



BAPTISM OF OUR LORD

FIRST SUNDAY AFTER EPIPHANY

SUNDAY, JANUARY 7–13

LECTIONARY 1

FIRST READING: Isaiah 42:1-9

A reading from Isaiah.

¹Here is my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my spirit upon him;
he will bring forth justice to the nations.

²He will not cry or lift up his voice,
or make it heard in the street;

³a bruised reed he will not break,
and a dimly burning wick he will not quench;
he will faithfully bring forth justice.

⁴He will not grow faint or be crushed
until he has established justice in the earth;
and the coastlands wait for his teaching.

⁵Thus says God, the LORD,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people upon it
and spirit to those who walk in it:

⁶I am the LORD,
I have called you in righteousness,
I have taken you by the hand and kept you;
I have given you as a covenant to the people,
a light to the nations,

⁷to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.

⁸I am the LORD, that is my name;
my glory I give to no other,
nor my praise to idols.

⁹See, the former things have come to pass, ►

FIRST READING *Isaiah = eye-ZAY-uh*

This is a song by the prophet celebrating the servant of the Lord. From our vantage point we can see the face of Jesus as the face of that servant. Celebrate the Lord's chosen one, the bringer of justice and the light to the nations. The reading requires a celebrative sound. Smile, even!

and new things I now declare;
before they spring forth, I tell you of them.

The word of the Lord. *or* Word of God, word of life.

PSALMODY: Psalm 29

SECOND READING: Acts 10:34-43

A reading from Acts.

³⁴Peter began to speak to 「Cornelius and his household」:

“I truly understand that God shows no partiality,

³⁵but in every nation

anyone who fears him and does what is right
is acceptable to him.

³⁶“You know the message he sent to the people of Israel,
preaching peace by Jesus Christ—
he is Lord of all.

³⁷That message spread throughout Judea,

beginning in Galilee after the baptism that John announced:

³⁸how God anointed Jesus of Nazareth with the Holy Spirit and with power;
how he went about doing good
and healing all who were oppressed by the devil,
for God was with him.

³⁹We are witnesses to all that he did both in Judea and in Jerusalem.

They put him to death by hanging him on a tree;

⁴⁰but God raised him on the third day

and allowed him to appear,

⁴¹not to all the people

but to us who were chosen by God as witnesses,
and who ate and drank with him after he rose from the dead.

⁴²“He commanded us to preach to the people
and to testify that he is the one ordained by God
as judge of the living and the dead.

⁴³All the prophets testify about him

that everyone who believes in him
receives forgiveness of sins through his name.”

The word of the Lord. *or* Word of God, word of life.

SECOND READING *Cornelius = cor-NEE-lee-us*

Peter celebrates Jesus as God's anointed one in this little sermon to Cornelius and his family. This reading, too, yearns for a joyful sound as Peter summarizes the love of God in Christ Jesus as the one “ordained by God as judge of the living and the dead” and the one of whom the prophets testified.

GOSPEL: Matthew 3:13-17

The holy gospel according to Matthew.

¹³Jesus came from Galilee to John at the Jordan,
to be baptized by him.

¹⁴John would have prevented him, saying,
“I need to be baptized by you, and do you come to me?”

¹⁵But Jesus answered him,
“Let it be so now;
for it is proper for us in this way to fulfill all righteousness.”
Then he consented.

¹⁶And when Jesus had been baptized,
just as he came up from the water,
suddenly the heavens were opened to him
and he saw the Spirit of God descending like a dove
and alighting on him.

¹⁷And a voice from heaven said,
“This is my Son, the Beloved,
with whom I am well pleased.”

The gospel of the Lord.

GOSPEL

The strength of the first half of the gospel lies in its terse phrases. An understated reading of these might provide a meaningful contrast to the awe and wonder that the vision of verses 16 and 17 should inspire. Separate the two paragraphs with a solid “passage of time” pause.