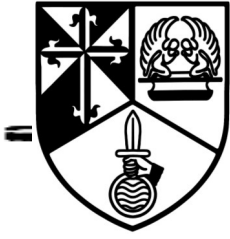


Catholic Parish of Blackiriars

Under the care of the Dominican Fathers



VERITAS



Issue 43

12 September 2021

Year B

Twenty Fourth Sunday in Ordinary Time

HOLY ROSARY CHURCH

Parish Priest

Fr Mannes Tellis OP

(To contact Please Text)

0414 396 532

Assistant Priest

Fr Rafael Cabezon OP

Dominican in residence
Br Francis McKinnon OP

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

Postal Address

PO Box 900, Dickson
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Office Hours -

Monday, Tuesday,
Thursday, Friday
9am to 12.30pm

Office Staff

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Facebook:

www.facebook.com/Holy-Rosary-Parish-Watson

Mass Times

Monday - NO Mass

Tuesday & Thursday
8.00am

Wednesday & Friday
5:30pm

Saturday - 9:00am

Vigil - 5:pm

Sunday - 8:00am, 10:00am,
5:00pm

Reconciliation

Saturday 12pm—12.30pm
and 4pm—4.30pm

Adoration - Holy Hour

Tuesday 12 Noon - 1:00pm

Pray the Rosary

First Saturday each month 3.30pm

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

Defining Moments

BOOKINGS FOR WEEKEND MASSES ARE ESSENTIAL.

If you are feeling unwell please **DO NOT** come to church.

Please scan the QR Code & record your name, alternatively please write your name and contact number on the register provided.

PLEASE sanitise your hands on entering the foyer or parish centre.

Please **DO NOT** return your bulletin to the basket,
if you are not taking it home put it in the bin.

ENTRANCE ANTIPHON

Entrance Antiphon: Cf. Sirach 36: 18

Give peace, O Lord, to those who wait for you,
that your prophets be found true.
Hear the prayers of your servant,
and of your people Israel.

FIRST READING

First Reading: Isaiah 50:5-9

The Lord has opened my ear. For my part, I made no resistance, neither did I turn away. I offered my back to those who struck me, my cheeks to those who tore at my beard; I did not cover my face against insult and spittle. The Lord comes to my help, so that I am untouched by the insults. So, too, I set my face like flint; I know I shall not be shamed. My vindicator is here at hand. Does anyone start proceedings against me? Then let us go to court together. Who thinks he has a case against me? Let him approach me. The Lord is coming to my help, who will dare to condemn me?

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Responsorial Psalm: Psalm 114(116):1-6,8-9

I will walk in the presence
of the Lord in the land of the living.

I love the Lord for he has heard
the cry of my appeal;
for he turned his ear to me
in the day when I called him.

They surrounded me, the snares of death,
with the anguish of the tomb;
they caught me, sorrow and distress.
I called on the Lord's name.
O Lord, my God, deliver me!

How gracious is the Lord, and just;
our God has compassion.

The Lord protects the simple hearts;
I was helpless so he saved me.

He has kept my soul from death,
my eyes from tears
and my feet from stumbling.

I will walk in the presence of the Lord
in the land of the living.

*I will walk in the presence
of the Lord in the land of the living.*

SECOND READING

Second reading: James 2:14-18

Take the case, my brothers, of someone who has never done a single good act but claims that he has faith. Will that faith save him? If one of the brothers or one of the sisters is in need of clothes and has not enough food to live on, and one of you says to them, 'I wish you well; keep yourself warm and eat plenty', without giving them these bare necessities of life, then what good is that? Faith is like that: if good works do not go with it, it is quite dead.

This is the way to talk to people of that kind: 'You say you have faith and I have good deeds; I will prove to you that I have faith by showing you my good deeds – now you prove to me that you have faith without any good deeds to show.'

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Gospel Acclamation: Galatians 6:14

Alleluia, alleluia!

My only glory is the cross of our Lord Jesus Christ,
which crucifies the world to me and me to the world.
Alleluia!

GOSPEL

Gospel: Mark 8:27-35

Jesus and his disciples left for the villages round Caesarea Philippi. On the way he put this question to his disciples, 'Who do people say I am?' And they told him. 'John the Baptist,' they said 'others Elijah; others again, one of the prophets.' 'But you,' he asked 'who do you say I am?' Peter spoke up and said to him, 'You are the Christ.' And he gave them strict orders not to tell anyone about him.

And he began to teach them that the Son of Man was destined to suffer grievously, to be rejected by the elders and the chief priests and the scribes, and to be put to death, and after three days to rise again; and he said all this quite openly. Then, taking him aside, Peter started to remonstrate with him. But, turning and seeing his disciples, he rebuked Peter and said to him, 'Get behind me, Satan! Because the way you think is not God's way but man's.'

He called the people and his disciples to him and said, 'If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake, and for the sake of the gospel, will save it.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

COMMUNION ANTIPHON

Communion Antiphon:

How precious is your mercy, O God!
The children of men seek shelter
in the shadow of your wings.

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THE CROSS AS REDEPTIVE

In the minds of first century Jews the hope for a Messiah was keen but there was no consensus on what the Messiah would look like. According to a recent Jewish religious website "My Jewish Learning", the commentator gives a variety of descriptions how the Messiah is to be portrayed. These portrayals range from a Judge and descendent of David, an image we're familiar with, to a philosopher king, a great warrior, a beggar, but overall the Messiah is a human being not a god, or some kind of demigod, or divine mongrel.



It is with these ideas in mind that we meet Jesus and his disciples at Caesarea Philippi. Caesarea Philippi is an interesting place as it is named after Tiberius Caesar Augustus and Herod II Philip, so it has strong links to the reigning worldly powers of the day.

Jesus uses this location to reveal who he is: 'Who do people say I am?' Jesus questions his disciples. The answers are multifarious but none hit the mark, some say he is Elijah returned or John the Baptist with head

Cont...re-attached!

The question of Jesus' identity is then linked up to the expectations of contemporary society. Is Jesus the Messiah, is he actually as powerful as Tiberius Caesar or Herod? Does he fit the bill of his own people?

Ironically Jesus is both/and, not, either/or. 'But you,' he asked 'who do you say I am?' Peter spoke up and said to him, 'You are the Christ.' In the mind of Peter and the disciples Jesus had demonstrated who he was, and they are convinced, or are they? An ironic air arises steadily when Jesus mentions that he must suffer. This piece of news is a blow to the apostolic group. Suffering servant doesn't rate very high in the Messiah stakes, and yet this is what Isaiah prophesied so long ago as we read in our first reading:

**For my part, I made no resistance,
neither did I turn away.
I offered my back to those who struck me,
my cheeks to those who tore at my beard;
I did not cover my face
against insult and spittle.**

Jesus is the Christ, he is the Messiah, he does fit the bill of his people as the prophet Isaiah proclaims. But is he as powerful as Tiberius Caesar or Herod Philip? This power is still hidden and is only revealed at the end yet Jesus refers to it:

**the Son of Man was destined to suffer grievously,
to be rejected by the elders and the chief priests
and the scribes, and to be put to death, and after
three days to rise again;**

It is in his resurrection that Christ's power is manifest and it is the Cross that stands as the last obstacle to overcome. That is the catch, the joy, the victory over death, the offer of life eternal can only come through suffering. This is the concept Peter has issue with. He does not want a suffering Messiah, that's irreconcilable in his mind, that undermines the nature of a Messiah. But Peter's notion of a Messiah is too narrow. Peter wants a Messiah who is bullet proof, powerful, he wants a Hollywood Messiah. It is for this very reason that Jesus rebukes Peter calling him Satan. Satan here is meant to refer to Peter being somehow diabolic in himself for the Hebrew word means that Peter's mindset is an obstacle to or at odds with the plans of God. The desire for a redeemer who is made of Teflon and can avoid suffering is a diabolical mindset. It is the cunning of Satan to acquire the prize with no effort, no struggle, no pain, no suffering. Satan will come up with ten thousand paths away from the cross.

And this is the moral for us today. First of all, we are called Christians and are signed with the cross of Christ, that means we walk in Christ's footsteps. Second as followers Jesus invites us to take up our own crosses and follow him, this is the core of authentic discipleship: being able to endure our cross with him. Sadly, the world is very much like Peter, under the sway of the Evil One, we want heaven but on our own terms, we don't want it on the terms that Jesus sets for us. This was the primordial lie of Satan to our progenitors: you can become gods without God!!! But God suffers!

Jesus says:

**For anyone who wants to save his life will lose it;
but anyone who loses his life for my sake, and for
the sake of the gospel, will save it.'**

Jesus' messiahship is symbolized ironically in suffering for the sake of the Truth, and it is this ability to run counter to the expectations of the world which makes Jesus more

Cont...powerful than a Tiberius, or a Herod, because Christ's objectives are not narrow, transitory, or limited, rather the aim of Christ is wide, enduring, and eternal. This aim, moreover, is not meant as prize to be hoarded but one which he shares with us. The nobility of Christ's cross is offered to us as an example to follow in our own daily crosses, that by these sufferings, we may pass from sorrow to glory. This whole mindset can be summed ironically in Peter's own words:

**For to this you were called, because Christ also
suffered for you, leaving you an example, that
you should follow in His footsteps (1 Peter 2:21)**

God love you all.

Fr Mannes OP

LIVING FAITH

*Twenty-Fourth Sunday of the Year.
Fr Gregory OP helps us to see how our faith
and our actions relate to each other.*

Most people, I imagine, can think of an occasion when they've said one thing but done another – from the trivial "I think I've had enough, thank you" as they then go on to take another piece of cake, to the rather more serious "I'm sorry – I promise I won't do that again" followed by a repeat of whatever harmful words or actions prompted the apology in the first place.

This seems to be the kind of thing St James is talking about in today's second reading. He gives the example of someone who sees people in need and expresses the wish that they be fed and clothed, but without actually doing anything about it (James 2:15-16). This kind of behaviour prompts the question, "Did he really mean it?" Was this well-wisher really a well-wisher if, when it came down to it, he didn't actually do anything to turn his apparent wish into reality? This example from the Letter of St James, of course, is not only meant to make us think about the particular moral case: it is also an illustration of his main point about what it means to have faith.

Is he saying, then, that if we say we believe but it makes no difference to how we actually behave, then really, we don't have any faith worth speaking of? If so, that's a rather scary thought. After all, how many of us could look at our lives and say, "Yes, my way of life corresponds fully with the faith I profess"? Does that mean we're just pretending, or even lying?

Well, I think today's Gospel can help us think about this rather tricky question. It starts off, after all, with Peter's profession of faith in Jesus as the Christ (Mk 8:29). He is the first to state his faith in Jesus, the first to profess this central tenet of what, as a result, we call Christianity.



Cont...How does this faith of Peter's show itself, though? Immediately afterwards, we find Jesus rebuking him, saying, 'Get behind me, Satan!' (Mk 8:33) when, clearly completely misunderstanding things, he tries to stop Jesus from talking about his coming death. And later on in the Gospel, of course, Peter, the first to profess his faith in Jesus as the Christ, ends up denying three times that he even knows him!

Does this mean that Peter didn't really mean it when he professed his faith in Jesus? Did it turn out, in the end, to be simply a lie? "No," is the short answer, you'll be glad to hear. Why not, though? It seems to me that what Jesus has to say towards the end of today's Gospel passage can help us to understand.

'If any man would come after me,' he says, 'let him deny himself and take up his cross and follow me' (Mk 8:34) – not, 'he will deny himself ...' but 'let him deny himself ...' It's not a simple case of mechanistic cause and effect – faith, which we believe is a gift from God, doesn't make us act in a certain way, but demands of us a choice.

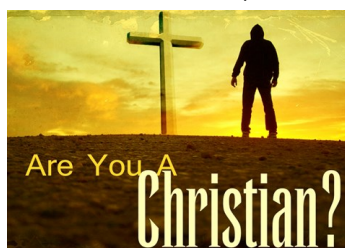
And the way we human beings work, this doesn't amount to a simple one-off 'yes' or 'no' which determines all our subsequent actions. Rather, our actions throughout our lives can be more or less in accord with our faith: clearly, our faith can end up being strengthened or weakened as a consequence of our choices, but it's always a continuous process, with good days and bad days, advances and setbacks – after all, denying ourselves and 'carrying our cross' doesn't exactly sound easy.

So if our lives don't look like a perfect expression of the faith we profess that's not a cause for despair, or fear that we're lying to ourselves. We'd be right to recognise that there's a problem, but it's not an insoluble one. Rather, it's an occasion to hear again in our lives Jesus' call in today's Gospel and to turn to him – most obviously, perhaps, in the circumstances, in the Sacrament of Penance – for the strength to answer 'yes' to that call with our lives.

CHALLENGE PRACTISE WHAT WE PROFESS

Answering the question about the people's speculations about the identity of Jesus, the disciples reported that some say he is John, others Elijah, other people still say one of the prophets...On the part of the disciples' identity analysis of Jesus Christ, Peter identified him as the Christ which in Hebrew is rendered as Messiah. After Peter's profession, our Lord went on to tell them the fate of the Messiah which included suffering, rejection and death not excluding resurrection after three days. Instantly Peter took the Lord aside and began to forbid him from talking that way, but our Lord rebuked Peter by saying: "Get behind me, Satan your thoughts are man's, not God's!"

Often we are reflective of the stance of Peter. We profess Christianity but we are not ready to activate the Christian life in practice. This is where the letter of James today draws relevance. "Faith without good works is dead". In the same way Christianity without Christian life is useless" just as "faith without faithfulness is worthless". To be a Christian is not just a name, it is a call into a life pattern; the life pattern of Christ. It is the life pattern of love and service to God and humanity. Do not allow any day to pass without living by your identity as a Christian. We are all Christians by identity but how many of us are ready to respond to the life of charity, fellow-feeling, for giveness and trust in God which was characteristic of the life of Christ? [Fr Bonnie Anusiem](#)



THE WELL-SPRING OF UNITY

'All are called to belong to the new people of God. Wherefore this people, while remaining one and only one, is to be spread throughout the whole world and must exist in all ages, so that the decree of God's will may be fulfilled. In the beginning God made human nature one and decreed that all His children, scattered as they were, would finally be gathered together as one. It was for this purpose that God sent His Son, whom He appointed heir of all things, that he might be teacher, king and priest of all, the head of the new and universal people of the sons of God. For this too God sent the Spirit of His Son as Lord and Life-giver. He it is who brings together the whole Church and each and every one of those who believe, and who is the well-spring of their unity in the teaching of the apostles and in fellowship, in the breaking of bread and in prayers.'

[Extract from Lumen Gentium](#)

TO GIVE WHAT IT TAKES

"If anyone wants to be a follower of mine..."To me this is one of the most crucial statements in the whole of the Gospels. It forces me to ask myself how much it means to me to be a follower of Jesus. Am I prepared to give what it takes? 'Jesus then told his disciples that the Son of Man was destined to suffer grievously and even to be put to death. And what is more, a disciple would have to be one who was prepared to be rejected even as Jesus would be. Jesus warned them that in loyalty to him there would be renunciations for them to make and crosses for them carry. They would need to have the courage of their conviction, and in so doing they would transcend all the hostility that might be thrown at them.

'Many of you, young and old, insist on living according to certain values. Day in, day out, you meet with jeers for being idealistic - out of touch with reality which is practical, efficient, and capable of generating a measure of wealth, comfort, pleasure and success.

'What distinguishes us as Christians is that our idealism is drawn from Jesus, the Christ, who for us is the Way, the Truth and the Life. As his followers we live in a loving relationship with Christ. It is a relationship that is far from comfortable, far from cosy. In fact, it is in many ways a tortured relationship, grounded on our resolve to remain his disciples, no matter what the cost to ourselves.'

[Excerpt from a homily by Fr Peter Clarke OP](#)

THE GLORY AND THE SHAME

'Today's Gospel contains both the glory and the shame of being a follower of Christ. Glory in that, like Peter, we recognise and confess that Jesus is the Christ, the Son of the living God; shame in that we often fail to fully live up to this confession, and betray our lack of understanding. 'That said, Peter is also a great encouragement for all of us. Personally, we can take heart that he could be impetuous, prone to exaggeration (like all fishermen), and even betray Christ, but still be chosen to be the leader of the Apostles and the first post-Resurrection vicar of Christ.

'As followers of Christ, we are called to share in the suffering of Christ. This is a terrible but ultimately liberating truth. We might have a romantic view of how we want to suffer with Christ, but we can be sure that God will present us with a cross that will require real courage, and deep faith, hope and charity to undergo. May God who gives us the desire to suffer with Christ and be sanctified by him, give us also the grace to take up our cross and follow him.'

[Excerpt from Fr. Neil Ferguson OP](#)

CHILD PROTECTION SUNDAY

Child Protection Sunday on 12 Sunday concludes Child Protection Week. The day invites us to ensure that the relationships within our Church express respect for children.

The theme for this year's Child Protection Sunday is:

Every child, in every community deserves a fair go. On this day we recall the terrible suffering of people who were abused as children in our Church. We touch again our shame, and resolve, 'Never again'.

This resolution is central to our Catholic Church. It flows from our mission, which comes from God. We are called to be a community that follows Jesus and attracts people to recognise God's love. The Church is called to be place of love, generosity, respect, forgiveness, prayer and hospitality - all the qualities found in Jesus' life.

That is our Catholic ideal. The reality, of course, is much more mixed. In our relationships we often fail in love and respect. We need to work at all the relationships that make up our church so that they reflect the values enshrined in our mission. The love and respect that Jesus shows in the Gospel stories must be shown in all Church decisions, meetings, protocols, guidelines and relationships. It must translate into welcome at the Church door, geniality in answering phones, promptness in responding to requests, and care to listen to complaints. The way in which we do things must reflect our mission.

ENSURING ALL CHILDREN GET A FAIR GO

Above all Child Protection Sunday invites us to ensure that the relationships within our Church express respect for children who are so precious in God's sight. Our procedures must protect people from disrespect. Respect must be translated into policies, protocols and guidelines that spell out in detail how as Catholics we keep children safe and hold adults responsible. This is vital. Abuse and official tolerance of it could happen only because there were no safeguards against it.

This day also invites us to thank God and people responsible for the enormous work that has been done to ensure that children are safe in Church settings. In most of our Catholic parishes and schools we can say fairly confidently that children get a fair go. We need to keep working to ensure that they continue to do so

Child Protection Sunday reminds us, too of our larger responsibility to people who, like children, have less power in our Church. In the relationships of priests with parishioners, spiritual guides with clients, managers with employees, and volunteers with those they help, people with less power must be protected. This respect gives flesh to Christ's mission in day-to-day life. [Fr Andrew Hamilton SJ](#)



STRESSING THE NEED TO SPEAK OUT

Cont...out to those who grieve for people who have taken their own lives.

Suicide is an event whose effects reach out through a large network of relationships.

Almost everyone you meet says that the period of coronavirus has been stressful.

They have variously fallen ill, lost relatives and friends, lost work and income, struggled to keep housing, spent much of their time isolated from friends and family, had to help children study and keep hopeful, and lived with constant uncertainty. In such stress mental health issues and psychological distress can present. Doctors have warned us that vulnerable people are more at risk of suicide.

One of the factors that adds to the complexity of mental illness and to suicide is the stigma that often attaches to them. Stigma makes people blame themselves for their condition, can make it difficult for them to speak about it. It can also be hard for others to listen to them or enter into conversation with them. They and the people who care for them are wrapped in a silence in which fear, resentment and despair can breed. When people take their own lives, too, stigma makes their family and friends uncomfortable speaking about them. Others can feel uncomfortable in their presence, with the result that they have to deal alone with their grief, bewilderment and feelings of anger. They are then at a higher risk of mental illness and of taking their own lives.

For that reason support for the relatives and friends of people who have taken their lives is an important factor in preventing suicide. Suicide is not just the individual and isolated event that stigma threatens to make it. It is a social event whose effects reach out through a large network of relationships. That network can be a source of exclusion and of risk, or a source of healing and inclusion.

Frequent lockdowns have deepened people's anxiety. Many people, however, have also felt more free to express their feelings and more ready to offer mutual support. In their comments on the restrictions caused by the virus and by the challenges of their sport, football, cricket and tennis players and athletes, who traditionally have been expected to tough it out silently, have spoken about their mental health difficulties, withdrawn from sport to nurture themselves, and supported one another in the face of criticism.

Journalists writing about lockdowns, too, have written sensitively about the pressures it puts on mental health and have highlighted the importance of conversation and continually reaching out to people who are doing it hard. Although stigma still exists in relation to suicide and mental illness and needs constantly to be recognised and overcome, society has shown greater acceptance of what was once seen as weakness, and greater appreciation of the need and benefit of speaking about it.

[Fr Andrew Hamilton SJ](#)

For support and advice, see:

[BeyondBlue](#), 1300 22 46 36 - [Lifeline Australia](#), 13 11 14

STRESSING THE NEED TO SPEAK OUT

World Suicide Prevention Day (10 September) is a time to be grateful for the growing movement to recognise people's mental illness and desperation, to stay with them, and to refuse to allow taboos to isolate them. It is also a time to stand by people who have lost friends and relatives during the pandemic, and especially those whose relatives have suicided. In a time of so much exclusion, it is important to include those who suffer from mental illness and to reach

The Lord wants us to belong to a Church that knows how to open her arms and welcome everyone.

Pope Francis – The Church of Mercy



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

Greg O'Neill, Ruth Burke, Frank Zobec, Carol Hallam, Mary Marfin, Barbara Wilson, June Pollard, Anne Corver, Ursula Ramsay, Edith Jensen, Philip Bailey, Fr Ellis Clifford, Mimma Gia, Awny El-Ghitany, Bob Hackett, Joe Schimizzi, Rosa Maria Santos, Margaret Sullivan, Mary Lou Pentony, Elizabeth Webster, Pamela Sandy, Maureen Blood, Beth Delos Santos, Peter Catlin, Terry Stephens, Bernard Druett, Veronica & Paul Cornelly, Denis Lawrence

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

Fr John Neill OP, Teresa Paul

IMPORTANT WWVP CARDS

Please forward to the Parish Office any confirmation emails from Access Canberra or new cards for anyone who has been volunteering especially those who will continue volunteering after the lockdown period. If anyone has not provided a new card or email confirmation, can you please ensure that you do so before volunteering again in a role requiring a WWVP.

Please check to see if your card will expire over the next few months and remember to renew.

ROLE OF WOMEN IN FAITH

Join us for a journey of discovery as we explore the role of women in faith.

Presented by Dr Janina Hiebel, Dr Rosemary Canavan, Dr Carmel Posa SGS and Dr Claire Renkin, the series will be held over four sessions. Each session involves all four speakers who will explore three women around a common theme – Old Testament, New Testament, Monastic Women, and the Artwork around them. A Q&A will follow each session.

SESSION TWO—Esther, the woman anointing Jesus (in Mark & Matthew), Rade Gund Wednesday September 8, 2021, 7.00pm-8.00pm. **SESSION THREE**—Hannah, Mary and Elisabeth (visitation), Dorothy Day Wednesday September 22, 2021, 7.00pm-8.00pm. **SESSION FOUR**—Ruth, Phoebe, Teresa of Avila Wednesday September 29, 2021, 7.00pm-8.00pm. **TIME:** 7.00pm – 8.00pm **WHERE:** Via Zoom Meeting. Zoom link will be emailed after you have registered.

BOOKING LINK— <https://garratt1.wufoo.com/forms/k1h4t4sz1lv5cza/>

Online registration is essential. This is a FREE event.

SMARTLOVING BREAKTHROUGH

An Online Course for spouses in troubled marriages

If your marriage is under stress or you feel disconnected from your spouse, but don't know how to ease the pain, join us for this online course.

- Identify your conflict triggers.
- Learn strategies to de-escalate an argument.
- Restore hope with practical relationship strategies.

smartloving.org/breakthrough

50% Sale for Our Lady Undoer of Knots (ends Sept 30)

Use coupon code: **UndoerofKnots**

We forget that waking up each day is the first thing we should be grateful for.

CHURCH OPENING

When lockdown and restrictions are lifted **PLEASE** book to attend Mass using the link below; to avoid congestion in the foyer.

QR CODE & TRY BOOKING

We are using the online booking system TryBooking (which costs us nothing) and this means we can print off a list of people who have 'booked' for each Mass. This saves you and us time, speeds up the arrival queue at Mass, and helps us manage the numbers at each Mass.

Government Requirements - Your responsibilities

- Use the Check In CBR app to check in before entering a business or venue, or before being seated.
- If you don't have the Check In CBR app you must provide your details to the church so they can check you in.
- Take personal responsibility for your own COVID safety.

To comply with Government rules we need Welcome Ministers to check parishioners in. Remember that the Welcome Ministers are volunteers who have come to Mass but give their time to welcome you, and to help sign people in. **PLEASE** make sure you arrived before Mass begins.

TryBooking links for September Mass:

18-19 September

<https://www.trybooking.com/BTQWL>

25-26 September

<https://www.trybooking.com/BTQWV>

QUERIES CAN BE ANSWERED ONLY IN OFFICE HOURS

CATHOLIC MISSIONS



Please give generously to Catholic Missions to help continue this life-giving program. You can go online at catholicmission.org.au/Thailand, scan the QR code below, or call Karen McKerrow the Diocesan Director for Catholic Mission) on 0411 924 288 or email

kmckerrow@catholicmission.org.au

Your gift will also help many other similar Church-run mission programs around the world.

Video Link - https://www.dropbox.com/sh/kbf57wid4cdiod/AABB0yW_hDB48-2iLdVTGC0a/Mother%20and%20Babies%20Home%20-%20Good%20Shepherd%20Sisters%20-%202021%20Catholic%20Mission%20-%20Video.mp4?dl=0

