***Pastor’s Corner:***

**Epiphany** ([/əˈpɪfəni/](https://en.wikipedia.org/wiki/Help%3AIPA/English) [*ə-PIF-ə-nee*](https://en.wikipedia.org/wiki/Help%3APronunciation_respelling_key)), also known as "[Theophany](https://en.wikipedia.org/wiki/Theophany)" in [Eastern Christian](https://en.wikipedia.org/wiki/Eastern_Christian) tradition, is a Christian [feast day](https://en.wikipedia.org/wiki/Feast_day) commemorating the [visit of the Magi](https://en.wikipedia.org/wiki/Biblical_Magi), the [baptism of Jesus](https://en.wikipedia.org/wiki/Baptism_of_Jesus), and the [wedding at Cana](https://en.wikipedia.org/wiki/Wedding_at_Cana).

In [Western Christianity](https://en.wikipedia.org/wiki/Western_Christianity), the feast commemorates principally (but not solely) the [visit of the Magi](https://en.wikipedia.org/wiki/Biblical_Magi) to the [Christ Child](https://en.wikipedia.org/wiki/Christ_Child), and thus Jesus Christ's physical manifestation to the [Gentiles](https://en.wikipedia.org/wiki/Gentile). It is sometimes called **Three Kings' Day**, and in some traditions celebrated as [Little Christmas](https://en.wikipedia.org/wiki/Little_Christmas). Moreover, the feast of the Epiphany, in some [denominations](https://en.wikipedia.org/wiki/Christian_denominations), also initiates the liturgical season of [Epiphanytide](https://en.wikipedia.org/wiki/Epiphanytide%22%20%5Co%20%22Epiphanytide).

[Eastern Christians](https://en.wikipedia.org/wiki/Eastern_Christians), on the other hand, commemorate the [baptism of Jesus](https://en.wikipedia.org/wiki/Baptism_of_Jesus) in the [Jordan River](https://en.wikipedia.org/wiki/Jordan_River), seen as his manifestation to the world as the [Son of God](https://en.wikipedia.org/wiki/Son_of_God_%28Christianity%29). The spot marked by [Al-Maghtas](https://en.wikipedia.org/wiki/Al-Maghtas) in [Jordan](https://en.wikipedia.org/wiki/Jordan), adjacent to [Qasr al-Yahud](https://en.wikipedia.org/wiki/Qasr_al-Yahud) in the [West Bank](https://en.wikipedia.org/wiki/West_Bank), is considered to be the original site of the baptism of Jesus and the ministry of [John the Baptist](https://en.wikipedia.org/wiki/John_the_Baptist).

The traditional date for the feast is January 6. However, since 1970, the celebration is held in some countries on the Sunday after January 1. Those Eastern Churches which are still following the [Julian calendar](https://en.wikipedia.org/wiki/Julian_calendar) observe the feast on what, according to the internationally used [Gregorian calendar](https://en.wikipedia.org/wiki/Gregorian_calendar), is January 19, because of the current 13-day difference between the Julian and Gregorian calendars.

In many Western Churches, the [eve of the feast](https://en.wikipedia.org/wiki/Vigil_%28liturgy%29) is celebrated as [Twelfth Night](https://en.wikipedia.org/wiki/Twelfth_Night_%28holiday%29) (Epiphany Eve). The Monday after Epiphany is known as [Plough Monday](https://en.wikipedia.org/wiki/Plough_Monday).

Popular Epiphany customs include [Epiphany singing](https://en.wikipedia.org/wiki/Star_singers), [chalking the door](https://en.wikipedia.org/wiki/Chalking_the_door), [having one's house blessed](https://en.wikipedia.org/wiki/House_blessing), consuming [Three Kings Cake](https://en.wikipedia.org/wiki/Three_Kings_Cake), [winter swimming](https://en.wikipedia.org/wiki/Winter_swimming), as well as attending [church services](https://en.wikipedia.org/wiki/Church_service). It is customary for Christians in many localities to remove their [Christmas decorations](https://en.wikipedia.org/wiki/Christmas_decoration) on Epiphany Eve (Twelfth Night), although those in other [Christian countries](https://en.wikipedia.org/wiki/Christian_state) historically remove them on [Candlemas](https://en.wikipedia.org/wiki/Candlemas), the conclusion of Epiphany tide. According to the first tradition, those who fail to remember to remove their Christmas decorations on Epiphany Eve must leave them untouched until Candlemas, the second opportunity to remove them; failure to observe this custom is considered inauspicious.

Fr. Jim

**Treasurers Report:**

**Collection for the week ending 12/31: $704.93**

**Thank you for your generosity.**

**To the right is the QR code for Holy Family Community (Holy**

**Family ANCC). This can be utilized to donate to the church if**

**You wish.**

**Religious Education Classes:**

**Religious Ed. Classes for Baptism and Holy Eucharist will resume Sunday, January 7, 2024. Please contact the parish office for additional information or to register.**

**First Holy Communion:**

**Please pray for and congratulate those receiving the Sacrament of the Holy Eucharist during Mass this Sunday:**

 **Noah J. Chavez Ruby R. Duran**

 **Manuel H. Enriquez Yosari Enriquez**

 **Sammy M. Johnson Tristan L. Martinez-Robles**

 **Jillian S. Robles Julian L. Robles**

***Remember in Your Prayers\****

***\*Prayers or Eucharist home visits can be requested in the white notebook located next to the hymnal bookcase.***

**Celeste A. (Fr. Louie) 12/25 God’s Blessings and Prayers**

**James H. (Br. Charlie) 12/25 Health Concerns**

**Sr. Helen (Fr. Jim) 12/25 Health Concerns**

**Barbara A. (Jessica Lynn) 12/25 Health Concerns**

**DePiazza Family (Peg K.) 12/25 Peace and Comfort**

**Roxanna N. (Fr. Jim) 12/25 God’s Blessings and Prayers**

**Berte’ (Elizabeth H.)12/25 May She Rest in Peace**

**Teresa S. (Elizabeth H.) 12/25 Health Concerns John A. (The Melendez Family) 12/31 May He Rest in Peace**

**Maria E. (Fr. Jim) 1/3 Hospice Care**

***The Epiphany of the Lord***

**Celebrant: Fr. James Lehman, FCM**

**Concelebrant: Fr. Alex Urena**

**Reading: Alex Sanchez**

**Order of the Mass: Page #134 in the Hymnal.**

**Entrance: We Three Kings of Orient Are #382**

**Penitential Rite/Kyrie #136**

**Gloria #138**

**Readings:**

1. **Isaiah 60:1-6.**

**Psalm: 66 #45 *Let All the Earth***. Let all the earth cry out in joy to the Lord: Let all the earth cry out in joy to the Lord.

1. **Ephesians 3:2-3a, 5-6.**

**Brothers and sisters: You have heard of the stewardship of God’s grace that was given to me for your benefit,
namely, that the mystery was made known to me by revelation. It was not made known to people in other generations as it has now been revealed
to his holy apostles and prophets by the Spirit:
that the Gentiles are coheirs, members of the same body,
and copartners in the promise in Christ Jesus through the gospel.**

 **Alleluia #266**

1. **Matthew 2:1-12.**

**Homily**

**Profession of Faith #142 or Apostles’ Creed #143**

**Preparation of the Altar: What Star Is This #389**

**Service Music:**

 **Santus (handout)**

 **Memorial Acclamation (handout)**

 **Amen (handout)**

 **Our Father (spoken)**

 **Agnus Dei #152**

**Communion Music: Away in a Manger #365**

**Concluding Rite: #154**

 **Parish Announcements and final Blessing**

**Recessional: The First Nowell #388**

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**Holy Family American National**

**Catholic Church**

***A Catholic Church Where All Are Welcome***

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**Email:** lamezaga@anccmail.org

**Associate** **Pastor-Fr. Rogelio Martinez**

**Email:** **rmartinez@anccmail.org**

**Associate Pastor-Fr. Tony Martinez**

**Email:** **martinez1045@comcast.net**

**Albuquerque, NM**

**Church Secretary- Bill Sampson**

**Church’s Email**: holyfamilyancc@qwestoffice.net

**Music Director---Eike Gunnarson**

**Email: eikegun@aol.com**

**Church Office Hours:**

**Tuesday – Friday: 1:00p.m. – 5:00p.m.**

**Saturday Eucharistic Liturgy: 4:30 p.m.**

**Sunday Eucharistic Liturgy: 10:30 am**

**St. Ignatius of Antioch (circa 107 AD) was the first to use the word Catholic (Greek word is c*atha holos)* meaning the “gathering of the whole” of the people. The ancient undivided Church adhered to the early Ecumenical Councils. There are several Catholic Churches in this tradition. The Assyrian Church of the East, and Oriental Orthodox left in the 5th Century and the Roman Catholic and Eastern Orthodox separated in 1054. Others left later: Anglican (16th Century) and Old Catholic Churches (19th Century) but all are part of this Catholic tradition and believe there is a need for apostolic succession of bishops. We also share a common liturgical, sacramental, and theological tradition.**