

# SECOND SUNDAY OF LENT

## LECTIONARY #25

READING I Genesis 12:1-4a

### A reading from the Book of Genesis

The LORD said to **Abram**:

“Go forth from the land of your **kinsfolk**  
and **from your father’s** house to a land that I will **show you**.

“I will make of **you** a great nation,  
and I will bless **you**;

I will make your **name** great,  
so that you will be a blessing.

I will **bless** those who bless **you**  
and curse those who curse **you**.

All the communities of the earth  
shall find **blessing in you**.”

**Abram** went as the LORD **directed him**.

Genesis = JEN-uh-sihs

Abram = AY-br\*m

Speak with authority.

Proclaim with a smile. This is wonderful news!

Pause before you say this last line.

#### TO KEEP IN MIND

Repetition of the same word or phrase over the course of a reading emphasizes a point. Make each instance distinct, and build your intensity with each repetition.

**READING I** The saga of Abram (whose name is changed to Abraham at Genesis 17) begins with the Lord’s command and promises, followed by Abram’s unquestioning obedience. Genesis tells his story in thirteen chapters in which his faith in God and the divine promises are tested over and over. Though Abram is the main human character in the story, it is God who takes the initiative, makes promises, acts decisively, and is always faithful.

Prior to the story of Abram’s call, Genesis tells the story of widespread disobedience and its consequences. Because

of repeated sin, God had pronounced curses (3:14, 17; 4:11; 9:25), maledictions that carried harsh effects of loss and alienation. The opposite of a curse is a blessing, by which God imparts goodness, strength, and grace. Using the term “blessed” or “blessing” five times in the scene we read today, God announces a new bestowal of divine favor, a new stage in divine/human relationship.

To receive God’s blessing, Abram must go forth from his land and from all that is familiar, prosperous, and secure, without knowing where God will lead him. Along with this life-changing command, God

makes seemingly impossible promises to the seventy-five-year-old Abram, who had no heir. More than assuring a single heir, God promises to make of Abram a great nation, later telling him that his descendants will be as countless as the stars of the sky (Genesis 22:17). Abram’s belief in God’s promise of blessing and his obedience even in the face of unimaginable testing present him as a model of faith. Receiving blessing not only for himself, Abram becomes a source of blessing to others.

For meditation and context:

RESPONSORIAL PSALM Psalm 33:4–5, 18–19, 20, 22 (22)

**R. Lord, let your mercy be on us, as we place our trust in you.**

Upright is the word of the LORD,  
and all his works are trustworthy.  
He loves justice and right;  
of the kindness of the LORD the earth  
is full.

Our soul waits for the LORD,  
who is our help and our shield.  
May your kindness, O LORD, be upon us  
who have put our hope in you.

See, the eyes of the LORD are upon those  
who fear him,  
upon those who hope for his kindness,  
to deliver them from death  
and preserve them in spite of famine.

READING II 2 Timothy 1:8b–10

**A reading from the second Letter of Saint Paul to Timothy****Beloved:**

**Bear your share of hardship for the gospel**  
with the strength that comes from God.

He saved us and called us to a **holy** life,  
**not** according to our **works**  
but according to his own **design**  
and the grace bestowed on **us in Christ Jesus before time began,**  
but now made **manifest**  
through the appearance of our savior Christ Jesus,  
who destroyed death and brought life and immortality  
to light through the gospel.

Sound strong as you proclaim. Be clear with  
good volume.

This letter from St. Paul is all good news! Pay  
attention to the words in bold and use facial  
expression. Be gentle in tone.

**READING II**

The letters to Timothy and Titus offer guidance to Church leaders as well as to their communities. These letters present a picture of Church belief, behaviors, relationships, and structure in the late first century. In the greeting, Paul addresses Timothy as “my dear child,” a designation used by a rabbi of Paul’s day to a disciple. Like a rabbi, Paul is a father to Timothy because he was a teacher and guide to his younger disciple.

Paul himself had endured suffering for the Gospel, and his “dear child” Timothy must share in such hardships. Though suf-

fering is expected, Paul assures Timothy that God provides the strength to live in fidelity to the Gospel. After the exhortation to Timothy, Paul moves to a poetic proclamation for the whole community. Similar to other New Testament hymns, Paul’s hymn reveals God’s saving actions and the grace bestowed “on us” in Christ. The first two divine actions, “save” and “call,” focus on God’s power and purpose. God has saved us from sin so that we can live a holy life. This is accomplished according to God’s own design and manifests God’s grace bestowed on us in Christ. Christ our savior

has appeared to us at his Incarnation, and we anticipate his future appearance to us when he comes again in glory.

The mystery of God’s abundant grace extends through every age: the past, “before time began”; the present, “now”; and into the future, with the promise of “life and immortality.” The Gospel, according to Paul, is more than words, but is the active and effective graciousness of God.

**GOSPEL**

A theophany is a mysterious, divine appearance that includes a revelation, such as that