

2nd February

Purification of the Blessed Virgin Mary

This feast comes from two very different roots. The Mass celebrates how Christ was brought into the temple forty days after His birth. In the ancient Orient it was usual to sacrifice the first-born sons to an idol, but since God rejected the sacrifice of Isaac, the Israelites began offering lambs or, if they could not afford them, doves instead of their first sons (Still today, orthodox Jews give a coin to a descendant of Aaron at this occasion). However, in the case of Christ, the vicarious sacrifice was overshadowed by Simeon's prophecy of the passion and triumph of Our Lord, and therefore this feast links Christmas and Easter. Conversely, it is traditionally believed that the procession goes back to a penitential procession that took place in early February in pagan Rome; it was taken over by the Popes and later linked with the joyful feast of Candlemas. Therefore its traditional colour is purple.

Blessing of the Candles and Procession

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Oremus.

Domine sancte, Pater omnipotens, æterne Deus, qui omnia ex nihilo creasti, et jussu tuo per opera apum hunc liquorem ad perfectionem cerei venire fecisti : et qui hodierna die petitionem justi 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 beatæ Mariæ semper Virginis, cujus hodie festa devote celebrantur, et per preces omnium Sanctorum tuorum bene † dicere, et sancti † ficare digneris : et hujus plebis tuæ, quæ illas honorifice in manibus desiderat portare, teque cantando laudare, exaudias voces de cælo sancto tuo, et de sede majestatis tuæ : et propitius sis omnibus clamantibus ad te, quos redemisti pretioso sanguine Filii tui : qui tecum vivit.

Oremus.

Omnipotens sempiterne 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

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

O holy Lord, Father almighty, eternal God, who didst create all things from nothing, and by thy command didst cause this liquid to become by the labour of bees to be the perfection of wax; and who on this day didst fulfil the petition of just Simeon; we humbly beseech thee, that by the invocation of thy most holy name, and by the intercession of blessed Mary ever Virgin, whose festival we this day devoutly celebrate, and by the prayers of all thy saints, thou wouldst vouchsafe to bless † and sancti † fy these candles for the service of men, and for the health of their bodies and souls, whether upon the earth or on the waters; and 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 with honour, and to praise thee with songs; and wouldst be propitious to all that call upon thee, whom thou hast redeemed with the precious blood of thy Son; who liveth.

Let us pray.

O almighty and eternal God, who on this day didst present thy only-begotten Son to be received in the arms of holy Simeon in thy holy temple; we humbly entreat thy clemency, that thou wouldst vouchsafe to bless † , sancti † fy, and kindle with the light of thy heavenly benediction these candles, which we thy

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 representari mereamur. Per eundem Dominum.

Oremus.

Domine Jesu Christe, lux vera, quæ illuminas omnem hominem venientem in hunc mundum : effunde bene**ditionem** tuam super hos cereos, et sancti**fica** 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 cernere possimus, quæ tibi sunt placita, et nostræ saluti 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 Deus, per omnia sæcula sæculorum.

Oremus.

Omnipotens sempiterne Deus, qui per Moysen famulum tuum, purissimum olei liquorem ad luminaria ante conspectum tuum jugiter concinnanda præparari jussisti : bene**ditionis** 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 ... in unitate ejusdem Spiritus Sancti ...

Oremus.

Domine Jesu Christe, qui hodierna die in nostræ carnis substantia inter homines appa-rens, a parentibus in templo es præsentatus : 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 in unitate ejusdem Spiritus Sancti ...

servants desire to receive and carry lighted in 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 Lord.

Let us pray.

O Lord Jesus Christ, the true light, who enlightenest every man coming 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 nocturnal darkness, so our hearts illumined by invisible fire, that is, the brightness of the Holy spirit, may be free from the blindness of every vice; that the eye of our minds being purified, we may discern those things which are pleasing to thee and conducive to our salvation; so that, after the dark perils of this world, we may deserve to arrive at never-failing light : through thee, Christ Jesus, Saviour of the world, who in perfect Trinity, livest and reignest God, world without end.

Let us pray.

O almighty and eternal God, who by thy servant Moses didst command the purest oil to be prepared for lamps to burn continually before thee : graciously pour forth the grace of thy blessing upon these candles; that as they afford us external light, so by thy bounty the light of thy Spirit may never be inwardly wanting to our minds. Through our Lord. ... in the unity of the same Holy Ghost ...

Let us pray.

O Lord Jesus Christ, who appearing this day among men in the substance of our flesh, wast presented by thy parents in the temple; whom the venerable aged Simeon, irradiated by the light of thy Spirit, knew, received, and blessed; mercifully grant that, enlightened and taught by the grace of the same Holy Spirit, we may truly acknowledge thee, and faithfully love thee; who, with God the Father in the unity of the same Holy Spirit ...

The Celebrant sprinkles the Candles, saying Asperges me, and incenses them.

Ps. 50:8: Asperges me, Domine, hyssopo, et mundabor : lavabis me et super nivem dealbabor.

The Faithful, kneeling at the Communion rail, receive a candle from the Celebrant. Meanwhile, the following is sung:

Ant. (Lk. 2:32): Lumen ad revelationem gentium : et gloriam plebis tuæ Israel.

Lk. 2:29-32:

Nunc dimittis servum tuum, Domine : secundum verbum tuum in pace. Ant. Lumen.

℣. Quia viderunt oculi mei : salutare tuum. Ant. Lumen.

℣. Quod parasti : ante faciem omnium populorum. Ant. Lumen.

℣. Gloria Patri, et Filio : et Spiritui Sancto. Ant. Lumen.

℣. Sicut erat in principio, et nunc, et semper : et in sæcula sæculorum. Amen. Ant. Lumen.

Ps. 50:8: *Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.*

Ant. (Lk. 2:32): *To be a light, to lighten the Gentiles : and to be the glory of thy people Israel.*

Lk. 2:29-32:

Lord, now lettest thou thy servant depart in peace, according to thy word. Ant. To be a light.

℣ *For mine eyes have seen : thy salvation. Ant. To be a light.*

℣ *Which thou hast prepared : before the face of all peoples. Ant. To be a light.*

℣ *Glory be to the Father, and to the Son : and to the Holy Ghost. Ant. To be a light.*

℣ *As it was in the beginning, is now, and ever shall be : world without end. Amen. Ant. To be a light.*

ANTIPHON: Ps. 43:26

Exsurge, Domine, adjuva nos, et libera nos propter nomen tuum. Ps. *ibid.* 2: Deus, auribus nostris audivimus : patres nostri annuntiaverunt nobis. ℣. Gloria.

*Arise, O Lord, help us, and deliver us, for thy name's sake. Ps. *ibid.* 2: We have heard, O God, with our ears : our fathers have declared to us. ℣. Gloria.*

Oremus.

Exaudi, quæsumus, Domine, plebem tuam : et quæ extrinsecus annua tribuis devotione venerari, interius assequi gratiæ tuæ luce concede. Per Christum.

The Deacon invites all to join the procession by singing:

℣. Procedamus in pace.

℞. In nómine Christi. Amen.

During the procession the following ANTIPHONS are sung:

Let us pray.

Hear thy people, O Lord, we beseech thee, and grant us to obtain those things interiorly by the light of thy grace, which thou grantest us outwardly to venerate by this annual devotion. Through Christ our Lord.

℣ *Let us proceed in peace.*

℞ *In the name of Christ. Amen.*

ANTIPHON

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

Adorn thy bridal chamber, O Sion, and receive Christ the King : embrace Mary, who is the celestial gate : for she beareth the glorious King of the new light : remaining ever a virgin, she bringeth in her hands the Son begotten before the day-star : whom Simeon, receiving into his arms, proclaimed to the people to be the Lord of life and death, and the Saviour of the world.

ANTIPHON: *Lk. 2:26, 27, 28-29*

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

When entering the church, the choir sings the following RESPONSORY:

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

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.

*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. ℟. Glory. *As it is.*

Mass

White

2 Cl. (Duplex 2 Cl.)

INTROIT: *Ps. 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. ibid. 2:* Magnus Dominus et laudabilis nimis : in civitate Dei nostri, in monte sancto ejus. *℟.* Gloria.

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 our God, in his holy mountain. ℟. Glory.

COLLECT

Omnipotens sempiterne Deus, majestatem tuam supplices exoramus : 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.

Almighty and eternal 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 thou wouldst grant that we, too, with purified hearts, may be presented unto thee. Through the same Lord.

LESSON: *Mal. 3:1-4*

Lectio Malachiæ Prophetæ.

Hæc dicit dominus Deus : Ecce ego mitto Angelum meum, et præparabit viam ante faciem meam. Et statim veniet ad templum suum Dominator, quem vos quæritis, et Angelus testamenti, quem vos vultis. Ecce venit, dicit Dominus 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

A lesson from the Prophet Malachias.

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 this 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

emundans argentum, et purgabit filios Levi, et colabit eos quasi aurum et quasi argentum : et erunt Domino offerentes sacrificia in justitia. Et placebit Domino sacrificium Juda et Jerusalem, sicut dies sæculi, et sicut anni antiqui : dicit Dominus omnipotens.

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

Suscepimus, Deus, misericordiam tuam in medio templi tui : secundum nomen tuum, Deus, ita et laus tua in fines terræ. ¶ Sicut audivimus, ita et vidimus in civitate Dei nostri, in monte sancto ejus.

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.

ALLELUIA (St Augustine)

Senex puerum portabat : puer autem senem regebat.

The old man carried the child : but the child governed the old man.

After Septuagesima, the ALLELUIA and its verse are replaced by the following TRACT (Lk. 2:29-32):

Nunc dimittis servum tuum, Domine : secundum verbum tuum in pace. ¶ Quia viderunt oculi mei : salutare tuum. ¶ Quod parasti : ante faciem omnium populorum. ¶ Lumen ad revelationem gentium : et gloriam plebis tuæ Israel.

Lord, now lettest thou thy servant depart in peace, according to the word. ¶ For mine eyes have seen : thy salvation. ¶ Which thou hast prepared : before the face of all peoples. ¶ To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

GOSPEL: Lk. 2:22-32

During the GOSPEL all hold the lighted candles in their hands.

Sequentia sancti Evangelii secundum Lucam.

Continuation of the holy Gospel according to St Luke.

In illo tempore : Postquam impleti sunt dies purgationis Mariæ secundum legem Moysi, tulerunt Jesum in Jerusalem, ut sisterent eum Domino, sicut scriptum est in lege Domini : Quia omne masculinum adaperiens vulvam, sanctum Domino vocabitur. Et ut darent hostiam secundum quod dictum est in lege Domini, par turturum, aut duos pullos columbarum. Et ecce homo erat in Jerusalem, cui nomen Simeon, et homo iste justus et timoratus, exspectans consolationem Israel, et Spiritus Sanctus erat in eo. Et responsum acceperat a Spiritu Sancto, non visurum se mortem, nisi prius videret Christum Domini. Et venit in spiritu in templum. Et cum inducerent puerum Jesum parentes ejus, ut facerent secundum consuetudinem legis pro eo : et ipse accepit

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

eum in ulnas suas, et benedixit Deum, et dixit : Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace : quia viderunt oculi mei salutare tuum : quod parasti ante faciem omnium populorum : lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

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: Ps. 44:3, 5

Diffusa est gratia in labiis tuis : propterea benedixit te Deus in æternum *Et in sæculum sæculi. ¶ Specie tua et pulchritudine tua et intende et prospere, procede et regna. *Et in sæculum. .

*Grace is poured abroad in thy lips : therefore hath God blessed thee for ever, *And for ages of ages. ¶ With thy comeliness and thy beauty set out, proceed prosperously, and reign. *And for ages*

SECRET

Exaudi, Domine, preces nostras : et, ut digna sint munera, quæ oculis tuæ majestatis offerimus, subsidium nobis tuæ pietatis impende. Per Dominum.

Graciously hear our prayers, O Lord : and that the gifts we offer in the presence of thy majesty may be worthy, grant us the aid of thy mercy. Through our Lord.

PREFACE

Of Christmas

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique, gratias agere : Domine sancte, Pater omnipotens, æterne Deus. Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ 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 cælestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes :

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. For by the mystery of the Word made Flesh, the light of thy glory hath shone anew upon the eyes of our mind: so that while we acknowledge him as God seen by men, we may be drawn by him to the love of things unseen. And therefore with the Angels and Archangels, with the Thrones and Dominions, and with all the hosts of the heavenly army, we sing a hymn to thy glory, evermore saying:

From the Elevation to the Communion all hold the lighted candles in their hands.

COMMUNION: Lk. 2:26

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

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

POST-COMMUNION

Quæsumus, Domine Deus noster : ut sacrosancta mysteria, quæ pro reparationis nostræ munimine contulisti, intercedente beata Maria semper Virgine, et præsens nobis remedium esse facias, et futurum. Per Dominum.

We beseech thee, O Lord our God, that the most holy mysteries which thou hast given us for the safeguard of our salvation may, through the intercession of blessed Mary ever virgin, be to us, both now and always, a healing remedy. Through our Lord.