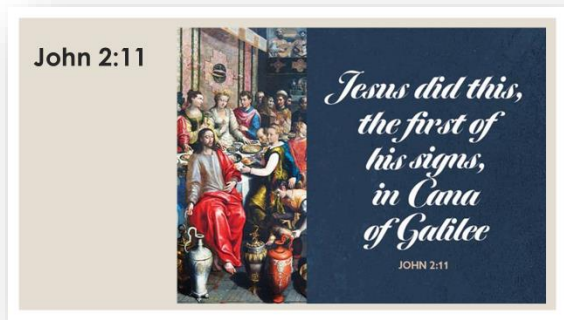


## The Readings on This Day

\*\*\*Click on the links for the Bible Verse(s)

### Second Sunday after Epiphany

Week by week, the standard Sundays of the year present the meaning and presence of Christ and describe the Christian life. All three of the Second Sundays launch the year with John. On this Sunday is John's symbolic story of Christ as the Creator of nature and of the new community that is joyous in God. Note: in current usage, Epiphany is a day, not a season (*ELW* p. 14). The color is the green of standard Sundays.



### [Isaiah 62:1-5](#)

This poem is set next to the Cana story because it describes the new world that God promises to establish and because it develops the marriage image that has been important for Christian interpretation of this gospel reading. Our baptism, at which we receive the “new name” of Christ, is like our marrying God, who is like our lover.

### [The Psalm for the Day](#)

In response to the poem from Isaiah, the assembly joins in singing [Psalm 36:5-10](#). This lush psalm praises God's love and likens communion with God to a feast, and we ask God to continue to bless us, as Christ blessed the newlyweds of the gospel story.

### [1 Corinthians 12:1-11](#)

This Sunday begins a semicontinuous reading of 1 Corinthians. During the weeks after Epiphany, 1 Corinthians is read over the three years: chapters 1–4 in A, 6–9 in B, and 12–15 in C. In chapter 12 Paul presents the beginnings of Christian proclamation concerning the Holy Spirit, the divine spirit who now inhabits the body of Christ. At the beginning of a new calendar year, it is good to hear this list of the gifts that together build up the body of the church.

### [John 2:1-11](#)

Christ establishes a new world order, symbolized by the details of this story: his attendance at a wedding, his messianic distance from his natural mother, his providing what the couple needs, the astonishing abundance of Christ's gifts, and the steward's words about “the good wine.” Christ's “hour” is coming on the cross. The story concludes with reference to the disciples' belief in Christ. Later, in John 15, Christ himself is the vine.