



DIE OCTAVA EPIPHANIÆ DOMINI

THE EPIPHANY OF THE LORD

INTROIT *Malachias 3. 1; Paralipomena 29. 12*

Ecce advénit Dominátor Dóminus: et regnum in manu ejus, et potéstas, et impérium. Ps. 71. 1 Deus, júdícium tuum Regi da: et justítiam tuam Fílio Regis. V. Glória Patri. Ecce advénit Dominátor Dóminus.

COLLECT

Deus, cujus Unigénitus in substántia nostræ carnis appáruit: præsta, quaesumus; ut per eum, quem símilem nobis foris agnóvimus, intus reformári mereámur: Qui tecum vivit.

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 filia tuæ de látere surgent. Tunc vidébis et áfflues, mirábitur et dilatábitur cor tuum, quando convérsa fúerit ad te multitúdo maris, fortitúdo géntium vénérunt tibi. Inundátio camelórum opériet te, dromedárii Mádián et Epha: omnes de Saba vénient, aurum et thus deferéntes, et laudem Dómino annuntiántes.

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. Glory be to the Father. Behold the Lord the Ruler is come.

O God, Whose only-begotten Son appeared in the substance of our flesh, grant, we pray You, that we who acknowledge His outward likeness to us may deserve to be inwardly refashioned in His image. Who livest.

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see: all these are gathered together: they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt Thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madián and Epha: all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

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. John 1:29-34*

In illo témpore: Vidit Joánnes Jesum veniéntem ad se, et ait: Ecce Agnus Dei, ecce, qui tollit peccátum mundi. Hic est, de quo dixi: Post me venit vir, qui ante me factus est: quia prior me erat. Et ego nesciébam eum, sed ut manifestétur in Israël, proptérea veni ego in aqua baptízans. Et testimónium perhíbuit Joánnes, dicens: Quia vidi Spíritum descendéntem quasi colúmbam de coelo, et mansit super eum. Et ego nesciébam eum: sed qui misit me baptizáre in aqua, ille mihi dixit: Super quem víderis Spíritum descendéntem, et manéntem super eum, hic est, qui baptízat in Spíritu Sancto. Et ego vidi: et testimónium perhíbui, quia hic est Fílius Dei.

At that time, John saw Jesus coming to him, and he said, Behold, the Lamb of God, Who takes away the sin of the world! This is He of Whom I said, 'After me there comes One Who has been set above me, because He was before me.' And I did not know Him. But that He may be known to Israel, for this reason have I come baptizing with water. And John bore witness, saying, I beheld the Spirit descending as a dove from heaven, and it abode upon Him. And I did not know Him. But He Who sent me to baptize with water said to me, 'He upon Whom you will see the Spirit descending, and abiding upon Him, He it is Who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God.

OFFERTORY *Psalms 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

Hóstias tibi, Dómine, pro nati Fílii tui apparitióne deférimus, suppliciter exorántes: ut, sicut ipse nostrórum auctor est múnerum, ita sit ipse miséricors et suscéptor, Jesus Christus, Dóminus noster: Qui tecum vivit.

We bring You offerings, O Lord, for the epiphany of Your Son, Who has been born, humbly beseeching You that, as He is the creator of our gifts, so also He may mercifully receive them, our Lord Jesus Christ. 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 Dominatióibus, 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

Having communion in, and keeping this most holy day, on which Thine only-begotten Son, Who is

celebrantes, quo Unigenitus tuus in tua tecum *co-eternal with Thee in Thy glory, showed*
gloria coaeternus, in veritate carnis nostrae *Himself in true flesh and with a visible body like*
visibiliter corporalis apparuit: sed et memoriam *unto us; and also reverencing the memory, first,*
venerantes, in primis gloriosae semper Virginis *of the glorious Mary, ever Virgin, Mother of the*
Mariae, Genitricis ejusdem Dei et Domini nostri *same our God and Lord Jesus Christ: as also...*
Jesu Christi: sed et...

COMMUNION ANTIPHON *Matt 2: 2*

Vidimus stellam ejus in Oriente, et venimus *We have seen His star in the East, and are come*
cum muneribus adorare Dominum. *with gifts to adore the Lord.*

POSTCOMMUNION COLLECT

Coelesti lumine, quaesumus, Domine, semper et *We pray You, O Lord, to go before us at all*
ubique nos praeveni: ut mysterium, cujus nos *times and in all places with Your heavenly light,*
participes esse voluisti, et puro cernamus *that we may discern with clear sight and*
intuitu, et digno percipiamus affectu. Per *receive with the right disposition the sacrament*
Dominum. *of which You have willed that we should*
partake. 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: The Prophet Isaias, in this epistle, predicts that the light of the Lord, which is Christ, will rise over Jerusalem, the prototype of the Church, and that the Gentiles who knew nothing of the true God, would come to walk in that light which Christ, by His doctrine and holy life, would cause to shine, and that numberless nations, from all parts of the world, would assemble as her children to adore the one true God. The fulfillment of this prophecy commenced with the adoration of the Magi, who are to be regarded as the first Christian converts of the Gentiles; the Church, therefore, very properly celebrates this day with great solemnity. We ought also to share in the joy of the Church, because our ancestors were Gentiles, and like the three wise men were called to the true faith. Let us exclaim with Isaias: Give praise, O ye heavens, and rejoice, O earth, ye mountains give praise with jubilation: because the Lord hath comforted his people, and will have mercy on his poor ones (Is. 49:13).

THE GOSPEL: 1:29 *The next day, John saw Jesus coming to him; and he saith: Behold the Lamb of God. Behold him who taketh away the sin of the world.*

The next day. Our Lord had gone, as the Evangelist supposes his readers to know, immediately after His baptism into the desert for forty days; and now, on the day after that on which John had given testimony, He returns. John saw Him, and pointing Him out to the multitude, said: Behold (ιδε) the lamb of God. The word ιδε is used in the singular, even by classical writers, as an interjection.

The Lamb (ο αμνος) The article "ο" ("The") denotes some well-known, some appointed and expected lamb. We are thus referred to the well-known passage of Isaias (Isaiah) in which the Messiah is described as a lamb before His shearers, and bearing the sins of many (Isa 53; comp. Matt 8:17; Luke 22:37; Acts 8:32; Rev 5:6,

12, 13; 14:1-4; 22:1-3). He is the lamb of God (genitive of possession), i.e., God's own lamb, and appointed by God: "The Lord hath laid on Him the iniquity of us all" (Isa 53:6).

Who taketh away (ο ἀρῶν) the sin of the world. ἀρῶν might mean "who taketh on Himself," or "who taketh away." The latter meaning seems to be that determined by the evangelist himself (1 John 3:5). "The sin," i.e., all the sins, as a collective whole, of all mankind. According to St. Paul, "almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission" (Heb 9:22). The reference, therefore, is to our Lord's offering of Himself to death for all mankind.

1:30 This is he of whom I said: After me there cometh a man, who is preferred before me: because he was before me.

This is he of whom I said, &c. The Baptist refers to testimony already given. This testimony is that of ver. 15.

1:31 And I knew him not: but that he may be made manifest in Israel, therefore am I come baptizing with water.

And I knew him not (see introductory remarks of previous 1), i.e., His features were unknown to me. This prepares the way for what follows. I hope to soon post here what Fr. McIntyre wrote concerning this in the introduction.

But that he may, &c. The past tense is preferable: That He should be made manifest in Israel (or, to Israel) I came baptizing with water. John's baptism was a manifestation of Christ, (1) for the reason given in ver. 25; (2) because the Father had designed to give testimony to Christ on occasion of His baptism by John (Matt 3:13-17).

1:32 And John gave testimony, saying: I saw the Spirit coming down, as a dove from heaven; and he remained upon him.

And John gave testimony. These words mark either the continuation of the preceding testimony, or the beginning of a distinct act of testimony. John testifies to what he had witnessed at Christ's baptism the descent of the Holy Ghost upon Christ (Luke 3:22). The Holy Ghost "remained upon him"; not by a continuation of the bodily shape (dove), but by manifesting His presence in our Lord's public life. St. Luke expresses it thus: "Jesus being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert" (Lk 4:1).

1:33 And I knew him not: but he who sent me to baptize with water said to me: He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth with the Holy Ghost.

He upon whom thou shalt see the Spirit descending. This descent of the Holy Ghost had been promised to John as a sign whereby he might recognise the Son of God (see ver. 31).

1:34 And I saw: and I gave testimony that this is the Son of God

And I saw; and I gave testimony, that this is the Son of God. In this verse the verbs are in the perfect tense. St. John repeats the words which he had heard from heaven: "Thou art (this is) my beloved Son" (Matt 3:17; Mark 1:11). By those words the Father pointed out Christ as the Eternal Son, the promised Messiah-King foretold in Psalm 2. Whether John's audience understood the full import of these words may be doubted; but that John himself understood, there can be no doubt. The purpose of the evangelist in quoting John's testimony is a decisive proof of this. Now John has testified to three things concerning Christ: (1) that He is the lamb of God, who taketh away all sin; (2) that He baptizes in the Holy Ghost, i.e., gives life and light to all; (3) that He is the Son of God.