

THE EXCELLENT BOOK “Mass & Vespers” (Solesmes Abbey, 1957) seems to say that the *Feast of the Holy Family* does not necessarily replace *The First Sunday After Epiphany*—in spite of the fact that in 1921, Pope Benedict XV officially made the *The Holy Family of Jesus, Mary, and Joseph* part of the GENERAL ROMAN CALENDAR, placing it on the *Sunday within the Octave of the Epiphany*; that is to say, on the Sunday between January 7 through January 13.

The Holy Family of Jesus, Mary and Joseph. 389

SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY.

If this Sunday falls on January 7th-12th inclusive:

1) In countries where the Epiphany is not a Feast of Obligation, the Feast is kept to-day, p. 318, with Commemoration (Prayers and Last Gospel) of the Sunday in the Octave of the Epiphany.

2) In countries where the Epiphany is a Feast of Obligation, the Feast of the Holy Family is kept to-day, as below.

If this Sunday falls on January 13th, the Mass is everywhere that of the Octave Day, p. 406; and the Feast of the Holy Family is kept on Saturday January 12th.

In some dioceses, the Feast of the Holy Family is kept on the 2nd Sunday after the Epiphany (see p. 407).

The Holy Family of Jesus, Mary and Joseph.

Double major.

THE FIRST VESPERS.

1 Ant. **I g** And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. *Math. 1. 16.*

Acob autem * génu- it Jó- seph, ví-rum Ma-rí- ae, de qua natus est Jesús, qui vocatur Christus. *Ps. Dixit Dóminus Dómino mé- o : **

Séde a dextris mé- is. — *Ps. Dixit Dóminus. I g, p. 147.*

2 Ant. **VII c** The Angel of the Lord appeared in a dream to Joseph, saying: Joseph, son of David, fear not to take Mary thy wife;

A Nge-lus Dómi-ni * appáru-it

406 Cycle of Christmas.

JANUARY 13.

Octave-Day of the Epiphany.

Double major.

All as on the Feast itself, p. 377, except the following :

Collect.

DEus, cujus Unigénitus in substántia nostrae carnis apparuit : † praeta, quaesumus; ut per eum, quem similem nobis foris agnovimus, * intus reformari mereamur. Qui tecum vivit et regnat in unitate Spiritus.

O God, whose only-begotten Son in our flesh was made manifest to the world; grant that he who has vouchsafed to become, in nature and visibly, one of our lives, may renew us inwardly in the likeness of his own Spirit. Who lives and reigns.

Sequentia sancti Evangelii secundum Joannem.

The second manifestation : Jesus' Baptism. John 1, 29-34.

IN illo tempore : Vidit Joannes Jesum venientem ad se, et ait : Ecce Agnus Dei, ecce qui tollit peccatum mundi. Hic est, de quo dixi : Post me venit vir, qui ante me factus est : quia prior me erat. Et ego nesciebam eum, sed ut manifestetur in Israel, propterea veni ego in aqua baptizans. Et testimonium perhibuit Joannes, dicens : Quia vidi Spiritum descendentem quasi columbam de caelo, et mansit super eum. Et ego nesciebam eum : sed qui misit me baptizare in aqua, ille mihi dixit : Super quem videris Spiritum descendentem, et manentem super eum, hic est, qui baptizat in Spiritu Sancto. Et ego vidi : et testimonium perhibui, quia hic est Filius Dei. *Credo.*

AT that time, John saw Jesus coming to him, and he said, Behold the Lamb of God, behold him who taketh away the sins of the world. This is he of whom I said, After me there cometh a man, who is preferred before me, because he was before me. And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water. And John gave testimony, saying, I saw the Spirit coming down as a dove from heaven, and he remained upon him. And I knew him not; but he who sent me to baptize with water said to me, He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth with the Holy Ghost. And I saw : and I gave testimony, that this is the Son of God.

Secret.

Hostias tibi, Dómine, pro nati Filii tui apparitione deferimus, suppliciter exorantes : ut, sicut ipse nostrorum auctor est munerum, ita sit ipse misericors et susceptor, Jesus

WE make this offering, O Lord, in memory of the manifestation of thy divine Son, born into this world, humbly entreating that, though to his goodness we owe the very gifts we lay upon thy altars, he may

2nd Sunday after the Epiphany. 407

Christus Dóminus noster : Qui nevertheless, in mercy, vouchsafes tecum vivit... in unitate Spiritus graciously to accept them at our sancti. hands. Who lives and reigns.

Postcommunion.

Caelésti lúmine, quaesumus Dómine, semper et ubique nos praeveni : ut mysterium, cuius nos participes esse voluisti, et puro cernamus intuitu, et digno percipiamus affectu. Per Dóminum nostrum Jesum Christum.

AT all times and in all places, O Lord, make thy heavenly light to shine upon us; that with undoubting faith we may discern the mystery of which thou callest us to partake, and with befitting devotion of heart approach thy holy altar. Through our Lord.

AT SECOND VESPERS.

As on the Feast, p. 383, with Prayer Deus, cujus, p. 406.

Commemorations : 1. St. Hilary, Bp. Confessor and Doct. Ant. O Doctor... beate Hilari, p. 131. V. Amavit; Prayer, Deus, qui populo tuo, p. 1014; 2. St. Felix, Priest and Mart. Ant. Iste Sanctus, p. 126; V. Gloria, Prayer, Concède, quaesumus, p. 1015.

Benedicamus Dómino II, p. 139. — Ant. Alma, p. 238.

The Second Sunday after the Epiphany.

In certain dioceses, the Feast of the Holy Family is kept to-day. The Mass is then as above, p. 383, with 2nd Collect, Secret and Postcommunion of the Mass that follows here, and at the end its Gospel. Preface of the Epiphany, p. 382, but the ordinary Communicantes.

Intr. IV

Omnis terra * adoret te, Dé- us, et psál-lat tí- bi :

Let all the earth adore thee, O God, and sing to thee : let it sing a psalm to thy name, O thou Most High. *Ps. Shout with joy to God all the earth, sing ye a psalm to his name, give glory to his praise. Ps. 65, 4, 1-2.*

psál- mum dí-cat nó- mi- ni tú- o, Al- tís- si- me.