



Handout for week of 6/4/18 Mk. 3: 20-35 & Gn. 3: 9-15

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Connie May© 5/1/2018

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Gn. 3: 9

And HaShem G-d called unto the man, and said unto him: 'Where art thou?' 10 And he said: 'I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.' 11 And He said: 'Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?' 12 And the man said: 'The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.' 13 And HaShem G-d said

unto the woman: 'What is this thou hast done?' And the woman said: 'The serpent beguiled me, and I did eat.' 14 And HaShem G-d said unto the serpent: 'Because thou hast done this, cursed art thou from among all cattle, and from among all beasts of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. 15 And I will put enmity between thee and the woman, and between thy seed and her seed; they shall bruise thy head, and thou shalt bruise their heel.'

#### COMMENTARY:



Creation - God Calls Adam and Eve to Account for their Sin

#### Notes:

"The issue of shame arises very early in the Old Testament. Although the word is not used, it is implied in the story of Adam and Eve. When Adam tells God that he hid from him because he was naked, God asks, "Who told thee that thou was naked?" God inferred that since Adam was ashamed of being naked, he had become self-conscious -- that is, that he had eaten of the forbidden fruit. In the history, same arises simultaneously with human self-consciousness. This event is portentous; it hints that shame may play a central role in the human drama." (Scheff/Retzinger, 4)

#### Date:

mid 12th century

#### Building:

[Cappella Palatina di Palermo](#)