

27th Sunday Ordinary Time *A Commentary by Gerald Darring - adjunct professor of theology at Spring Hill College. Mobile, Alabama*

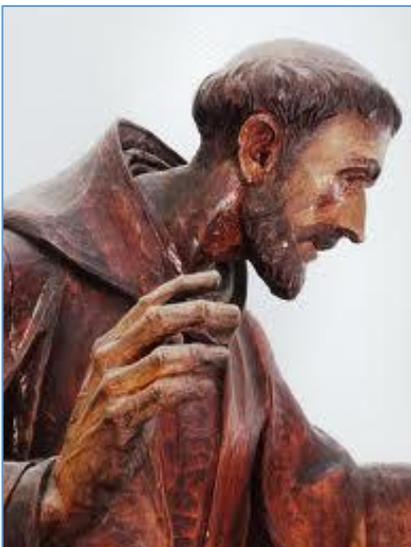
“It is not good for the man to be alone,” God says in the reading from Genesis (First Reading). Humans are social beings: God created us to live and work together, to share our lives, to care about and for each other. Shortly after this story in Genesis, Cain asks the rhetorical question: “Am I my brother’s keeper?” The rest of the Hebrew and Christian scriptures answer with a resounding: “YES!”

The great sign of the social nature of men and women is marriage, in which the “two of them become one body, the two shall become as one.” Another sign is the Eucharist, for as Paul says in the Communion Antiphon: “we, though many, are one body, for we all share in the one loaf and in the one cup.” Marriage and Eucharist are signs of sharing lives and living together.

The unity of humankind is shattered every day by the many scourges of injustice: racism, sexism, poverty, hunger, homelessness, war. We are constantly violating the fundamental principle: “let no man separate what God has joined.” God has joined us in a society of brothers and sisters because it is not good for us to be alone: let no one separate that society through collusion in injustice.

Man’s social nature makes it evident that the progress of the human person and the advance of society itself hinge on each other. For the beginning, the subject and the goal of all social institutions is and must be the human person, which for its part and by its very nature stands completely in need of social life. This social life is not something added on to man. Hence, through his dealings with others, through reciprocal duties, and through fraternal dialogue he develops all his gifts and is able to rise to his destiny.

Vatican II, [Constitution on the Church in the Modern World](#), 1965: 25



Sunday 4th October

– Feast of St Francis of Assisi –

Celebrate the Feast Day with the Friars

Sunday Mass -10.00am

Followed by a cuppa and cakes

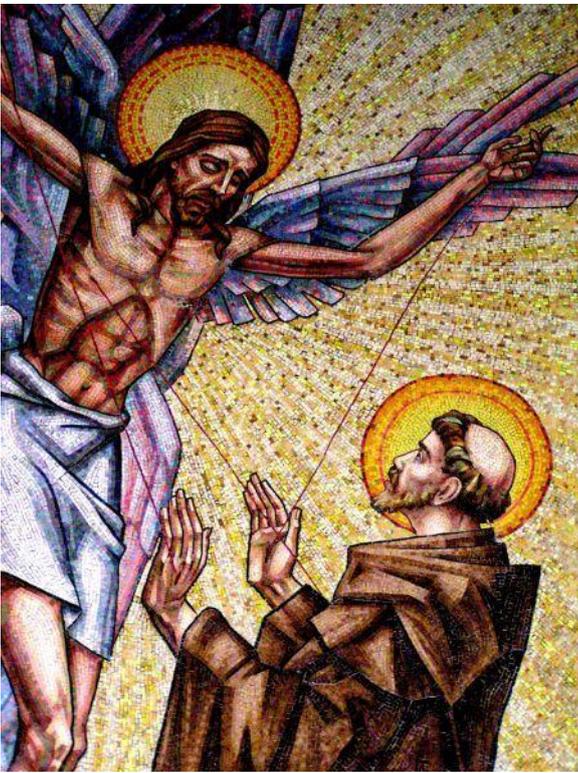
In the “Open House” area.

4 October – Feast of St Francis

Franciscan Heritage

It was 1209 and a twenty-seven year old Francis of Assisi and some of his companions walked from Assisi to Rome for papal approval of a new way of life. So began the Franciscan family.

These men, and later the Poor Sisters under the inspiration of Saint Clare, initiated a way of life marked by simplicity, humility, hospitality and poverty, endeavouring to live the life of the primitive church. The brothers and sisters' way of life soon attracted hundreds and then thousands and the friars moved beyond central Italy, north to Germany, west to France, England and as missionaries to North Africa.



In 1219 history records the unsuccessful attempt Francis made to end the Crusades by converting the Muslim Sultan. Subsequently five of the friars were martyred in North Africa and their bodies were taken to Portugal to be buried in the Augustinian church at Coimbra. Fernando a local Augustinian, was so moved by their example he joined the Franciscans. Known today as Saint Anthony of Padua, he has had a profound influence on Franciscan life and traditions even to this day.

It is a perplexing issue that there are three different groups of friars- the Friars Minor, the Capuchin Friars, and the Conventual Friars. It has much to do with themes of reform and organisation within the Franciscan family. The Franciscan Order has grown in moments of reforming inspiration. There has been a tension between 'charism' and 'institution', 'spirit' and 'law', 'renewal' and 'decadence', 'anarchy' and 'vitality'.

With the rapid growth of the Order there took place a change of place, from simple dwellings outside the towns, to well established friaries in the towns. Then a change of status, from the simplicity of the brother to the sophisticated role of the educated priest-friar. Finally a change of style, a movement from rather small suburban places to larger and permanent friaries in the cities, from a contemplative life style to ministry in parishes and universities.

Out of the debates on poverty and life-style we now have the three male branches of the Order:- The Order of Friars Minor (OFM) the Order of Friars Minor Capuchin (OFM Cap.) and the Order of Friars Minor Conventual (OFM Conv) Each of these traces its history back to the earliest days of the fraternity, and each shows in different ways the results of the long struggles of reform and division that have characterised the Lesser Brothers from the beginning.

The history of the Franciscan Order is a long and complex one. It demonstrates the struggled to implement and interpret the ideals of St Francis and St Clare for 800 years.

SOLEMNITY OF ST THÉRÈSE OF LISIEUX

Thursday 1 October, 10.30am

Carmelite Monastery, 94 Stevenson Street, Kew

Mass will be celebrated for the Feast Day of Saint Thérèse by Father Chris Sonek OP.

Sunday 4 October, 3pm

Carmelite Monastery, 94 Stevenson Street, Kew

Mass will be celebrated by Father Laurence Leonard, SJ.

Roses will be blessed in honour of St Thérèse after both Masses.

INTERNATIONAL MISSION SYMPOSIUM: 50 YEARS OF AD GENTES

Friday 2 October, 2–6pm. Saturday 3 October, 9am–5pm

Conference Room, Yarra Theological Union, 98 Albion Road, Box Hill

A group of outstanding missiologists and theologians are gathering in Melbourne for a symposium entitled 'Mission Beyond Ad Gentes' to mark the golden jubilee of the Second Vatican Council's decree on Mission.

The International Mission Symposium is a joint initiative of the Divine Word Missionaries, the Yarra Theological Union and the Australian Association of Mission Studies. Morning tea, light lunch and afternoon tea will be provided.

Symposium will close with Holy Eucharist on Saturday followed by a multicultural meal.

Cost: Friday only \$50; Friday and Saturday \$100

Details and registration: 9890 0065

More info: <http://bit.ly/1KyV1dv>