

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.

Current COVID

regulations

You may leave home for one of the 5 following reasons:

- shopping for necessary goods and services
- Care and caregiving, including medical or to get a Covid-19 test
- Exercise
- Authorised work and permitted
- To get a Covid-19 vaccination

You must stay with 5km of your home for shopping and exercise.



Face masks must be worn indoors and outdoors whenever you leave your home.

You can leave your home in an emergency or if there is family violence.

Victorian Lockdown 5.2 - add an extra week!

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

Hopefully only a few more days to go for us in Victoria with these extended restrictions, but unfortunately for our neighbours to the direct north of us in NSW and the great city of Sydney - some weeks to go yet! Our quietness in Melbourne at this time is, I'm sure, a direct result of the very serious outbreak in New South Wales. We know exactly their experience and disappointment - from our lives in 2020.

Naturally, our thoughts and prayers for all affected by this terrible Coronavirus.

Now, I normally embrace change - even though I don't like it sometimes, but this Virus is constantly calling people to stillness and forced isolation, and its this precise forced nature of things that I dislike - or rebel against! After all, human beings are social by nature and for these dynamic Catholic Communities we are forced to be shut down for long periods of time! Two years will have passed before any real progress and rebuilding can occur, because we will only be free of this Covid19 Virus with clearly substantial vaccinations among our Australian population due early 2022.

Will 'life' as we have known it... ever truly get back to normal? Will we ever be rid of this virus? What about parish life too? Can we change? Will we survive?

This week, Pope Francis threw a 'hand-grenade' into the Catholic Community, world wide! And I'm surprised that he did it, at his age - and just after his major operation!

What was he thinking! A clear dictate to stop the spread of the Latin Rite Mass throughout the Catholic world - as celebrated (back to the people by the celebrating priest) those who have enjoyed masses before Vatican II. Yes, the old Latin mass is no longer to be seen as normal. A fight from the old guard will ensue! The very conservative and powerful arm of the church will now emerge to fight these new rules from Pope Francis - which is a direct reversal from a clear policy of Pope Benedict.

I can only admire and respect such a Pope that embraces change and is prepared to fight for a 'vision' that was enunciated some 60 years ago in the wonderful council that we have come to know as the Vatican Council. Bring on the changes!!!

Naturally, I hope to see you soon. Be gentle and look after yourself, *Michael*

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.



PARISH TEAM & INFORMATION

OUR PEOPLE & OUR CONTACT DETAILS



Parish Priests

Terry Kean - Pastor in Solidum

terry.kean@cam.org.au

Michael Sierakowski - Moderator

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9435 4742

Mon - Fri 9am-3pm

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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

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Our Lady Help of Christians Primary School

Acting Principal: Therese Stewart: 9439 7824

school@olhceltham.catholic.edu.au

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Collections: 18 July 2021 - NO MASSES - LOCKDOWN

Community	Thanksgiving	Presbytery
OLHC		
SFX		



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>



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

Montmorency

For the recently deceased:

For those whose anniversaries are at this time:

Sr Sabine de Croos, Stan Gioules, Gregory Livy, Glenn McCormack, Catherine Nelson, Michael Perera, Millicent Perera, Yanthi Perera, Patrick Pinghe

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, Ibysek 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

Monty & Eltham Calendar of Events

Saturday 24

6:00pm Mass - CANCELLED

Montmorency

Sunday 25

8:30am Mass - CANCELLED

Montmorency

10:00am Mass - CANCELLED

Eltham

12:00pm Baptisms - CANCELLED

Montmorency

Tuesday 27

9:30am Mass - CANCELLED

Montmorency

Wednesday 28

6:30am Meditation

Montmorency

9:30am Mass (# people unknown)

Eltham

Thursday 29

9:30am Mass (# people unknown)

Montmorency

Friday 30

9:30am Mass (# people unknown)

Eltham

Saturday 31

6:00pm Mass (# people unknown) & First Eucharist

Montmorency

Sunday 1 AUGUST

8:30am Mass (# people unknown) & First Eucharist

Montmorency

10:00am Mass (# people unknown) & First Eucharist Eltham

12:00pm Baptisms - Harley, Fletcher, Violet, Pearly & Ivy

Montmorency

Tuesday 3

9:30am Mass (# people unknown)

Montmorency

10:00am Craft Group

Montmorency

11:00am Prayer Shawl

Eltham

7:00pm Confirmation Parent Info Night

Montmorency

When Pope Francis celebrates the Mass in Rome on Sunday that will mark the Church's first 'World Day of Grandparents and the Elderly', the socially-distanced congregation will include a 74-year-old grandmother of ten who was instrumental in bringing this to fruition / by Sarah Mac Donald

The art of the grandparent

Catherine Wiley, founder of the Catholic Grandparents Association (CGA), first proposed that the Church institute a day for grandparents in 2012, in her address at the 50th International Eucharistic Congress in Dublin. Why shouldn't grandparents be honoured by the Church in the same way as young people are with World Youth Day? Then in 2017, the CGA formally asked Pope Francis to set aside a day in the Church's calendar that would recognise the contribution grandparents make to families, society and the faith. The request was made at the annual National Grandparents' Pilgrimage to Knock Shrine, attended by over 5,000 grandparents, and had the blessing of the CGA's patron, Archbishop Michael Neary of Tuam.

When Pope Francis announced on 31 January this year that the Church was going to devote 25 July each year to grandparents and the elderly, Wiley recalls: "I turned to my husband Stewart and said, 'Mission accomplished'. I can die happy now! I can't express the sheer joy and emotion that I felt." She is particularly pleased that the day is being marked just ahead of the Feast Day of Saints Joachim and Anne, the mother and father of Mary and the grandparents of Jesus, on 26 July.

The ebullient and visionary Wiley told me that the celebration in Rome on Sunday "is one occasion I would not miss", despite the restrictions to international travel due to the pandemic. "I look forward to representing all those grandparents from across the world who have prayed for this day and who will be united in prayer, solidarity and love."

Wiley's focus for over twenty years has been to make "the mission of the CGA sustainable and to ensure that grandparents are recognized and nurtured in some way by the institutional Church". Growing the CGA, she admitted, 'has been slow and steady rather than meteoric'. But, step by step, by dint of



her charm, dynamism and willingness to invest her own personal money in the Association, she has seen her vision come to fruition. The CGA now has members and ministries in over 50 countries, including the US, Australia, Canada, the Philippines, Africa, Korea, Mexico, India and Spain, as well as in England and Ireland, where it began. In 2008, in response to a request from the CGA, Pope Benedict XVI wrote a Prayer for Grandparents. It has been translated into 27 languages and into Braille.

The CGA was founded by Wiley in 2001. Her interest in grandparents' unique role in family life dates from when she and Stewart, her husband of 52 years, became grandparents themselves. The Co. Mayo native met Stewart in London when she was 21. "It was love at first sight." Together they worked hard and built up a very successful business, the Kingswood Group, pioneering educational camps and holidays for children and teachers, "It was a hectic and challenging life. We travelled the world promoting our educational courses and during this time we grew in maturity and faith."

This spurred them to donate some of their wealth to good causes, including

providing 275 beds for a home run by Mother Teresa's Sisters in Kolkata and building a church in Siem Reap, Cambodia, for the inspirational Fr Heri Bratasudama SJ. That church is now twinned with the Shrine of Our Lady of Walsingham in Norfolk.

Catherine and Stewart Wiley brought up their children in Walsingham, a mile from the English National Shrine of Our Lady. One of her formative influences was the faith fostered and nurtured by the Marist Fathers, notably Fr Philip Greystone. "He knew me for 40 years and he mentored me and guided me from the very beginning. The last 20 years of his life in Walsingham were totally dedicated to developing and strengthening me, which in turn strengthened and gave a solid foundation to the CGA."

The couple have four children: three girls and a boy, including two daughters from Stewart's first marriage. They have ten grandchildren, who are all, Wiley told me with characteristic enthusiasm, "totally amazing, unique, all with different wants and needs, ranging in ages from 15 up to 25".

She is also an "adopted grandmother" to five Romanian grandchildren. This honour was bestowed on her by some of those she helped at Casa de Copii, or House of Children, at the height of the revelations about Romanian orphans. In the 1990s, with a group of volunteers, Wiley refurbished the orphanage, which had catered for 750 young children, many of whom had died of Aids. She bought three small apartments to accommodate some of the children, and appointed a supervisor to help them reintegrate back into society through decent housing and an education.

"They had no concept of social living at any level and so this was a big challenge for them. Three of them now have children of their own," she explained. Two of the orphans, 16-year-old boys, were brought to Britain, where Wiley
(continued on p6)

In another defining moment of his papacy, Pope Francis has decided to discontinue the experiment of having two forms of the Roman Rite running in tandem / **By Christopher Lamb**

Extraordinary measures



PHOTO: CNS, GREGORY A. SHEMITZ

The decision by Pope Francis to tightly restrict the use of the Old Rite was another one of his surprises. Although speculation had been rife for weeks that he was preparing an intervention, no one had been expecting a ruling that would so decisively overturn the provisions offered to traditionalists by his predecessor, Benedict XVI.

Two days after the 84-year-old Pope was released from Rome's Gemelli Hospital following surgery to remove part of his colon, he ordered the publication of *Traditionis Custodes* ("Guardians of the Tradition"), a ruling that reimposes the restrictions on the Tridentine liturgy which had been in place for much of the post-Vatican II period. It makes clear that individual bishops must give permissions for priests to celebrate traditional Latin Masses; that these liturgies should not be in parish churches; and that no new parishes specially dedicated to the older liturgy can be established. Supporters of the Old Rite have reacted with shock, sadness and anger, with many taking to social media platforms to make their displeasure known.

The restrictions on the Tridentine Mass were controversially lifted by Benedict XVI 14 years ago. In *Summorum Pontificum*, Benedict allowed priests to freely say the Old

A woman receives Communion from a priest during a traditional Latin Mass

Mass in private and whenever a "stable" group of believers requested it. He envisaged the two forms of the Mass in the Roman Rite existing side by side: the Old Rite, dating back to Pope Pius V's reforms of 1570, which he described as the "extraordinary form"; and Paul VI's reformed liturgy of 1970, known as the "ordinary form". There were fears that *Summorum Pontificum* would deepen the division in the Church. The now Pope Emeritus made it clear back in 2007 that the extraordinary form celebrations must avoid "discord" and favour "the unity of the whole Church". He didn't want those attached to the Old Rite to denigrate the liturgy attended by most of the world's 1.3 billion Catholics.

In a letter to the bishops of the Church accompanying *Traditionis Custodes*, Francis explains that he has reimposed restrictions on the use of the Old Rite because Benedict's warnings have been ignored. He writes that *Summorum Pontificum*, rather than enabling unity, had been exploited by traditionalists to injure the Church and expose it to "the peril of division".

Fr Anthony Ruff, a Benedictine monk and liturgical scholar, told me the Pope's ruling was "necessary", even though some will find it difficult to

accept. "It is an anomaly to have two forms of worship so different from one another that are supposedly, as Benedict XVI claimed, the same rite," the associate professor of theology at St John's School of Theology and Seminary in Gollegeville, Minnesota, explained. "Everyone knows that they are really two different rites with differing theologies and understandings of the Church. This is not sustainable long term." Fr Ruff pointed out that "there is no indication whatsoever" in Vatican II's document on the liturgy, *Sacrosanctum Concilium*, that the "unreformed and reformed rites would be in use alongside each other", and Pope Paul VI, who oversaw the liturgical reforms, was clear that provisions for the Old Rite should only be given to aged and sick priests.

Last year, the Vatican commissioned a worldwide survey of bishops on the application of *Summorum Pontificum*, which, the Pope writes in his letter to bishops that accompanies the new ruling, revealed a situation that "preoccupies and saddens me, and persuades me of the need to intervene". The concerns of bishops and others have been heard in Rome for several years: there are examples of parishes being divided when a new priest decides to introduce the use of the Old Rite. Traditionalists have also been getting permission (from a Vatican office that Francis has since suppressed) to use liturgical books that pre-date the reforms made by Pope Pius XII in the 1950s, something that *Summorum Pontificum* made no mention of. There was a sense that things had got out of hand.

Francis' legislation puts a question mark over the long-term future of the Old Rite. It seeks to tackle a trend among some seminarians to start regularly celebrating the Tridentine Mass after their ordination. *Traditionis Custodes* requires newly ordained priests wishing to say the

Old Rite first to seek permission from their bishop, who in turn must consult the Holy See. “Some younger clergy attracted by the aesthetics of the extraordinary form did not recognise the danger to unity which was inherent in starting such celebrations in a regular way,” one senior priest told me.

Of course, as the Pope realises, support for the Old Rite will not suddenly collapse. Some people are drawn to its contemplative, other-worldly spirituality, something I have witnessed in churches in Rome and London. It can attract followers who yearn for the transcendent in a world where everything is immediate or fleeting. A few weeks ago, I went to a celebration of a traditional Latin Mass. The atmosphere was prayerful and meditative, and the liturgy dignified. But then came the homily. A young priest told the congregation that the views of ordinary Catholics were “irrelevant” when it came to matters of Church teaching, and he lambasted what he described as “incessant demands for doctrinal novelty”. His words struck me as contrary to Vatican II’s description of the Church as the “People of God”, while contradicting St John Henry Newman’s classic statement from 1859 on consulting the faithful in matters of doctrine. It didn’t just feel like I was witnessing a different liturgy; it felt like I was attending a different Church.

“Many faithful of a traditionalist mindset were given to hope that the liturgical reform would gradually be rolled back, and to believe that Vatican II could be questioned and eventually revised or even revoked,” Fr Ruff told me. “They were misled. This mindset has taken root and a

parallel Church has arisen.” This is also the Pope’s concern. The issue is not fundamentally about liturgy, the use of Latin, or whether the priest faces the congregation or turns to face east during the Mass. Papal liturgies regularly use Latin during the eucharistic prayers, and Vatican II expected that while the use of local languages would be introduced, the ancient language would be preserved. The issues at stake concern the ecclesiology and ideology that often accompany the use of the Old Rite, in particular the rejection of the reforms of Vatican II.

While Francis, like Paul VI and John Paul II, is making room for the Old Rite to continue, he is reaffirming that Catholic groups wishing to celebrate the traditional Latin Mass cannot reject the teaching of the Church. The rejection of Vatican II crosses a red line. Francis has described the council’s liturgical reforms as “irreversible”; as he told a group of catechists in January, those refusing to follow Vatican II “do not stand with the Church”. He has now gone a step further. “To doubt the council”, he explains in his letter to the bishops, is “to doubt the Holy Spirit himself who guides the Church”.

As Francis once memorably remarked, “faith is not a thing of the past, like an artefact in a museum”, but the nurturing of a living reality. He is not denying the “grandeur and the dignity” of the Mass promulgated by Pius V, but he points out that the liturgy has been “adapted many times over the course of the centuries according to the needs of the day, not only [to] be preserved but renewed”. The Pope’s view of tradition echoes Jaroslav Pelikan’s famous formula:

“Tradition is the living faith of the dead; traditionalism is the dead faith of the living.”

Releasing his ruling so soon after returning from hospital also sent a signal that he is back in charge, and made it clear that the operation had not removed any of his risk-taking boldness. It was notable that the text of his ruling was released only in Italian and English, a recognition that it is primarily in the Anglosphere where liturgical divisions have become most pronounced. The “Anglo-traditionalist” followers of the Old Rite have often been among those leading the opposition to this papacy.

The Francis pontificate has consistently looked to supporting the emerging Churches in Africa, Asia and in the Amazon region. In these places, the use of the older form of the Roman Rite has had little impact. Rather than imposing one uniform liturgy, the effort has been to establish forms of worship that speak of the mysteries of God to a vast array of cultures. In 2019, for example, the Pope celebrated a Mass in the Zaire Rite in St Peter’s Basilica, a Congolese liturgy that was established as a result of Vatican II.

Liturgical reform is fraught with difficulties and takes time. It sometimes requires restraint, and sometimes firmness. Fr Ruff says bishops will need to be “understanding, patient, and prudent” when applying Francis’ latest ruling; and to ensure that all the faithful return to the reformed liturgy of 1970 will “require great sensitivity and patience”. He says it could “take years, perhaps generations”. Given the magnitude of the task, Francis does not have time to waste.

Roster for WEEKEND 31 Jul/1 Aug	
<i>Montmorency</i>	
Andreatta, Brenda	CLNR
Emslie, Maureen	W6:00
French, Jossie	W8:30
Kenny, Michael	W6:00
Kulkens, Mark	W8:30
Ramsdale, John	PRYR
<i>Eltham</i>	
Frediani, Gabriella	Altar Society
Furtado, Lorraine	Commentator
Dopheide, Marlis	Eucharistic Minister
Donnellan, Denice	Eucharistic Minister
Leahy Family	Pilgrim Rosary Statue
Haines, Jan-Marie	Reader



World Day for Grandparents and the Elderly

“I am with you always” are the words that I, as Bishop of Rome and an elderly person like yourselves, would like to address to you on this first World Day of Grandparents and the Elderly: the whole Church is close to you – to us – and cares about you, loves you and does not want to leave you alone!



#IamWithYouAlways

@lacityfamilylife

Prayers of the Faithful for 25 July 2021 - Seventeenth Sunday in Ordinary Time

Celebrant: As the five thousand were fed through the power of Jesus, may we ask that we be nourished daily by the Word of God and that you hear our prayers.

For all who confess the Catholic faith - the clergy, religious and lay people: that we will always follow the Word of God throughout our lives.

Let us pray to the Lord.

Lord, hear our prayer.

For all those who are suffering as a result of continuing lockdowns: that they will find the strength and assistance needed to cope mentally, physically and financially.

Let us pray to the Lord.

Lord, hear our prayer.

For all those in the medical field and in the government who are working to help people during the pandemic: that they will continue to be guided by the Spirit and strengthened by our prayers.

Let us pray to the Lord.

Lord, hear our prayer.

For all those in the world who suffer from the lack of food or clean water: that we will be mindful always of their human dignity and that they will receive assistance from those countries who are rich in resources.

Let us pray to the Lord.

Lord, hear our prayer.

For all those who are ill, or homeless, or in need of support: that they will be comforted by our reaching out to them to offer the help they need.

Let us pray to the Lord.

Lord, hear our prayer.

For those who have died recently and those whose anniversaries occur at this time, including *Sr Sabine de Croos, Stan Gioules, Gregory Livy, Glenn McCormack, Catherine Nelson, Michael Perera, Millicent Perera, Yanthi Perera & Patrick Pinghe*: that they will find peace in the presence of the Lord.

Let us pray to the Lord.

Lord, hear our prayer.

For those who are sick, especially those listed in the bulletin: that they will be healed by the power of the Risen Christ.

Let us pray to the Lord.

Lord, hear our prayer.

Celebrant: Lord, may we always trust in the love and the power of our God to heal us and to give us the strength to follow in Christ's Way. We ask this through Christ our Lord.

All: Amen

(continued from p3)

paid for their education. She arranged for a monument to be built in memory of the "Lost Children of Romania", 1,433 "beautiful orphans" who had been abandoned in life and then abandoned in death, interred in unmarked graves.

The growth of the CGA is, Wiley believes, primarily because "the time was right and what we were trying to do was needed". She fostered relationships with bishops' conferences around the world, with the Vatican Dicastery for Laity, Family and Life, and with individual cardinals, bishops, priests and lay people through events such as the World Meeting of Families and Eucharistic Congresses as well as Grandparents' Pilgrimages around the world. Wiley taps into grandparents' desire to play a role in supporting their children and grandchildren, particularly in passing on the faith.

These days, grandparents are often the only members of a family still actively practicing their faith. But Wiley cautions: "A wise grandparent knows that you have to let your children find their own way. They will not thank you for interfering in their decisions. You have to learn the art of being a grandparent!"

But has this high-achieving "glam gran" - Wiley always looks immaculately stylish - set the bar unrealistically high for other grandparents? Journalist Liamy McNally from Westport, who worked for Wiley

over ten years ago, dismisses such negativity. "I think she is absolutely wonderful," he told me. "She has put her money where her mouth is. Yes, she is a high achiever and she is very glamorous. But she is also great fun and wonderful company. She has been a lifeline for so many grandparents. I've witnessed people at the grandparents' pilgrimage in Knock - a full basilica where it is standing room only - coming up to her to thank her for the support the CGA has provided them."

Wiley tells me: "I have never been offended by the term 'glam gran'. Generally, beauty for me is about what's on the inside. If you are kind, generous and loving then that shines through in your eyes and in your whole face. There is nothing more beautiful to me than seeing a gran or a granddad with their silvery grey hair, embracing their wrinkles and smile lines as a way of showing they have lived life and endured. But equally it's wonderful to see grandparents who want to feel young and stay young for the sake of their grandchildren.

Like most organisations founded on the basis of face-to-face meetings and meet-up ministry, the CGA was plunged into uncertainty during the pandemic. It came up with the idea of a Faith Café, where grandparents from across the world could gather online to chat, listen

and be together in a spirit of faith. "Our monthly Faith Cafés are here to stay and are getting stronger," Wiley told me. "Our next step is to develop a six-part series on the Catechism for grandparents. It will be delivered online in the autumn and repeated in the spring." She added: "Grandparents know their faith inside out ... but sometimes they need a little refresher."

While the Covid-19 pandemic has been a difficult time for everyone, Wiley underlines that it was especially so for the elderly and for grandparents who were "starved of time with their grandchildren for so many months". She laments that so many succumbed to the virus. What happened in nursing homes was, she believes, "one of the most disturbing aspects of the Covid-19 pandemic".

"These were real people who had lived their lives in the service of others but who seemed to be an afterthought when it came to their care and protection during a pandemic. This is symptomatic of a world that often marginalizes and ignores grandparents and the elderly. It's also a symptom of the ageism that exists in so many places but especially in the developed world. The elderly deserve better."

Sarah Mac Donald is The Tablet's Ireland correspondent.



17th SUNDAY OF THE YEAR 2021

We've all heard the story of the 'feeding of the five thousand'. Some of us have heard it many times, so that it's a bit of 'ho hum,' nothing new. Yet John's Gospel is the only Gospel that mentions the presence of the little boy who has five barley loaves and two fish.

Jesus blessed the loaves and the fish and something extraordinary happened. Everyone was fed and there was more than enough. Twelve hampers were filled with scraps leftover. We know the story.

Now has it ever occurred to us, 'how come the little boy had five barley loaves and two fish'? Sounds like a big lunch for a little boy. And was he there on his own or with someone, like a parent or an uncle? And did anyone else who came that day have food or it was just the little boy with food? Hardly likely.

Did Jesus work a miracle where the food kept multiplying as it was shared?

Or is the story more about Jesus taking the food of the little boy, and blessing it, so that the little boy's gift became the inspiration for everyone who had brought food to share it with those who had nothing? There surely would have been homeless and very poor people among the crowd. Whatever happened was very wonderful.

It's not hard to see how this story relates to our own story today. Is the Christ Jesus looking for us to give our loaves and fish, in sharing what we have with those who have little or nothing? Does the Christ bless our gift so that we too inspire others to do the same? It might not seem much in the face of world poverty, but even the few dollars we share can become the miracle of abundance for everyone, when we all give. Is this what today's Gospel story is really about?

There's a photo in an exhibition in Rome called 'Indifference'. Pope Francis writes about this in a beautiful little book he has just written, called '*Let us Dream*'.

"A lady is leaving a restaurant in winter, well wrapped up against the cold; leather coat, hat, gloves all the apparel of the well-to-do. At the door of the restaurant a woman is seated on a crate, poorly dressed, shivering in the street, holding out her hand to the lady, who looks elsewhere."

Hopefully we are not like that well dressed lady.

Let me quote Pope Francis again as he looks at the world of persecuted and poor people in the world today.

"The Rohingya are the most persecuted people on earth right now; insofar as I can, I try to be close to them. They are not Catholics or Christians, but they are our brothers and sisters, a poor people kicked from all sides who don't know where to turn. Right now in Bangladesh there are thousands of them in refugee camps with Covid 19 running riot..."

They are good people who want to work and take care of their families, yet who are not allowed to, an entire population cornered and corralled. But what especially moves me is Bangladesh's fraternal generosity to them. It's a poor densely populated nation yet they opened their doors to 600,000 people. Their prime minister at the time told me how the Bangladeshis give up a meal each day so the Rohingya can eat."

Pope Francis in Abu Dhabi was given an award last year of a significant sum of money. He sent it straight to the Rohingya. As he says, '*a recognition of Muslims by other Muslims*'.

In these Covid 19 times, when some, even many of us have a few extra dollars because we're not holidaying or spending as much, there are many Charities that would really appreciate the loaves and fish we could share with them.

Terry



Gospel - John 6:1-15

Jesus went off to the other side of the Sea of Galilee - or of Tiberias - and a large crowd followed him, impressed by the signs he gave by curing the sick. Jesus climbed the hillside, and sat down there with his disciples. It was shortly before the Jewish feast of Passover.

Looking up, Jesus saw the crowds approaching and said to Philip, 'Where can we buy some bread for these people to eat?' He only said this to test Philip; he himself knew exactly what he was going to do. Philip answered, 'Two hundred denarii would only buy enough to give them a small piece each.' One of his disciples, Andrew, Simon Peter's brother, said, 'There is a small boy here with five barley loaves and two fish; but what is that between so many?' Jesus said to them, 'Make the people sit down.' There was plenty of grass there, and as many as five thousand men sat down. Then Jesus took the loaves, gave thank and gave them out to all who were sitting ready; he then did the same with the fish, giving out as much as was wanted. When they had eaten enough he said to the disciples, 'Pick up the pieces left over, so that nothing gets wasted.' So they picked them up, and filled twelve hampers with scraps left over from the meal of five barley loaves. The people, seeing this sign that he had given, said, 'This really is the prophet who is to come into the world.' Jesus, who could see they were about to come and take him by force and make him king, escaped back to the hills by himself.



Warmest thanks to all who have indicated interest in participating in a discussion about our hopes and plans for our parish under the Missions re-structuring in the Archdiocese announced by our Archbishop. When lockdown finally ends, we will advertise a time and location for the discussion.

NB: It is not too late to let Kate Kogler know if you too would like to participate.

Thanks again, *Patsy Skipper & Rowan Ireland*



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

Dear Grandfather and Grandmother, the Lord's closeness will grant to all, even the frailest among us, the strength needed to embark on a new journey along the path of dreams, memory and prayer.