

PREFACE FOR CHRISTMAS

VERE dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias agere: Dómine sancte, Pater omnipotens, ætérne Deus: Quia per incarnáti Verbi mystérium, nova mentis nostræ óculis lux tuæ claritátis infúlsit: ut dum visibíliter Deum cognóscimus, per hunc in invisibílium amórem rapiamur. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni militiá cæléstis exercitus, hymnum glóriæ tuæ cánimus sine fine dicétes:

It is truly meet and just, right and availing unto salvation that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty and everlasting God. Because by the mystery of the Word made flesh the light of Thy glory hath shone anew upon the eyes of our mind: that while we acknowledge Him to be God seen by men, we may be drawn by Him to the love of things unseen. And therefore with angels and archangels, with thrones and dominions, and with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing:

The candles, now lit, are not extinguished until after the Pater Noster.

Luke 2. 26

RESPÓNSUM accépit Símeon a Spírítu Sancto, non visúrum se mortem, nisi vidéret Christum Dómini.

QUÉSUMUS, Dómine Deus noster: ut sacrosáncta mystéria, quæ pro reparatiónis nostræ munímine contulisti, intercedénte beáta Maria semper Vírgine, et præsens nobis remédiu[m] esse fácias et futúrum. Per Dóminu[m].

COMMUNION

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

POSTCOMMUNION

We beseech Thee, O Lord our God, that by the intercession of blessed Mary ever Virgin, Thou wouldst make the most holy mysteries, which Thou hast conferred upon us for the preservation of our spiritual life, both a present and future remedy. Through our Lord.

THE PURIFICATION OF THE BLESSED VIRGIN MARY

Candlemas Day—February 2



THE BLESSING OF THE CANDLES

Before the Procession, the Priest, vested in a violet cope, blesses the candles, which are placed near the altar.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

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

FIRST PRAYER

DOMINE sancte, Pater omnipotens, ætérne Deus, qui omnia ex nihilo creasti, et jussu tuo per opera apum, hunc liquorem ad perfectionem cerei venire fecisti: et qui hodierna die petitionem justí Simeonis implesti: te humiliter deprecamur; ut has candelas ad usus hominum, et sanitatem corporum et animarum, sive in terra, sive in aquis, per invocationem tui sanctissimi nominis, et per intercessionem beátæ Mariæ semper Virginis, cujus hodie festa devote celebrantur, et per preces omnium Sanctorum tuorum beneñdicere, et sanctificare digneris: et hujus plebis tuæ, quæ illas honorifice inmanibus desiderat portare, teque cantando laudare, exaudias voces de cælo sancto tuo, et de sede majestatis tuæ: et propitius

Holy Lord, Father almighty, everlasting God, who hast created all things out of nothing, and by Thy command hast caused this liquid to become perfect wax by the labour of bees: and who, on this day didst fulfil the petition of the righteous man, Simeon: we humbly entreat Thee, that by the invocation of Thy most holy Name and through the intercession of Blessed Mary ever Virgin whose feast is today devoutly observed, and by the prayers of all Thy Saints, Thou wouldst vouchsafe to bless and sanctify these candles for the service of men and for the health of their bodies and souls, whether on land or on sea: and that Thou wouldst hear from Thy holy heaven, and from the throne of Thy Majesty the voices of this Thy people, who desire to carry them in their hands with

sis omnibus clamantibus ad te, quos redemisti pretioso Sanguine Filii tui: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. R. Amen.

OMNIPOTENS sempiternæ Deus, qui hodierna die Unigenitum tuum ulnis sancti Simeonis in templo sancto tuo suscipiendum præsentasti: tuam supplices deprecamur clementiam; ut has candelas, quas nos famuli tui, in tui nominis magnificentiam suscipientes, gestare cupimus luce accensas, bene dicere, et sancti ficare, atque lumine supernæ benedictionis accendere digneris: quatenus eas tibi Domino Deo nostro offerendo digni, et sancto igne dulcissimæ caritatis tuæ succensi, in templo sancto gloriæ tuæ repræsentari mereamur. Per eundem Dominum nostrum. R. Amen.

DOMINE Jesu Christe, lux vera, quæ illuminas omnem hominem venientem in hunc mundum: effunde benedictionem tuam super hos cereos, et sanctifica eos lumine gratiæ tuæ, et concede propitius; ut, sicut hæc luminaria igne visibili accensa nocturnas depellunt tenebras; ita corda nostra invisibili igne, id est, Sancti Spiritus splendore illustrata, omnium vitiorum cæcitate careant: ut, purgato mentis oculo, ea cenere possimus, quæ tibi sunt placita, et nostræ salutis utilia; quatenus post hujus sæculi caliginosa discrimina, ad lucem indeficientem pervenire mereamur. Per te, Christe Jesu, Salvator mundi, qui in Trinitate perfecta vivis et regnas. R. Amen.

DOMINE Jesu Christe, qui hodierna die in nostræ carnis substantia inter homines apparens, a parentibus in templo es præsentatus:

honour, and to sing Your praises; and that You would look with favour on all who call upon You, whom You have redeemed with the precious blood of Your Son, who being God, lives and reigns with You in the unity of the Holy Ghost, world without end. R. Amen.

SECOND PRAYER

Almighty and everlasting God, who on this day didst present Thine only-begotten Son in Thy holy temple to be received in the arms of holy Simeon: we humbly entreat Thy clemency, that Thou wouldst vouchsafe to bless and sanctify and to kindle with the light of Thy heavenly benediction these candles, which we, Thy servants, desire to receive and to bear lighted in the honour of Thy Name: that, by offering them to Thee our Lord God, being worthily inflamed with the holy fire of Thy most sweet charity, we may deserve to be presented in the holy temple of Thy glory. Through the same our Lord. R. Amen.

THIRD PRAYER

Lord Jesus Christ, the true Light who enlightenest every man that cometh into this world: pour forth Thy blessing upon these candles, and sanctify them with the light of Thy grace, and mercifully grant, that as these lights enkindled with visible fire dispel the darkness of night, so our hearts illumined by invisible fire, that is, by the splendour of the Holy Spirit, may be free from the blindness of all vice, that the eye of our mind being cleansed, we may be able to discern what is pleasing to Thee and profitable to our salvation; so that after the perilous darkness of this life we may deserve to attain to never-failing light: through Thee, O Christ Jesus, Saviour of the world, who in the perfect Trinity, livest and reignest. R. Amen.

FOURTH PRAYER

Lord Jesus Christ, who appearing on this day among men in the substance of our flesh, wast presented by Thy parents in the temple: whom the venerable and aged Sim-

Luke 2. 22-32

IN illo tēpore: Postquam implēti sunt dies purgatiōnis Mariæ, secūndum legem Mōysi, tulērunt Jesum in Jerúsalem, ut sīsterent eum Dó-mino, sicut scriptum est in lege Dómini: Quia omne masculinum adapériens vulvam sanctum Dómino vocābitur. Et ut darent hóstiam, secūndum quod dictum est in lege Dómini, par turturum aut duos pullos columbārum. Et ecce homo erat in Jerúsalem cui nomen Simeon, et homo iste justus et timorātus, expéctans consolatiōnem Israël, et Spiritus Sanctus erat in eo. Et responsum accēperat a Spírītu Sancto, non visūrum se mortem nisi prius vidēret Christum Dómini. Et venit in spírītu in templum. Et cum indūcerent pūerum Jesum parēntes ejus, ut fācerent secūndum consuetūdinem legis pro eo: et ipse accēpit eum in ulnas suas, et benedixit Deum, et dixit: Nunc dimittis servum tuum, Dómine, secūndum verbum tuum in pace: quia vidērunt óculi mei salutāre tuum, quod parāsti ante faciē omnium populórum: lumen ad revelatiōnem gēntium et glóriam

[The candles now extinguished, are relit before the Preface.]

Psalm 44. 3

DIFFŪSA est grátia in lábiis tuis: propterea benedixit te Deus in ætérnum, et in sǎculum sǎculi.

EXÁUDI, Dómine, preces nostras: et, ut digna sint munera, quæ óculis tuæ majestátis offerimus, subsidium nobis tuæ pietátis impēnde. Per Dóminum.

GOSPEL

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.

OFFERTORY

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

SECRET

Graciously hear our prayers, O Lord; and that the gifts we offer in the sight of Thy majesty may be found worthy, extend to us the help of Thy mercy. Through our Lord.

HÆC dicit Dóminus Deus: Ecce ego mitto Angelum meum, et præparábit viam ante fáciem 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 di-em 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 Jérusalem, sicut dies sæculi et sicut anni antiqui: 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.

Psalm 47. 10-11, 9

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

GRADUAL

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. V. As we have heard, so have we seen, in the city of our God, and in His holy mountain.

[After Septuagesima the Alleluia is omitted and the Tract is said instead.]

1. **A** L-le-lú-ia. * ij.

ALLELUIA, alleluia. V. Senex Púerum portábat: Puer autem senem regébat. Alleluia.

Alleluia, alleluia. V. The old man carried the Child: but the Child governed the old man. Alleluia.

Luke 2. 29-32

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

TRACT

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

[The candles are lit before the Gospel and held lighted during the Gospel.]

quem Simeon venerabilis senex, lumine Spiritus tui irradiatus, agnovit, suscepit, et benedixit: præsta propitius; ut ejusdem Spiritus Sancti gratia illuminati, atque edocti, te veraciter agnoscamus, et fideliter diligamus: Qui cum Deo Patre. R. Amen.

eon, illuminated by the light of Thy Spirit, recognized, received into his arms, and blessed: mercifully grant that, enlightened and taught by the grace of the same Holy Ghost, we may truly acknowledge Thee and faithfully love Thee; Who with God the Father. R. Amen.

FIFTH PRAYER

OMNIPOTENS sempiternus Deus, qui per Moysen famulum tuum, purissimum olei liquorem ad luminaria ante conspectum tuum jugiter concinnanda præparari jussisti: benedictionis tuæ gratiam super hos cereos benignus infunde; quatenus sic administrent lumen exterius, ut, te donante, lumen Spiritus tui nostris non desit mentibus interius. Per Dominum nostrum. R. Amen.

Almighty and everlasting God, who by Thy servant Moses didst command the purest oil to be prepared for lamps to burn continuously before Thee: vouchsafe to pour forth the grace of Thy blessing upon these candles: that they may so afford us light outwardly that by Thy gift, the gift of Thy Spirit may never be wanting inwardly to our minds. Through our Lord. R. Amen.

THE DISTRIBUTION OF THE CANDLES

The Priest sprinkles the candles three times with holy water, saying the Antiphon, Asperges me, and also incenses them three times. During the distribution and lighting of the candles, the Canticle of Simeon is sung.

Ant. 8. **L**umen * ad reve-la-ti-ónem génti-um : et gló-ri-am

plébis tú-ae Isra-el.

ANTIPHON

A light for the revelation of the Gentiles: and for the glory of Thy people Israel.

This Antiphon is repeated after each verse of the following Canticle:

Luke 2. 29-32

NUNC dimittis servum tuum, Domine: secundum verbum tuum in pace. Lumen. Quia viderunt oculi mei: salutare tuum. Lumen. Quod parasti ante faciem omnium populorum. Lumen. Gloria Patri et Filio et Spiritui Sancto. Lumen. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Lumen.

THE CANTICLE OF SIMEON

Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace. A light. Because mine eyes have seen Thy salvation. A light. Which Thou hast prepared, before the face of all peoples. A light. Glory be to the Father, and to the Son, and to the Holy Ghost. A light. As it was in the beginning, is now, and ever shall be, world without end. Amen. A light.

EXAUDI, quæsumus Domine, plebem tuam: et quæ extrinsecus annua tribuis devotione venerari, interius assequi gratiæ tuæ luce concede. Per Christum Dominum nostrum. R. Amen.

COLLECT

We beseech Thee, O Lord, hearken unto Thy people, and grant that by the light of Thy grace, we may inwardly attain to those things which Thou grantest us outwardly to venerate by this yearly observance. Through Christ our Lord. R. Amen.

THE PROCESSION

The procession takes place, all bearing lighted candles: the following Antiphons are sung the while:

V. Procedamus in pace.
R. In Nomine Christi. Amen.

V. Let us go forth in peace.
R. In the Name of Christ. Amen.

FIRST ANTIPHON

ADORNA thalamum tuum, Sion, et suscipe Regem Christum amplectere Mariam, quæ est coelestis porta: ipsa enim portat Regem gloriæ novi luminis: subsistit Virgo, ad ducens manibus Filium ante luciferum genitum: quem accipiens Simeon in ulnas suas, prædicavit populis, Dominum eum esse vitæ et mortis, et Salvatorem mundi.

Adorn thy bridal-chamber, O Sion, and welcome Christ the King: with loving embrace greet Mary who is the very gate of heaven; for she bringeth to thee the glorious King of the new light: remaining ever a Virgin yet she bearest in her arms the Son begotten before the day-star: even the Child, whom Simeon taking into his arms, declared to the peoples to be the Lord of life and death, and the Saviour of the world.

Luke 2. 26, 27, 28-29

RESPONSUM accepit Simeon a Spiritu Sancto, non visurum se mortem, nisi videre Christum Domini: et cum inducerent Puerum in templum, accepit eum in ulnas suas, et benedixit Deum, et dixit: Nunc dimittis servum tuum, Domine, in pace. Cum inducerent puerum.

SECOND ANTIPHON

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. When His parents.

On entering the church, the choir sings:

Luke 2. 22-24

OBTULERUNT pro eo Domino par turturum, aut duos pullos columbarum: Sicut scriptum est in lege Domini. Postquam impleti sunt dies purgationis Mariæ, secundum legem Moysi, tulerunt Jesum in Jerusalem, ut sisterent eum Domino. Sicut scriptum. Gloria Patri. Sicut scriptum.

RESPONSORY

They offered for Him to the Lord a pair of turtle doves, or two young pigeons: * As it is written in the Law of the Lord. 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. Glory be to the Father. * As it is written.

After Benediction and the Procession, Mass begins, omitting the prayers at the foot of the altar. The candles are extinguished.

PROPER of the MASS



Psalm 47. 10-11

SUSCEPIMUS, Deus, misericordiam tuam in medio templi tui: secundum nomen tuum, Deus, ita et laus tua in fines terræ: justitia plena est dextera tua. Ps. 47. 2. Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus. V. Gloria Patri.

INTROIT

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. Great is the Lord, and exceedingly to be praised, in the city of God, in his holy mountain. V. Glory be to the Father.

COLLECT

OMNIPOTENS sempiternæ Deus, majestatem tuam supplices ex oramus: ut, sicut unigenitus Filius tuus hodierna die cum nostræ carnis substantia in templo est præsentatus; ita nos facias purificatis tibi mentibus præsentari. Per eundem Dominum nostrum.

Almighty and everlasting 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 too Thou wouldst grant us to be presented unto Thee with purified souls. Through the same Lord.