

SECRET

Ecclésiæ tuæ, quæsumus, Dómine, dona propítius intueré: quibus non jam aurum, thus et myrrha profértur; sed quod eisdem munéribus declarátur, immolátur et súmitur, Jesus Christus, Fílius tuus, Dóminus noster. Qui tecum vivit.

Graciously look down, we beseech Thee, O Lord, upon the gifts of Thy Church: by which gold, frankincense, and myrrh are no longer laid before Thee; but He is sacrificed and received who by those very gifts was signified, Jesus Christ Thy Son our Lord. Who with Thee.

PREFACE FOR THE EPIPHANY

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias agere: Dómine sancte, Pater omnipotens, ætérne Deus: Quia cum Unigénitus tuus in substántia nostræ mortalitátis apparuit, nova nos immortalitátis suæ luce reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni milítia cælestis exercitus, hymnum glóriæ tuæ cánimus sine fine dicétes:

IT is truly meet and just, right and availing unto salvation that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty and everlasting God. For when Thine only-begotten Son showed Himself in the substance of our mortal nature, He restored us by the new light of His own immortality. And therefore with angels and archangels, with thrones and dominions, and with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing:

PROPER COMMUNICANTES FOR THE EPIPHANY

COMMUNICANTES et diem sacratíssimum celebrátes, quo Unigénitus tuus in tua tecum glória coætérnus, in veritáte carnis nostræ visibíliter corporális apparuit: sed et memóriam venerátes, in primis gloriósa semper Vírginis Mariæ, Genitricis ejúsdem Dei et Dómini nostri Jesu Christi: sed et...

IN communion with, and keeping the most holy day, on which the Thine only-begotten Son, who is co-eternal with Thee in Thy glory, showed Himself in true flesh and with a visible body like unto us; venerating also in the first place the memory of the glorious ever Virgin Mary, Mother of the same Jesus Christ, our Lord and God; also of...

COMMUNION: MATT. 2. 2

Vídimus stellam ejus in Oriénte, et vénimus cum munéribus adoráre Dóminum.

We have seen His star in the East, and are come with gifts to adore the Lord.

POSTCOMMUNION

Præsta, quæsumus, omnipotens Deus: ut quæ solénni celebrámus officio, purificátæ mentis intelligéntia consequámur. Per Dóminum.

Grant, we beseech Thee, O almighty God, that by a purified mind we may attain to the understanding of that which we solemnly celebrate. Through our Lord.

COMMENTARY ON THE FEAST OF THE EPIPHANY

STATION AT ST. PETER'S

The feast of the Epiphany, which was kept in the East and in certain Western churches before being observed in Rome, seems to have been originally a feast of the nativity; January 6, for those churches where it was kept, was the equivalent of December 25 for the Roman Church.

The feast of the Epiphany, introduced at Rome in the second half of the fourth century, has become the complement and, as it were, the crown of the Christmas feast. To-day the Church celebrates the manifestation of our Lord to the whole world and the shining forth in all its splendour of the Incarnation. St Leo, and with him all Christian tradition, saw in the three Kings who hastened to Christ the first of the Gentiles; they were a foreshadowing of the future and brought in their train all the peoples of the world so that the mystery of the Epiphany, the manifestation of Christ in the world, includes all the history of the world. The Magi indicated the beginning of the mystery, but it has continued to unfold as the Church has spread (*Matins, second nocturn*). That is the meaning of Isaias's magnificent prophecy which is appointed in to-day's liturgy both for the Epistle at Mass and the first *nocturn* of *Matins*. It is there referred to by St Leo. In the *Antiphon* to the Magnificat at second Vespers the Church extols these fruits and consequences of the Incarnation adding to the calling of the three Kings mention of the wedding feast at Cana, a symbol of the union of our Lord's divinity with His humanity, and His baptism by John in the waters of the Jordan, which heralded that of His children.

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God manifests Himself to the Magi by a star.