



DOMINICA TERTIA POST EPIPHANIAM

THIRD SUNDAY AFTER THE EPIPHANY

ASPÉRGES

Aspérges me. Dómine, hyssópo, et mundábor: *Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.*
Miserére mei, Deus, secúndum magnam misericórdiam tuam. P. Glória Patri, et Filio, et Spirítui Sancto. S. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen.
 Aspérges me. Dómine, hyssópo, et mundábor: *As it was in the beginning, is now, and ever shall be, world without end. Amen.*

P. Osténde nobis, Dómine, misericórdiam tuam. *P. Show us, O Lord, Thy mercy.*
 S. Et salutáre tuum da nobis. *S. And grant us Thy salvation.*
 P. Dómine, exáudi oratióem meam. *P. O Lord, hear my prayer.*
 S. Et clamor meus ad te véniat. *S. And let my cry come unto Thee.*
 P. Dóminus vobíscum. *P. The Lord be with you.*
 S. Et cum spírítu tuo. *S. And with thy spirit.*

P. Orémus. Exáudi nos, Dómine sancte, Pater *P. Let us pray.*
 omnípotens, ætérne Deus, et míttre dignéris *Hear us, O holy Lord, almighty Father,*
 sanctum Angelum tuum de cælis, qui custódiat, *everlasting God, and vouchsafe to send Thy*
 foveat, prótegat, vísitet, atque deféndat omnes *holy Angel from heaven, to guard, cherish,*
 habitántes in hoc habitáculo. Per Christum *protect, visit and defend all that are assembled*
 Dóminum nostrum. *in this place: Through Christ our Lord.*
 S. Amen *S. Amen*

INTROIT *Psalm 96. 7, 8*

Adoráte Deum, omnes Ángeli ejus: audívit, et *Adore God, all you His Angels: Sion heard, and*
 lætáta est Sion: et exsultavérunt filiaë Judæ. *Ps. 96. 1 The Lord hath reigned, let the earth rejoice:*
96. 1 Dóminus regnávít, exsúltet terra: læténtur
 ínsulæ multæ. *V. Glória Patri. Adoráte Deum.*
insulæ multæ. V. Glória Patri. Adoráte Deum.

COLLECT

Omnípotens sempitérne Deus, infirmitátem *O almighty and everlasting God, look mercifully*
 nostram propítius réspice: atque ad *upon our weakness: and stretch forth the right*
 protegéndum nos, déxteram tuæ majestátis *hand of Thy majesty to protect us. Through our*
 exténde. Per Dóminum. *Lord.*

EPISTLE *Romans 12. 16-21*

Fratres: Nolite esse prudentes apud vosmetipsos: nulli malum pro malo reddentes: providentes bona non tantum coram Deo, sed etiam coram omnibus hominibus. Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes: non vosmetipsos defendentes, carissimi, sed date locum iræ. Scriptum est enim: Mihi vindicta: ego retribuam, dicit Dominus. Sed si esurierit inimicus tuus, ciba illum: si sitit, potum da illi: hoc enim faciens, carbones ignis congeres super caput ejus. Noli vinci a malo, sed vince in bono malum.

Brethren, Be not wise in your own conceits. To no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, have peace with all men. Revenge not yourselves, my dearly beloved, but give place unto wrath. For it is written: Revenge is mine: I will repay, saith the Lord. But if thine enemy be hungry, give him to eat; if he thirst, give him to drink: for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

GRADUAL *Psalm 101. 16, 17*

Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. V. Quóniam ædificávit Dóminus Sion: et vidébitur in majestáte sua.

The Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory. V. For the Lord hath built up Sion: and He shall be seen in His glory.

ALLELUIA

Allelúja, allelúja. V. *Psalm 96. 1* Dóminus regnávít, exsúltet terra: læténtur ínsulæ multæ. Allelúja.

Alleluia, alleluia. V. Psalm 96. 1 The Lord hath reigned, let the earth rejoice: let many islands be glad. Alleluia.

GOSPEL *St. Matthew 8. 1-13*

In illo témpore: Cum descendisset Jesus de monte, secútæ sunt eum turbæ multæ: et ecce leprósus véniens, adorábat eum, dicens: Dómine, si vis, potes me mundáre. Et exténdens Jesus manum, tétigit eum, dicens: Volo. Mundáre. Et conféstim mundáta est lepra ejus. Et ait illi Jesus: Vide, némini díxeris: sed vade, osténde te sacerdoti, et offer munus, quod præcépit Móyses, in testimónium illis. Cum autem introisset Caphárnaum, accéssit ad eum centúrio, rogans eum, et dicens: Dómine, puer meus jacet in domo paralyticus, et male torquétur. Et ait illi Jesus: Ego véniam, et curábo eum. Et respóndens centúrio, ait: Dómine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huic: Vade, et vadit; et alii: Veni, et venit; et servo meo: Fac hoc, et facit. Áudiens autem Jesus, mirátus est, et sequéntibus se dixit: Amen dico vobis, non invéni tantam fidem in Israél. Dico autem vobis, quod multi ab Oriénte et Occidénte vénient, et recúmbent cum Ábraham, et Isaac, et Jacob in regno cælórum: filii autem regni ejiciéntur in ténebras exterióres: ibi erit fletus, et stridor déntium. Et dixit Jesus centurióni: Vade, et sicut credidísti, fiat tibi. Et sanátus est puer in illa hora.

At that time, when Jesus was come down from the mountain, great multitudes followed Him: and behold a leper came and adored Him, saying: Lord, if Thou wilt, Thou canst make me clean. And Jesus, stretching forth His hand, touched him, saying: I will. Be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded, for a testimony unto them. And when He had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer said: Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this, and he doeth it. And Jesus hearing this marvelled, and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

OFFERTORY Psalm 117. 16, 17

Déxtera Dómini fecit virtútem: déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

SECRET

Hæc hóstia, Dómine, quaésumus, emúndet nostra delícta: et ad sacrificium celebrándum, subditórum tibi córpora mentésque sanctíficet. Per Dóminum.

May these offerings, we beseech Thee, O Lord, cleanse us from our sins, and sanctify the bodies and minds of Thy servants for the celebration of this sacrifice. Through our Lord.

PREFACE OF THE MOST HOLY TRINITY

Vere dignum et justum est, aéquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spíritu Sancto, sine differéntia discretiónis sentímus. Ut in confessióne veræ sempiternaéque Deitátis, et in persónis proprietas, et in esséntia únitás, et in majestáte adorétur æquálitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce 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. Who, together with Thine only-begotten Son, and the Holy Ghost, art one God, one Lord: not in the oneness of a single Person, but in the Trinity of one Substance. For what we believe by Thy revelation of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation. So that in confessing the true and everlasting Godhead, distinction in persons, unity in essence, and equality in majesty may be adored. Which the angels and archangels, the cherubim also and seraphim do praise: who cease not daily to cry out, with one voice saying:

COMMUNION ANTIPHON St. Luke 4. 22

Mirabántur omnes de his, quæ procedébant de ore Dei.

All wondered at these things which proceeded from the mouth of God.

POSTCOMMUNION COLLECT

Quos tantis, Dómine, largíris uti mystériis: quaésumus; ut efféctibus nos eórum veráciter aptáre dignéris. Per Dóminum.

Vouchsafe, O Lord, we beseech Thee, to make us, who of Thy bounty frequent such great mysteries, truly disposed to obtain the benefits of the same. Through our Lord.

TODAY'S REFLECTIONS

THE EPISTLE: *When are we overcome by evil?* When we wish to take revenge. "Revenge is no sign of courage," says St. Ambrose, "but rather of weakness and cowardice. As it is the sign of a very weak stomach to be unable to digest food, so it is the mark of a very weak mind to be unable to bear a harsh word." "Are you impatient," says the same saint, "you are overcome; are you patient, you have overcome." ***What should we do if our reputation is injured?*** We should leave its revenge, or its defence and protection to God, who has retained that for Himself. "But as a good name," says St. Francis de Sales, "is the main support of human society, and as without it we could not be useful to that society, but even hurtful to it on account of scandal, we should feel bound, for love of our neighbor, to aim after a good reputation, and to preserve it." We should not be too sensitive about this, however, for too great a sensitiveness makes one obstinate, eccentric, and intolerable, and only tends to excite and increase the malice of the detractors. The silence and contempt with which we meet a slander or an injustice, is generally a more efficacious antidote than sensitiveness, anger, or revenge. The contempt of a slander at once disperses it, but anger shows a weakness, and gives the accusation an appearance of probability. If this does not suffice, and the slander continues, let us persevere in humility' and lay our honor and our soul into the hands of God, according to the admonitions of the

Apostle. *How do we "heap coals of fire on the head of our enemy?"* When we return him good for evil, for seeing our well meaning towards him, the flush of shame reddens his face for the wrongs he has done us. St. Augustine explains these words thus: "By giving food and drink or doing other kindnesses to your enemy, you will heap coals, not of anger, but of love, upon his head, which will inflame him to return love for love." Learn therefore, from the example of Christ and His saints, not to allow yourself to be overcome by evil, but do good to those that hate and persecute you.

THE GOSPEL: *Why did the leper say: "Lord, if Thou wilt, Thou canst make me clean"?* He believed Christ to be the promised Messiah, who as true God had the power to heal him. From this we learn to have confidence in the omnipotence of God, who is a helper in all need, (Ps. CVI. 6. 73. 19.) and to leave all to the will of God, saying: Lord, if it be pleasing to Thee, and well for me, grant my petition. *Why did Jesus stretch forth His hand and touch the leper?* To show that He was not subject to the law which forbade the touching of a leper through fear of infection, which could not affect Jesus; to reveal the health-giving, curative power of His flesh, which dispelled leprosy by the simple touch of His hand; to give us an example of humility and of love for the poor sick, that we may learn from Him to have no aversion to the infirm, but lovingly to assist the unfortunate sick for the sake of Jesus who took upon Himself the leprosy of our sins. The saints have faithfully imitated Him in their tender care for those suffering from the most disgusting diseases. Oh, how hard it will be for those to stand before the Tribunal of God at the Last Day, who cannot even bear to look at the poor and sick! *Why did Christ command the leper to tell no man?* To instruct us that we should not make known our good works in order to obtain frivolous praise, (Matt. VI 1.) which deprives us of our heavenly reward. *Why did Christ send the healed leper to the Priest?* That he might observe the law which required all the healed lepers to show themselves to the priests, to offer a sacrifice, to be examined and pronounced clean: that the priest if he beheld the miracle of the sudden cure of the leper, might know Him who had wrought the cure, to be the Messiah; and finally, to teach us that we must honor the priests because of their high position, even when they do not live in a manner worthy of their dignity, as was the case with the Jewish priests. *What it taught by the centurion's solicitude for his servant?* That masters should take care of their sick servants, see that they are attended to in their illness, and above all that they are provided with the Sacraments. It is unchristian, even cruel and barbarous, to drive from the house a poor, sick servant, or to leave him lying in his distress without assistance or care. *Why did Christ say: I will come and heal him?* Because of His humility, by which He, although God and Lord of lords, did not hesitate to visit a sick servant. Here Christ's humility puts to shame many persons of position who think themselves too exalted to attend the wants of a poor servant. *Why did the centurion say: Lord, I am not worthy that Thou shouldst enter under my roof?* Because he recognised Christ's divinity and his own nothingness, and therefore regarded himself as unworthy to receive Christ into his house. From this we learn to humble ourselves, especially when we receive Christ into our hearts, hence the priest in giving holy Communion uses the centurion's words, exhorting those to humility who are about to receive. *Why did he add: But only say the word, and my servant shall be healed?* By this he publicly manifested his faith in Christ's divinity and omnipotence, because he believed that Christ, though absent, could heal the servant by a word. If a Gentile centurion had such faith in Christ, and such confidence in His power, should not we Christians be ashamed that we have so little faith, and confidence in God? *What is meant by: Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into the exterior darkness?* This was said by Christ in reference to the obdurate Jews who would not believe in Him. Many pagans who receive the gospel, and live in accordance with it, will enjoy heavenly bliss with the patriarchs Abraham, Isaac, and Jacob, who were the most faithful friends of God, while the Jews, God's chosen people, who as such, possessed the first claim to heaven, will, because of their unbelief and other sins, be cast into outer darkness, that is, into the deepest abyss of hell, where there will be weeping and gnashing of teeth. Thus it will be with those Christians who do not live in accordance with their faith. Therefore, fear lest you, for want of cooperation with God's grace, be eternally rejected, while others who have faithfully corresponded to the divine inspirations will enter into your place in the kingdom of heaven.