

Catholic Parish of Blackiriars

Issue 32
7th June 2020
Year A

Under the care of the Dominican Fathers



VERITAS



The Most Holy Trinity

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

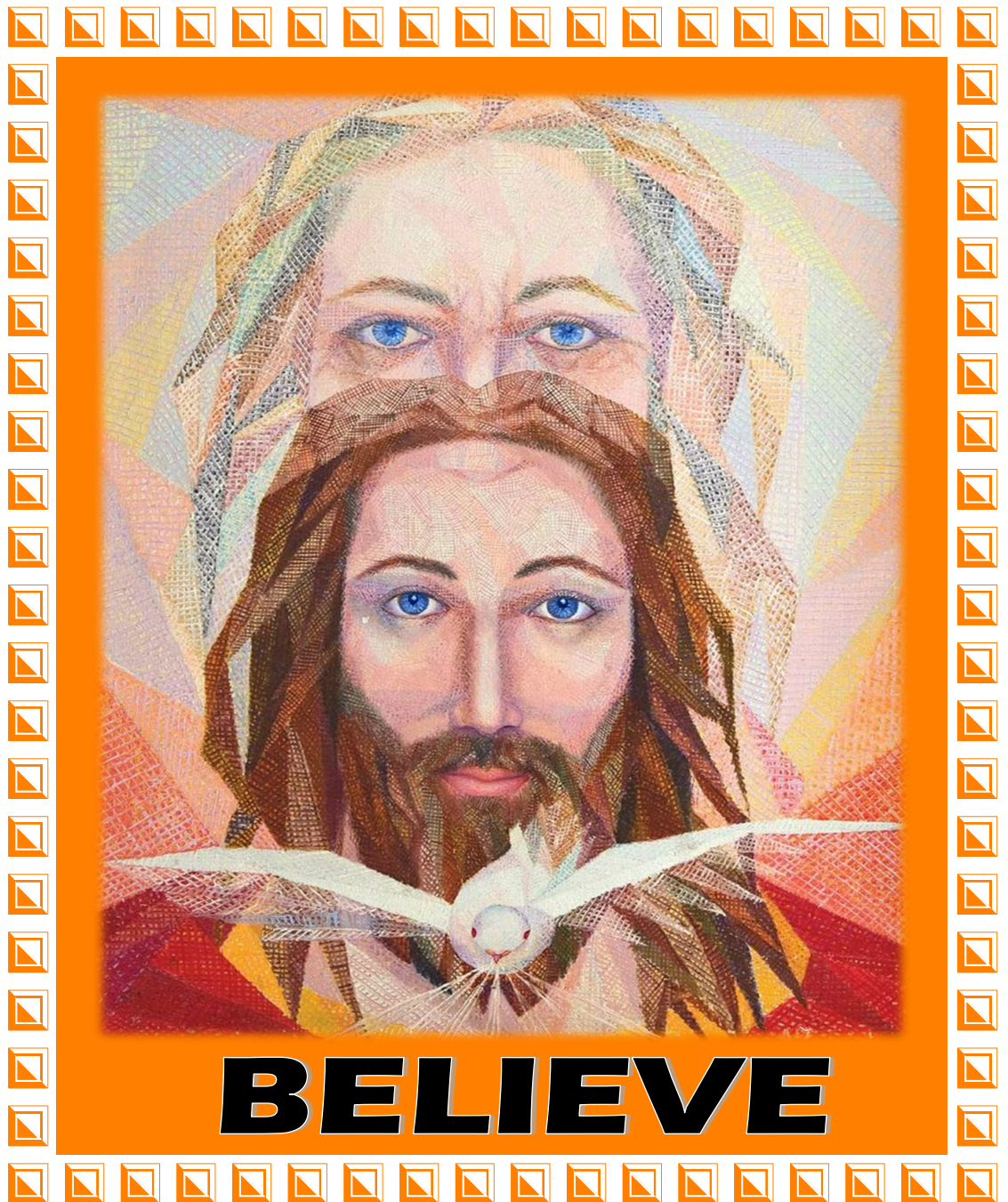
Mass Times
Monday - NO Mass
Tuesday & Thursday
6:45am & 5:30pm
Wednesday & Friday
9:30am & 5:30pm
Saturday - 9:00am
Sunday - NO Mass

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/>



BELIEVE

FIRST READING

First Reading

Exodus 34:4b-6, 8-9

The Lord, the Lord, a merciful and gracious God.

Early in the morning Moses went up Mount Sinai as the LORD had commanded him, taking along the two stone tablets.

Having come down in a cloud, the LORD stood with Moses there and proclaimed his name, "LORD."

Thus the LORD passed before him and cried out,

"The LORD, the LORD, a merciful and gracious God, slow to anger and rich in kindness and fidelity."

Moses at once bowed down to the ground in worship.

Then he said, "If I find favor with you, O Lord, do come along in our company.

This is indeed a stiff-necked people; yet pardon our wickedness and sins, and receive us as your own."

RESPONSORIAL PSALM

Responsorial Psalm

Daniel 3:52, 53, 54, 55, 56

Glory and praise for ever!

Blessed are you, O Lord, the God of our fathers,
praiseworthy and exalted above all forever;
and blessed is your holy and glorious name,
praiseworthy and exalted above all for all ages.

Glory and praise for ever!

Blessed are you in the temple of your holy glory,
praiseworthy and glorious above all forever.

Glory and praise for ever!

Blessed are you on the throne of your kingdom,
praiseworthy and exalted above all forever.

Glory and praise for ever!

Blessed are you who look into the depths
from your throne upon the cherubim,
praiseworthy and exalted above all forever.

Glory and praise for ever!

Responsorial Psalm

What serves as the responsorial psalm today is not from the Book of Psalms at all. It is from a song that is not even fully recognised as an authentic biblical text in some traditions, and so may be hard to track down. It may be published in an appendix that is inserted between verses 23 and 24 of chapter 3 of the book of the prophet Daniel. The verses that we have are from the chant of the three Jews (Shadrach, Meshach and Abednego) who are thrown into the fiery furnace by the Babylonian king, Nebuchadnezzar. On their lips it is a hymn of praise as well as a confession of faith uttered in defiance of the pagan ruler. The unusual format presents a challenge for the reader. Each "verse" consists of only a single line. Readers will need to give clear vocal and visual cues to the congregation so that everyone is prompted to respond with the acclamation after every line.

SECOND READING

Second Reading

2 Corinthians 13:11-13

The grace of Jesus Christ and the love of God and the fellowship of the Holy Spirit.

Brothers and sisters, rejoice.

Mend your ways, encourage one another, agree with one another, live in peace,
and the God of love and peace will be with you.

Greet one another with a holy kiss. All the holy ones greet you.

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you.

GOSPEL ACCLAMATION

Alleluia, alleluia. Glory to the Father, the Son, and the Holy Spirit;
to God who is, who was, and who is to come. **Alleluia, alleluia.**

GOSPEL

Gospel

John 3:16-18

God sent his Son that the world might be saved through him.

God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life.

For God did not send his Son into the world to condemn the world, but that the world might be saved through him.

Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God.

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.

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

Divine Mercy Publications

FROM THE PARISH PRIEST



Most Holy Trinity

God is indeed a mystery to us, and that's just the way things are. If God could be explained, like some scientific or historical fact could be explained, then God would not be God. By being able to dissect God, put him under the microscope and categorise him, one would no longer find themselves in awe of him, rather, they would stuff him and put him on the mantle piece. That would be the end of the story and we could all get on with our lives. Unfortunately this is not the case.

The mystery of the Trinity speaks to us about the utter unknowability we have of God. St Thomas Aquinas, once said that we know more about what **God is not** rather than what, or who, God is. Seeing God as a mystery safeguards the fact that God will always be God, and that we will always be finite in our understanding of him. Our unknowability of God places him above all things, for God is not just another thing amongst others, instead, God is being itself. It is futile then to try and work out how three persons can be one God. What we must realise however is that what we do know of God's nature comes to us through Jesus Christ.

I once heard a lovely story about an elderly couple, who had been married for over 50 years. When they were interviewed the husband made the comment that, though they had been married for so long, he always experienced something new about his wife each day.

This story resonates with the story about God and us. God reveals himself to us over time, and not in one hit. His unfolding love for us also bears within it a revelation of who he is. This revelation hit its crescendo in the life and teachings of Jesus Christ. It is Jesus who explains to us that the Father and he are one, and that the Holy Spirit is sent forth from their relationship. It is Jesus who reveals to us the works that are particular to each member of the Trinity.

It is in our scriptures, that God reveals to us that as Father he is the creator and sustainer of all things, that as Son he is redeemer of humanity, incarnate for our salvation, and that as Holy Spirit he is the giver of life and sanctifier, proceeding from the love of the Father for the Son, that he inspires the prophets and those who have written the scriptures. So too, it is that same Spirit who inflames the hearts and minds of the apostles to sow the seed of the Church in every place, spreading the good news.

And what is this good news? Herbert McCabe, an English Dominican scholar, indicates that the good news of the Trinity to us Christians is not:

“just that we are saved from sin but that we are taken up into the life of God himself, that we are raised beyond simple humanity, even beyond sinless humanity, beyond creaturehood to have a share in divinity itself.”

As we celebrate today our God as Father, Son and Holy Spirit, let us be firm in our understanding, that the mystery of the Trinity denotes the utter transcendence of God. This transcendence upholds the idea that if we could work out how God could be three persons in one nature, then God would not be God. A part of who God is is that he is unknowable as regards his inner life. The fact that we will never be able to explain the Trinity leaves God as the one who is always beyond us, yet it is he who reveals himself to us, insofar as he wishes, through Jesus Christ. In God's Trinitarian life then God is utterly transcendent, but in the incarnation of Divine Son God is radically immanent. God as triune denotes mystery, God as man denotes God with us-Immanuel.

Let us then be content then with this mystery of the triune God, let us open our hearts and minds to live and act in the hope of one day enjoying the vision of the Trinity in heaven, which as our liturgy tells us, “we shall see You, our God, as you are.”

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

Fr Mannes OP

BEGINNING

Today marks the beginning of a new season, as well as further easing of restrictions on movements in all states and territories. As we near the year's halfway mark it is understandable that our prayers are for a more peaceful second half of the year. Since before Christmas, Australia has been beset by ferocious bushfires and now a more silent but no less ferocious disease. While these crises command so much of our attention, we should not forget the ongoing need to care for people and creation.

In a message last month Pope Francis said the Church's preferential option for the poor was non-negotiable. While Australian governments have responded creditably in trying to mitigate the economic effects of the pandemic, there are large groups, such as asylum seekers, refugees and overseas students, who are ineligible for support. This week turns the spotlight on two other important ongoing issues. On Friday is World Environment Day. National Reconciliation Week ends this week and as a society we still have much work to do on reconciliation.

As we come to celebrate the feast of the Most Holy Trinity, let us celebrate the love and peace of God.

THE MYSTERY

Now that Pentecost Sunday has brought the Easter festival to a close, we resume our journey through Ordinary Time. The first part of this season, occupying the period between Christmas and Lent, is always quite short. It lasts for somewhere between five and nine Sundays, depending on when Ash Wednesday occurs. This second and much longer part lasts roughly about six months, spanning the period between the seasons of Easter and Advent.

Not every Sunday during this stage is observed as Ordinary Time. To start with, the first two Sundays after Pentecost are always celebrated as the feasts of the Holy Trinity and of the Body and Blood of Christ (Corpus Christi). Every year the readings for these two festivals replace those for the Sundays of Ordinary Time. This means that over the years we hear the readings for the Sixth to the Twelfth Sundays of Ordinary Time much less often than the rest.

In addition, in some years other feasts, such as Saints Peter and Paul, the Assumption of the Blessed Virgin Mary, the Exaltation of the Holy Cross and All Saints, can fall on a Sunday and take precedence on that day. Nonetheless, after Trinity and Corpus Christi, the vast majority of the Sundays in the second part of Ordinary Time are observed as such.

The mystery of the Trinity can be approached as a theological conundrum or as an adventure in faith. The word of God invites us to take the latter route. The readings for the day help us retrace some of the steps taken by our forebears in faith as they were led to discover Father, Son and Spirit communing in the one Godhead and enfolding the whole of creation in their love.

BELIEVE AND BE SAVED

The first line in the Gospel reading is powerful: "God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life." God's love for us is so great that he has found a way to bring us from death into life in himself. And what is that way? Well, as the Gospel says, you must believe in the only Son of God.

You are saved from death by believing in the Son of God.

But what is it to believe in the Son of God? Believing in a person is not the same as believing that a claim is true, is it? To believe in a person is to trust that person for some things.

So to believe in the only Son of God is to trust him.

Trust him for what? Well, trust him to bring us from death into life. That is what the Gospel says, isn't it? God so loved the world that he gave his only Son so that everyone who believes in him might not perish but might have eternal life.

So here is God's funny system. You are saved from death by believing in the Son of God, *and* you believe in him if you are willing to believe that he saves you from death. Your contribution to your salvation is to believe that God will save you.

Of course, it is important not to get mixed up here. Your contributions not the self-congratulatory belief *that* you are saved, or the even funnier but equally self-flattering belief *that* you have belief in the Son of God. No, your contribution is really just to believe *in* the Son of God.

Think of it this way. If I say that I believe you are my only way of getting out of this burning building alive and then settle down to watch TV, what I say isn't true, is it? What I say turns out to be true only if I am glued on you, totally focused on following you out of that burning building. If I really believe you can save me from the building burning around me, I will certainly cleave to you now.

How much more should we cleave to the Saviour when we believe in him and trust him to bring us from death into life?

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

In today's gospel reading, Jesus is speaking to Nicodemus. Nicodemus has come to consult Jesus because he recognises that Jesus is a great teacher sent by God. However, Nicodemus has not yet recognised that Jesus is the Son of God, who has come to save all who believe in him. Those who hear Jesus and accept his word will have eternal life.

There is a saying, "God loves each of us as if there were only one of us." And in a way, there is only "one of us." Each one of us is unique.

GOSPEL

On a first reading the gospel text does not appear to be Trinitarian at all. Jesus' words to Nicodemus may shed light on his identity as God's Son, but nowhere in this brief passage is God identified as Father, nor is there any reference to the Spirit. Taken in isolation, these few verses simply suggest a special relationship between Jesus and God. And this is done indirectly – Jesus does not speak about himself in the first person.

Once again the context provides some assistance. Earlier in his conversation with Nicodemus Jesus spoke about the need to be born of water and Spirit to enter the kingdom of heaven. The gospel writer, John, may well be assuming his readers are familiar with a baptismal practice using a Trinitarian formula. He may also be taking it for granted that when readers got to the passage chosen for today they won't have forgotten what was said in the earlier part of the dialogue. In any case the reading reveals something of the union between God and Son. They are entirely one in their loving action in and for the world. The text contains some memorable assertions: "God loved the world so much that he gave his only Son . . ." and "God sent his Son into the world not to condemn the world, but so that through him the world might be saved". These are words to be treasured.

TRINITY SUNDAY

*Fr John O'Connor OP uses the Our Father
to explore the meaning of the doctrine of the Trinity.*



Some Christians think that the doctrine of the Trinity is so baffling that it's better to forget about it. Others recognise that it must be important in some way, but do not see how it could possibly be of any help to us in our daily lives as followers of Jesus Christ.

I think this is a terrible pity – not only because I believe that the doctrine of the Trinity is true, but even more so because I see it as being of the greatest help in showing us the way to God. Far from being irrelevant, I believe that belief in the Trinity is at the very centre of our lives as Christians.

When we reflect on what Jesus shows us about relationship with God, we see that this relationship is about our sharing in the life of the Trinity. To be fair, the doctrine of the Trinity can seem not only very confusing, but confused. It tells us that God is both One and that God is Three: the Persons of Father, Son and Spirit. There is in God a profound and perfect unity, so that we can rightly speak of God as One. And yet in that unity there is distinction, of Father, Son and Spirit.

The passage from the Gospels that I often begin with when I reflect on the Trinity is where Jesus is asked by his disciples how to pray, and he replies that they are to pray like this: 'Our Father...' We see in the Gospels that Jesus, the Son, speaks to his Father, and that his relationship with the Father is one of the greatest intimacy and trust. The conversation of the Jesus with his Father is a real conversation, not Jesus talking to himself. If Jesus is divine (as well as human) and the Father is also divine, then we immediately see a distinction in God between Father and Son. We are already part of the way in thinking about the Trinity.

We see at this early stage the presence of two of the Persons of the Trinity: Father and Son. If we are invited by Jesus to address his Father as *our* Father, then we must have a relationship with the Father that is like Jesus's relationship with the Father, because the Father is not only his Father but ours. This tells us that when we address the Father as our Father, then we are like Christ himself in some way. As Christians we believe that Jesus is both God and man, and also that the Father is God. What allows us to address the Father as our Father in the full sense of that is not simply that we share in the same humanity as Christ, but that we are raised to the level of the divine. Being raised to the level of the divine, the Father is not only the Father of Jesus the Son, but is truly our Father too.

It is here we see the role of the third Person of the Trinity, the Spirit. We are like Christ, the Son, because the Spirit is working in us, shaping us. By the power of the Spirit we are raised to the level of Christ and can address the Father as our Father, because by the working of the Spirit we are made brothers and sisters of Jesus the Son, who is both God and man. We are not only brothers and sisters of Jesus in his humanity. We are also brothers and sisters of Jesus in his divinity.

So even if we think of the Our Father as a fairly ordinary prayer, we see that it reveals to us the most wonderful truths about ourselves and our relationship with God. Even when we do something that seems as ordinary as reciting with faith the Our Father, we are participating in the life of the Trinity: we are raised to the level of the divine and made like Christ by the power of the Spirit so that we can address the Father as our Father.

The doctrine of the Trinity is a great gift to us. It helps us see that we are truly brothers and sisters of Jesus Christ, not only in his humanity, but also in his divinity.



Some days seem just too large to think about. This year, many people may find World Environment Day on 5 June to be one of them.

It may be too big a stretch for minds still adjusting to bush fires and coronavirus and the way these things have reduced our world to our immediate street and suburb and to the next lifting of restrictions. The environment is too big to think about, and the world too difficult to imagine. Our concerns and our space are entirely local.

LOOK OUTWARD

Despite this, however, coronavirus should draw our attention beyond our local concerns to our great environment. The trillions of diverse viruses that colonise the cells of living beings are part of our environment.

Some give us grief; most are walled off from the human world. Alterations in the human environment, including the intrusion of human beings into the habitat of wild animals, allowed them to penetrate our cells with incalculable consequences. The virus itself seems to have moved from animals into human beings in places where people ate the flesh of wild animals. In the case of the virus our lack of respect for the natural environment of which we are part has devastated our built environment.

The coronavirus has also focused our attention on the human environment, and on the ways in which we shape our relationships with one another and with the natural world.

THE GREED VIRUS

World Environment Day encourages us to reflect on these relationships too. In the human world greed is like a virus that affects societies and destroys our respect for the natural environment. It destroys the rich and delicate network of interlocking relationships that shape human beings into the communities in which all can prosper. It does this by taking over individuals and turning them into rogue competitors with one another.

As with the coronavirus, greed is the prick that penetrates and enters the cells of the human spirit and arms it against others. It leads people to duplicate the effects of greed on their spirit in their human interactions with the world, so destroying the delicate sets of relationships that keep it in balance and support human life.

GROSS INEQUALITY

The virus of greed destroys the environment by producing gross inequality, in which some people amass enormous wealth while others live in poverty.

The exploitation of the natural world causes pollution of waterways and the destruction of people's livelihood. It impoverishes people, who then further stress the environment by destroying vegetation for firewood and crowding together in crowded, unsewered housing. It creates the conditions for more severe global warming.

World Environment Day, then, is vital to keep in mind as we think of rebuilding our society. Will we build it, and eventually destroy it, by founding it on greed? Or will we build it on respect for the environment of which we all are part?

Let us be committed to ensuring that our programs, practices, relationships and our reflection embody that respect.

Fr Andrew Hamilton SJ - Australian Catholic

FAMILY DISCUSSION

“God sent his Son to save the world through him.”

Something to Think About - Trinity Sunday celebrates the Mystery of God. Who is God and what is God like? We believe that there is one God, who is Father, Son and Holy Spirit. God is a mystery that we cannot fully explain. What are your favourite images of God?

Family Discussion - Trinity is a word that means ‘made up of three’, and today we celebrate the Most Holy Trinity that honours our understanding of three persons in one God. Who are the three persons that make up the Trinity? Whenever we make the Sign of the Cross, we are remembering that we believe in the Holy Trinity: one God who is three Persons—Father, Son, and Holy Spirit. At their Baptism, Christians are baptised in the name of the Father, and of the Son, and of the Holy Spirit.



Mrs. Jones got a little too used to watching online worship from home.

PAUL

In his farewell to the Christians of Corinth, Paul advises them to cooperate with one another and live peacefully. When they meet, they are to greet each other lovingly as true followers of Christ. In the closing blessing, Paul entrusts his friends to the Blessed Trinity.

Sometimes we think Christians should never be mean, or angry, or upset, or just plain weak and sinful. That is our goal, of course, but Paul realized that we are human and we need the understanding and encouragement of others, not only when things are going well, but also when things in our parish or school or family or friendships are not going well. How can we "mend our ways" or "mend our relationships" or "mend our meetings" or "mend our behaviour with our friends or group"? How can we seek harmony and peace when we feel stuck in anger, upset, weakness, or sin? Who or what can help us? Where in your life do you need the "grace of the Lord Jesus, the love of God, and the fellowship of the Holy Spirit?" How will you find it?

LAUDATO SI'

25 May saw the fifth anniversary of the publication of **Pope Francis' Encyclical Letter Laudato si'**. The document was significant because of its urgency, the power of its argument and its insistence that the threat of climate change was a central concern for both governments and for church. Its urgency has not diminished but grown over the past five years.

The core of Laudato si' was the call to listen to the cry of the earth and the cry of the poor. Pope Francis argues that in our reflection on the environment we must make central the connection between the cry of the poor and the cry of the earth. If we pollute and neglect the earth and fray the relationships that keep it fertile and sustaining, we trigger the droughts in which poor people starve and pollute the waters that they drink. If we neglect and exploit the poor, we trigger illnesses that plague our cities and destroy our economies.

This has been driven home to us vividly through our experience of Coronavirus. One of the smallest and simplest organisms on earth grounded planes, emptied cities, crashed stock exchanges, broke economies and drove people out of work. It is likely that its origin lay in part in markets where impoverished farmers sold the meat of animals whose natural habitat had been destroyed. Its effects will fall predominantly on people who are impoverished in nations where great inequality reigns and where the natural environment is most at risk. Where the cry of the earth and of the poor are neglected human beings, rich and poor alike, will suffer the consequences.

Laudato si' is a reminder of the network of intricate interlocking relationships on which all life depends and on how fragile it is. It is a call to attend to those relationships in every point of our lives: domestic, working, institutional and international. The coronavirus has taught us what a difference concerted action in the face of a crisis can make.

Choices ranging from who we meet, how we congregate how we travel, and whether we wash our hands have consequences. The same kind of domestic and political choices matter, too, in the face of the larger crisis posed.

JOYFUL EVER AFTER



Catholic Marriage Summit

If you are...

- Excited about making the good parts of your marriage great...
 - Committed to making the weak parts strong...
- And open to renewing all the things in between...

**YOUR MARRIAGE
IS WORTH IT.** **FREE
EVENT!**

The 2020 Catholic Marriage Summit will show you how to get the marriage you want from the marriage you have.

Join thousands of couples from around the world for this virtual Catholic Summit featuring over 60 presenters. Registration free.

Summit opens Friday June 12, 5am AEST.

Register here:

<https://www.joyfuleverafter.org/a/27520/kFQnY467>



'The Feast of the Most Holy Trinity renews our mission of living in communion with God and all people on the model of the divine communion.'

Pope Francis



As you would know, the Archdiocese of Sydney has successfully petitioned the NSW Government to allow 50 people to attend Mass (excluding priest and those involved in liturgical ministries) effective Monday 1 June. However, Masses in the ACT can only be celebrated with no more than 20 people (excluding priest and those involved in liturgical ministries) effective Saturday 30 May. Please share the link with your networks.

<https://www.catholicvoice.org.au/petition>

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, Edith Jensen, Maureen Dawes, Fr Ellis Clifford, 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, Michael Grover

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

Judith Calloway, Antonio Cortese, Maria Prinzi, Sr Mary Agnes, Peter Tarantello, Raymond Mudalige, Jeanette Ford

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.'

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 apologies 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.

DONATIONS FOR DIGNITY

Dear Parishioners, ACU Engagement are collecting the following items, to be provided to Companion House, St Vincent De Paul and Communities at Work. Any contribution is greatly appreciated. Thank you, Nicola Tait.
Senior Community Engagement Officer (Canberra), ACU Engagement, ACU.

Personal Hygiene - Unused personal hygiene products, such as:

- Soap, Hand Sanitiser Moisturiser, Body Wash, Shower Gel, Shampoo, Conditioner, Brushes & Combs, Toothpaste, Lip Balm, Toothbrushes, Razors, Sunscreen, Female Sanitary products, Deodorant and Perfume.

Winter Warm-Up - Well maintained and clean winter clothing and accessories for men and women, such as:

- Coats, Jackets, Jumpers, Cardigans, Hoodies, Skivvys, Scarves, Beanies, Gloves, Mittens, Long Pants, Long Johns, Socks, Sleeping Bags, Blankets.

Threads of Change - Well maintained and clean professional attire and accessories for men and women, such as:

- Suits, Shirts, Pants, Dresses, Skirts, Handbags, Shoes, Belts, Makeup, Ties, Jackets, Blouses, Jewellery, Watches.

Donations can be left in foyer in the boxes provided, thank you.

WRAPPED WITH LOVE

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? Keep 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 - 6209 1386