



EPIPHANIA DOMINI

THE EPIPHANY OF THE LORD

INTROIT *Malachias 3. 1; Paralipomena 29. 12* Behold the Lord the Ruler is come: and the kingdom is in His hand, and power, and dominion. Ps. 71. 1 Give to the King Thy judgment, O God: and to the King's Son Thy justice. V. Glória Patri. Ecce advénit Dominátor Dóminus.

COLLECT

Deus, qui hodiérna die Unigénitum tuum géntibus stella duce revelásti: concéde propítius; ut, qui jam te ex fide cognóvimus, usque ad contemplándam spéciem tuæ celsitúdinis perducámur. Per eúmdem Dóminum.

EPISTLE Isaias 60. 1-6

Surge, illumináre, Jerúsalem: quia venit lumen tuum, et glória Dómini super te orta est. Quia ecce ténebræ opérient terram, et calígo pópulos: super te autem oriétur Dóminus, et glória ejus in te vidébitur. Et ambulábunt gentes in lúmine tuo, et reges in splendóre ortus tui. Leva in circúitu óculos tuos et vide: omnes isti congregáti sunt, vénérunt tibi: filii tui de longe vénient, et filiaé tuæ de látere surgent. Tunc vidébis et áfflues, mirábitur et dilatábitur cor tuum, quando convérsa fúerit ad te multitúdo maris, fortitúdo géntium vénerit tibi. Inundátio camelórum opériet te, dromedárii Mádian et Epha: omnes de Saba vénient, aurum et thus deferéntes, et laudem Dómino annuntiántes.

GRADUAL Isaias 60. 6, 1

Omnes de Saba vénient, aurum et thus deferéntes, et laudem Dómino annuntiántes. V. Surge, et illumináre, Jerúsalem: quia glória Dómini super te orta est.

All they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord. V. Arise and be enlightened, O Jerusalem: for the glory of the Lord is risen upon thee.

ALLELUIA

Allelúja, allelúja. V. St. Matthew 2. 2 Vidimus stellam ejus in Oriénte, et vénimus cum munéribus adoráre Dóminum. Allelúja. *Alleluia, alleluia. V. St. Matthew 2. 2 We have seen His star in the East, and are come with gifts to adore the Lord. Alleluia.*

GOSPEL *St. Matthew 2. 1-12*

Cum natus esset Jesus in Bétlehem Juda in diébus Heródis regis, ecce Magi ab Oriénte venérunt Jerosólymam, dicétes: Ubi est qui natus est rex Judæórum? Vidimus enim stellam ejus in Oriénte, et vénimus adoráre eum. Audiens autem Heródes rex, turbátus est, et omnis Jerosólyma cum illo. Et cóngregans omnes príncipes sacerdotum et scribas pópuli, sciscitabátur ab eis, ubi Christus nascerétur. At illi dixérunt ei: In Bétlehem Judæ: sic enim scriptum est per Prophétam: Et tu Bétlehem terra Juda, nequáquam mínima es in princípibus Juda: ex te enim éxiet dux, qui regat pópulum meum Israél. Tunc Heródes, clam vocátis Magis, diligénter dídicit ab eis tempus stellæ, quæ apparuit eis: et mittens illos in Bétlehem, dixit: Ite, et interrogáte diligénter de púero: et cum invenéritis, renuntiáte mihi, ut et ego véniens adórem eum. Qui cum audíssent regem, abiérunt. Et ecce stella, quam viderant in Oriénte, antecedébat eos, usque dum véniens staret supra, ubi erat puer. Vidétes autem stellam, gavísi sunt gáudio magno valde. Et intrántes domum, invenérunt púerum cum María matre ejus, (*here genuflect*) et procidéntes adoravérunt eum. Et apértis thesáuris suis, obtulérunt ei múnera, aurum, thus et myrrham. Et respónso accépto in somnis, ne redírent ad Heródem, per áliam viam revérsi sunt in regiónem suam. *When Jesus was born in Bethlehem of Juda in the days of king Herod, behold there came wise men from the East to Jerusalem, saying: Where is He that is born king of the Jews? For we have seen His star in the East, and are come to adore Him. And king Herod hearing this was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda. For so it is written by the Prophet. And thou Bethlehem, the land of Juda, are not the least among the princes of Juda: for out of thee shall come forth the Captain that shall rule My people Israel. Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them: and sending them into Bethlehem, said: Go and diligently inquire after the Child, and when you have found Him, bring me word again, that I also may come and adore Him. Who having heard the king went their way. And behold the star, which they had seen in the East, went before them until it came and stood over where the Child was. And seeing the star they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary His Mother; (*here genuflect*) and falling down they adored Him. And opening their treasures, they offered Him gifts, gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.*

PROCLAMATION OF MOVEABLE FEASTS

Novéritis, fratres caríssimi, quod annuén-te Dei misericórdia, sicut de Nativitáte Dómini nostri Jesu Christi gavísi sumus, ita et de Resurrectióne ejúsdem Salvatóris nostri gáudium vobis annuntiámus. Dies quinta Februárii erit Domínica in Septuagésima. Vicesima secunda Februarii, Dies Cínerum, et inítium jejúnii sacratíssimæ Quadragésimæ. Octava Április Sanctum Pascha Dómini nostri Jesu Christi cum gáudio celebrábimus. Septima decima Maji erit Ascénsio Dómini nostri Jesu *It is solemnly made known, dearest brethren, that just as we through the bounteous mercy of God have rejoiced in the Birth of our Lord Jesus Christ, likewise should we proclaim the joy of the Resurrection of this same Savior. The fifth day of February will be Septuagesima Sunday. The twenty-second day of February will be Ash Wednesday, marking the beginning of the most holy Lenten fast. With great rejoicing we shall celebrate the Paschal Feast of our Lord Jesus Christ on the eighth day of April. The Ascension of our Lord Jesus Christ is to be celebrated on the seventeenth day of May, while the Feast of*

Christi. Vicesima septima ejúsdem Festum Pentecóstes. Septima Júnii Festum sacratíssimi Córporis Christi. Secunda Decembris, Domínica prima Advéntus Dómini nostri Jesu Christi, cui est honor et glória, in saécula sæculórum. Amen.

Pentecost will be the twenty-seventh day of the same month. The seventh day of June will be the Feast of the Most Sacred Body of Christ. The second day of December shall be the First Sunday of the Advent of our Lord Jesus Christ, to Whom be honor and glory for ever and ever. Amen.

OFFERTORY *Psalm 71. 10, 11*

Reges Tharsis et ínsulæ múnera ófferent: reges Árabum et Saba dona addúcent: et adorábunt eum omnes reges terræ: omnes gentes sérvient ei.

The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts: and all kings of the earth shall adore Him: all nations shall serve Him.

SECRET

Ecclésiæ tuæ, quaésumus, Dómine, dona propítius intuére: quibus non jam aurum, thus, et myrrha profértur; sed quod eísdem munéribus declarátur, immolátur et súmitur, Jesus Christus, Fílius tuus, Dóminus noster. Qui tecum.

Look graciously, we beseech Thee, O Lord, upon the offerings of Thy Church, in which gold, frankincense, and myrrh are no longer offered: but He, Who by these same gifts was signified, is sacrificed and received, even Jesus Christ, Thy Son, our Lord, who with Thee...

PREFACE FOR THE EPIPHANY

Vere dignum et justum est, aéquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Quia cum Unigénitus tuus in substántia nostræ mortalitátis appáruit, nova nos immortalitátis suæ luce reparávit. Et ídeo cum Ángelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni militía cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God; for when Thine only-begotten Son was manifested in the substance of our mortal flesh, with the new light of His own immortality He restored us. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing the hymn of Thy glory, ever more saying:

PROPER COMMUNICANTES FOR THE EPIPHANY

Communicántes, et diem sacratíssimum celebrántes, quo Unigénitus tuus in tua tecum glória coætérnus, in veritáte carnis nostræ visibíliter corporális appáruit: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et...

Having communion in, and keeping this most holy day, on which Thine only-begotten Son, Who is co-eternal with Thee in Thy glory, showed Himself in true flesh and with a visible body like unto us; and also reverencing the memory, first, of the glorious Mary, ever Virgin, Mother of the same our God and Lord Jesus Christ: as also...

COMMUNION ANTIPHON *Matt 2: 2*

Vídimus stellam ejus in Oriénte, et vénimus cum munéribus adoráre Dóminum.

We have seen His star in the East, and are come with gifts to adore the Lord.

POSTCOMMUNION COLLECT

Præsta, quaésumus, omnípotens Deus: ut, quæ solémni celebrámus officio, purificátæ mentis intelligéntia consequámur. Per Dóminum.

Grant, we beseech Thee, almighty God, that we may attain by the understanding of a purified mind unto that which we celebrate with solemn office. Through our Lord.

TODAY'S REFLECTIONS

EPIPHANY *What festival is this?* This festival is set apart to solemnly commemorate the coming of the three wise men from the East, guided by a miraculous star which appeared to them, and directed them to Bethlehem, where they found Christ in the stable; here they honored and adored Him and offered gifts to Him.

Why is this day called Epiphany or Apparition of the Lord? Because the Church wishes to bring before our mind the three great events in the life of Christ, when He made known to man His divinity: the coming of the wise men from the East, through whom He revealed Himself to the Gentiles as the Son of God; His baptism, on which occasion His Divinity was made known to the Jews, and His first miracle at the marriage of Cana, by which He revealed Himself to His disciples.

THE EPISTLE: St. Paul desired to instruct the Galatians, many of whom still clung to the Mosaic law, that this was no longer necessary, because Christ had freed them from its hard bondage, which contained merely the rudiments, so to speak, of the one only saving faith, and had made them children and heirs of God, for which they should rejoice.

Ours is a far greater happiness than that which the Jews received, because we, through our ancestors, were converted by apostolic messengers of the faith from heathenism to the true, saving Catholic faith, and by this holy religion were changed from vassals of Satan, into children and heirs of God. What a great advantage is this! Must it not be dearer to us than all the kingdoms of the world? Let us thank the Lord for it, and be careful not to lose this prerogative of being a child of God, an heir to heaven, let us not by sin give ourselves anew, as voluntary slaves to Satan.

THE GOSPEL: In this we see how wonderfully God deals with His own. He indeed permits them to be persecuted and oppressed, but never to be suppressed, and from time to time He gives them many consolations. Jesus was forced to flee into Egypt to escape the persecution of Herod, because God did not wish to save Him by an evident miracle, but in an ordinary manner. He lived in poverty in Egypt, but for no longer time than God willed, Who having confounded His enemies, and taken them out of His way, called Him back, and He passed His youth in peace and quietness. The dispensations of God the Father in regard to His Son, and the care He had for Him, should be a consolation for the just; they must be happy if God deals with them as He did with His Son; they will certainly, like Christ, be made to suffer no more than God permits, and their sufferings will be ever accompanied by consolations. St. Joseph avoided the land of Judea, because he feared since Archelaus succeeded Herod in the government, he might also imitate him in his cruelty. A Nazarite means, a low person, a despised person. Jesus was so called, because He grew up at Nazareth, and spent the greater part of His life in that city, which was held in such contempt by the Jews that they could not believe, anything good could come out of Nazareth (Jn. 1:46).

HISTORY, TRADITIONS, CUSTOMS The Church's celebration of Epiphany ("manifestation"), the "twelfth night of Christmas," apparently originated in Egypt sometime during the third century, thus the Church's celebration of this feast predates even the celebration of Christmas itself. Epiphany is traditionally celebrated in honor of Christ's birth, of the adoration of the Magi, and of the baptism of Christ (*also celebrated on the first Sunday following Epiphany*), three manifestations of the Lord's divinity.

It is on Epiphany that the Christmas creche is finally completed, as the figures of the three wise men at last arrive at the crib. In many families, the wise men are moved a bit closer to the crib every day from Christmas Day until Epiphany. The blessing of the home is also a popular Epiphany custom using specially blessed chalk and water, many households mark their entrance door with the year and with the inscription CMB, the initial Caspar, Melchior and Balthasar, the names of the three wise man in legend. The inscription also stands for Christus Mansionem Benedicat, which means "Christ, bless this home." The popular form the inscription takes is 20+C+M+B+12. It remains above the doorway until Pentecost.

Because the Magi came from the Orient, many of the traditional foods served on this day are spicy. Spice cake is often baked for dessert, and entrees may include curry powder or other pungent spices. In England, Twelfth Night was traditionally celebrated with a drink called *Lamb's Wool*, made of cider or ale, with roasted apples and sugar and spices. It was the custom to bless apple trees on that night by pouring a libation of cider on them!