

Monty & Eltham

The Catholic Parishes of St Francis Xavier & Our Lady Help of Christians



We acknowledge the Wurundjeri people who are the traditional custodians of this land and pay respect to the elders past, present and emerging of the Kulin Nation.

Victorian Lockdown Number 5 - for five days, hopefully!

Dear Parishioners and Friends of Our Lady Help of Christians and St. Francis Xavier,

LOCKDOWN number 5 has started and this experience is deeply unsettling for all. Please, please be gentle and careful with yourself and those you love, your neighbours and friends too - these days are certainly sad, frustrating and all too regular. Children and school families are finding that these days are hard to manage and cope with - Teachers and Administration Staff are working amazing hours to help.

To all those students who were preparing for their Sacramental experience of the Eucharist for the first time with their families this weekend, I am deeply sorry.

This terrible Coronavirus has truly changed our lives, and the way we work and plan and live. That Churches are closed - communities required to shut down, and we cannot gather is very frustrating to say the least. We are once again called to be 'still' and call upon our inner resource to find some peace in all this.

The Holy Spirit of God is with us.

Our thoughts and prayers to all struggling with this Fifth COVID LOCKDOWN.

#39 UPDATE: GENERAL LITURGICAL GUIDELINES COVID-19

Implications for the Catholic Archdiocese of Melbourne

As of 11.59pm, Thursday 15 July 2021, the following 'circuit-breaker lockdown' measures will apply across Victoria and will be in place until 11.59pm, Tuesday 20 July, 2021 unless otherwise notified.

- Face masks must be worn inside and outdoors: everywhere except your home.
- There will be 5 Reasons to leave home:
 1. shopping for necessary goods and services (one person per household, once per day, a support person can accompany if required; within 5km);
 2. caregiving or compassionate reasons;
 3. authorised work or permitted education, otherwise try to work from home.
 4. exercise (up to two hour two hours, with one other person)
 5. receive a Vaccination or getting a Covid test.
- Private and public gatherings will not be permitted.
- PRAYER and RELIGIOUS CEREMONIES: No in-person gatherings permitted.
- FUNERALS: (indoor and outdoor): Permitted with no more than 10 people (and those necessary to conduct the funeral). Children under 12 months old are not counted towards this cap.
- WEDDINGS: (indoor and outdoor): Not permitted unless end of life or for deportation reasons. Involves only 5 persons (including the two persons being married, celebrant, two witnesses).
- AGED CARE: No visitors are permitted into aged care or other residential facility settings, except for end-of-life reasons.
- HOSPITALS: No visitors are permitted into health care settings, except for end-of-life reasons, as a support partner for birth, or a parent to accompany a child.

This parish has a commitment to ensuring the safety of children and vulnerable people in our community.

For more information visit pol.org.au/eltham or pol.org.au/montmorency.

We support the recommendations of the Royal Commission into institutional abuse and pray for all the survivors.



CATHOLIC ARCHDIOCESE
OF MELBOURNE



PARISH TEAM & INFORMATION



Let us pray for all those who have gone before us marked with the sign of faith ...

OUR PEOPLE & OUR CONTACT DETAILS



Parish Priests

Terry Kean - Pastor in Solidum

terry.kean@cam.org.au

Michael Sierakowski - Moderator

michael.sierakowski@cam.org.au

Barry Caldwell

Parish Office

86 Mayona Road

9435 4742

Mon - Fri 9am-3pm

montmorency@cam.org.au

Kate Kogler:

Parish Secretary

eltham@cam.org.au

Peter Williams:

Child Safety Officer

SFX&OLHC.ChildSafety@cam.org.au

Website:

www.pol.org.au/montmorency

www.pol.org.au/eltham

(pol stands for Parish OnLine)

Facebook:

St Francis Xavier Parish Montmorency

Monty & Eltham Newsletter & Facebook items:

eltham@cam.org.au

Schools

St Francis Xavier Primary School

Principal: Philip Cachia: 9435 8474

principal@sfxmontmorency.catholic.edu.au

www.sfxmontmorency.catholic.edu.au

Holy Trinity Primary School

Principal: Vince Bumpstead: 9431 0888

principal@htelthamnth.catholic.edu.au

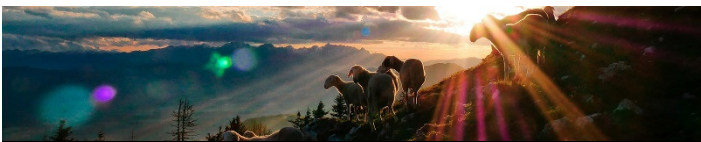
www.htelthamnth.catholic.edu.au

Our Lady Help of Christians Primary School

Acting Principal: Therese Stewart: 9439 7824

school@olhceltham.catholic.edu.au

www.olhceltham.catholic.edu.au



Collections: 11 July 2021

Community	Thanksgiving	Presbytery
OLHC	\$436.00	\$897.80
SFX	\$988.00	\$743.40



Please help our parish continue our important pastoral activities.

You can give an offering online today with CDFpay.

Find our parish by visiting:

<https://bit.ly/CDFpayEltham> or <https://bit.ly/CDFpayMontmorency>

Montmorency

For the recently deceased:

Adrian Jones

For those whose anniversaries are at this time:

Lino Zini

For those in need of healing, remembering especially:

Debbie Edgley (nee Vanderwert), Kate Lagerewskij, Estelle Levy

Eltham

For the recently deceased:

For those whose anniversaries are at this time:

For those in need of healing, remembering especially:

Violetta, Lucy Bibby, Denice Donnellan, Geoff Haines, Lidia Marazzato, Tom Nolan, Les Robertson, Christine Scott, Ibszyk Wojciechowski, Sylvek Zyleviczcz

To include an anniversary please contact Parish House 9435 4742 or eltham@cam.org.au.

RECONCILIATION

available upon request

please call the Parish Office 9435 4742

DO YOU FEEL LIKE BEING CALLED TO SERVE?

The Permanent Diaconate is open to single and married men who want to serve God and the Church as ordained ministers.

COME & SEE! An Information Session about the Permanent Diaconate will be held on 14 August, Saturday 10:00 -11.45 am at the Catholic Theological College (CTC), East Melbourne.

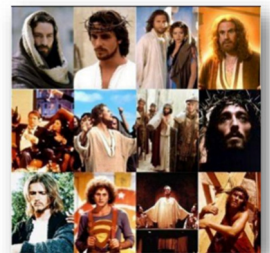
Contact: Office of the Permanent Diaconate (Phone) 03 9412 335 (Email) diaconate@cam.org.au

'Spirituality & Screen Images'

Saturday 31 July 2021

12.30pm-5pm

at Heart of Life, Malvern.



We always acknowledge Jesus as the Word made Flesh. But, Colossians 1 proclaims Jesus as the Image of the Invisible God. Religious images have always been part of spirituality. The 20th century saw moving images emerging on screens, cinemas, television, and new modes of streaming. How can we relate to these images as vision for our spiritual lives? Images, symbols, visual metaphors, Christ-figures? We appreciate Lectio Divina. Here, we respond to Visio Divina, clips from movies, their challenge. This reflection day is led by well-known movie reviewer Peter Malone msc, at Heart of Life Centre for Spiritual & Pastoral Formation, Kildara Centre, Rear 41 Stanhope St, Malvern VIC. Cost \$60 (afternoon tea provided). Book and pay via www.heartoflife.melbourne, email secretary@heartoflife.melbourne, or tel (03) 9890 1101.



Heart of Life

Centre for Spiritual & Pastoral Formation

Roster for WEEKEND 24/25 July

<i>Montmorency</i>	
Bacani, Brian	W6:00
Cain, Darrell	CLNR
Capuana, Marisa	W6:00
Cotter, Anne	W8:30
Davidson, John	W8:30
Nolan, Kathleen	PRYR
Ramsdale, Sue & John	ASRC
<i>Eltham</i>	
Armstrong, Miranda	Commentator
Dhanasen Family	Pilgrim Rosary Statue
Dopheide, Marlis	Reader
Dunell, Linda	Eucharistic Minister
Hall, Vali	Altar Society
Iliffe, Yvonne	Eucharistic Minister
Milwain, Gianna	Altar Society

Monty & Eltham Calendar of Events

Saturday 17

6:00pm Mass - CANCELLED *Montmorency*

Sunday 18

8:30am Mass - CANCELLED *Montmorency*

10:00am Mass - CANCELLED *Eltham*

Tuesday 20

9:30am Mass - CANCELLED *Montmorency*

10:00am Craft Group - CANCELLED *Montmorency*

11:00am Prayer Shawl - CANCELLED *Eltham*

Wednesday 21

6:30am Meditation *Montmorency*

9:30am Mass (160 people) *Eltham*

11:00am Small Church Community *Montmorency*

Thursday 22

9:30am Mass (160 people) *Montmorency*

10:30am ASRC food collection & delivery *Montmorency*

Friday 23

9:30am Mass (160 people) *Eltham*

1:00pm Terry's 50th Lunch *RSL*

Saturday 24

6:00pm Mass (160 people) & First Eucharist *Montmorency*

Sunday 25

8:30am Mass (160 people) & First Eucharist *Montmorency*

10:00am Mass (160 people) & First Eucharist *Eltham*

12:00pm Baptisms: Thomas, Angus, Jude & Archie *Montmorency*

Tuesday 27

9:30am Mass (160 people) *Montmorency*

Wednesday 28

6:30am Meditation *Montmorency*

9:30am Mass (160 people) *Eltham*

Thursday 29

9:30am Mass (160 people) *Montmorency*

Friday 30

9:30am Mass (160 people) *Eltham*

Saturday 31

6:00pm Mass (160 people) & First Eucharist *Montmorency*

Sunday 1 August

8:30am Mass (160 people) & First Eucharist *Montmorency*

A message from *Aid to the Church in Need Australia*:

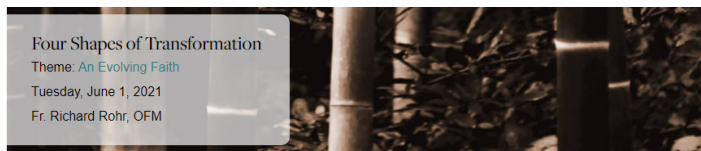
Today, Aid to the Church in Need continues to ensure that spiritual aid and pastoral care reaches areas of need.

ACN ensures that tyranny of distance or harsh terrain stand in the way of the spiritual life of the Catholic people. Every year we will finance some 400 cars, 200 motorcycles, 300 bicycles and a couple of boats.

Visit www.aidtochurch.org/transport.



Aid to the
Church in Need
ACN AUSTRALIA



Four Shapes of Transformation

Theme: An Evolving Faith

Tuesday, June 1, 2021

Fr. Richard Rohr, OFM

An evolutionary faith understands that nothing is static. The universe unfolds, our understanding of God evolves and deepens, and our moral development surely evolves as well. We simply cannot, as adults, live by the same overly simplistic rules that governed our morality as children. St. Paul seems to be intuiting the same wisdom—as we love more deeply, we will behave differently (1 Cor 13:11–13). I have built upon the very helpful and clarifying language of Ken Wilber in describing the evolution of moral and spiritual development. He offers four major stages: *Cleaning Up*, *Growing Up*, *Waking Up*, & *Showing Up*.

We ministers talked, wrote, and preached about **Cleaning Up** the most, but actually did this very poorly. We largely reflected the moral preoccupations of the dominant culture in every age and every denomination. Our mostly external understanding of morality was very superficial and reflected our not-so-grown-up culture's values of various "purity codes." These were bound to our time in history and seldom driven by the brilliance of Jesus' moral ideals, which have to do, first of all, with our inner attitudes (see Matthew 6–7). In other words, Jesus teaches and embodies a change in consciousness itself. Mature morality is largely a series of religious encounters leading to a deep transformation of consciousness. Any preoccupation with our private moral perfection keeps our eyes on ourselves and not on God or grace or love. Cleaning up is mostly about the need for early impulse control and creating necessary ego boundaries—so you can actually show up in the real and much bigger world.

Growing up refers to the process of psychological and emotional maturity that persons commonly undergo, both personally and culturally. We all grow up, even if inside our own bubbles. The social structures that surround us highly color, strengthen, and also limit how much we can grow up and how much of our own shadow self we will be able to face and integrate.

Waking Up refers to *any spiritual experience which overcomes our experience of the self as separate from Being in general*. It should be the goal of all spiritual work, including prayer, sacraments, Bible study, and religious services of any type. *The purpose of waking up is not personal or private perfection, but surrender, love, and union with God*. This is the Christian meaning of salvation or enlightenment.

For me, **Showing Up** means *bringing our heart and mind into the actual suffering and problems of the world*. It means engagement, social presence, and a sincere concern for justice and peace for others beyond ourselves. If we do not have a lot of people showing up in the suffering trenches of the world, it is probably because those of us in the world of religion have merely focused on either cleaning up, growing up, or waking up. Showing up is the full and final result of the prior three stages—God's fully transformed "work of art" (see Ephesians 2:10).

The “Story” of our Parish Didgeridoo.

On Tuesday this week we celebrated the life of Barb Hermans, best known to our parish as a gifted pianist and choir leader. In her eulogy, her sons talked of the importance walking groups had in her life, and referred to the “Over The Hill Walking Group” she started in 1997. An eclectic group of friends with church, university and music connections; the only pre-requisite for entry was that you knew Barb and were over 55 years of age!. Walks around Victoria occurred once a month, each walk ending with a cuppa, cake and shared poetry. Once a year the group would venture away for a whole week!!! And it was during one of these holidays; at Mt. Beauty in 2016; that I found “our parish didgeridoo”.

We had gone on a circular walk that incongruously took us past piles of dumped rubbish and green-waste piled high for future burning. As we exited the walk, we got a clear view of the hard waste... broken chairs; a table or two; pieces of interesting-looking wood; all far too alluring for a bower-bird like myself to walk past without inspecting. You never knew what I could make out of this “stuff”.

As I approached the rubbish I caught sight of a flash of orange and my excitement peeked. Pulling back rolls of wire, metal chair frames and a bag or two of garbage, I unearthed the most exquisite didgeridoo. At first, I couldn’t touch it. It lay there, serene and spiritual. Moving it seemed a violation. But to leave it there seemed even worse. This pile of rubbish was going to become an inferno. Ashes to ashes. Dust to dust. Perhaps a fitting end, but my curiosity got the better of me. I leant forward and carefully extricated the instrument from its shallow grave.

We all know that a didgeridoo is a ceremonial wind instrument of the Australian Aborigines who have been playing it for at least 5,000 years, (probably much longer). Traditional didgeridoos are eucalyptus branches hollowed out naturally by termites, whose individual feeding tracks make the instruments sound unique in the high harmonic range. It is the clever termites, NOT man, who create the deep fundamental tone, through which various singing, stamping, clacking, screaming or trumpet-like sounds can be modulated by the player.

As I examined the treasure, I noted two things: first the weight and structure of the instrument confirmed it was real, and not a replica; and second, the colour and design of the artwork indicated the Western Desert painting movement, and here we were in Victoria. This instrument was a long way from its Country.

I wrapped the instrument in a cloth and took it straight to the Park Ranger’s office. The staff were bemused. What were they supposed to do? They sent me to the police station. I asked if anyone had reported an instrument missing or stolen. They looked at me with wry smiles on their faces. “You keep the instrument. We’ll take your details. And if we find an owner, we will contact you.” And that was the last I heard from them.

The didgeridoo had a surprising impact on me. Four years prior to this, I had discovered my birth family in remote North West Tasmania. Traveling there, first clandestinely and then to meet my family, I had an over-powering sense of “coming home”; of belonging. I had found “my country.” And now, here was this instrument, dislocated and displaced, in my care. An inanimate object that represented all its displaced human ancestors. It wasn’t a trophy. It wasn’t a souvenir. This was an instrument from Country, a symbol of our First Nations people and their belonging. I was deeply humbled and moved.

I wanted to be able to take the instrument back to the Western Desert, but I have not with certainty been able to confirm its origins. And what would I have done with it then? So instead, it now shares our faith family, nestled into the recesses of the Lectern. We have adopted it. I hope as we look at it, we can feel we are part of its family. I hope it helps us remember the richness of our nation; our country’s true roots. I hope we feel peace and reconciliation and we focus on the instruments beauty and listen to the Word of God proclaimed from the lectern.

Miranda Armstrong



The Living Spirit

There was a pear tree near our vineyard. It was heavy with fruit, whose colour and flavour held little appeal. Late one night - having stayed out playing games in the streets, as was our bad habit - our group of young trouble-makers went to shake the tree and steal its fruit. We carried off a huge load, but not to eat ourselves, only to throw to the pigs. In fact, we barely tasted the fruit. The best part was we knew we were doing something forbidden. See my heart, O God, see my heart, which You pitied in the depths of the abyss.

St Augustine

From *Confessions*, translated by J.G. Pilkington (Christian Literature Publishing, 1887).

Day be day we travel away from our empty longings and leave behind all that we once thought would bring us happiness. It is in silence that we come to know and it is from this place of silence that we emerge with a new vision. No longer do we need to be ordered and controlled from without, because we have changed the direction in which we are looking for happiness. As we look out at life, we see things differently; we are blessed with a new vision. What used to attract no longer holds our interest; what used to would no longer has power over us. The inner cravings become still and silent. Love changes all, and the freedom that is born of love will transform the lives of those who choose this path.

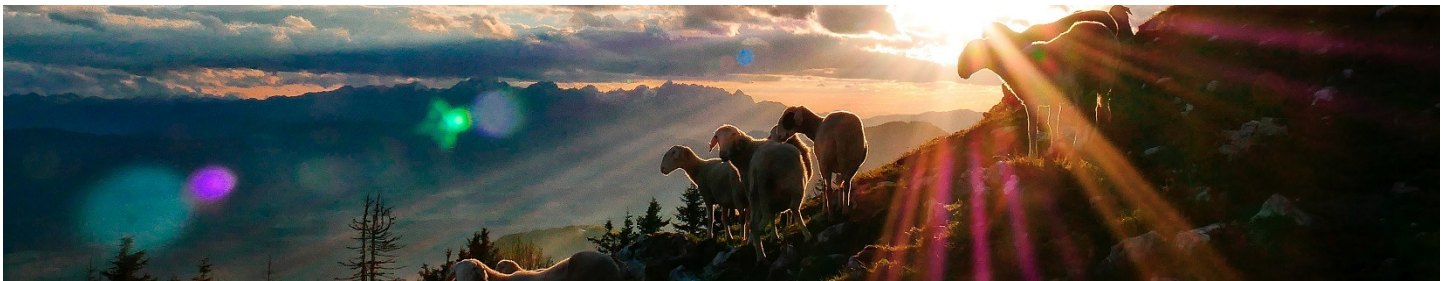
Benignus O'Rourke OSA

From *Light Breaks Forth* (Darton, Longman & Todd, 2012)

If we are rushed for time, sow time and we will reap time. Go to church and spend a quiet hour in prayer. You will have more time than ever and your work will get done. Sow time with the poor. Sit and listen to them, give them your time lavishly.

Dorothy Day

From *15 Days of Prayer with Dorothy Day* by Michael Boover (New City Press, 2013)



Parish Blessing Prayer

**May God's Joy be in your heart
And God's Love surround your living
Each day and night
And wherever you roam
May you know God's presence
In joy and in sorrow,
In friendship, in Solitude
In beginnings and endings,
May God keep you and Bless you,
All the days of your life.**

Amen



Prayers of the Faithful for 18 July 2021 Sixteenth Sunday in Ordinary Time

Celebrant: We are reminded today that you are with us in busy and quiet times, teaching us and guiding us. We ask that you hear the prayers of our community and those prayers which we hold within our hearts.

For the Church - that those who are called as shepherds of God's people, will always serve with compassion, faithfully proclaiming the love and peace of Jesus.

We pray to the Lord. **Lord, hear our prayer.**

For our own parish community, that we will always offer a warm welcome to the stranger in our midst.

We pray to the Lord. **Lord, hear our prayer.**

For those who help us to learn, including our school teachers, early childhood teachers, tutors and all those who share the gift of learning with us.

We pray to the Lord. **Lord, hear our prayer.**

For those children who have received the gift of their First Eucharist, may they continue to develop their faith story.

We pray to the Lord. **Lord, hear our prayer.**

For healthcare workers, doctors, nurses and all those who work towards preventing and controlling the Covid virus across our world.

We pray to the Lord. **Lord, hear our prayer.**

For those who are homeless and disconnected from society due to mental illness or disadvantage.

We pray to the Lord. **Lord, hear our prayer.**

For all who are sick in body, mind or spirit, that they may know the peace and comfort of Christ's love.

We pray to the Lord. **Lord, hear our prayer.**

For those who have died, including *Adrian Jones*, and those whose anniversaries occur at this time, including *Lino Zini*. We pray for their families and friends who mourn the loss of a loved one, and take comfort in the gift of eternal life in Christ.

We pray to the Lord. **Lord, hear our prayer.**

Celebrant: Heavenly Father, you are always with us, teaching us and showing us your way. Hear our prayers and reveal to us your love and life.

All: **Amen**

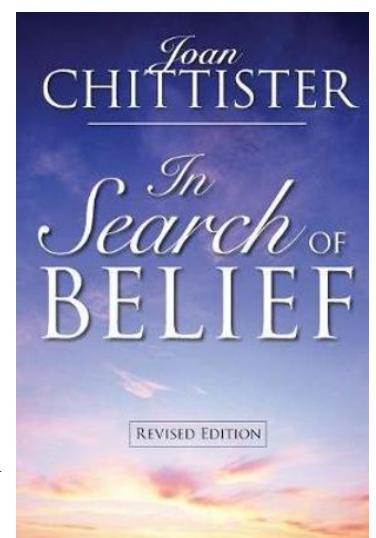
Am I going to heaven?

"The Kingdom of heaven is within you," Jesus taught. Life around me will not cease to be whatever it is, perhaps, but life within me always offers more. More depth of understanding. More of a sense of justice. More breadth of wisdom. More levels of gratitude. More layers of kindness. More grasp of God. Heaven is nothing but fullness of life and union with God. If I do not burst into heaven here, make heaven here for me, for everyone, I sincerely doubt that I will find it anywhere else. This life as I have been given it is my beaker of God who is in everything, everyone, everywhere.

Heaven is the criterion of our ideals, the measure of the awareness of Godness around us, and the appreciation of newness become forever.

Indeed, I believe that God created "heaven". I simply don't believe that heaven is the Sugarcane Land that we present it to be. It is the Stream of Life that lives and flows through me as well as through the universe. It is the best of myself calling me to be even better. I believe I have it now and can have more of it, the closer my own life gets to the God-life.

And so, I search for God without ceasing. I search everywhere. In the cesspools of poverty that keep people from becoming fully human. In the confusions that reign in the human community as we thread our way from one insight to the next. In the uncertainties that mark the circumstances of my private life. In the great, grand miracles of human goodness and in the little gestures of a personal God so apparent in other persons. In the faces of God I see on the faces of those who love me. Am I "going to heaven?" No, I am already there, and it is getting more heavenly every day. The Creed is about who we are now. It is about the God in whom we live when we die. That I believe.



Homily — Terry

There are times when you and I have to respond even though we are tired out, even exhausted. Every parent knows what it's like to have a sick child and you simply have to be there for your child, to comfort and look after them. Every parent knows what it's like to be the taxi for their children.

Every priest knows what it's like to be called out in the middle of the night to hospital to be with someone who is dying or someone who has had a serious accident, or to a family grieving over the death of a family member.

Every friend knows what it's like to visit someone in grief or pain or crisis and you just have to go, even though you haven't the time.

Many of us in our work situations are called to respond in ways that test the limits of our energy. It's just full on, and the expectations are beyond us and we are suffocating under the pressure

We all know times when we simply have to forget ourselves and 'be there' no matter how much we are tired or exhausted.

We can well sympathise with the Gospel story today. Jesus saying to his disciples, 'let's get away for a while', for there were so many people coming and going that they didn't even have time to eat. So they headed by boat for a secluded place where they could be by themselves. And what happened? The people guessed where and arrived at this lonely secluded place even before they got there.

Could we have blamed Jesus and the apostles for saying, 'look not today; give us a break?' We know what Jesus said. He saw the crowds and he felt sorry for them because they were like sheep without a shepherd.

Sheep without a shepherd are lost. The shepherd's job was to lead them, to give them direction, to help them live safe and secure, to be their protector.

When Jesus saw the crowds, he saw a lostness in their faces. They had nowhere to go, no direction in their life and they were searching for someone who could give them meaning and purpose. Whether they went looking for Jesus out of curiosity, or whether they had heard about him and thought he could help them, they were waiting for him even before he had arrived at this seemingly quiet and secluded spot.

Many of them had probably lost their livelihood. They had been forced to sell the tiny piece of land that they once owned because it couldn't sustain them and they were unemployed and broke. They were lost.

And Jesus responded to them. Jesus abandoned the plan of rest and relaxation to be with them, to give them some hope.

It's not an easy Gospel for us to take to our own lives, for we all know that somewhere we have to catch up on sleep and somewhere we have to relax and recreate. Remember the old saying 'all work and no play makes Jack a dull boy'.

Franciscan priest Richard Rohr leads a Centre named 'Contemplation and Action.' He asks the question, what's the most important word in this name 'Contemplation and Action'? He says, "The word 'and'."

We need both. We need contemplation, a quiet place, where we can listen to what's going on in our hearts, a place where we can rest a while. And we also need action, to be people who walk the talk, and make a contribution to life, to our world, to our families.

We need both if we are to have a healthy and happy lifestyle but there are times when we simply have to be there, no matter how weary we are. Times when we have to put aside our own needs in the interests of others. Some of us know what this means right now. It's not easy, but just know from that Gospel today that you are in good company.



Gospel - Mark 6:30-34

The apostles rejoined Jesus and told him all they had done and taught. Then he said to them, 'You must come away to some lonely place all by yourselves and rest for a while'; for there were so many coming and going that the apostles had no time even to eat. So they went off in a boat to a lonely place where they could be by themselves. But people saw them going, and many could guess where; and from every town they all hurried to the place on foot and reached it before them. So as he stepped ashore he saw a large crowd; and he took pity on them because they were like sheep without a shepherd, and he set himself to teach them at some length.



Reflection

One of the features of Mark's writing is his habit of enclosing a story within a story. We saw this a few Sundays ago when he incorporated the cure of the woman with the haemorrhage into the story of Jairus' daughter. Last Sunday we read of the mission of the Twelve, and today we'll pick up from their return. In between these two passages Mark inserts the story of the beheading of John the Baptist, but this has been omitted from the cycle of Sunday readings even though it is also recorded by Matthew.

Today's passage about the return of the apostles, their being taken aside by Jesus, the arrival of the crowd, and Jesus' taking pity on the people rounds off the mission episode and prepares the way for the feeding story. The final verse serves as the springboard for what follows. The people were "like sheep without a shepherd" so Jesus "began to teach them many things".

It's striking that he feeds the crowd first with his teaching and only later with the loaves and fish. By way of contrast, in John's gospel from which we'll read over the next five Sundays, Jesus feeds the people first with the loaves and the fish, then responds to their questioning by teaching them at length about the bread of life. We will hear the whole of this discourse through the coming weeks.

Break Open the Word, 2021

Later this month, we will celebrate the feast of Saints Joachim and Anne. As we remember and honour Jesus' grandparents, two initiatives — one global, one local — are helping the Church to celebrate and better appreciate the rich gifts and contribution of the older people in our lives and faith communities.

WORLD DAY FOR GRANDPARENTS AND THE ELDERLY

In January this year, Pope Francis announced the institution of a World Day for Grandparents and the Elderly, to be celebrated on **Sunday 25 July**, with the theme 'I am with you always' (Matthew 28:20). The World Day will take place each year on the fourth Sunday in July, close to the feast of Saints Joachim and Anne.

This day encourages the Church to reflect on the value, gifts and dignity of grandparents and the elderly, whose love, wisdom and living memory are invaluable resources to be treasured and celebrated.

Cardinal Kevin Farrell, Prefect of the Dicastery for Laity, Family and Life, says that the establishment of the World Day for Grandparents and the Elderly 'is the first fruits of the *Amoris Laetitia* Family Year, a gift to the whole Church that is destined to continue into the future'.

#IamWithYouAlways

World Day for Grandparents and the Elderly

That is the meaning of this Day, which I wanted to celebrate for the first time in this particular year: may every older person, especially those among us who are most alone, receive the visit of an angel!

