

# Catholic Parish of Blackiriars

Issue 28  
10th May 2020  
Year A

Under the care of the Dominican Fathers



## VERITAS



# Fifth Sunday of Easter

### HOLY ROSARY CHURCH

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**Office Staff**  
Jacquie Cortese  
Jim Smith

Holy Rosary Church  
will be closed until  
further notice.

**If you are in Urgent need  
of a Priest out of office  
hours call - 6248 8253**



## FIRST READING

### First Reading

Acts 2:14a, 36-41

Then Peter stood up with the Eleven, raised his voice, and proclaimed:

“Let the whole house of Israel know for certain that God has made both Lord and Christ, this Jesus whom you crucified.”

Now when they heard this, they were cut to the heart, and they asked Peter and the other apostles,

“What are we to do, my brothers?”

Peter said to them, “Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.

For the promise is made to you and to your children and to all those far off, whomever the Lord our God will call.”

He testified with many other arguments, and was exhorting them, “Save yourselves from this corrupt generation.”

Those who accepted his message were baptized, and about three thousand persons were added that day.

## RESPONSORIAL PSALM

### Responsorial Psalm

Ps 23: 1-3a, 3b4, 5, 6

#### **The Lord is my shepherd; there is nothing I shall want.**

The LORD is my shepherd; I shall not want. In verdant pastures he gives me repose;  
beside restful waters he leads me; he refreshes my soul. (R)

He guides me in right paths for his name's sake. Even though I walk in the dark valley  
I fear no evil; for you are at my side. With your rod and your staff that give me courage. (R)

You spread the table before me in the sight of my foes;  
you anoint my head with oil; my cup overflows. (R)

Only goodness and kindness follow me all the days of my life;  
and I shall dwell in the house of the LORD for years to come. (R)

## SECOND READING

### Second Reading

1 Peter 2:20b-25

Beloved:

If you are patient when you suffer for doing what is good, this is a grace before God. For to this you have been called, because Christ also suffered for you, leaving you an example that you should follow in his footsteps. *He committed no sin, and no deceit was found in his mouth.*

When he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly. He himself bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed. For you had gone astray like sheep, but you have now returned to the shepherd and guardian of your souls.

## GOSPEL ACCLAMATION

### Gospel Acclamation

John 10:14

**Alleluia, alleluia!** I am the good shepherd, says the Lord; I know my sheep, and mine know me. **Alleluia.**

## GOSPEL

### Gospel

John 10:1-10

Jesus said:

“Amen, amen, I say to you, whoever does not enter a sheepfold through the gate but climbs over elsewhere is a thief and a robber. But whoever enters through the gate is the shepherd of the sheep. The gatekeeper opens it for him, and the sheep hear his voice, as the shepherd calls his own sheep by name and leads them out.

When he has driven out all his own, he walks ahead of them, and the sheep follow him, because they recognize his voice.

But they will not follow a stranger; they will run away from him, because they do not recognize the voice of strangers.”

Although Jesus used this figure of speech, the Pharisees did not realize what he was trying to tell them.

So Jesus said again, “Amen, amen, I say to you, I am the gate for the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture. A thief comes only to steal and slaughter and destroy; I came so that they might have life and have it more abundantly.”

## SPIRITUAL COMMUNION PRAYERS

**If you are unable to receive Holy Communion, you may make a Spiritual Communion.**

My Jesus, My Lord, My God,  
I adore you.  
I place all my trust in You.  
I Love You with all my heart.  
I cannot receive You in Holy Communion,  
But come into my soul in a spiritual way.  
Purify and sanctify it;  
make it a fitting tabernacle  
for Your Real Presence.  
Amen



My Jesus,  
I believe You are in the Blessed Sacrament.  
I love You above all things  
and I long for You in my soul.  
Since I cannot now receive You sacramentally,  
come at least spiritually into my heart.  
I know You have already come.  
I embrace You and unite myself entirely to You;  
never permit me to be separated from You.  
Amen

A Sacrament Most Holy, O Sacrament Divine,  
All praise and all Thanksgiving, Be every moment Thine.

*Divine Mercy Publications*

## FROM THE PARISH PRIEST

### Jesus is the Way

Up until the advent of Google maps we all used to use street directories to get to our destination should that destination be unfamiliar. Nowadays we push a little app on our smartphones and can readily find our destination with even a voice to guide us should we need it. “In 150 metres turn right”, the voice commands us, and we humbly obey.

The Spiritual life is somewhat the same. The destination as we well know is heaven, yet how do we get there?

Jesus makes clear both to his disciples, whom he is addressing, and by extension to us that:

**I am going now to prepare a place for you,  
and after I have gone and prepared you a place,  
I shall return to take you with me;  
so that where I am you may be too.**

Jesus is preparing the rooms, and yet he is also the means to arriving at our destination, Jesus is the voice who tells us to “turn right in 150 metres” (or the equivalent of such in the spiritual life). Jesus is the Navman of our spiritual lives, it is he who guides.

Following Jesus’ voice however can be difficult to do both in the way we endeavour to hear that voice and in obeying what that voice commands us to do. If we refuse to obey Jesus’ directions we often end up pulling into a dead end or missing the destination altogether.

Now when we use our smartphone google maps and fail to obey its directions the maps just recalibrate and give new directions depending on where we are, and the same is for Jesus too. Jesus accommodates our weaknesses, he says yes you have driven in the wrong direction, yes you have found yourself in a dead end, yes you have at the moment missed the destination, but do not fear, just listen to my voice and I will guide you to where you need to be.

The voice of Christ echoes both in the Scriptures and in our lived Tradition of the Church. It is important to be reminded that Jesus and the Church go together, you can’t have one without the other. The Church is the mystical body of Christ, Christ is the head, we are its members. The voice of the Church corresponds with the voice of Christ; we read in Scripture that Jesus gives his voice to his disciples **“he who hears you, hears me” (Luke 10:16)**. When the Church speaks about spiritual and moral matters it speaks with the authority of Christ, Jesus provides the way to our eternal home through his body the Church and through its directions.

In his little prayer after communion, known as the *Anima Christi*, St Ignatius of Loyola writes the following:

**Soul of Christ sanctify me  
Body of Christ save me....**

The Body of Christ here mentioned is the Eucharistic flesh Jesus gives us in Holy Communion but it can also be seen from the point of view of the Body of Christ being the Church too. It is through Christ’s body of the Church that we too find our way home, **our salvation**; the Church is like the refuge we seek respite in whilst on our pilgrim journey.

Let us be mindful then that Jesus is the only way to the Father’s kingdom, he is the Way, the Truth and the Life, may we, by his grace, listen to his voice through his Church, may we walk His WAY, believe His TRUTH and Live His LIFE.

God love you all. You're all in my prayers. Fr Mannes OP





## GOOD OLD DAYS?

*Fr Isidore Clarke OP preaches on how a Church of Sinners can also give opportunities for new developments.*

There's a great danger of looking back with nostalgia to the 'Good Old Days', especially as we advance in years. We tend to think that the past was better than the present, and we can become fearful that the decline will continue in the future.

Certainly there was much that was good in the past. We were in the prime of youth, and now the years have taken their toll. But we also tend to edit our memories and forget what was bad in the past.

Those who extol the Victorian Values of the Industrial Revolution -- the inventiveness of the entrepreneur -- overlook the human cost in the appalling conditions of labour. In contrast, working conditions are now far better, and medicine has made an enormous improvement in our health.

Today's first reading sparked off these thoughts. There's a great danger of idealising the Infant Church. The Acts of the Apostles tells us that the Christian community was of one mind and heart, and held everything in common. Certainly there was the enthusiastic zeal which you would expect of any recently formed group. And this was fired by the Holy Spirit.

But as you read the Acts of the Apostles and Paul's letters, you soon realise that all was not sweetness and light. Some conservative Jewish converts tried to undermine Paul's mission to the pagans. And he had such a disagreement with Barnabas that they could no longer work together. Two incompatible saints!

Again, the Church in Corinth, which Paul himself had founded, was torn by feuding factions and caused him great sorrow. Everything was not peace and harmony among the Christians of Corinth, nor in their relationship with Paul.

In today's first reading we learn of another failure in the life of the early Church in Jerusalem. A very vulnerable section of its community -- poor Greek widows -- was being neglected. Converts from Judaism overlooked the widows in the daily distribution of food. That showed a serious lack of care and concern, and undermined the unity of the community. Not surprisingly, there were complaints.

This incident should warn us against being starry eyed about the first Christians. But more importantly, when the Church recognised its failure it immediately took steps to remedy the fault. And it used great imagination in finding a solution. Seven deacons were given the special task of caring for the widows. That released others to concentrate on preaching. By allotting different tasks to different people, the life of the Church developed. What had started as a failure became an opportunity for growth.

That has been the pattern throughout the history of the Church. Certainly holiness is one of the essential marks of the Church, as providing us with the means to sanctity, and in fact producing great saints.

Nevertheless, the Church's members are all flawed. We are sinners, and have blind spots about our faults. But under the guidance of the Holy Spirit, reformers have opened our eyes to our failures. This has led to the community developing imaginative solutions, sometimes new ministries.

This is much more than filling in the gaps; having to find new solutions to fresh problems provides an opportunity for positive development in the life of the Church. More people are enabled to use the variety of their talents in the service of God. We've seen that happen in our own day.

And we must expect this process to continue in the future. Under the guidance of the Holy Spirit the Church should recognise new needs and may find unexpected solutions. That's a sign of its vitality -- not by trying to recapture an idealised past, which never existed.

Although this can create unsettling uncertainty, we can be confident that the Holy Spirit will continue to guarantee that any development in the Church will be consistent with its nature, not a betrayal.

Today's first reading shows us that our very failures can become the spring-board to future progress. That's encouraging and exciting!

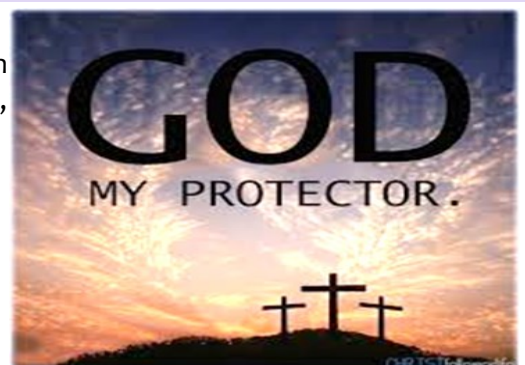
*Fr Isidore Clarke OP* <http://english.op.org/torch>

## TROUBLED HEART

The poetic words of William Shakespeare never lose their charm. In his famous play *Romeo and Juliet* we hear Juliet ask Romeo to base his promises of love on more than the mere orbits of the moon. Juliet says: "O, swear not by the moon, the inconstant moon that monthly changes in her circle orb, lest that thy love prove likewise variable."

In today's Gospel Jesus says: "Do not let your hearts be troubled. Have faith in God and faith in me." At the end of the reading is his great promise: "Anything you ask in my name I will do." This is a promise that was made by our heavenly Father. Nothing could be more reliable. Nothing could be more eternal.

*Deacon Dick Folger - Celebration Publication*



## MOTHER'S DAY

In the Catholic faith tradition, the month of May is one of devotion to Mary, the mother of Jesus. It is a good time to pray the Rosary and the Hail Mary and to share these special prayers as a family. At the scene of the Crucifixion, Jesus declared Mary to be our mother too as we are represented by James the Apostle: 'Seeing his mother and the disciple whom he loved standing near her, Jesus said to his mother, "Woman, this is your son." then to the disciple he said "This is your mother." And from that hour he took her into his home.' John 18:26-28

How very blessed we are to be able to call Mary our mother too. Let us always make her welcome in our hearts and homes and pray a prayer of thanks to God for the gift of Mary on Mother's Day.

*Mother you hold our hands for a little while...  
but you hold our hearts forever!*

**All-loving God,  
we give you thanks for mothers young and old.  
We pray for all mothers of every kind.  
Those who have loved us  
and helped shape us with motherly care and compassion.  
We remember mothers, grandmothers and great grandmothers  
who are no longer with us,  
but whose love is in our memory forever. Amen**



## WHAT IS FAMILY

**World Family Day on 15 May invites us to reflect inclusively and with broad sympathy on the family.**

The coronavirus has put enormous pressures on all of us as persons, and on the groups and institutions to which we belong. It has been an affliction.

The response to the measures taken to address it has been mixed. Sometimes it has been narrow and divisive, but more generally it has been extraordinarily good-willed, generous and patient.

It has opened out to a far broader and balanced conversation about other areas of life that have been affected by the virus. One of these is the family. World Family Day on 15 May invites us to reflect inclusively and with broad sympathy on the family.

Reflection on the family is often conducted along narrow lines in which we are tempted to focus on one set of relationships and so neglect other relationships that are equally important for healthy family life. The family, for example, may be seen as a stable relationship, recognised as a marriage by state and church, between mother and father and the children they have borne together. Many people will rightly celebrate this as the Catholic ideal of a good marriage.

**IMPORTANT QUESTIONS** - Others will appeal to dysfunctional families in dismissing this as a primitive and coercive form of association that inhibits individual growth. They might emphasise the freedom of the individuals involved as central to the family. Discussions about the family will then turn to which forms of relationship justify the name of family, and which are better. These are important questions, but they are not the questions asked first by people living with the daily challenges and opportunities of family life.

The consequences of coronavirus have made us attentive to the complexity and breadth of the relationships involved in families which struggle under its burdens. The economic and social changes brought by the virus have shown, for example, the consequences for the family of relationships involved in losing casual work, in working from home, in the expectation that all adult members of a family will work, in schooling, in recreation, staying in touch with extended family and friends, and educational institutions, of relationships with sport, television and social media, and in a house design that offers both common and personal space.

**REAL CHANGE POSSIBLE** - After coronavirus the way in which these relationships have been shaped can no longer be taken for granted. We shall have experience of the disadvantages and advantages of other shapes we may not have considered. The merits of working from home and of home schooling will be considered as real possibilities of which we have experience and not simply as abstract ideas.

We shall see more clearly, too, how tightly the internal relationships within our families are connected to broader relationships with society. We shall have noticed how pressures of living together in a narrow space can be reflected in family violence and in mental illness. We shall find it difficult to reflect on the inner life of families without setting them against the social conditions in which they live.

We shall know that if we wish to address antisocial behaviour we shall have to take account of the social problems that give birth to it. World family day is a time to celebrate the generosity and goodness displayed in families, and the resilience that finds life in the most unfavourable circumstances. It is also a day to ask how as a society we can best to accompany families as they prepare children for a full and generous life.

## MISSION POSSIBLE

Today's reading from Acts speaks of *diakonia*, the service of word and table that strengthened believers in faith and provided for the early Christian community. This balanced evangelization greatly increased the number of disciples. The seven initially chosen to serve were Hellenists that were included in the church's mission. Today, as the body of Christ, we comprise adversity of cultures, just as in the early church, with her Aramaic speaking Hebrews and culturally Greek Hellenist disciples. What does that witness offer to our parishes today? Are we communities both prayerfully hearing the word and also engaged in mission? Do parish ministries welcome our diverse cultural and generational communities?

Perhaps when evangelisation seems stagnant, we must define our mission and see if we inclusively welcome all parishioners to participate. Only then will discipleship grow and the Gospel spread.

Sometimes doubt can block us from the essence of our mission to share the Lord's love of justice and right. Doubt, as expressed in Thomas' questioning heard in today's Gospel, might even lead to a paralysing posture that hinders even small acts of justice. It takes hard work and discernment to ask questions about justice such as: Can we move beyond giving food to the hungry to ask why they are hungry? Can we assist the homeless to be housed, instead of continually putting band aids on their needs? What does this work say to us of mission?

Like Philip, will we transition from questioning to a petition for the gift of faith, to see and believe? Jesus says this belief and our works must be grounded in union with the Father and in Gospel precepts. Jesus enfolded our mission beyond just hearing the word to living the word. Jesus trusts us with this mission and affirms our potential, for he said that upon his return to the Father, our belief would allow us to do even greater works. Is our faith a one hour commitment to the Lord each week, or integrated 24/7 to live as if we believe all of the Gospel message? This belief can help us focus the essence of mission at our parishes.

The First Letter of Peter says that Jesus is the cornerstone of our mission. We are the diverse, living stones: the pebble awakening to the call to baptismal priesthood. An average stone fitting nicely in line, plumb with the cornerstone. The non-symmetrical stone filling gaps to foster inclusivity. Stones layered like sandstone, from faith deposited over time from family, grace of the sacraments, and active life in the parish. No stone is the perfect stone, but each stone has a unique task. We acknowledge all living stones are called to be built into a spiritual house acceptable to God. All are an integral part of the mission.

Following the word as lived by Jesus Christ allows us to be a living stone built upon the cornerstone to build the kingdom of God rather than fall over our lifeless selves. Ignoring the word separates us from God's love, removes us from God's peace, partitions us from God's mercy, and can lead to anxiety, unquenchable searching and lack of purpose in life. When that happens the mission suffers.

Mission must be expressed as *us* and *we*. Only when mission encompasses all of us will collaboration produce good fruits. The Hebrew people were called a chosen race, a royal priesthood, a holy nation. As God's own people today we exemplify this spiritual persona by allowing the word to transform our lives with the spirit of mission. We become living stones trusting God's wonderful light.

Barbara Born – Celebration Publication

## BEING SMALL AND BEING GREAT IN THE SERVICE OF THE LORD

The problem reported in the First Reading has to do with food for widows. The Greeks thought that their widows were being neglected and that the widows among the Jews were getting the best of things, and so the Greeks complained to the Apostles. The Apostles said, sensibly enough, that they couldn't be expected to handle food distribution. Their job was to evangelize and spread the Gospel. And so they picked some people to do the small job of supervising food handouts for them. Stephen was one of those picked. Who would have wanted to be in that group with Stephen? The people in Stephen's group were chosen to do a job that was not nearly as important as the work the Apostles were doing. That's why the Apostles wanted somebody else to do it. By comparison with important things, like spreading the Gospel, or anything else great and admirable, watching over food distribution is a very small job.

In his witness and his martyrdom, he was not small. He was glorious.

But Stephen didn't complain that the job was beneath his talents and abilities. He didn't insist on being given a role in the great work of the Apostles. He just took the small job he had been offered, and he served the Lord whole-heartedly in it. Later in the book of Acts (Acts 7), we learn what came of Stephen's humility. His whole-hearted service of the Lord in food distribution attracted the attention, and the hatred, of those outside the growing Church; and they went after him. In the worst of circumstances, with his life at stake, he gave a powerful witness to the Lord he loved, and the surrounding crowd stoned him to death.

In his witness and his martyrdom, he was not small. He was glorious. His life and work for the Lord became part of Scripture itself, and for over two thousand years all Christians have honoured and admired him.

And so his whole-hearted service of the Lord in the little job of food distribution, the job that was not worthy of being compared with the job of the Apostles, made Stephen a participant in the great work the Apostles did. In the witness of his death he became a partner in the gospel-spreading of the Apostles and more than worthy of being in their company

Eleonore Stump <http://liturgy.slu.edu/>



## FATHER'S HOUSE

Today's Gospel brings us back to the table of the Last Supper. As John organised his Gospel, the Last Supper, from the washing of the feet to the final prayer (13:1-17:26) takes up five of the 21 chapters of the Gospel in which the only significant action was Jesus' washing the feet of his disciples. All the rest is comprised of Jesus summarising the essence of what he had taught about himself, his relationship to the Father and the life he offered the disciples.

As our selection opens, Jesus has told the disciples that he is going away, that Judas will betray him and Peter will deny him. Jesus' next statement, our opening line, is "Do not let your heart be troubled." This is perhaps the only place in the Gospel where Jesus tells the disciples not to imitate him. John has told us that Jesus had been "troubled" on various occasions: at the death of Lazarus (11:33), when he announced the coming of his hour (12:27), and when he spoke of being betrayed (13:21).

Because John has been so clear about Jesus being deeply troubled, he gives us the impression that Jesus is speaking from his own experience when he calls the disciples beyond their distress. When Jesus tells them not to be fearful he contrasts being troubled to having faith: they can be troubled or have faith, but not both. Fear springs from the assumption that you will be overpowered, trust is based on the confidence that God is with you even if you cannot imagine a good outcome. In calling for their trust, Jesus assures the disciples that they will never be alone. Yes, he is going away, but that doesn't imply that he will be absent from them. That idea provides the lead-in to his talk about his Father's house.

In the early part of the Gospel Jesus had berated the people who desecrated his "Father's house" by making the temple a marketplace. He then declared that when they destroyed the temple, he would raise it up in three days, a statement John clarified by saying he was speaking of the temple of his body. Thus, in typical Johannine fashion, Jesus actually identified himself as the Father's dwelling place, the person through whom the disciples would experience peace.

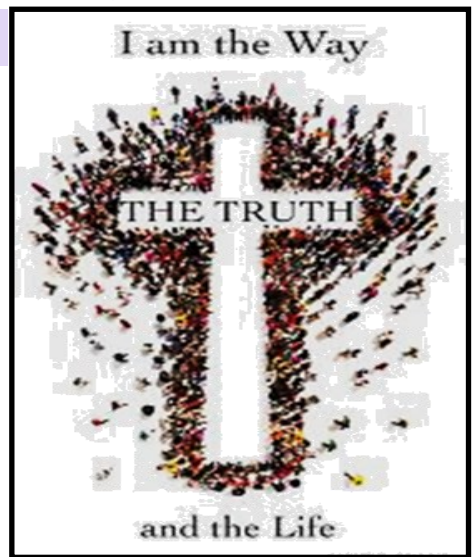
It will take a while for the disciples to understand what Jesus was telling them. From their day to our own the idea of "many dwelling places" has fired imaginations with many images. But if we hear this in the light of John's patterns of thought we realise that Jesus was not talking about architecture but presence. Because he dwelt in the Father and the Father in him, his promise was that he was the way for his disciples to do the same. Their faith, their committed union with him would bring them into the same relationship with the Father that he himself enjoyed. Because of that they would continue his mission, able to do everything that he did — and, according to him, even more.

*Mary M. McGlone is a Sister of St. Joseph of Carondelet and a historical theologian currently writing the history of the Sisters of St. Joseph*

## PRIEST UPDATE



Happy Birthday Fr Rafael on 14th May.  
Wishing you a birthday  
filled with God's blessings,  
thanking God for the gift of your  
faith-filled life,  
and Praying that the Holy Spirit  
will strengthen you as you serve our Parish.



**The Church Grows**

The Church is you.

The Church is me.

The Church is all God's family.

We share God's word.

We believe.

We pray.

We follow Jesus every day.



During this difficult  
time Fr Bernie along  
with many Australians  
celebrated  
ANZAC DAY in his  
driveway at 6am  
in honour of our fallen.



Trust is based on the confidence that God is with you even if you cannot imagine a good outcome.

In Your Prayers please remember those in our community who are ill:

Alexia Harris, Maria Martiniello, Greg O'Neill, Una Bell, Mary Martin, Barbara Wilson, Mary Bui, Anne Corver, Fr Ellis Clifford, Maureen Dawes, Edith Jensen, Awny El-Ghitany, Fr Joe McGeehan, Joe Schimizzi, Elsie Laughton, June Pollard, Paul Neddrie, Beth Delos Santos, Margaret Sullivan, Rosa Maria Santos, Pamela Sandy, Frank Zobec, Zelma McManus, Elizabeth Webster, Philip Bailey, Mimma Giampietro, Maureen Blood, Charlotte Woolner,

Our recently Deceased: May they find peace and comfort in the embrace of the Lord.

Antonio Cortese, Anne Grieves

In Loving Memory

Edna O'Brien, Margery Ehnhuus, Tammy Marchezani

## ARCHDIOCESAN TRIBUNAL

With the pressures of modern life marriage breakdown affects many Australian families. For many in our community there can be a sense of isolation or even exclusion from the Church because of their marital status. The Tribunal can assist people who have experienced a marriage breakdown and establish whether they are free to enter a new union within the Catholic Church. Further information is available on the Archdiocesan website at [www.cg.catholic.org.au](http://www.cg.catholic.org.au) under "Agencies & Services" or contact the: **Tribunal Office** Tel: 6201 9802 Email: [tribunal@cg.catholic.org.au](mailto:tribunal@cg.catholic.org.au)

## SPIRITUAL HELP

### Catholic Resources for Spiritual Health in these Difficult Times

Daily inspiration from Canberra Goulburn 'Catholic Voice', delivered to your email daily free of charge: <https://www.catholicvoice.org.au/daily-voice/>

Receive daily Gospel Reflections from the Archdiocese of Canberra & Goulburn: <https://cgcatholic.org.au/livingword/>

Daily and Sunday Mass online from the Melbourne Archdiocese: <https://melbournecatholic.org.au/Mass>

The Divine Office: The purpose of the Divine Office is to sanctify the day and all human activity. This is the richest single prayer resource of the Christian Church, with prayers, psalms and readings for each of the Hours, changing each day and through the seasons. <https://universalis.com/> <https://divineoffice.org/>

## LAUDATO SI

Please consider taking part in two webinars about *Laudato Si*, the encyclical *On Our Common Home*, a key focus in the Pope's personal Christian ministry across the world, and what it means for us all.

The webinars will be at 6-7 pm on 19<sup>th</sup> & 21<sup>st</sup> May to help mark the Vatican's *Laudato Si* week. World-class consultant, Jacqui Rémond will present on what *Laudato Si* is about on the Tuesday evening and facilitate discussion on its deep implications on the Thursday. Hosted on Zoom by Belconnen South, the webinars *On Our Common Home* reach out particularly to towns and parishes affected by drought and bushfires, as well as those in Canberra. Please let other parishioners know. Express interest/RSVPs + Email [belconnensouth@cg.org.au](mailto:belconnensouth@cg.org.au) OR ) Phone/Text 0428 625 110

## WRAPPED WITH LOVE

# Wrap with Love

Calling all knitters and crocheters! Have you got the time to knit or crochet a square while working remotely?

In 2019 we had over 120 squares, resulting in four beautiful blankets that we donated to Wrap with Love. Let's create the same again this year!

Wrap with Love provide warm wraps to people suffering from the cold over 75 countries, including Australia, through people donating knitted, crocheted, machine knitted or woven with wool, acrylic or lined patchwork squares which are sewn together to make blankets. Some people just knit the squares, some knit and sew together and some just sew together. Finished wraps, squares and yarn are sent to Wrap with Love for distribution to those in need.

### Do the squares need to be specific size?

Yes, 25cm x 25cm (10 inches x 10 inches)

### Do I need to use a particular type of wool or colour?

8 ply is preferred, either wool, acrylic or a blend. Any colour is fine.

### What shall I do with the squared I make at home?

Hang on to them and when we are back on campus provide to Nicola Tait ACU.

### When we are no longer working remotely will there be an opportunity to craft on Campus?

Yes! A craft group will be established as soon as possible.

**For more information contact:** Nicola Tait - Senior Community Engagement Officer - [Nicola.Tait@acu.edu.au](mailto:Nicola.Tait@acu.edu.au) - Phone: 6209 1386