



IN VIGILIA EPIPHANIÆ

VIGIL OF THE EPIPHANY

INTROIT *Sap 18:14-15.*

Dum médium siléntium tenérent ómnia, et nox in suo cursu médium iter habéret, omnípotens Sermo tuus, Dómine, de coelis a regálibus sédibus venit Ps 92:1 Dóminus regnávít, decórem indútus est: indutus est Dóminus fortitúdinem, et præcínxit se. V. Glória Patri, etc

Wis 18:14-15. For while all things were in quiet silence, and the night was in the midst of her course, Thy almighty word leapt down from heaven Ps 92:1 The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself. V. Glory be to the Father, etc

COLLECT

Omnípotens sempitérne Deus, dirige actus nostros in beneplácito tuo: ut in nómine dilécti Filii tui mereámur bonis opéribus abundáre: Qui tecum vivit...

O almighty and everlasting God, direct our actions according to Thy good pleasure; that in the Name of Thy beloved Son we may deserve to abound in good works: Who with Thee liveth and reigneth in the unity of the Holy Ghost...

EPISTLE *Gal 4:1 7*

Fratres: Quanto témpore heres párvulus est, nihil differt a servo, cum sit dóminus ómnium: sed sub tutóribus et actóribus est usque ad præfínítum tempus a patre: ita et nos, cum essémus párvuli, sub eleméntis mundi erámus serviéntes. At ubi venit plenitúdo témporis, misit Deus Fílium suum, factum ex muliere, factum sub lege, ut eos, qui sub lege erant, redímeret, ut adoptiónem filiórum reciperémus. Quóniam autem estis filii, misit Deus Spíritum Filii sui in corda vestra, clamántem: Abba, Pater. Itaque jam non est servus, sed fílius: quod si filius, et heres per Deum.

Now I say, as long as the heir is a child, he differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed by the father: So we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law: That he might redeem them who were under the law: that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son. And if a son, an heir also through God.

GRADUAL *Ps 44:3; 44:2*

Speciósus forma præ filiis hóminum: diffúsa est grátia in lábiis tuis. V. Eructávit cor meum verbum bonum, dico ego ópera mea Regi: lingua mea cálamus scribæ, velóciter scribéntis.

Thou art beautiful above the sons of men: grace is poured abroad in thy lips; therefore hath God blessed thee for ever My heart hath uttered a good word I speak my works to the king; My tongue is the pen of a scrivener that writeth swiftly.

ALLELUIA

Allelúja, allelúja. *Ps 92:1* Dóminus regnávít, decórem índuit: índuit Dóminus tortitúdinem, et præcínxit se virtúte. Allelúja.

Alleluia, alleluia. Ps 92:1 The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength. Allelúja.

GOSPEL *St. Matt 2:19-23.*

In illo témpore: Defúncto Heróde, ecce, Angelus Dómini appáruit in somnis Joseph in Ægýpto, dicens: Surge, et áccipe Púerum et Matrem ejus, et vade in terram Israël: defúncti sunt enim, qui quærébant ánimam Pueri. Qui consúrgens, accépit Púerum et Matrem ejus, et venit in terram Israël. Audiens autem, quod Archeláus regnáret in Judæa pro Heróde patre suo, tímuit illo ire: et, admonítus in somnis, secéssit in partes Galilææ. Et véniens habitávit in civitáte, quæ vocátur Náza-reth: ut adimplére tur quod dictum est per Prophétas: Quóniam Nazaraeus vocábitur.

But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, Saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child. Who arose, and took the child and his mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by prophets: That he shall be called a Nazarene.

OFFERTORY *Psalm 92:1-2*

Deus firmávit orbem terræ, qui non commovébitur: paráta sedes tua, Deus, ex tunc, a saeculo tu es.

The Lord hath girded himself. For he hath established the world which shall not be moved. Thy throne is prepared from of old: thou art from everlasting.

SECRET

Concéde, quaesumus, omnípotens Deus: ut óculis tuæ majestátis munus oblátum, et grátiam nobis piæ devotiónis obtíneat, et efféctum beátæ perennitátis ac quírat. Per Dominum

Grant, we beseech Thee, almighty God, that the offering made in the sight of Thy Majesty may obtain for us the grace of loving devotion, and the reward of a blessed eternity. Through our Lord Jesus Christ...

PREFACE *Of The Most Holy Nativity*

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Quia per incarnáti Verbi mystérium nova mentis nostræ óculis lux tuæ claritátis infúlsit: ut, dum visibíliter Deum cognóscimus, per hunc in invisibílium amorem rapiámur. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus cumque omni milítia coeléstis exércitus hymnum glóriæ tuæ cánimus, sine fine dicéntes.

It it 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 through the Mystery of the Word made flesh, the new light of Thy glory hath shone upon the eyes of our mind, so that while we acknowledge God in visible form, we may through Him be drawn to the love of things invisible. And therefore with Angels and Archangels, with Throne and Dominations, and with all the hosts of the heavenly army, we sing the hymn of Thy glory, evermore saying:

COMMUNION ANTIPHON *Matt 2:20*

Tolle Púerum et Matrem ejus, et vade in terram Israël: defúncti sunt enim, qui quærébant ánimam Pueri.

Take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child.

POSTCOMMUNION COLLECT

Per hujus, Dómine, operatió-nem mystérii, et vítia nostra purgéntur, et justa desidéria compleántur. Per Dominum

By the working of this Mystery, O Lord, may our vices be cleansed, and our just desires fulfilled. 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!