

St Benedict's Parish

Arcadia

To listen gladly to Holy reading.

Rule of St Benedict, Chapter 4



**COVID-19
RESTRICTIONS UPDATE:**

**MASSES SUSPENDED
UNTIL FURTHER NOTICE.**

*Please use QR CODE provided
or write your name and phone
number when you enter Church
after sanitizing.*



PARISH MASSES

Weekend Mass:

Saturday	7:00pm
Sunday	9:00am
Sunday	10:30am
Sunday Latin	4.30pm

Weekday Mass:

Mondays to Thursdays 9:30am
Fridays 7:00pm followed by Confession
First Friday of the month 6.30pm Adoration

MONASTERY CHAPEL Mass

Sundays	7:00am
Daily	7:00am

Please contact Father Hilarion for the following:

**BAPTISMS
RECONCILIATION
FOR THE SICK
MARRIAGES
FUNERALS**

Fr Hilarion: 0478 909 541

Seventeenth Sunday in Ordinary Time Year B

24 & 25 July 2021

Entrance Procession

God is in his holy place,
God who unites those who dwell in his house;
he himself gives might and strength to his people.

First Reading

2 Kings 4:42-44 (JB)

A reading from the second book of the Kings
They will eat and have some left over.

Responsorial Psalm

R. The hand of the Lord feeds us;
he answers all our needs.

Second Reading

Ephesians 4:1-6 (JB)

A reading from the letter of St Paul to the Ephesians
There is one body, one Lord, one faith, one baptism.

Gospel Acclamation

Alleluia, alleluia!
A great prophet has appeared among us;
God has visited his people.
Alleluia!

Gospel

John 6:1-15 (JB)

A reading from the holy Gospel according to John
*He distributed to those who were seated
as much as they wanted.*

Communion Antiphon

Blessed are the merciful, for they shall receive mercy.
Blessed are the clean of heart, for they shall see God.

Gospel reading for this Week**John 6:1-15 (JB)**

A reading from the holy Gospel according to John

He distributed to those who were seated as much as they wanted.

Jesus went off to the other side of the Sea of Galilee - or of Tiberias - and a large crowd followed him, impressed by the signs he gave by curing the sick. Jesus climbed the hillside, and sat down there with his disciples. It was shortly before the Jewish feast of Passover.

Looking up, Jesus saw the crowds approaching and said to Philip, 'Where can we buy some bread for these people to eat?' He only said this to test Philip; he himself knew exactly what he was going to do. Philip answered, 'Two hundred denarii would only buy enough to give them a small piece each.' One of his disciples, Andrew, Simon Peter's brother, said, 'There is a small boy here with five barley loaves and two fish; but what is that between so many?' Jesus said to them, 'Make the people sit down.' There was plenty of grass there, and as many as five thousand men sat down. Then Jesus took the loaves, gave thanks and gave them out to all who were sitting ready; he then did the same with the fish, giving out as much as was wanted. When they had eaten enough he said to the disciples, 'Pick up the pieces left over, so that nothing gets wasted.' So they picked them up, and filled twelve hampers with scraps left over from the meal of five barley loaves. The people, seeing this sign that he had given, said, 'This really is the prophet who is to come into the world.' Jesus, who could see they were about to come and take him by force and make him king, escaped back to the hills by himself.

**The Gospel of the Lord**

Praise to you, Lord Jesus Christ.

The Jerusalem Bible translation of Scripture is used in the Australian Lectionary for Mass, Vols I, II and III (London: Collins Liturgical, 1981). Acknowledgement: The Scripture Readings are taken from the Jerusalem Bible © 1966, 1967, 1968 Darton, Longman & Todd Ltd and Doubleday and Co. Inc. Used by permission of the publishers. Liturgia Copyright 2020

GOSPEL REFLECTION

John 6:1-15 (JB)

What do you most appreciate in your life? How hard did you work for those items or qualities? Do you deserve those items or qualities?

Is it a gift or a right? We seem to work harder to gain the good things in life. Yet, if we were asked what we cherish the most, we would point to those things that cannot be earned. Ultimately, the question of falls to the our inner character. Are we self-giving or self centered?

Jesus presented such a choice to crowd he fed with bread and fish. He gave them a sign. But was it a sign of faith or a sign of birthright?

The multiplication pointed to the Eucharist. From one body, God fed many and an abundance remained. One small piece of bread was broken and the result was eternal life. From the flesh of one man, the world was fed.

But, why was fish used instead of wine? For many years, bible scholars have been trying to answer this question with mixed results. But a few facts should be noted. First, the major portion of Jesus' ministry was in the neighborhood of the Sea of Galilee, an area with a fishing culture. In Galilee, fish was a main staple of food, whether it was fresh or preserved (i.e., cured, pickled, salted, or dried). Sometimes, wine was mixed with the fish brine as a preservative. And fish was always eaten with bread, even in the greater Greek culture.

Second, many of Jesus' followers were fishermen. After the resurrection, missionaries would tell and retell stories from Galilee as the Church expanded outside of Palestine. Indeed, two of the three post resurrection meal stories involved fish (Luke 24:41-43 and John 21:9-13).

So, it is not surprising that fish would be tied to stories about bread meals. The meaning of the fish, however, is a matter of great speculation. With this subject aside, the gospel presented us with two questions:

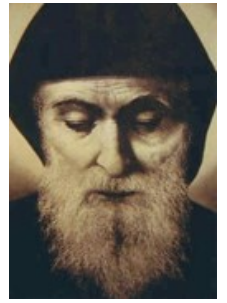
How can we truly appreciate God's gifts to us? And, how do we resist the temptation to demand more from God and turn faith into an exercise of selfish greed?

SAINT OF THE WEEK

ST CHARBEL MAKHLUF, PRIEST

c. 1828 - 1898

Feast Day: July 24



Today's Saint was known primarily among the Christians of Lebanon, either in their homeland or in Lebanese diaspora communities outside of the Middle East. The dominant form of Catholicism in Lebanon is the Maronite Church. Maronites are united to the Bishop of Rome. The universal Church is like an umbrella under which are found different rites, or ritual forms of praying. The vast majority of the world's Catholics pertain to the Latin Rite. But millions of other Catholics, fully members of the one, holy, catholic, and apostolic Church, worship using an Eastern, or Middle Eastern, liturgy. To the casual Western observer, this liturgy can seem exotic. The Maronite liturgy, rituals, church customs, and forms of prayer are, however, of ancient origin and enrich an already diverse Church with theological fruit picked from one of Christianity's oldest orchards.

Saint Charbel, baptized as Youssef (Arabic for Joseph), was one of five children born into a poor family from a remote village in the hills of Lebanon. They were devout Maronite Catholics whose relatives included priests and monks. Youssef shepherded his family's small flock of animals when he was young. Very early on, he displayed a tender devotion to the Virgin Mary and a natural disposition toward prayer. In his early twenties, he left the family home to enter a monastery. In due time he made his religious profession and took the name Charbel after a second-century martyr from Antioch, a city not far from Lebanon. He then studied, was ordained a priest in 1859, and returned to his monastery to live as a strictly observant monk practicing austere mortifications. In 1875 he was granted the privilege to live as a hermit in a chapel under his monastery's supervision and care.

And there he stayed—alone, isolated, mortified, poor, reflective, and silent—for the next twenty-three years in Christian “solitary confinement,” willingly separating himself from the world so he could more easily attach himself to Christ. He died of a stroke at the age of seventy while saying the Divine Liturgy. He slumped to the floor with the Holy Eucharist still in his hands! Saint Charbel lived the model life of an Eastern hermit-monk in the ancient tradition of Saint Anthony of the Desert. Western monasticism is focused on community life and liturgy, common meals and spiritual reading, farming, schools, chant, and hospitality. The Eastern monastic tradition has less engagement with the world, and the monks have less contact with each other. Eastern monasteries are often perched on remote mountaintops. They are inaccessible, unadvertised, and imposing. Their monks are like eagles, proud and alone, dwelling in the heights. Western monasteries, on the contrary, are easily found, open their doors to every visitor, and often flower into schools and universities. Some Benedictine monasteries are even embedded within bustling campuses. The different modes of life, rules, and apostolates of Eastern and Western monasticism are stark.

Although little known during his life, miracles were attributed to the intercession of Saint Charbel soon after his death. His body was exhumed and for many decades was found to be incorrupt, although it eventually decomposed. Father Charbel was never photographed during his lifetime, and only a few monks ever saw him after he entered the monastery. But in May 1950 some Maronite monks from the U.S. visited Fr. Charbel's grave on his birthday and took a photo. When the film was developed a mysterious hooded figure with a white beard appeared among them. When shown the photo, some elderly monks from the monastery had no doubt. It was Charbel. All images of the hermit Charbel are based on this photo.

Saint Charbel was beatified by Pope Paul VI in 1965 at a Mass at the conclusion of the Second Vatican Council. And in 1977 he became the first Eastern Christian to be canonized in modern times. Various Lebanese government officials attended the Canonization Mass, along with members of Saint Charbel's family. At the time, a proud Lebanese-American bishop described the new saint as the “Perfume of Lebanon” and as proof that the Maronite Church “is a living branch of the Catholic Church and is intimately connected with the trunk, who is Christ...” Devotion to Saint Charbel is widespread in Eastern Christianity. In an unusual but beautiful proof of the universality of the Church, devotion to Saint Charbel was also brought by Lebanese immigrants to Mexico, where images of the pensive, hooded, mysterious looking saint are ubiquitous, and his intercession constantly sought.

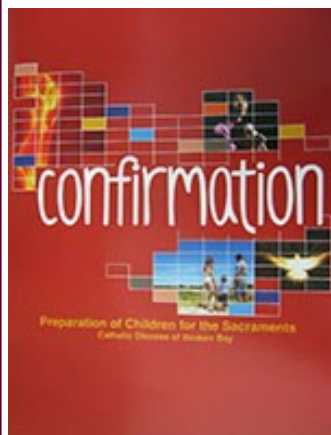
Saint Charbel, may your serene example of prayer, fasting, and mortification be an inspiration for all who do battle in the spiritual desert, for all who struggle with the sins and temptations offered by the world, the flesh, and the devil. Help us to follow your unique path of holiness. Amen.

SACRAMENTAL PROGRAM 2021

Everyone registered should have received an email regarding the Sacramental Program for 2021.

If you have not received an email please contact Theresa Neely on 0447 425 077.

You can download the enrolment form from our **website** or click the below link:



<https://www.bbcatholic.org.au/ArticleDocuments/11692/Confirmation%20Enrolment%20Form%202021.docx.aspx>

<https://www.bbcatholic.org.au/ArticleDocuments/11692/Information%20for%20Parents%202021.docx.aspx>

Once you fill out the enrolment form please email it with a copy of the baptism certificate to:

arcadia.parish@bigpond.com

POPE FRANCIS' INTENTIONS FOR JULY

"SOCIAL FRIENDSHIP"

**We pray that, in social, economic and political situations of conflict,
we may be courageous and passionate architects of dialogue and friendship.
AMEN.**



COVID 19 RESTRICTIONS—ALL MASSES SUSPENDED UNTIL FURTHER NOTICE

PLEASE WEAR MASKS.

Please use QR CODE or write your name and phone number on the sheets provided at both entries.

Please adhere to social distancing guidelines of 2sqms and sanitize your hands at the door.

Also wipe seats down afterwards with wipes provided at both entries.

**IF YOU ARE NOT WELL OR EXPERIENCING FLU-LIKE SYMPTOMS,
PLEASE STAY HOME, ISOLATE AND GET TESTED.**

SAFEGUARDING MISSION STATEMENT

We the people of St Benedict's Parish are committed to fostering a community of safety and care for all people, especially for children and others in the community who are vulnerable. Our commitment is underscored by our faith in Jesus Christ.

If you have a concern for the safety and wellbeing of a child, young person or vulnerable adult, tell someone who can help.

These people in our parish can help: Fr Hilarion 0478 909 541, Lorraine Dailey 0416 081 882, Office for Safeguarding 83791605.

ACKNOWLEDGMENT

We acknowledge the Traditional Owners of country throughout Australia and recognise their continuing connection to land, waters and culture. We pay our respects to their Elders past, present and emerging.

**Office Hours: Mondays & Fridays:
10.30am to 2.30pm**

Parish Office: 9653 2312

Parish Priest: Fr. Hilarion Fernando OSB

After hours: 0478 909 541

Email: arcadia.parish@bigpond.com

Website: www.bbcatholic.org.au/arcadia

Facebook: stbenedictsarcadia

**Address: Cnr Fagans & Arcadia Rd,
Arcadia 2159**

Monastery: 9653 1159

Postal address: 121 Arcadia Rd, Arcadia NSW 2159

**For all parish Occupational Health & Safety and
Safeguarding Children matters
Contact: Lorraine Dailey on 0416 081 882.**

**Bank Details for ONLINE only donations:
BSB: 062 784
Acct: 1446 8001
Name: Catholic Parish of Arcadia Bank:
CBA—Catholic Development Fund**