

Announcement regarding communion: *We have noticed many fresh faces at this English Mass, and we thank you for being here with us. For those who are not aware, we have low gluten hosts available for those who request them. To avoid cross contamination, we only consecrate enough for the requests, and they are served by an Extraordinary Minister. If you have not made a request, please see Kathy or me after Mass, and we will add you to the requests for future Masses, but we cannot guarantee we will have one for you today unless the extraordinary minister has a few remaining at the end of Communion.*

REFLECTION FOR THE TENTH SUNDAY IN ORDINARY TIME

As the theme for this Sunday, we can point to "*man as a pilgrim on his way to the heavenly dwelling.*" St. Paul tells us in the second reading, that we are in a constant struggle against sin: "*For we know that when the tent we live in on earth is folded up, there is a house built by God for us, an everlasting home into made by human hands, in the heavens*".

In this pilgrimage, man is confronted with the reality of sin in his existence, a sin that brings division, envy, suspicion, and flight from God, as the first reading describes so well when it tells us about the sin of our parents in paradise. Through a story full of charm and meaning, the author tells us about Adam and Eve living in paradise, in harmony with themselves, with God and with nature. As soon as they allow themselves to be seduced by the tempter represented in the serpent and eat the fruit of the forbidden tree, thus abandoning the ways of God and following the ways of temptation of the devil, they fall into disharmony with themselves, and realize their nakedness. They thought they could become gods, masters of themselves, and instead end up confronting their misery, seen in their nakedness, and then hide from God, and run away from Him. However, God does not abandon man, he goes in search of him: "*Where are you?*" is God's eternal question to man. When the man is confronted with his sin, he accuses the woman of being the guilty party, but the guilty party always dies alone. The one who until then was bone of his bones, flesh of his flesh, the woman... is now guilty of sin and becomes Eve. The woman also refuses to take the blame and accuses the serpent. Nature itself suffers from man's sin. We see clearly that sin always leads to disharmony, division, and rupture.

God does not abandon man in his sin. He promises man that a descendent of the woman will be called "woman" by Jesus at Cana and on the cross. Mary will be

called "woman" by Jesus at Cana and on the cross, thus identifying herself as the new Eve, the new "woman". The one who will crush the head of the serpent, of the devil. God clothes the man, gives him back his dignity as a son. We see the parallel in the parable of the prodigal son, where the Father asks his son to be clothed with dignified garments and thus restores his dignity as a son.

In the Gospel, Jesus shows himself as the One who fulfills the promise of Genesis; he is the son of the "woman" who crushes the head of the serpent, of Beelzebub, of the tempter. Every one of us is called to live this new humanity, inaugurated in Christ, where it is no longer blood ties that identify us as members of the People of God, but faith in Christ and seeking to fulfill the Father's will. All those who follow Christ, listen to his Word, and put it into practice in their lives, are part of Jesus' family, members of the new People of God.

Thus, sin is overcome, the new humanity is born with Mary, the new Eve, the "woman", and with Jesus Christ, the new Adam, as St. Paul would say.

As part of the new People of God, let us know how to say no to sin, lies, envy, and hatred. Let us put on Christ and follow him in the ways of truth, justice, peace, concord, forgiveness, and love, knowing that our goal is to live with God forever, when this earthly dwelling is undone.