

Catholic Parish of Blackiriars

Issue 31
31st May 2020
Year A

Under the care of the Dominican Fathers



VERITAS



Pentecost

HOLY ROSARY CHURCH

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Mass Times
Monday - NO Mass
Tuesday & Thursday
6:45am & 5:30pm
Wednesday & Friday
9:30am & 5:30pm
Saturday - 9:00am
Sunday - NO Mass

Reconciliation
Saturday 12pm—12.30pm
and 4pm—4.30pm

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



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



KEEP MY WORD

FIRST READING

First Reading

Acts 2:1-11

They were all filled with the Holy Spirit and began to speak

When Pentecost day came round, they had all met in one room, when suddenly they heard what sounded like a powerful wind from heaven, the noise of which filled the entire house in which they were sitting; and something appeared to them that seemed like tongues of fire; these separated and came to rest on the head of each of them.

They were all filled with the Holy Spirit, and began to speak foreign languages as the Spirit gave them the gift of speech.

Now there were devout men living in Jerusalem from every nation under heaven, and at this sound they all assembled, each one bewildered to hear these men speaking his own language. They were amazed and astonished. 'Surely' they said 'all these men speaking are Galileans? How does it happen that each of us hears them in his own native language?

Parthians, Medes and Elamites; people from Mesopotamia, Judaea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya round Cyrene; as well as visitors from Rome – Jews and proselytes alike – Cretans and Arabs; we hear them preaching in our own language about the marvels of God.'



RESPONSORIAL PSALM

Responsorial Psalm

Psalm 103(104):1,24,29-31,34

Lord, send out your Spirit and renew the face of the earth.

Bless the Lord, my soul!
Lord God, how great you are,
How many are your works, O Lord!
The earth is full of your riches.

Lord, send out your Spirit and renew the face of the earth.

You take back your spirit, they die,
returning to the dust from which they came.
You send forth your spirit, they are created;
and you renew the face of the earth.

Lord, send out your Spirit and renew the face of the earth.

May the glory of the Lord last for ever!
May the Lord rejoice in his works!
May my thoughts be pleasing to him.
I find my joy in the Lord.

Lord, send out your Spirit and renew the face of the earth.

COMMENTARY

Now there were devout men living in Jerusalem from every nation under heaven, and at this sound they all assembled, each one bewildered to hear these men speaking his own language.

They were amazed and astonished. 'Surely' they said 'all these men speaking are Galileans? How does it happen that each of us hears them in his own native language? Parthians, Medes and Elamites; people from Mesopotamia, Judaea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya round Cyrene; as well as visitors from Rome – Jews and proselytes alike – Cretans and Arabs; we hear them preaching in our own language about the marvels of God.'

SECOND READING

Second Reading

1 Corinthians 12:3-7,12-13

In the one Spirit we were all baptised

No one can say, 'Jesus is Lord' unless he is under the influence of the Holy Spirit.

There is a variety of gifts but always the same Spirit; there are all sorts of service to be done, but always to the same Lord; working in all sorts of different ways in different people, it is the same God who is working in all of them. The particular way in which the Spirit is given to each person is for a good purpose.

Just as a human body, though it is made up of many parts, is a single unit because all these parts, though many, make one body, so it is with Christ. In the one Spirit we were all baptised, Jews as well as Greeks, slaves as well as citizens, and one Spirit was given to us all to drink.

SEQUENCE

Veni, sancte Spiritus

Holy Spirit, Lord of Light,
From the clear celestial height
Thy pure beaming radiance give.

Come, thou Father of the poor,
Come with treasures which endure
Come, thou light of all that live!

Thou, of all consolers best,
Thou, the soul's delightful guest,
Dost refreshing peace bestow

Thou in toil art comfort sweet
Pleasant coolness in the heat
Solace in the midst of woe.

Light immortal, light divine,
Visit thou these hearts of thine,
And our inmost being fill:

If thou take thy grace away,
Nothing pure in man will stay
All his good is turned to ill.

Heal our wounds, our strength renew
On our dryness pour thy dew
Wash the stains of guilt away:

Bend the stubborn heart and will
Melt the frozen, warm the chill
Guide the steps that go astray.

Thou, on us who evermore
Thee confess and thee adore,
With thy sevenfold gifts descend:

Give us comfort when we die
Give us life with thee on high
Give us joys that never end.

GOSPEL ACCLAMATION

Alleluia, alleluia!

Come, Holy Spirit, fill the hearts of your faithful
and kindle in them the fire of your love.

Alleluia!



GOSPEL

Gospel

John 20:19-23

As the Father sent me, so am I sending you: receive the Holy Spirit

In the evening of the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you', and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, 'Peace be with you.'

'As the Father sent me,
so am I sending you.'

After saying this he breathed on them and said:

'Receive the Holy Spirit.

For those whose sins you forgive,
they are forgiven;

for those whose sins you retain,
they are retained.'

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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

Pentecost



“The Holy Spirit is the transformative power of God”

Who is the Holy Spirit? Often our devotional life revolves around Jesus, I suppose because of the three members of the Blessed Trinity it is the Divine Son who became man and thus is most easy to familiarize ourselves with.

When one thinks of the Holy Spirit one finds it difficult to imagine, how does one depict a ‘spirit’? Thankfully Scripture gives us a number of images for the Holy Spirit. We see the Spirit descend upon Jesus at his baptism in the form of a dove, later in the scene at Pentecost we see the Holy

Spirit come about as a strong wind and as tongues of fire. Yet both of these images are hardly relatable in a personal manner. In the words of one old Dominican priest I knew the Holy Trinity is not composed of an old man, a young man and a bird!!!

So how can we develop or articulate a relationship with the Holy Spirit? Recently a number of parishioners have just finished what’s called an Alpha course. Alpha is a programme which seeks to present a very basic understanding of the Christian faith. The programme runs over 13 weeks and there are a number of short films on different subjects regarding life and faith, at least four of these films discuss the matter of the Holy Spirit. The films explore Who is the Holy Spirit? What does the Holy Spirit do? How can I receive the Holy Spirit? Without going into too much detail (you will have to do the course to learn more) the programme announces quite clearly that the Christian life is very much bereft without a true experience of the Holy Spirit.

In short the Holy Spirit demonstrates the power of God. The Holy Spirit’s mission outside of the life of the Trinity is multifarious. The Holy Spirit transforms people, transforms communities, transforms lives.

The Spirit is not just some nebulous aerie faerie being but is in fact the love of God personalized who wishes to change our lives turning people back to their loving God.

Holy Scripture narrates numerous occasions where the Spirit is transformative, here are some examples:

Gen 1 *In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.*

Here we see the Spirit of God involved at the very beginning of creation set to transform from the chaos and formlessness of things into the very creation we enjoy. *Veni Creator Spiritus!* Come creator Spirit!

In Exodus 31 a man named Bezalel is filled with the Holy Spirit and is charged to design and furnish the Ark of the Covenant:

Ex 31 *Then the Lord said to Moses, 2 “See, I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, 3 and I have filled him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills— 4 to make artistic designs for work in gold, silver and bronze, 5 to cut and set stones, to work in wood, and to engage in all kinds of crafts.*

In the book of Judges we meet the famous Samson. On one occasion when a band of men had come to arrest him and hand him over to the Philistines the Spirit of the Lord came upon Samson giving him strength against his enemies:

12 *They said to him, “We’ve come to tie you up and hand you over to the Philistines.” Samson said, “Swear to me that you won’t kill me yourselves.” 13 “Agreed,” they answered. “We will only tie you up and hand you over to them. We will not kill you.” So they bound him with two new ropes and led him up from the rock. 14 As he approached Lehi, the Philistines came toward him shouting. The Spirit of the Lord came powerfully upon him. The ropes on his arms became like charred flax, and the bindings dropped from his hands.*

The prophet Joel lastly mentions the promise of the Holy Spirit:

Afterwards I will pour out my spirit upon all mankind, and your sons and daughters will be prophets. Your old men shall dream dreams, and your young men see visions; 29 everywhere servants of mine, handmaids of mine, inspired to prophesy.

This prophecy of Joel establishes for us the transformative power of the Holy Spirit, it is the Spirit who inspires prophetic utterance, and who disposes men to speak and act in a counter-cultural way witnessing to the truth and to the designs of God, not the schemes of fallen humanity. Lastly Joel’s prophecy opens the way to a universal acceptance of the Spirit’s power. The Holy Spirit’s power is for you and me not just a select few.

The transforming Spirit is then seen too in the New Testament particularly in the Gospel of Luke and the recording of the first Pentecost which is also Luke’s handiwork as seen in the Acts of the Apostles.

Luke points out a number of people filled with the Holy Spirit:

John the Baptist

“13 but the angel said, Zachary, do not be afraid; thy prayer has been heard, and thy wife Elizabeth is to bear thee a son, to whom thou shalt give the name of John. 14 Joy and gladness shall be thine, and many hearts shall rejoice over his birth, 15 for he is to be high in the Lord’s favour; he is to drink neither wine nor strong drink; and from the time when he is yet a child in his mother’s womb he shall be filled with the Holy Spirit. 16 He shall bring back many of the sons of Israel to the Lord their God” (Lk 1:13-16)

The Blessed Virgin Mary:

Then the angel said to her, Mary, do not be afraid; thou hast found favour in the sight of God. 31 And behold, thou shalt conceive in thy womb, and shalt bear a son, and shalt call him Jesus. 32 He shall be great, and men will know him for the Son of the most High; the Lord God will give him the throne of his father David, and he shall reign over the house of Jacob eternally; 33 his kingdom shall never have an end. 34 But Mary said to the angel, How can that be, since I have no knowledge of man? 35 And the angel answered her, The Holy Spirit will come upon thee, and the power of the most High will overshadow thee. Thus this holy offspring of thine shall be known for the Son of God (Lk 5:74-35)

Elizabeth:

41 No sooner had Elizabeth heard Mary’s greeting, than the child leaped in her womb; and Elizabeth herself was filled with the Holy Ghost; 42 so that she cried out with a loud voice, Blessed art thou among women, and blessed is the fruit of thy womb. 43 How have I deserved to be thus visited by the mother of my Lord? (Lk 5:85-43)

Simeon:

25 At this time there was a man named Simeon living in Jerusalem, an upright man of careful observance, who waited patiently for comfort to be brought to Israel. The Holy Spirit was upon him; 26 and by the Holy Spirit it had been revealed to him that he was not to meet death, until he had seen that Christ whom the Lord had anointed. (Lk 6:69-26)

What these different characters teach us is that the reception of the Holy Spirit is not something for important people but indeed for everyone, all the recipients of the Spirit here were fairly ordinary people going about their lives but God’s Spirit had chosen them to assist in the work of salvation.

And the same is for us too. St Paul in his epistles informs us that we too by our baptism have received the Spirit of God and that we are Temples of the Holy Spirit because he dwells in us. (Rom 8: 8-11)

8 Those who live the life of nature cannot be acceptable to God; 9 but you live the life of the spirit, not the life of nature; that is, if the Spirit of God dwells in you. A man cannot belong to Christ unless he has the Spirit of Christ. 10 But if Christ lives in you, then although the body be a dead thing in virtue of our guilt, the spirit is a living thing, by virtue of our justification.[1] 11 And if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Jesus Christ from the dead will give life to your perishable bodies too, for the sake of his Spirit who dwells in you.

And again the Spirit’s power transforms us into truly Sons of God and with that sonship a right to inherit the kingdom: (Rom 8:14-17)

14 Those who follow the leading of God’s Spirit are all God’s sons; 15 the spirit you have now received is not, as of old, a spirit of slavery, to govern you by fear; it is the spirit of adoption, which makes us cry out, Abba, Father. 16 The Spirit himself thus assures our spirit, that we are children of God; 17 and if we are his children, then we are his heirs too; heirs of God, sharing the inheritance of Christ; only we must share his sufferings, if we are to share his glory.

By our baptism, confirmation and by our constant imploring of the Holy Spirit upon us in prayer let us be mindful that the Holy Spirit can and will transform our lives if we let him for as St Paul says to his young charge Timothy, and by extension us, **“For God has not given us a spirit of timidity, but of power, love, and self-control.”** (2 Tim 1:7)

As we come to the end of the Easter season in this great feast of Pentecost may we remember that despite all difficulties the Spirit of God seeks to empower us, strengthen us and change us so that we might live lives of holiness, bold to witness to our Catholic faith and to walk the path of salvation.

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

Fr Mannes OP

GOSPEL

The gospel for today consists in the first part of the gospel that we heard on the Second Sunday of Easter. This shorter passage describes the appearance of the risen Lord to the assembled disciples on the first Easter Day. As already noted, in contrast to the account in Luke’s gospel and the Acts of the Apostles, John presents Jesus’ resurrection, his giving the Spirit and the commissioning of the disciples in a single unified sequence. This momentous ensemble of events is conveyed in just a few short verses they must not be hurried through. The text falls into two parts. First, Jesus appears to the fear-filled disciples and greets them with peace, not just once but twice. This twofold greeting should be given strong emphasis. There is no reproach from Jesus, no word of condemnation for the disciples’ capitulation to their fear. There is only the double greeting of peace, followed by a reassuring demonstration that he is indeed the crucified and risen One. Second, Jesus commissions the disciples and breathes out his Spirit upon them. As they themselves have been forgiven, so are they sent out as missionaries of mercy. This deceptively brief text serves to bring the Easter season to a close on a wonderfully affirmative note.

BORN, SHAPED AND FILLED WITH THE HOLY SPIRIT

Pentecost Sunday.

Fr Fergus Kerr OP shows us how the Holy Spirit gives birth to the Church, shapes the Church and enables us to stand against evil.

Pentecost — meaning fiftieth in Greek, counting the days from Passover to the Feast of Weeks, from the exodus from Egypt to the giving of the Law on Mount Sinai. Symbolically also it's the beginning of harvest in a Mediterranean climate. Whatever the layers of meaning, the first disciples maintained this chronology to designate the fulfilment of the Paschal Mystery in the descent of the Holy Spirit, the creation of the Church, the harvest of Easter so to speak. Our three readings highlight different aspects of the Church: how it all began; how the Holy Spirit works here and now; and what demands are placed upon us.

Historically, the Church begins in the collective outburst of pentecostalist enthusiasm recalled in the Acts of the Apostles, with the disciples overwhelmed by what sounded like a gale force wind, releasing them into strange tongues, so ecstatically that the bystanders assumed they were drunk. They weren't, it was all happening too early in the day, as Simon Peter notes, perhaps with a touch of humour (verse 15). It bewildered the crowd: "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language, telling in our own tongues the mighty works of God?" — the descent of the Holy Spirit, and thus the creation of the Church, occurred in this eruption of mutually unintelligible languages, in which nevertheless the mighty works of God were praised and proclaimed accessibly to all and sundry.

The presence of the Holy Spirit in the Church was, however, not so intoxicatingly wild and totally out of control, as this scene might suggest. Rather, as in our second reading, dating early in church history, we find St Paul describing — or perhaps only prescribing — a considerable degree of order and stability: every disciple has his or her own gift, ministry, way of working: "To each is given the manifestation of the Spirit for the common good". The community, pervaded by the Holy Spirit, already displays a certain shape, common aims and shared responsibilities. Moreover, Paul wants us to understand, no individual can proclaim "Jesus is Lord" except by the Holy Spirit. In Paul's culture many people no doubt were polytheists. Since their exodus from Egypt the children of Abraham had long been

trained to break with idolatry in order to worship the one true God and Lord. Now, for Christians, the Lord was revealed to be Jesus. One might reject this as blasphemy, or even admire the figure portrayed in the gospels; but to see Jesus as Lord you have to see him with the eyes of faith, you have to be inspired by the Holy Spirit. That is how the Holy Spirit creates the Church and individuals as Christians.

And then what? What does it mean to say Jesus is Lord? "Receive the Holy Spirit", the risen Lord tells the disciples, in the scene described by St John: "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." In the Catholic tradition that solemn promise has often been limited to a ministry in the Church with the authority to absolve repentant sinners or otherwise. That may seem awesome enough. It looks more likely, however, that the disciples on whom this mandate was first imposed, with the gift of the Holy Spirit, stand for all Christians in every generation, sent as Christ was sent into the world by the Father, on a mission then that is charged with the fearful responsibility of exposing and resisting evil in the world, as well as with the power to heal, forgive and make the world holy.

Pentecost, then, is the day when we commemorate the spectacular eruption in which the Church came to birth; secondly, it is the day when we remember the countless ways in which the Holy Spirit shapes the Church as an institution and ourselves as individuals (much as it has changed since St Paul's time); and finally it is the day when once again we are reminded that, having received the Holy Spirit, we are required and enabled, in whatever circumstances we find ourselves, to take a stand for good and against evil.

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

SEQUENCE

Several times a year the Church adds extra texts to the Mass. These are placed between the Alleluia and the Gospel and are called "Tropes" or "Sequences". In the Middle Ages they developed as commentaries or reflections on the theme of the feast day. Because they had to be memorized, they were set to music. Eventually they included poems and material that had no official approval. Because of this, the Council of Trent reduced their number to four in the 16th century. (A fifth—the Stabat Mater—was later added.) The Sequence for Pentecost is one of those texts. It is known as the "Golden Sequence" because of its sweetness and short length. It developed between the 11th and 13th centuries, possibly written by monks from Switzerland. Its Latin name is "Veni Sancte Spiritus". There are several musical settings of the original poem.

RECONCILIATION WEEK

This week in Australia is National Reconciliation Week (27 May-3 June) which has the theme: In this together. It is a theme that resonates with Pentecost. The readings bring out a key feature of the early Church's sense of being a community, while our scripture reflection concentrates on the gift of the Holy Spirit to a community of disciples who then embarked on a mission to the world.

IN THIS TOGETHER



The likely subdued celebration this year would echo even better the stories that underlie Reconciliation Week.

The theme of Reconciliation Week (27 May-3 June) this year is *In This Together*. The celebration of the week is likely to be subdued, a victim of the restrictions imposed on us by the Coronavirus.

In fact, we are all more likely to be out of this together than in it. If so the subdued character of the celebration would echo even better the stories that underlie Reconciliation Week than would a more uninhibited one.

The 1967 Referendum and the 1992 Mabo case show how far Indigenous Australians have had to come to since the white settlers arrived, and how much more needs to be done. Indigenous Australians would argue that they were never in this together, but were excluded at every turn, receiving as privileges what everybody else enjoyed as rights.

For this reason, it is a tribute to the generosity of spirit of Indigenous communities that the Reconciliation Week slogan is so positive.

An invitation

It invites us to ask what it means to say to our friends or fellow Australians, 'We are in this together'. Easy words, but not so easy to put into practice. In our time of isolation, however, we have vivid images of what it looks like to be in it together in the selfless commitment of doctors, nurses and other medical staff, through the simple ways in which people look after others in need by buying for them, ringing them and in many similar ways.

We have also seen hints of what it means, what it looks like, to be in it together in government actions. They made it clear that saving lives is more important than making wealth, and have appealed to the common good when putting the restrictions on our freedom that have caused much pain and loss.

This is the kind of thinking and action that Reconciliation Week calls for. It calls on us to acknowledge that indeed we are all in this together, that at many times and in many places we have not previously been so, and that in the future our hearts must change.

Coming to terms

Reconciliation cannot be a papering over of past actions and injuries but the recognition and coming to terms of them. It means acknowledging that the history of our past relationships has been marked by dispossession, violence and discrimination.

It led to inequality and separation, to a world in which Indigenous Australians had little agency. In such conditions people can be in the same room together, but not in any deeper sense be in this together.

If this Reconciliation Week brings us all closer to a shared understanding and empathy about our history and a determination similar to that shown in the response to the Coronavirus, it will have been worthwhile no matter how restricted our celebration of it might be.

Path to reconciliation

For Christians the celebration reminds us of the way that God came to share our life and so to be in this together. It reminds us also of how costly that path was for Jesus and that our path to reconciliation also involves self-sacrifice and going out with empty hands to people who are different from us. If we take this path we shall be with God and in this together.

Fr Andrew Hamilton SJ

FR KIERAN

Fr Kieran sends his best wishes during these difficult times. He keeps his many friends and Holy Rosary parishioners in his prayers. Fr Kieran apologises to those friends who have sent him emails which he has not answered. As we all know Fr Kieran has limited technology skills and his email has given up the ghost. For those who have sent him emails you can now email him at his new address: kieran.adams@op.org.au, he would love to hear from you.

Come Holy Spirit, fill the hearts of your faithful, and enkindle us the fire of your love.

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 ne Schiavello, Sr Mary Agnes, Peter Tarantello, Raymond Mudalige

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://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/>

DAILY DEVOTIONAL

DAILY DEVOTIONAL – Living with Holy Spirit Power with Bruce Downes The Catholic Guy. Be inspired, Be refreshed, Be Renewed. Receive free short daily videos to inspire and strengthen you in your faith walk.

Sign up: <https://brucedownes.org/pentecost-2020/>

ONLINE CATHOLIC PRAYER AND TEACHING SERVICE with Bruce Downes The Catholic Guy. Join us online each Sunday for a time of prayer and inspirational teaching to build your faith and help you live the life God has called you to.

<https://www.bruceanddownes.tv/> Call 1300 734 880 for more info

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