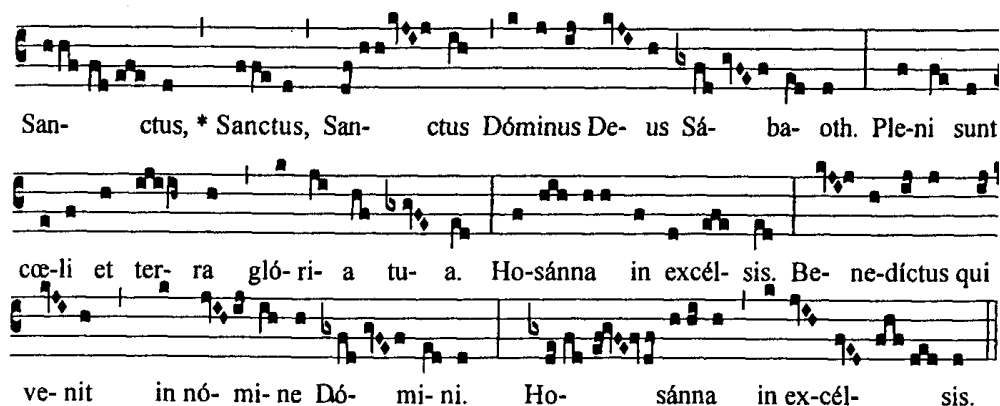
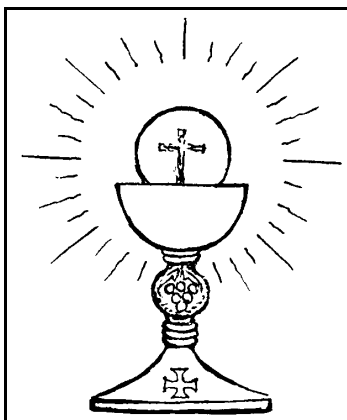


Sanctus is from the plainsong Mass IX “Cum Jubilo”



**EUCCHARISTIC PRAYER I (Roman Canon) - see Mass book page 12**  
**For the acclamation after the consecration - see Mass book page 18**  
**The Lord's Prayer - see Mass book page 21.**  
**Agnus Dei from the Mass by Berkeley)**

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



*Simeon had been told by the Holy Spirit that he would not see death until he had seen the Lord's Anointed One.*

**During the Communion the choir will sing “Senex Puerum” by William Byrd (1543-1623) “The old man carried the Child but the Child was the old man’s ruler”**

## POST COMMUNION PRAYER

**L** Per haec sancta quae sumpsimus, Domine, Through these holy gifts which we have  
 perforce in nobis gratiam tuam, qui received, make perfect Thy grace in us O  
 exspectationem Simeonis implesti, ut, sicut ille Lord, who didst fulfil Simeon’s hope; that  
 mortem non vidit nisi prius Christum suscipere as he did not see death before he had been  
 mereretur, ita et nos, in occursum Domini granted the grace to receive Christ, so we  
 procedentes, vitam obtineamus aeternam. Per also, hastening to meet the Lord, may  
 Christum Dominum nostrum. Amen. obtain eternal life.

## FEAST OF THE PRESENTATION OF OUR LORD (CANDLEMAS DAY)

Today’s feast, forty days after Christmas, marks the end of the cycle of feasts relating to the birth of our Lord. St. Luke, in his Gospel, emphasises that the Presentation



of the infant Christ in the Temple was an act of obedience by the parents of the Christ-child to the Law of God as written in the Old Testament. It is the occasion of the great prayer and prophecy of Simeon. His prayer is sung

during the Procession of candles, as we honour Christ “the light for a revelation to the gentiles”. These candles give the feast its popular name

“Candlemas”, and

after carrying them in procession, and during the Gospel, we will keep them in our homes to light during our family prayers, or in the event of communion being brought to our homes for someone who may be sick.

*The Ceremony begins as the Celebrant and Ministers, accompanied by the servers, enter the Church. Meanwhile all light their candles as the choir sings the following antiphon:*

## ANTIPHON DURING THE LIGHTING OF THE CANDLES.

Ecce Dominus noster cum virtute veniet, et illuminabit oculos servorum suorum, Alleluia.

*Behold our Lord shall come with power, and He will enlighten the eyes of His servants, alleluia.*

*The Celebrant opens the Mass: In nomine Patris + et Filii et Spiritus Sancti . All reply Amen.*

*He greets the People: Dominus vobiscum.*

*All reply: Et cum spiritu tuo.*

*The Celebrant blesses the congregation’s candles with the following prayer:*

## BLESSING OF THE CANDLES

Deus, omnis luminis fons et origo, qui iusto Simeoni Lumen ad revelationem gentium hodie demonstrasti, te supplices deprecamur, ut hos cereos sanctificare tua + benedictione digneris, tuae plebis vota suscipiens, quae ad tui nominis laudem eos gestatura concurret, quatenus per virtutum semitam ad lucem indeficientem pervenire mereatur.

*O God, who art the origin and source of all light, and who didst reveal the Light to enlighten the gentiles on this day to the just man Simeon; we humbly pray Thee, that Thou deign to bless these candles, and to accept the worship offered by Thy people who carrying them gather to praise Thy name; so that by following the path of the virtues they may arrive at Thine undying light.*

*The procession now follows. All take part, holding the lighted candles, and following the clergy.*

DURING THE PROCESSION

**Antiphon: Lumen ad revelationem gentium, et gloriam plebis tuae Israel.**  
**Canticle.** Nunc dimittis servum tuum, Domine; secundum verbum tuum in pace. (*Antiphon*)  
Quia viderunt oculi mei; salutare tuum. (*Antiphon*)  
Quod parasti; ante faciem omnium populorum. (*Antiphon*)

*The light to enlighten the gentiles, and the glory of Thy people Israel.*  
*Now, O Lord, Thou dost dismiss Thy servant; according to Thy word, in peace.*  
*For my eyes have seen Thy salvation*  
*Which Thou hast prepared before the face of all peoples.*

**MASS commences with the Kyrie from the Missa Brevis” by Lennox Berkeley (1903-1990)**  
*Meanwhile, the Altar is incensed as usual.*

COLLECT

Omnipotens sempiterne Deus, maiestatem tuam supplices exoramus, ut, sicut unigenitus Filius tuus hodierna die cum nostrae carnis substantia in templo est praesentatus, ita nos facias purificatis tibi mentibus praesentari. Per Dominum nostrum Jesum Christum....Per omnia saecula saeculorum. Amen.

*Almighty and eternal God, we humbly beseech Thy majesty, that as Thy only-begotten Son was this day presented in the Temple in our fleshly nature, so make us pure in mind that we also may be presented to Thee.*

First reading is taken from the prophet Malachi

Look, I am going to send my messenger to prepare a way before me. And the Lord you are seeking will suddenly enter his temple; and the angel of the covenant whom you are longing for, yes, he is coming, says Yahweh Sabaoth. Who will be able to resist the day of his coming? Who will remain standing when he appears? For he is like the refiners fire and the fullers alkali. He will take his seat as refiner and purifier; He will purify the sons of Levi and refine them like gold and silver, and then they will make the offering to Yahweh as it should be made. The offering of Judah and Jerusalem will then be welcomed by Yahweh as in former days, as in the days of old.

Verbum Domini. **R. Deo gratias.**

GRADUAL

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

*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.*

Second reading is taken from the epistle to the Hebrews.

Since all the children share the same blood and flesh, he too shared equally in it so that by his death he could take away all the power of the devil, who had power over death., and set free all those who had been held in slavery all their lives by the fear of death. For it was not the angels that he took to himself; he took to himself descent from Abraham. It was essential that he should in this way become completely like his brothers so that he could be a compassionate and trustworthy high priest of God's religion, able to atone for human sins. That is because he has himself been through temptation he is able to help others who are tempted.

Verbum Domini. **R. Deo gratias.**

GOSPEL ALLELUIA

Senex puerum portabat: puer autem senem regebat.

*The old man carried the Child: but the Child governed the old man.*

GOSPEL—A reading from the Holy Gospel according to St. Luke.

At that time: When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to

what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons." Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel." And his father and his mother marvelled at what was said about him; and Simeon blessed them and said to Mary his mother, "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed." And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow till she was eighty-four. She did not depart from the temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem. And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favour of God was upon him.

Verbum Domini. **R. Laus tibi, Christe.**

At the end of the Bidding Prayers we sing this ancient prayer to Our Lady.

*We fly to thy protection, O holy Mother of God.*  
*Despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.*

7.   
UB tú-um praesi-di-um confúgimus, \* sáncta Dé-i  
Génitrix : nostras depre-ca-ti-ónes ne despi-ci-as in ne-ces-  
si-tá-tibus : sed a per-í-cu-lis cúntis líbe-ra nos sem-  
per, Vírgo glo-ri-ó-sa et be- ne-dícta.

Offertory Motet “Hodie beata Virgo Maria” by Giovanni Pierluigi da Palestrina (1525-1594)

*Today the Blessed Virgin Mary presented the child Jesus in the Temple, and Simeon, filled with the Holy Spirit, took Him into his arms and blessed God, saying, "Now lettest Thou Thy servant depart in peace, O Lord, according to Thy word."*

PRAYER OVER THE GIFTS

Gratum tibi sit, Domine, quaesumus, exsultantis Ecclesiae munus oblatum, qui unigenitum Filium tuum voluisti Agnum immaculatum tibi efferri pro saeculi vita.

*O Lord, we pray that the gift which Thy rejoicing Church offers may be pleasing to Thee, who didst will Thine only begotten Son to be offered as the spotless Lamb for the life of the world.*

PREFACE

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternae Deus:

Quia coaeternus hodie in templo tuus Filius praesentatus gloria Israel et lumen gentium a Spiritu declaratur.

Unde et nos, salutari tuo in gaudiis occurrentes, cum Angelis et Sanctis te laudamus, sine fine dicentes:

*It is truly right and just, and fitting for our salvation, that we should always and everywhere give Thee thanks, O Lord, Holy Father, almighty and eternal God: For Thy co-eternal Son presented in the temple this day, is declared by th Holy Spirit to be the glory of Israel and the light c the gentiles. Wherefore, we too hasten towards Th salvation with joy, and together with the angels an saints we praise Thee , ceaselessly singing:*