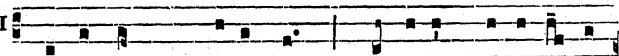
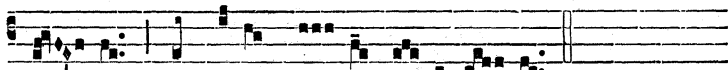


Comm. III



F Ruméntum Christi sum, * déntibus besti- á-rum



mó- lar, ut pánis mún-dus invé-ni- ar.

2. The Purification of the B. V. M.

Double of II Class.

- ¶ 1. If Feb. 1 falls on Sunday, that day I Vespers of the Purification are sung as below, with a commemoration of the Sunday and of St. Ignatius.
2. If Feb. 2 coincides with one of the Sundays after Epiphany, Mass and Vespers are of the Purification (II Vespers), with commemoration of Sunday.
3. If Feb. 2 coincides with Septuagesima, Sexagesima or Quinquagesima Sunday, the feast of the Purification is transferred to Monday, but the Blessing of Candles and Procession take place before the Sung Mass on Sunday. Vespers are the I Vespers of the Purification, with commemoration of Sunday.

As at II Vespers, p. 1057 except :

Psalms and Antiphons of the Circumcision, p. 361.

At Magnif. 

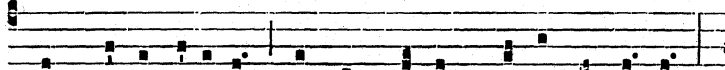
Ant. I D

S Enex * pú-erum portá-



bat, pú-er au-tem sénem regébat :

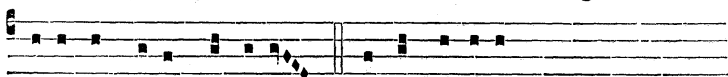
The old man carried the Child, but the Child led the old man. The Virgin bore the Child, and after child-bearing was virgin still : whom she bore, him she adored.



quem Vírgo pépe-rit, et post pártum Vírgo permánsit :



ipsum quem genuit, adoravit. *Cant. Magnificat **



ánima mé- a Dóminum. 2. Et exultávit...

Cant. Magnificat. I D. p. 212 or 218. — Prayer. Omnipotens. p. 1052.

At Compline, Hymn no 2, p. 247.

BLESSING OF THE CANDLES.

Before the Mass, the Priest blesses the Candles, which have been placed before the altar or at the Epistle side. He recites the following Prayers :

Ÿ. Dóminus vobiscum.

Ry. Et cum spíritu tuo.

Orémus.

Domine sancte, Pater omnipotens, aetérne Deus, qui ómnia ex nihilo creásti, et jussu tuo per ópera apum, hunc liquórem ad perfectiónem cerei 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 beátae Maríae semper Vírginis, cujus hódie festa devóte celebrántur, et per preces ómnium Sanctórum tuórum bene ✠ dicere, et sancti ✠ ficare dignéris : et hujus plebis tuae, quae illas honorífice in mánibus desíderat portáre, teque cantádo laudáre, exáudias voces de caelo sancto tuo et de sedé majestátis tuae : et propítius sis ómnibus clamántibus ad te, quos redemísti pretiόso ságuine Filii tui : Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *Ry. Amen.*

Ÿ. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

O Lord most holy, Father almighty, God eternal: thou, who, in making all things out of nothing, didst will that by its toil thy creature, the bee, should impart to matter the more perfect nature of wax, and who didst this day fulfil the prayer of holy Simeon: most humbly, we beseech thee, for the sake of thy most sacred name which we invoke, and through the intercession of Mary ever a virgin, whose feast-day we are keeping, and the prayers of all thy saints, to vouchsafe to bless ✠ and sanctify ✠ these wax candles, so that they may be truly of use to man, and, whether on sea or on land, avail him to good in soul and in body. Hearken, too, from thy holy heaven and from the dwelling-place of thy majesty, to the supplications of this thy people who, reverently carrying these candles in their hands, will raise their voices in hymns to thy praise. And show mercy to all who call upon thee, for no one is there whom thou hast not redeemed in the precious blood of thy Son. Who lives and reigns with thee in the unity of the Holy Ghost world without end. *Ry. Amen.*

Orémus.

OMnípotens sempitérne Deus, qui hodiérna die Unigénitum tuum ulnis sancti Simeónis in templo sancto tuo suscipiéndum praesentásti : tuam súpplices deprecámur cleméntiam; ut has candélas, quas nos fámuli tui, in tui nóminis magnificéntiam suscipiéntes, gestáre cúpimus luce accénsas, bene ✠ dícere, et sancti ✠ ficáre, atque lúmine supérnae benedictiónis accéndere dignéris : quátenus eas tibi Dómino Deo nostro offeréndo digni, et sancto igne dulcíssimae caritátis tuae succénsi, in templo sancto glóriæ tuae repraesentári mereámur. Per eúmdem Dóminum. R̄. Amen.

Almighty and everlasting God, who this day didst, in thy temple, present thine only-begotten Son to be, by holy Simeon, carried in his arms : we most humbly beg of thy mercy, that thou ✠ bless and ✠ hallow these wax candles. Burning with earthly fire, we purpose to carry them in our hands and thereby to magnify thy holy name. But may this thy blessing make them, when kindled, to shine as with light from heaven; and we who offer them to thee, may we too be burned up in the holy flames of thy most sweet love, and so be accounted worthy, some day, to be presented in heaven, the glorious temple of thy holiness. Through the same Jesus Christ... R̄. Amen.

Orémus.

Domine Jesu Christe, lux vera quae illúminas omnem hóminem veniéntem in hunc mundum : effúnde bene ✠ dictionem tuam super hos céreos, et sancti ✠ fica eos lúmine grátiae tuae, et concéde propítius; ut, sicut haec luminária igne visibili accénsa noctúrnas depéllunt ténebras; ita corda nostra invisibili igne, id est, Sancti Spíritus splendóre illustráta, ómnium vitiórum caecitáte cáreant : ut, purgáto mentis óculo, ea cernere possimus, quae tibi sunt plácita, et nostrae salúti útilia; quátenus post hujus saéculi caliginósa discrímína, ad lucem indeficéntem pervenire mereámur. Per te, Christe Jesu, Salvátor mundi, qui in Trinitáte perfécta vivis et regnas Deus, per ómnia saécula saeculórum. R̄. Amen.

O Lord Jesus Christ, who art the true light, that enlighteneth every man coming into this world : pour forth thy blessing upon these wax candles, and shed upon them ✠ the hallowing light of thy grace. Grant, moreover, in thy loving-kindness that, even as a flame which is seen by the eyes of men chases away the darkness of night, so the light of that sacred fire which the Holy Ghost enkindles in the hearts of men, all unseen though it burn, may give back spiritual sight to us whom sin has blinded, and, opening the eyes of our mind, may make plain to us what is well-pleasing to thee and of avail for our salvation. Guided by its beams, may we in safety pass through the dangers and darkness of this present life, and in the end be found worthy to enter into the brightness of that undying light which is thyself. We

ask this, for thy sake, Christ Jesus, Saviour of the world. Who livest and reignest, God, in perfect Trinity, world without end. R̄. Amen.

Orémus.

OMnípotens sempitérne Deus, qui per Móysen fámulum tuum, puríssimum ólei liquórem

Almighty and everlasting God, who by the mouth of Móses, thy servant, didst ordain that none but

ad luminária ante conspéctum tuum júgiter concinnánda præparári jussísti : bene ✠ dictionis tuæ grátiam super hos céreos benígnus infúnde; quátenus sic adminístrent lumen extérius, ut, te donánte, lumen Spíritus tui nostris non desit méntibus intérius. Per Dóminum... in unitáte ejúsdem Spíritus... R̄. Amen.

the purest of oils should feed the lamps which were for ever to burn in thy sight : in thy loving-kindness pour forth the grace of thy blessing upon these wax candles : so that whensoever they afford light to the eyes of our body, by thy favour, the interior light of the Holy Ghost fail us not. Through Jesus... with thee in the unity of the Holy Ghost. R̄. Amen.

Orémus.

Domine Jesu Christe, qui hodierna die in nostrae carnis substantia inter homines appárens, a paréntibus in templo es presentátus : quem Símeon venerábilis senex, lúmine Spíritus tui irradiátus, agnóvit, suscépit, et benedíxit : praesta 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 saécula saeculórum. R̄. Amen.

O Lord Jesus Christ, who, clothed in our flesh, and appearing among men, wast this day by thy Mother and Foster-father presented in the temple, where Simeon, that venerable old man, flooded with the light of thy Holy Spirit, discerning who thou art, did take thee into his arms and bless thee : grant, we beseech thee, that we too, being enlightened by the grace of the same Holy Spirit, may, in very truth, confess thee and ever faithfully love thee. Who livest and reignest with God the Father, in the unity of the same Holy Ghost, God, world without end. R̄. Amen.

After the Prayers, the Priest puts incense into the thurible. He sprinkles the candles with holy water three times, while saying the Antiphon Aspérge me. without chant, and not adding the psalm. He also censes them three times.

DISTRIBUTION OF THE CANDLES.

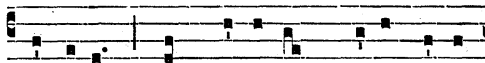
Whilst he distributes the candles, the Choir sings :

Simeon's Song of Thanksgiving, the "Nunc dimíttis".

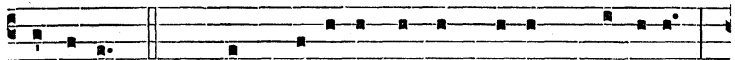
Ant. VIII

L

Umen * ad reve-la-ti-ónem

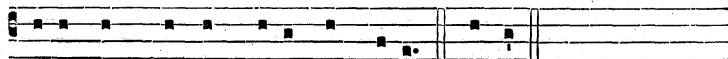


génti-um : et gló-ri- am plébis tú-ae



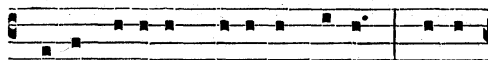
Isra-el. *Cant.* Nunc dimíttis sérvum tú-um, Dómine, *

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.



secúndum vérbum tú-um in páce. Lúmen.

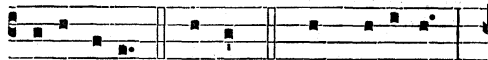
The Choir repeats the Antiphon Lúmen. This Antiphon is repeated after each verse, these verses being sung by the Cantors.



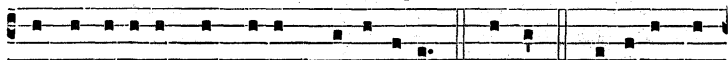
Qui-a vidérunt ócu-li mé-i * sa-lu-

Because my eyes have seen thy salvation, which thou hast prepared before the face of all people.

Gospel.



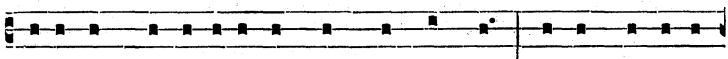
táre tú-um. Lúmen. Quod parásti *



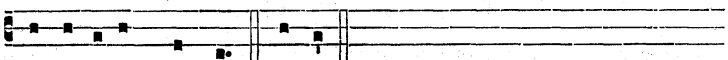
ante fáci-em ómni-um popu-lórum. Lúmen. Gló-ri-a Pá-



tri, et Fí-li-o, * et Spi-rí-tu-i Sáncto. Lúmen. Sicut

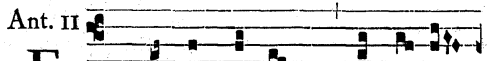


érat in princí-pi-o, et nunc, et semper, * et in saécu-la



saecu-lórum. Amen. Lúmen.

When the distribution of the candles is ended, the Choir sings :

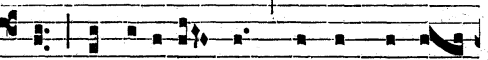


Ant. II

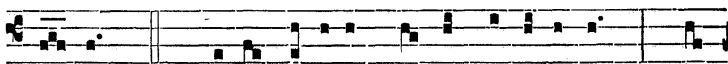
E Xsúrge Dómi-ne, * ádju-va

Arise, O Lord, help us, and deliver us, for thy name's sake. Ps. We have heard, O God, with our ears : our fathers have declared to us...

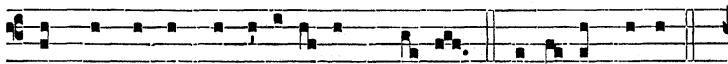
Ps. 43, 26 and 2.



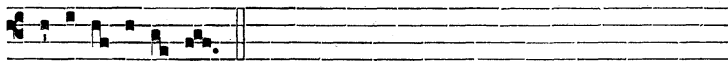
nos, et libera nos, propter nómen



tú- um. *Ps.* Dé- us áuribus nóstris audí-vimus : * pá-



tres nóstri annunti-avé-runt nó-bis. Gló-ri- a Pátri.



E u o u a e. Glória Pátri. 2nd tone. *p.* 28.

Repeat : Exsúrge.

The Priest then says : Orémus.

Let us pray.

After Septuagesima, and not on a Sunday, the Deacon says :

Flectámus génuá.

| Let us kneel down.

The Sub-Deacon responds :

Leváte,

| Rise up from your kness.

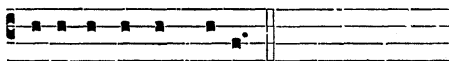
EXáudi, quaésumus, Dómine, plebem tuam : et quae extrínsecus ánnua tríbuis devotíone venerári, intérius ássequi grátiae tuae luce concéde. Per Christum Dóminum nostrum. *R̄.* Amen.

HEarken, we beseech thee, O Lord, to the prayers of thy people : and by the light of thy grace, enable us to penetrate more and more deeply the mystery which, year by year on this festival day, thou summonest us to honour. Through Jesus Christ our Lord. *R̄.* Amen.

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.

The Celebrant has put incense into the thurible, the Deacon turn towards the people and says :

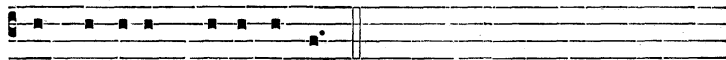


Procedámus in páce.

Let us set forth in peace.

— In the name of Christ.

The Choir responds :



In nómine Chrísti. Amen.

During the procession, the following Antiphons are sung :

Ant. VI

A

D-órna * thá-lamum tú- um,

O Daughter of Sion, adorn thy bridal-chamber, and welcome Christ the King : greet Mary with loving embrace ; for she, who is the very gate of heaven, bringeth the glorious King of the new light. Through in her arms she bears a Son begotten before the day-star, yet ever she remaineth a pure virgin. Hers was the Child whom Simeon, taking up into his arms, declared unto all peoples to be the Lord of life and of death, the Saviour of the world.

Sí- on, et súscipe Régem Chrí-

stum : amplécte-re Ma-rí- am, quae

est caelé- stis pórtá : ípsa enim

pór- tat Ré-gem gló-ri- ae nóvi lúmi-nis : sub-

sístit Vírgo addúcens mánibus Fí- li-um ante lu-cí-

fe- rum : quem accí-pi-ens Síme-on in úlnas sú- as

praedi-cá-vit pópu- lis Dó- minum é- um esse

ví- tae et mórtis, et Salva-tó-rem mún- di.

Another

Ant. II

R

Espón-sum * accépit Síme-

on

a Spí-ri-tu Sáncto,

non vi-sú-rum se mórtem,

ni-si vidé-ret Chrístum Dómi-ni :

et cum indú-

ce-rent pú-e-rum in témpulum,

accépit é-um

in úlnas sú-as, et bene-dí-xit Dé-um, et dí-

xit : Nunc dimít-tis, Dó-mi-ne, sérvum

tú-um in páce.

On re-entering the church, is sung :

Resp. II

O

Btu-lé-runt * pro é-o Dó-mi-

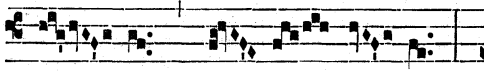
Simeon received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord; and when they brought the child into the temple, he took him into his arms, and blessed God, and said, Now dost thou dismiss thy servant, O Lord, in peace.

Gospel.

They offered for him to the Lord a pair of turtle doves, or two young pigeons : * As it is written in the law



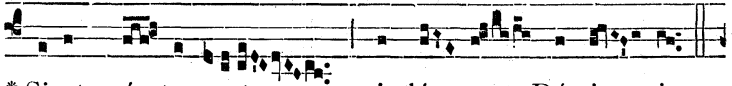
no par túrtu- rum, aut dú- os



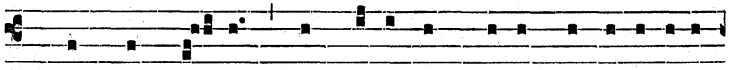
púl- los co- lum- bá- rum :

of the Lord. V. After the days of the purification of Mary, according to the law of Moses, were fulfilled, they carried Jesus to Jerusalem, to present him to the Lord. As it is written...

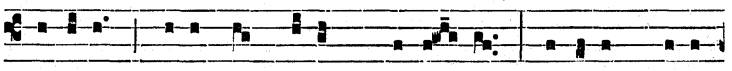
Gospel.



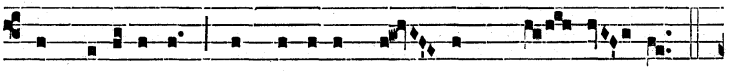
* Sicut scrí-ptum est in lé- ge Dómi- ni.



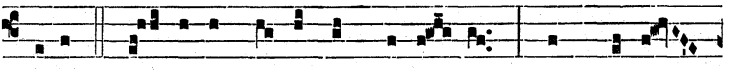
V. Postquam au-tem implé-ti sunt dí- es purga-ti- ónis



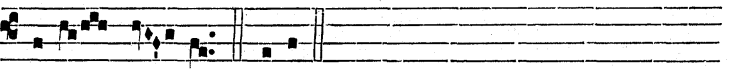
Ma-rí-ae, secúndum légem Mó- y- si, tu-lérunt Jésum



in Jerúsa-lem, ut sísterent é- um Dó- mi- no.



* Sicut. Gló- ri- a Pá-tri, et Fí- li- o, et Spi-rí-



tu- i Sán-cto. * Sicut.

When the procession is over, Mass is celebrated. During the Gospel, and from the beginning of the Canon to the Communion, the faithful hold the candles, lighted, in their hands, unless the Mass be that of a Sunday and not of the Purification.

AT MASS.

Introit. Suscépimus Déus. p. 871.

Collect.

OMnípotens sempitérne Deus, majestátem tuam súpplices exorámus : † ut sicut unigénitus Fílius tuus hodiérna die cum nostrae carnis substántia in templo est praesentátus ; * ita nos fácias purificátis tibi méntibus praesentári. Per eúndem Dóminum.

Almighty and everlasting God, most humbly we entreat of thy majesty that, even as thine only begotten Son, clothed in the substance of our flesh, was this day presented in the temple ; so our hearts having been purified by thy grace, we likewise may be presented to thee. Through the same our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio Malachiae Prophetæ.

God's coming to his temple. Malachy 3, 1-4.

HÆC dicit Dóminus Deus : Ecce ego mitto Angelum meum, et praeparábit viam ante faciem meam. Et statim véniet ad templum suum Dominátor, quem vos quaéritis, et Angelus testaménti, quem vos vultis. Ecce venit, dicit Dóminus exercítuum : et quis póterit cogitare diem advéntus ejus, et quis stabit ad vidéndum eum ? Ipse enim quasi ignis conflans, et quasi herba fullónum : et sedébit conflans et emúndans argéntum, et purgábit filios 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 saéculi, et sicut anni antíqui : dicit Dóminus omnípotens.

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.

Grad. v

S Uscé-pimus, * Dé-us,
mi-se-ri-córdi-am tú-am in
mé-di-o témpli tú-i : secúndum

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. ¶ As we have heard, so have we seen, in the city of our God, and in his holy mountain. *Ps. 47, 10-11, 9 and 2.*

nómen tú- um, Dé- us, i- ta et laus tú- a
 in fí- nes térrae. *V.* Sicut audí-
 vimus, i- ta et ví-
 di- mus in ci- vi- tá- te Dé- i nóstri, in- món- te
 sáncto * é- jus.

I
A *Lle- lú- ia. * ij.* The old man carried
 the Child : but the
 Child led the old man.

V. Sé-
 nex pú- e- rum por- tá- bat : pú- er au-
 tem sénem * re- gébat.

After Septuagesima, the Allelúia and its Ψ . are omitted, and there is said :

Tract VIII

N

Unc di-mít-tis

Now thou dost dismiss thy servant, O Lord, according to thy word in peace. Ψ . 2. Because my eyes have seen thy salvation. Ψ . 3. Which thou hast prepared before the face of all peoples. Ψ . 4. A light to the revelation of the gentiles, and the glory of thy people Israel.

Gospel.

* sérvum tú- um, Dómi- ne,

secún-dum vérbum tú-

um in pá- ce. Ψ . 2. Qui- a vidé-runt ócu-li mé-

i sa- lu- tá- re tú- um.

Ψ . 3. Quod

pa- rá- sti ante fá- ci- em ómni- um

popu- ló-

rum. Ψ . 4. Lú- men

ad re- ve- la- ti- ónem gén- ti- um,

et gló- ri-

am plé- bis tú- ae * Isra- el.

✠ **Sequentia sancti Evangelii secundum Lucam.**

The Presentation of Jesus in the temple. Luke 2, 22-32.

IN illo tēpore : Postquam implēti sunt dies purgatiōnis Marię, secūndum legem Mōysi, tulērunt Jesum in Jerúsalem, ut sīsterent eum Dómino, sicut scriptum est in lege Dómini : Quia omne masculīnum adpēriens vulvam, sanctum Dómino vocābitur. Et ut darent hóstiam secūndum quod dictum est in lege Dómini, par túrturum, aut duos pullos columbārum. Et ecce homo erat in Jerúsalem, cui nomen Símeon, et homo iste justus et timorátus, exspēctans consolatiōnem Israel, et Spírītus Sanctus erat in eo. Et respónsum accēperat a Spírītū Sancto, non visúrum se mortem, nisi prius vidēret Christum Dómini. Et venit in spírītū in templum. Et cum indūcerent púerum Jesum parēntes ejus, ut fācerent secūndum consuetúdinem legis pro eo : et ipse accēpit eum in ulnas suas, et benedíxit Deum, et dixit : Nunc dimíttis servum tuum, Dómine, secūndum verbum tuum in pace : quia vidērunt óculi mei salutāre tuum : quod parásti ante faciē omniū populórum : lumen ad revelatiōnem gēntium, et glóriam plebis tuę Israel. Credo.

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 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 :

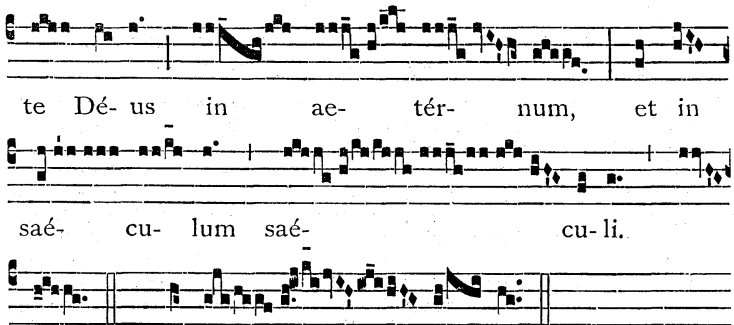
Now thou dost dismiss thy servant, O Lord, according to thy word in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light to the revelation of the gentiles, and the glory of thy people Israel.

Offert. VIII

D Iffú- sa est *grá-
 ti- a in lá- bi- is
 tú- is : proptér- e- a be- ne-dí- xit

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

Ps. 44, 3.



te Dé- us in ae- tér- num, et in
 saé- cu- lum saé- cu- li.

P. T. Alle- lú- ia.

Secret.

EXáudi, Dómine, preces no-
 stras : et, ut digna sint mú-
 nera, quae óculis tuae majestátis
 offérimus, subsidium nobis tuae
 pietátis impénde. Per Dóminum.

Hear our prayers, we beseech thee,
 O Lord, and in thy loving-kind-
 ness, aid us in such wise to make
 our offering, that it may find favour
 in the sight of thy divine majesty.
 Through Jesus Christ our Lord.

On Sunday, the Secret of the Sunday is added.

Preface of the Nativity, p. 314.

Comm. VIII

R

Espónsum * accépit Sí-

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

Gospel.

me- on a Spí-ri-tu Sáncto,

non vi-sú-rum se mórtém, ni-si vidé-ret Chrístum

Dómi- ni.

Postcommunion.

Quæsumus, Dómine Deus
 noster : ut sacrosáncta
 mystéria, quae pro reparatiónis
 nostrae munímine contulísti, in-

Vouchsafe, we beseech thee, O Lord
 our God, that, through the inter-
 cession of blessed Mary ever a virgin,
 we may now and at all times find,

tercedente beata Maria semper Virgine, et praesens nobis remedium esse facias, et futurum. Per Dominum.

for our souls, a healing remedy in these most sacred mysteries, ordained by thee for the strengthening within us of that new life to which in Christ, we have been born. Through Jesus...

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS. (February 2)

The Antiphons are from the Gospel for the feast.

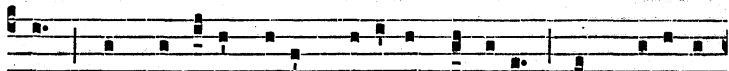
1 Ant.

III b

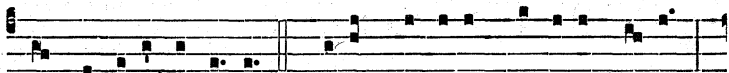
S

Ime-on jústus * et timo-rá-

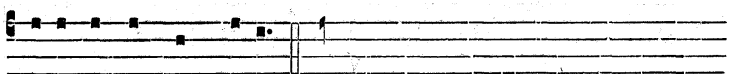
Simeon, just and devout, waited for the redemption of Israel, and the Holy Ghost was in him.



tus, exspectábat redempti-ónem Isra-el, et Spí-ri-tus



Sánctus érat in é-o. Ps. Díxit Dóminus Dómino mé-o : *



Séde a dextris mé-is. Ps. Díxit Dóminus. III b. p. 148. (89 p 151)

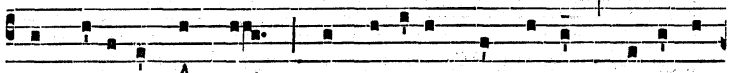
2 Ant.

VII a

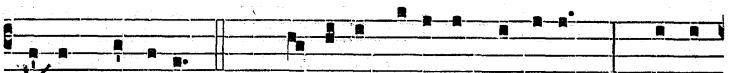
R

Espónsum accépit Síme-on *

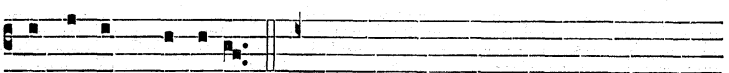
Simeon received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord.



a Spí-ri-tu Sáncto, * non vi-súrum se mórtem, ni-si vi-



dé-ret Dóminum. Ps. Laudá-te pú-e-ri Dóminum : * laudá-

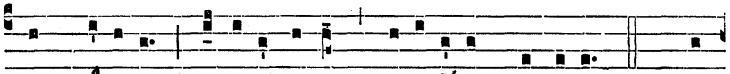


te nómen Dómi-ni. Ps. Laudáte púeri. VII a. p. 169. (7c, p 170)

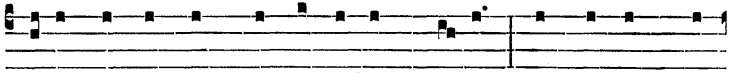
3 Ant.
III b

A Cci-pi-ens Síme-on * pú-erum

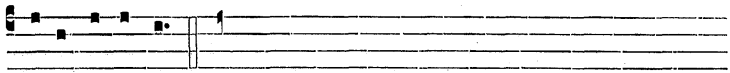
Taking the Child in his arms, Simeon gave thanks and blessed the Lord.



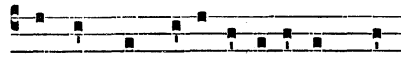
in má-ni-bus,*grá-ti-as á-gens, benedí-xit Dó-minum. *Ps.* Lae-



tátus sum in his quae dí-cta sunt mí-hi : * in dómum Dó-

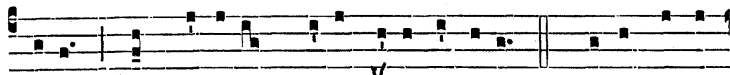


mini í-bimus. *Ps.* Laetátus sum. III b. p. 187. (5a, p 189)

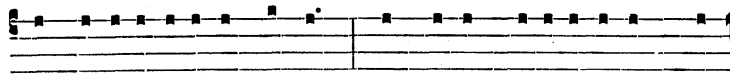
4 Ant.
VIII c

L Umen * ad reve-la-ti-ónem gen-

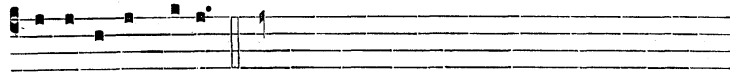
A light to the revelation of the gentiles, and the glory of thy people Israel.



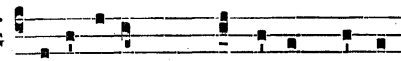
ti-um,* et gló-ri-am plé-bis tú-ae Isra-el. *Ps.* Ni-si Dó-mi-



nus aedi-fi-cá-ve-rit dómum : * in vá-num laboravé-runt qui

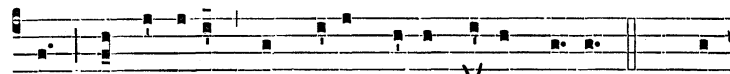


aedí-fi-cant é-am. *Ps.* Nisi Dóminus. VIII c. p. 195.

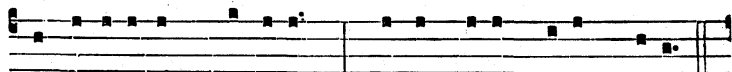
5 Ant.
VIII G

O Btu-lérunt * pro é-o Dó-mi-

They offered for him to the Lord, a pair of turtle doves, or two young pigeons.



no par túrturum, aut dú-os púllos co-lumbá-rum. *Ps.* Láu-



da Je-rúsa-lem Dóminum: * láuda Dé-um *tú-um* Sí-on.

Ps. Láuda Jerúsalem. VIII G. p. 211.

Chapter.

ECce ego mitto Angelum meum, et prae-parábit viam ante fáciem meam. † Et statim véniet ad templum sanctum suum Dóminátor, *quem vos quaéritis*, * et Angelus testaménti, quem vos vultis.

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.

Hymn. Ave máris stélla. p. 1360.

∇. Respónsum accépit Símeon a Spíritu Sáncto.

∇. Simeon received an answer from the Holy Gost.

Ry. Non visúrum se mórtem, nisi vidéret Christum Dómini.

Ry. That he should not see death, until he had seen the Christ of the Lord.

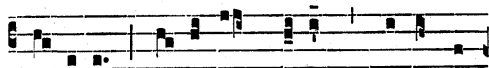
At Magnif.

Ant. VIII G*

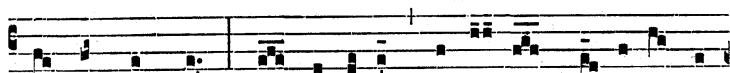
H

Odi-e * be-á-ta Vírgo

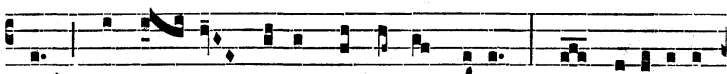
To-day the blessed Virgin Mary offered the Child Jesus in the temple; and Simeon, filled with the Holy Ghost, took him in his arms and blessed God eternally.



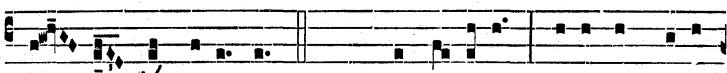
Ma-rí-a pú-e-rum Jésum praesentá-



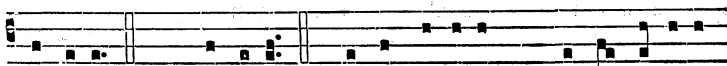
vit in témplo: † et Síme-on, replé-tus Spí-ri-tu Sán-



cto, accé-pit é-um in úlnas sú-as, * et benedíxit



Dé-um in aetérnum. *Cant. Magní-ficat * ánima mé-a*



Dóminum. *or* Dóminum. 2. Et exsultávit... *or* Et exsultávit..

Cant. Magnificat. VIII G*. p. 217 *or* 223.

Prayer. Omnípotens sempitérne Deus. p. 1052.

If February 2 falls on Sunday, after Septuagesima, there is a commemoration of the Sunday.

Benedicámus Dómino IV. p. 140. — *Ant.* Alma. p. 238.

3. St. Blaise Bishop and Martyr of Armenia. († 317)

Simple.

Collect.

<p>DEUS, qui nos beáti Blásii Mártiris tui atque Pontificis ánnua solemnitate laetificas : † concéde propítius; ut cujus natalítia cólimus, * de ejúsdem étiam protectióne gaudeámus. Per Dóminum.</p>	<p>O God who dost gladden us by the yearly festival of blessed Blaise, thy Martyr and Bishop, mercifully grant that we who celebrate his birthday to heaven may ever live with joy in his holy keeping. Through Jesus Christ our Lord.</p>
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Secret n° 3 (a), p. 967 and Postcommunion n° 3 (a), p. 971.

Mass. Sacerdótes Dei. p. 1615.

4. St. Andrew Corsini Bishop and Conf. († 1373)

Double.

Feb. 3. Sacérdos. p. 129. — *Feb. 4.* Amávit éum. p. 130.

Collect.

<p>DEUS, qui in Ecclésia tua nova semper instáuras exémpla virtútum : † da pópulo tuo beáti Andréae Confessóris tui atque Pontíficis ita sequi vestígia, * ut assequátur et praémia. Per Dóminum.</p>	<p>O God, who in every age settest up in thy Church fresh patterns of virtue : make thy people so to walk in the footsteps of blessed Andrew, thy Confessor-Bishop, as to attain to the reward now enjoyed by him. Through Jesus Christ our Lord.</p>
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Secret n° 8, p. 968 and Postcommunion n° 7, p. 971.