

Melchior and Balthasar. They were venerated as saints in the Middle Ages and the cathedral at Milan claimed to have their relics brought from the imperial city of Constantinople in the fifth century. These relics were taken to Germany by Emperor Frederick Barbarossa in 1162 and are now enshrined in Cologne Cathedral.

Source: the Jesuit Institute

Bernard Kellett.

'What are you doing, O Magi? Do you adore a little Babe, in a wretched hovel, wrapped in miserable rags? Can this Child be truly God? ... Are you become foolish, O Wise Men ... Yes, these Wise Men have become fools that they may be wise'. — Saint Bernard of Clairvaux

Image artist: Joachim Patenier (1480-1524)

Entrance antiphon: *After the Lord was baptized, the heavens were opened, and the Spirit descended upon him like a dove, and the voice of the Father thundered: This is my beloved Son, with whom I am well pleased.*

First Reading: Isaiah 40 1-5, 9-11.

Psalm 103: Response: Bless the Lord, my soul! Lord God, how great you are!

Second Reading: Titus 2 11-14; 3:4-7

Gospel Acclamation:

Alleluia, alleluia! The heavens opened and the Father's voice resounded: 'This is my Son, the Beloved. Listen to him'. Alleluia!

Gospel: Luke 3:15-16, 21-22

Memorial Acclamation: We proclaim your Death, O Lord, and profess your Resurrection until you come again.



First Sunday in Ordinary Time (The Baptism of the Lord) Sunday Cycle C, 2022

Weekly reflection: Feast of the Epiphany

The feast of the Epiphany originated in the Eastern church in the third century where

it was a celebration of the baptism of Jesus linked to his nativity. It ranked as one of the three most important feasts of the church's year alongside Easter and Pentecost. (Christmas was less important than the Epiphany).

The word epiphany comes from the Greek *epiphaneia* meaning to make manifest, to show forth, to appear. This was associated with the appearance of the Spirit of Jesus' baptism and the voice of God making manifest the identity of Jesus as his son **Mark 1:11**. The feast was adopted in the Western church from the fourth century but lost its association with Christ's baptism, instead becoming a celebration of making known of Christ to the gentiles in the persons of the three wise men of St. Matthews gospel **Matthew 2:1-12**

The gospel calls the men from the east who visited the Christ child *magi* meaning sage, wise or learned. They were first referred to as kings by the theologian Tertullian (160-220) who calls them *fere reges*, almost kings – because of their noble calling, representing the Gentiles paying homage to Christ and no doubt reflecting the Old Testament reference to kings in **Psalm 71** (the king of Sheba and Seba shall bring him gifts) which is used at the Mass of the Epiphany. The Gospel doesn't say many Magi there were. This tradition seems to have started with the theologian Origen (185-254) who assumes there must be three kings because there were three gifts (gold, frankincense and myrrh. (The Queen makes offerings of gold, frankincense and myrrh in the chapel royal at St. James' Palace on the feast of the Epiphany).

The three kings seem to have been given names in the sixth century: Casper,