

Candlemas

(The blessing of the candles)

I. The Blessing

The Celebrant, vested in a purple cope, begins with the following prayers the candles, which should be prepared in advance, are placed near the altar at the Epistle side.

℣. Dóminus vobíscum.

℟. Et cum spírítu túo.

℣. The Lord be with you,

℟. And with your spirit.

Orémus

Dómine sáncte, Páter omnípotens, aetérne Déus, qui ómnia ex níchilo creásti, ut jússu túo per ópera ápum, hunc liquórem ad perfectiónem cérei veníre fecísti: et qui hodiérna díe petitióem jústi Simeónis implésti: te humíliter deprecámur; ut has candélas as úsus hóminum, et sanitátem córporum et animárum, síve in térra, síve in aquis, per invocatióem túi sanctíssimi nóminis, et per intercessiόem beátæ Maríæ sémpér Vírginis, cújus hódie fésta devóte celebrántur, et per préces ómniū Sanctórum túorum, bene†dicere, et sancí†ficáre dignéris: et hújus plébis túæ, quæ íllas honorífice in mánibus desíderat portáre, téque cantándo laudáre, exáudias vóces de cáelo sáncto túo, et de séde majestátis túæ: et propítius sis ómnibus clamántibus ad te, quos redemísti pretiόso sánguine Fílii túi:

Let us pray

O holy Lord, Father almighty, everlasting God, who have created all things out of nothing, and by Your command have caused this liquid to become perfect wax by the labor of bees: and who, on this day did fulfill the petition of the righteous man Simeon: we humbly entreat You, that by the invocation of Your most holy Name and through the intercession of Blessed Mary ever Virgin whose feast is today devoutly observed, and by the prayers of all Your Saints, You would grant 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 You would hear from Your holy heaven, and from the throne of Your Majesty the voices of this Your people, who desire to carry them in their hands with honor, and to praise You with hymns; and would be

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. R. Amen. | propitious to all that call upon You, Whom You have redeemed with the precious Blood of Your Son.

Orémus

Let us pray

Omnípotens sempitérne Deus, qui hodierna die Unigénitum túum úlnis sancti Simeónis in témplo sancto túo suscipiéndum præsentásti: túam súpplícés deprecámur cleméntiam; ut has candélas, quas nos fámuli túi, in túi nóminis magnificéntiam suscipiéntes, gestáre cúpimus lúce accénsas, bene†dicere et Sancti†ficáre, átque lúmine supérnæ benedictiónis accéndere dignéris: quátenus éas tibi Dómino Deo nóstro offeréndo dígni, et sancto ígne dulcíssimæ caritátis túæ succénsi, in témplo sancto glóriæ túæ repraesentári mereámur. Per eúndem Dóminum nóstrum Jésum Chrístum, Fílium Túum, Qui Tecum vivit et regnat in unitate Spiritus Sancti, Deus. Per omnia saecula saeculorum. R. Amen. | O almighty and everlasting God, who on this day did present Your only begotten Son in Your holy temple to be received in the arms of holy Simeon: we humbly entreat Your clemency, that You would grant to bless † and sanctify † and to kindle with the light of Your heavenly benediction these candles, which we, Your servants, desire to receive and to bear lighted in the honor of Your Name: that, by offering them to You our Lord God, being worthily inflamed with the holy fire of Your most sweet charity, we may deserve to be presented in the holy temple of Your glory. Through the same our Lord Jesus Christ, Your Son, who lives and reigns with You in the unity of the Holy Ghost, God, world without end.

Orémus

Let us pray

Dómine Jésu Chríste, lux véra, quae illúminas ómnem hómíne veniéntem in hunc múnđum: effúnde bene†dictiónem túam súper hos céreos, et sancti†fica éos lúmine gratiae túæ, et concéde propítius; ut, | O Lord Jesus Christ, the true Light who enlightens every man that comes into this world: pour forth Your blessing † upon these candles, and sanctify † them with the light of Your grace, and mercifully grant, that

sicut haec luminaria igne visibili
accensa nocturnas depellant
tenebras; ita corda nostra invisibili
igne, id est Sancti Spiritus splendore
illustrata, omnium vitiorum caecitate
careant: ut, purgato mentis oculo, ea
cernere possimus quae tibi sunt
placita, et nostrae salutis utilia;
quatenus post huius saeculi
caliginosa discrimina, ad lucem
indeficientem pervenire mereamur.
Per te, Christe Jesu Salvator mundi,
qui in Trinitate perfecta vivis et
regnas Deus, per omnia saecula
saeculorum. R̄. Amen.

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
You and profitable to our salvation;
so that after the perilous darkness of
this life we may deserve to attain to
never failing light: through You, O
Christ Jesus, Savior of the world,
who in the perfect Trinity, lives and
reigns, God, world without end.

Orémus

Let us pray

Omnípotens sempitérne Deus, qui
per Móysen famulum tuum
purissimum olei liquorem ad
luminaria ante conspectum tuum
jùgiter concinnanda praeparari
jussisti benedictionis tuae gratiam
super hos cereos benígnus infunde;
quatenus sic adminístrent lumen
extérius, ut te donante, lumen
Spíritus tui nostris non desit
mentibus intérius. Per Dóminum
nostrum Jesum Christum Fílium
tuum, qui tecum vivit, et regnat in
unitate ejúsdem Spíritus Sancti Deus.
Per omnia saecula saeculorum.
R̄. Amen.

O almighty and everlasting God,
who by Your servant Moses did
command the purest oil to be
prepared for lamps to burn
continuously before You: grant to
pour forth the grace of Your blessing
upon these candles: that they may
so afford us light outwardly that by
Your gift, the gift of Your Spirit may
never be wanting inwardly to our
minds. Through our Lord Jesus
Christ, Your Son, who lives and
reigns with You in the unity of the
same Holy Ghost, God, world
without end.

Orémus

Let us pray

Dómine Jésu Chríste, qui hodierna die in nóstrae cárnis substántia ínter hómines appárens, a paréntibus in témplo es praesentátus: quem Símeon venerábilis sénex, lúmíne Spíritus túi irradiátus, agnóvit, suscepit, et benedíxit: praesta propítius; ut ejúsdem Spíritus sáncti grátia illimináti, átque edócti, te veráciter agnoscámus et fidéliter diligámus: Qui cum Déo Pátre in unitáte ejúsdem Spíritus Sáncti vívis et régnas Déus, per ómnia saecula saeculórum. R̄. Amen.

O Lord Jesus Christ, who appearing on this day among men in the substance of our flesh, was presented by Your parents in the temple: whom the venerable and aged Simeon, illuminated by the light of Your 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 You and faithfully love You; Who with God the Father in the unity of the same Holy Ghost lives and reigns, God, world without end.

The Celebrant then puts incense into the thurible. He sprinkles the candles with holy water three times, while saying the anthem Aspérget me Dmne. ., without chant and not adding the psalm. He then incenses them three times.

II. The Distribution

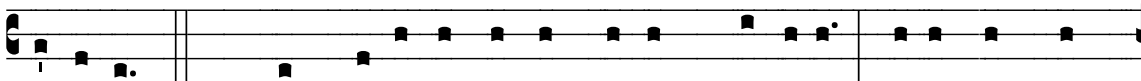
While the distribution goes on the choir sings the following:

Ant.

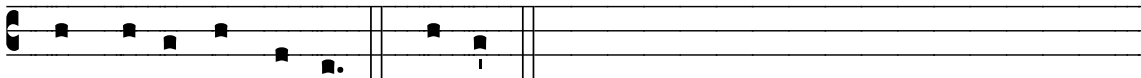
8.

L

Umen * ad reve-la-ti- ó-nem génti- um: et gló-ri- am plébis tú- ae



Isra- el. *Cant.* Nunc dimít-tis sérvum tú- um, Dómine, * secúndum vér-

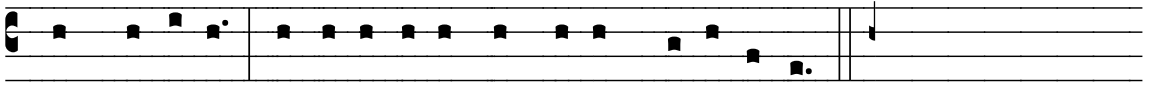


bum tú- um in pá-ce. Lúmen.

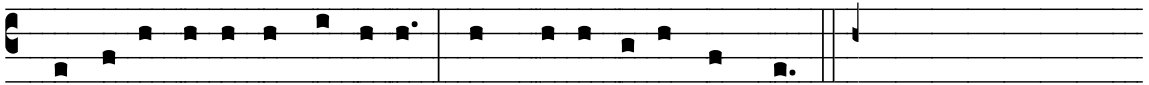
The choir repeats the Antiphon Lúmen. It is repeated after each verse of the Canticle, the verses are sung by the cantors.



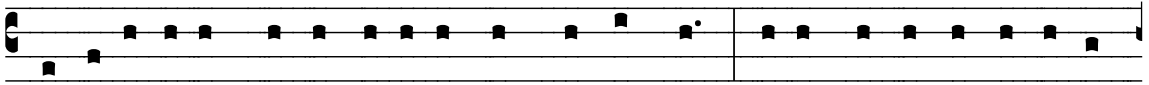
Quí- a vi-dé-runt ócu-li mé- i * sa-lu-tá-re tú- um. Lúmen.



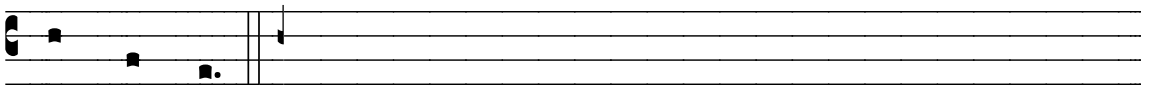
Quod pa-rásti * ánte fá-ci- em ómni- um popu-ló-rum. Lúmen.



Gló- ri- a Pátri, et Fí- li- o, * et Spi-rí tú- i Sáncto. Lúmen.



Sí-cut é-rat in princí- pi- o, et nunc, et sémper, * et in saécu- la saecu-ló-



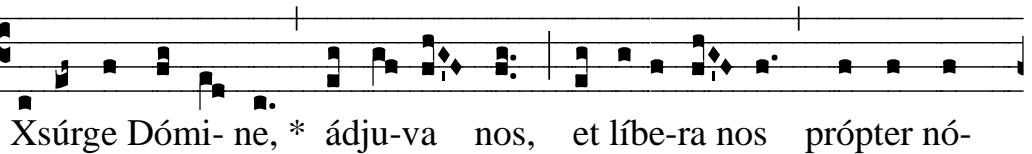
rum. A- men. Lúmen.

When the distribution is ended the choir then sings the following:

Ant.

2.

E



Xsúrge Dómi- ne, * ádju-va nos, et líbe-ra nos própter nó-



men tú- um *Ps.* Dé- us áuribus nóstris audí-vimus : * pátres nóstri an-

Repeat: Exsúrge



nunti- avé-runt nó- bis, Gló-ri- a Pátri. E u o u a e.

The Celebrant then says Orémus. If this feast falls after Septuagesima, and not on a Sunday, the Deacon says: Flectámus génuá. R̄. Leváte.

Ÿ. Dóminus vobíscum.
R̄. Et cum spírítu túo.

Ÿ. The Lord be with you,
R̄. And with your spirit.

Orémus.

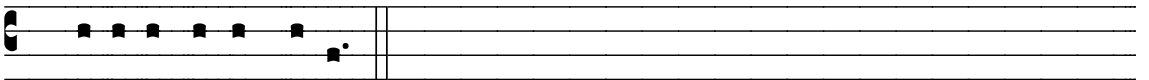
Exáudi, quæsumus, Dómine, plebem tuam: et, quæ extrínsecus ánnua tríbuis devotióne venerári, intérius ássequi grátiae tuæ luce concede. Per Chrístum Dóminum nostrum R̄. Amen.

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.

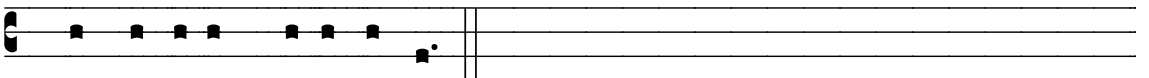
II. The Procession

The procession now follows. When the Celebrant has put incense into the thurible, the Deacon turns towards the people and sings:



Procedámus in páce.

The Choir responds.



In nómine Chrísti. Amen

During the procession, the following Antiphons are sung:

Ant.

6.

A

Dór-na * thá-lamum tú- um, Sí- on, et sú-scipe Régem

Chrí- stum: amplécte-re Ma- rí- am, quae est caelé- stis pórtá:

ípsa énim pór- tat Ré- gem gló-ri- ae nóvi lúmi-nis: subsí-

stit Vírgo addúcens máníbus Fí- li- um ánte lucí- fe- rum : quem

accí-pi- ens Símé- on in úlnas sú- as praedicá-vit pópu- lis

Dó- minum é- um ésse ví- tae et mórtis, et Salva- tó-

rem mún- di.

Ant.

2.

R

Espón-sum * accépit Símé-on a Spí-ri-tu Sancto,

non vi-sú-rum se mórtem, ní-si vidé-ret Chrístum Dó-mi-

ni: et cum indú-ce-rent pú-e-rum in témplum, accé-

pit é-um in úlnas sú-as, et bene-dí-xit Dé-um, et dí-xit:

Nunc dimít-tis, Dó-mi-ne, sérvum tú-um, in páce.

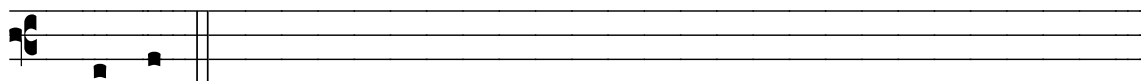
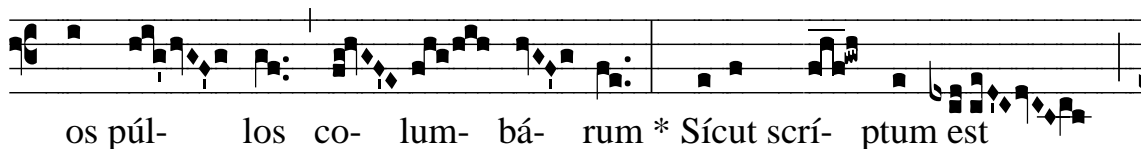
As the procession re-enters the church, the following Repsonsory is sung:

Resp.

2.

O

Btu-lé-runt * pro é-o Dó-mino par túrtu-rum, aut dú-



* Síc- ut.

When the procession is over, the celebrant and the ministers put on the vestments for the Mass. In the Mass which follows the blessing of the candles, the psalm Júdica me Déus with its antiphon is omitted, as well as the confession and the absolution with the following verses, and the prayers Aufer a nóbis and Orámus te, Dómine. The candles are held in the hands at the Gospel and throughout the Canon