

three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself” (*Laudato Si'*, 66). Because of Abraham’s willingness to trust in God, which leads him to tell Isaac at the foot of the mountain that God himself would provide a lamb for the burnt offering (Genesis 22:8), this is indeed what happens. The sacrifice that is offered is, in the end, one of thanksgiving for the interplay between God, humanity and the rest of the created order, in which God offers redemption to those who are faithful to God.

DESIRE TO CHANGE

In the Gospel, the voice of the Father speaks to Peter, James and John from the cloud which, in the Old Testament, is a symbol of God’s presence. They are told to listen to Jesus, to allow his word to shape them into the disciples he wants them to be, in obedience and trust. In a similar way, we too are called to allow God’s word to mould and fashion us this Lent. We are called to be disciples who are willing to undertake “an ‘ecological conversion’, whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them” (*Laudato Si'*, 217). As Pope Francis notes, reflecting on the example of St Francis of Assisi, we are called to “come to realise that a healthy relationship with creation is one dimension of overall personal conversion, which entails the recognition of our errors, sins, faults and failures, and leads to heartfelt repentance and desire to change” (*Laudato Si'*, 218).



Mass text

ENTRANCE ANTIIPHON

Of you my heart has spoken: Seek his face. It is your face, O Lord, that I seek; hide not your face from me.

FIRST READING Genesis 22:1-2. 9-13. 15-18

PSALM Psalm 115

RESPONSE **I will walk in the presence of the Lord in the land of the living.**

1. I trusted, even when I said:

“I am sorely afflicted.”
O precious in the eyes of the Lord is the death of his faithful. R.

2. Your servant, Lord, your servant am I; you have loosened my bonds. A thanksgiving sacrifice I make: I will call on the Lord’s name. R.

3. My vows to the Lord I will fulfil before all his people, in the courts of the house of the Lord, in your midst, O Jerusalem. R.

SECOND READING Romans 8:31-34

GOSPEL ACCLAMATION

Glory and praise to you, O Christ! From the bright cloud the Father’s voice was heard:

“This is my Son, the Beloved. Listen to him!”
Glory and praise to you, O Christ!

GOSPEL Mark 9:2-10

COMMUNION ANTIIPHON

This is my beloved Son, with whom I am well pleased; listen to him.

Next Sunday’s Readings:

Exodus 20:1-17
1 Corinthians 1:22-25
John 2:13-25



www.rpbooks.co.uk rp@rpbooks.co.uk @redemptorist

ECOLOGICAL CONVERSION

As we continue our Lenten journey with *Laudato Si'*, today’s readings present us with two stories of transformation, both of which take place on mountaintops. Mountaintops can be breathtaking places: when the peak is reached, climbers often stand in awe of the panorama that opens up. There they experience a different way of seeing the world from the one they had at the beginning of their climb. Pope Francis recognises this, telling us that these experiences teach us that the “entire material universe speaks of God’s love, his boundless affection for us”. Because of this, the “history of our friendship with God is always linked to particular places which take on an intensely personal meaning; we all remember places, and revisiting those memories does us much good” (*Laudato Si'*, 84). In our first reading and our Gospel today, we are given the opportunity to revisit these stories, which form part of the unfolding tradition of our faith.

The first is sometimes referred to as the “Sacrifice of Isaac” and, as it begins, it certainly looks as if this will be the outcome of the journey that God tells Abraham to make. Abraham sets out in obedience nevertheless, though he does not know how the journey will end. When Pope Francis reflects on the stories found in the book of Genesis, he says that they “contain, in their own symbolic and narrative language, profound teachings about human existence and its historical reality” (*Laudato Si'*, 66). Sometimes, we too are called to set off on a journey not knowing where it will take us, or what the end of it will be – and, in a way, all our journeys are like this to some extent. Our lives are often unpredictable, and we are frequently only aware of God’s guiding presence as we look back on an experience, which is why revisiting these stories, like our memories, is so helpful. God often brings about a conversion in us as a result of a challenging experience, and this is part of our journey of Lent, as we come face to face with the ways that our relationships need to change. The resolution of this story is a good example of the way in which the accounts found in the book of Genesis “suggest that human life is grounded in



SUNDAY BULLETIN

THINKING FAITH

A journe

through

Lent wit

Laudato



Dr Martin Pou
SDB reflects c
call to ecologi
conversion on
Lenten journe

28 FEBRUARY 20

2ND SUNDAY OF I
YEAR B

DIVINE OFFICE WEE