

Abbass, OFM Conv., one of the temps you had in AD 2015, who will be here from 25 through 28 September.

Fr. Brian, who was with us for two weeks in 2016 will also be here starting this past Friday and continuing for several weeks in August. We will have a second collection one weekend for the support of the education and formation of the student friars, both priests and brothers.

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MISSIONARIES COMING: We are going to have two missionaries come to St. Anthony's this summer for mission appeals. These are collections that the diocese asks us to have. **THE FIRST ONE IS THIS SUNDAY AND IS** from SURVIVE-MIVA and she will be here for the Masses on 21-22 July (two weeks from now). We hope to have tea and biscuits after all of the Masses so that you can laugh and chat with the speaker.

The second one is from The Spiritans who will be here on the weekend of 4-5 August. As you know the friary is small, and I will have friars staying here over the same period of time. With reluctance, I would like to ask if there is a parishioner who has a beautiful home and enough space (I don't want anyone pitching a tent in their backyard or giving up their bedrooms) who would be willing to put up a priest for one or two nights on that weekend. Thank you in advance! I will take them out to dinner on Saturday night (and you too, if you'd like) and give them a meal on Sunday.

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First Wednesday Devotion to Saint Joseph

All the saints have had great devotion to St. Joseph because he is the most chaste spouse of the Blessed Virgin Mary and Virgin Father of Jesus Christ her Son and Redeemer of the Human Race. He is our second most powerful intercessor before the Most Holy Trinity after his wife, Mary. The Little Sisters of the Poor, with whom I worked for 10 months before I came to England, is one of the many religious orders who honour St. Joseph on the First Wednesday of each Month.

I would like to start that devotion here at St. Anthony's. It is quite simple. Each first Wednesday, I will light a vigil candle by St. Joseph's statue for the entire day. Then I will put out some prayers that one can say on the first Wednesdays. Like with other devotions, the practice is that one say these prayers for 9 consecutive first Wednesdays, but one can say them on any Wednesday for any number of weeks. If only 2 or 3 parishioners say these prayers, the entire parish will benefit. Also, it is a way of thanking St. Joseph for his continual help with the redecorating and continue maintenance of our church building and of our growth in numbers and charity of our parish membership.

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PILGRIMAGE OF REPARATION AND CONSECRATION: SATURDAY 21 JULY 2018: Church of Our Lady of Consolation & St. Francis, West Grinstead, West Sussex, RH13 8LT. Led by Fr. David Goddard, Priest Custodian of the Shrine. 12 Noon: Holy Mass, followed by personal consecration to Our Lady. 1:00-1:45 PM Bring your own lunch; 1:45 PM Sorrowful Mysteries of the Rosary; 2:15 PM Exposition of the Blessed Sacrament; 3:00 PM: Divine Mercy Chaplet, Adoration & Silent Prayer; 3:30 PM: Benediction; 4:15 PM: Departure. Opportunities for confession in the afternoon. **INFO:** Linda C-Dominguez 01273 463 463; Jozef Bubez 01444 232 974; Jayne Lock 07816 422 851 (mobile); jaynelock1@gmail.com.

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Saint Alphonsa of the Immaculate Conception was a Catholic Franciscan Religious Sister who is now honored as a saint, the first person of Indian origin to be canonized as a saint by the Catholic Church and the first canonized saint of the Syro-Malabar Catholic Church, an Eastern Catholic Church of the Saint Thomas Christian community. Her feast day is Saturday, 28 July.

What is the Syro-Malabar Rite in Catholic Church?

By Brother John Samaha, S.M.

Special to The Voice

Within the universal Church, the Churches of the East and the West not only have distinct liturgical rites, but they also have characteristic theologies, spiritualities, disciplines and law, and customs to distinguish them. Each has its own heritage and tradition, its own distinct identity as a particular Church within the communion of Churches. Each tradition refers to a specific patristic heritage and origin.

The Syro-Malabar Catholic Church stems from the Syriac spiritual tradition following the East Syrian liturgical rite rooted in the ancient Christian community of Edessa (Syria). This particular Church traces its origin to St. Thomas the Apostle, who, according to tradition, came to the Malabar coast of southern India (Kerala state today), landed at Cranganore about 52 A.D., and founded seven Christian communities. The early Christians of southern India became known as St. Thomas Christians, and this name persists today.

The Vatican assigned the name Syro-Malabar Church to this particular Christian community in the 19th century. It is governed by a Major Archbishop (somewhat similar to a patriarch), who is head of the Major Archdiocese of Eranakulam-Angamaly in Kerala, India.

The Syro-Malabar Catholics number 3.8 million faithful worldwide, with five archdioceses and 21 dioceses. The St. Thomas Diocese of Chicago, established in 2001, comprises 33 parishes across the United States and Canada, with its pastoral center in Cicero, Illinois. (web site: www.stthomasdiocese.org)

The original liturgical language of the Syro-Malabar faithful is Syriac (a form of Aramaic, the language spoken by Jesus). The vernacular languages of Malayalam and English are now commonly used.

Since St. Thomas and his followers preached to Hindus in India, the Christian communities adapted to the local culture and many Malabar churches are designed in Indian or Hindu architectural style. Their churches have no pews or chairs or kneelers. People stand with the priest in prayer for the entire length of the Mass. Kneeling and genuflection are not part of the Indian culture. The Eucharistic liturgy is understood as walking in the path of Christ, so all stand.

Repetition is an essential element of Indian prayer, and it is evident in the Syro-Malabar liturgy to induce union with God.

The sanctuary is separated by a veil, which is opened during Mass after the creed until the time of Holy Communion. In the sanctuary are the altar, the focal point of the entire setting, and the St. Thomas Cross.

A side chapel enshrines the Blessed Sacrament, and on the other side is a chapel for the Holy Bible.

Gold, representing the kingship and divinity of Christ, is the sole liturgical color for vestments. No other colors are used.

There is but one Mass, celebrated for the glory of God. There are no special Masses for special intentions (e.g., for the deceased, for a special occasion, etc.) or votive Masses. A solemn Mass takes about three hours, with the priest and faithful standing and singing for the duration. An ordinary Mass lasts about one and a half hours. And the church is usually packed for each service.

As in the Eucharistic liturgies of all the Eastern Churches, there are no specific words of consecration. Consecration and transubstantiation are the work of the Holy Spirit throughout the Eucharistic Prayer. This emphasizes the mystery aspect of the Eucharist. All the while, the priest stands facing the altar with his back to the congregation, symbolizing that both are on the pilgrimage to one goal, and are facing east awaiting the second coming of the Lord.

St. Lawrence of Brindisi

How noble did Mary appear in the Heaven of the Divine Plan! A great sign appeared in Heaven: a woman clothed with the sun. No more brilliant or splendid figure can be created by the mind of mortal man. Mary was not merely predestined for grace and glory with the holy angels and the elect of God and chosen for the greatest measure of grace and glory after Christ. She was also selected to fill the role of Mother of God, for

she indeed is the Godbearer, the truly natural Mother of the Only-Begotten Son of God. She was the predestined Mother of Christ, having been predestined before all creatures, together with Christ, the firstborn of every creature. For Christ had been predestined to be the Son of Mary, just as Mary had been predestined to be the Mother of Christ. The light of the sun reflects the dignity of motherhood, which God had ordained for her. With a radiance surpassing that of the moon, her position above the moon signifies the excellence of her grace. The crown of stars bespeaks the dignity of her special glory. For to these three things had Mary been predestined: motherhood, grace, and glory. What a truly noble act of predestination, a selection so unique and ineffable that words cannot express aptly!