



Mon. 01/05 **A Day of Prayer for Victims of Cancer**
Feast Saint John Neumann, Bishop
8:00 AM Mass Health of Adaline Cassarly, *C. Smith*

Tues. 01/06 **A Day of Prayer for Victims of Heart Diseases**
Feast Saint André Bessette, Religious
8:00 AM Mass For the Poor Souls in Purgatory, *Fred P.*

Wed. 01/07 **A Day of Prayer for Victims of Arthritis**
Feast Saint Raymond of Penyafort, Priest
8:00 AM Mass Janet Pufka, *Jill Watters*

Thur. 01/08 **A Day of Prayer for Victims of Nervous Disorders**
Feast Christmas Weekday
8:00 AM Mass Louis Mangiacarne, *John Proseri*

Fri. 01/09 **A Day of Prayer for Victims of Emotional Disorders**
Feast Christmas Weekday
8:00 AM Mass Shirley Hencherick, *Myra Mangiacarne*

Sat. 01/10 **A Day of Prayer for Victims of Diabetes**
Feast The Baptism of the Lord
4:30 PM Mass Our Lady of Fatima Parish Family

Sun. 01/11 **A Day of Prayer for Victims of Addictions**
Feast The Baptism of the Lord
9:00 AM Mass Raymond McCall, *Colleen Shaheen*
11:00 AM Mass Aus Hallinan, *M/M Michael Byrne*

*Lord
Jesus
Christ
Son
Of
God
Have
Mercy
On
Me
A
Sinner*

Happy Birthday:

01/06 Paul Kowalski
01/08 Jenn Adams
01/09 Tom Smith
01/11 Kayla Conrad
01/12 Tom Hofer, Sr.
Avery Wallace



**Our Lady of Fatima Pleaded
That we pray the Holy Rosary
Daily. At O.L.F. before each
Mass and privately from
8:30am to 7:00pm**

MONEY MATTERS for the remainder of the year will appear in a future bulletin due to printing deadlines which are incompatible with our collection schedules.

History

As its name suggests, the Epiphany had its origin in the Eastern Church. There exists indeed a homily of Hippolytus to which (in one manuscript only) is affixed the lemma *ieis ta hagia theophaneia* [not *epiphaneia*: Kellner]; it is throughout addressed to one about to be baptized, and deals only with the Sacrament of Baptism. It was edited by Bonwetsch and Achelis (Leipzig, 1897); Achelis and others consider it spurious. The first reference about which we can feel certain is in Clement (*Stromata* I.21.45), who writes: "There are those, too, who over-curiously assign to the Birth of Our Saviour not only its year but its day, which they say to be on 25 Pachon (20 May) in the twenty-eighth year of Augustus. But the followers of Basilides celebrate the day of His Baptism too, spending the previous night in readings. And they say that it was the 15th of the month Tybi of the 15th year of Tiberius Caesar. And some say that it was observed the 11th of the same month." Now, 11 and 15 Tybi are 6 and 10 January, respectively. The question at once arises; did these Basilidians celebrate Christ's Nativity and also His Baptism on 6 and 10 January, or did they merely keep His Baptism on these days, as well as His Nativity on another date? The evidence, if not Clement's actual words, suggests the former. It is certain that the Epiphany festival in the East very early admitted a more or less marked commemoration of the Nativity, or at least of the *Angeli ad Pastores*, the most striking "manifestation" of Christ's glory on that occasion. Moreover, the first actual reference to the ecclesiastical feast of the Epiphany (Ammianus Marcellinus, XXI, ii), in 361, appears to be doubled in Zonaras (XIII, xi) by a reference to the same festival as that of Christ's Nativity. Moreover, Epiphanius (*Haer.*, li, 27, in P.G., XLI, 936) says that the sixth of January is *hemera genethlion toutestin epiphanon*, Christ's Birthday, i.e. His Epiphany. Indeed, he assigns the Baptism to 12 Athyr, i.e. 6 November. Again in chapters xxviii and xxix (P.G., XLI, 940 sq.) he asserts that Christ's Birth, i.e. Theophany, occurred on 6 January, as did the miracle at Cana, in consequence of which water, in various places (Cibyra, for instance), was then yearly by a miracle turned into wine, of which he had himself drunk. It will be noticed, first, if Clement does not expressly deny that the Church celebrated the Epiphany in his time at Alexandria, he at least implies that she did not. Still less can we think that 6 January was then observed by the Church as holy. Moreover, Origen, in his list of festivals (*Against Celsus* VIII.22), makes no mention of it. Owing no doubt to the vagueness of the name Epiphany, very different manifestations of Christ's glory and Divinity were celebrated in this feast quite early in its history, especially the Baptism, the miracle at Cana, the Nativity, and the visit of the Magi. But we cannot for a moment suppose that in the first instance a festival of manifestations in general was established, into which popular local devotion read specified meaning as circumstances dictated. It seems fairly clear that the Baptism was the event predominantly commemorated. The Apostolic Constitutions (VIII, xxxiii; cf. V, xii) mention it. Kellner quotes (cf. Selden, *de Synedriis*, III, xv, 204, 220) the oldest Coptic Calendar for the name *Dies baptismi sanctificati*, and the later for that of *Immersio Domini* as applied to this feast. Gregory of Nazianzus identifies, indeed, *ta theophania* with *he hagia tou Christou genesis*, but this sermon (*Orat.* xxxviii in P.G., XXXVI. 312) was probably preached 25 Dec., 380; and after referring to Christ's Birth, he assures his hearers (P.G., 329) that they shall shortly see Christ baptized. On 6 and 7 Jan., he preached orations xxxix and xl (P.G., loc. cit.) and there declared (col. 349) that the Birth of Christ and the leading of the Magi by a star having been already celebrated, the commemoration of His Baptism would now take place.

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