

Catholic Parish of Blackiriars

Issue 30
24th May 2020
Year A

Under the care of the Dominican Fathers



VERITAS



The Ascension of the Lord

HOLY ROSARY CHURCH

Parish Priest
Fr Mannes Tellis OP
(To contact Please Text)
0414 396 532

Assistant Priest
Fr Rafael Cabezon OP

In residence
Fr Bernie Maxwell OP

Holy Rosary Church
Cnr Phillip Avenue &
Antill Street, Watson ACT

Postal Address
PO Box 900, Dickson
Ph. 6248 5925

Email: watson@cg.org.au
Website: www.cg.org.au/watson

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**



How it is written

<https://www.facebook.com/Holy-Rosary-Parish-Watson-Canberra-105834614351072/>

FIRST READING

First Reading

Acts 1:1-11

Jesus was lifted up while they looked on

In my earlier work, Theophilus, I dealt with everything Jesus had done and taught from the beginning until the day he gave his instructions to the apostles he had chosen through the Holy Spirit, and was taken up to heaven. He had shown himself alive to them after his Passion by many demonstrations: for forty days he had continued to appear to them and tell them about the kingdom of God. When he had been at table with them, he had told them not to leave Jerusalem, but to wait there for what the Father had promised. 'It is' he had said 'what you have heard me speak about: John baptised with water but you, not many days from now, will be baptised with the Holy Spirit.'

Now having met together, they asked him, 'Lord, has the time come? Are you going to restore the kingdom to Israel?' He replied, 'It is not for you to know times or dates that the Father has decided by his own authority, but you will receive power when the Holy Spirit comes on you, and then you will be my witnesses not only in Jerusalem but throughout Judaea and Samaria, and indeed to the ends of the earth.'

As he said this he was lifted up while they looked on, and a cloud took him from their sight. They were still staring into the sky when suddenly two men in white were standing near them and they said, 'Why are you men from Galilee standing here looking into the sky? Jesus who has been taken up from you into heaven, this same Jesus will come back in the same way as you have seen him go there.'

RESPONSORIAL PSALM

Responsorial Psalm

Ps 46:2-3, 6-9

**God mounts his throne to shouts of joy:
a blare of trumpets for the Lord**

All you peoples, clap your hands,
shout to God with cries of gladness,
For the LORD, the Most High, the awesome,
is the great king over all the earth.

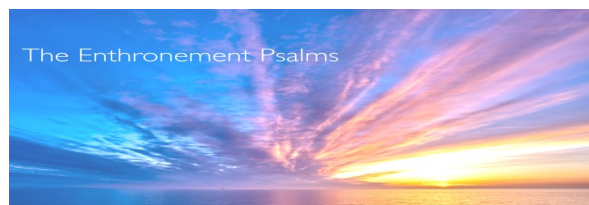
**God mounts his throne to shouts of joy:
a blare of trumpets for the Lord.**

God mounts his throne amid shouts of joy;
the LORD, amid trumpet blasts.
Sing praise to God, sing praise;
sing praise to our king, sing praise.

**God mounts his throne to shouts of joy:
a blare of trumpets for the Lord.**

For king of all the earth is God;
sing hymns of praise.
God reigns over the nations,
God sits upon his holy throne.

**God mounts his throne to shouts of joy:
a blare of trumpets for the Lord.**



Responsorial Psalm

Psalm 46/47 is one of a group of psalms called "enthronement psalms" because they appear to be connected with festivals celebrating divine kingship. Clearly this psalm is inspired by an especially festive celebration. There is reference to singing, clapping, blaring trumpets, royal progress, and perhaps some ritual of enthronement. It is full of exuberance.

Readers and congregation alike may find it difficult to enter spontaneously into this excess of enthusiasm, but the text deserves to be proclaimed in an energetic spirit of praise. The response is taken from within the psalm itself.

How God's claim of sovereignty over his people related to the role of earthly kings in Israel is addressed elsewhere in the Old Testament.

SECOND READING

Second Reading

Ephesians 1:17-23

Christ has entered into heaven itself.

Brothers and sisters:

May the God of our Lord Jesus Christ, the Father of glory, give you a spirit of wisdom and revelation resulting in knowledge of him. May the eyes of your hearts be enlightened, that you may know what is the hope that belongs to his call what are the riches of glory in his inheritance among the holy ones, and what is the surpassing greatness of his power for us who believe, in accord with the exercise of his great might, which he worked in Christ, raising him from the dead and seating him at his right hand in the heavens, far above every principality, authority, power, and dominion, and every name that is named not only in this age but also in the one to come.

And he put all things beneath his feet and gave him as head over all things to the church, which is his body, the fullness of the one who fills all things in every way.

GOSPEL ACCLAMATION

Gospel Acclamation

Matthew 28:19,20

Alleluia, alleluia!
Go, make disciples of all the nations.
I am with you always; yes, to the end of time.
Alleluia!

GOSPEL

Gospel

Matthew 28:16-20

All power in heaven and on earth has been given to me.

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw him, they worshiped, but they doubted. Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age."

COMMUNION ANTIPHON

Communion Antiphon

Matthew 28:20

Behold, I am with you always, even to the end of the age, 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

THE ASCENSION

Go to any airport, train or coach station in the country and often you will find tear-filled relatives farewelling the ones they love. Saying good bye is hard. For some of you this may have been felt through the death of a relative, a parent, a grandparent, perhaps a brother or sister. All in all we hate saying goodbye to those whom we love.

Today we celebrate a kind of farewell to Christ. The disciples are gathered and Jesus rises above them and enters back into the existence he had from all eternity; the life of heaven. The disciples, however are far from sad, in fact they are joy-filled, they are now the bearers of the good news, the news that we are made for life with God, and it is through Jesus that we get there.

Our celebration today then tells us most importantly about who Jesus is. As Catholics we believe Jesus Christ to be no ordinary man. Rather he is God become a human being. For some people that sounds weird or stupid. How can God become a man? Well if we realise that God is all powerful, that God created all things out of nothing, that he provides us with a multitude of miracles each day, then there is no problem in coming to the conclusion that God could become a man. The idea of a God becoming a man was no problem to the peoples of Jesus' own time. Greek and Roman religion was certainly quite open to the fact that gods could regularly descended from Mt Olympus to take on the disguise of



human beings; more often than not though these gods or goddesses became all too human in their activity, often committing crimes or acting in sinful ways.

Christ is nothing like the gods of ancient mythology. In his behaviour, in his love for humanity, our Lord and God Jesus Christ sacrificed himself on our behalf to show men, women and children how much God loved them not matter what they had done. Our God who became man, Jesus Christ, rather than come to earth for Fun like the Greek or Egyptian or roman gods did, came to earth to suffer, die and rise again gloriously.

St Thomas Aquinas, the great Dominican theologian explained it was entirely fitting that God could become man - St Thomas says then that:

“The very nature of god is goodness... And it belongs to the essence of goodness to communicate [or give] itself to others... Hence it belongs to the essence [to the very nature] of the highest good to communicate itself in the highest manner to human beings, and this is brought about chiefly by [Christ] in "his joining created nature [to his divine nature].”

Fundamentally in God assuming a human nature god opens us up to his goodness, and invites us to get involved with it. In Jesus Christ god embraces humanity and lifts all human beings up to the life of heaven.

Yet once Jesus’ message of goodness, love and peace had been achieved he went back to his heavenly throne. This is what we celebrate today. We remember Jesus’ victory over death and his enabling us to come to eternal life with him. Jesus ascends to Heaven but that is not the end of the story. No. We who are baptised, we who have put on Christ continue to live that story today, whether we are conscious of this or not. Each of us is made to worship, each of us is made for unending happiness, unending and perfect joy.

Today let us remember that in Jesus’ ascension into heaven we are taken up to heaven too, taken up to the throne of god in the humanity of Christ. Christ Jesus’ human nature forever a part of him is found front and centre at the heart of god. This scenario fills us with joy because where the humanity of Christ finds itself is

The very place each of us is called to as well. Let us be mindful then that we pass Through this vale of tears to our true home which is in heaven. With St Paul let us Always be mindful that here on earth we have no abiding city for by our calling as Christians and with Christ at the forefront we are called to citizens of god's Kingdom.

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

Fr Mannes OP

EASTER SEASON

Only one verse in the entire New Testament makes chronological reference to the ascension. In Acts 1:3, Luke states that Jesus continued to appear to the disciples for forty days after his resurrection. He goes on to present his account of Jesus being taken up into heaven.

In spite of this ancient witness, the first testimony to the celebration of “Ascension Thursday” in Rome does not appear until around the year 500. Originally the fifty days of the Easter season were celebrated as a single unit culminating in the feast of Pentecost. Gradually, however, this unity broke down until the season was divided between the forty days leading to Ascension, and the ten days from there to Pentecost. Pentecost itself became a separate feast with an octave.

Since Vatican II we have largely recovered the initial unity of the Easter season. But not quite, because the document governing the liturgical year still refers to the weekdays between Ascension and Pentecost as a preparation for the coming of the Holy Spirit. In Australia Luke’s chronology is not taken literally; the Ascension of the Lord is transferred to the following Sunday.

Liturgy Brisbane

SECOND READING

The second reading for Ascension changes from year to year. Twice it is from the letter to the Ephesians, once from Hebrews. Each text offers a theological reflection on the meaning of the feast.

This year’s reading is both a beautiful prayer and a confession of faith, taken from the first chapter of Ephesians. Most of this chapter is devoted to prayer; we hear the final part.

This begins with a wish that the Ephesians will grasp how glorious is the destiny that lies in store for them as Christians. It grounds this prayer in the power of God who raised Jesus from the dead and established him as head of the Church and ruler of creation. The author of the letter offers us a grand vision that encompasses the whole of reality: everything in heaven and on earth is filled with the fullness of the risen Lord.

Beautiful as it is, the text is not without its challenges for the reader. The sentences are long, the content is theologically weighty, and the tone is elevated. The whole passage will repay close scrutiny. Readers will need to distinguish between the core assertion of each sentence and the thoughts that flow from this. Only then can they be sure of enabling the congregation to hear and understand the message. This is not a text to be rushed through, but one we might well pray sincerely for one another.

Liturgy Brisbane

THE ASCENSION OF THE LORD

Fr Peter Hunter OP considers the bodily physicality of Christ's Resurrection and Ascension into heaven, which also helps explain why social distancing is so hard.

It's a commonplace of Ascension sermons to talk about the fact that artists have often stressed the physicality of the Ascension in their paintings and sculptures. Painters often painted the footprints left on the earth by the ascending Lord. My favourite work in this genre is the Ascension chapel in the Anglican Church in Walsingham, which has our Lord's feet poking through the ceiling of the chapel!

I guess people stressed the reality, the physicality, of the Ascension partly because the story is so full of meaning that the temptation was to say, "This is too full of meaning, of symbolism, to be real – it's just a story." Or, in a related vein, to say, "Jesus had died. He was a spirit. It wasn't a physical body which rose from the earth." If that is what those artists wanted to deny, I am completely in agreement with them. Both of those temptations lead us away from the truth.

But Christians get to eat their cake and have it too. If God is Creator, if every detail of human history can be used by God to tell his story, then we can assert that the Ascension really happened and happened to a real human being, and yet it has a profound meaning. Of course, that still leaves us needing to explain that meaning.

Herbert McCabe, in an Easter sermon, said that while priests talk in the Eucharistic Prayer about Christ's "wonderous Resurrection [pause] and Ascension into Heaven" it might be instructive if occasionally they said instead "wonderous Resurrection and Ascension [pause] into Heaven". His point is that the Resurrection, like the Ascension, is *into Heaven*, or if you like, part of the meaning of the Ascension is to show us that the Resurrection is *into Heaven*.

The idea is that the Resurrection is not just a return to the kind of life we have now, life in this world. It is the beginning of a new world, a human bodily life in the Kingdom of God. Christ rose from the dead into Heaven, into God, so that as representative of humankind, he might share in the life of God, and so that in him, we should share the life of God. The Ascension, in addition to being a real event in the life of Christ, underlines for us this way in which the Resurrection is *into Heaven*, and encourages us to hope that where Christ our head has gone, we, his body the Church, will also follow.

There is a very interesting video on the internet by Russell Brand in which he discusses the fact that this pandemic has many people turning to prayer, some for the first time in their lives. He talks about our physical, sense-based experience which, "on some level we know is not enough."

One particularly bad reply to this would be to say, "Yes, Russell. There is more than this. There is an afterlife." Christians do not simply hope for an afterlife if by that you mean that some part of us (our soul perhaps) will go on after death. We aren't souls. All the greatest parts of life involve our bodily presence to each other. That's one of the reasons social distancing is so hard. Our full life is bodily life. Like those artists I talked about at the start, we want to insist that when we rise into Heaven, our feet will leave footprints on the earth. But also, we look forward, not to an "afterlife" but to real life, indeed a greater and more intense and more joyful life than we have ever lived here on earth.

We hope to be resurrected into life, *into Heaven*, to join Jesus in his life with the Father. The risen life isn't just a new kind of life, like this one, only without the misery and pain, without sickness and death. It is a new creation, a new beginning entirely, a new creation built upon the risen-and-ascended life of Christ with God. Even in this life, by Baptism, we die to sin and rise to this new and profound kind of life and one day, God willing, that life will flower perfectly into our life with Christ in God. That is the meaning, that is the hope, of the Ascension.



REFLECTION

The gospel text consists of the last five verses of Matthew's gospel. It does not contain a description of the ascension, though the commission Jesus gives the Eleven implies his imminent departure. This is the paradox: Jesus is to become absent even as he promises his disciples to be "with you always; yes, to the end of time".

As is true of many of the stories of Jesus' appearances after his resurrection, there is a tantalising degree of obscurity and ambiguity. Why did Jesus direct them to Galilee (28:10)? On what mountain are they meeting and what significance might this have? Why were some overcome with awe while others hesitated?

For all this uncertainty, Jesus' commission to the Eleven is crystal clear. They are sent on a universal mission, with a mandate to teach and to baptise. The Trinitarian formula is exceptional in the New Testament; its inclusion here may reflect baptismal practice in Matthew's own community. The whole gospel concludes as it began: with the absolute assurance of the enduring presence of Emmanuel, God with us.

LOOKING OUTWARD

There is great power in many voices united in prayer. Such unity is a window open to the world.

In his Lenten message (2015) Pope Francis tells us: 'As individuals too, we are tempted by indifference. Flooded with news reports and troubling images of human suffering, we often feel our complete inability to help. What can we do to avoid being caught up in this spiral of distress and powerlessness? First, we can pray in communion with the Church on earth and in heaven. Let us not underestimate the power of so many voices united in prayer!'

With the Pope's Worldwide Prayer Network (PWPN) – Apostleship of Prayer – we enter into a global network of missions of brothers and sisters who pray and mobilise themselves each month to the challenges that confront humanity and the mission of the Church.

These challenges are instructions for our personal lives and the mission of the Church that the Pope, from his vantage point of view, confides to us in his monthly Intention (see www.pray.com.au/prayer-intentions/ for more on the Pope's monthly intention).

It is a simple way of 'feeling with the Church' [*Spiritual Exercises*, no 352-370), united to the Heart of Jesus. It is a window open to the world.

The prayer intentions of the Holy Father open our heart to the most urgent needs of humanity and of the Church, and lead us to commit our lives for the justice of the Kingdom. We live out this mission for the challenges that confront humanity with all those who desire more fraternity, justice and peace in the world, including those who belong to other religious traditions.

May this 'Way of the Heart' make ours the compassion of Jesus and awaken in us the desire to be ever more available to the service of his mission for the challenges that confront humanity and the mission of the Church.

Pope Francis invites us to participate in his prayer network: 'I would also like to invite you to join in the Pope's Worldwide Prayer Network, which spreads, also through social networks, the prayer intentions I propose for the Church each month. In this way, the Apostleship of Prayer moves forward and communion grows' (Angelus for 8 January, 2017).

We confide this prayer network to Our Lady, Mary, the star of the new evangelisation, who, moved by the Holy Spirit, was always available to her son and the mission of the Church.

By David Braithwaite SJ - This article first appeared in Madonna magazine Winter 2020 issue.



THE LORD GOES UP WITH SHOUTS OF JOY!

I come to my place of prayer, and I slowly breathe in God's presence around and deep with in me. When I am ready, I take up the text and read it carefully a couple of times. Perhaps I can imagine the scene, and can place myself with the disciples, reunited on the mountain.

With them I have spent three years with Jesus. I have heard his words, seen his works, and have come to love and follow him. Then I witnessed his arrest and cruel crucifixion. I have also rejoiced in his resurrection, and for the past 40 days, have learned so much more from him.

When he appears before me now, how do I feel? What is my relationship with him? I respond in any way I can, and speak to him from my heart.

As Jesus speaks, I am aware of his authority; that his words are of huge importance to me and for the future of his mission. He is sending us out to teach and baptise in his name.

Can I rejoice in this ... or am I doubting and anxious? I spend some time absorbing his words and their implication for me. I receive his promise – 'I am with you always'.

I allow these words to register in my mind and in my heart. Perhaps I ask the Lord to strengthen my faith and trust in him. In what way have I felt Jesus' presence during the pandemic? I turn to him, and pray for all those still struggling and suffering. I ask him to be with his Church and with all his people all over the world. I end my prayer with a slow *Our Father* ...



Prepared by St Beuno's Outreach in the Diocese of Wrexham

FAITH MATTERS – THE SABBATH

Perhaps humans and the environment would benefit from once again observing a day of rest.

The world has changed dramatically over the past few months. People in India can see the Himalayas for the first time in 30 years, the canals in Venice now run crystal clear, wild goats reclaim towns in Wales, deer roam the suburbs of Osaka and wild boar stroll through Barcelona. With the streets free of vehicles and people staying indoors nature is making a rapid comeback. What can we learn from our extended period of isolation and how can we be better because of it?

COMPLEX ENVIRONMENT - The environment is a complex and contradictory system. It is at times fragile and irreparable and in other ways it's resilient and unbreakable. Through human activity species extinction is occurring 1000 faster than due to natural events alone. It's predicted that in the next 20 years another million species will cease to exist. Pollution from human endeavour has been recorded in every location imaginable.

Plastics choke living creatures and vast swathes of our oceans. Since the beginning of the industrial age carbon dioxide concentrations have risen by 47%.

Living as we do comes at an extraordinary cost to the environment.

The COVID-19 pandemic has caused an immediate and, to this point, lasting pause to our normal lives. Across the world factories are closed or are working at minimal levels, travel has all but stopped and 'we' are locked down in our homes. Without humans behaving as we normally would we are seeing the ability of the environment to heal.

SIGNIFICANT EFFECTS - Our actions and at times our inaction have significant impact on the world. Everything we do costs the environment in some way and therefore we need to be prudent and discerning in the way we live our lives. The pandemic has forced us to pause and in doing so find new ways to continue. During this time businesses and different groups in society are creatively exploring new opportunities.

We are finding that some things are actually done more efficiently in virtual constructs. Meetings are often more focused, productive and efficient via video-conferencing. It's likely that flexible workplace arrangements for many sectors will be a positive and affirming change for both employers and their staff. The pandemic has highlighted the trust required for people to work together collaboratively and in doing so have removed antiquated, yet lingering, visions of leadership. We are seeing the benefits of greater trust and autonomy in the relationships we have within our different networks.

COMMUNITY PROTECTION - At present our focus has been on protecting our communities from a disease that exacts a terrible toll on the venerable and elderly and finding ways of continuing to live and work under the restrictions in place. As we move towards overcoming COVID19 we shift our focus to the future. We are seeing the world around us does not need our intervention and exploitation.

In Genesis we see this encapsulated in creation and God's instruction to, *'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.'* We have certainly achieved this commandment. But in recent times our way of life has destroyed the world that sustains us. The pandemic and restrictions have forced us to pause our normal way of life and has offered us a reason and the chance to bring about change.

RECONNECTED WITH THE ENVIRONMENT - During our daily walks that have been allowed during the restrictions, we have reconnected with our environment. We have seen the beauty and life that surrounds us. We notice the weather, our neighbours, plants and animals. We are experiencing life in a new and personal way. We have been gifted the blessing of connection.

As we see the restrictions ease over the coming weeks and months, let us hold onto what we have learned during this time. Let us hold on to the business practices that we have found to be liberating and productive. On an individual level we should reflect on our 'old' lives and the endless activity and obligation that fill our days to the point of being overwhelmed.

DAY OF REST - In the not too distant past we honoured the ancient practice of the Sabbath.

Perhaps what we can take away from this experience is including a day of rest into our weekly cycle. A day to strengthen family bonds, enjoy our homes, 'be' in our local environment and relax without guilt. The Sabbath is in fact a day of producing. Through creativity, contemplation and connection we build a new world.

A day of rest each week will not only change our lives personally but the relationship we have with environment would lead to better and more considered choices.

Could a day of rest, contemplation and connection satisfactorily replace our 'old' lives of consumption and individualism? The Sabbath may realign our existence as a species. Might we be able we honour the commandment to be stewards and we may even become like all other creatures by consuming and producing in equal measure?

Perhaps we can become the *'lord of all animals'* in a way that is responsible and honours the trust bestowed on us by the Creator because of what we learn during this time of trial.



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, Maureen Dawes, Fr Ellis Clifford, Edith Jensen, Awny El-Ghitany, Fr Joe McGeehan, Joe Schimizzi, Elsie Laughton, 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, Michael Grover

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

Judith Calloway, Antonio Cortese, Maria Prinzi nee Schiavello

CARE OF THE SICK

If you know of anyone who is unable to get to Mass and who would like the Eucharist brought to them, please let the office know. If someone is in need of prayer or a visit at home, in hospital or by the Parish Priest - please, let us know.

ANOINTING OF THE SICK

'Over the centuries the Anointing of the sick was conferred more and more exclusively on those near to death. It is however also appropriate to receive the Sacrament of Anointing of the Sick prior to a serious operation, or in any ongoing illness. Those who have a chronic condition, or are becoming frail with old age, may receive Anointing of the Sick regularly as a Sacrament of help and of healing.'

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 19th & 21st 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 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 in 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 - Phone: 6209 1386

NOTICES

Free online “Unexplained Infertility Summit” this Mon 25 to Wed 27 May <https://www.unexplainedinfertilitysummit.com/>

Free online “Catholic Marriage Summit” June Thu 11th- Sat 13th <https://www.joyfuleverafter.org/> Just about every high profile lay Catholic speaker you have heard of (50 in total, mostly US-based) along with their spouse, will give a 20 minute presentation on the day to day realities of living out the Sacrament of Marriage.

AN INITIATIVE OF THE ACT CHURCHES COUNCIL



Christian Unity

WEEK OF CHRISTIAN PRAYER



CHRISTIANS FROM CHURCHES FROM ACROSS THE ACT ARE GATHERING TOGETHER ON SUNDAY 24 MAY AT 3PM FOR A SERVICE OF WORSHIP AND CELEBRATION AS PART OF THE 2020 WEEK OF PRAYER FOR CHRISTIAN UNITY.

The hosting church is St Christopher’s Cathedral, Manuka, and the service is led by ministers from the Roman Catholic, Presbyterian, Baptist and Lutheran traditions, with music and intercessions from a wide range of local churches. The preacher is the Revd Dr Tim Watson, rector of Holy Cross Anglican Church, Hackett.



By taking part in this service, worshippers will also have the chance to participate in “Thy Kingdom Come”, a global wave of prayer calling all Christians to pray between Ascension and Pentecost for more people to come to know the love and peace of Jesus Christ”. For more details, visit thykingdomcome.global

“Who is this? He commands even the winds and the water, and they obey him.”

Luke 8:22-25



ALL CHRISTIAN CHURCHES FROM ACROSS
THE AUSTRALIAN CAPITAL TERRITORY



[YOUTUBE.COM/
CATHOLICVOICE](https://www.youtube.com/catholicvoice)



SUNDAY MAY 24TH
3:00PM