

# ST IGNATIUS & ST LUKE'S

2 February 2020



## CANDLEMAS

**Candlemas**, also known as the **Feast of the Presentation of Jesus Christ** and the **Feast of the Purification of the Blessed Virgin Mary**, commemorates the presentation of Jesus at the Temple. The account of the presentation of Jesus in Luke 2:22–40 shows the Holy Family acting in accordance with Leviticus 12; a woman was to be purified by presenting lamb as a burnt offering, and either a young pigeon or dove as sin offering, 33 days after a boy's circumcision.

Falling on February 2, which is traditionally the 40th day of the Christmas–Epiphany season, it is widely regarded as the end of the Christmas Season. While it is customary for Christians in some countries to remove their Christmas decorations on Twelfth Night (Epiphany Eve), those in other Christian countries historically remove them on Candlemas. On Candlemas, many Christians (especially Anglicans, Methodists, Lutherans, Orthodox and Roman Catholics) also bring their candles to their local church, where they are blessed and then used for the rest of the year; for Christians, these blessed candles serve as a symbol of Jesus Christ, who referred to Himself as the Light of the World.

The Feast of the Presentation is one of the oldest feasts of the Christian church, celebrated since the 4th century AD in Jerusalem. There are sermons on the Feast by the bishops Methodius of Patara (died 312), Cyril of Jerusalem (died 360), Gregory the Theologian (died 389), Amphilochius of Iconium (died 394), Gregory of Nyssa (died 400), and John Chrysostom (died 407). It is also mentioned in the pilgrimage of Egeria (381–384), where she confirmed that the celebrations took place in honor of the presentation of Jesus at the Temple.

XXVI. [*The Purification of the Blessed Virgin Mary.*] But certainly the Feast of the Purification is celebrated here with the greatest honour. On this day there is a procession to the Anastasis; all go in procession, and all things are done in order with great joy, just as at Easter. All the priests preach, and also the bishop, always treating of that passage of the Gospel where, on the fortieth day, Joseph and Mary brought the Lord into the Temple, and Simeon and Anna the prophetess, the daughter of Famuhel, saw Him, and of the words which they said when they saw the Lord, and of the offerings which the parents presented. And when all things have been celebrated in order as is customary, the sacrament is administered, and so the people are dismissed.



### Blessing of candles and procession

According to the Roman Missal, the celebrant in stole and cope, standing at the epistle side of the altar, blesses the candles (which must be of beeswax). Having sung or recited the orations prescribed, he sprinkles and incenses the candles. Then he distributes them to the clergy and laity, whilst the choir sings the canticle of Simeon, *Nunc dimittis*:

Lord, now lettest thou thy servant depart in peace according to thy word.

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people;

To be a light to lighten the Gentiles and to be the glory of thy people Israel.

The antiphon *Lumen ad revelationem gentium et gloriam plebis tuæ Israel* may be repeated after every verse, according to the medieval custom of singing the antiphons. During the procession which usually follows, and at which all the partakers carry lighted candles in their hands, the choir sings the antiphon *Adorna thalamum tuum, Sion*, composed by St. John of Damascus, one of the few pieces which, text and music, have been borrowed by the Roman Church from the Greeks. The solemn procession represents the entry of Christ, who is the Light of the World, into the Temple of Jerusalem.

It once formed an essential part of the liturgical services of the day, and was held in every parochial church where the required ministers could be had. While now the procession is held inside the church, during the Middle Ages the clergy left the church and visited the cemetery surrounding it. Upon the return of the procession a priest, carrying an image of the Holy Child, met it at the door and entered the church with the clergy, who sang the canticle of Zachary, *Benedictus Dominus Deus Israel*. At the conclusion, entering the sanctuary, the choir sang the responsory, *Gaude Maria Virgo* or the prose *Inviolata*, or some other antiphon in honour of the Blessed Virgin.

## REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Curtis Bailey, Leondre Massey, Sister Constance Ward, George Cochran, Mark Anthony Turner, Rachel Fisher, Patricia Ransom, David Hoppe, Jacqueline Chancio, Victoria P.; C.M., C.A., E.D., E.G., W.B., J.M., and J.G.

*Please call or email the office to add a name to the prayer list. **Before calling, please be sure you have spoken to the person [or a member of his family] about adding the name—we do not want to inadvertently disregard someone's desire for privacy.***

Names of those who are sick or suffering will be kept on the list for one month; to keep a name on the list for longer, you must email the parish office.

## MASS READINGS THIS WEEK

### **2 February** *Candlemas*

Malachi 3: 1-4; Psalm 24: 7-10;

Hebrews 2: 14-18; Luke 2: 22-40

### **3 February** *Blaise, Bishop and Martyr; Ansgar, Bishop*

2 Samuel 15: 13-14, 30; 16: 5-13; Psalm 3: 2-7; Mark 5: 1-20

### **4 February** *Feria*

2 Samuel 18: 9-10, 14b, 24-25a, 30—19:3; Psalm 86: 1-6;

Mark 5: 21-43

### **5 February** *Agatha, Virgin and Martyr*

2 Samuel 24:2, 9-17; Psalm 32: 1-2, 5-7; Mark 6: 1-6

### **6 February** *Paul Miki and companions, Martyrs*

1 Kings 2: 1-4, 10-12; (Ps) 1 Chronicles 29: 10-12; Mark 6: 7-13

### **7 February** *Feria*

Sirach 47: 2-11; Psalm 18: 31, 47, 50-51; Mark 6: 14-29

### **8 February** *Jerome Emiliani, Priest; Josephine Bakhita, Virgin*

1 Kings 3: 4-13; Psalm 119: 9-14; Mark 6: 30-34

### **9 February** *5th Sunday in Ordinary Time*

Isaiah 58: 7-10; Psalm 112: 4-9;

1 Corinthians 2: 1-5; Matthew 5: 13-16

## MASS INTENTIONS

### **Saturday, 1 February**

*Anticipated Mass for Sunday*

4:30 pm John and Virginia Maples +

### **Sunday, 2 February**

*Candlemas [The Feast of the Presentation of the Lord]*

8 am Pro populo

9:30 am Candido Mercado + [Susie Martinez]

11 am Bill, Norma, and Monica Hayes +

### **Monday, 3 February**

*Blaise, Bishop and Martyr; Ansgar, Bishop*

9 am *no public mass*

### **Tuesday, 4 February**

*Gilbert of Sempringham, Religious*

9 am deceased of the parish + [George F. Hickey, Jr.]

### **Wednesday, 5 February**

*Agatha, Virgin and Martyr*

9 am special intention [Rosemary Collier]

### **Thursday, 6 February**

*Paul Miki and companions, Martyrs*

9 am Isabella Barletta + [Don and Diana Gritz]

### **Friday, 7 February**

*Feria*

9 am Madeline's intentions [George F. Hickey, Jr.]

### **Saturday, 8 February**

*Anticipated Mass for Sunday*

4:30 pm Kathleen Hickey Lee + [George F. Hickey, Jr.]

### **Sunday, 9 February**

*Septuagesima [3rd Sunday before Lent]*

8 am Pro populo

9:30 am Juliana Manlapaz + [Susie Martinez]

11 am James Fox + [Susan White]

#### St. Ignatius Finance Council

Florian Hocke - *Co-Chair*

Jackie Chancio

Deacon Clark Glenn

Joseph Sommerville

Clifford Woods

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*historic*  
**ST IGNATIUS**  
CATHOLIC CHURCH

#### **Rev. John Vidal**

Administrator, St. Ignatius

Pastor, St. Luke's

#### Joint Pastoral Council

Randy King - *Co-chair*

Joseph Chancio • Rosemary Collier

Fran Doyle • James Guinivan

Ada Okafor • Elizabeth Shivone

Connie Sommerville

Patrick Delaney - *ex officio*

Susan White - *ex officio*

#### St. Luke's Finance Council

Patrick Delaney - *Co-chair*

Nicole Crawford • Mario Enzler

David Lewis • Franco Madan

Susan White - *ex officio*

Karen King - *ex officio*

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