

# Catholic Parish of Blackiriars

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Year A

Under the care of the Dominican Fathers



## VERITAS



# Sixth Sunday of Easter

### HOLY ROSARY CHURCH

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Holy Rosary Church  
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further notice.

**If you are in Urgent need  
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## FIRST READING

First Reading

Acts 8:5-8,14-17

**They laid hands on them, and they received the Holy Spirit**

Philip went to a Samaritan town and proclaimed the Christ to them. The people united in welcoming the message Philip preached, either because they had heard of the miracles he worked or because they saw them for themselves. There were, for example, unclean spirits that came shrieking out of many who were possessed, and several paralytics and cripples were cured. As a result there was great rejoicing in that town.

When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them, and they went down there, and prayed for the Samaritans to receive the Holy Spirit, for as yet he had not come down on any of them: they had only been baptised in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit.

## RESPONSORIAL PSALM

Responsorial Psalm

Psalm 65(66):1-7,16,20

*Let all the earth cry out to God with joy.*

Cry out with joy to God all the earth,  
O sing to the glory of his name.

O render him glorious praise.

Say to God: 'How tremendous your deeds!

*Let all the earth cry out to God with joy.*

'Before you all the earth shall bow;  
shall sing to you, sing to your name!'

Come and see the works of God,  
tremendous his deeds among men.

*Let all the earth cry out to God with joy.*

He turned the sea into dry land,  
they passed through the river dry-shod.

Let our joy then be in him;  
he rules for ever by his might.

*Let all the earth cry out to God with joy.*

Come and hear, all who fear God.

I will tell what he did for my soul:

Blessed be God who did not reject my prayer  
nor withhold his love from me.

*Let all the earth cry out to God with joy.*

### Responsorial Psalm - Commentary

The source of today's responsorial psalm is Psalm 65/66, most of which is a joyous song of praise in memory of God's deliverance of Israel from bondage in Egypt. About half way through it becomes a personal hymn of thanksgiving from an individual who has experienced help from God. This shift is evident in the transition from the third to the fourth verse of the responsorial psalm.

The change from a collective voice to a single voice should be evident to the congregation. The first three verses are proclaimed in the name of the whole assembly; the fourth verse is an invitation to everyone to hear of a more personal experience. The response is based on the opening lines of the psalm; it should be delivered with enthusiasm.

## SECOND READING

Second Reading

1 Peter 3:15-18

**In the body he was put to death, in the spirit he was raised to life**

Reverence the Lord Christ in your hearts, and always have your answer ready for people who ask you the reason for the hope that you all have. But give it with courtesy and respect and with a clear conscience, so that those who slander you when you are living a good life in Christ may be proved wrong in the accusations that they bring. And if it is the will of God that you should suffer, it is better to suffer for doing right than for doing wrong.

Why, Christ himself, innocent though he was, had died once for sins, died for the guilty, to lead us to God. In the body he was put to death, in the spirit he was raised to life.

## GOSPEL ACCLAMATION

Gospel Acclamation

John 14:23

Alleluia, alleluia!

All who love me will keep my words,  
and my Father will love them and we will come to them.

Alleluia!

## GOSPEL

### Gospel

John 14:15-21

**I shall ask the Father and he will give you another Advocate**

Jesus said to his disciples:

‘If you love me you will keep my commandments.

I shall ask the Father, and he will give you another Advocate to be with you for ever, that Spirit of truth whom the world can never receive since it neither sees nor knows him; but you know him, because he is with you, he is in you.

I will not leave you orphans; I will come back to you.

In a short time the world will no longer see me; but you will see me, because I live and you will live.

On that day you will understand that I am in my Father and you in me and I in you.

Anybody who receives my commandments and keeps them will be one who loves me;

and anybody who loves me will be loved by my Father, and I shall love him and show myself to him.’



## COMMUNION ANTIPHON

### Communion Antiphon

John 14: 15-16

If you love me, keep my commandments, says the Lord,  
and I will ask the Father and he will send you another Paraclete,  
to abide with you for ever, alleluia.

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## 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

Isn't Jesus arrogant!

If you love me you will keep my commandments! That amounts to if you love me you will do what I say! On the surface one might see Jesus' statement as being one of arrogance and selfishness. Who is this that can say "If you love me you will keep my commandments"?

If we just see Jesus as a man, as a wise man even, we are compelled to be repelled by the kind of talk which comes from Jesus' mouth. What kind of person says that 'only if you do what I tell you I will love you, if not I will hate you; have nothing to do with you?'

Once again this week we are confronted with the kind of person we believe Jesus to be. Is he a man or is he divine? Is he creature or the Creator? Is he purely of the earth or does he bring heaven to earth?

The way we act, the way we live, the way we treat others is all affected by who we believe Jesus to be.

The fact that we profess ourselves to be Christians means that we hold this Jesus to be true God and true man. We hold this Jesus to be not only a giver of the commandments but the creator of the commandments. When we hear Jesus say "if you love me you will keep my commandments" we do not feel that this is now arrogant speech; rather it is an invitation to enter into a way which will free us. It is Jesus' way which will, and must, affect how we live, how we act towards ourselves and towards others.

Jesus tells us that the only way to love him, the only way to be a true disciple is to follow him fully. Jesus in his own body is the new commandment; the commandment to love; simply to love.



When we sin, when walk away from the commandments we fall out of love with God and we fall out of love with humanity.

Look at the commandments, none of them are established to make life hard for us, in reality they are there to make us free. When we are told to worship God we are acknowledging he who created us.

When we are commanded not to steal we are commanded to accept the reality that to take from others what is not ours is a failure to love and respect he whom we are stealing from.

When we are commanded to not commit adultery we are called to respect and honour the institution of marriage between woman and man and the gift of sexuality, rather than pervert it and conform it to our own selfish desires.

When we are commanded not to envy we are commanded to give thanks to God for what we have rather than look for more.

Fundamentally loving Jesus means loving everything about Jesus; even the hard stuff. Why? Because he will give us the means to love even the hard things-through the sacraments, through the grace he gives us when we pray, through the people who love us and are concerned for us, and through his own example of love, loving even through the pain of his passion and death.

You see Jesus knows we are weak and when there are no boundaries our weak and wounded desires can get the better of us, leading us to places far away from where God wants us to be. By loving Jesus' commandments we are following he who knows our weaknesses better than we know ourselves.

May we renew our love for Jesus today and ask for the grace to follow his commandments even if it doesn't always give us complete satisfaction. All we need to remember is that Jesus knows better than we do and does not ask us to do the impossible but only that which will make us members of his kingdom.

God love you all. You're all in my prayers.

Fr Mannes OP

## PARISH LIFE

Victorian mothers last Sunday would have had an unusual Mother's Day as the state had not lifted restrictions on visiting, while in other parts of the country things have become a little more relaxed. However, it is obvious that Australia is in a position to move away from drastic public health measures and slowly embrace measures to improve the economy.

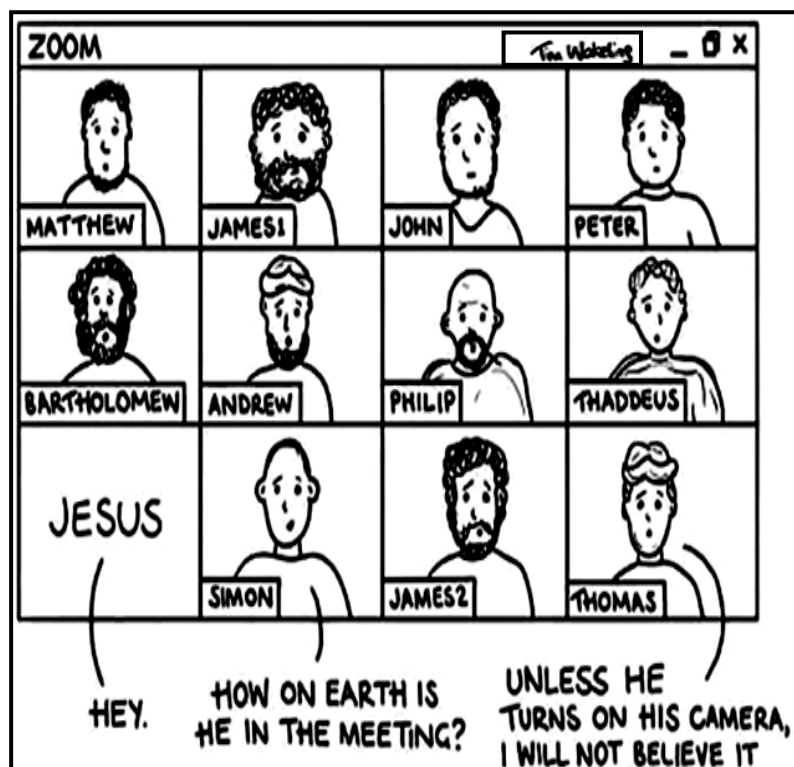
How then do we see our future? The approaching World Day of Cultural Diversity for Dialogue and Development reminds us of the strength that differences within a society bring, while the new society we have post-pandemic must remain committed to the common good. 'This good cannot be taken for granted. It must be believed in, practised, commended and struggled for.'

The Gospel this week also holds lessons for community. The Gospel is saying that when the community is indeed one where love prevails, the atmosphere of love that it experiences is nothing other than a sharing in the communion of love that is the Godhead.

## HOLY SPIRIT

For the past five weeks we, the long baptised and the newly baptised, have been relishing life in the Spirit. The gift of the Spirit is made more explicit today. We hear of an unexpected outpouring of the Spirit as recorded in the Acts of the Apostles, and we are reminded of Jesus promising the Advocate, the Spirit of truth, to his disciples on the night before he died. There's even a passing reference in 1 Peter to the Spirit in whom Christ "was raised to life."

All this helps make us more aware of the work of the Spirit in each one of us and in the Church at large. For too long in the Western Church the Holy Spirit was the "forgotten person" of the Trinity. More and more these days we are rediscovering the Spirit in dialogue with the Eastern Churches; their rich tradition is steeped in the Spirit. We in the West now have the opportunity to come to a new level of Spirit-awareness, not just during the Easter season but throughout the year.



# GOSPEL REFLECTIONS

## PEOPLE OF HOPE

*Sixth Sunday of Easter.*

*Fr Fabian Radcliffe OP tells us that hope is not the same thing as blind optimism.*

Christians are people of hope. That is one of our distinguishing marks. Perhaps we don't normally think of ourselves like that. Others think of Catholics as people who do, or don't do, certain things – like eating fish on Fridays, not having an abortion – or who believe, or don't believe, certain things – like purgatory or venerating Our Lady. And that of course is true. But do we think of ourselves as people of hope? Are we noticeably *hopeful* people?

In the second reading today St Peter says that we should always have an answer ready 'for people who ask you the reason for the hope that is in you'. He evidently thought that hope was a mark of Christian believers, and that this was noticed and remarked on by unbelievers, not least by those who slander and accuse them. That's why he says we should give our answer with courtesy and respect. That is more likely to be heard than an angry or dismissive response. What is this 'hope that is in us'? And how would it differ from the prevailing attitude of non-believers?

The first thing to say is that our hope is not based on any of the pleasant things that may happen to us. Instead it is based entirely on God, not on ourselves or on anything in the present world. It springs from a profound conviction that God will bring us to the fulfilment he intends for us – unless we exclude ourselves by our own deliberate fault. After all, God has created us for our happiness, not for his own convenience. So we can have unshakable trust in his loving purpose for us. That is the one supreme thing that we can all look forward to. In contrast, many people have no sense of the love of God as giving value and purpose to life.

Despite this, many people are ready to show real heroism and self-sacrifice. Hope features prominently in the New Testament. St Paul talks about 'faith, hope and love', and says that 'hope does not disappoint us because the love of God has been poured into our hearts through the Holy Spirit which he has given us'. But the really remarkable thing is the place that hope has in the Old Testament. Even without a clear belief in an afterlife, the children of Israel trusted that God would fulfil his loving purposes for them, just because he was God, certainly not because they deserved it. 'O Israel, hope in the Lord; for with him is plenteous redemption'.

We call this hope a 'theological virtue', which is the technical term for a disposition in us which is given directly by God, not in any way produced by ourselves: virtues like justice or fortitude or prudence we can develop in ourselves by our choices and actions; you become a prudent person by behaving prudently. But there is no way we can set our hope in God unless God himself enables us to do so. Hope is God's gift to us, based on his loving purposes for our good, made clear to us in Christ. But we can of course open our hearts more and more to God so that the Spirit will make faith, hope and love grow in us.

From this two conclusions follow. First, the virtue of hope has nothing to do with optimism. Optimism is a temperamental quality. Some people are naturally optimistic; others are like Thomas the Apostle, always expecting the worst. Christian hope is not temperamental; it has nothing to do with trusting to luck, or with a vague wishy-washy feeling that 'everything will turn out all right'. Hope depends on what we know about God by faith, and on our tenacity in holding on to this. Second, hope can persist along with almost unimaginable suffering, disappointment and disaster. You can see this in the fortitude of the martyrs. I was reading recently about the extreme torture suffered by the Jesuit Robert Southwell in the 16<sup>th</sup> century, which he bore with astonishing faith and hope. But it is shown above all in Christ on the cross. Despite the agony and the sense of abandonment by God, he still cried out; 'Father, into your hands I commend my spirit'.

Hope is not based on what is happening to you in the here-and-now, nor on what you might be able to do or receive in the future. It is based entirely on God, on our certainty that we are loved by God because he has said so, and also on the resurrection of Christ. If Christ is not risen then our faith and hope are in vain. Perhaps few of us are called to heroic levels of suffering. But sickness, disappointment, bereavement, and the gradual weakening that comes with old age can be quite testing enough. That is one point at which we all need the virtue of hope.

So, as Eastertide draws to its close, perhaps it is a good time to ask ourselves: Do I really have hope? Am I a person of hope? And we can remind ourselves that this hope does not depend on us, on our strength and determination, but wholly on God's love for us in Christ, shown in his Resurrection. <http://english.op.org/torch>



## THE HOPE THAT IS WITHIN YOU

Sixth Sunday of Easter.

Fr Leon Pereira OP reflects on the relationship between faith and doubt.



It would be odd if Catholics did not question their faith. The lack of intellectual curiosity would be a indication of the capital sin of sloth. We would be like Rex Mottram in *Brideshead Revisited*, ranking papal infallibility (extending to meteorological forecasts) with sacred monkeys in the Vatican - and accepting both as things to be believed. Happily, most people do question their faith, although our difficulties sometimes worry us, and we confuse them with doubts. Blessed John Henry Newman wrote, 'Ten thousand difficulties do not make one doubt.' He distinguished these because the difference is an enormous one. Someone with a difficulty might say, 'How can this be?' Someone

with a doubt says, 'It can't be!' The difference is between one who struggles within a family fold, and one who no longer struggles, outside the fold in some sense.

It is as a family, or more precisely as a body, that we gather at Mass. When we pray the Creed, we say, 'I believe'. There is no 'we believe' because the Faith of the Church must be a personal faith for us. Indeed, whenever people say 'we believe' the 'we' is restricted to those presuming to speak on behalf of everyone else. But faith is a personal matter; it must be confessed personally by the 'I'. St Thomas teaches us that through baptism the Holy Spirit gives us the power of faith (*virtus fidei*), the capacity to have faith; but this faith must be actualised in a conscious and explicit act of faith (*actus fidei*). The Faith must be instantiated — it must, under God's grace, become a personal act, and become an active reality. This instantiation of faith as an act comes about through our free and graced co-operation with the Holy Spirit. It happens when we consent, as the Jesuit axiom puts it, to feel with the Church (*sentire cum Ecclesia*). This is what pope Francis means when he frequently reaffirms that he is 'a son of the Church' — he believes with the Church, and does not invent his own Christianity to suit himself. In other words, all the contentious issues (contentious to the modern world: sexual mores, abortion, women's ordination etc.) are a given for him: he believes with the Church because there is no other Faith to assent to, not without betraying Christ.

The fact that people think about these issues is good. It is excellent! Problems arise when we apply worldly models to the Church: as though the pope were a CEO who could change 'company policy', or that majority decisions could change doctrines or morals. Keeping our perspective, things were worse in the fourth century when the Arian heresy (the error that Jesus was not True God) flourished, when St Jerome could say, 'The whole world groaned, and marvelled to find itself Arian.' In our own day, we could not think the widespread use of contraception justifies it one bit — otherwise we should also think lying justified, since practically everyone has lied.

Early in the last century an Anglican cleric warned, 'The church that weds the spirit of the age ends up a widow in the next [age].' We should be cautious of any 'spirit of Vatican II' which lacks a foundation in the actual texts of Vatican II. Similarly, the 'spirit of pope Francis', when not based on the contextualised words of the pope, is simply media spin. In its proper context the oft-quoted 'Who am I to judge?' applies to any category of sinner: rapists, paedophiles, tax-dodgers etc. The real Francis most frequently and forcefully stresses the reality of sin and the devil, the need for conversion to Christ, and to take the Church's teachings as a given; he would cringe at 'the church of Francis' — the Church is Christ's, or it is a lie.

We need the *person* of Christ, and not poorly-defined 'gospel values'; we need His Spirit, which the world cannot receive and cannot know. We need to let Christ be Lord: Lord of our boardrooms and bedrooms, our desires, our loves, our needs; truly Lord of the whole person. Then our life-killing and joyless doubts will be vanquished, and our difficulties graced with faith.

<http://english.op.org/torch>

## GOSPEL SUMMARY

At the Last Supper Jesus told his apostles he would be leaving them to return to the Father. In today's Gospel, he reassures them and us that we will not be alone. The Holy Spirit was sent to the disciples and is with each of us as a special helper and friend until Jesus returns to us. In the meantime, we continue to show our love for Jesus by following his commandments.

### Reflection for Families

When children are orphaned, they often hold on to something to remind them of whose they are. Orphan Annie had a half of a locket, *Oliver Twist* had a letter, and some victims of the holocaust had smuggled photographs. Even without the physical presence of their parents, orphaned children very much felt connected to their parents. This is the image Jesus gives us in the Gospel as well. He explains that it is the Holy Spirit that is with us and helps us know we are God's. It is this Spirit that guides us to live the way God wants us to. The Spirit comes to us in a special way at our baptism and guides us, even to our surprise sometimes, and helps us follow the commandments of God.

## GOSPEL

The gospel for today invites us into two intimate relationships. The first is that between Jesus and his disciples, the second is that shared between Jesus, his Father, and the Spirit.

Throughout this farewell discourse we have the sense of eavesdropping on an intimate conversation. The atmosphere is intense. The disciples have gathered with Jesus as the darkness deepens around them. They have been profoundly moved by Jesus' extraordinary gesture of washing their feet. They are troubled by his talk of treachery and desertion. This is the setting in which Jesus opens his heart in words of boundless affection.

In doing so he invites them – and us – into the communion of love that he shares with the Father and with the Spirit. He and the Spirit will not leave his chosen ones orphans; the disciples will come to know “that I am in the Father and you in me and I in you”; they will be loved by Father and Son and Jesus will make himself known to them.

This “loving out loud” does not proceed in a straight line. It spirals around as one idea suggests another by association. We are invited to let Jesus' words wrap us around with love that knows no bounds. This is the final extract we have from the farewell discourse this season.

## AT THE CROSSROADS

**This year the World Day of Cultural Diversity for Dialogue and Development takes on special significance.**

The threat of coronavirus has stretched Western societies in many ways, and has taken them in different directions. It has first forced them to broaden their view of the relationships that are central in a good society. Previously we had tacitly accepted the view that the most important and untouchable relationships have to do with the economy – growing the GNP, making profit and protecting individuals' wealth.

When confronted with the threat to life and health posed by coronavirus, that assumption changed suddenly.

**CRUCIAL RELATIONSHIPS** - When governments shut down the economy in order to distance people from one another, they stated clearly that our most crucial relationships were those to do with the health and life of the weakest members of society. In order to protect the whole community, people for the most part cheerfully accepted the limitations placed on their personal and economic freedom. They saw themselves as members of a community responsible to one another, not as individuals competing with one another.

At the same time, however, many societies, including our own, have experienced hostility to different groups in society. The crisis has narrowed relationships and some have been cut.

In Australia some Chinese students and families have been abused and attacked as if they were responsible for the virus. Social media, too, has developed patterns of exclusion. Some people respond to misfortune by seeking scapegoats who can be expelled from the society and so purify the relationships that constitute it. Instead of diversity of cultures they seek an ideal purity and unity.

**SPECIAL DAY** - The World Day of Cultural Diversity for Dialogue and Development will be held on 21 May. This year the special day to celebrate cultural diversity is timely because we are now preparing to face many questions about what kind of a society we want to build as the virus is contained. These questions will test our openness to diversity in our relationships and our resistance to cries to perpetuate divisions.

During the early stages of the epidemic people have felt that all of us were in this together. It would be a pity if we returned to endorse in our societies imagined divisions between leaners and lifters, contributors and consumers, white and black, Christian and Muslim, as if these labels marked the difference between good and bad, Australian and not-Australian. Our economic and political settings should not make these distinctions a ground for inclusion or exclusion, praise or abuse. They should see them as an index of resource and possibility.

**STRENGTH IN DIFFERENCE** - At a deeper level this day to celebrate cultural diversity reminds us of the strength that differences within a society brings. Each person brings to the community distinctive qualities that reflect the different relationships that shape their life.

Deep relationships that are embedded in the variety of foods we eat, the range of languages we speak at home and abroad, the feasts we celebrate, the ways in which we pray and embody a generous life, the stories we tell and the books we read – all these are more than individual curiosities. They are a gift in broadening and deepening the network of relationships that shape a nation.

Diversity is a gift, and it should be seen to be so in Australia.

Cultural diversity day points to the strength of a community that welcomes difference. The hard time that will follow coronavirus should also be a time to focus on respecting one another within our differences.



Spirit of God, transform our hearts of stone,  
that we might find your life in embracing every good thing you have offered us. Amen

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 Loughton, June Pollard, Paul Neddrie, Beth Delos Santos, Rosa Maria Santos, Margaret Sullivan, 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.

Judith Calloway, Antonio Cortese, Anne Grieves

## 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://cgatholic.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

Everyone has a choice in life. What choice you pick is how your life turns out.