

# EPIPHANY

of the Lord



Adoration of the Magi  
by Juan Bautista Maino  
circa 1612-1614

© Diocesan



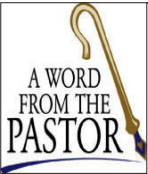
# THE EPIPHANY OF THE LORD

## Readings This Weekend:

Isaiah 60:1-6      Ephesians 3:2-6      Matthew 2:1-12

## Readings Next Weekend:

1 Sm 3:3b-10, 19      1 Cor 6:13c-15a, 17-20      John 1:35-42



The Wise Men in today's Gospel seek to understand the light of the star and come to understand the light of the world, Jesus. Notice first their **Journey**. God summons them by the star to seek him and they set out. A lot of folks follow movie stars or sports stars. What star are you following, is it Jesus? The Wise Men's journey is not an easy one. Travel was always difficult and dangerous in the ancient world. Next notice the **Jeopardy** they encounter. As they arrive in Israel two things threaten to misdirect their mission. First there are Sleepy Saints. As they arrive in Jerusalem the Wise Men expect to find wild celebration. But the town seems quite sleepy. And when Herod, who strangely knows nothing about the birth of a King, summons his religious leaders they rather sleepily give the prophecies and show little or no enthusiasm. The Wise Men could have been quite discouraged by this but they persevere. The second threat they face is that Herod is scheming to use them so that he can kill the child. This is surely not their mission and his secret scheme almost renders them dupes but they are later warned. Finally, in this Gospel we see the **Justification** of the Wise Men. Coming at last to Jesus the text says they worship him and offer him gifts. They also manifest conversion, for having been warned of Herod's plot, they take another route home. That is, they change how they have been walking, they make a course correction if you will. Praise God for the example of the Wise Men who journey to Christ, despite jeopardy, and thus they find justification.



## MASS INTENTIONS FOR THE WEEK



### Sunday, January 7 THE EPIPHANY OF THE LORD

8:00 am Tyrone Adam (B'day) †  
9:30 am Juanita Chadwick (B'day 1/6) †  
11:00 am Intentions of Gerry Counihan  
7:00pm Wilma McRant †

### Monday, January 8 THE BAPTISM OF THE LORD

7:00am Dolores Hawkins †

### Tuesday, January 9

7:00am For the Youth & Young Adults of our Parish

### Wednesday, January 10

7:00am Marie Pratt †

### Thursday, January 11

7:00am Constance Peaks (B'day) †

### Friday, January 12

7:00am Raymond J. Vanzego, Sr. †

### Saturday, January 13 SAINT HILARY, BISHOP & DOCTOR

8:00am For the People

4:30pm Debra Shelton †

## DAILY READINGS FOR THE WEEK

|                  |                          |              |
|------------------|--------------------------|--------------|
| <b>MONDAY</b>    | ISAIAH 42:1-4, 6-7       | MARK 1:7-11  |
| <b>TUESDAY</b>   | 1 SAM 1:9-20             | MARK 1:21-28 |
| <b>WEDNESDAY</b> | 1 SAM 3:1-10, 19-20      | MARK 1:29-39 |
| <b>THURSDAY</b>  | 1 SAM 4:1-11             | MARK 1:40-45 |
| <b>FRIDAY</b>    | 1 SAM 8:4-7, 10-22A      | MARK 2:1-12  |
| <b>SATURDAY</b>  | 1 SAM 9:1-4, 17-19, 10:1 | MARK 2:13-17 |



**FAITH DIRECT (Electronic Tithing):** We offer electronic tithing through *Faith Direct*. Here are 3 ways to get info and register:

1. Scan the QR code to the right.
2. Text "Enroll" to 301-478-8900 to give.
3. Go online to [faith.direct/DC59](https://faith.direct/DC59) and register.

This eGiving service is **FREE**. You can register to have your tithes automatically deducted twice a month or give a one-time gift/donation. **Questions?** Contact Kim Peaks ([kpeaks@hscchurch.org](mailto:kpeaks@hscchurch.org) or 202-546-1885).



## Stay Connected



- Visit our parish website ([hscchurch.org](https://hscchurch.org)) for news.
- **Subscribe to Flocknote** by texting "HCSC" to 84576 or visit <https://hscchurch.flocknote.com/> to sign up to receive emails with updates from the parish such as bulletins and homily notes. It's **FREE** and easy!
- Download the **MyParishApp** onto your mobile device. To get the app: visit your app store (*available for Android & Apple phones*). Turn on notifications so you can receive parish news. **And**, follow us on social media (**Facebook, Instagram, Twitter and YouTube**).

## MASS ATTENDANCE

### Dec. 24<sup>th</sup>—Fourth Sunday of Advent

|              |            |
|--------------|------------|
| 4:30pm       | 42         |
| 10:00am      | 165        |
| <b>TOTAL</b> | <b>207</b> |

### Dec 24<sup>th</sup>-25<sup>th</sup>—Christmas Eve & Day

|                 |            |
|-----------------|------------|
| 6:00pm          | 166        |
| 12:00am         | 153        |
| 10:00am (12/25) | 96         |
| <b>TOTAL</b>    | <b>415</b> |

### Dec. 31<sup>st</sup>—Feast of the Holy Family

|              |            |
|--------------|------------|
| 4:30pm       | 21         |
| 10:00am      | 172        |
| <b>TOTAL</b> | <b>193</b> |

### Dec. 31<sup>st</sup>-Jan 1<sup>st</sup>—Solemnity of Mary

|               |            |
|---------------|------------|
| 7:00pm        | 43         |
| 11:15pm       | 51         |
| 10:00am (1/1) | 55         |
| <b>TOTAL</b>  | <b>149</b> |

## THIS WEEK AT THE PARISH

### Tuesday (1/9)

10:30am Friendly Seniors Bible Study

### Friday (1/12)

6:00pm Holy Hour w/confession

### Wednesday (1/10)

7:30pm Adult Bible Study

### Saturday (1/13)

9:00am HNS Exec Bd Mtg

11:00am Holy Name Society



**MASS INTENTIONS:** It is a spiritual work of mercy to pray for others, both living and deceased. If you would like to offer a Mass in memory of a friend or family, call 202-546-1885 or [hscstaff@hscchurch.org](mailto:hscstaff@hscchurch.org). The customary stipend is \$10 per intention.

### OUR MISSION STATEMENT:

*Holy Comforter-Saint Cyprian Roman Catholic Church, empowered by the Holy Spirit, exists to evangelize and to uphold Christian values by promoting the teachings of the Church in Word, Sacrament and Witness.*

### OUR VISION STATEMENT:

*A welcoming, embracing and joyful faith family richly rooted in the community today, tomorrow and forever.*

## THE EPIPHANY OF THE LORD

### PARISH LIFE



#### WHAT IS THE EPIPHANY?

Epiphany isn't an everyday Christian word like sin or salvation. It comes from the Greek word *epiphainen*, a verb that means "to shine upon," "to manifest," or "to make known."

Thus, the feast of the Epiphany celebrates the many ways that Christ has made Himself known to the world, mainly the **three** events that manifested the mission and divinity of Christ:

- ♦ the visit of the Magi (Matthew 2:1-12),
- ♦ the baptism of Jesus (Mark 1:9-11), and
- ♦ the miracle at Cana (John 2:1-11).

The visit of the Magi (or Three Kings) is emphasized on Epiphany Day. Other names for Epiphany Day are *Three Kings Day*, *Twelfth Day*, *Theophany*, and *Little Christmas*. Epiphany commemorates the manifestation of God to the world through Jesus Christ. The feast day of the manifestation, or Epiphany, is traditionally celebrated the 12<sup>th</sup> day of Christmas, January 6<sup>th</sup>. In the dioceses of the United States this feast has been moved to the Sunday between Jan 2<sup>nd</sup> and January 8<sup>th</sup>.

#### MERRY CHRISTMAS



#### THANK YOU FROM THE SERVANTS OF THE LORD!

We would like to extend our gratitude to all of you for all the gifts you have given to us. We are so grateful to be a part of the Parish Family; your friendship and support is the most important gift to us and we give thanks to God for you. In your generosity in serving us as Spouses of Christ, you are serving Christ himself. May God reward you!

Please know that each and every one of you are in our daily prayers. Many blessings to all of you in this New Year!

**2023 HCSC YEAR-END CONTRIBUTION (TITHING) STATEMENTS**—will be prepared only upon request beginning **Fri., Feb. 2, 2024**. Statements will not be automatically distributed. Contact the rectory office (202-546-1885 or [hscstaff@hscchurch.org](mailto:hscstaff@hscchurch.org)) to request your statement. It can be mailed, emailed or picked up from the rectory. **NOTE:** only cash donations (submitted in an envelope with your name) and checks payable to Holy Comforter-Saint Cyprian are included in your statement. Your statement will not reflect loose cash donations.

**FAITH DIRECT YEAR-END STATEMENTS:** Those parishioners who electronically tithe through Faith Direct will automatically receive their 2023 year-end giving statement directly from Faith Direct at no additional cost as part of the online giving program.

*We are so grateful for our parishioners continual generosity to our parish community. Thank you!*



### LIVING WITH JESUS IN THE HOLY EUCHARIST

In this, the Year of the Holy Eucharist, our parish will seek to root and link all our activities, retreats and functions to Jesus who is present with us in the Holy Eucharist. We hope to deepen our personal encounter with the Lord Jesus who is truly and really present in the Holy Liturgy and Eucharist, to reinvigorate our devotion to Holy Mass and Eucharistic adoration, and to draw others to the realization that *Jesus is here right now!*

Our parish is planning specific events and teachings which we will list on our website and bulletin. Check back throughout the year since dates and times may be adjusted. Scan the QR code with your phone camera to link to the church webpage.



We offer the 'Mass in Slow Motion' series by Msgr. Pope, and will continue throughout the year. This is a twenty-two part series explaining the parts of the Mass and the relevance of everything within the liturgy. We have copies in the bulletin and on our website.

Visit our 'Eucharistic Miracles' exhibits in the rear of the sanctuary and learn about the supernatural power of the Eucharist.

**EUCCHARISTIC ADORATION / HOLY HOUR** is held **EVERY FRIDAY** from **6—7PM** in the sanctuary. Gather and reflect in quiet prayer in the presence of the Blessed Sacrament. Confessions are also heard at this time. **HOLY HOUR INTENTION FOR 1/12**—we pray for the needs of the Church and its suffering members.



#### HCSC PILGRIMAGE TO IRELAND:

Our parish is hosting a pilgrimage to Ireland, the land of Saint Patrick, on **Nov. 4—14, 2024**. The cost includes non-stop roundtrip flights from Dulles

Int'l Airport (United Airlines) along with hotels, meals, tour bus and guides. Check in the rear of the church for brochures/flyers with more details. Stay tuned for more details. We hope you can join us!

#### ATTENTION ALL MINISTRY/ORGANIZATION CHAIRS:

You should have received a FlockNote (via email) regarding a gathering for all chairs (or an appointed representative) on **Mon., Jan. 8<sup>th</sup> at 6:30pm** in the rectory. If you have not responded, RSVP to the FlockNote or 202-546-1885 or [kpeaks@hscchurch.org](mailto:kpeaks@hscchurch.org).

#### HOLY COMFORTER-SAINT CYPRIAN ROMAN CATHOLIC CHURCH

1357 East Capitol Street, SE, WDC 20003

202.546.1885 ♦ [www.hscchurch.org](http://www.hscchurch.org)

Rev. Msgr. Charles Pope, Pastor ([www.msgrpope.com](http://www.msgrpope.com))

Deacon James P. Flagg II

For information on membership, sacraments and funerals contact rectory staff at [hscstaff@hscchurch.org](mailto:hscstaff@hscchurch.org) or (202) 546-1885.

**Mass Times:** **Saturday** 8am & 4:30pm (vigil);  
**Sunday** 8am, 9:30am, 11am and 7pm;  
**Weekdays** Mon—Fri: 7am (8am on holidays)

#### Rectory Office Hours:

Monday, Tuesday, Wednesday and Friday: 10am—6pm  
Thursday, Saturday & Sunday: Closed

**Holy Comforter-St. Cyprian Friendly Seniors**

# Bible Study



**Deacon James Flagg**  
*Facilitator*

**Tuesday, Jan. 9th - 10:30am**

**Holy Comforter-St. Cyprian Church Chapel**

1357 E. Capitol St., SE

Washington, D.C. 20003

*(enter by Mary's Statue in the courtyard)*

If you are a senior or know of a senior who is interested in the Friendly Seniors, contact: Elizabeth Colston (301) 248-1566





# The Annual Mass Celebrating the Legacy of Rev. Dr. Martin Luther King, Jr.

**SATURDAY, JANUARY 13, 2024**

## OUR LADY OF PERPETUAL HELP CATHOLIC CHURCH

1600 Morris Rd. SE  
Washington, DC 20020

**4:00 p.m. ET**  
**Praise & Worship**

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Gospel Mass Choir

**4:30 p.m. ET**  
**Mass**

**Wilton Cardinal Gregory**  
Archbishop of Washington  
*Principal Celebrant*

**Bishop Roy E. Campbell, Jr.**  
Auxiliary Bishop of Washington



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**Archdiocese of**  
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# The Mass in Slow Motion



## Other Considerations of the Liturgy of the Word

*This is a series on the Mass explaining the meaning and history of what we do each Sunday. This series of flyers is an attempt to add insight and understanding to our celebration of the Sacred Liturgy. You are also invited to learn more by attending Sunday School classes for adults which take place in the school cafeteria each Sunday from 9:45 am. to 10:45 am.*

*This series will follow the Mass in order.*

In the last post in this series, we focused on the Responsorial Psalm. This post will consider several matters related to the Liturgy of the Word.

**The Place for the proclamation of the readings** – This might seem obvious to you: the ambo or lectern (also called the pulpit)! But the place where the readings are proclaimed has wandered about, as we shall see.

In the earliest days, the place for the proclamation of the readings is not specified. However, by the Third and Fourth Centuries there is growing mention of an elevated place where the reader stood. Presumably this was so that the reader could more easily be heard and seen. Whether or not there was a desk or bookstand upon the platform varied. Later on, however, this developed into the common form of an ambo or pulpit as we know it today, and, as a general rule, it was placed in the most convenient and suitable spot between the sanctuary and the nave or body of the church. It was from this spot that the readings were proclaimed for almost a thousand years.

However, the practice began to end, especially by the 10th century. The exact reason for this is somewhat obscure. However, the following factors seem to have played a role:



1. There was a long tradition of having the altar face east. Thus, the priest, who faced the altar and the people who also faced the altar all faced east. There developed however a notion that the north was the region of the devil. (Some of the imagery evoked here is that the North at the time had a predominance of paganism, for this is where the Barbarian tribes lived. Likewise, an imagery of the “coldness of unbelief” implied the North...and so forth).
2. Hence the Word of God was directed against the North. This meant that the deacon would face to his left (i.e. to the north) when singing the Gospel. In Low Mass the priest did not leave the altar but moved to the left side of the altar, (i.e. the north side of the altar) and angled a little bit to the left (to the north) and read the Gospel.
3. There was also the influence of the Low Masses said without a congregation. These sorts of Masses became common in monasteries where each priest was required to say his own Mass, with a server. Since there were many priests in a monastery there were often dozens of private Masses said at side altars, all at the same time. In these Masses, the celebrant whispered the Mass to avoid distracting other priests and did not leave the altar once he began his Mass. Thus, the readings were done at the altar, rather than a pulpit. This practice eventually seems to have been taken over into Masses with a congregation as well, for there was great admiration for the way things were done in monasteries.
4. Nevertheless, all of this meant that the readings were no longer proclaimed, facing the people. Thus, the use of the lectern or ambo faded out in the early Middle Ages. Increasingly, pulpits were used merely for preaching. Thus, pulpits began to move further out into the nave, sometimes halfway down the aisle. This permitted people to huddle close around the pulpit to hear better.
5. Likewise, since Latin became less and less understood by the people, the proclamation of the readings, still in Latin, was seen less and less as a vital communication and now was more of a ritual reading by the celebrant. The readings were paraphrased in the vernacular at the beginning of the homily. Since the assembly was no longer vitally



involved with the hearing of the actual, proclaimed word in Latin, facing them was not seen as a central concern. Thus, the raised pulpit decreased in importance for the liturgical proclamation of the readings.

6. One last factor is the emergence of an “epistle side.” At first both the Gospel and Epistle were read on one side. However, later on it became more common to give the Gospel special dignity and this led to its place of proclamation being considered special. The Epistle ended up being proclaimed to other side of the altar or sanctuary out of reverence for the Gospel.

**Today the readings have returned to the ambo, or lectern (also called a pulpit.)** Of this lectern, the General instructions specify the following: “The dignity of the word of God requires that the church have a place that is suitable for the proclamation of the word and toward which the attention of the whole congregation of the faithful naturally turns during the Liturgy of the Word. It is appropriate that this place be ordinarily a stationary ambo and not simply a movable lectern. The ambo must be located in keeping with the design of each church in such a way that the ordained ministers and lectors may be clearly seen and heard by the faithful. From the ambo only, the readings, the Responsorial Psalm, and the Easter Proclamation (Exsultet) are to be proclaimed; it may be used also for giving the homily and for announcing the intentions of the Prayer of the Faithful. The dignity of the ambo requires that only a minister of the word should go up to it.” (GIRM 309)

**The Lector.** According to the Fathers of the Church a special reader was appointed distinct from the celebrant of the Mass. By the Second Century the position of lector was seen as a special position. It should be noted that special training was necessary for the lector in an age when far fewer were able to read. Further, reading ancient manuscripts was a lot harder since modern punctuation was not yet in use. You’ve got to really know what you’re doing when there are no periods, commas, quotation marks and the like!

It is interesting to note that young boys were often used for this office. In many places they lived in special communities or schools and received special training. It was a common sentiment that the innocence of youth was well suited to the proclamation of God’s Word. Nevertheless, the Gospel, due to its special prominence, was still proclaimed by someone in higher orders. Over time, the reading of the Epistle began to fall more and more to the sub-deacon during a High (sung) Mass. Nevertheless, over time this task transferred to the celebrant at Low (recited) Mass although it was still done by the sub-deacon at High Mass.

Today, the readings, except the Gospel, have once again been returned to the laity. The General Instruction has the following to say about the reader: By tradition, the function of proclaiming the readings is ministerial, not presidential. The readings, therefore, should be proclaimed by a lector, (and the Gospel by a deacon or, in his absence, a priest other than the celebrant). In the absence of an instituted lector, other laypersons may be commissioned to proclaim the readings from Sacred Scripture. They should be truly suited to perform this function and should receive careful preparation, so that the faithful by listening to the readings from the sacred texts may develop in their hearts a warm and living love for Sacred Scripture (GIRM 59)

**Pastoral Note:** Are you listening? We are supposed to listen attentively to the Word of God as it is proclaimed! Our attention spans today are very poor, however, and it is easy for the mind to wander. Nevertheless, pay attention! God is speaking when the Word is proclaimed! It is obvious too that Lectors and Deacons require special training and preparation so as to proclaim well. After all, God is speaking through them!

For those who read: If God is using you to speak, you had better prayerfully prepare. For those who listen: Are you listening? God is speaking.

**Holy Comforter-Saint Cyprian Catholic Church**

**1357 East Capitol Street, S.E.**

**Washington, D.C. 20003**

**202-546-1885 [www.hcscchurch.org](http://www.hcscchurch.org)**

**Mass schedule:** Sundays: 8 am, 9:30 am, 11 am & 7 pm; Saturdays: 8 am & 4:30 pm; Daily: 7 am in the chapel



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AND  
**VERMELLE H. HOWARD**  
*Love Always,  
The Family*

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Memory of*  
**OTHA JOHN HAMER JR.**  
**OTHA JOHN HAMER III**  
"ETERNAL LOVE"  
~Anna, Othalene, Lataunya,  
Betty - wife and mother

*In Loving Memory of*  
**Lillian H. Myrick**  
**Charles Myrick Sr.**  
**Leon (Tony) Myrick**  
**Lucy Myrick**  
**Lucy Jones**  
**Shirley Ann Jackson**  
*The Family*

*In Loving Memory of*  
**Mattie Barclay**  
**Helene Crutchfield**  
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**Clyde Fairfax Sr.**  
**Clyde (Guy) Fairfax Jr.**  
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*In Memory of*  
*Our Deceased Members*  
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In Memory of  
**OUR DECEASED  
SODALISTS**  
HCSC SODALITY

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The **Deceased Jenifers:**  
Oscar, Mary, Helena, Bay, David,  
Baby Sis, Beverly, Frankie, David,  
Neal, Kimberly, Cyprian Jr., Jovan  
*Still Loved, Still Missed  
& Very Dear, The Family*

*In Memory of*  
**Winnie,  
Ray,  
Bertie**

*In Memory of*  
**Hump,  
Will,  
Henny**

*In Loving Memory*  
**Austina H. Jones**  
*Mother*  
*We Love You Always*  
Willie, Lawrence & Maria

*To Our Beloved*  
**Kenyon E. Jones**  
*Son & Father*  
*We'll always  
love you,  
Mom, Kids  
& Denita*

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MEMORY OF**  
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Maxwell Smart**  
(Tony)  
- The Family

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