



DOMINICA SECUNDA POST EPIPHANIAM

SECOND 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 65. 4*

Omnis terra adóret te, Deus, et psallat tibi: *Let all the earth adore Thee, O God, and sing to*
 psalmum dicat nómini tuo, Altíssime. *Ps. 65. 1, Thee: let it sing a psalm to Thy name, O Most*
 2 Jubiláte Deo, omnis terra, psalmum dícite *High. Ps. 65. 1, 2 Shout with joy to God, all the*
 nómini ejus: date glóriam laudi ejus. *V. Glória earth, sing ye a psalm to His name: give glory to*
 Patri. Omnis terra adóret te. *His praise. V. Glory be. Let all the earth...*

COLLECT

Omnípotens sempitérne Deus, qui cæléstia *O almighty and everlasting God, who dost govern*
 simul et terréna moderáris: supplicatiónes *all things both in heaven and on earth: mercifully*
 pópuli tui cleménter exáudi; et pacem tuam *hear the prayers of Thy people, and grant us Thy*
 nostris concéde tempóribus. Per Dóminum. *peace in our time. Through our Lord.*

EPISTLE Romans 12. 6-16

Fratres: Habentes donaciones secundum gratiam, quae data est nobis, differentes: sive prophetiam secundum rationem fidei, sive ministerium in ministrando, sive qui docet in doctrina, qui exhortatur in exhortando, qui tribuit in simplicitate, qui praest in sollicitudine, qui miseretur in hilaritate. Dilectio sine simulatione. Odiens malum, adherens bono: Caritate fraternitatis invicem diligentes: Honore invicem praevinientes: Sollicitudine non pigri: Spiritu ferventes: Domino serviens: Spe gaudentes: In tribulatione patientes: Orationi instantes: Necessitatibus sanctorum communicantes: Hospitalitatem sectantes. Benedicite persecutibus vos: benedicite, et nolite maledicere. Gaudere cum gaudentibus, flere cum flentibus: Idipsum invicem sentientes: Non alta sapientes, sed humilibus consentientes.

Brethren, Having different gifts, according to the grace that is given us: either prophecy, to be used according to the rule of faith; or ministry, in ministering; or he that teacheth, in doctrine; he that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good: loving one another with the charity of brotherhood: with honor preventing one another: in carefulness not slothful: in spirit fervent: serving the Lord: rejoicing in hope: patient in tribulation: instant in prayer: communicating to the necessities of the saints: pursuing hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice, weep with them that weep: being of one mind one towards another: not minding high things, but consenting to the humble.

GRADUAL Psalm 106. 20, 21

Misit Dominus verbum suum, et sanavit eos: et eripuit eos de interitu eorum. *V.* Confiteantur Domino misericordiae ejus: et mirabilia ejus filiis hominum.

The Lord sent His word, and healed them: and delivered them from their destruction. #. Let the mercies of the Lord give glory to Him: and His wonderful works to the children of men.

ALLELUIA

Allelúja, allelúja. *V. Psalm 148. 2* Laudate Dominum, omnes Angeli ejus: laudate eum, omnes virtutes ejus. Allelúja.

Alleluia, alleluia. V. Psalm 148. 2 Praise ye the Lord, all His Angels: praise ye Him, all His hosts. Alleluia.

GOSPEL St. John 2. 1-11

In illo tempore: Nuptiae factae sunt in Cana Galilaee: et erat mater Jesu ibi. Vocatus est autem et Jesus, et discipuli ejus ad nuptias. Et deficiente vino, dicit mater Jesu ad eum: Vinum non habent. Et dicit ei Jesus: Quid mihi et tibi est, mulier? nondum venit hora mea. Dicit mater ejus ministris: Quodcumque dixerit vobis, facite. Erant autem ibi lapideae hydriae sex positae secundum purificationem Judaeorum, capientes singulae metretas binas vel ternas. Dicit eis Jesus: Implete hydrias aqua. Et impleverunt eas usque ad summum. Et dicit eis Jesus: Haurite nunc, et ferte architriclino. Et tulerunt. Ut autem gustavit architriclinus aquam vinum factam, et non sciebat unde esset, ministri autem sciebant, qui hauserant aquam: vocat sponsum architriclinus, et dicit ei: Omnis homo primum bonum vinum ponit: et cum inebriati fuerint, tunc id quod deterior est: tu autem servasti bonum vinum usque adhuc. Hoc fecit initium signorum Jesus in Cana Galilaee: et

At that time there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage. And the wine failing, the mother of Jesus saith to Him: They have no wine. And Jesus saith to her: Woman, what is that to Me and to thee? My hour is not yet come. His mother saith to the waiters: Whatsoever He shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine: and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of

manifestávit glóriam suam, et credidérunt in eum *miracles did Jesus in Cana of Galilee; and manifested His glory, and His disciples believed in Him.*

OFFERTORY Psalm 65. 1, 2, 16

Jubiláte Deo, univérſa terra: psalmum dícite *Shout with joy to God, all the earth: sing ye a psalm to His name: come and hear, all ye that fear God, and I will tell you what great things the Lord hath done for my soul, alleluia.*

SECRET

Obláta, Dómine, múnera sanctífica: nosque a *Hallow, O Lord, these our oblations: and cleanse us from the stains of our sins. Through our Lord*
Dóminum.

PREFACE OF THE MOST HOLY TRINITY

Vere dignum et justum est, aéquum et salutáre, *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:*
nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spírítu 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 Spírítu Sancto, sine differéntia discretiónis sentímus. Ut in confessióne veræ sempiternaéque Deitátis, et in persónis proprietas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séráphim: qui non cessant clamáre quotidie, una voce dicéntes:

COMMUNION ANTIPHON St. John 2. 7, 8,

9, 10, 11 Dicit Dóminus: Impléte hýdrias aqua, *The Lord saith: Fill the water-pots with water, and carry to the chief steward. When the chief steward had tasted the water made wine, he saith to the bridegroom: Thou hast kept the good wine until now. This first miracle did Jesus in the presence of His disciples.*
et ferte architriclino. Cum gustásset architriclinus aquam vinum factam, dicit sponso: Servásti bonum vinum usque adhuc. Hoc signum fecit Jesus primum coram discíplis suis.

POSTCOMMUNION COLLECT

Augeátur in nobis, quaésumus, Dómine, tuæ *May the working of Thy power, we beseech Thee, O Lord, be increased in us: that quickened by the divine sacraments, we may be prepared by Thy grace to obtain that which they promise. Through our Lord.*
virtútis operátio: ut divínis vegetáti sacraméntis, ad eórum promíssa capiéndá, tuo múnere præparémur. Per Dóminum.

TODAY'S REFLECTIONS

EPIPHANY The third Mystery of the Epiphany shows us the completion of the merciful designs of God upon the world, at the same time that it manifests to us, for the third time, the glory of our Lord and Saviour, Jesus Christ. The Star has led the soul to faith; the sanctified Waters of the Jordan have conferred purity upon her; the Marriage-Feast unites her to her God. We have been considering during this Octave, the Bridegroom revealing himself to the Spouse; we have heard him calling her to come to him from the heights of Libanus; and now, after having enlightened and purified her, he invites her to the heavenly feast, where she is to receive the Wine of his divine love.

THE EPISTLE: St. Paul in this epistle exhorts every Christian to make good use of the gifts of God; if one receives an office, he must see well to it, so that he can give an account to God of the faithful performance of his duties. He exhorts especially to brotherly love which we should practice by charitable works; such as, receiving strangers hospitably, giving alms to those who are in need, and to those who by misfortune or injustice have lost their property; he commands us, at the same time, to rejoice in the welfare of our neighbor, as we rejoice at our own good fortune, and to grieve at his misfortunes as we would over those which befall us.

How is brotherly love best preserved? By the virtue of humility which makes us esteem our neighbor above ourselves, consider his good qualities only, bear patiently his defects, and always meet him in a friendly, respectful, and indulgent manner. Humility causes us to live always in peace with our fellowmen, while among the proud, where each wishes to be the first, there is continual strife and dissatisfaction (Prov. 13:10).

THE GOSPEL: *Why was Christ and His mother present at this marriage?* In order to honor this humble and God-fearing couple who, with faithful hearts, had invited Him and His mother to their wedding; to give us an example of humility; to assist them in their poverty, and save their good name by changing water into wine; to reveal His dignity as the Messiah to His disciples by this miracle; and to sanctify by His presence the marriages that are contracted in the spirit of the Church.

Alas! how few marriages of our time could Jesus honor with His presence, because He is invited neither by fervent prayer, nor by the chaste life of the couple: He is excluded rather, by the frequent immorality of the married couple and their guests.

Why was Mary interested in this married couple? Because she is merciful, and the Mother of Mercy, and willingly assists all the poor and afflicted who fear God. From this incident, St. Bonaventure judges of the many graces which we can hope for through Mary, now that she reigns in heaven; "For," says he, "if Mary while yet on earth was so compassionate, how much more so is she now, reigning in heaven!" He gives the reason by adding: "Mary now that she sees the face of God, knows our necessities far better than when she was on earth, and in proportion to the increase of her compassion, her power to aid us has been augmented." Ah! why do we not take refuge in all our necessities to this merciful mother, who although unasked assists the needy?

Why did Christ say to Mary: Woman, what is it to me and to thee? This seemingly harsh reply of Christ was no reproach, for Mary had made her request only through love and mercy, and Christ calls those blessed who are merciful, but he wished to show that in the performance of divine work, the will of His heavenly Father alone should be consulted. He meant to remind her that He had not received the gift of miracles from her as the son of woman, but from His eternal Father, in accordance with whose will He would do that which she asked when the hour designed by God would come. Though the hour had not come, yet He granted the wish of His mother, who knew that her divine Son refused none of her requests, and so she said to the servants: "Whatsoever He shall say to you, do ye." Behold the great power of Mary's intercession! Neglect not, therefore, to take refuge in this most powerful mother!

What are we taught by the words: My hour is not yet come? These words teach us that we should in all things await God's appointed time, and in things belonging to God and His honor, act only by divine direction, without any human motives.

What does the scarcity of wine signify? In a spiritual sense the want of wine may be understood to signify the lack of love between married people, which is principally the case with those who enter this state through worldly motives, for the sake of riches, beauty of person, or who have before marriage kept up sinful intercourse. These should ask God for the forgiveness of their sins, bear the hardships of married life in the spirit of penance, and change the wrong motives they had before marriage; by doing so God will supply the scarcity of wine, that is the lack of true love, and change the waters of misery into the wine of patient affection.

Why did Christ command them to take the wine to the steward? That the steward, whose office required him to be attentive to the conduct of the guests, and to know the quality of the wine, should give his judgment in regard to the excellence of this, and be able to testify to the miracle before all the guests.