

TENTH SUNDAY IN ORDINARY TIME

LECTONARY #89

READING I Genesis 3:9-15

A reading from the Book of Genesis

After the man, Adam, had eaten of the tree,
the LORD God called to the man and asked him, "Where are
you?"

He answered, "I heard you in the garden,
but I was afraid, because I was naked,
so I hid myself."

Then he asked, "Who told you that you were naked?"

You have eaten, then,
from the tree of which I had forbidden you to eat!"

The man replied, "The woman whom you put here with me—
she gave me fruit from the tree, and so I ate it."

The LORD God then asked the woman,
"Why did you do such a thing?"

The woman answered, "The serpent tricked me into it,
so I ate it."

Then the LORD God said to the serpent:

"Because you have done this, you shall be banned
from all the animals
and from all the wild creatures;
on your belly shall you crawl,
and dirt shall you eat
all the days of your life. »

beings were the summit of God's creation and had been charged with care of the garden and authority over the animal kingdom. The goodness of God's creation was seen in the harmony of creation and its innocence. But this soon changes. Genesis 3 consists of three parts: the fall into sin, questioning by God, and receiving punishment. Today's reading covers part two and the beginning of part three. The Lord seeks out Adam and Eve, who have hidden themselves. As Adam and Eve speak with God, their words and actions gradually betray their guilt, beginning with end of Genesis 2, we see that human drop of the goodness of creation. By the origin of evil and is set against the back- the Fall develops Israel's teaching on the originated in human freedom). The story of taught that evil had moral origins (that is, it physical (that is, not created), ancient Israel proposed that the origin of evil was meta- Fall. In contrast to ancient religions, which Our first reading today reflects on the and evil and consider the actions surrounding relationship between good Today's readings probe the

READING I

Today's readings probe the relationship between good and evil and consider the actions surrounding those forces.

Our first reading today reflects on the fall. In contrast to ancient religions, which proposed that the origin of evil was meta-

physical (that is, not created), ancient Israel taught that evil had moral origins (that is, it originated in human freedom). The story of the Fall develops Israel's teaching on the origin of evil and is set against the backdrop of the goodness of creation. By the end of Genesis 2, we see that human

The blame game continues as Eve blames the snake. Nobody is taking responsibility.

Use an accusatory tone. Adam is passing the blame.

God asks three questions. Emphasize "Where," "Who," and "Why," God, of course, knows the answers but gives Adam and Eve the opportunity to verbalize what they have done.

Distinguish between the narrator's voice and characters in the story.

Genesis = JEN-uh-sihns

enmity = EN-mih-tee = hostility

I will put **enmity** between you and the woman, and between your offspring and hers; he will strike at your head, while you strike at his heel."

For meditation and context:

RESPONSORIAL PSALM Psalm 130:1-2, 3-4, 5-6, 7-8 (7bc)

R. With the Lord there is mercy, and fullness of redemption.

Out of the depths I cry to you, O Lord; Lord, hear my voice! Let your ears be attentive to my voice in supplication. If you, O Lord, mark iniquities, Lord, who can stand? But with you is forgiveness, that you may be revered. For with the Lord is kindness and with him is plentiful redemption; let Israel wait for the Lord. More than sentinels wait for the dawn, my soul trusts in his word. I trust in the Lord; let Israel wait for the Lord. For with the Lord is kindness and with him is plentiful redemption; and he will redeem Israel from all their iniquities.

READING II 2 Corinthians 4:13-5:1
A reading from the second Letter of Saint Paul to the Corinthians

Brothers and sisters:

Since we have the same **spirit of faith**, according to what is written, *I believed, therefore I spoke*, knowing that the **one who raised the Lord Jesus** will raise us also **with Jesus** and **place** us with you in his presence. **Everything** indeed is for you, so that the **grace** bestowed in abundance on more and more people may cause the **thanksgiving** to overflow for the glory of God. Therefore, we are not **discouraged**; rather, although our **outer self** is wasting away, our **inner self** is being renewed day by day.

Corinthians = kohr-IN-thee-uhnz

Elongate "everything" to represent the expansiveness of what it is expressing. Grace is unmerited divine favor.

Radiate joy. We are saved and can look forward to life with Jesus in heaven despite our current state in our earthly bodies.

imply that he obeyed God, which he did not do.

Because they now claim the right to decide for themselves, independent of what God commanded, the transgressors must also accept responsibility for their decisions. The serpent, the woman, and the man are all punished. From the punishment, we see a universal pattern emerge in which the situation of each is negatively altered in terms of his or her nature, and in terms of the fundamental relationships in which he or she participates. In this reading, we only read about the serpent's punishment.

READING II

The notion that Paul's second letter to Corinth was originally one letter has long faced questions. While scholars agree on Paul's authorship, many consider the letter as we have it now to be several of his letters (now lost) combined into one. Nevertheless, consistent themes run throughout the letter, one of which we hear in today's reading as Paul reflects on his suffering and eventual glory. Through the use of richly descriptive images, Paul identifies his present life, one of suffering on behalf of the Good News, as his "outer self [that] is wasting away" through momentary affliction and suffering, a transitory nature, and a being that is earthly. This is contrasted with the glorious life he anticipates, described as his "inner

For this momentary light affliction is producing for us an eternal weight of glory beyond all comparison,

as we look not to what is seen but to what is unseen;

for what is seen is transitory, but what is unseen is eternal.

For we know that if our earthly dwelling, a tent,

should be destroyed,

we have a building from God,

a dwelling not made with hands, eternal in heaven.

GOSPEL Mark 3:20-35

A reading from the holy Gospel according to Mark

Jesus came home with his disciples.

Again the crowd gathered,

making it impossible for them even to eat.

When his relatives heard of this they set out to seize him,

for they said, "He is out of his mind."

The scribes who had come from Jerusalem said,

"He is possessed by Beelzebul,"

and "By the prince of demons he drives out demons."

Summoning them, he began to speak to them in parables,

"How can Satan drive out Satan?

If a kingdom is divided against itself,

that kingdom cannot stand.

And if a house is divided against itself,

that house will not be able to stand.

And if Satan has risen up against himself

and is divided, he cannot stand;

that is the end of him.

But no one can enter a strong man's house to plunder

his property

unless he first ties up the strong man. »

between good and evil, confident that good will eventually triumph. by Beelzebul.

Having chosen the twelve disciples,

Jesus returns home, where his natural fam- ily determines that he is "out of his mind" and seeks to seize him. Since such condi- tions were usually attributed to evil forces,

his family's determination sets the tone by implying that he is controlled by evil. This

assessment is joined by the opinion of scribes from Jerusalem who say that Jesus

"is possessed by Beelzebul," understanding Jesus' exorcistic actions to actually be done

in cooperation with the ruler of demons.

In line with the previous reflections on the relation- ship between good and evil, today's Gospel reading recounts a disturbing paradox: some people, including some of his family, associate Jesus' behavior with the forces of evil. Employing a unique technique, Mark uses the frame of family (a contrast between Jesus' natural family with his true one), to enclose an independent story

GOSPEL

A reassuring message for the assembly. Our burdens in our earthly life will be nothing compared to our eternal glory.

Note the different characters involved in this reading.

Beelzebul = dee-EL-zeh-buhl

Slight pause after "demons" for the scene change.

Use a narrator voice as the reader is

informed a parable is coming. Slightly

increase your volume when Jesus begins his

teaching. There are two main lessons: the

weakness of a house divided and the reality

that even the strong person can be defeated

by someone stronger.

self [that] is being renewed day by day." The implication is that due to evil (sin and death), Paul's present life of faithfulness is one of transitory suffering. However, because of his faithfulness, he will eventually receive the glories of life eternal. Filled with confidence that "the one who raised the Lord Jesus will raise us also with Jesus," Paul identifies reasons for his hope: his present suffering is only temporary, his efforts are producing fruit, and it will all result in eternal glory. Thus, Paul provides a hope-filled perspective on the relationship

