

OCTOBER 2026 PRAYER SERVICE

Prayer Service for Chapter 2 of “History of Salvation: History of a People, of a Family”

Study Topic

The Chapter focuses on Genesis 3:1-12

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READING OF SCRIPTURE:

Genesis 3:1-12

Now the snake was the most cunning of all the wild animals that the LORD God had made. He asked the woman, “Did God really say, ‘You shall not eat from any of the trees in the garden’?” The woman answered the snake: “We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, ‘You shall not eat it or even touch it, or else you will die.’” But the snake said to the woman: “You certainly will not die! God knows well that when you eat of it your eyes will be opened and you will be like gods, who know* good and evil.” The woman saw that the tree was good for food and pleasing to the eyes, and the tree was desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they knew that they were naked; so they sewed fig leaves together and made loincloths for themselves. When they heard the sound of the LORD God walking about in the garden at the breezy time of the day,* the man and his wife hid themselves from the LORD God among the trees of the garden. The LORD God then 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.” Then God asked: Who told you that you were naked? Have you eaten 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, so I ate it.”

A TIME OF SILENT MEDITATION:

SHARED PRAYER ON SCRIPTURAL TEXT:

The intent is reflection in the form of a prayer, not discussion.

PRAYER INTENTIONS:

- Pass card or cross, so people can pass gracefully and the team knows when the prayer is complete.
- The team should respond at the end of each person’s turn, for example, “Lord, hear our prayer”.

LITURGICAL PRAYER:

Psalm 46:2-8

Response: God is our refuge and our strength, an ever-present help in distress.

*Thus we do not fear, though earth be shaken
and mountains quake to the depths of the sea,
Though its waters rage and foam*

and mountains totter at its surging.

Response: God is our refuge and our strength, an ever-present help in distress.

*Streams of the river gladden the city of God,
the holy dwelling of the Most High.
God is in its midst; it shall not be shaken;
God will help it at break of day.*

Response: God is our refuge and our strength, an ever-present help in distress.

*Though nations rage and kingdoms totter,
he utters his voice and the earth melts.
The Lord of hosts is with us;
our stronghold is the God of Jacob.*

Response: God is our refuge and our strength, an ever-present help in distress.

CONCLUSION OF PRAYER TIME:

ALL:

+In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

**Lord God, You created us for love, trust, and communion.
When temptation distorts your word, and division enters our marriage,
teach us to turn toward you rather than hide from you.**

**Protect us from every lie that sows suspicion, selfishness, resentment, or fear.
Help us recognize the voices that promise happiness apart from your will.
Give us grace to listen to you together and to choose faithfulness, patience, and love.**

**When we are ashamed or wounded, remind us that you still call: "Where are you?"
Give us courage to answer honestly, without excuses or blame.
Teach us to confess our sins, ask forgiveness, and begin again through your mercy.**

**Heal every place where trust has been weakened.
Make our words gentle, truthful, and charitable.
Help us speak without accusation, listen without defensiveness,
and seek not victory over one another but communion with one another.**

**Renew our marriage covenant in Christ.
May our home become a domestic church:
a place of prayer, reconciliation, welcome, and peace.
Strengthen us through the Eucharist and the Sacrament of Reconciliation,
and help us support each other on the path to holiness.**

**Mary, faithful woman of trust, pray for us.
Lead us closer to your Son, who restores what sin has wounded.
and teaches us to love with a faithful and generous heart.**

Lord Jesus, remain at the center of our marriage.
Make us one heart in you, today and always. Amen.

DEEP POOLING:

This is a time to share on more serious matters or when the input of the group is requested. This will not necessarily happen at all meetings.

SHARING ON THE ENDEAVORS:

We join teams in order to enlist the help of others in growing closer to God. The “endeavors” are practices which we voluntarily assume. They have been found to be a means of drawing us closer as a couple and in furthering our spiritual growth. By sharing on the endeavors at the team meeting we seek help and encouragement from our teammates in our journey.

The following is additional context to the Scripture reading and Psalm selected above.

SCRIPTURAL CONTEXT:

(Genesis 3:1-12) The Fall of God’s Call

Genesis 3 presents the tragedy of sin: humanity distrusts God’s goodness, seeks autonomy apart from him, and then hides in shame. Yet even after the fall, God comes searching: “**Where are you?**”

The temptation begins with distortion.

The serpent does not immediately deny God; it first twists God’s command: “**Did God say...?**” The temptation works by making God appear restrictive and jealous rather than generous. The woman begins to see the forbidden tree as attractive, desirable, and a source of wisdom.

The Pontifical Biblical Commission observes that the serpent highlights something apparently attractive while concealing its destructive consequence—like bait hiding the hook. Sin often begins in the heart, when a created good is detached from obedience to God and treated as the highest good.

The central sin is distrust.

The serpent’s promise—“**You will be like God**”—suggests that God is withholding something necessary for human fulfillment. But humanity was already created as God’s beloved gift. The desire to “be like God” becomes sinful not because likeness to God is wrong, but because it is sought through rebellion rather than received through communion with him.

Catholic teaching understands this account as using figurative language while affirming a real primeval event: humanity’s first freely committed sin, whose consequences mark human history.

Shame replaces trust

After eating, the man and woman recognize their nakedness and hide from God. They have lost their original innocence; vulnerability is now experienced as shame and fear. Instead of running toward God, they attempt to cover themselves and withdraw from his presence.

God's question is striking: **"Where are you?"** God does not ask because he lacks information. He asks to awaken conscience and invite repentance. The question is addressed to every sinner: not merely "What have you done?" but "Where are you now—in relation to God, to others, and to yourself?"

Sin produces blame

When questioned, Adam blames both Eve and God: **"The woman whom you gave to be with me..."** Eve blames the serpent. Neither initially accepts personal responsibility. Sin therefore damages not only the relationship with God but also relationships between human beings.

Repentance begins when excuses end. The way back to God is not through hiding, self-justification, or blaming others, but through truth: **"I have sinned."**

Christian fulfillment

Genesis 3 is not the final word. The Church reads the fall in the light of Christ, the new Adam, and Mary, the new Eve. Where Adam disobeyed, Christ obeyed; where Eve received the serpent's word, Mary received the angel's word in faith. The wound opened in Eden is healed through Christ's obedience, Cross, and Resurrection.

The practical question for prayer is therefore simple:

Where am I hiding from God? What false promise have I believed? Whom am I blaming instead of accepting responsibility?

God's call still reaches the sinner—not first as condemnation, but as an invitation to return. Through sincere repentance and Christ's grace, shame can become truth, fear can become trust, and hiding can become communion with God.

Complementary Scripture passages to Genesis 3:1-12

The following passages illuminate its main themes:

- **Genesis 2:15–17** — God's original command and the moral freedom of humanity.
- **Genesis 3:13–15** — The continuation of the account and the *Protoevangelium*, God's first promise of victory over evil.
- **Genesis 3:21–24** — The consequences of sin and humanity's expulsion from Eden.
- **Wisdom 2:23–24** — Death enters the world through the envy of the devil.
- **John 8:44** — Jesus identifies the devil as a liar and the father of lies.
- **Romans 5:12–21** — Adam's disobedience is contrasted with Christ's obedience and the abundance of grace.
- **1 Corinthians 15:21–22, 45–49** — Christ as the "last Adam," who brings life where Adam brought death.
- **2 Corinthians 11:3** — Saint Paul warns that believers may be deceived as the serpent deceived Eve.
- **Matthew 4:1–11** — Jesus resists the tempter by trusting and obeying the Father.

- **Luke 1:26–38** — Mary’s obedient faith contrasts with Eve’s disobedience; Mary becomes associated with the “woman” of the promised victory.
- **Revelation 12:1–17** — The woman and her offspring confront the ancient serpent in the final struggle between good and evil.
- **Revelation 20:1–3, 10** — The definitive defeat of the ancient serpent.

The central biblical movement is from Adam’s distrust and disobedience to Christ’s obedience and saving grace: ***“where sin increased, grace abounded all the more.”***

Complementary Psalms to Genesis 3:1-12

The most fitting psalms move from **temptation and distrust** to **confession, mercy, and renewed trust in God**.

Psalm 1 — The Two Ways

Psalm 1 contrasts the way of the righteous with the way of sinners. It complements Genesis 3 by presenting the human choice between listening to God’s instruction and following the path that leads away from him.

Psalm 14 — Humanity’s Universal Sinfulness

This psalm describes humanity’s turning away from God and the corruption that follows. It echoes the rupture of communion seen when Adam and Eve hide from God.

Psalm 32 — The Blessedness of Forgiveness

Psalm 32 complements the shame and concealment of Genesis 3. It shows that happiness comes not from hiding sin but from acknowledging it and receiving God’s forgiveness. It belongs to the traditional group of penitential psalms.

Psalm 38 — A Prayer from Guilt and Distress

This psalm gives voice to the fear, shame, and inner anguish that follow sin. It is especially appropriate alongside Adam’s words: ***“I was afraid... and I hid myself.”*** Psalm 38 is traditionally recognized as a penitential psalm.

Psalm 51 — Repentance and a Clean Heart

Psalm 51 is perhaps the strongest complement to **Genesis 3:1–12**. Adam blames the woman, whereas the psalmist takes responsibility: ***“I know my transgressions, and my sin is ever before me.”*** Its petition, ***“Create in me a clean heart, O God,”*** expresses the restoration that humanity needs after the fall.

Psalm 86 — “Teach Me Your Way”

Psalm 86 counters the serpent’s deceptive word with a prayer for divine guidance: “Teach me, Lord, your way, that I may walk in your truth.” It emphasizes that trust in God requires receiving his word and entrusting oneself to him.

Psalm 103 — God’s Mercy and Compassion

Psalm 103 complements the judgment that follows the fall by proclaiming God’s compassion, patience, and readiness to forgive. It helps prevent Genesis 3 from being read as a story of condemnation without hope.

Psalm 130 — “Out of the Depths”

Psalm 130 expresses the sinner’s cry from the depths and confident expectation of redemption. It corresponds to humanity’s fallen condition while directing the heart toward God’s mercy.

Psalm 143 — “Do Not Enter into Judgment”

Psalm 143 recognizes human sinfulness and asks God to guide the sinner back onto the right path. It is one of the traditional seven penitential psalms.

Psalm 31 — Refuge from Fear and Deception

Psalm 31 fits as a response to the fear, shame, and hiding in Genesis 3. Instead of hiding from God, the psalmist takes refuge in him: “You are indeed my rock and my fortress; for your name’s sake lead me and guide me.”

Best Sequence for Prayer or Liturgy

A particularly coherent sequence would be:

Psalm 1 → Psalm 32 → Psalm 51 → Psalm 130 → Psalm 143

This sequence traces the movement from **the choice between two ways**, through **the consequences of sin**, toward **confession, forgiveness, and renewed obedience**. The Church traditionally uses Psalms 6, 32, 38, 51, 102, 130, and 143 as penitential psalms.