

## SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY

*FEAST OF THE HOLY FAMILY*

**T**HIS Sunday has been chosen by the Church for the celebration of the Feast of the Holy Family; the liturgy of the day, as expressed in the Gospel, harmonizes well with the mystery of the new Feast, for it already carries us forward to the childhood of our Emmanuel and gives us those wonderful words which, after the example of his Blessed Mother, we must ever ponder within our hearts: 'And he went down with them and came to Nazareth and was subject to them.'

The Feast of the Holy Family is of recent origin. In 1663 Barbara d'Hillehous founded at Montreal the Association of the Holy Family; this devotion soon spread and in 1893 Leo XIII expressed his approval of a feast under this title and himself composed part of the Office. The Feast was welcomed by succeeding Pontiffs as an efficacious means for bringing home to the Christian people the example of the Holy Family at Nazareth, and by the restoration of the true spirit of family life, stemming, in some measure, the evils of present-day society. These motives led Benedict XV to insert the Feast in the universal Calendar, and from 1921 it has been fixed for this present Sunday.

## MASS

The Introit recalls the joy that must have filled the cave of Bethlehem on that Christmas night; let us again rejoice with Mary and Joseph and sing the praises of the resting-place of the Lord of Hosts.

## INTROIT

Exsultet gaudio pater Justi,      Let the father of the Just One  
gaudeat pater tuus et mater      exult with joy; let thy father

tua, et exsultet quæ genuit te.  
*Ps.* 83. Quam dilecta tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atria Domini. *℣.* Gloria.

and thy mother rejoice; and let her that bare thee be glad.  
*Ps.* 83. How lovely are thy tabernacles, O Lord of Hosts: my soul longeth and fainteth for the courts of the Lord.  
*℣.* Glory.

The Church prays in the Collect that the home life of every Christian family may be sanctified and perfected by the example of that of the Holy Family; this is her unceasing wish for her children.

## COLLECT

Domine Jesu Christe, qui, Mariæ et Joseph subditus, domesticam vitam ineffabilibus virtutibus consecrasti: fac nos, utriusque auxilio, Familiæ sanctæ tuæ exemplis instrui; et consortium consequi sempiternum. Qui vivis.

O Lord Jesus Christ, who, becoming subject to Mary and Joseph, didst hallow home life by singular virtues; by the help of both, do thou grant that we may be taught by the example of thy Holy Family, and have fellowship with it for evermore: Who livest.

Commemoration is made of the Sunday within the Octave:

Vota, quæsumus, Domine, supplicantis populi cœlesti pietate prosequere: ut et quæ agenda sunt, videant; et ad implenda quæ viderint, convalescant. Per Dominum.

According to thy divine mercy, O Lord, receive the vows of thy people, who pour forth their prayers to thee: that they may know what their duty requireth of them, and be able to comply with what they know. Through, etc.

Then of the Epiphany:

Deus, qui hodierna die Unigenitum tuum Gentibus, stella duce, revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam 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

Lectio Epistolæ beati Pauli  
Apostoli ad Colossenses.

*Cap. III.*

Fratres, induite vos, sicut electi Dei, sancti, et dilecti, viscera misericordiæ, benignitatem, humilitatem, modestiam, patientiam, supportantes invicem, et donantes vobismetipsis, si quis adversus aliquem habet querelam: sicut et Dominus donavit vobis, ita et vos. Super omnia autem hæc, caritatem habete, quod est vinculum perfectionis: et pax Christi exsultet in cordibus vestris, in qua et vocati estis in uno corpore; et grati estote. Verbum Christi habitet in vobis abundanter, in omni sapientia, docentes, et commonentes vosmetipsos, psalmis, hymnis, et canticis spiritualibus, in gratia cantantes in cordibus vestris Deo. Omne quodcumque facitis, in verbo aut in opere, omnia in nomine Domini nostri Jesu Christi, gratias agentes Deo et Patri per Jesum Christum Dominum nostrum.

Lesson of the Epistle of St Paul  
the Apostle to the Colossians.

*Ch. III.*

Brethren, put ye on therefore as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so you also. But above all these things have charity, which is the bond of perfection; and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word, or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father, through Jesus Christ our Lord.

If we would attain to charity, the bond of perfection which unites all Christians together in the one great family of God, we must pay heed to those virtues which the Epistle puts before us. We must be full of mercy, benignity, humility, modesty and patience; we must bear with one another and forgive one another, after the example of the Incarnate Word. Then the peace of Christ will dwell not only in our hearts, but in those around us, and our homes will truly become like that of Nazareth, where Mary and Joseph were ever singing in grace to the Lord God.

In the Gradual Holy Church again celebrates the praises of the House of the Lord; she proclaims the blessedness of those that obtain lasting fellowship in the heavenly home above; yet in the Alleluia verse she recalls the lowliness of the earthly home of our Emmanuel which made him truly a hidden King.

## GRADUAL

(Ps. xxiii)

Unam petii a Domino, hanc requiram: ut inhabitem in domo Domini omnibus diebus vitæ meæ.

℣. Ps. 83. Beati qui habitant in domo tua, Domine, in sæcula sæculorum laudabunt te. Alleluia, alleluia.

℣. Isa. 45. Vere tu es Rex absconditus, Deus Israel Salvator. Alleluia.

One thing have I asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life.

℣. Ps. 83. Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever. Alleluia, alleluia.

℣. Isa. 45. Verily thou art a hidden King, the God of Israel, the Saviour. Alleluia.

## GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

Cum factus esset Jesus annorum duodecim, ascendentibus illis Jerosolymam secundum consuetudinem diei festi, consummatisque diebus, cum redirent, remansit puer Jesus in Jerusalem, et non cognoverunt parentes ejus. Existimantes autem illum esse in comitatu, venerunt iter diei, et requirebant eum inter cognatos et notos. Et non invenientes, regressi sunt in Jerusalem, requirentes eum. Et factum est, post triduum invenerunt illum in templo sedentem in medio doctorum, audientem illos, et interrogantem eos. Stupebant autem

Sequel of the holy Gospel according to Luke.

Ch. II.

When Jesus was twelve years old, they went up to Jerusalem, according to the custom of the feast; and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem, and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him

omnes, qui eum audiebant, super prudentia et responsis ejus. Et videntes admirati sunt. Et dixit mater ejus ad illum: Fili, quid fecisti nobis sic? ecce pater tuus et ego dolentes quærebamus te. Et ait ad illos: Quid est quod me quærebatis? Nesciebatis 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 Nazareth: et erat subditus illis. Et mater ejus conservabat omnia verba hæc in corde suo. Et Jesus proficiebat sapientia, et ætate, et gratia apud Deum et homines.

were astonished at his wisdom and his answers. And seeing him, they wondered. And his Mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing. 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 understood not the word that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them. And his Mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men.

Thus, O Jesus!—didst thou come down from heaven to teach us. The tender age of Childhood, which thou didst take upon thyself, is no hindrance to the ardour of thy desire that we should know the one only God, who made all things, and thee, his Son, whom he sent to us. When laid in the Crib, thou didst instruct the Shepherds by a mere look; when swathed in thy humble swaddling-clothes, and subjected to the voluntary silence thou hadst imposed on thyself, thou didst reveal to the Magi the *light* they sought in following the star. When twelve years old, thou explainest to the Doctors of Israel the Scriptures which bear testimony to thee. Thou gradually dispellest the shadows of the Law by thy presence and thy words. In order to fulfil the commands of thy heavenly Father, thou dost not hesitate to occasion sorrow to the heart of thy Mother, by thus going in quest of souls that need enlightening. Thy love of man will pierce that tender Heart of Mary with a still sharper sword, when she shall behold thee hanging on the Cross, and expiring in the midst of cruelest pain. Blessed be thou, sweet Jesus, in these first Mysteries of thine Infancy, wherein thou already showest thyself

devoted to us, and leavest the company of thy Blessed Mother for that of sinful men, who will one day conspire thy Death.

The Offertory takes us in thought to the Feast of the Purification; let us again offer ourselves to the Lord.

## OFFERTORY

(*Luke ii*)

Tulerunt Jesum parentes ejus in Jerusalem, ut sisterent eum Domino.	The parents of Jesus carried him to Jerusalem to present him to the Lord.
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In the Secret the Church again prays that she may be strengthened in peace and grace; these gifts have been purchased for us by our Lord himself; it is through the Holy Mass that we can be more strongly established in them.

## SECRET

Placationis hostiam offerimus tibi, Domine, suppliciter deprecantes: ut, per intercessionem Deiparæ Virginis cum beato Joseph, familias nostras in pace et gratia tua firmiter constituas. Per eundem Dominum.	We offer to thee, O Lord, an atoning victim, humbly entreating that through the intercession of the Virgin Mother of God and blessed Joseph, thou wouldst strongly establish our families in thy peace and grace. Through the same Lord.
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*Commemoration of the Sunday*

Oblatum tibi Domine Sacrificium vivificet nos semper et muniat. Per Dominum.	May the sacrifice we have offered to thee, O Lord, always enlighten and defend us. Through, etc.
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*Commemoration of the Epiphany*

Ecclesiæ tuæ, quæsumus Domine, dona propitius intuerè; 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, etc.
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The Preface is as on the Epiphany, p. 126.

The Communion recalls the subject of to-day's Gospel; let us never cease to meditate on the divine humility shown us in these words.

#### COMMUNION

(*Luke ii*)

Descendit Jesus cum eis et venit Nazareth, et erat subditus illis.

Jesus went down with them, and came to Nazareth: and was subject to them.

If we have kept before our eyes the example of the holy Family, we may humbly trust that at the hour of our death we shall be helped and consoled and be found worthy to have fellowship with Christ in the eternal dwellings. Such is the last prayer of the Church, and may it be one we love to repeat and dwell on.

#### POSTCOMMUNION

Quos cœlestibus reficis sacramentis, fac, Domine Jesu, sanctæ familiæ tuæ exempla jugiter imitari: ut in hora mortis nostræ, occurrente gloriosa Virgine Matre tua cum beato Joseph; per te in æterna tabernacula recipi mereamur. Qui vivis et regnas.

Let us whom thou dost refresh by thy heavenly sacraments, O Lord, ever follow the example of thy Holy Family; that at the hour of our death thy glorious Virgin Mother and blessed Joseph may be near us, and we may be found worthy to be received by thee into eternal dwellings: Who livest, etc.

#### *Commemoration of the Sunday*

Supplices te rogamus, omnipotens Deus: ut quos tuis reficis Sacramentis, tibi etiam placitis moribus dignanter deservire concedas. Per Dominum.

Grant, we humbly beseech thee, O Almighty God, that those whom thou refreshest with thy Sacraments, may, by a life well-pleasing to thee, worthily serve thee. Through, etc.

#### *Commemoration of the Epiphany*

Præsta, quæsumus, omnipotens Deus: ut quæ solemni celebramus officio, purificatæ mentis intelligentia consequamur. Per Dominum.

Grant, we beseech thee, O Almighty God, that our minds may be so purified, as to understand what we celebrate on this great solemnity. Through, etc.

## VESPERS

## ANTIPHONS

1. Post triduum invenerunt Jesum in templo sedentem in medio doctorum, audientem illos, et interrogantem eos.

1. After three days \* they found Jesus in the temple sitting in the midst of the doctors, hearing them and asking them questions.

The Psalms are from the Common of the Blessed Virgin Mary, and will be found on the Feast of the Purification, p. 488.

2. Dixit mater \* Jesu ad illum: Fili, quid fecisti nobis sic? Ecce pater tuus et ego dolentes quærebamus te.

2. The Mother of Jesus \* said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.

3. Descendit Jesus \* cum eis, et venit Nazareth, et erat subditus illis.

3. And Jesus went down \* with them, and came to Nazareth: and was subject to them.

4. Et Jesus proficiebat sapientia, et ætate, et gratia apud Deum et homines.

4. And Jesus \* advanced in wisdom and age, and grace with God and men.

5. Et dicebant: \* Unde huic sapientia hæc, et virtutes? Nonne hic est fabri filius?

5. And they said: \* How came this man by this wisdom and miracles? Is not this the carpenter's son?

## LITTLE CHAPTER

(*Luke ii*)

Descendit Jesus cum Maria et Joseph, et venit Nazareth, et erat subditus illis.

And Jesus went down with Mary and Joseph, and came to Nazareth: and was subject to them.

## HYMN

O Lux beata Cælitum,  
Et summa spes mortalium,  
Jesu, o cui domestica  
Arrisit orto caritas.

Blest light of all the heavenly  
hosts,  
Sole hope of them that dwell on  
earth,  
The purest love that ever graced  
A home, did smile upon thy  
birth.



Maria, dives gratia,  
O sola quæ casto potes  
Fovere Jesum pectore,  
Cum lacte donans oscula.

Tuque ex vetustis patribus  
Delecte custos Virginis,  
Dulci patris quem nomine  
Divina proles invocat.

De stirpe Jesse nobili  
Nati in salutem gentium,  
Audite nos qui supplices  
Vestras ad aras sistimus.

Dum sol redux ad vesperum  
Rebus nitorem detrahit,  
Nos hic manentes intimo  
Ex corde vota fundimus.

Qua vestra sedes floruit  
Virtutis omnis gratia,  
Hanc detur in domesticis  
Referre posse moribus.

Jesu, tibi sit gloria,  
Qui natus es de Virgine,  
Cum Patre, et almo Spiritu,  
In sempiterna sæcula.  
Amen.

℣. Ponam universos filios  
tuos doctos a Domino.

℞. Et multitudinem pacis  
filiis tuis.

Mary, dear Mother, who but  
thee

Was ever yet so rich in grace?  
Didst nourish Christ upon thy  
knee

And fold him in a sweet em-  
brace?

And Joseph, chosen out to  
guard

The Virgin with thy gentle  
might,

The Infant Jesus smiled on thee  
And called thee father as by  
right.

You, who to save a guilty race  
Were born of David's noble line,  
O hear the humble prayers of all  
To-day, who gather round your  
shrine.

The sun now wends his way  
to rest

And earth is veiled in shadows  
gray;

Yet hearts a-fire with joy and  
love

Still bid us linger on to pray.

O may the grace of that sweet  
home

Which held the earthly Trinity,  
Be shed abroad upon the world  
And bless the Christian family.

O Jesu, born of Virgin bright,  
Immortal glory be to thee;

Praise to the Father infinite  
And Holy Ghost eternally.

Amen.

℣. I will make all thy children  
to be taught of the Lord.

℞. And great the peace of thy  
children.

#### AT THE MAGNIFICAT

ANT. Maria autem conser-  
vabat omnia verba hæc, con-  
ferens in corde suo.

ANT. But Mary \* kept all  
these words, pondering them in  
her heart.

*Collect as at Mass, p. 139.*

*Commemoration of the Epiphany*

ANT. Magi videntes stellam, dixerunt ad invicem: Hoc signum magni Regis est: eamus et inquiramus eum, et offeramus ei munera, aurum, thus et myrrham. Alleluia.

ANT. The Magi, seeing the Star, said to each other: This is the sign of the great King: let us go and seek him, and offer him gifts, gold, frankincense and myrrh. Alleluia.

OR—

ANT. Tribus miraculis ornatum diem sanctum colimus: hodie stella Magos duxit ad præsepium: hodie vinum ex aqua factum est ad nuptias: hodie in Jordane a Joanne Christus baptizari voluit, ut salvaret nos. Alleluia.

ANT. We celebrate a festival adorned by three miracles: this day, a star led the Magi to the manger; this day, water was changed into wine, at the marriage-feast; this day, Christ vouchsafed to be baptized by John, in the Jordan, for our salvation. Alleluia.

℣. Reges Tharsis et insulæ munera offerent.

℣. The Kings of Tharsis and the islands shall offer presents.

℞. Reges Arabum et Saba dona adducent.

℞. The Kings of the Arabians and of Saba shall bring gifts.

*The Collect as on p. 139.*

*Commemoration of the Sunday*

ANT. Fili! quid fecisti nobis sic? ego et pater tuus dolentes quærebamus te. Quid est quod me quærebatis? nesciebatis quia in his quæ Patris mei sunt, oportet me esse?

ANT. Son! why hast thou done so to us? Behold, thy father and I have sought thee sorrowing. How is it that you sought me? Did you not know that I must be about my Father's business?

℣. Omnes de Saba venient. Alleluia.

℣. All they from Saba shall come. Alleluia.

℞. Aurum et thus deferentes. Alleluia.

℞. Bringing gold and frankincense. Alleluia.

*The Collect as on p. 139.*

MASS OF THE SUNDAY WITHIN THE OCTAVE  
OF THE EPIPHANY

*(In some Churches, the Feast of the Holy Family is not observed on this day; the Mass will then be of the Sunday.)*

It is the *Kingship* of the divine Infant that the Church again proclaims in the opening Canticle of the Mass for the Sunday within the Octave of the Epiphany. She sings the praises of her Emmanuel's *Throne*, and takes her part with the Angels who hymn the glory of Jesus' eternal *Empire*. Let us do the same, and adore the King of Ages, in his Epiphany.

INTROIT

In excelso throno vidi sedere virum, quem adorat multitudo Angelorum psallentes in unum: ecce cujus imperii nomen est in æternum.

*Ps.* Jubilate Deo omnis terra: servite Domino in lætitia. Gloria Patri. In excelso.

I saw a man seated on a high throne, whom a multitude of Angels adored, singing all together: Behold him, whose name and empire are to last for ever.

*Ps.* Sing joyfully to God, all the earth: serve ye the Lord with gladness. Glory. I saw.

*The Collect is given on p. 139.*

EPISTLE

Lectio Epistolæ beati Pauli  
Apostoli ad Romanos.

*Cap. XII.*

Fratres, obsecro vos per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum. Et nolite conformari huic sæculo, sed reformamini in novitate sen-

Lesson of the Epistle of Saint  
Paul the Apostle to the Romans.

*Ch. XII.*

Brethren, I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world, but be reformed in the newness of your mind: that

sus vestri: ut probetis quæ sit voluntas Dei bona, et beneplacens, et perfecta. Dicq̄ enim per gratiam quæ data est mihi, omnibus qui sunt inter vos: Non plus sapere quam oportet sapere, sed sapere ad sobrietatem: et unicuique sicut Deus divisit mensuram fidei. Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem actum habent: ita multi unum corpus sumus in Christo, singuli autem alter alterius membra: in Christo Jesu Domino nostro.

you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided unto every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we, being many, are one body in Christ, and every one members of one another, in Jesus Christ our Lord.

The Apostle invites us to make our offering to the new-born King, after the example of the Magi; but the offering which this Lord of all things asks of us is not anything material or lifeless. He that is *Life* gives his whole self to us; let us, in return, *present* him our hearts, that is, *a living sacrifice, holy, pleasing unto God*; whose *service* may be *reasonable*, that is, whose obedience to the divine will may be accompanied by a formal intention of offering itself to its Creator. Here again, let us imitate the Magi, who *went back another way into their own country*—let us not adopt the ideas of *this world*, for the world is the covert enemy of our beloved King. Let us *reform* our worldly prudence according to the divine wisdom of Him, who may well be our guide, seeing he is the Eternal Wisdom of the Father. Let us understand, that no man can be *wise* without *Faith*, which reveals to us that we must all be united by love, so as to form *one body in Christ*, partaking of his life, his wisdom, his light, and his kingly character.

In the chant which follows the Epistle, the Church returns to her praise of the ineffable *wonders of a God with us*: *Justice and righteousness* have come down from heaven, to take up their abode on our *mountains and hills*.

## GRADUAL

Benedictus Dominus Deus  
Israel, qui facit mirabilia  
magna solus a sæculo.

∇. Suscipiant montes pa-  
cem populo tuo, et colles  
justitiam.

Alleluia, alleluia.

∇. Jubilate Deo omnis ter-  
ra: servite Domino in lætitia.  
Alleluia.

Blessed be the Lord, the God  
of Israel, who alone hath done  
great wonders from the begin-  
ning.

∇. Let the mountains re-  
ceive peace for thy people, and  
the hills righteousness.

Alleluia, alleluia.

∇. Sing joyfully to the Lord,  
all the earth: serve ye the Lord  
with gladness. Alleluia.

*The Gospel is the one for the Feast of the Holy Family,  
p. 141.*

During the Offertory, the Church resumes her canticles  
of joy; the presence of the Divine Infant fills her with joy.

## OFFERTORY

Jubilate Deo omnis terra:  
servite Domino in lætitia:  
intrate in conspectu ejus in  
exultatione: quia Dominus  
ipse est Deus.

Sing joyfully to the Lord, all  
the earth: serve ye the Lord  
with gladness: present your-  
selves to him with transports  
of joy: for the Lord is God.

*The Secret is given on p. 143.*

Whilst distributing the Bread of Life come down  
from heaven, the Church repeats the words addressed  
by Mary to her Son: *Why hast thou done so to us? I and  
thy father have sought thee.* The Good Shepherd, who  
feeds his Sheep with his own Flesh, replies, that he  
must needs do the will of his Father who is in  
heaven. He is come to be our Life, our light, and our  
food: he, therefore, leaves everything in order to give  
himself to us. But, whilst the Doctors in the Temple  
only saw and heard him, we, in this Living Bread,  
possess him and are united with him in sweetest  
union.

## COMMUNION

Fili, quid fecisti nobis sic?  
Ego et pater tuus dolentes  
quærebamus te. Et quid  
est, quod me quærebatis?  
Nesciebatis, quia in his, quæ  
Patris mei sunt, oportet me  
esse?

Son, why hast thou done so  
with us? I and thy father  
have sought thee with sorrow.  
—And why did you seek me?  
Did you not know that I must  
be about the concerns of my  
Father?

*The Postcommunion is given on p. 144.*