

## **27th Sunday in Ordinary Time**

Today we celebrate the importance of love and respect within families and within the broader community.

### **Penitential Act**

With confidence in God's love for families, we seek healing.

Lord, you created humankind to live in relationship with each other.

Lord, have mercy.

Lord, you teach us to respect people of all ages.

Christ, have mercy.

Lord, you call us to love one another.

Lord, have mercy.

### **Genesis 2:18-24**

God's original desire for humans is to find in each of us a bond of love that runs so deeply that we never feel alone.

### **Hebrews 2:9-11**

Jesus was fully human and lived a human life, understanding all human needs.

### **Mark 10:2-16**

Jesus had deep concern for the welfare of wives and children, supporting the institution of marriage for the sake of the whole family's well-being.



## Reflection

As Jesus journeyed toward the cross, his teachings made radical demands of his disciples. Some Pharisees tested Jesus regarding his fidelity to the Mosaic Law regarding marriage. At the time of Jesus, there was disagreement on the grounds for divorce. Jesus said that God's original intent for a couple was to be "one flesh" (Gn 2:21-24). He urged his disciples to strive for this ideal. The union between husband and wife must not be destroyed by capricious human will.

Following this teaching, some people brought their children to be blessed by Jesus. When his disciples interfered, Jesus became indignant. These little ones should be welcomed as they represented the openness and trust needed to enter God's reign.



Pope Francis balanced upholding traditional Catholic teaching with several exhortations that bishops should beware of being too legalistic in their considerations during the three-week meeting.

The pope focused his reflections on three themes: solitude, love between man and woman, and family. He then said the church is called to carry out its mission for the family in fidelity, truth and love.

In terms of fidelity, Pope Francis said that church leaders are called to listen to God “as a voice crying out in the wilderness” by defending love and encouraging families. Leaders are also called to defend “the sacredness of life, of every life” and the “unity and indissolubility of the conjugal bond as a sign of God’s grace.”

In truth, Francis said, the church is called to proclaim the truth “that protects individuals and humanity as a whole from the temptation of self-centeredness and from turning fruitful love into sterile selfishness, faithful union into temporary bonds.”

The church is called to carry out its mission in love “not pointing a finger in judgment at others, but ... conscious of her duty to seek out and care for hurting couples with the balm of acceptance and mercy.”

The church, he said, should be conscious “of her duty to be a ‘field hospital’ with doors wide open to whoever knocks in search of help and support; to reach out to others with true love, to walk with our fellow men and women who suffer, to include them and guide them to the wellspring of salvation.”

Francis was reflecting in his homily on this Sunday’ readings.

The first reading, taken from the second creation story in Genesis, recounts Adam’s loneliness before God’s creation of his partner, Eve. The Gospel, taken from Mark, sees Jesus answer the people who test him by asking if a man can divorce his wife.

Responding to that Gospel reading, Pope Francis said that Jesus responded “in a straightforward and unexpected way.”

“He brings everything back to the beginning of creation, to teach us that God blesses human love, that it is he who joins the hearts of two people who love one another, he who joins them in unity and indissolubility,” said Francis. “This shows us that the goal of conjugal life is not simply to live together for life, but to love one another for life!”

Quoting Jesus’ response to his questioners -- “What God has joined together, no human being must separate” -- the pontiff said that that response is a call to overcome legal rigourism.

Jesus’ decree, Francis said, is “an exhortation to believers to overcome every form of individualism and legalism which conceals a narrow self-centeredness and a fear of accepting the true meaning of the couple and of human sexuality in God’s plan.”

“Indeed, only in the light of the folly of the gratuitousness of Jesus’ paschal love will the folly of the gratuitousness of an exclusive and life-long conjugal love make sense.” “For God, marriage is not some adolescent utopia, but it’s a dream without which his creatures will be doomed to solitude! Indeed, being afraid to accept this plan paralyzes the human heart.”

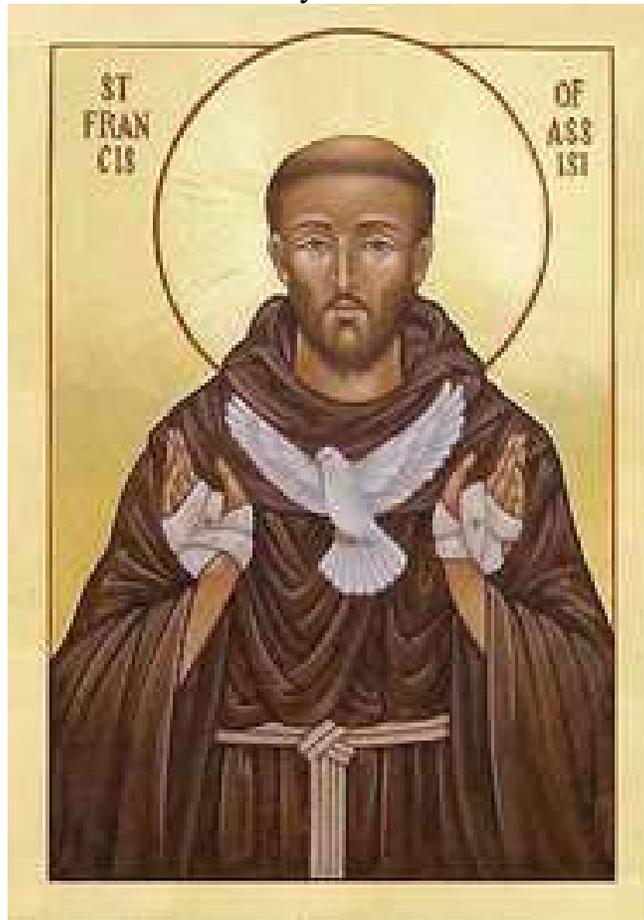
Francis opened his homily with a reflection on the solitude faced by Adam before Eve’s creation, relating it to the solitude felt by a lot of people today.

“The drama of solitude is experienced by countless men and women in our own day.” The pope mentioned the elderly, widows and widowers, refugees and migrants, and young people “who are victims of the culture of consumerism, the culture of waste, the throwaway culture.”

“Today we experience the paradox of a globalized world filled with luxurious mansions and skyscrapers, but a lessening of the warmth of homes and families.” “The number of people who feel lonely keeps growing, as does the number of those who are caught up in selfishness, gloominess, destructive violence and slavery to pleasure and money.”

“Our experience today is, in some way, like that of Adam: so much power and at the same time so much loneliness and vulnerability.”

Monday 4 October



**Saint Francis of Assisi**

Francis, the son of a rich cloth merchant, led a misspent youth. His search for conversion led him to the ancient church at San Damiano. While praying there, he heard Christ speak to him from the crucifix, "Francis, repair my church." Francis assumed this meant the crumbling building. Acting in his impetuous way, he took fabric from his father's shop and sold it to get money to repair the church. His father dragged Francis before the bishop and in front of the whole town demanding that he return the money and renounce all rights as his heir. Francis not only gave back the money but stripped off the clothes his father had given him, and declared that from then on his true Father was God in heaven. Francis took the Gospels as the rule of his life, and Jesus Christ as his example. He dressed in rough clothes and begged for his sustenance. He visited hospitals, served the sick, cared for lepers, preached purity and peace, composed songs and hymns to God and nature, and regarded all people as his brothers and sisters. He began to attract followers, and in 1209, with papal blessing, founded the Franciscans. In 1212 Clare of Assisi became his spiritual student, which led to the founding of the Poor Clares. He sent a group of Friars to England; they landed at Dover on 10 September 1224. While in meditation on Mount Alvernia

in the Apennines in that same month, Francis received the stigmata, which periodically bled during the remaining two years of his life.

## **Laudato Si'**

The *Canticle of the Creatures*, written by St Francis of Assisi, is also known as the *Canticle of the Sun* (in Italian "Cantico di frate Sole," sometimes translated as "Canticle of Brother Sun"), or *Laudes Creaturarum* ("Praise of the Creatures" or Canticle of the Creatures). This hymn, was written during the transition period in the development of the Italian language from Latin, and it's the earliest known vernacular literature written in the Umbrian dialect of Italian.

There are three sections to the Canticle:

### **1. A praise to God for His creations such as "Brother Sun", "Sister Moon", "Brother Wind", "Sister Water"**

This section of the Canticle was written at the end of Francis's life (1224) as he was recovering from an illness with Clare and the Poor Sisters in San Damiano. At this point in his life, St. Francis was almost completely blind, and yet through his suffering, he composed this song of praise of God for all the wonders of creation.

### **2. A praise for those who forgive for the love of God and who endure trials in peace**

The second part of the Canticle was composed when Francis reconciled the bishop and the podestá (Chief Magistrate) of Assisi. He sent his friars to sing the first part of the canticle in front of them which led to their reconciliation.

### **3. A praise for "Sister Bodily Death", and to those "whom death will find in Your most holy will"**

The final verse praising "Sister Death" was said to have been added only a few minutes before Francis' death.

G.K. Chesterton said of the Canticle of Creatures that it "is a supremely characteristic work and much of Saint Francis could be reconstructed from that work alone".



*The Canticle of the Creatures*

**Original text in Umbrian dialect of St Francis of Assisi:**

Altissimu, onnipotente bon Signore,  
Tue so le laude, la gloria e l'honore et onne benedictione.

Ad Te solo, Altissimo, se konfano,  
et nullu homo ène dignu te mentouare.

Laudato sie, mi Signore cum tucte le Tue creature,  
spetialmente messor lo frate Sole,  
lo qual è iorno, et allumini noi per lui.  
Et ellu è bellu e radiante cum grande splendore:  
de Te, Altissimo, porta significatione.

Laudato si, mi Signore, per sora Luna e le stelle:  
in celu l'ài formate clarite et pretiose et belle.

Laudato si, mi Signore, per frate Uento  
et per aere et nubilo et sereno et onne tempo,  
per lo quale, a le Tue creature dài sustentamento.

Laudato si, mi Signore, per sor'Acqua,  
la quale è multo utile et humile et pretiosa et casta.

Laudato si, mi Signore, per frate Focu,  
per lo quale ennallumini la nocte:  
ed ello è bello et iucundo et robustoso et forte.

Laudato si, mi Signore, per sora nostra matre Terra,  
la quale ne sustenta et gouerna,  
et produce diuersi fructi con coloriti fior et herba.

Laudato si, mi Signore, per quelli ke perdonano per lo Tuo  
amore  
et sostengono infirmitate et tribulatione.

Beati quelli ke 'l sosterranno in pace,  
ka da Te, Altissimo, sirano incoronati.

Laudato si mi Signore, per sora nostra Morte corporale,  
da la quale nullu homo uiuente pò skappare:  
guai a quelli ke morrano ne le peccata mortali;  
beati quelli ke trouarà ne le Tue sanctissime uoluntati,  
ka la morte secunda no 'l farrà male.

Laudate et benedicete mi Signore et rengratiate  
e seruiteli cum grande humilitate.



## **English Translation of Laudato Si':**

Most high, all powerful, all good Lord!  
All praise is Yours, all glory, all honor, and all blessing.

To You, alone, Most High, do they belong.  
No mortal lips are worthy to pronounce Your name.

Be praised, my Lord, through all Your creatures,  
especially through my lord Brother Sun,  
who brings the day; and You give light through him.  
And he is beautiful and radiant in all his splendor!  
Of You, Most High, he bears the likeness.

Be praised, my Lord, through Sister Moon and the stars;  
in the heavens You have made them bright, precious and beautiful.

Be praised, my Lord, through Brothers Wind and Air,  
and clouds and storms, and all the weather,  
through which You give Your creatures sustenance.

Be praised, my Lord, through Sister Water;  
she is very useful, and humble, and precious, and pure.

Be praised, my Lord, through Brother Fire,  
through whom You brighten the night.  
He is beautiful and cheerful, and powerful and strong.

Be praised, my Lord, through our sister Mother Earth,  
who feeds us and rules us,  
and produces various fruits with colored flowers and herbs.

Be praised, my Lord, through those who forgive for love of You;  
through those who endure sickness and trial.

Happy those who endure in peace,  
for by You, Most High, they will be crowned.

Be praised, my Lord, through our sister Bodily Death,  
from whose embrace no living person can escape.  
Woe to those who die in mortal sin!

Happy those she finds doing Your most holy will.  
 The second death can do no harm to them.

Praise and bless my Lord, and give thanks,  
 and serve Him with great humility.

### GOSPEL WORDSEARCH

Y	W	A	Y	W	D	I	D	A	M	CREATION	LAW	DIVIDE	MOSES
N	R	D	S	I	D	E	G	A	O	CHILDREN	MAN	BODY	MALE
O	O	E	V	F	D	Y	N	O	W	WELCOME	WIFE	MOTHER	UNITED
B	D	I	H	E	S	L	I	E	E				
Y	D	O	T	T	Y	E	T	C	L				
E	L	I	I	A	O	R	S	R	C				
T	N	A	R	I	E	M	E	O	O				
U	F	I	W	S	A	R	T	V	M				
N	E	R	D	L	I	H	C	I	E				
W	E	W	E	L	C	O	M	D	E				

