

## Readings

First Reading: Genesis 12:1-4a  
Responsorial Psalm: Psalm 33:4-5, 18-19, 20, 22 (22)  
Second Reading: 2 Timothy 1:8b-10  
Verse before the Gospel: cf. Matthew 17:5  
Gospel: Matthew 17:1-9

## Commentary

I take Communion to a ninety-three year old man, who says he feels like ninety-two, meaning he is not taking the infirmities of advanced age too seriously. Like Abraham of old, this Communicant is ready to enter the unknown of the afterlife, accepting the Covenant promises. The Covenant commands that he forgive those who have trespassed against him, and the elderly gentleman does that, leaving judgment to God; but not taking judgment and retribution to himself. He copes with old age and other trials by following God without complaint.

Loving without reservation is the meaning of the Transfiguration. The Transfiguration prophecies the passion, death, and resurrection of Jesus. Especially during Lent, the Faithful follow in the Way of Jesus, forgiving as best they can; and doing penance for what they might not forgive properly.

=====

## Annotated Bibliography

Material above the double line draws from material below the double line. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting material.

### Genesis 12:1-4a

Genesis 11:31—12:3

Clifford M. Yeary, Pilgrim People: A Scriptural Commentary<sup>1</sup>

Our Lady of Mount Carmel Church in Newport News, Virginia is using Yeary for an "Intergenerational Bible Study," meeting weekly, beginning Wednesday, January 12, through March 2, from the Third to the Ninth Sunday in Ordinary time, between Christmas and Lent. Yeary builds from the calling of Abraham and Sarah to the changing of their names to bestowing Baptismal names on Christians. Yeary finds Abraham and Sarah on a pilgrimage to Canaan, a pilgrimage analogous to that of the Faithful during life on earth.

---

<sup>1</sup> Collegeville, Minnesota: Liturgical Press, 2010, 1, 11.

Gen 12:1-3

Claudia D. Bergmann, review of André Flury-Scholch, Abrahams Segen und die Volker: Synchroner und diachroner Untersuchungen zu Gen 12, 1-3 unter Besonderer Berücksichtigung der intertextuellen Beziehungen zu Gen 18; 22; 26; 28; Sir 44; Jer 4 und Ps 72<sup>2</sup>

Bergmann reports that these verses in the Lectionary account for the reason why Abraham leaves everything, including social structures, to enter and conquer the unknown because of the covenant.

Gen 12:3

Matthew J. Lynch, "Zion's Warrior and the Nations: Isaiah 59:15b—63:6 in Isaiah's Zion Traditions"<sup>3</sup>

Lynch argues that *I will bless those who bless you* ... belongs to the original covenant with Abraham.

## **Psalm 33:4-5, 18-19, 20, 22 (22)**

Psalm 33:19

Richard J. Bautch, "An Appraisal of Abraham's Role in Postexilic Covenants"<sup>4</sup>

Bautch argues that the Psalm understands God as ever present within the Faithful, that God is not detached from the heavenly presence. Verse 19 reads *to deliver them from death*, which is where the Communicant above the double line places his hope and expectation.

## **2 Timothy 1:8b-10**

### **cf. Matthew 17:5**

## **Matthew 17:1-9**

Matt 17:5

Dino Dozzi, "'Thus Says the Lord' The Gospel in the Writings of Saint Francis"<sup>5</sup>

Dozzi shows that Saint Francis prays that Jesus, Mary and the Saints will offer the thanks of the Faithful to God for everything.

---

<sup>2</sup> the Catholic Biblical Quarterly, Vol. 71, No. 2 (April 2009) 370.

<sup>3</sup> the Catholic Biblical Quarterly, Vol. 70, No. 2 (April 2008) 255.

<sup>4</sup> the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 56.

<sup>5</sup> Greyfriars Review, Vol. 18, Supplement (2004) 94.

Personal Notes  
Second Sunday of Lent, 25A, March 20, 2011  
© 2013  
Raymond J. Jirran

Matt 17:5

Leroy Andrew Huizenga, "Obedience unto Death: The Matthean Gethsemane and Arrest Sequence and the Aqedah"<sup>6</sup>

Huizenga argues that Matthew is presenting Jesus as a second Isaac. The voice from the cloud that declared *This is my beloved Son ...*, that was the voice of God the Father. That voice is "the structural and thematic center of the Matthean transfiguration (17:1-8 [used here])."

For more on sources see the Appendix file. Personal Notes are on the web site at [www.western-civilization.com/CBQ/Personal%20Notes](http://www.western-civilization.com/CBQ/Personal%20Notes)

---

Themes

For recurring themes in Sacred Scripture, see the following. The exclamation point (!) indicates where a principal reference list of passages related by a common theme or expression found. Italics of the same verse indicates a special relevance. Parenthetical expressions in red refer to Lectionary readings. With this material, I am trying to lay a foundation for developing Biblical themes the next time through the Cycles.

Sacred Scripture develops themes for the following readings at 2 Timothy 1:8b-10:

Verse 8b      Philippians 1:7!, 2:3! (136A).  
Verse 09      Titus 3:5 (15ABC); Ephesians 1:11!; Titus 1:2 f.  
Verse 10      Romans 16:26 (11B); 1 Peter 1:20 (46A); 1 Timothy 6:14! (138C); Titus 2:11 (14ABC), 1 Timothy 1:4, 2:13; 3:6; Philippians 3:20 (27C); 2 Peter 1:11! (5B); Hebrews 2:14; James 1:4, 9; Acts 26:23; 1 Corinthians 15:53 f (84C).

Sacred Scripture develops themes for the following readings at Matthew 17:1-9:

Verse 1      1—9: Mark 9:2-10 (26B); Luke 9:28-36 (27C); Matthew 26:37 (38) parallel; Mark 5:37 (98B) parallel; Matthew 13:3 (103A); Exodus 24:13-16; 2 Peter 1:16-18.  
Verse 2      Matthew 13:43 (106A); Exodus 34:29 f.; Revelation 1:16.  
Verse 3      Matthew 17:10; (Merk 1, 3:22 f. Merk provided his first edition of a Greek Bible in 1933. This means that Merk has different Greek words.).  
Verse 4      Luke 9:54 (99C).  
Verse 5      Matthew 3:17! (21A); Deuteronomy 18:15 (71B).  
Verse 6      Daniel 10:9; Habakkuk 3:2 LXX.  
Verse 7  
Verse 8      Revelation 1:17 (45C).  
Verse 9      Matthew 8:4!; Acts 9:10!

---

<sup>6</sup> the Catholic Biblical Quarterly, Vol. 71, No. 3 (July 2009) 518, 522, 524.