

Secret

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

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 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*.

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

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 óculis lux tuæ claritátis infúlsit: ut dum visibíliter Deum cognóscimus, per hunc in invisibílium amór-em rapíamur. Et ideo cum Ángelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni militiá cœlestis exércitus, hymnum glóriæ tuæ cánimus 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.

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

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 our Lord ...

QUÆSUMUS, Dómine Deus noster: ut sacrosáncta mystéria, quæ pro reparatió nis nostræ munimine contulisti, intercedénte beáta Mariá semper Virgine, et præsens nobis remédium esse fácias et futúrum. Per Dóminum nostrum Jesum Christum ...

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 Occúrsus Dómini, as the Feast was anciently termed.



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

I. The Blessing of Candles

Ÿ. Dóminus vobíscum.

Ř. Et cum spírítu tuo.

Orémus — Dómine sancte, Pater omnipotens, ætérne Deus, qui ómnia ex nihilo creásti, ut jussu tuo per ópera apum, hunc liquórem ad perfectiÓNem cérei venire fecísti: et qui hodiérna die petitiÓNem justí Simeónis implésti: te humiliter deprecámur; ut has candélas ad usum hóminum, et sanitátem córporum et animárum, sive in terra, sive in aquis, per invocatiÓNem tui sanctíssimi nóminis, et per intercessiÓN-em beáte Mariæ semper Virginis, cujus hódie festa devóte celebrántur, et per preces ómnium Sanctórum tuórum, beneŹdicere, et sanctiŹficáre dignéris: et hujus plebis tuæ, quæ illas honorífice in má nibus desidérat portáre, teque cantádo laudáre, exáudias voces de cœlo sancto tuo, et de sede majestátis tuæ: et propítius sis ómnibus clamantibus ad te, quos redemísti pretiósó ságuine Filii tui: Qui tecum vivit et regnat in sœcula sœculórum. Ř. Amen.

Ÿ. The Lord be with you.

Ř. And with thy spirit.

Let us pray. — O 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 labor of bees: and this day didst fulfill 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 Ź and sanctify Ź 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 voice of this Thy people, who desire to carry them in their hands in Thy honor, and to praise Thee with hymns; and that Thou wouldst be propitious to all that call upon Thee, whom thou has redeemed with the precious Blood of Thy Son: Who liveth and reigneth world without end. Ř. Amen.

Proper Prayers of the Mass in the Extraordinary Form

FEBRUARY 2

The Purification of the Blessed Virgin Mary (Candlemas)

SECOND PRAYER

Let us pray. — O almighty and everlasting God, who 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 carry lighted in honor of Thy Name: that, by worthily offering them to Thee our Lord God, we may be inflamed with the holy fire of Thy most sweet charity, and deserve to be presented in the holy temple of Thy glory. Through the same Christ our Lord. **℞. Amen.**

THIRD PRAYER

Let us pray. — O Lord Jesus Christ, the true Light who enlightenest every man that cometh into the 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 splendor of the Holy spirit, may be free from every blindness due to vice: so that with clear sight our minds may discern what is pleasing to Thee and profitable to our salvation; so that after the darksome perils of this life we may deserve to attain to never fading light: Through thee, O Christ Jesus, Savior of the world, who in the perfect Trinity livest and reignest God, world without end. **℞. Amen.**

Orémus.—Omnípotens sempitérne Deus, qui hodiérna die Unigénitum tuum ulnis sancti Simeónis in templo sancto tuo suscipiéndum præséntasti: tuam súpplices deprecámur cleméntiam; ut has candelas, quas nos fámuli tui, in tui nóminis magnificéntiam suscipiéntes, gestáre cúpimus accénsas, bene✠dicere et sancti✠ficáre, atque lúmine supérnæ benedictiónis acéndere dignéris; quátenus eas tibi Dómino Deo nostro offeréndo digni, et sancto igne dulcíssimæ caritátis tuæ succénsi, in templo sancto glóriæ tuæ repræséntári mereámur. Per eúndem Christum Dóminum nostrum. **℞. Amen.**

Orémus.—Dómine Jesu Christe, lux vera, quæ illumines omnem hóminem veniéntem in hunc mundum: effúnde bene✠dictionem tuam super hos céreos, et sancti✠fica eos lúmine grátiae tuæ, et concede propítius; ut sicut 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 cérnere possimus, quæ tibi sunt plácita, et nostræ salúti utilia; quátenus post hujus sáeculi caliginósa discrimina, ad lucem, indeficiéntem pervenire mereámur. Per te, Christe Jesu, Salvátor mundi, qui in Trinitáte perfécta vivis et regnas Deus, in sáecula sáeculorum. **℞. Amen.**

mei salutáre tuum. **Ÿ.** Quod parásti ante faciém ómnium populórum. **Ÿ.** Lumen ad revelatiónem géntium et glóriam plebis tuæ Israél.

Gospel (Luke 2: 22–32)

IN ILLO TÈMPORE: Postquam impléti sunt dies purgatiónis Mariæ, secúndum legem Móysi, tulérunt Jesum in Jerúsalem, ut síserent eum Dómino, sicut scriptum est in lege Dómini: Quia omne masculinum adapériens vulvam sanctum Dómino vocábitur. Et ut darent hóstiám, secúndum quod dictum est in lege Dómini, par túrturum aut duos pullos columbárum. Et ecce homo erat in Jerúsalem cui nomen Simeon, et homo iste justus et timorátus, expéctans consolatiónem Israél, et Spíritus 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 faciém ómnium populórum: lumen ad revelatiónem géntium et glóriam plebis tuæ Israél. — *Credo.*

Offertory (Psalm 44: 3)

Diffúsa est grátia in lábiis tuis: proptérea benedixit te Deus in ætérnum, et in sáeculum sáeculi.

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.

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 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. — *Credo.*

GRACE IS POURED abroad in thy lips; therefore hath God blessed thee for ever, and for ages of ages.

wouldst cause us, too, with purified hearts to be presented unto Thee. Through the same Jesus Christ, Thy Son, our Lord ...

Lesson (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 (Psalm 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

substantia in templo est presentatus; ita nos facias purificatis tibi mentibus presentari. Per eundem ...

HÆC DICIT Dóminus Deus: Ecce ego mitto Angelum meum, et preparabit viam ante faciem meam. Et statim veniet ad templum suum Dominator, quem vos queritis, et Angelus testamenti, quem vos vultis. Ecce venit, dicit Dóminus exercituum: et quis poterit cogitare diem adventus ejus, et quis stabit ad videndum eum? Ipse enim quasi ignis conflans et quasi herba fullonum: et sedebit conflans et emundans argentum et purgabit filios Levi et colabit eos quasi aurum et quasi argentum: et erunt Dómino offerentes sacrificia in iustitia. Et placebit Dómino sacrificium Juda et Jerusalem, sicut dies sæculi et sicut anni antiqui: dicit Dóminus omnipotens.

SUSCÉPIMUS, Deus, misericordiam tuam in medio templi tui: secundum 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 Puerum portabat: Puer autem senem regēbat. Alleluia.

(*Post Septuagesimam*): Nunc dimittis servum tuum, Dómine, secundum verbum tuum in pace. V. Quia viderunt oculi

Orémus.—Omnipotens sempiternus Deus, qui per Móysen famulum tuum purissimum olei liquorem ad luminaria ante conspectum tuum jugiter concinnanda preparari 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 Christum Dóminum nostrum. R. Amen.

Orémus.—Dómine Jesu Christe, qui hodierna die in nostræ carnis substantia inter homines apprensus, a parentibus in templo es presentatus: quem Simeon venerabilis senex, lumine Spiritus tui irradiates, agnovit, suscepit, et benedixit: præsta propitius; ut ejusdem Spiritus Sancti gratia illuminati, atque edocti, te veraciter agnoscamus et fideliter diligamus: Qui vivis et regnas in sæcula sæculorum. R. Amen.

The Priest sprinkles the candles three times with holy water, reciting the antiphon Aspérge me..., and also incenses them thrice.

II. The Distribution of the Candles

Antiphon (Luke 2:32)

LUMEN ad revelationem gentium: et gloriam plebis tuæ Israël.

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

The Canticle of Simeon (Luke 2:29–32)

NUNC DIMITTIS servum tuum, Dómine: secundum verbum tuum in pace.

R. Lumen ...

Quia viderunt oculi mei: salutare tuum.

R. Lumen ...

NOW THOU dost dismiss Thy servant, O Lord, according to Thy word in peace. R. A light ...

Because mine eyes have seen Thy salvation. R. A light ...

FOURTH PRAYER

Let us pray. — O almighty and everlasting God, who by Thy servant Moses didst command the purest oil to be prepared for lamps to burn continually 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 light of Thy Spirit may never be wanting inwardly to our minds. Through Christ our Lord. R. Amen.

FIFTH PRAYER

Let us pray. — O Lord Jesus Christ, who didst appear among men in the substance of our flesh and this day wast presented by Thy parents in the temple: Whom the venerable and aged Simeon, his mind flooded by the light of Thy Spirit, recognized, received into his arms, and blessed: mercifully grant, that the grace of the same Holy Spirit may enlighten and teach us to recognize Thee truly and faithfully love Thee: Who livest and reignest world without end. R. Amen.

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

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

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

V. The Lord be with you.

R. And with thy spirit.

Let us pray. — We beseech Thee, O Lord, hearken unto Thy people, and grant that by the light of Thy grace, we may inwardly attain that which year by year we outwardly venerate. Through our Lord Jesus Christ. *R.* Amen.

III. The Procession with the Candles

V. Let us go forth in peace.

R. In the name of Christ. Amen.

ADORN thy bridal-chamber, O Sion, and welcome Christ the King: with loving embrace greet Mary, the very gate of heaven; for she bringeth to thee the glorious King of new light: ever Virgin she remaineth, yet in her arms doth bear the Son begotten before the day-star: that Child whom Simeon did take into his arms and proclaim to the nations as Lord of life and Savior of the world.

Antiphon (Luke 2:26,27,28–29)

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 brought in the Child Jesus, to do for Him according to the custom of the law, he took Him into his arms.

Quod parásti ante faciém omnium populórum.

R. Lumen ...

Glória Patri et Filio et Spíritui Sancto. *R.* Lumen ...

Sicut erat in princípíio, et nunc, et semper, et in sæcula sæculórum. Amen.

R. Lumen ...

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus. — Exáudi, quæsumus, Dómine, plebem tuam: et, quæ extrínsecus ánnua tribuis devotióne venerári, intérius ássequi grátia tuæ luce concede. Per Christum Dóminum nostrum. *R.* Amen.

V. Procedámus in pace.

R. In nómine Christi. Amen.

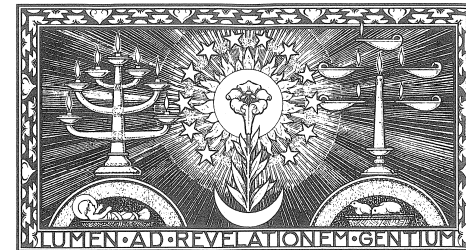
ADÓRNA thálamum tuum, Sion, et súscipe Regem Christum: ampléctere Mariám, quæ est cœléstis porta: ipsa enim portat Regem glóriæ novi lúminis: subsísit Virgo, addúcens mánibus Filium ante luciferum génitum: quem accípiens Simeon in ulnas suas, prædicávit pópulis, Dóminum eum esse vitæ et mortis, et Salvatórem mundi.

RESPÓNSUM accépit Simeon a Spíritui Sancto, non visúrum se mortem, nisi vidéret Christum Dómini: et cum inducerent Púerum in templum, accépit eum in ulnas suas, et benedíxit Deum, et dixit: Nunc dimittis, servum tuum, Dómine, in pace. Cum inducerent púerum Jesum paréntes ejus, ut fácerent secúndum consuetúdinem legis pro eo, ipse accépit eum in ulnas suas.

On entering the church, the choir sings:

OBTÚLERUNT 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 sisterent eum Dómino. Sicut scriptum est in lege Dómini. Glória Patri ... * Sicut scriptum est in lege Dómini.

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 in the Law of the Lord. Glory be to the Father ... * As it is written in the Law of the Lord.



After benediction and procession the priest begins the Mass, omitting the Prayers at the foot of the Altar.

Introit (Psalm 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 dextera tua. *Ps. ibid.* 2. Magnus Dóminus, et laudábilis nimis: in civitáte Dei nostri, in monte sancto ejus. *V.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in princípíio, et nunc, et semper, et in sæcula sæculórum. Amen. — Suscépimus ...

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. *Psalm.* 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

OMNÍPOTENS sempitérne Deus, majestátem tuam súplices exorámus: ut, sicut unigénitus Filius tuus hodiérna die cum nostræ carnis

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