

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*.

VERE DIGNUM et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dömine sancte, Pater omnipotens, æternæ Deus: Quia per incarnätî Verbi mysterium, nova mentis nostræ öculis lux tuæ claritatis infülsit: ut dum visibîliter Deum cognöscimus, per hunc in invisibîlium amörem rapiamur. Et ideo cum Ängelis et Archängelis, cum Thronis et Dominatiönibus, cumque omni militia cölestis exercitus, hymnum glöriæ tuæ cänimus 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.

RESPÖNSUM accépit Simeon a Spîritu Sancto, non visûrum se mortem, nisi vidéret Christum Dömini.

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, Dömine Deus noster: ut sacrosäncta mysteria, quæ pro reparatiönis nostræ munimine contulisti, intercedente beäta Maria semper Virgine, et præsens nobis remedium esse faciäs et futurum. Per Döminum nostrum Jesum Christum Filium tuum ...

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 Occürsus Dömini, as the Feast was anciently termed.

— Commentary by Fr. Sylvester Juergens S.M. (1894 – 1969)



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

Introit (Psalm 47: 10, 11)

SUSCÉPIMUS, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terræ: justitia plena est dextera tua. *Ps. ibid.* 2. Magnus Döminus, et laudábilis nimis: in civitate Dei nostri, in monte sancto ejus. *V.* Glöria Patri, et Filio, et Spîritui Sancto. Sicut erat in princípîo, 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 súpplices exorámus: ut, sicut unigénitus Filius tuus hodiérna die cum nostræ carnis substántia in templo est præsentátus; ita nos faciäs purificátis tibi méntibus præsentári. Per eúndem ...

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 (Malachias 3: 1–4)

HÆC DICIT Döminus Deus: Ecce ego mitto Angelum meum, et præparábit viam ante faciém meam. Et statim veniet ad templum suum Dominátor, quem vos quærítis, et Ängelus testaménti, quem vos

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

Proper Prayers of the Mass in the Extraordinary Form

FEBRUARY 2

The Purification of the Blessed Virgin Mary (Candlemas)

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 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 (Luke 2:22–32)

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:

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 argentum et purgábit filios Levi et colábit eos quasi aurum et quasi argentum: et erunt Dómino offeréntes sacrificia in justítia. 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. V̄. Sicut audívimus, ita et vídimus in civitáte Dei nostri, in monte sancto ejus.

(*Ante Septuagesimam*): **Allelúia, allelúia.** V̄. Senex Púerum portábat: Puer autem senem regébat. Allelúia.

(*Post Septuagesimam*): Nunc dimíttis servum tuum, Dómine, secúndum verbum tuum in pace. V̄. Quia víderunt óculi mei salutáre tuum. V̄. Quod parásti ante fáciem ómnium populórum. V̄. Lumen ad revelatióem géntium et glóriam plebis tuæ Israël.

IN ILLO TÉMPORE: 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 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 víderet 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 dimíttis servum tuum, Dómine, secúndum verbum tuum in pace: quia víderunt óculi mei salutáre tuum, quod parásti ante fáciem ómnium populórum: lumen ad revelatióem géntium et glóriam plebis tuæ Israël. — *Credo.*



Offertory (Psalm 44:3)

DIFFÚSA EST grátia in lábiis tuis: proptérea benedixit te Deus in ætérnum, et in sæculum sæculi.

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

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.

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 ...