

THE BLESSING OF CANDLES AND THE PROCESSION

Antiphon

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

*The Priest greets the people and blesses the candles,
saying:*

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.

The Priest sprinkles the candles with holy water. He takes the lighted candle prepared for him and the procession begins with the acclamation:

**Let us go in peace to meet the Lord.
In the name of Christ.**

Amen.

All carry lighted candles. As the procession moves forward, the following Antiphon or another appropriate chant is sung.

Antiphon

(Lk 2:29-32)

**A light for revelation to the Gentiles
and the glory of your people Israel.**

**Lord, now you let your servant go in peace,
in accordance with your word. (Ant.)**

For my eyes have seen your salvation. (Ant.)

Which you have prepared in the sight
of all peoples. (Ant.)

As the procession enters the church, the Entrance Antiphon of the Mass is sung. The Gloria in excelsis (Glory to God in the highest) is said or sung and the Mass continues in the usual manner.

THE INTRODUCTORY RITES

Entrance Antiphon

(Cf. Ps 47:10-11)

**Your merciful love, O God,
we have received in the midst of your temple.
Your praise, O God, like your name,
reaches the ends of the earth;
your right hand is filled with saving justice.**

Gloria

**Gloria to God in the highest, / and on earth peace
to people of good will. / We praise you, / we bless
you, / we adore you, / we glorify you, / we give
you thanks for your great glory, / Lord God,**

**heavenly King, / O God, almighty Father. / Lord
Jesus Christ, Only Begotten Son, / Lord God,
Lamb of God, Son of the Father, / you take away
the sins of the world, have mercy on us; / you
take away the sins of the world, receive our
prayer; / you are seated at the right hand of the
Father, have mercy on us. / For you alone are the
Holy One, / you alone are the Lord, / you alone
are the Most High, Jesus Christ, / with the Holy
Spirit, / in the glory of God the Father. Amen.**

THE LITURGY OF THE WORD

FIRST READING

(Mt 3:1-4)

A reading from the prophet Malachi.

The Lord God says this: 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 the Lord of hosts. Who will be able to resist the day of his coming? Who will remain standing when he appears? For he is like the refiner's 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 the Lord as it should be made. The offering of Judah and Jerusalem will then be welcomed by the Lord as in former days, as in the years of old.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

(Ps 23:7-10)

✠ **Who is the king of glory? It is the Lord.**

1. O gates, lift up your heads;
grow higher, ancient doors.
Let him enter, the king of glory! ✠
2. Who is the king of glory?
The Lord, the mighty, the valiant,
The Lord, the valiant in war. ✠
3. O gates, lift high your heads;
grow higher, ancient doors.
Let him enter, the king of glory! ✠
4. Who is he, the king of glory?
He, the Lord of armies,
he is the king of glory. ✠

SECOND READING

(Heb 2:14-18)

A reading from the letter to the Hebrews.

Since all the children share the same blood and flesh, Jesus 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

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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.

The word of the Lord. **Thanks be to God.**

GOSPEL ACCLAMATION (Lk 2:32)


Alleluia, alleluia!

**The light to enlighten the Gentiles
and give glory to Israel, your people.**

Alleluia!

GOSPEL (Shorter Form) (Lk 2:22-40)

The Lord be with you. **And with your spirit.**

 A reading from the holy Gospel according to Luke. **Glory to you, O Lord.**

When the day came for them to be purified as laid down by the Law of Moses, the parents of Jesus took him up to Jerusalem to present him to the Lord – observing what stands written in the Law of the Lord: Every first-born male must be consecrated to the Lord and also to offer in sacrifice, in accordance with what is said in the Law of the Lord, a pair of turtle-doves or two young pigeons. Now in Jerusalem there was a man named Simeon. He was an upright and devout man; he looked forward to Israel's comforting and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death until he had set eyes on the Christ of the Lord. Prompted by the Spirit he came to the Temple and when the parents brought in the child Jesus to do for him what the Law required, he took him into his arms and blessed God; and he said:

'Now, Master, you can let your servant go in peace, just as you promised; because my eyes have seen the salvation which you have prepared for all the nations to see, a light to enlighten the pagans and the glory of your people Israel'.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

Profession of Faith (Nicene Creed)

I believe in one God, / the Father almighty, / maker of heaven and earth, / of all things visible and invisible. / I believe in one Lord Jesus Christ, / the Only Begotten Son of God, / born of the Father before all ages. / God from God, Light from Light, / true God from true God, / begotten,

not made, consubstantial with the Father; / through him all things were made. / For us men and for our salvation / he came down from heaven,

At the words that follow, up to and including and became man, all bow.

and by the Holy Spirit was incarnate of the Virgin Mary, / and became man. / For our sake he was crucified under Pontius Pilate, / he suffered death and was buried, / and rose again on the third day / in accordance with the Scriptures. / He ascended into heaven / and is seated at the right hand of the Father. / He will come again in glory / to judge the living and the dead / and his kingdom will have no end. / I believe in the Holy Spirit, the Lord, the giver of life, / who proceeds from the Father and the Son, / who with the Father and the Son is adored and glorified, / who has spoken through the prophets. / I believe in one, holy, catholic and apostolic Church. / I confess one Baptism for the forgiveness of sins / and I look forward to the resurrection of the dead / and the life of the world to come. Amen.

The priest introduces the Prayer of the Faithful.

THE LITURGY OF THE EUCHARIST

Pray, brethren (brothers and sisters), ...

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

Eucharistic Prayer

The Lord be with you. **And with your spirit.**
Lift up your hearts. **We lift them up to the Lord.**
Let us give thanks to the Lord our God.

It is right and just.

Sanctus

Holy, Holy, Holy Lord God of hosts. ...

After the Consecration

The mystery of faith.

We proclaim your Death, O Lord, and profess your Resurrection until you come again.

THE COMMUNION RITE

Behold the Lamb of God, ...

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Communion Antiphon

(Lk 2:30-31)

My eyes have seen your salvation, which you prepared in the sight of all the peoples.