

## Announcements

The Bulletin is Downloadable from our website at <https://fssp-canberra.org/bulletin/>

**NEXT MEN OF ST JOSEPH MEETING**  
will be held on **Sept, 11th** (THIS WED).

### Schedule:

5:30pm—Rosary  
6pm—Holy Mass, during which a priest will give a short talk on St Joseph. (Topic: Guardian of the Redeemer), followed by dinner and discussion.

NEW MEMBERS ARE WELCOME!

### CATECHISM & APOLOGETICS FOR CHILDREN 5-17

Class meets **EVERY SUNDAY** between 9:10am—9:50am.

### SILENT RETREAT FOR WOMEN

**Date:** Sep 13 (Fri) – Sep 17 (Tues)  
**Topic:** Dom Marmion  
**Location:** Hartzler Park Retreat Centre, For registrations please contact Fr. Wee at : [theoudoulos@gmail.com](mailto:theoudoulos@gmail.com)

**Birthday Celebration for Our Blessed Mother**  
**Monthly Community Lunch**  
**8th September 2024**  
**After 10am Mass TODAY**  
Please bring a plate to share with the community!

### LATIN GRAMMAR CLASS

**For Proficient—**

Due to the community hike, Class will be cancelled this Saturday.

### CASH & ONLINE DONATIONS

**1 September—7 September**

First collection: \$  
Second collection: \$  
Building fund: \$

THANK YOU FOR YOUR SUPPORT!

### RELIGIOUS EDUCATION

#### SATURDAY CLASS

**Topic: Angels and Demons**

Class will be cancelled this week.

#### CATECHISM CLASS FOR ADULTS

Class meets **EVERY THURSDAY** between 6:30pm—7:30pm.

**Next Chapters:** 98-100

**Topic:** 2nd Commandment

People who are discerning to become Catholic or hoping to review their Catechism are most welcome!

### LEGION OF MARY

It meets **EVERY MONDAY** at 6:30pm, at Sts Peter and Paul, Garran.

New Members are welcome!

### Donations:

Cheque donations to:  
FSSP Australia  
PO Box 6241, Mawson, ACT 2607



Bank Account Details:  
For online donations ONLY.

**First Collection** (Apostolate)  
BSB 062 786 A/c No 00020007  
A/c Name: Priestly Fraternity of St Peter

**Second Collection** (Church)  
BSB 062 786 A/c No 00021179  
A/c Name: Priestly Fraternity of St Peter

**Church Building Fund**  
BSB 062 786 A/c No 00029891  
A/c Name: Priestly Fraternity of St Peter (Building fund)

### SAFEGUARDING OFFICER

Denise Sheehan: 0401 404 539 or [latinmass.safeguarding@cg.org.au](mailto:latinmass.safeguarding@cg.org.au)



## St Michael the Archangel Latin Mass Chaplaincy, Canberra

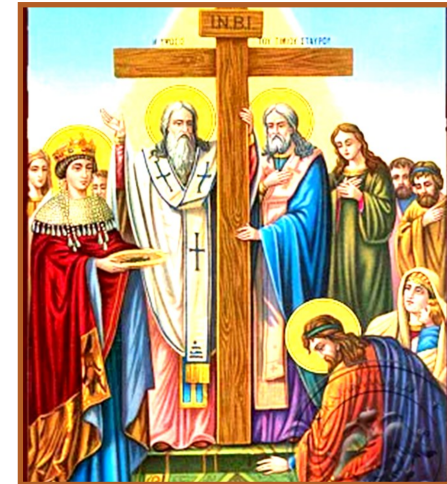
Served by The Priestly Fraternity of St Peter (FSSP)

**Chaplain:**  
Rev. Paul Leung, FSSP  
Tel: 0405 527 880

**Assistant Priest:**  
Rev. Brendan Boyce  
Tel: 0414 055 633

**Website:**  
<http://fssp-canberra.org>

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[canberra.fssp@gmail.com](mailto:canberra.fssp@gmail.com)



**Postal Address:**  
PO Box 6241, Mawson,  
ACT 2607, Australia.

**Presbytery Address:**  
374 Norton Road,  
Wamboin, NSW 2620.

**Prebystery Tel:**  
02-6161 5320

**Facebook:**  
<https://www.facebook.com/FSSP-Canberra-St-Michael-the-Archangel->

## MASS & CONFESSION SCHEDULE

**Sunday:** 8:00am (Low Mass)  
10:00am (Sung Mass)

**Mon - Thurs:** 7:00am (Low Mass)

**Friday:** 6:30pm (Low Mass)  
followed by Adoration of The Blessed Sacrament, until 8:15pm

**Saturday:** 9:00am (Low Mass)

**Venue:** Sts Peter and Paul Church, Garran  
2 Boake Pl, Garran, ACT 2605

### CONFESSION

30 minutes before all Masses until circa 5 minutes before Mass.  
Also during Masses where two priests are available.

**8th September 2024**  
**16th Sunday after Pentecost**



# CALENDAR

DATE	FEAST	LOCATION
Mon, 9 Sept	Comm. of St Gorgonius	Garran. 7AM (Low)
Tue, 10 Sept	St Nicholas of Tolentino	Garran. 7AM (Low)
Wed, 11 Sept	Comm. of Sts Protus and Hyacinth	Garran. 7AM (Low)
Thu, 12 Sept	Most Holy Name of Mary	Garran. 7AM (Low)
Fri, 13 Sept	Votive Mass of the Passion of Christ	Garran. 6:30PM (Low) followed by the Holy Hour until 8:15pm..
Sat, 14 Sept	Exaltation of the Holy Cross	Garran. 8AM (Rosary); 9AM (Sung)
Sun, 15 Sept	17th Sunday after Pentecost	Garran— 8AM (Low) 9:30AM (Rosary) 10AM (Sung)

WE INVITE you TO JOIN us

## COMMUNITY HIKE

**N.B. If it rains, it will be cancelled**

**Date: 14th September 2024 (This Saturday)**

**Time: 11:00 AM**

**Place of Assembly: Mount Taylor, Parking area near 1 Bolden Pl, Kambah.**

**Optional Lunch: After the hike, join us for a meal at the Burns Club, Star Buffet Restaurant!**

We'll begin our hike with the Recitation of the Holy Rosary and enjoy a peaceful 1.5-hour journey through the scenic trails. It's the perfect opportunity to deepen your faith while connecting with our community and nature.

**Remember to bring:**

- Water
- Sun protection

**Let's celebrate the Feast of the Exaltation of the Holy Cross together!  
We can't wait to see you there.**

## SIGN OF THE CROSS EXPLAINED

During the Reformation of the sixteenth century, some Christians rejected the practice of making the sign of the cross, deeming it superstitious. However, Martin Luther himself did not discard this tradition; in fact, he recommended it in his Small Catechism as part of family prayer. While modern athletes often make the sign of the cross for luck at sporting events, reinforcing the belief that it is a superstitious gesture, this was not always the case. Even as early as the sixth century, misuse of the gesture was noted, as seen in St. Caesarius of Arles' admonition of Christians who signed themselves before engaging in immoral actions such as theft or adultery.

However, the sign of the cross was never intended to be a superstitious act. In its origins, the gesture held deep spiritual significance. Although no direct evidence exists, it is widely believed that the sign of the cross originated during apostolic times as a form of prayer. St. Basil, a fourth-century Church Father, attested to this by explaining that the Apostles taught believers to mark themselves with the sign of the cross as an expression of their hope in the Lord. This practice was likely initiated during Baptism, when the celebrant would mark the individual with the sign, symbolizing their belonging to Christ.

Scripture also offers indirect support for the early use of the sign of the cross. For instance, St. Paul's letters to the Ephesians and Galatians hint at the spiritual "seal" of the cross, marking believers with the Holy Spirit (Eph. 1:13) and speaking of "the marks of Jesus" (Gal. 6:17). These references suggest that early Christians received this sign as a powerful symbol of their union with Christ.

In the early centuries of the Church, Christians would use their thumb or index finger to trace a small cross on their foreheads. This practice was tied to biblical references such as Ezekiel 9:4 and Revelation 7:3, 9:4, and 14:1, where believers are described as being marked on their foreheads with God's seal. The shape of this mark—the Greek letter tau, resembling a T—was viewed as a foreshadowing of the cross, as Origen, a third-century theologian, observed. By the third century, this gesture had become a regular part of Christian practice, often made before prayer or reading Scripture.

As Christianity developed, so did the use of the sign of the cross. By the seventh century, opposition to the Monophysite heresy—which denied Christ's dual nature—led to the adoption of the larger cross sign we are familiar with today. Christians began using two fingers to symbolize the two natures of Christ, extending the gesture across their bodies to make it more visible in response to the theological debates of the time.

By the ninth century, Christians in the East were signing themselves with a larger cross, using two fingers and the thumb to symbolize the Trinity. This practice evolved, and Byzantine Emperor Leo IV even mandated the direction in which blessings should be made—moving the cross from right to left. This gesture became common in the Eastern Church.

In the West, the evolution of the larger cross sign occurred later, with variations in direction and hand positioning. By the end of the Middle Ages, Western Christians predominantly signed themselves from left to right, as we do today. The symbolism behind this action was interpreted as a reflection of Christ's descent to earth in the Incarnation and his ascension to the Father's right hand.

Throughout the centuries, Christians have accompanied the gesture with various prayers. Today, the most common phrase used is "In the name of the Father, and of the Son, and of the Holy Spirit," but earlier Christians invoked other prayers, such as "The sign of Christ" or "In the name of Jesus."

No matter the form or variation, the sign of the cross continues to be a powerful gesture that opens believers to the presence and grace of the Lord.