

the eye of the soul that the recognition of our God made visible draweth us to love what is invisible. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the host of the heavenly army we sing a hymn to Thy glory, evermore saying: — *Sanctus*.

tuae claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus sine fine dicentes: — *Sanctus*.

COMMUNION (Luke 2. 26)

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

RESPONSUM accepit Simeon a Spiritu Sancto, non visurum se mortem, nisi videret Christum Domini.

POSTCOMMUNION

WE beseech Thee, O Lord our God, that the most holy Mysteries, which Thou hast given us to safeguard our regenerated nature, may, through the intercession of blessed Mary ever Virgin, be to us a healing remedy, both for the present and for the future. Through ...

QUAESUMUS, Domine Deus noster: ut sacrosancta mysteria, quae pro reparationis nostrae munimine contulisti, intercedente beata Maria semper Virgine, et praesens nobis remedium esse facias et futurum. Per Dominum nostrum ...

* * *

THE FEAST of Candlemas, which derives its origin from the local observance of Jerusalem, marks the end of the Feasts included in the Christmas cycle of the Liturgy. It is perhaps the most ancient festival of Our Lady. It commemorates not only the obedience of the Blessed Virgin to the Mosaic Law in going to Jerusalem forty days after the birth of her Child and making the accustomed offerings, but also the Presentation of Our Lord in the Temple, and the meeting of the Infant Jesus with the old man Simeon—the *Occursus Domini*, as the Feast was anciently termed. This is the principal theme of the liturgy on this day: Jesus is taken to the Temple “to present Him to the Lord.” So the Lord comes to His

Temple, and is met by the aged Simeon with joy and recognition. The procession on this day is one of the most picturesque features of the Western Liturgy. The blessing and distribution of candles, to be carried lighted in procession, precedes the Mass today—a symbolic presentation of the truth proclaimed in the Canticle of Simeon: Our Lord is the “Light for revelation of the Gentiles.” The anthems sung during this procession, eastern in origin, will express the joy and gladness of this happy festival, and the honor and praise we give to our blessed Lady and her Divine Son by its devout observance.



Commentary by Fr. Sylvester Juergens S.M. (1894-1969) from *Daily Missal and Liturgical Manual* (Laverty 1936)

Proper Prayers of the Mass in the Extraordinary Form The Purification of the Blessed Virgin Mary Candlemas Day



Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace, because mine eyes have seen Thy salvation.

INTROIT (Ps. 47. 10, 11)

SUSCEPIMUS, Deus, misericordiam tuam in medio templi tui: secundum nomen tuum, Deus, ita et laus tua in fines terrae: iustitia plena est dextera tua. *Psalms*. Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus. *V*. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen. — Suscepimus, Deus ...

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. ibid.* 2. Great is the Lord, and exceedingly to be praised, in the city of God, in His holy mountain. *V*. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — We have received Thy mercy ...

COLLECT

OMNIPOTENS sempiterna Deus, maiestatem tuam supplices exoramus: ut, sicut unigenitus Filius tuus hodierna die cum nostrae carnis substantia in templo est praesentatus; ita nos facias purificatis tibi mentibus praesentari. Per eundem Dominum nostrum Jesum Christum...

ALMIGHTY and everlasting God, we humbly beseech Thy Majesty, that as Thine only begotten Son was this day presented in the temple in substance of our flesh, so Thou wouldst cause us, too, with purified hearts to be presented unto Thee. Through the same Jesus Christ, Thy Son, our Lord ...

LESSON

From the Prophet Malachias, 3. 1-4.

THUS saith the Lord God: Behold I send Mine 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 (Ps. 47. 10-11, 9)

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.

(Before Septuagesima; from St. Augustine): Alleluia, alleluia. An old man was carrying a Child; but the Child was the old man's Lord. Alleluia.

(After Septuagesima; Tract, from Luke 2. 29-32): Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace. Because mine 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.

GOSPEL

Continuation of the holy Gospel according to St. Luke, 2. 22-32.

AT THAT TIME, after the days of Mary's purification, according to the law of Moses,

HÆC dicit Dóminus Deus: Ecce ego mitto Angelum meum, et præparábit viam ante faciẽm meam. Et statim veniet ad templum suum Dominátor, quem vos quæritis, et Angelus testaméti, quem vos vultis. Ecce venit, dicit Dóminus exercituum: et quis póterit cogitare diem advéntus ejus, et quis stabit ad videndum eum? Ipse enim quasi ignis conflans et quasi herba fullónum: et sedébit conflans et emúndans argentum et purgábit filios Levi et colábit eos quasi aurum et quasi argentum: et erunt Dómino offerétes sacrificia in justitia. Et placébit Dómino sacrificium Juda et Jerúsalem, sicut dies sæculi et sicut anni antiqui: dicit Dóminus omnipotens.

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

(Ante Septuagesimam): Alleluia, alleluia. V. Senex Púerum portábat: Puer autem senem regébat. Alleluia.

(Post Septuagesimam): Nunc dimittis servum tuum, Dómine, secúndum verbum tuum in pace. V. Quia viderunt óculi mei salutáre tuum. V. Quod parásti ante faciẽm ómnium populórum. V. Lumen ad revelatióem géntium et glóriam plebis tuæ Israël.

IN ILLO TÊMPORE: Postquam impléti sunt dies purgatiónis Mariæ, secúndum legem

Móysi, tulérunt Jesum in Jerúsalem, ut sisterent eum Dómino, sicut scriptum est in lege Dómini: Quia omne masculinum adapériens vulvam sanctum Dómino vocábitur. Et ut darent hóstiã, 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, expéctans consolatióem Israël, et Spiritus Sanctus erat in eo. Et respónsum accéperat a Spírítu Sancto, non visúrum se mortem nisi prius vidéret Christum Dómini. Et venit in spírítu in templum. Et cum indúcerent púerum Jesum paréntes ejus, ut fácerent secúndum consuetúdinem legis pro eo: et ipse accépit eum in ulnas suas, et benedixit Deum, et dixit: Nunc dimittis servum tuum, Dómine, secúndum verbum tuum in pace: quia vidérunt óculi mei salutáre tuum, quod parásti ante faciẽm ómnium populórum: lumen ad revelatióem géntium et glóriam plebis tuæ Israël. — *Credo.*

OFFERTORY (Ps. 44. 3)

DIFFÚSA est grátia in lábiis tuis: própterea benedixit 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 munera, quæ óculis tuæ majestátis offérimus, subsidiũ nobis tuæ pietátis impénde. Per Dóminum nostrum...

O LORD, graciously hear our prayers: and that the gifts we offer in the sight of Thy Majesty may be worthy, grant us the help of Thy mercy. Through our Lord ...

PREFACE OF THE NATIVITY

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias agere: Dómine sancte, Pater omnipotens, ætérne Deus: Quia per incarnáti Verbi mystérium, nova mentis nostræ óculus lux

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: for through the Mystery of the Word made flesh, new radiance from Thy glory hath so shone on