



# THE OLD ROMAN CATHOLIC CHURCH IN EUROPE



## THE ORDER OF MASS IN LATIN & ENGLISH

*For the*  
**FEAST OF THE PURIFICATION OF THE  
BLESSED VIRGIN MARY**

## CANDLEMAS

# THE ORDER OF MASS

## THE ANGELUS

*A prayer that recalls the mystery of the Incarnation, the Angelus is accompanied by the ringing of the Angelus bell, which is a call to prayer and to spread good-will to everyone on Earth.*

V. The Angel of the Lord brought tidings to  
Mary

**R. And she conceived by the Holy Ghost.**

V. Hail Mary full of grace, the Lord is with thee, blessed art thou among women and blessed is the fruit of thy womb, Jesus.

**R. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen**

V. Behold the handmaid of the Lord

**R. Be it done unto me according to Thy word**

*Hail Mary etc...*

V. And the Word was made flesh

**R. And dwelt amongst us**

*Hail Mary etc...*

V. Pray for us O holy Mother of God

**R. That we may be made worthy of the promises of Christ**

V. Let us pray; Pour forth we beseech Thee, O Lord, Thy grace into our hearts; that as we have known the Incarnation of Thy Son, Jesus Christ, by the message of an Angel, so by His Cross + and Passion may we come to know the glory of His Resurrection. Through Christ Our Lord.

**R. Amen.**

*Today's feast 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 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 the revelation of the Gentiles."*

## THE BLESSING OF THE CANDLES

V. *Dóminus vobiscum.*

**R. Et cum spírítu tuo.**

*Orémus.*

*Dómine, sancte Pater, omnípotens ætérne Deus, qui ómnia ex nihilo creásti, et jussu tuo per ópera apum hunc liquórem ad perfectiónem cérei venire fecísti: et qui hodiérna die petitiónem justí Simeónis implésti: te humíliter deprecámur; ut has candélas ad usus hóminum, et sanitátem córporum et animárum, sive in terra, sive in aquis, per invocatiónem tui sanctíssimi nóminis, et per intercessiónem beátæ Mariæ semper Vírginis, cujus hódie festa devóte celebrántur, et per preces ómnium Sanctórum tuórum, bene+dícere et sancti+ficáre dignéris: et hujus plebis tuæ, quæ illas honorífice in mánibus desiderat portáre, teque cantándo laudáre, exáudias voces de cælo sancto tuo, et de sede majestátis tuæ: et propítius sis ómnibus clamántibus ad te, quos redemísti pretiósó Sanguine Filii tui: Qui tecum vivit... **R. Amen.***

V. The Lord be with you.

**R. 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 who, on 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 + 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 honor, and to praise Thee with hymns; and wouldst be propitious to all that call upon Thee, whom Thou hast redeemed with the Precious Blood of Thy Son: Who liveth... **R. Amen.**

*Orémus. Omnipotens sempitérne Deus, qui hodiérna die Unigénitum tuum ulnis sancti Simeónis in templo sancto tuo suscipiéndum præsentásti: tuam súpplices deprecámur cleméntiam; ut has candélas, quas nos fámuli tui, in tui nóminis magnificéntiam suscipiéntes, gestáre cúpimus luce accénsas, bene+dícere, et sancti+ficáre, atque lúmíne supérnæ benedictiónis accéndere dignéris: quátenus eas tibi Dómino Deo nostro offeréndo digni, et sancto igne dulcíssimæ caritátis tuæ succénsi, in templo sancto glóriæ tuæ repræsentári mereámur. Per eúmdem Dóminum. R. Amen.*

*Orémus. Dómine Jesu Christe, lux vera, quæ illúminas omnem hóminem veniéntem in hunc mundum: effúnde bene+dictionem tuam super hos céreos, et sancti+fica eos lúmíne grátia tuæ, et concéde 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 cernere possimus, quæ tibi sunt plácita, et nostræ salúti útilia; quátenus post hujus saéculi caliginósa discrimina, ad lucem indeficiéntem pervenire mereámur. Per te, Christe Jesu, Salvátor mundi, qui in Trinitáte perfécta vivis et regnas Deus, per ómnia saécula sæculórum. R. Amen.*

*Orémus. Omnipotens sempitérne Deus, qui per Móysen fámulum tuum puríssimum ólei liquórem ad luminária ante conspéctum tuum júgiter concinnánda præparári jussísti: bene+dictionis tuæ grátiam super hos céreos benignus infúnde; quátenus sic adminístrent lumen extérius, ut, te donánte, lumen Spíritus tui nostris non desit méntibus intérius. Per Dóminum...in unitáte ejúsdem Spíritus Sancti. R. Amen.*

*Orémus. Dómine Jesu Christe, qui hodiérna die in nostræ carnis substántia inter hómines appárens, a paréntibus in templo es præsentátus: quem Simeon venerábilis senex, lúmíne Spíritus tui irradiátus, agnóvit, suscepit et benedíxit: præsta propítius; ut ejúsdem Spíritus Sancti grátia illuminati, atque edócti, te veráciter agnoscámus et fidéliter diligámus: Qui cum Deo Patre in unitáte ejúsdem Spíritus*

Let us pray.

O 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 honor 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.**

Let us pray.

O 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 splendor 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, Savior of the world, who in the perfect Trinity, livest and reignest, God, world without end.

**R. Amen.**

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 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...in the unity of the same Holy Ghost.

**R. Amen**

Let us pray.

O 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 Simeon, 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 in the unity of the

*Sancti vivis et regnas Deus, per ómnia saécula* same Holy Ghost livest and reignest, God, world  
*sæculórum. R. Amen.* without end. **R. Amen.**

*The celebrant sprinkles the candles three times with holy water while reciting the Aspérges,  
and incenses them three times*

*V. Aspérges me, Dómine, hyssópo, et mundábor:* V. Thou shalt sprinkle me, O Lord, with hyssop, and  
*lavábis me, et super nivem dealbábor.* I shall be cleansed; Thou shalt wash me, and I shall  
become whiter than snow.

### **THE DISTRIBUTION**

*Please kneel at the Communion Rail to receive your candle.  
Kiss the hand of the priest first and then take the candle from his hand.*

#### **ANTHEM Luke 2. 32**

*Lumen ad revelatiónem géntium: et glóriam* A light to enlighten the Gentiles: and give glory to  
*plebis tuæ Israël.* Thy people Israel.

#### **CANTICLE OF SIMEON Luke 2. 29-32**

*Nunc dimíttis servum tuum, Dómine, secúndum* Now lettest Thou Thy servant depart in peace;  
*verbum tuum in pace.* according to Thy word.

**Lumen...** **A light...**

*Quia vidérunt óculi mei: salutáre tuum.* For mine eyes have seen; Thy salvation.

**Lumen...** **A light...**

*Quod parásti ante fáciem ómnium populórum.* Which Thou hast prepared before the face of all  
people.

**Lumen...** **A light...**

*Glória Patri, et Fílio, et Spirítui Sancto.* Glory be to the Father, and to the Son, and to the  
Holy Ghost.

**Lumen...** **A light...**

*Sicut erat in princípio, et nunc, et semper, et in* As it was in the beginning, is now, and ever shall  
*saécula sæculórum. Amen.* be, world without end. Amen.

**Lumen...** **A light...**

#### **COLLECT**

*V. Dóminus vobíscum. R. Et cum spírítu tuo.* V. The Lord be with you.

*Orémus. Exáudi, quaésumus, Dómine, plebem* **R. And with thy spirit.**

*tuam: et, quæ extrínsecus ánnua tribuis* Let us pray.  
*devotióne venerári, intérius ássequi grátiae tuæ* We beseech Thee, O Lord, hearken unto Thy  
*luce concéde. Per Christum Dóminum nostrum.* people, and grant that by the light of Thy grace, we  
**R. Amen.** 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**

*PRIEST: Procedámus in pace.*

*ALL: In nómine Christi. Amen.*

*The Congregation is invited to join in the procession, following the celebrant and sacred  
ministers. Some or all of the following Antiphons are sung, as befits the duration of the  
procession.*

#### **ANTHEM**

*Adórna thálamum tuum, Sion, et súscipe Regem* Adorn thy bridal-chamber, O Sion, and welcome  
*Christum ampléctere Mariam, quæ est cæléstis* Christ the King: with loving embrace greet Mary  
*porta: ipsa enim portat Regem glóriæ novi* who is the very gate of heaven; for she bringeth to  
*luminis: subsístit Virgo, addúcens mánibus* thee the glorious King of the new light: remaining  
*Fílium ante lucíferum géntium: quem accípiens* ever a Virgin yet she beareth in her arms the Son  
*Símeon in ulnas suas, prædicávit pópulis,* begotten before the day-star: even the Child whom  
Simeon, taking into his arms, declared to the

*Dóminum eum esse vitæ et mortis, et Salvatórem mundi.* peoples to be the Lord of life and death, and the Savior of the world.

**ANTHEM Luke 2. 26, 27, 28, 29**

*Respónsum accépit Símeon a Spírítu Sancto, non visúrum se mortem, nisi vidéret Christum Dómini: et cum indúcerent Púerum in templum, accépit eum in ulnas suas, et benedíxit Deum, et dixit: Nunc dimíttis servum tuum, Dómine, in pace. V. Cum indúcerent Púerum Jesum paréntes ejus, ut fácerent secúndum consuetúdinem legis pro eo, ipse accépit eum in ulnas suas.* 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. V. 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.

**RESPONSORY Luke 2. 22-24**

*V. Obtulérunt pro eo Dómino par túrturum, aut duos pullos columbárum: \* Sicut scriptum est in lege Dómini. .*

*V. Postquam impléti sunt dies purgatiónis Mariæ, secúndum legem Móysi, tulérunt Jesum in Jerúsalem, ut sísterent eum Dómino. \* Sicut scriptum est in lege Dómini.*

*V. Glória Patri. \* Sicut scriptum est in lege Dómini.*

V. 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.

V. 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.

V. Glory be to the Father. \* As it is written in the law of the Lord.

**THE MASS**

*Mass begins with the Prayers at the Foot of the Altar.*

**INTROIT**

*The Priest ascends to the Altar and then begins the Introit...*

**INTROIT Psalm 47. 10, 11**

*Suscépmus, Deus, misericórdiam tuam in médio temple tui: secúndum nomen tuum, Deus, ita et laus tua in fines terræ, justítia plena est dextera tua. Ps. 47. 2 Magnus Dóminus, et laudábilis nimis: in civitaté Dei nostri; in monte sancto ejus. V. Glória Patri. Suscépmus, Deus, misericórdiam tuam.*

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. 47. 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. We have received Thy mercy.

*Kyrie eleison; **Kyrie eleison;** Kyrie eleison;  
**Christe eleison;** Christe eleison; **Christe eleison;**  
Kyrie eleison; **Kyrie eleison;** Kyrie eleison.*

Lord, have mercy upon us x3  
Christ, have mercy upon us x3  
Lord, have mercy upon us x3

*Glória in excélsis Deo et in terra pax homínibus bonæ voluntátis. Laudámus te, benedícimus te, adorámus te, glorificámus te, grátias ágimus tibi propter magnam glóriam tuam, Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fili Unigénite, Iesu Christe, Dómine Deus, Agnus Dei, Fílius Patris, qui tollis peccáta mundi, miserére nobis; qui tollis peccáta mundi, súscipe deprecatióem nostram. Qui sedes ad*

Glory be to God on high; and in earth peace to men of goodwill; we praise Thee, we bless Thee, we worship Thee, we glorify Thee; we give thanks to Thee for Thy great glory. O Lord God, heavenly king, God the Father almighty. O Lord, the only begotten Son, Jesus Christ. O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world; have mercy upon us. Thou that takest away the sins of the world; receive our prayer. Thou that sittest at the right hand of God the Father; have mercy upon us.

*déxteram Patris, miserére nobis. Quóniam tu solus Sanctus, tu solus Dóminus, tu solus Altíssimus, Iesu Christe, + cum Sancto Spírítu: in glória Dei Patris. Amen.*

*V. Dominus Vobiscum*

*R. Et cum spírítu tuo*

*V. Oremus...*

For Thou only art holy, Thou only art the Lord, Thou only O Jesus Christ, + with the Holy Ghost, art the most high in the glory of God the Father. Amen.

V. The Lord be with you

R. And with thy spirit

V. Let us pray...

### THE COLLECT

*This prayer sets the whole tone to our worship. "Collect" literally means "to gather" and in times past was the "gathering prayer" of the faithful as they collected together for the Eucharist. This prayer sums up the themes and petitions of the Church.*

*V. Omnípotens sempitérne Deus, majestátem tuam súpplices exorámus: ut, sicut unigéntius Fílius tuus hodiérna die cum nostræ carnis substántia in templo est præsentátus: ita nos fácias purificátis tibi méntibus præsentári. Per eúmdem Dóminum. Per ómnia sæcula sæculorum.*

**R. Amen.**

V. 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 Thou wouldst cause us too to be presented unto Thee with purified souls. Through the same Lord. Throughout all ages, world without end.

**R. Amen.**

### THE EPISTLE

*A reading from the Old Testament*

**Malachias 3. 1-4**

*Hæc dicit Dóminus Deus: Ecce ego mitto Ángelum meum, et præparábit viam ante faciém meam. Et statim véniet ad templum suum Dominátor, quem vos quaéritis, et Ángelus testaménti, quem vos 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 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 Jerúsalem, sicut dies saéculi, et sicut anni antíqui: dicit Dóminus omnípotens.*

**R. Deo gratias**

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.

**R. Thanks be to God**

### THE TRACT or GRADUAL

*Then follow some verses, usually from the Psalms to prepare us for the Gospel, just as the Gradual Psalms were those which the Jews used to sing whilst ascending the steps of the Temple.*

**Psalm 47. 10, 11, 9** *Suscépmus, Deus, misericórdiam tuam in édio 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.*

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.

## ALLELUIA

*All stand as the "Alleluia" is said to greet the Gospel where we will hear the voice of The Lord.*

Allelúja, allelúja. *V. St. Augustine* Senex Púerum portábat: Puer autem senem regébat. Allelúja.

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

*V. Dominus Vobiscum*

**R. Et cum spiritu tuo**

*V. Sequentia sancti Evangelii secundum...*

**R. Gloria tibi, Domine**

V. The Lord be with you

**R. And with thy spirit**

V. The continuation of the holy Gospel according to...

**R. Glory be to Thee, O Lord**

## GOSPEL *St. Luke 2. 22-32*

*In illo témpore: Postquam impléti sunt dies purgatiónis Mariæ, secúndum legem Móysi, tulérunt Jesum in Jerúsalem, ut sístèrent eum Dómino, sicut scriptum est in lege Dómini: Quia omne masculínium adapériens vulvam sanctum Dómino vocábitur. Et ut darent hóstias secúndum quod dictum est in lege Dómini, par túrturum. Et ecce homo erat in Jerúsalem, cui nomen Símeon, et homo iste justus et timorátus, exspéctans consolatiónem Israël, et Spíritus Sanctus erat in eo. Et respónsum accéperat a Spíritu Sancto, non visúrum se mortem, nisi prius vidéret Christum Dómini. Et venit in Spíritu 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 vidérunt óculi mei salutáre tuum: quod parásti ante fáciem ómnium populórum: lumen ad revelatiónem géntium, et glóriam plebis tuæ Israël."*

**R. Laus tibi, Christi**

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."

**R. Praise be to Thee, O Christ**

*All sit for the homily. At the end of the homily, All stand to recite...*

## THE CREED

*Credo in unum Deum, Patrem omnipoténtem, Factórem cæli et terræ, Visibílium ómnium et invisibílium. Et in unum Dóminum Iesum Christum, Fílium Dei Unigénitum, Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lúmine, Deum verum de Deo vero, Génitum, non factum, consubstantiálem Patri: Per quem ómnia facta sunt. Qui propter nos hómines et propter nostram salutem Descéndit de cælis [ALL KNEEL]. Et incarnátus est de Spíritu*

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who for us men, and for our salvation came down from heaven [ALL KNEEL], And was incarnate by the Holy Ghost

*Sancto Ex María Virgine, et homo factus est. Crucifixus étiam pro nobis sub Póntio Piláto; Passus, et sepúltus est, Et resurréxit tértia die, secúndum Scriptúras, Et ascéndit in cælum, sedet ad déxteram Patris. Et iterum ventúrus est cum glória, Iudicáre vivos et mórtuos, Cuius regni non erit finis. Et in Spíritum Sanctum, Dóminum et vivificántem: Qui ex Patre procedít. Qui cum Patre et Fílio simul adorátur et conglorificátur: Qui locútus est per prophétas. Et unam, sanctam, cathólicam et apostólicam Ecclésiám. Confíteor unum baptísma in remissionem peccatorum. Et expecto resurrectionem mortuorum, + Et vitam ventúri sæculi. Amen*

of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end. And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, + And the life of the world to come. Amen

*The Priest greets the Faithful,*

*V. Dominus Vobiscum  
R. Et cum spiritu tuo  
V. Oremus...*

V. The Lord be with you  
**R. And with thy spirit**  
V. Let us pray...

### OFFERTORY SENTENCE

*The Priest reads aloud a sentence from Scripture that reminds us of the theme of the Mass and expresses our hope and our offering.*

#### **Psalm 44. 3**

*Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum, et in saéculum saéculi.*

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

### THE OFFERTORY

*Whilst a motet is heard or a hymn sung, the Priest prepares and offers to God for His blessing, the bread and the wine that will become the Body, Blood, Soul and Divinity of Christ.*

1

*Ye who own the faith of Jesus,  
sing the wonders that were done  
when the love of God the Father  
over sin the victory won,  
when he made the Virgin Mary  
mother of his only Son.*

*Hail Mary, hail Mary, hail Mary, full of grace.*

2

*Blessed were the chosen people  
out of whom the Lord did come;  
blessed was the land of promise  
fashioned for his earthly home;  
but more blessed far the mother,  
she who bare him in her womb.*

*Hail Mary, hail Mary, hail Mary, full of grace.*

3

*Wherefore let all faithful people  
tell the honor of her name;  
let the Church, in her foreshadowed,  
part in her thanksgiving claim;  
what Christ's mother sang in gladness  
let Christ's people sing the same.*

*Hail Mary, hail Mary, hail Mary, full of grace.*

4

*Let us weave our supplications,  
she with us and we with her,  
for the advancement of the faithful,  
for each faithful worshiper,  
for the doubting, for the sinful,  
for each heedless wanderer.*

*Hail Mary, hail Mary, hail Mary, full of grace.*

*Praise, O Mary, praise the Father,  
praise thy Savior and thy Son,  
praise the everlasting Spirit,  
who hath made thee ark and throne  
o'er all creatures high exalted,  
lowly praise the Three in One.*

*Hail Mary, hail Mary, hail Mary, full of grace.*

*When all is ready, the Priest will say,*

*V. Oráte fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.*

*R. Suscipiat Dóminus sacrificium de mánibus tuis ad láudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.*

V. Pray, brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.

**R. May the Lord accept the Sacrifice at thy hands, to the praise and glory of His Name, to our benefit and that of all His holy Church.**

*The Priest responds, "Amen" and then says the "Secret" prayer... Before the fourteenth century, the offertory act was made in silence, and the corresponding prayer that followed it was the "Secret", so-called because it was so said. This tradition extends from the sixth century...*

*Exáudi, Dómine, preces nostras: et, ut digna sint múnera, quæ óculis tuæ majestátis offérimus, subsidiúm nobis tuæ pietátis impénde. Per Dóminum...*

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

*V. Per ómnia sæcula sæculorum.*

V. Throughout all ages, world without end.

**R. Amen.**

**R. Amen.**

*V. Dominus Vobiscum*

**R. Et cum spiritu tuo**

*V. Sursum corda*

**R. Habemus ad Dominum**

*V. Gratias agamus Domino Deo nostro*

**R. Dignum et justum est**

V. The Lord be with you

**R. And with thy spirit**

V. Lift up your hearts

**R. We lift them up unto the Lord**

V. Let us give thanks unto the Lord our God

**R. It is meet and right so to do**

### **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 unto Thee, O holy Lord, Father almighty, everlasting God, for through the mystery of the Word made flesh, the new light of Thy glory hath shone upon the eyes of our mind, so that while we acknowledge God in visible form, we may through Him be drawn to the love of things invisible. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing the hymn of Thy glory, ever more saying:

*Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, 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 rapiámur. Et ideo cum Ángelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni militía cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:*

**Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua! Hosánna in excélsis! Benedictus qui venit in nómine Dómini. Hosánna in excélsis!**

**Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of Thy glory! Hosanna in the highest! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!**



### THE CANON OF THE MASS

*The Priest continues silently the Eucharistic Canon. The Canon or Eucharistic Prayer of the Gregorian Rite has been offered with substantially few changes since the Apostolic era. Concluding...*

*V. Per ómnia sæcula sæculorum.*

**R. Amen.**

*V. Oremus. Præceptis salutáribus móniti, et divína institutióne formáti, audémus dícere: Pater noster, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidiánum da nobis hódie: Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem...*

**R. Sed libera nos a malo.**

*V. Amen*

*The Priest continues with the Fraction, the “breaking of bread” concluding...*

*V. Per ómni sæcula sæculorum.*

**R. Amen.**

*V. Pax Dómini sit semper vobis cum.*

**R. Et cum spírítu tuo.**

**AGNUS DEI, qui tollis peccáta mundi: miserére nobis.**

**Agnus Dei, qui tollis peccáta mundi: miserére nobis.**

**Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.**

V. Throughout all ages, world without end.

**R. Amen.**

V. Let us pray. Commanded by saving precepts and taught by divine institution, we are bold to say: [*the Priest continues alone...*]

Our Father, Which art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation... [*all continue...*]

**R. But deliver us from evil.**

V. Amen

V. Throughout all ages, world without end.

**R. Amen**

V. May the peace of the Lord be always with you.

**R. And with thy spirit.**

**LAMB OF GOD, Who takest away the sins of the world, have mercy upon us.**

**Lamb of God, Who takest away the sins of the world, have mercy upon us.**

**Lamb of God, Who takest away the sins of the world, grant us Thy peace.**

## THE PEACE

*With respect to the Presence of Christ now in our midst in the guise of the Blessed Sacrament, it is our custom to exchange a sign of peace with our immediate neighbour, preferably without leaving our place or turning our back to the Altar i.e. to Christ in the Blessed Sacrament.*

*V. Pax tecum.*

V. Peace be with thee.

**R. Et cum spírítu tuo.**

**R. And with thy spirit.**

*Then, the Priest presents the Body of Christ for all to see,*

*V. Ecce Agnus Dei, ecce qui tollit peccáta mundi.*

V. Behold the Lamb of God, behold Him Who taketh away the sins of the world.

**R. Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea; Quod iterum, ac tertio repíit.**

**R. Lord, I am not worthy that Thou shouldst come under my roof; but say the word only, and my soul shall be healed. X3 [Said striking one's chest each time.]**

*ALL ARE WELCOME to receive the Eucharist who believe that the Body, Blood, Soul and Divinity of Christ are present in the Bread and in the Wine. It is traditional for us to receive the Holy Communion kneeling, in one kind only and preferably directly onto one's tongue. Please come forward for a blessing if you do not wish to receive the Eucharist; please cross your arms to indicate this to the Priest. During the Distribution, meditative music will be played. Afterward the Priest says,*

### COMMUNION ANTIPHON *St. Luke 2. 26*

*Respónsum accépit Símeon a Spírítu Sancto, non vísurum se mortem, nisi vidéret Christum Dómini.*

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

#### *All stand*

*V. Dominus Vobiscum*

V. The Lord be with you

**R. Et cum spírítu tuo**

**R. And with thy spirit**

*V. Oremus...*

V. Let us pray...

### POSTCOMMUNION COLLECT

*Quaésumus, Dómine Deus noster: ut sacrosáncta mystéria, quæ pro reparatiónis nostræ munimine contulísti, intercedénte beata María semper Vírgine, et præsens nobis remédium esse fácias, et futúrum. Per Dóminum. Amen*

We beseech Thee, O Lord our God, that the most holy mysteries, which Thou hast given us as a safeguard for 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.

*V. Dóminus vobíscum.*

V. The Lord be with you.

**R. Et cum spírítu tuo.**

**R. And with thy spirit.**

*V. Ite, Missa est.*

V. The Mass is ended.

**R. Deo grátias.**

**R. Thanks be to God.**

*V. Benedícat vos omnípotens Deus, + Pater, et Fílius, et Spírítus Sanctus.*

V. May almighty God bless you, + the Father, the Son and the Holy Ghost.

**R. Amen**

**R. Amen**

*The Priest then reads the Last Gospel at the Altar during which **all kneel** when he genuflects in honour of the incarnation at the words "et Verbum caro factum est"*

*Then will follow the Recessional Hymn*

1

Hail, holy Queen enthroned above, O Maria.  
Hail, Queen of mercy and of love, O Maria.  
Triumph, all ye cherubim, Sing with us, ye  
seraphim,  
Heaven and earth resound the hymn:  
Salve, salve, salve Regina!

2

The cause of joy to all below, O Maria!  
The spring through which all graces flow, O  
Maria!  
Angels, all your praises bring, Earth and  
heaven, with us sing,  
All creation echoing:  
Salve, salve, salve Regina!

3

O gentle, loving, holy one, O Maria!  
The God of light became your Son, O Maria!  
Triumph, all ye cherubim, Sing with us, ye seraphim,  
Heaven and earth resound the hymn:  
Salve, salve, salve Regina!

**INSTRUCTION ON THE FEAST OF THE PURIFICATION OF THE BLESSED VIRGIN MARY,  
COMMONLY CALLED CANDLEMAS-DAY. [February 2.]**

***What is this festival?***

IT is the festival on which the Church venerates the humility and obedience of Mary who, though not subject to the law of Moses, which required purification and presentation in the temple, yet subjected herself to it. From this comes the name Purification of the Blessed Virgin Mary, or the Presentation of Jesus in the temple. It is also called Candlemas, because before Mass on this day the candles used in divine service are blessed and carried in procession.

***Why are the candles blessed on this day and carried in procession?***

In remembrance of the presentation of Jesus to His Heavenly Father on this day, when the aged Simeon called Him: A light to the revelation of the Gentiles, and the glory of the people of Israel, (Luke II. 32.) and to remind us that, like the five wise virgins, we should go to meet Christ with the light of faith and good works.

***With what intention are candles blessed?***

With the intention of obtaining from God by their pious use and the prayers of those who devoutly carry them, health of body and soul; that our hearts, through the doctrine of Jesus and the grace of the Holy Ghost, may be interiorly enlightened; and that the fire of the love of God may be kindled in our hearts, purify them from all remains of sin, and make us partakers in the joyous light of heaven, which will never be extinguished.

**THE EPISTLE:** The angel or messenger who shall prepare the way for the Lord, is John the Baptist, (Matt. XI. 10.) and the long desired Ruler and Messiah is Christ, who on this day comes into his temple. He is called the Angel of the testament, because He has arranged between God and man a new and far more excellent covenant than God had made with the Jews; inasmuch as He has given to the Christians not merely temporal but eternal good. This Angel of the testament, Christ, came the first time in all the humility of a little child into the temple, but His second coming at the end of the world will be terrible. The prophet likens Him to a fire which purifies the gold, and to that herb with which cloth is whitened in the fuller's machine; under which figures he alludes to the severity of judgment, with which Christ will judge the just and the unjust. Pure as refined gold, and as the white linen (corporal) on which the Body of Christ is laid in the holy Sacrifice of the Mass, must be the heart of

those who receive Christ in the blessed Sacrament, or seek worthily to offer the holy Sacrifice with the priest.

**THE GOSPEL: *Why was Jesus brought into the temple of Jerusalem?***

That He might be offered to God, who had commanded the Jews to offer their first-born sons to Him in grateful commemoration of the destroying angel having spared their first-born at the departure from Egypt, when all the firstborn of the Egyptians were slain. (Exodus XII. 12.) These children had to be redeemed afterwards by certain gifts. (Exodus XIII. 13.)

***How soon after birth was this offering to be made?***

On the fortieth day; for according to the law the mother's impurity lasted for this length of time after the birth of a boy, after which she went to the temple, and in order to be declared purified, made her offering of purification. (Lev. XII.)

***Was Mary subject to this law of purification?***

No, for she had not, like other mothers, conceived in sin, and, therefore, did not need purification; but she placed herself with her divine Child among sinners and fulfilled the law by which these were bound. "Nothing", says St. Bernard, "was impure in her conception, nothing impure in her birth; there was nothing to be cleansed, for the Child itself was the origin of all purity, and came into the world to purify it from sin. Truly, O happy Virgin, thou wast not in need of purification, but thou wouldst pass as a woman among women, as thy Son also passed for a child among children."

***Why did Mary comply with the law of purification?***

She did this to give us an example of obedience and true humility, for she interiorly thought little of herself and wished externally to be so regarded; to teach us to thank God for the favors He has shown to our ancestors, for the law of the Jews was given to encourage them to gratitude for the preservation of the first-born of their ancestors from the hands of the destroying angel; (Exodus XII. 12.) and in order not to scandalize, by being regardless of this law, those who did not know that she was not required to observe it.

Learn, O Christian, from Mary's example to be truly humble and obedient, to be grateful to God for the benefits which your ancestors and parents have received, and to be on your guard never to give scandal, by failing to observe the commandments of God and His Church.

***Why did not Mary offer a lamb as did the rich, (Lev. XII. 6). but merely, like the poor, a pair of doves?***

Because she was poor, and was not ashamed to appear as such before the world. Mary loved humility and the poverty connected with it. Be not ashamed, therefore, if thou art poor, love poverty the more; but if rich, be poor in spirit, and love the poor and distressed.

***How did it come to pass that Simeon met the Saviour in the temple?***

Because he was a pious and faithful servant of God, it had been promised him that he should not die, until he had seen the Saviour. When Jesus was brought into the temple, Simeon was inspired by God to go there also, and when he found Jesus there, he by divine inspiration knew Him to be the Messiah, and gave testimony of Him.

See how God rewards those who sincerely love and serve Him, giving Himself to them to be known always more and more!

*Why was Simeon ready to die when he had held Jesus in his arms?*

Because his wish was fulfilled; for since he had not only seen with his own eyes, but had held in his arms the Desired of all nations, for whom the patriarchs had so vainly longed, what more could he wish than to leave this miserable world, and commend his spirit into the hands of his Saviour?

*Why did Simeon call Jesus a light for the revelation of the Gentiles?*

Because Jesus had come into the world as the true light, (John I. 9) which was to free the Gentiles from the darkness of superstition and idolatry, and from the blindness and slavery of Satan, as well as to conduct the Jews out of the bondage of the Mosaic Law into the liberty of the children of God. (Gal. IV. 31.)



### **INSTRUCTION ON CHURCHING**

In the Jewish law (Lev. XII.) women for forty days after the birth of a boy, and for eighty after that of a girl, were regarded as unclean and kept out of the temple, and required, at the end of that time, to bring a lamb as a holocaust, and a dove as a propitiatory sacrifice to the temple, and be pronounced pure by the prayer of the priest. This law does not, it is true, apply to Christian women, because the Church has abolished the Jewish ceremonies: but the Church, nevertheless, permits them to remain absent from church for six weeks, or so long as circumstances may require, after the birth of a child, in order to take care of their health. This should be remembered by husbands, who should see that their wives have the necessary quiet and attendance which nature requires for recovery after the birth of a child. The Church desires that at the end of this time the mother, following Mary's example, should resort to the church to obtain the blessing of the priest, thank God for her delivery, offer the child to God, praying with the priest for the grace to bring up her offspring in sanctity and piety. This comprises the Churching of women, which is a very old and praiseworthy custom and should not be neglected. This practice was not instituted to prevent their being harmed by the devil, by malicious persons, or by ghosts, and it would be not only a foolish fear, but a superstition to be condemned, if one were to suppose that a woman were liable to harm if she should go abroad before she were churching. The delicate health of women and of children is generally owing to their having injured themselves by want of proper care and attention.