

**Sunday after Christmas**

An ancient feast, with ancient propers: *Dominica infra Octavam Nativitatis Domini*. \* This feast is omitted during certain years—such as 2016—when Christmas falls on a Sunday.

In France during the 19th century, this Sunday was *The Feast of the Holy Name of Mary*, but the more “normal” day for that 17th century feast is actually 12 September. Even as late as 1908, many regions replaced Sundays with Marian feasts: e.g. *Parvissimi Cordis B. Mariae Virginis*, which replaced the 3rd Sunday after Pentecost; e.g. *Maternitas B. Mariae Virginis* which replaced the 2nd Sunday in October; e.g. *Parvissimi B. Mariae Virginis*, which replaced the 3rd Sunday in October.

**JANUARY 1ST**  
**Octave of the Nativity**

The Gospel talks about the NAMING of Jesus at the Circumcision.  
Here is how *Mass and Vespers* (1957, Abbey of Solesmes) calls this feast in the year 1957:

**January 1**  
**The Circumcision of our Lord.**  
**Octave of the Nativity.**

*On this Octave Day of Christmas, the Church teaches us the mystery of the Incarnation, and celebrates the union, in the person of our Lord Jesus Christ, of the divine and human natures; with this aim it brings us to the feet of her who, in virtue of that union, is truly Mother of God.*

**Sunday between the**  
**“Octave of Christmas”**  
**(1 January) and the**  
**“Epiphany” (6 January)**

*A year before his death, Pope Saint Pius X promulgated “Abhinc Duos Annos” (23 October 1913), which moved the Feast of the Holy Name to the Sunday between 2 and 5 January inclusive. In years when no such Sunday existed, the celebration was observed on 2 January. (This is still where it falls in the 1962 “Extraordinary Form” calendar). Father Patrick Laurence Murphy reminds us twice of this change! On page 3, he writes: “The feast of the Holy Name of Jesus is celebrated on the Sunday between 2nd and 5th January (otherwise on 2nd January).” On page 100, Father Murphy again points out that the feast of the Holy Name is celebrated on the “Sunday between the octave-day of Christmas and the Epiphany, or if there is none, on 2nd January.”*

**6 January**  
**IN EPIPHANIA DOMINI**  
**“The Epiphany”**

THE EPIPHANY (January 6th) is very stable in terms of its *Proprium Missae*—but in 1970 it began to be “transferred” to the nearest Sunday. I believe there was precedent for this; if you look on page 378 of “Mass and Vespers” (Solesmes Abbey, 1957) you will find the following footnote: “If the Epiphany is kept on Sunday, from January 7th to 10th inclusive, the Sunday is commemorated by Prayers and Last Gospel.” That seems to imply that in 1957 certain regions celebrated Epiphany on a date not 6 January. It should be remembered that even before Vatican II, there was what was called an “External Solemnity” which—in a certain way—transferred “big” feasts to the nearest Sunday so more Catholics could attend.

A very close companion of Father Brébeuf, FATHER JESUS CHAUMONT (1611-1693) was born in France, but died in Quebec. Many of the Indians regarded writing as magic and feared that it might do them harm; therefore, Pere Chaumont (one of the chroniclers) at times had to carry his letters concealed in his clothing because of their superstitious fear. Although he was a Jesuit priest, Chaumont founded the CONGREGATION OF THE HOLY FAMILY, which figures extensively in early Canadian history. The feast of the Holy Family seems to come from Canada. In the *Graduel Roman à l’usage du Diocèse de Québec* (1841) we see that the Holy Family *replaced* the LIBER SUNDAY AFTER EASTER (1). But in the edition of 1871, we see that the Holy Family *replaced* the SECOND SUNDAY AFTER EASTER (1).

**SUNDAY WITHIN THE**  
**OCTAVE OF EPIPHANY**

We must discuss a very ancient feast: “The First Sunday After Epiphany” (*Missa Dominica Prima post Epiphaniam*). In 1962, this ancient feast is replaced by the *FEAST OF THE HOLY FAMILY*. The official 1962 *Missale Romanum* calls it:

*Dominica I post Epiphaniam*  
SANCTE FAMILIE; IESU, MARIE, IOSEPH

**HOLY FAMILY: JESUS, MARY, AND JOSEPH**  
In 1921, Pope Benedict XV made the Feast of the Holy Family part of the GENERAL ROMAN CALENDAR and set it on the *Sunday within the Octave of the Epiphany*; that is, on the Sunday between January 7 through January 13.

A mystery remains about the Holy Family in a 1957 book—published 36 years after this change by Pope Benedict XV—and you can read about this mystery here: <http://www.ccwatershed.org/pdfs/11342/holy-family-1957/download/>

**January 13**  
**Octave Day of Epiphany**

The Gospel for Epiphany’s Octave Day (that is, January 13th) recounts the Baptism of the Lord at the River Jordan. On page 68 of her book, Lauren Pristas says the 1962 Missal is “the only one” to have a feast of the Lord’s Baptism. I am not quite sure what she means, because I discovered a Roman Missal from 1759AD which specifically and explicitly calls the Octave Day of the Epiphany: “**Baptismus Christi.**”

**2nd Sunday after the Epiphany**

The Propers for the 2nd Sunday after Epiphany are incredibly ancient. The OFFERTORY (*Jubilatio Duo Luceana*) in particular is quite interesting, especially when compared to the Offertories for the 1st Sunday after Epiphany (*Laudate Deum Quasi Deus*). You can see a color chart which compares both of these offertories—which have nothing in common except the first two words, yet both curiously have a repeat—by going to this link: <https://www.ccwatershed.org/pdfs/11342/feast-of-the-holy-family-zohens-616-2006/cm>

For a long time, the 2nd Sunday after Epiphany was replaced by the **Feast of the Holy Name**—and here are several books who do that:

- 1706 - *Altar Missal* from Dublin, Ireland;
  - 1825 - *Abregé de Graduel Roman*;
  - 1841 - *Graduel Roman* for Quebec;
  - 1846 - *Hand-Missal* from London;
  - 1871 - *Graduel Roman* for Quebec;
  - 1883 - *Abbeé Pothier’s Liber Gradualis*;
  - 1903 - *Parvissimi Roman* (Don Moquequer);
  - 1908 - *Editio Vaticana* under Pope Pius X.
- Circa 1970, Bugnini’s Consilium eliminated the **Feast of the Holy Name**, but Pope Saint John Paul II later added it as “Optional Memorial.”

**3rd Sunday after the Epiphany**

The Propers for the 3rd Sunday after Epiphany are incredibly ancient.

IN: *Adorâte Deum*  
GR: *Timébunt Gentes*  
AL: *Dóminus Regnávít*  
OF: *Déxtera Dómini*  
CO: *Mirabántur Omnes*

In certain places, the 3rd Sunday after Epiphany was replaced by the **Holy Family**. For example, an 1894 *Missale Romanum* shows **Holy Family** as III Epiphany; so does Dom Pothier’s *Liber Gradualis* (Second Edition, 1895). So does Dom Moquequer’s 1903 *Parvissimi Roman*: *contenant la messe et l’office, pour tous les dimanches et fêtes doubles, Chant Grégorien.*

**1908**

...when Pope Pius X promulgated the *Editio Vaticana* (“Vatican Edition”) which is still the Church’s official edition, at least vis-à-vis Gregorian Chant.

In 1908, this feast was exactly what we would expect:

**Sunday within the Octave of Christmas**

IN: *Dum Médium Siléntium*  
GR: *Speciósus Forma*  
AL: *Dóminus Regnávít*  
OF: *Deus Enim*  
CO: *Tolle Píerum*

**January 1st**  
**Octave of Christmas**

In 1908, the Propers were identical to Christmas daytime Mass, except for the *Alleluia* verse which on Christmas Day repeatedly mentioned “this day.”

IN: *Puer Natus Est*  
GR: *Vidérunt Omnes*  
AL: *Multifáre Olim* (very ancient)  
OF: *Tui Sunt Caeli*  
CO: *Vidérunt*

Notice how this is indicated in the manuscripts, which basically say “take everything from the other feast except for this” and then they print *Alleluia Multifarie* as follows: <https://www.ccoatershed.org/wp-content/uploads/2021/07/1181-01010101-0101-0101.pdf>. Notice how the capital “E” for Epiphany shows not three mystics, but four—including “Phagiphania” when Our Lord fed the 5,000: <https://www.ccoatershed.org/wp-content/uploads/2021/07/1181-01010101-0101-0101.pdf>

**DOMINICA VACAT**  
a.k.a. “**VACANT SUNDAY**”

In 1908, this was a “vacant Sunday,” which means that:

- ...if Sunday occurred on 2 Jan, it was the Octave-day of St. Stephen the First Martyr;
- ...if Sunday occurred on 3 January, it was the Octave-day of St. John the Evangelist;
- ...if Sunday occurred on 4 January, it was the Octave-day of Holy Innocents;
- ...if Sunday occurred on 5 January, it was the Octave-day of St. Thomas of Canterbury.

The books for the Roman Catholic Faithful often placed the word “vacant” in parenthesis on this Sunday. As stated above, in 1913, the pope moved the Feast of the Most Holy Name to this Sunday. That’s why the Schwann *Graduale* (1953) says: SACRIMENTUM NOMINIS JESU—*Dominica inter Circumcisionem et Epiphaniam vel, si ipsa non occurrat, die 2 Januarii.*

**6 January**  
**IN EPIPHANIA DOMINI**  
**“The Epiphany”**

These are very ancient propers, and they were not changed in 1962—nor were they changed by Archbishop Hannibal Bugnini’s Consilium in 1970:

IN: *Ecce Advénit*  
GR: *Omnes de Saba*  
AL: *Vidimus Stellam*  
OF: *Reges Tharsis*  
COM: *Vidimus Stellam*

**First Sunday After Epiphany**  
*(Missa Dominica Prima post Epiphaniam)*  
This feast is often called: “*Dominica infra Octavam Epiphaniae*”

IN: *In Excélsis Throno*  
GR: *Benedictus Dóminus Deus Israél*  
AL: *Jubiláte Deo*  
OF: *Jubiláte Dóminus Terra*  
(notice the offertory for 11 Epiphany is “Jubiláto Deo Nativitat”)

CO: *Fili Quid Fecistis Nobis Sic*

**The Propers for *Missa In Excelsis Throno* are extremely ancient; the Propers for the Holy Family are extremely modern (Neo-Gregorian) except for the Gradual (“Unam Péti”).**

**HOLY FAMILY: JESUS, MARY, AND JOSEPH**

On page 168, Father Patrick Laurence Murphy reminds us that—for the 1962 calendar—the Feast of the Holy Family **replaces the 1st SUNDAY AFTER EPIPHANY** and also replaces the **BAPTISM OF THE LORD** whenever 13 January is a Sunday.

\* In other words, when it comes to the 1962 calendar, Sunday January 13th would be the feast of the Holy Family.

There was no “Baptism of the Lord” in the old books we are considering.

Prior to the 1962 *Missale Romanum*, it was simply called “Octave of the Epiphany.”

For example, *Mass and Vespers* (Solesmes Abbey, 1957) says:

JANUARY 13.  
Octave-Day of the Epiphany.

**Die 13 ianuarii**  
**IN COMMEMORATIONE BAPTISMATIS D.N.I.C.**

*si occurrat eodem die dominica I post Epiphaniam, fit de S. Familia Iesu, Mariae, Ioseph, sine commemoracione nec Baptismatis Domini, nec dominice.*  
The Propers are identical to Epiphany, obviously, but the Gospel is the Lord’s Baptism.

On page 168, Father Patrick Laurence Murphy reminds us that—as far as the 1962 calendar is concerned—the Feast of the Holy Family is the 1st Sunday after Epiphany and **replaces** the Baptism of the Lord if 13 January is a Sunday. In other words, when it comes to the 1962 calendar, Sunday January 13th would be the feast of the Holy Family.

**MOST HOLY NAME**

For 1908 books, the January section says:  
*Dominica II. post Epiphaniam.*  
*In festo sanctissimii Nominis Jesu.*

To give an example, in the old Catholic hand-missals, e.g. from 1846, there is a footnote when you reach the 2nd Sunday after Epiphany which says: “On this day, the Church keeps a Feast in honour of the Holy Name of Jesus. For the Mass refer to the feasts of January.”

**All the propers are modern:**  
IN: *In Nómine Jesu*  
GR: *Salvos Fac Nos*  
AL: *Laudem Dómini loquétur*  
OF: *Confitébör Tibi* (distinct from *Passion Sunday*)  
CO: *Omnes Gentes Quascúmque*

**HOLY FAMILY: JESUS, MARY, AND JOSEPH**

Books from 1908 have a section called *Missa Aliquis In Locis Celebrande* (“Masses celebrated in certain places”). In the 1908 *Graduale Romanum*, we find:

**FESTA JANUARIi.**  
*Dominica III. post Epiphaniam.*  
*Sanctae Familiae Jesu, Mariae, Ioseph.*

IN: *Exsúltet Gáudio*  
GR: *Unam Pétii*  
AL: *Vere Tu Es Rex Abscónditus*  
OF: *Tulérint Jesum*  
CO: *Descéndit Jesum Cum Eis*

These propers all appear to be modern, except the Gradual “Unam Pétii,” which can be found in certain ancient books. This Gradual was kept in 1970.

**1962**

*Missale Romanum* a.k.a. “Extraordinary Form” • Follows the “code of rubrics” which came into effect on January 1961 — (Those rubrics were issued 25 July 1960.)

**Sunday within the Octave of Christmas**

The 1962 *Missale Romanum* is identical to 1908.

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**January 1st**  
**Octave of Christmas**

The 1962 *Missale Romanum* is identical to 1908, except in 1908 it was called:

In Circumcisione Domini et Octava Nativitatis.  
...whereas in 1962 the reference to “Circumcision” was omitted:  
In Octava Nativitatis Domini  
(Perhaps a certain cadre of liturgists felt mentioning “circumcision” was somehow offensive to Homo Modernus ... can any reader offer insight here as to why it was eliminated?)

**MOST HOLY NAME**

In 1962, we find:  
**DOMINICA a die 2 ad diem 5 ianuarii occurrēt, vel, si hæc defecerit, die 2 ianuarii SS.MI NOMINIS JESU**

IN: *In Nómine Jesu*  
GR: *Salvos Fac Nos*  
AL: *Laudem Dómini loquétur*  
OF: *Confitébör Tibi* (distinct from *Passion Sunday*)  
CO: *Omnes Gentes Quascúmque*

**6 January**  
**IN EPIPHANIA DOMINI**  
**“The Epiphany”**

The Propers are identical to 1908.

**HOLY FAMILY: JESUS, MARY, AND JOSEPH**

On page 168, Father Patrick Laurence Murphy reminds us that—for the 1962 calendar—the Feast of the Holy Family **replaces the 1st SUNDAY AFTER EPIPHANY** and also replaces the **BAPTISM OF THE LORD** whenever 13 January is a Sunday.

\* In other words, when it comes to the 1962 calendar, Sunday January 13th would be the feast of the Holy Family.

**Die 13 ianuarii**  
**IN COMMEMORATIONE BAPTISMATIS D.N.I.C.**

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**2nd Sunday after the Epiphany**

IN: *Omnis Terra*  
GR: *Misit Dóminus*  
AL: *Laudáte Deum*  
OF: *Jubiláte Deo Unívërsa*  
(notice the offertory for 1 Epiphany is “Jubiláto Deo Omnis Terra”)  
CO: *Dicit Dóminus Impléte*

Take a look at the offertories from 1 Epiphany and 11 Epiphany—see if you agree that the elimination of 1 Epiphany was a great loss.

**3rd Sunday after the Epiphany**

The Propers for the 3rd Sunday after Epiphany are incredibly ancient.

IN: *Adorâte Deum*  
GR: *Timébunt Gentes*  
AL: *Dóminus Regnávít*  
OF: *Déxtera Dómini*  
CO: *Mirabántur Omnes*

**1970**

“Ordinary Form” (according to reforms enacted after the Second Vatican Council) • This chart was created on 2 January 2021

*Bugnini’s Consilium* altered things:

**HOLY FAMILY: JESUS, MARY, AND JOSEPH**  
is celebrated on the “Sunday within the Octave of Christmas.”—if there be no Sunday, it is transferred to 30 December.

This 1970 Holy Family does not use the “traditional” Propers for the Holy Family, which are modern compositions (Neo-Gregorian) and which have changed numerous times through the years.  
IN: *Deus In Loco*  
GR: *Unam Pétii*  
AL: *Gaudéte Justi*  
OF: *In Te Sperávit*  
(YEAR A) CO: *Tolle Píerum*  
(YEAR B) CO: *Fili Quid Fecistis*

Notice: “Fili Quid Fecistis” comes from *Missa In Excelsis* (1st Sunday after Epiphany) and “Tolle píerum” comes from *Missa Dum Médium Siléntium* (Sunday after Xmas).

*Bugnini’s Consilium* altered things:

**SOLLEMNITAS SANCTÆ DEI GENETRICIS MARIE**  
**In Octava Nativitatis Domini**

IN: *Salve Sancta Parens*  
GR: *Diffúsa Est Grátia*  
AL: *Post Partum Virgo*  
OF: *Felix Namque Es*  
CO: *Exsúta Filia Sion*

This feast—“Mary, Mother of God”—was added for the following reason: “because the *Maternity of Mary* is the most ancient feast known at Rome” (cf. Lauren Pristas, pg 65). But Joseph Dyer has written that this was an error: “Nothing whatsoever in the ancient sacramentaries or lectionaries give any hint of this.” Moreover, it seems to have been based upon a misunderstanding—confusing the Roman feast of “Saint Martina” with “Saint Mary.”

*Bugnini’s Consilium* altered things:

**DOMINICA II POST NATIVITATEM**  
**“2nd Sunday after Christmas”**

IN: *Dum Médium Siléntium*  
GR: *Speciósus Forma*  
AL: *Dóminus Regnávít*  
OF: *Bénedic Ánima Mea*  
instead of “Deus enim”  
CO: *Domine Dominus Noster*  
from 30th Sunday in Ordinary  
Time—instead of “Tolle píerum”

In many regions, the EPIPHANY is celebrated today—in other words, depending upon the particular diocese, the EPIPHANY may be transferred to a Sunday instead of the ancient date of 6 January.

**6 January**  
**IN EPIPHANIA DOMINI**  
**“The Epiphany”**  
**(SOLLEMNITAS)**

The Propers are identical to 1908.

The *Third Edition of the Roman Missal* (2010) says: “Where the Solemnity of the Epiphany is not observed as a Holyday of Obligation, it should be assigned to the Sunday that falls between January 2 and January 8.”

*Bugnini’s Consilium* altered things:

**IN BAPTISMATE DOMINI**  
1990 Gregorian Missal calls it: “**Sunday after January 6th**”

IN: *Dilexistis Iustitiam*  
GR: *Benedictus Dóminus Deus Israél*  
AL: *Benedictus Qui Venit*  
This *Alleluia* was added by the *ordo Cantus Missae* (pg 34)  
OF: *Benedictus Qui Venit*  
CO: *Omnes Qui In Christo*

If—as in some regions—EPIPHANY is transferred to Sunday, and that Sunday falls on January 7 or 8, the FEAST OF THE BAPTISM OF THE LORD is celebrated on the following Monday. The following Sunday is the *Second Sunday in Ordinary Time*.

After the feast of the **Baptism of the Lord**, Ordinary Time begins. The following Sunday is therefore the *Second Sunday in Ordinary Time*. This has caused great confusion, e.g. when the USCCB website **erroneously** said (on 9 January 2005): **The Baptism of the Lord: First Sunday in Ordinary Time.**

The *Third Edition of the Roman Missal* (USA edition, 2010) says the Epiphany is “the Sunday between January 2 and January 8” while the Lord’s Baptism is the “Sunday after January 6.” That’s a poor wording which **confuses** people; the reality is, when celebrated on a Sunday, the Lord’s Baptism can be as early as 9 January or as late as 13 January. The easiest way to explain it: The Lord’s Baptism **replaces** the 1st Sunday in Ordinary Time. However, when the Solemnity of the Epiphany is transferred to the Sunday that occurs on January 7 or 8, the Lord’s Baptism is celebrated on the following Monday—which would mean the Feast of the Epiphany can replace the First Sunday in Ordinary Time (Yuck!).

*Bugnini’s Consilium* altered things:

**2nd Sunday in Ordinary Time**

**DOMINICA II « PER ANNUM »**  
The Propers are a mishmash:

IN: *Omnis Terra*  
GR: *Misit Dóminus*  
AL: *Laudáte Deum*  
OF: *Jubiláte Deo Unívërsa*  
(YEAR A) CO: *Laetábimur in salúatü tuo*  
(YEAR B) CO: *Laudí Andréas*  
(YEAR C) CO: *Dicit Dóminus Impléte*

For the record, the Communion “Missal Propers” are **completely different** than any of these; sadly, this is pretty common. For more on this: <https://www.ccwatershed.org/2020/08/23/huge-discovery-not-a-joke-re-gradual-antiphons-vs-missal-antiphons/>

*Bugnini’s Consilium* altered things:

**3rd Sunday in Ordinary Time**

**DOMINICA III « PER ANNUM »**  
The Propers are a mishmash:

(YEAR A) IN: *Dóminus Secus Mare*  
(YEAR C) IN: *Adorâte Deum*  
GR: *Timébunt Gentes*  
AL: *Dóminus Regnávít*  
OF: *Déxtera Dómini*  
(YEAR A) CO: *Venite Post Me*  
(YEAR C) CO: *Comédite Pinguia*