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# THE PARISH OF ST. VINCENT FERRER AND ST. CATHERINE OF SIENA

The Very Reverend Walter C. Wagner, O.P., *Pastor*

James D. Wetzel, *Director of Music and Organist*

## FEAST OF THE PRESENTATION OF THE LORD CANDLEMAS



**Tuesday, February 2, 2021**

**6:00 PM Procession and Solemn Mass**

The setting of the Mass Ordinary is *Missa Ave maris stella*  
by Tomás Luis de Victoria (c. 1548-1611).

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*Mass is preceded by the recitation of the Holy Rosary at 5:30 PM and Vespers at 5:45 PM.*

## PROCESSION AND BLESSING OF CANDLES

*The Ministers process through the Nave, lighting the candles of the People as they go, during which time the following is sung:*

**ANTIPHON** *Isaiah 35:4, 5*

Chant, mode iii

Ecce Dominus noster cum virtute veniet,  
ut illuminet oculos servorum suorum,  
alleluia.

*Behold, our Lord will come with power,  
to enlighten the eyes of his servants,  
alleluia.*

**ANTIPHON** *Luke 2:32, 29-32*

Chant, mode viii

Lumen ad revelationem gentium,  
et gloriam plebis tuae Israel.

*A light for the revelation of the nations,  
and the glory of your people Israel.*

✓. Nunc dimittis servum tuum, Domine,  
secundum verbum tuum in pace.

*V. Now you dismiss your servant, O Lord,  
according to your word in peace.*

✓. Quia viderunt oculi mei salutare tuum.

*V. For my eyes have seen your salvation.*

✓. Quod parasti ante faciem  
omnium populorum.

*V. Which you have prepared before the face  
of all peoples.*

**ANTIPHON**

Chant, mode v

Adorna thalamum tuum, Sion,  
et suscipe Regem Christum:  
amplectere Mariam, quae est caelestis porta:  
ipsa enim portat Regem gloriae.  
Novo lumine subsistit Virgo,  
adducens in manibus Filium  
ante luciferum genitum,  
quem accipiens Simeon in ulnas suas,  
praedicavit populis Dominum eum esse  
vitae et mortis,  
et Salvatorem mundi.

*Adorn your bridal chamber, O Zion,  
and receive Christ the King;  
embrace Mary, who is the gate of heaven,  
for she herself bears the King of glory.  
With a new light the Virgin stands,  
leading by the hand the Son  
begotten before the day-star,  
whom Simeon, taking into his arms,  
proclaims to the peoples to be the Lord  
of life and death,  
and the Savior of the world.*



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*Once the Ministers reach the Altar, the Celebrant greets the People in the usual way.*

## **SIGN OF THE CROSS**

### **INVITATORY PRAYER**

Dear brothers and sisters, forty days have passed since we celebrated the joyful feast of the Nativity of the Lord. Today is the blessed day when Jesus was presented in the Temple by Mary and Joseph. Outwardly he was fulfilling the Law, but in reality he was coming to meet his believing people. Prompted by the Holy Spirit, Simeon and Anna came to the Temple. Enlightened by the same Spirit, they recognized the Lord and confessed him with exultation. So let us also, gathered together by the Holy Spirit, proceed to the house of God to encounter Christ. There we shall find him and recognize him in the breaking of the bread, until he comes again, revealed in glory.

*The Celebrant blesses the candles, saying:*

### **PRAYER OF BLESSING**

Let us pray.

O God, source and origin of all light, who on this day showed to the just man Simeon the Light for revelation to the Gentiles, we humbly ask that, in answer to your people's prayers, you may be pleased to sanctify with your blessing these candles, which we are eager to carry in praise of your name, so that, treading the path of virtue, we may reach that light which never fails. Through Christ our Lord. *Amen.*

*Or*

O God, true light, who create light eternal, spreading it far and wide, pour, we pray, into the hearts of the faithful the brilliance of perpetual light, so that all who are brightened in your holy temple by the splendor of these candles may happily reach the light of your glory. Through Christ our Lord. *Amen.*



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## INTRODUCTORY RITES

*The Celebrant incenses the Altar, during which time the Introit is sung.  
Because of the Procession, the Penitential Rite and Kyrie are omitted.*

**ENTRANCE ANTIPHON (OFFICIUM)** *Psalm 47 (48):10, 11, 2*

Chant, mode i

Suscepimus, Deus, misericordiam tuam,  
in medio templi tui:  
secundum nomen tuum, Deus,  
ita et laus tua in fines terrae:  
justitia plena est dextera tua.

*We have received your mercy, O God,  
in the midst of your temple;  
according to your name, O God,  
so also is your praise unto the ends of the earth.  
Your right hand is full of justice.*

V. Magnus Dominus, et laudabilis nimis  
in civitate Dei nostri, in monte sancto ejus.

V. *Great is the Lord, and greatly to be praised,  
in the city of our God, on his holy mountain.*

### GLORIA

### COLLECT

Almighty ever-living God, we humbly implore your majesty that, just as your Only Begotten Son was presented on this day in the Temple in the substance of our flesh, so, by your grace, we may be presented to you with minds made pure. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

*The People's candles are extinguished.*



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## LITURGY OF THE WORD

### FIRST READING *Malachi 3:1-4*

Thus says the Lord God: Lo, I am sending my messenger to prepare the way before me; and suddenly there will come to the temple the Lord whom you seek, and the messenger of the covenant whom you desire. Yes, he is coming, says the Lord of hosts. But who will endure the day of his coming? And who can stand when he appears? For he is like the refiner's fire, or like the fuller's lye. He will sit refining and purifying silver, and he will purify the sons of Levi, refining them like gold or like silver that they may offer due sacrifice to the Lord. Then the sacrifice of Judah and Jerusalem will please the Lord, as in the days of old, as in years gone by.

### GRADUAL (RESPONSORIUM) *Psalm 47 (48):10, 11, 9*

Chant, mode v

Suscepimus, Deus, misericordiam tuam,  
in medio templi tui:  
secundum nomen tuum, Domine,  
ita et laus tua in fines terrae.

*We have received your mercy, O God,  
in the midst of your temple;  
according to your name, O Lord,  
so also is your praise unto the ends of the earth.*

V. Sicut audivimus, ita et vidimus,  
in civitate Dei nostri.

V. *As we have heard, so have we seen,  
in the city of our God.*

### SECOND READING *Hebrews 2:14-18*

Since the children share in blood and flesh, Jesus likewise shared in them, that through death he might destroy the one who has the power of death, that is, the Devil, and free those who through fear of death had been subject to slavery all their life. Surely he did not help angels but rather the descendants of Abraham; therefore, he had to become like his brothers and sisters in every way, that he might be a merciful and faithful high priest before God to expiate the sins of the people. Because he himself was tested through what he suffered, he is able to help those who are being tested.

### ALLELUIA *Psalm 137 (138):2*

Chant, mode vii

Alleluia, alleluia.

*Alleluia, alleluia.*

V. Adorabo ad templum sanctum tuum,  
et confitebor nomini tuo.

V. *I will worship at your holy temple,  
and I will praise your name.*

Alleluia.

*Alleluia.*



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**GOSPEL** *Luke 2:22-40*

When the days were completed for their purification according to the law of Moses, Mary and Joseph took Jesus up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, *Every male that opens the womb shall be consecrated to the Lord*, and to offer the sacrifice of *a pair of turtledoves or two young pigeons*, in accordance with the dictate in the law of the Lord.

Now there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, awaiting the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Christ of the Lord. He came in the Spirit into the temple; and when the parents brought in the child Jesus to perform the custom of the law in regard to him, he took him into his arms and blessed God, saying:

“Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in the sight of all the peoples: a light for revelation to the Gentiles, and glory for your people Israel.”

The child’s father and mother were amazed at what was said about him; and Simeon blessed them and said to Mary his mother, “Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted – and you yourself a sword will pierce – so that the thoughts of many hearts may be revealed.” There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived seven years with her husband after her marriage, and then as a widow until she was eighty-four. She never left the temple, but worshiped night and day with fasting and prayer. And coming forward at that very time, she gave thanks to God and spoke about the child to all who were awaiting the redemption of Jerusalem.

When they had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

**HOMILY**



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## UNIVERSAL PRAYER AND CANDLEMAS NOVENA PRAYER

*R:* My own eyes have seen the salvation:

*R:* **Which you have prepared in the sight of every people.**

*R:* We ponder your loving kindness:

*R:* **Within your Temple, O Lord.**

Let us pray.

We give you praise, ever living and ever loving God, for the many gifts you have given each of us and all of us. Grant us grace, we pray, to make an offering of them. As your son was presented in the Temple, so help us present ourselves, that we may share his generosity of self and his freedom in you, who lives and reigns with you in the unity of the Holy Spirit, God forever and ever. *Amen.*

## LITURGY OF THE EUCHARIST

*The People stand as the Ministers proceed down the side aisles, relighting the People's candles as they go.*

*The People follow the Ministers in procession up the main aisle (as at Communion), carrying their candles.*

*Each candle is placed in a basket before the altar and the People return to their pews.*

*The incensation follows as usual.*

### OFFERTORY ANTIPHON

Chant, mode i

Felix namque es, sacra Virgo Maria,  
et omni laude dignissima:  
quia ex ortus est sol justitiae,  
Christus Deus noster.

*For you are happy, O holy Virgin Mary,  
and most worthy of all praise,  
because from you arose the sun of justice,  
Christ our God.*



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OFFERTORY MOTET

Tomás Luis de Victoria

Ave maris stella,  
Dei Mater alma,  
atque semper virgo,  
felix caeli porta.

Sumens illud Ave  
Gabrielis ore,  
funda nos in pace,  
mutans nomen Hevae.

Solve vincula reis,  
profer lumen caecis  
mala nostra pelle,  
bona cuncta posce.

Monstra te esse matrem:  
sumat per te preces,  
qui pro nobis natus,  
tulit esse tuus.

Virgo singularis,  
inter omnes mites,  
nos culpis solutos,  
mites fac et castos.

Vitam praesta puram,  
iter para tutum:  
ut videntes Jesum  
semper collaetemur.

Sit laus Deo Patri,  
summo Christo decus,  
Spiritu Sancto,  
tribus honor unus.  
Amen.

*Hail, star of the sea,  
loving Mother of God,  
and ever virgin,  
happy gate of heaven.*

*Receiving that Ave  
from the mouth of Gabriel,  
establish us in peace,  
transforming the name of Eve.*

*Loosen the chains of the guilty,  
give light to the blind,  
dispel our evils,  
plead for all good things.*

*Show yourself to be a mother;  
through you may he receive our prayers:  
he, who born for us,  
deigned to be your son.*

*O singular Virgin,  
meek above all others,  
make us, set free from sins,  
meek and chaste.*

*Bestow a pure life,  
make safe our way,  
so that, seeing Jesus,  
we may always rejoice together.*

*To God the Father be praise,  
to Christ the Most High be glory,  
to the Holy Spirit,  
to the Three be one honor.  
Amen.*



# COMMUNION RITE

## PATER NOSTER

*Celebrant:*



At the Savior's command and formed by di - vine teach-ing, we dare to say:

*All:*



**COMMUNION ANTIPHON** *Luke 2:26*

Chant, mode viii

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

*Simeon received a revelation  
from the Holy Spirit  
that he would not see death  
until he had seen the Christ of the Lord.*

**COMMUNION MOTET**

Tomás Luis de Victoria

Senex puerum portabat:  
puer autem senem regebat:  
quem Virgo peperit,  
et post partum virgo permansit:  
ipsum quem genuit, adoravit.

*An old man carried the child,  
yet the child ruled the old man;  
him whom the Virgin had borne  
and after childbirth a virgin she remained;  
he whom she bore, she worshipped.*

**POST-COMMUNION PRAYER**

By these holy gifts which we have received, O Lord, bring your grace to perfection within us, and, as you fulfilled Simeon's expectation that he would not see death until he had been privileged to welcome the Christ, so may we, going forth to meet the Lord, obtain the gift of eternal life. Through Christ our Lord. *Amen.*

**CONCLUDING RITES**

**BLESSING AND DISMISSAL**

**POSTLUDE**



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## LITURGICAL NOTES

The Presentation of the Lord in the Temple, previously styled the Purification of the Blessed Virgin Mary, is forty days after Christmas. Finding its origin from the local observance of Jerusalem, this feast, commonly called Candlemas, is perhaps the most ancient festival of Our Lady and is prayed as the Fourth Joyful Mystery of the Rosary. It marks the end of the Christmas cycle in the liturgical year and is when crèche scenes are traditionally taken down.

The Feast commemorates three things: the obedience of Mary to the Mosaic Law's ritual of purification – according to Leviticus 12:6, the period of impurity after giving birth was forty days; the presentation of Jesus in the Temple in which he, as the firstborn son, is consecrated to the Lord according to the Law; and the meeting of the infant Jesus with the aged Simeon – the *Occursus Domini*, or *Hypapante* as Eastern Church calls it.

Simeon, a 'just and devout' Jew, who, according to St. Luke (2:25-35) had been promised by the Holy Spirit that he would not die before seeing the Savior, meets Mary, Joseph, and the Infant Jesus as they entered the Temple of Jerusalem. At Jesus' presentation, Simeon declared, "Now thou dost dismiss thy servant, O Lord, according to thy word in peace: For 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." This canticle is sung nightly in the Office of Compline.

Traditionally, as a reflection of Christ the true light, the beeswax candles to be used throughout the proceeding year are blessed on this festival: Candle+Mass. Even in modern times, candles remain a required part of the Church's liturgical expression as a sanctifying sign (sacramental) of the partnership between God and his creation: wax made by bees, gathered and fashioned by human hands becomes something beautiful and useful, as is explained in the Easter Vigil's *Exsultet*. The candle itself represents the self-sacrificing nature of Christ: as it gives, it does so at the expense of its own form. And while the candle burns until completely spent, that which it provides – light and warmth – can be shared with other wicks without diminishing its own brightness, just as Christ's love. The candle of baptism speaks silently of that same wisdom; if you would save your life, you must lose it.

*The Mother of God carried the true Light in her arms and offered him to those who were living in darkness: let us hasten to meet him, enlightened within by his brightness, and carrying in our hands a light that all can see: this is our mystery, so it is right for us to come together with lights in our hands to signify the light which has shone on us and to point to the brightness he has brought with him.*

~Sophronios, Patriarch of Jerusalem (c. 560-638)



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