sancti Evangélíi secúndum Lucam.*

In illo témpore: Postquam Impléti sunt dies purgatiónis Maríæ, secúndum legem Móysi, tulérunt Jesum in Jerúsalem, ut sísterent eum Dómino, sicut

✠ *Continuation of the Holy Gospel according to St. Luke.*

At that time, after the days of Mary's purification, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present Him to the

scriptum est in lege Dómini: Quia omne masculínium adapériens vulvam sanctum Dómino vocábitur. Et ut darent hóstiam, secúndum quod dictum est in lege Dómini, par túrturum aut duos pullos columbárum. Et ecce, homo erat in Jerúsalem, cui nomen Símeon, et homo iste justus et timorátus, exspéctans consolatióem Israël, et Spíritus Sanctus erat in eo. Et respónsum accéperat a Spíritu Sancto, non visúrum se mortem, nisi prius vidéret Christum Dómini. Et venit in spíritu in templum. Et cum indúcerent púerum Jesum parentes ejus, ut fácerent secúndum consuetúdinem legis pro eo: et ipse accépit eum in ulnas suas, et benedíxit Deum, et dixit: Nunc dimíttis servum tuum, Dómine, secúndum verbum tuum in pace: Quia vidérunt óculi mei salutáre tuum: Quod parásti ante fáciem ómnium populórum: Lumen ad revelatióem géntium et glóriam plebis tuæ Israël.

Lord; as it is written in the law of the Lord, Every male opening the womb shall be called holy to the Lord; and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him: and he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when His parents brought in the child Jesus, to do for Him according to the custom of the law, he also took Him into his arms, and blessed God, and said, Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace: because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light to the revelation of the gentiles, and the glory of Thy people Israel.

OFFERTORY. *Ps 44: 3*

Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum, et in sæculum sæculi.

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

SECRET.

Exáudi, Dómine, preces nostras: et, ut digna sint múnera, quæ óculis tuæ majestátis offérimus, subsidium nobis tuæ pietátis impénde. Per Dóminum.

Hear our prayers, O Lord, and, in Thy loving-kindness, help us, so that the gifts we offer may be found worthy in the eyes of Thy majesty. Through our Lord.

The Preface of the Nativity (page 685) follows the Secret.

COMMUNION. Luke 2: 26

Respónsum accépit Símeon a Spíritu Sancto, non visúrum se mortem, nisi vidéret Christum Dómini.

Simeon received an answer from the Holy Ghost, that he should not see death until he had seen the Christ of the Lord.

POSTCOMMUNION.

Quæsumus, Dómine, Deus noster: ut sacrosáncta mystéria, quæ pro reparationis nostræ munímine contulísti, intercedénte beáta María semper Vírgine, et præsens nobis remédium esse fácias et futúrum. Per Dóminum.

O Lord our God, we beseech Thee, by the intercession of blessed Mary ever virgin, make the sacred mysteries, which Thou hast given for the preservation of our spiritual life, a healing remedy for us, both for the present and for the future. Through our Lord.



CUI LUNA SOL ET OMNIA DESERVIUNT PER TEMPORA
PERFUSA CÆLI GRATIA GESTANT PUELLÆ VISCERA