

**ECHOING GOD’S WORD  
IN  
THE CATHOLIC FAITH COMMUNITY  
TWENTY-SEVENTH SUNDAY IN ORDINARY TIME  
October 6, 2024**

**SCRIPTURES:**

Genesis 2:18-24	God makes creation complete in creating women.
Hebrews 2:9-11	Jesus shares our entire humanity, even death.
Mark 10:2-16	Jesus restores God’s creation also in marriage.

**READ THE SCRIPTURES:**

*Read the Scriptures carefully in your group beginning with the Gospel. Take a few minutes in silence to hear the Lord speaking to the heart. Remember that the word of God in the Bible is primarily addressed to the Church community. What does God want the community to hear today?*

**SCRIPTURE BACKGROUND:**

**Genesis:**

The dignity of the woman is equal to that of the man; the nature of the woman is identical to that of the man; the roles of the man and the woman are complementary of one another. The union of marriage brings into one the entire being of the man and of the woman. The word Adam in Hebrew is not a proper name; it is a word which means “the human one,” including both the male and the female of the human species. Eve is a play on the word Adam in the Hebrew: it sounds like “the man” and therefore is “similar to the man.” In the human order, the female is not made from the earth, as is the case with animals, but is made of the very substance of the man himself, thereby sharing with the man in his dignity and primacy.

**Hebrews:**

For seven weeks, we will hear from this book, probably not by Paul, and certainly not a letter like other writings by Paul. The Book of Hebrews is perhaps an essay of instruction for newly baptized Christians who are familiar with the Jewish religious heritage. The teaching today is that Jesus shared our human suffering and death so as to lift it from us. The Son of God became totally identified with the human condition in suffering and dying among us and on our behalf.

**Mark:**

It is no coincidence that Jesus speaks about how children relate to God immediately after his teaching on divorce. In his day as in ours, children were the first victims of marital strife and disunity. Here, the whole issue is about our relationship with God and about God’s faithfulness to the Covenant. Marriage is one of those images on earth that communicates divine love to

God's people The law required that a man give the wife a written notice of divorce so that she could marry again and obtain financial support for herself and her children. It was a compassionate law, meant to bring some remedy to a most tragic situation.

Jesus goes to the heart of the matter and orders that God's original intention be honored in the first place. When the order intended by the Creator is respected, there will be no need for compensatory legislation. There will be no need for a man to give his wife an affidavit of divorce when she and their children are provided for adequately.

The community for whom Mark wrote (and the Church today) needed to hear that they were called by God into so intimate a union with him that any disruption of the community's unity affected also their unity with God. Accepting the kingdom of God requires that total trust and eager willingness that children exhibit in the loving environment of family life. This is the image Jesus gives us of our relationship with God and with one another. No one can share the Good News of God's kingdom until he/she has accepted it thoroughly.

The Church is bound to Jesus Christ in the same way that a man and a woman are bound to one another in marriage. Just as marriage procures new life in the gift of children, the Church produces new life in us, lasting into the very kingdom of God.

### **QUESTIONS FOR DISCUSSION**

1. What evidence do you see in your parish (your family, your faith-sharing group, etc.) that the members of the group have accepted the Good News of salvation? Do you find evidence of unity and the bond of love among and between people where one would not expect it? Are there signs that the finger of God is at work in the lives of people around you?

2. Share with your group how you feel when you have accepted the love of God in your life. Was there a time when you did not love God? Was there a time when you loved God less than you do now? What brought you to a deeper love of God? What brought you to an awareness of God's ongoing love for you? How did that come about?

3. If you are or have been married, if you have had and brought up children, how have those experiences helped you experience the love of God in your life? Do you have a sense that God loves you through the love that family members bring to you? Do you see the face of God in the face of your spouse, in the faces of your children? Do they experience the love of God for them in the love they received from you?

### **PRAYER**

Father,  
when you created humankind,  
you willed that man and wife should be one.  
Bind N. and N.  
in the loving union of marriage;  
and make their love fruitful  
so that they may be living witnesses  
to your divine love.

## CATHOLIC DOCTRINE

There can be no gain for society at the expense of the unborn, the family unit in a culture of purely materialistic progress. Women, indeed, need to be free in every nation on earth but never in opposition to family solidarity, never by denying the legitimate and reciprocal rights of the unborn and of families. Reproductive rights are not the exclusive purview of women in society.

One would wish that the Church could have been equally as effective in promoting the cause of reducing infant mortality, of urging that women be given a fuller opportunity for equality of education and of personal opportunity, of furthering educational opportunities and of meaningful employment for youth in every nation in the world. The Church has been perceived as merely opposing, not of promoting the highest human values.

If we take the dogma of the Incarnation seriously, we know that God has called all human beings to an intimacy and to a level of personal dignity that comes from the consecration of all humanity in the human nature of the Son of God born among us as one of us. The sacredness of the humanity of Christ has made all human flesh sacred. Christ's invitation to discipleship with him has conferred on all persons the exalted destiny of fellowship with the very Son of God.

**See The Catechism # 2201 to 2203, 2206, 355, 383, 2364 & 2365, 2270 to 2275**

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