

SIXTH SUNDAY OF EPIPHANY

Anthem of the Chancel

You gave those who fear you a sign.

Great is your gift to mortals, O merciful Lord: in water you clothed us with your Spirit; through bread you fed us with your Body; with your living Blood you sanctified us and gave us participation with spiritual beings, lifting us up from the earth to Heaven.

Great is our Lord and greatly to be praised.

Great is your gift to mortals, O merciful Lord: in water you clothed us with your Spirit; through bread you fed us with your Body; with your living Blood you sanctified us and gave us participation with spiritual beings, lifting us up from the earth to Heaven.

Glory be to the Father, and to the Son, and to the Holy Spirit; from everlasting, and for ever and ever. Amen.

The Cross of Christ slew sin which was killing our nature, and companies of witnesses marveled at the victory at the top of the Wood, for the Man who was hung on the Cross conquered two mighty things: Satan and corrupting death.

The Lections

Isaiah 63:7-16

I will recount the steadfast love of the LORD,
the praises of the LORD,
according to all that the LORD has granted us,
and the great goodness to the house of Israel
which he has granted them according to his mercy,
according to the abundance of his steadfast love.
For he said, Surely they are my people,
sons who will not deal falsely;
and he became their Savior.

In all their affliction he was afflicted,
and the angel of his presence saved them;
in his love and in his pity he redeemed them;
he lifted them up and carried them all the days of old.

But they rebelled
and grieved his holy Spirit;
therefore he turned to be their enemy,
and himself fought against them.

Then he remembered the days of old,
of Moses his servant.

Where is he who brought up out of the sea
the shepherds of his flock?

Where is he who put in the midst of them
his holy Spirit,
who caused his glorious arm
to go at the right hand of Moses,

who divided the waters before them
to make for himself an everlasting name,
who led them through the depths?
Like a horse in the desert,
they did not stumble.
Like cattle that go down into the valley,
the Spirit of the LORD gave them rest.
So thou didst lead thy people,
to make for thyself a glorious name.

Look down from heaven and see,
from thy holy and glorious habitation.
Where are thy zeal and thy might?
The yearning of thy heart and thy compassion
are withheld from me.
For thou art our Father,
though Abraham does not know us
and Israel does not acknowledge us;
thou, O LORD, art our Father,
our Redeemer from of old is thy name.

The Shuraya

Ascribe to the LORD, O children of men,
Ascribe to the LORD glory and honor.
Ascribe to the LORD the honor of his name;
Worship the LORD in the court of his holiness.
The voice of the LORD is upon the waters;
The God of glory thunders.

The Apostle

Hebrews 8:1-9:10

Now the point in what we are saying is this: we have a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tent which is set up not by man but by the Lord. For every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer. Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. They serve a copy and shadow of the heavenly sanctuary; for when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern which was shown you on the mountain." But as it is, Christ has obtained a ministry which is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. For if that first covenant had been faultless, there would have been no occasion for a second.

For he finds fault with them when he says:

"The days will come, says the Lord,
when I will establish a new covenant with the house of Israel
and with the house of Judah;
not like the covenant that I made with their fathers
on the day when I took them by the hand
to lead them out of the land of Egypt;
for they did not continue in my covenant,
and so I paid no heed to them, says the Lord.

This is the covenant that I will make with the house of Israel

after those days, says the Lord:
I will put my laws into their minds,
and write them on their hearts,
and I will be their God,
and they shall be my people.
And they shall not teach every one his fellow
or every one his brother, saying, 'Know the Lord,'
for all shall know me,
from the least of them to the greatest.
For I will be merciful toward their iniquities,
and I will remember their sins no more."

In speaking of a new covenant he treats the first as obsolete. And what is becoming obsolete and growing old is ready to vanish away.

Now even the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people. By this the Holy Spirit indicates that the way into the sanctuary is not yet opened as long as the outer tent

is still standing (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered which cannot perfect the conscience of the worshiper, but deal only with food and drink and various ablutions, regulations for the body imposed until the time of reformation.

The Zumara

I thank you that you have answered me and have become my Savior. The stone which the builders rejected has become the cornerstone.

This is the day which the LORD has made; come, let us rejoice and be glad in it. Save me, O LORD! O LORD, deliver me! Blessed is he who comes in the name of the LORD!

The Gospel

John 3:22-4:3

After this Jesus and his disciples went into the land of Judea; there he remained with them and baptized. John also was baptizing at Aenon near Salim, because there was much water there; and people came and were baptized. For John had not yet been put in prison.

Now a discussion arose between John's disciples and a Jew over purifying. And they came to John, and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you bore witness, here he is, baptizing, and all are

going to him." John answered, "No one can receive anything except what is given him from heaven. You yourselves bear me witness, that I said, I am not the Christ, but I have been sent before him. He who has the bride is the bridegroom; the friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice; therefore this joy of mine is now full. He must increase, but I must decrease."

He who comes from above is above all; he who is of the earth belongs to the earth, and of the earth he speaks; he who comes from heaven is above all. He bears witness to what he has seen and heard, yet no one receives his testimony; he who receives his testimony sets his seal to this, that God is true. For he whom God has sent utters the words of God, for it is not by measure that he gives the Spirit; the Father loves the Son, and has given all things into his hand. He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him.

Now when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself did not baptize, but only his disciples), he left Judea and departed again to Galilee.

Anthem of the Mysteries

To you, O Lord, I have lifted up my soul: to you all flesh shall come.

To you, O my Lord, all flesh shall come, for you have given to all the forgiveness of debts. May the bodies which sin has defiled be cleansed with your hyssop. Come, O mortals bearing burdens; lay down the weight of your debts. Take from the Altar the live coal which absolved the prophet and be pardoned.

The eyes of everyone are lifted up toward you.

To you, O my Lord, all flesh shall come, for you have given to all the forgiveness of debts. May the bodies which sin has defiled be cleansed with your hyssop. Come, O mortals bearing burdens; lay down the weight of your debts. Take from the Altar the live coal which absolved the prophet and be pardoned.

Anthem of the Bema

Lo, the table full of good things is mystically prepared. Watchers on high and priests in the Church attend upon it in fear
Therefore, O mortals bearing burdens, put the weight of your debts away from you. Receive, be pardoned, and gain life.
Glorify Christ, crying aloud and saying, Hallelujah!

Verses:

Come, let us confess Jesus our King, who came in his love and saved our race.

Therefore, O mortals bearing burdens, put the weight