
PARISH OF ST. VINCENT FERRER AND ST. CATHERINE OF SIENA

The Reverend Peter Martyr Yungwirth, O.P., *Pastor*
James D. Wetzel, *Director of Music and Organist*

SOLEMNITY OF THE EPIPHANY OF OUR LORD



Saturday, January 6, 2024

9:30 AM Solemn Mass in the Dominican Rite

The setting of the Mass Ordinary is *Peterhouse Mass*
by Christopher Tye (c. 1500-1573).



PRELUDE

The People stand as the Procession begins.

MASS OF THE CATECHUMENS

The People kneel after the Ministers enter the Sanctuary.

As the Introit is sung, the Celebrant privately says the Prayers at the Foot of the Altar.

As the Celebrant approaches the Altar, the People stand.

OFFICIUM (INTROIT) *Malachi 3:1; I Chronicles 29:12; Psalm 71 (72):1, 10, 11*

Chant, mode ii

Ecce advenit dominator Dominus:
et regnum in manu ejus,
et potestas, et imperium.

∨. Deus judicium tuum regi da:
et justitiam tuam filio regis.

Gloria Patri, et Filio,
et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper,
et in saecula saeculorum.
Amen.

*Behold the ruler the Lord comes,
and a kingdom is in his hand,
and power, and empire.*

∨. O God, with your judgement endow the king,
and with your justice, the king's son.

*Glory be to the Father, and to the Son,
and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be,
and for ever and ever.
Amen.*



KYRIE ELEISON

Kyrie eleison.
Christe eleison.
Kyrie eleison.

*Lord, have mercy.
Christ, have mercy.
Lord, have mercy.*

The People stand as the Gloria begins. The People sit when the Celebrant does.


GLORIA

Gloria in excelsis Deo
et in terra pax hominibus bonae voluntatis.
Laudamus te,
benedicimus te,
adoramus te,
glorificamus te,
gratias agimus tibi
propter magnam gloriam tuam,
Domine Deus, Rex caelestis,
Deus Pater omnipotens.
Domine Fili unigenite, Jesu Christe,
Domine Deus, Agnus Dei, Filius Patris.
Qui tollis peccata mundi,
miserere nobis.
Qui tollis peccata mundi,
suscipe deprecationem nostram.
Qui sedes ad dexteram Patris,
miserere nobis.
Quoniam tu solus Sanctus,
tu solus Dominus,
tu solus Altissimus, Jesu Christe,
cum Sancto Spiritu,
in gloria Dei Patris.
Amen.

*Glory be to God on high,
and on earth peace to men of good will.
We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks
for your great glory,
Lord God, heavenly King,
God the Father almighty.
Lord Jesus Christ, the only-begotten Son,
Lord God, Lamb of God, Son of the Father,
who takes away the sins of the world,
have mercy on us;
who takes away the sins of the world,
receive our prayer;
who sits at the right hand of the Father,
have mercy on us.
For only you are holy,
only you are the Lord,
only you are the most high, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.*

The People stand.

ORATIO (COLLECT)


D ómi-nus vo-bí-scum. R̄. Et cum spí-ri-tu tu- o.

V̄. The Lord be with you.

R̄. And with your spirit.

Oremus.

Deus, qui hodiema die Unigenitum tuum gentibus stella duce revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuae celsitudinis perducamur. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. **Amen.**

Let us pray.

O God, who by the guidance of a star this day revealed your Only-begotten Son to the gentiles; mercifully grant that we who now know you by faith, may be led to contemplate the beauty of your majesty: through the same our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

The People sit.

LECTIO *Isaiah 60:1-6*

Lectio Isaiae Prophetae.

Surge, illuminare Jerusalem: quia venit lumen tuum, et gloria Domini super te orta est. Quia ecce tenebrae operient terram, et caligo populos: super te autem orietur, Dominus, et gloria ejus in te videbitur. Et ambulabunt gentes in lumine tuo, et reges in splendore ortus tui. Leva in circuitu oculos tuos, et vide: omnes isti congregati sunt, venerunt tibi: filii tui de longe venient, et filiae tuae de latere surgent.

A reading from the Prophet Isaiah.

Arise, be enlightened, O Jerusalem; for your light is come, and the glory of the Lord is risen upon you. For behold, darkness shall cover the earth, and a mist the people; but the Lord shall arise upon you, and his glory shall be seen upon you. And the gentiles shall walk in your light, and kings in the brightness of your rising. Lift up your eyes round about, and see; all these are gathered together; they are come to you; your sons shall come from afar, and your daughters shall rise up at your side.



Tunc videbis, et afflues, mirabitur et dilatabitur cor tuum, quando conversa fuerit ad te multitudo maris, fortitudo gentium venerit tibi. Inundatio camelorum operiet te, dromedarii Madian et Ephra: omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes.

Then shall you see, and abound; and your heart shall wonder and be enlarged, when the multitude of the sea shall be converted to you, the strength of the gentiles shall come to you. The multitude of camels shall cover you, the dromedaries of Madian and Ephra; all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

RESPONSORIUM (GRADUAL) *Isaiab 60:6, 1*

Chant, mode v

Omnes de Saba venient,
aurum et thus deferentes,
et laudem Domino annuntiantes.

*All from Sheba shall come,
bringing gold and frankincense,
and showing forth praise to the Lord.*

V. Surge, et illuminare Jerusalem:
quia gloria Domini super te orta est.

V. *Arise, and be enlightened, O Jerusalem,
for the glory of the Lord is risen upon you.*

ALLELUIA *Matthew 2:2*

Chant, mode ii

Alleluia, alleluia.

Alleluia, alleluia.

V. Vidimus stellam ejus in oriente,
et venimus cum muneribus adorare eum.

V. *We have seen his star in the east,
and have come with gifts to adore him.*

SEQUENCE

Chant, mode vi

Laetabundus exsultet fidelis chorus,
alleluia.

*Let the chorus of the faithful joyfully rejoice,
alleluia.*

Regem regum intactae
profudit thorax:
res miranda.

*The King of kings was brought forth
from the womb of the undefiled:
O wondrous thing.*

Angelus consilii
natus est de Virgine:
sol de stella.

*The Angel of counsel
is born of the Virgin:
the sun from the star.*

Sol occasum nesciens,
stella semper rutilans,
semper clara.

*The sun knows no setting,
the star ever shining,
ever bright.*

Sicut sidus radium,
profert Virgo filium,
pari forma.

Neque sidus radio,
neque Mater filio
fit corrupta.

Cedrus alta Libani
conformatur hyssopo,
valle nostra.

Verbum ens Altissimi
corporari passum est,
carne sumpta.

Isaias cecinit, Synagoga meminit,
numquam tamen desinit
esse obligata.

Si non suis vatibus,
credat vel gentilibus:
Sibyllinis versibus haec praedicta.

Infelix propera,
crede vel vetera:
cur damnaberis, gens electa?

Quem docet littera,
natum considera:
ipsum genuit puerpera.
Alleluia.

*As the star shines,
so the Virgin brings forth her son,
equal in form.*

*Neither the star by its ray,
nor the mother by her son,
is corrupted.*

*The tall cedar of Lebanon
is now conformed as hyssop,
in our valley.*

*The Word, the being of the Most High,
has deigned to become incarnate,
taking on flesh.*

*Isaiah foretold it, the Synagogue remembers it,
yet she never ceases
to be bound.*

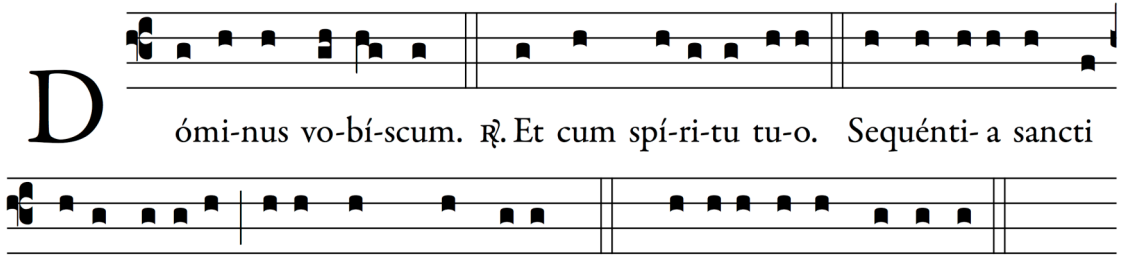
*If her own prophets she will not heed,
let her believe those of the nations:
in the verses of the Sibyl these things were predicted.*

*Unhappy man, make haste;
believe even these things of old:
why be condemned, you chosen ones?*

*Contemplate the newborn one
whom the scriptures reveal,
whom the child-bearing woman has begotten.
Alleluia.*

The People stand.

EVANGELIUM (GOSPEL) *Matthew 2:1-12*



D ómi-nus vo-bí-scum. R̄. Et cum spí-ri-tu tu-o. Sequénti- a sancti

Evangé-li- i secúndum Matthæ-um. R̄. Gló-ri- a ti-bi Dómi-ne.

Ÿ. *The Lord be with you.*

Ÿ. *The continuation of the holy Gospel according to Matthew.*

R̄. *And with your spirit.*

R̄. *Glory be to you, O Lord.*

Cum natus esset Jesus in Bethlehem Juda in diebus Herodis regis, ecce Magi ab oriente venerunt Jerosolymam, dicentes: Ubi est qui natus est rex Judaeorum. Vidimus enim stellam ejus in oriente, et venimus adorare eum. Audiens autem Herodes rex, turbatus est, et omnis Jerosolyma cum illo. Et congregans omnes principes sacerdotum et scribas populi, sciscitabatur ab eis ubi Christus nasceretur. At illi dixerunt ei: In Bethlehem Judae. Sic enim scriptum est per prophetam: Et tu, Bethlehem, terra Juda, nequaquam minima es in principibus Juda: ex te enim exiet dux qui regat populum meum Israel. Tunc Herodes, clam vocatis Magis, diligenter didicit ab eis tempus stellae quae apparuit eis, et mittens illos in Bethlehem, dixit: Ite et interrogate diligenter de puero, et cum inveneritis, renuntiate mihi ut et ego veniens adorem eum. Qui cum audissent regem abierunt.

When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, Magi came from the east to Jerusalem, saying, "Where is he that is born King of the Jews? For we have seen his star in the east and have come to worship him." But when King Herod heard this, he was troubled, and so was all Jerusalem with him. And gathering together all the chief priests and Scribes of the people, he inquired of them where the Christ was to be born. And they said to him, "In Bethlehem of Judea; for thus it is written by the prophet, 'And you, Bethlehem, of the land of Juda; are by no means least among the princes of Juda; for from you shall come forth a leader who shall rule my people Israel.'" Then Herod summoned the Magi secretly, and carefully ascertained from them the time when the star had appeared to them. And sending them, to Bethlehem, he said, "Go and make careful inquiry concerning the child, and when you have found him, bring me word, that I too may go and worship him." Now they, having heard the king, went their way.



Et ecce stella, quam viderant in oriente antecedebat eos, usque dum veniens staret supra ubi erat puer. Videntes autem stellam, gavisus sunt gaudio magno valde. Et intrantes domum, invenerunt puerum cum Maria matre eius (*Here All genuflect.*), et procidentes, adoraverunt eum. Et apertis thesauris suis, obtulerunt ei munera, aurum, thus, et myrrham. Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam.

And behold, the star that they had seen in the East went before them, until it came and stood over the place where the child was. And when they saw the star they rejoiced exceedingly. And entering the house, they found the child with Mary his mother, and falling down they worshiped him. (Here All genuflect.) And opening their treasures they offered him gifts of gold, frankincense, and myrrh. And being warned in a dream not to return to Herod, they went back to their own country by another way.

SOLEMN ANNOUNCING OF MOVABLE FEASTDAYS

Noveritis, fratres carissimi, quod annuente Dei misericordia, sicut de Nativitate Domini nostri Jesu Christi gavisi sumus, ita et de Resurrectione ejusdem Salvatoris nostri gaudium vobis annuntiamus.

Die vigesimal octava Januarii erit Dominica in Septuagesima.

Quattuordecima Februarii dies Cinerum, et initium jejunii sacratissimae Quadragesimae.

Die trigesima prima Martii sanctum Pascha Domini nostri Jesu Christi cum gaudio celebrabitis.

Die nona Maji erit Ascensio Domini nostri Jesu Christi.

Undevigesima ejusdem Festum Pentecostes.

Die trigesima ejusdem Festum sacratissimi Corporis Christi.

Die prima Decembris Dominica prima Adventus Domini nostri Jesu Christi, cui est honor et gloria, in saecula saeculorum. Amen.

Know, dear brethren, that, as we have rejoiced at the Nativity of our Lord Jesus Christ, so by leave of God's mercy we announce to you also the joy of his Resurrection, who is our Savior.

On the twenty-eighth day of January will fall Septuagesima Sunday.

On the fourteenth day of February will fall Ash Wednesday, and the beginning of the most sacred Lenten season.

On the thirty-first day of March you will celebrate with joy Easter Day, the Paschal feast of our Lord Jesus Christ.

On the ninth day of May will be the Ascension of our Lord Jesus Christ.

On nineteenth day of the same, the feast of Pentecost.

On the thirtieth day of the same, the feast of the Most Holy Body and Blood of Christ.

On the first day of December, the First Sunday of the Advent of our Lord Jesus Christ, to whom is honor and glory for ever and ever. Amen.

The People sit after the invocation.

HOMILY

The People stand. The People sit when the Celebrant does.

At the words Et incarnatus est, *kneel through* Et homo factus est.

CREDO

Credo in unum Deum,
Patrem omnipotentem,
factorem caeli et terrae,
visibilium omnium, et invisibilium.

Et in unum Dominum Jesum Christum,
Filius Dei unigenitum:
et ex Patre natum ante omnia saecula.
Deum de Deo,
lumen de lumine,
Deum verum de Deo vero,
genitum, non factum,
consubstantialem Patri:
per quem omnia facta sunt:
qui propter nos homines,
et propter nostram salutem
descendit de caelis,
et incarnatus est de Spiritu Sancto
ex Maria Virgine,
et homo factus est.

Crucifixus etiam pro nobis:
sub Pontio Pilato passus et sepultus est:
et resurrexit tertia die,
secundum Scripturas:
et ascendit in caelum:
sedet ad dexteram Patris:
et iterum venturus est cum gloria
iudicare vivos, et mortuos:
cujus regni non erit finis.

*I believe in one God,
the Father almighty,
maker of heaven and earth,
and of all things, visible and invisible.*

*And in one Lord Jesus Christ,
the only begotten Son of God:
and born of the Father, before all ages.
God of God:
Light of Light:
very God of very God,
begotten, not made,
consubstantial with the Father,
by whom all things were made;
who, for us men,
and for our salvation,
came down from heaven,
and became incarnate by the Holy Spirit
of the Virgin Mary,
and was made man.*

*He was crucified also for us,
suffered under Pontius Pilate, and was buried;
and he rose again the third day
according to the Scriptures;
and ascended into heaven
and sits at the right hand of the Father;
and he shall come again with glory
to judge both the living and the dead,
of whose kingdom there shall be no end.*

Et in Spiritum Sanctum
Dominum et vivificantem:
qui ex Patre Filioque procedit,
qui cum Patre et Filio
simul adoratur, et conglorificatur:
qui locutus est per prophetas.

Et unam sanctam catholicam
et apostolicam Ecclesiam.
Confiteor unum baptisma
in remissionem peccatorum,
et expecto resurrectionem mortuorum,
et vitam venturi saeculi.
Amen.

*And in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son,
together is adored and glorified:
who spoke by the prophets.*

*And in one, holy, catholic,
and apostolic Church.
I confess one baptism
for the remission of sins,
and I look for the resurrection of the dead,
and the life of the world to come.
Amen.*





MASS OF THE FAITHFUL

The People stand.

℣. Dominus vobiscum.
℟. **Et cum spiritu tuo.**

℣. *The Lord be with you.*
℟. *And with your spirit.*

℣. Oremus.

℣. *Let us pray.*

The People sit.

OFFERTORIUM *Psalm 71 (72):10, 11*

Chant, mode v

Reges Tharsis et insulae
munera offerent:
reges Arabum et Saba
dona adducent:
et adorabunt eum omnes reges terrae:
omnes gentes servient ei.

*The kings of Tharsis and of the islands
shall offer gifts;
the kings of the Arabias and of Sheba
shall bring presents;
and all the kings of the earth shall adore him;
all nations shall serve him.*

As the Offertory Antiphon is sung, the Celebrant continues the Offertory Prayers silently.

The Altar, Ministers, and People are incensed.

Having completed the Offertory Prayers, the Celebrant turns to the People and says:

Orate fratres, ut meum ac vestrum pariter
in conspectu Domini sit acceptum
sacrificium.

*Pray, brethren, that my sacrifice and yours
may be pleasing in the sight of the Lord.*

Turning back to the Altar, he resumes silently through the end of the Secret.

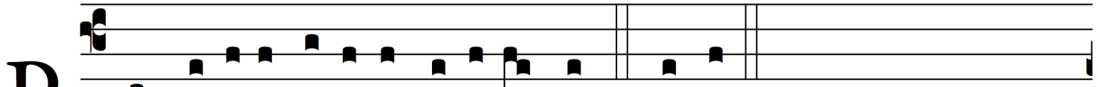
SECRETA

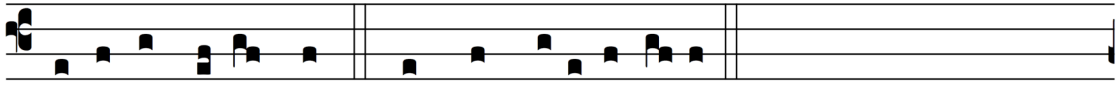
Ecclesiae tuae, quaesumus Domine, dona propitius in tuere quibus non jam aurum, thus, et myrrha profertur, sed quod eisdem inuneribus declaratur, immolatur et sumitur: Jesus Christus Filius tuus Dominus noster, qui tecum vivit et regnat qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti, Deus,...


Look with mercy, O Lord, we beseech you, on the offerings of your Church wherein are now no longer offered gold, frankincense, and myrrh, but he who in these same gifts is revealed, is immolated and received, Jesus Christ your Son our Lord: who lives and reigns with you in the unity of the same Holy Spirit, God,...

The People stand as is sung:

PREFATIO *Solemn Tone*

P 
er ómni-a sæ-cu-la sæ-cu-ló-rum. R̄. Amen.


Dóminus vo-bí-scum. R̄. Et cum spíri-tu tu-o.


Sursum corda. R̄. Ha-bé-mus ad Dóminum.


Grá-ti-as a-gá-mus Dómino Deo nostro. R̄. Di-gnum et justum est.

Ÿ. *For ever and ever.*

Ÿ. *The Lord be with you.*

Ÿ. *Lift up your hearts.*

Ÿ. *Let us give thanks to the Lord our God.*

R̄. *Amen.*

R̄. *And with your spirit.*

R̄. *We have lifted them up to the Lord.*

R̄. *It is meet and just.*

The Celebrant continues:

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus. Quia cum Unigenitus tuus in substantia nostrae mortalitatis apparuit, nova nos immortalitatis suae luce reparavit.

Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

It is truly fitting and just, right and salutary, that we should always and in all places give thanks to You, O holy Lord, Father almighty, eternal God. Because when your Only-begotten Son appeared in the substance of our mortal flesh he restored us by the new light of his own immortality.

And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to your glory, saying without ceasing:

The People kneel as is begun:

SANCTUS

Sanctus, Sanctus, Sanctus
Dominus Deus Sabaoth.
Pleni sunt caeli et terra gloria tua:
Hosanna in excelsis.

Benedictus qui venit in nomine Domini:
Hosanna in excelsis.

*Holy, Holy, Holy
Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.*

*Blessed is he who comes in the name of the Lord.
Hosanna in the highest.*

CANON MISSAE

As the Sanctus is sung, the Celebrant continues the Canon silently until he sings the Final Doxology:

✠ Per omnia saecula saeculorum.
✠ Amen.

✠ For ever and ever.
✠ Amen.

The People stand as the Celebrant sings:

PATER NOSTER *Solemn Tone*

Oremus.

Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in caelis: sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.

Let us pray.

At the Savior's command and formed by divine teaching, we dare to say:

Our Father, who is in heaven, holy is your name. Your kingdom come. Your will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us.

E t ne nos indúcas in tenta-ti-ó-nem. R. Sed lí-bera nos a malo.

V. *And lead us not into temptation.*

R. *But deliver us from evil.*

The Celebrant continues the fractal prayer silently until its conclusion:

V. Per omnia saecula saeculorum.

V. *For ever and ever.*

R. Amen.

R. *Amen.*

PAX DOMINI

P ax Dómi-ni sit semper vo-bí-scum. R. Et cum spí-ri-tu tu-o.

V. *May the peace of the Lord be always with you.*

R. *And with your spirit.*

The People kneel as is begun:

AGNUS DEI

Agnus Dei, qui tollis peccata mundi,
miserere nobis.

Agnus Dei, qui tollis peccata mundi,
miserere nobis.

Agnus Dei, qui tollis peccata mundi,
dona nobis pacem.

*Lamb of God, who takes away the sins
of the world, have mercy on us.*

*Lamb of God, who takes away the sins
of the world, have mercy on us.*

*Lamb of God, who takes away the sins
of the world, grant us peace.*

The Celebrant continues the prayers of Communion silently until the Public Communion:

✠ Ecce Agnus Dei,
ecce qui tollis peccata mundi.

✠. *Behold the Lamb of God,
behold him who takes away the sins of the world.*

Said thrice:

**℟. Domine, non sum dignus,
ut intres sub tectum meum,
sed tantum dic verbo
et sanabitur anima mea.**

℟. *Lord, I am not worthy
that you should come under my roof,
but only speak the word
and my soul shall be healed.*

*Catholics in a state of grace may kneel to receive Holy Communion on the tongue, without the response 'Amen.'
To each Communicant, a Priest says:*

Corpus Domini nostri Jesu Christi
custodiat te vitam aeternam. Amen.

*May the Body of our Lord Jesus Christ
preserve your soul unto life everlasting. Amen.*

COMMUNIO *Matthew 2:2*

Chant, mode iv

Vidimus stellam ejus in oriente,
et venimus cum muneribus adorare eum.

*We have seen his star in the east,
and have come with gifts to adore him.*

After the ministration of Communion, the Celebrant recites prayers of ablution silently.

The People stand.

POSTCOMMUNIO

✠ Dominus vobiscum.

✠ **Et cum spiritu tuo.**

Oremus.

Praesta, quaesumus omnipotens Deus, ut quae solemniter celebramus officio, purificatae mentis intelligentia consequamur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti, Deus, per omnia saecula saeculorum. **Amen.**

✠. *The Lord be with you.*

✠. *And with your spirit.*

Let us pray.

Grant, we beseech you, almighty God, that what we celebrate in a solemn rite, we may attain through the understanding of a purified mind: through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the same Holy Spirit, God, for ever and ever. Amen.

DISMISSAL

✠ Dominus vobiscum.

✠ **Et cum spiritu tuo.**

✠. *The Lord be with you.*

✠. *And with your spirit.*

I -te, missa est. R. Deo grá-tias.

✠. *Go forth, the Mass is ended.*

✠. *Thanks be to God.*

The People kneel for the Final Blessing.

✠ Benedictio Dei omnipotentis, Patris, et Filii, et Spiritus Sancti, descendat super vos et maneat semper.

✠ **Amen.**

✠. *May the blessing of almighty God, Father, and Son, and Holy Spirit descend upon you and remain with you always.*

✠. *Amen.*

The People stand.

LAST GOSPEL *John 1:1-14*

✠ Dominus vobiscum.

✠ **Et cum spiritu tuo.**

✠ Initium sancti Evangelii secundum Joannis.

✠ **Gloria tibi, Domine.**

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus. Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. (*Here All genuflect.*) ET VERBUM CARO FACTUM EST, et habitavit in nobis et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiae et veritatis.

✠ **Deo gratias.**

✠ *The Lord be with you.*

✠ *And with your spirit.*

✠ *The beginning of the holy Gospel according to John.*

✠ *Glory be to you, O Lord.*

*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men: and the light shined in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlightens every man that comes into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave great power to become the sons of God: to them that believe in his name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*Here All genuflect.*) AND THE WORD WAS MADE FLESH, and dwelt among us, and we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.*

✠ *Thanks be to God.*

LITURGICAL NOTES

The Solemnity of the Epiphany is a very ancient feast with origins in the Christian East. It highlights the mystery of the manifestation of Jesus Christ to all peoples, as exemplified by the Magi who came to worship the King of the Jews just born in Bethlehem, the Baptism by John in the Jordan River, and his first miracle at the wedding feast of Cana. This feast, also known as “Little Christmas” or “Three Kings Day” is considered the peak of the Christmastide.

Customarily on this day (or during this tide), Epiphany water, frankincense, gold, and chalk is blessed. The chalk is used to write the letters C+M+B over the doors of churches and homes. This formula represents the names of the Magi (by tradition, Caspar, Melchior, and Balthasar), and also the phrase *Christus mansionem benedicat* (May Christ bless the house).

Also on Epiphany, the proclamation of the movable feasts is sung. This ritual dates from a time when calendars were not widely available. The Roman Missal provides a formula using the tone of the Easter Vigil's *Exsultet*, announcing the dates of Ash Wednesday, Easter, Ascension, Pentecost, Corpus Christi, and the First Sunday of Advent.

Gifts of gold, frankincense, and myrrh were standard gifts to honor a king or deity in the ancient world: gold as a precious metal, frankincense as perfume or incense, and myrrh as anointing oil. When describing Jerusalem's glorious restoration, Isaiah tells of nations and kings who will come and “bring gold and frankincense and shall proclaim the praise of the Lord” (Isaiah 60:6). Although Matthew's Gospel (2:1-11) does not include the names or number of the magi, many believe that the number of the gifts is what led to the tradition of the Three Wise Men. In the Christian tradition, the three gifts foretell three aspects of Christ's life: gold for a king; frankincense for a priest; and myrrh as embalming oil for the dead.

*Cover Image: The Star of Bethlehem
painted by Sir Edward Burne-Jones (1833-1898)
held in the Birmingham Museum and Art Gallery*



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