



SANCTÆ FAMILIÆ JESU MARIÆ JOSEPH

SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY

ASPÉRGES

Aspérges me. Dómine, hyssópo, et mundábor: *Thou shalt sprinkle me, O Lord, with hyssop,*
lavábis me, et super nivem dealbábor. *and I shall be cleansed; Thou shalt wash me,*

Miserére mei, Deus, secúndum magnam and I shall become whiter than snow.

misericórdiam tuam. P. Glória Patri, et Fílio, et Have mercy on me, O God, according to Thy
Spirítui Sancto. S. Sicut erat in princípio, et great mercy. [Psalm 50] P. Glory be to the
nunc, et semper, et in sæcula sæculórum. Amen. Father, and to the Son, and to the Holy Ghost.

Aspérges me. Dómine, hyssópo, et mundábor: *As it was in the beginning, is now, and ever*
lavábis me, et super nivem dealbábor. *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 oratiónem 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*
fóveat, 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 *Prov 23:24; 23:25*

Exsúltat gáudio pater Justí, gáudeat Pater tuus et *The father of the Just will exult with glee; let Your*
Mater tua, et exsúltet quæ génuít te. Ps 83:2-3 *father and mother have joy; let her who bore You*
Quam dilécta tabernácula tua, Dómine virtútu! *exult. Ps 83:2-3 How lovely is Your dwelling*
concupíscit et déficit ánima mea in átria *place, O Lord of Hosts! My soul yearns and pines*
Dómini. Gloria Patri. Exsúltat gáudio... *for the courts of the Lord. Glory be. The father.*

COLLECT

Dómine Jesu Christe, qui, Mariæ et Joseph *O Lord Jesus Christ, You Who while subject to*
súbdítus, domésticam vitam ineffabílibus *Mary and Joseph, hallowed family life with*
virtútibus consecrásti: fac nos, utriúsque auxílio, *virtues beyond description, grant us by their*
Famíliæ sanctæ tuæ exémpilis ínstrui; et *combined intercession, that, having been taught*
by the example of the Holy Family, we may attain

consórtium cónsequi sempitérnum: Qui vivis et regnas cum Deo Patre, in unitáte Spíritus Sancti, Deus, per ómnia sǽcula sǽculórum. R. Amen *unto their everlasting companionship. Who livest and reignest with God the Father, in the unity of the Holy Spirit, God, world without end. R. Amen*

Commemoration of Sunday within the Octave of the Epiphany *O Lord, we beseech You, in Your heavenly goodness, hear Your people who pray to You; that they may perceive what they ought to do, and have the strength to fulfill what they have seen.*

Vota, quǽsumus, Dómine, supplicántis pópuli cœlésti pietáte proséquere: ut et, quæ agénda sunt, vídeant, et ad implénda, quæ víderint, convaléscant. Per Dóminum. *Through Jesus Christ, thy Son our Lord, etc.*

Commemoration of the Epiphany

Deus, qui hodierna die Unigenitum tuum Gentibus, stella duce, revelasti; concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplantam speciem tuæ celsitudinis perducamur. Per eundem. *O God, who by the direction of a star, didst this day manifest thy only Son to the Gentiles; mercifully grant, that we, who now know thee by faith, may come at length to see the glory of thy Majesty. Through the same, etc.*

EPISTLE Col 3:12-17

Léctio Epístolæ beáti Pauli Apóstoli ad Colossénses. Fratres: Indúite vos sicut elécti Dei, sancti et dilécti, víscera misericórdiæ, benignitátem, humilitátem, modéstiam, paciéntiam: supportántes ínvicem, et donántes vobismetípsis, si quis advérsus áliquem habet querélam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem hæc caritátem habéte, quod est vínculum perfectiónis: et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno cörpero: et grati estóte. Verbum Christi hábitet in vobis abundánter, in omni sapiéntia, docéntes et commonéntes vosmetípsos psalmis, hymnis et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne, quodcúmque fáctis in verbo aut in ópere, ómnia in nómine Dómini Jesu Christi, grátias agéntes Deo et Patri per ipsum. *Lesson from the letter of St. Paul the Apostle to the Colossians. Brethren: Put on, as God's chosen ones, holy and beloved, a heart of mercy, kindness, humility, meekness, patience. Bear with one another and forgive one another; if anyone has a grievance against any other; even as the Lord has forgiven you, so also do you forgive. But above all these things have charity, which is the bond of perfection. And may the peace of Christ reign in your hearts; unto that peace, indeed, you were called in one body. Show yourselves thankful. Let the word of Christ dwell in you abundantly: in all wisdom teach and admonish one another by psalms, hymns and spiritual songs, singing in your hearts to God by His grace. Whatever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God the Father through Jesus Christ our Lord.*

GRADUAL Psalm 26:4

Unam pétii a Dómino, hanc requíram: ut inhábitem in domo Dómini ómnibus diébus vitæ meæ. Ps 83:5. Beáti, qui hábitant in domo tua, Dómine: in sǽcula sǽculórum laudábunt te. *Blessed be the Lord, the God of Israel, who alone hath done great wonders from the beginning. V. Let the mountains receive peace for thy people, and the hills righteousness. Ps 83:5 V. Happy they who dwell in Your house. O Lord! continually they praise You.*

ALLELUIA

Allelúja, allelúja, Isa 45:15 Vere tu es Rex absconditus, Deus Israél Salvátor. Allelúja. *Alleluia, alleluia. Isa 45:15 V. Truly You are a hidden God, the God of Israel, the Saviour. Alleluia.*

GOSPEL St. Luke 2:42-52

Cum factus esset Jesus annórum duódecim, ascendéntibus illis Jerosólymam secúndum consuetúdinem diéi festi, consummatísque diébus, cum redírent, remánsit puer Jesus in Jerúsalem, et *When Jesus was twelve years old, they went up to Jerusalem according to the custom of the feast. And after they had fulfilled the days, when they were returning, the Boy Jesus remained in Jerusalem, and His parents did not know it. But thinking that*

non cognoverunt parentes ejus. Existimantes autem illum esse in comitatu, venerunt iter diei, et requirebant eum inter cognatos et notos. Et non inveniētes, regressi sunt in Jerúsalem, requirentes eum. Et factum est, post triduum invenērunt illum in templo sedentem in medio doctorum, audientem illos et interrogantem eos. Stupēbant autem omnes, qui eum audiebant, super prudentia et responsis ejus. Et vidētes admirati sunt. Et dixit Mater ejus ad illum: Fili, quid fecisti nobis sic? Ecce, pater tuus et ego dolētes quærebāmus te. Et ait ad illos: Quid est, quod me quærebātis? Nesciebātis, quia in his, quæ Patris mei sunt, oportet me esse? Et ipsi non intellexerunt verbum, quod locutus est ad eos. Et descendit cum eis, et venit Názareth: et erat subditus illis. Et Mater ejus conservabat omnia verba hæc in corde suo. Et Jesus proficiebat sapientia et ætate et grátia apud Deum et hómines.

He was in the caravan, they had come a day's journey before it occurred to them to look for Him among their relatives and acquaintances. And not finding Him, they returned to Jerusalem in search of Him. And it came to pass after three days, that they found Him in the temple, sitting in the midst of the teachers, listening to them and asking them questions. And all who were listening to Him were amazed at His understanding and His answers. And when they saw Him, they were astonished. And His Mother said to Him, Son, why have You done so to us? Behold, in sorrow Your father and I have been seeking You. And He said to them, How is it that you sought Me? Did you not know that I must be about My Father's business? And they did not understand the word that He spoke to them. And He went down with them and came to Nazareth, and was subject to them; and His Mother kept all these things carefully in her heart. And Jesus advanced in wisdom and age and grace before God and men.

OFFERTORY *Luc 2:22*

Tulērunt Jesum parentes ejus in Jerúsalem, ut siserent eum Dómino. *The parents of Jesus took Him up to Jerusalem, to present Him to the Lord.*

SECRET

Placatiōnis hostiam offerimus tibi, Dómine, suppliciter ut, per intercessiōnem Deiparæ Vírginis cum beáto Joseph, famílias nostras in pace et grátia tua firmiter constítuas. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per omnia sæcula sæculórum. R. Amen *In appeasement, O Lord, we offer You this sacrifice, humbly praying that through the intercession of the Virgin Mother of God, and that of St. Joseph, You will establish our households in Your peace and grace. Through the same Jesus Christ, thy Son, Our Lord, Who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. R. Amen*

Commemoration of Sunday

Oblatum tibi Domine Sacrificium vivificet nos semper et muniat. Per Dominum. *May the Sacrifice we have offered to thee, O Lord, always enliven and defend us. Through...*

Commemoration of the Epiphany

Ecclesiae tuae, quaesumus Domine, dona propitius intueri; quibus non jam aurum, thus et myrrha profertur; sed quod eisdem muneribus declaratur, immolatur et sumitur, Jesus Christus Filius tuus Dominus noster. Qui tecum. *Mercifully look down, O Lord, we beseech thee, on the offerings of thy Church: among which, gold, frankincense, and myrrh, are no longer offered; but what was signified by those offerings, is sacrificed, and received, Jesus Christ, thy Son, our Lord. Who liveth, &c.*

PREFACE FOR THE EPIPHANY

Vere dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Quia cum Unigénitus tuus in substántia nostræ mortalitátis apparuit, nova nos immortalitátis suæ luce reparávit. Et ídeo cum Ángelis et Archángelis, cum Thronis et Dominatióibus, *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*

cumque omni milítia cæléstis exércitus, *Thrones and Dominations, and with all the hosts*
hymnum glóriæ tuæ cánimus, sine fine dicéntes: *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*
celebrántes, quo Unigénitus tuus in tua tecum *day, on which Thine only-begotten Son, Who is*
glória coætérnus, in veritaté carnis nostræ *co-eternal with Thee in Thy glory, showed*
visibíliter corporális appáruit: sed et memóriam *Himself in true flesh and with a visible body like*
venerántes, in primis gloriósæ semper Vírginis *unto us; and also reverencing the memory, first, of*
Maríæ, Genitrícis ejúsdem Dei et Dómini nostri *the glorious Mary, ever Virgin, Mother of the*
Jesu Christi: sed et... *same our God and Lord Jesus Christ: as also...*

COMMUNION ANTIPHON *Luc 2:51*

Descéndit Jesus cum eis, et venit Názareth, et *Jesus went down with them, and came to Nazareth*
erat súbditus illis. *and was subject to them.*

POSTCOMMUNION COLLECT

Quos cæléstibus réficis sacraméntis, fac, *Grant, Lord Jesus, that those whom You refresh*
Dómine Jesu, sanctæ Famíliæ tuæ exémpla *with the heavenly sacrament may ever imitate*
júgiter imitári: ut in hora mortis nostræ, *the example of Your Holy Family, so that at the*
occurrénte gloriósa Vírgine Matre tua cum beáto *hour of our death, with the glorious Virgin Mary*
Joseph; per te in æténa tabernácula récipi *and St. Joseph welcoming us, we may be found*
mereámur: Qui vivis et regnas cum Deo Patre, *worthy to be received into Your everlasting*
in unitáte Spíritus Sancti, Deus, per ómnia *home. Who livest and reignest with God the*
sæcula sæculórum. R. Amen *Father, in the unity of the Holy Spirit, God,*
world without end. R. Amen

Commemoration of Sunday

Supplices te rogamus, omnipotens Deus: ut quos *Grant, we humbly beseech thee, O Almighty*
tuis reficis Sacramentis, tibi etiam placitis *God, that those whom thou refreshest with thy*
moribus dignanter deservire concedas. Per *Sacraments, may, by a life well-pleasing to thee,*
Dominum. *worthily serve thee. Through, &c.*

Commemoration of the Epiphany

Praesta, quaesumus, omnipotens Deus: ut quae *Grant, we beseech thee, O Almighty God, that*
solemni celebramus officio, purificatae mentis *our minds may be so purified, as to understand*
intelligentia consequamur. Per Dominum. *what we celebrate on this great solemnity.*
Through, &c.

TODAY'S REFLECTIONS

THE HOLY FAMILY The devotion to the Holy Family was born in Bethlehem, together with the Baby Jesus. The shepherds went to adore the Child and, at the same time, they gave honor to His family. Later, in a similar way, the three wise men came from the East to adore and give honor to the newborn King with gifts of gold, frankincense, and myrrh that would be safeguarded by His family.

The Christmas season naturally draws our minds to the Holy Family and the scenes from the Joyful Mysteries of the Rosary. The Virgin Mary, St Joseph and the Child Jesus have much to teach us about faith, hope and charity. God has given us this Holy Family for our protection and guidance in times of trouble.

In the medieval period, Jean Gerson, theologian at the Council of Constance (1414-18), encouraged devotion to the Holy Family. Veneration of the Holy Family formally began in the 17C by St François de Laval, the first bishop of New France, who found that when political and social pressures attack and weaken the family, we must turn to the Holy Family for protection and guidance.

The Sunday following Epiphany has its own special Mass from ancient times, but Pope Leo XIII in 1892 (and

later Pope Benedict XV) promulgated the Feast of the Holy Family, which had long been celebrated throughout Europe (especially in Italy and France), to be celebrated on this Sunday. When approving the feast, Pope Leo XIII wrote:

“When God in His mercy determined to accomplish the work of man’s renewal, which same had so many long ages awaited, he appointed and ordained this work on such wise that tis very beginning might shew to the world the august spectacle of a Family which was known to be divinely constituted; that therein all men might behold a perfect model, as well of domestic life as of every virtue and pattern of holiness: for such indeed was the Holy Family of Nazareth. There in secret dwelt the Sun of Righteousness, until the time when He should shine out in full splendor in the sight of all nations. There Christ, our God and Savior, lived with His Virgin Mother, and with that most holy man Joseph, who held to him the place of father. No one can doubt that in this Holy Family was displayed every virtue which can be called forth by an ordinary home life, with its mutual services of charity, its holy intercourse, and its practices of godly piety, since the Holy Family was destined to be a pattern to all others. For that very reason was it established by the merciful designs of Providence, namely, that every Christian, in every walk of life and in every place, might easily, if he would but give heed to it, have before him a motive and a pattern for the good life.

To all fathers of families, Joseph is verily the best model of paternal vigilance and care. In the most holy Virgin Mother of God, mothers may find an excellent example of love, modesty, resignation of spirit, and the perfecting of faith. And in Jesus, who was subject to his parents, the children of the family have a divine pattern of obedience which they can admire, reverence, and imitate. Those who are of noble birth may learn, from this Family of royal blood, how to live simply in times of prosperity, and how to retain their dignity in times of distress. The rich may learn that moral worth is to be more highly esteemed than wealth. Artisans, and all such as are bitterly grieved by the narrow and slender means of their families, if they would but consider the sublime holiness of the members of this domestic fellowship, cannot fail to find some cause for rejoicing in their lot, rather than for being merely dissatisfied with it. In common with the Holy Family, they have to work, and to provide for the daily wants of life. Joseph had to engage in trade, in order to live; even the divine hands laboured at an artisan’s calling. It is not to be wondered at, that the wealthiest men, if truly wise, have been willing to cast away their riches, and to embrace a life of poverty with Jesus, Mary, and Joseph.” *Apostolic Letter of Pope Leo XIII, Breve Neminem fugit of 14 June 1892*

From the foregoing it is evident how natural and fitting it was that devotion to the Holy Family should in due time have grown up amongst Catholics; and once begun, that it should spread far and wide. Proof of this lieth first in the sodalities instituted under the invocation of the Holy Family; then in the unique honours bestowed upon it; and above all, by the privileges and favours granted to this devotion by our predecessors to stimulate fervour and piety in its regard. This devotion was already held in great esteem in the seventeenth century. Widely propagated in Italy, France, and Belgium, it spread over almost the whole of Europe; thence, crossing the wide ocean, through Canada it made its way in the Americas, and finding favour there, became very flourishing. Indeed, among Christian families, nothing more salutary nor efficacious can be imagined than the example of the Holy Family, where are to be found all domestic virtues in perfection and completeness. When Jesus, Mary, and Joseph are invoked in the home, charity is likely to be maintained in the family through their example and heavenly entreaty; a good influence is thus exerted over conduct; the practice of virtue is thus incited; and thus the hardships which are everywhere wont to harass mankind, are both mitigated and made easier to bear. To increase devotion to the Holy Family, Pope Leo XIII prescribed that Christian families should be consecrated thereto. Benedict XV extended the Mass and Office to the whole Church.

THE EPISTLE: Colossians 3:12–17 follows Paul's advice on sins to avoid by listing positive traits Christians should strive to emulate. Among these are compassion, humility, patience, and forgiveness. More important than any other is love, which not only inspires the other traits, but which binds Christians together as a single family, under Christ. Paul then opens the idea of following Christ to include every aspect of our lives: whatever we think or do, as believers, ought to be compatible with the example of our Lord Jesus Christ.

The Christian community of the Colossians was beset by ideological tension, especially something of a proto-gnosticism, it is thought. After the typical structure of a Pauline letter (greeting, thanksgiving, some personal testimony from the apostle) there is an extended section dealing with right teaching. Following that is an extended passage on how to actually live as a Christian and live within a community.

Living together brings out the worst in us. Or perhaps it becomes hard to mask the foibles and little cruelties we can inflict. The apostle gives a list of vices which precede this passage above. Then we are given the virtues for which one should strive. They are written for the particular situation in Colossae, but if they are broadly applicable to the Christian at large (as the compilers of the Bible seemed to think) they can in turn be utilized for the domestic Church, for a wife and husband. And children, too.

THE GOSPEL: Jesus, in addition to being identified as the central figure of world's largest religion, is widely recognized as a historical figure. While historical Jesus scholars do not have any verifiable information about his childhood, Jesus was human, and thus must have been a child. The Gospel of Luke presents a story about the boy Jesus. While it is unlikely that this story holds any historical weight, it does provide an image of Jesus that is relevant and valuable to the Gospel of Luke. In Luke's story of the "Boy Jesus at the Temple," Jesus simultaneously acknowledges that he is human and divine by demonstrating his loyalties to both his parents and God.

In verse 41, Mary, Joseph, and Jesus attend the Passover festival. More importantly, they make this "every year" and "as usual," which demonstrates the family's consistent observation of Jewish tradition (LK 2:41-42). In the Dictionary of Jesus and the Gospels, the entry on "Family" examines Jesus' Greco-Roman world in which "children learned the laws of the covenant and ...families celebrated the Sabbath weekly and kept numerous feasts and sacrifices throughout the Jewish year, worshipping at home as well as in public." With the guidance of his parents, Jesus, like any other twelve-year-old boy, learned to obey Jewish law and practice the traditions. Luke's chosen age for Jesus, twelve, also plays a significant role in this Jewish context of the story because, "at twelve Jesus would be in terms of the culture of the day beginning to make the transition from childhood to adulthood." Fitzmyer furthers the importance of Jesus' age because Luke is "emphasizing the training of the young Jewish male...he is now shown to be one trained in the Torah and its requirements and fulfilling his obligations, even in advance."

Homily of St. Bernard Abbot on Luke 2:42-52 (Homilia super Missus est, n. 7-8)

And he was subject unto them. Who was subject? And to whom? God to man! God, I repeat, to whom the Angels are subject, whom the Principalities and Powers do obey, was subject to Mary; and not only to Mary, but to Joseph also for Mary's sake. Marvel, therefore, both at God and man, and choose that which giveth greater wonder, whether it be the most loving condescension of the Son, or the exceeding great dignity of his Mother. Both amaze us, both are marvellous. That God should obey a woman is lowliness without parallel, that woman should rule over God, an elevation beyond comparison. In praise of virgins it is sung of them alone, that they follow the Lamb whithersoever he goeth. Of what praise do ye judge that woman to be worthy who is thus placed before the Lamb of God.

Learn, O man, to obey! Learn, O earth, to be subject! Learn, O dust, to submit! The Evangelist speaking of thy Creator saith: And he was subject unto them. And there is no doubt that this sheweth us that God was subject to Mary and Joseph. Shame on you, ye proud entities of dust and ashes! God abaseth himself, and dost thou, O creature sprung from the earth, exalt thyself? God maketh himself subject to man, and dost thou, who art always so eager to lord it over men, set up thyself to lord it over thy Creator? For as often soever as I desire pre-eminency over men, so often do I strive to excel God. For of him it was said: And he was subject unto them. If thou disdainest, O man, to follow the example of man, at least thou canst follow thy Creator without dishonour. If thou canst not, perchance, follow him whithersoever he goeth, deign at least to follow him in this thing wherein he hath emptied himself, and made himself of no reputation, for the sake of such as thou.

If thou canst not enter upon the lofty paths of virginity, at least follow God by the most safe road of humility. If any turn aside from this straight way, though they be virgins, they do not follow the Lamb, if the truth be told, whithersoever he goeth. The humble man, though stained with sin, followeth the Lamb; the virgin, though proud, also followeth; but neither of these twain followeth whithersoever he goeth. The former cannot attain unto the purity of the Lamb, for he is without spot; the latter deigneth not to descend to his meekness, who was dumb, not before the shearer, but before the murderer. Yet the sinner who followeth in humility hath chosen a more saving way than the proud man who followeth in virginity; for the humble one maketh satisfaction, and is cleansed of his impurity, but the proud one's chastity is stained by his pride.