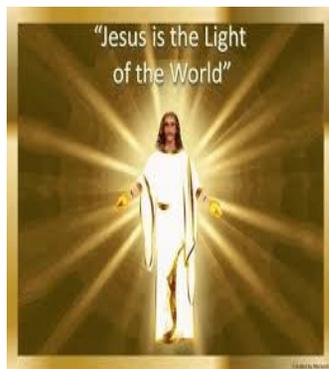


Candlemas

*On February 2nd, Holy Mother Church also blesses candles. It is one of the three principle blessings observed by the Church during the year; the other two are those of ashes and of palms. The significance of this ceremony bears so essential a connection with the mystery of our Lady's purification, that if Septuagesima, Sexagesima, or Quinquagesima falls on this day the feast is deferred to the next day; but the blessing of the candles and procession on this precise day. According to St. Ivo of Chartres the wax, which is formed from the nectar flowers by the virgin bee, is considered the emblem of virginity, and signifies the virginal flesh of the Divine Infant, which was not diminished, either by His conception or birth, or of the spotless purity of his blessed mother. * (excerpted from: salvemariaregina.info)

**The significance of this event is to remind us that Jesus, is the Light of the World, was offered up to His Heavenly Father, by Mary in the temple at Jerusalem, where He was called by Simeon a light for the revelation of the gentiles, and the glory of the people of Israel. It also reminds us of several important truths, to which the priest refers in the prayers at the blessings. He prays that as the earthly light dispels the darkness of night, so Jesus, with the light of His Divine Doctrine, may clear away our spiritual blindness and ignorance, and lead us in the way of virtue; that as the Holy Ghost enlightened Simeon, so He may also enlighten us to acknowledge Jesus as the true light, to love Him and follow Him, to keep our hearts from the way of sin, and to guide them in the way of virtue, and to kindle them with the fire of holy love; finally that God may preserve, in soul and body, who use blessed candles with devotion, may hear their prayers, and grant them entrance into the kingdom of the eternal and ever-blessed light.

** (excerpted from: www.catholic-forum.com)



PLEASE REMEMBER: All candles to be blessed must be white and made from beeswax.

PLEASE VISIT OUR WEBSITE: www.pamphletstoinpire.com

Purification of the Blessed Virgin Mary

(commonly called)
Candlemas Day



Mary, loving Spouse of the Holy Ghost,

I give my body to your care.

Let me always remember that my body is a home
for the Holy Ghost who dwells in me.

Let me never sin against Him by any impure actions alone or
with others, against the virtue of purity.

Hail Mary...

The Purification

***The festival of the purification of The Blessed Virgin Mary, commonly called Candlemas Day, Feb. 2nd venerates the humility and obedience of Mary who although not subject to the law of Moses, which required purification and presentation, subjected herself to it. It is also called Candlemas, because on this day the candles required for the divine service are blessed and carried in procession.**

*(excerpted from www.catholic-forum.com)

****The Law commanded that a woman who had given birth to a son should not approach the tabernacle for a term of forty days; after which she was to offer a sacrifice for her purification. But could the virgin Mary of God and her Divine Son be included in this law? Was it becoming that Mary should observe them? If she considered the spirit of these legal enactments, and why God required the ceremony of purification, it was evident that she was not bound to them. She was a chaste spouse of the Holy Ghost, and her Son was the creator and sovereign Lord of all things—how could she suppose that He was to be submitted to the humiliation of being ransomed as a slave, whose life and person are not His own? And yet, the Holy Ghost revealed to Mary that she must comply with both of these laws. Mary adores the Will of God, and embraces It with her whole heart.**

The Son of God was only to be made known to the world by gradual revelations. The divine plan also required that Mary should be espoused to St. Joseph, in order that her fruitful virginity might not seem strange in the eyes of the people, now obliged her to come, like other Israelite mothers for the sacrifice of purification. Infinite wisdom delights in showing that His thoughts are not our thoughts; He claims that submissiveness of our confidence, until the time that He has fixed for withdrawing the veil, and showing Himself to our astonished view. The mother and the child both humbled Themselves in the Purification, and man's pride received, on that day, one of the greatest lessons ever given it.

The edifice is not the magnificent temple of Solomon, which was destroyed by fire during the Jewish captivity. It is the second temple which was built after the return from Babylon, and is not comparable to the first in beauty. Before the century is out, it also is to be destroyed; and our Savior will soon tell the Jews that not a stone shall remain upon

stone that shall not be thrown down (Luke 21:6.) The prophet Aggeus in (Agg. 2) tries to console the Jews upon their return from exile when he mentions that the new house would be filled with glory more than the first and would be filled with peace.

When Emmanuel entered and took possession of his temple, he gave it the glory which was far above that of its predecessor. Few present at the temple had any expectation of seeing the deliverer but they knew that his manifestation was near at hand, yet none of them knew at that moment that the Messiah entered the house of God.

There was living in Jerusalem an old man well—nigh spent. He was a man of Desires (Dan. 10:11), and his name was Simeon, the Holy Ghost revealed that he would not see death without first seeing the rising of the Divine Light. Mary guided by the same Divine Spirit, welcomes the saintly old man, and puts into his trembling arms the Salvation of the World. Simeon must sing a canticle; similar to what the Shepherds and Magi had done, he must give testimony: *Now, O Lord, Thou dost dismiss Thy servant in Peace because my eyes have seen Thy Salvation, which Thou has prepared—a Light to the revelation of the Gentiles, and the glory of Thy people Israel* (Luke 2:29 et seq.).

Immediately there comes, attracted to the spot by the same Holy Ghost, the holy Anna, Phanuel's daughter, noted for her piety and venerated by the people. Simeon and Anna, the representatives of the Old Testament, unite their voices, and celebrate the happy coming of the Child Who is to renew the face of the earth; they give praise to the mercy of God, Who *in this place*, in this second Temple, *gives Peace* to the world, as the Prophet Aggeus had foretold.

Simeon gives back to Mary the Child she is going to offer to the Lord. The two doves are presented to the priest, who sacrifices them on the altar; the price for the ransom is paid; the whole law is satisfied; and after paying homage in this sacred place, where Mary spent her early years, the Holy Family then leaves the temple and returns to Nazareth. Such is the mystery of this 40th day, which closes, by this admirable feast of the purification, the holy season of Christmas.

***(excerpted from: www.salvemariaregina.infofromthe adaptation from the liturgical year by Abbot Gueranger)