

*Saint Anthony of Padua Catholic Church
Rye, East Sussex*
The Arundel & Brighton Diocesan Trust (a Fairtrade Diocese)
is a Registered Charity: 252878
Staffed by The Order Friars Minor Conventual, "The Greyfriars"
since AD 1910

The Parish

Franciscan Friary, Watchbell Street
Rye, East Sussex, TN31 7HB
01797 222 173 (Friary/Parish [phone](#))
07422 512 980 (Mobile)
01797 227 109 (Parish FAX)
Email: catholicparish.rye@gmail.com
Parish web site: <https://stanthonyrye.com>
Diocese of Arundel & Brighton:
<http://www.dabnet.org/>

The Franciscans (The Greyfriars)

[The Greyfriars: www.thegreyfriars.org](#)
[St. Anthony of Padua, Rye:](#)
www.thegreyfriars.org/rye-east-sussex

The Secular Franciscan Order in GB: <http://ofsgb.org>

Saint Clare Fraternity, Poor Clare Convent, Hollington,
meets on the 1st Sunday of the month.

Pat Lee, minister
e-mail: sueandpatlee7@tiscali.co.uk
Rye St. Antony School: <https://www.ryestantony.co.uk/>

Fr. Matthew Chadwick, OFM Conv., Parish Priest

2 DECEMBER 2019 ~ FIRST SUNDAY OF ADVENT A

"So, stay awake, because you do not know the day when your Master is coming."

Times of Mass This Week

30 Nov. Saturday	For the Parishioners
1 Dec. Sunday	+ Finbar MacDonnell, req. Ita Bligh
1 Dec. Sunday	St. Anthony Prayer Board Intentions
2 Dec. Monday	+ Jimmy Duffy, req. Ita Bligh
3 Dec. Tuesday	+ Browyn Rattenbury, req. Ita Bligh
4 Dec. Wednesday	+ Harry Cueman
5 Dec. Thursday	NO MASS
6 Dec. Friday	+ Ernest LaRue, req. Michel LaRue
7 Dec. Saturday	Holy Souls in Purgatory
7 Dec. Saturday	+ Tom Healy, req. Ita Bligh
8 Dec. Sunday	For the Parishioners
8 Dec. Sunday	+ Joe Green (FMA)

6:00 PM FIRST SUNDAY OF ADVENT
8:00 AM FIRST SUNDAY OF ADVENT
10:45 AM FIRST SUNDAY OF ADVENT
9:00 AM Bl. Maria Angela Astorch, Poor Clare
9:00 AM St. Francis Xavier, Priest
9:00 AM St. John Damascene, Priest, Doctor
XXXXX St. Cawrdaf, monk
6:00 PM St. Nicholas, Bishop
9:00 AM St. Ambrose, Bishop, Doctor
6:00 PM SECOND SUNDAY OF ADVENT
8:00 AM SECOND SUNDAY OF ADVENT
10:45 AM SECOND SUNDAY OF ADVENT

Collection for 24 November: £351.07 THANK YOU!

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PLEASE PRAY FOR THE FOLLOWING PERSONS: John Lovell (David's & Mags' brother-in-law, seriously ill), John Freeman (now in 7 Oaks), husband of Anne, Bob Bligh, John Kilroy (now at home), Edward Wroe (Angela Tyson's brother), Marcella Duckworth, Veronica Pragnell, Ann Hamilton, Geoff Brown (now in Bexhill), Dominique Chapuis, Susan Clarke (Bernie's wife), Kathleen Sherwood (niece of Sheila Miller & Audrey Hatter, now in Hastings), Reg & Monica Flint, Richard Horner (now in Bexhill), Richard Carey, Luisa Schetter, Christopher Wilberforce, James, (Fr. Brian's father), my nephew, Nathaniel, Kennedy (Fr. Matt's friend, infant w/brain tumor, and Mass intentions this week).

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PLEASE PRAY FOR THE DECEASED, ESPECIALLY: Ernest LaRue, (mother of Michel LaRue, 7/12/1988) Fr. Antone Kondrac, OFM Conv., Eileen Russ (mother of Mags Ivatts, 27/11/1989), Fr. Seamus Stapleton, SCA (former pastor of Star of the Sea), members of our parish, our families, our relatives, our friends, our acquaintances, and Mass intentions this week.

Growing spiritually during Advent:

1. **Read one of the Gospels.**
2. **Read the prophet, Isaiah**
3. **Attend one of our Monday night Scripture discussions**

4. Each day, say one prayer to the Blessed Virgin Mary for someone who has left the Catholic Faith.
 5. Read about a saint.
 6. Attend a weekday Mass, perhaps Friday with Adoration and Benediction.

Scripture Discussion will meet Monday, 2 December 2019 at 5:00 PM at the Rye Social Club on Market Rd. 2nd Sunday of Advent: Scripture Readings: Isaiah 11: 1-10; Psalm 71; Romans 15: 4-9; Matthew 3:1-12. "Repent, for the Kingdom of Heaven is close at hand." ALL ARE WELCOME.

➤ CHURCHES TOGETHER IN RYE & DISTRICT: WORSHIP TOGETHER
SUNDAY, 1 DECEMBER AT 4:30 PM - ST. ANTHONY OF PADUA

ST. ANTHONY CHRISTMAS FAIR

Our next big parish event is the Christmas Fair to be held on Saturday, 14 December 2019 from 10:00 AM till 2:00 PM at St. Mary's Parish Centre on Lion St. We need items to sell such as books, toiletries, art work, bric-a-brac, **baked goods**, etc. NO ELECTRICAL ITEMS UNLESS ABSOLUTELY BRAND NEW IN THE BOX. There will be a tombola and a Christmas basket of goodies as we did last year. Food items that we can sell would also be appreciated. If you need us to pick up items, let us know by phone or email.

We need volunteers to help on Saturday **[9:30 AM – 2:30 PM]** and on the night before **[2:30 PM]** when we set things up. Thank you in advance!

**PLEASE BUY SOME RAFFLE TICKETS WHICH WILL BE AVAILABLE AFTER THE
MASSES.**

Individual consecrations after Fr. Jobe will come to tell us about the Militia Immaculatae (MI) sometime after the beginning of new year. People will understand the individual consecration better after Fr. Jobe's explanation. Then we can decide whether to do the individual consecrations at Mass, as a group or in a separate ceremony.

Parish Consecration: On the weekend of 7-8th December at all the Masses.

Wisdom from our new Saint, John Henry Cardinal Newman: If we are intended for great ends, we are called to great hazards.

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Fully escorted Pilgrimage to Knock Shrine, Ireland, celebrating the feast of St. Patrick. 16th March 2020. £599.00 per person sharing. Price includes flight with 10kg hand luggage, all transfers, 4 nights in Knock House Hotel with breakfast and dinner. All entertainment and excursions included. Lunches on days out. Wheelchair accessible rooms. Single room supplement £100. Knock Pilgrimages is a member of the Travel Trust Association and is fully protected by ATOL T7613. Contact Patricia on 01268 762 278 or 07740 175557 or email knockpilgrimages@gmail.com. [NB: I may be going on this trip.]

Mary in Byzantine Liturgy [part 2]

By Brother John M. Samaha, S.M. briefly explains what Byzantine liturgy is all about, with a special emphasis on the place of the Blessed Virgin Mary.

Byzantine Liturgy and Mariology

In the Byzantine liturgy we find four main expressions of Mariology: Marian liturgical prayers, Marian feasts, Marian iconography, and Marian paraliturgical piety.¹⁵

Marian Liturgical Prayers

Each cycle of prayers concludes with a special prayer addressed to Mary. For example, the groups of hymns called *stichiras* in the structure of the daily services always conclude with the *theotokion*, which

follows the doxology: "Glory to the Father, the Son, and the Holy Spirit, now and ever and unto ages of ages." This rule applies to all liturgical prayer units—daily, weekly, and yearly cycles, and also the sanctoral cycle. Whatever the theme of any liturgical celebration, the last word and seal will be the *Theotokos*, Mary the Virgin Forthbringer of God.

The *theotokia*, concluding prayers dedicated to Mary, vary for each day of the week in ordinary time, for special seasons, and for major feasts.

For a Tuesday that is an ordinary weekday, the proper *theotokion* reads: "***O Mother of God and Virgin forever, through you we were made to share in the divine nature. You gave birth for us to the incarnate God. Therefore, we all exalt you with great devotion.***"

For the Annunciation on March 25: "***Today is the fountainhead of our salvation and the revelation of the mystery that was planned from all eternity: The Son of God becomes the Son of the Virgin and Gabriel announces this grace. Let us join him in crying out to the Mother of God, "Hail, O Woman, full of grace! The Lord is with you."***

Marian Feasts

The liturgical year includes a series of highly developed Marian commemorations. Four belong to the category of the twelve major feasts: The Nativity of the Virgin, September 8: The Presentation of the *Theotokos* into the Temple, November 21: The Annunciation, March 25: the Dormition. August 15. The feast of the Meeting of Our Lord in the Temple, February 2, belongs to the same category and is also deeply Marian in meaning. Among the lesser Marian feasts are the Protection of the Virgin, October 1; the *Synaxis* of the *Theotokos*, December 26; the Conception of Mary, December 9, and others.

Marian Iconography

The icons of the *Theotokos* are integral to the life of the Byzantine Church. Their very position in the apse and on the iconostasis indicates definite theological meaning.

An icon is not meant to be a visual representation to stimulate the imagination for devotional purposes. Neither is it meant to teach or inspire. In the spiritual sense, it is a living thing, the point at which heaven and earth meet. St. John of Damascus called the icon a "channel of divine grace." Laden with faith and grace, the icon is a mirror of divine revelation and gives testimony to the reality that the saving truth is not communicated only by mere human words but also through wordless beauty.¹⁶

Also, to be considered is the highly developed cult of the commonly termed "miraculous" icons of the *Theotokos*, some of which have given rise to important and extremely popular feasts. Some examples are the Protection of Mary, October 1 (celebrated by the Melkite Church only): the *Theotokos of Kazan*, July 8; the *Theotokos of the Sign*, November 27.

Paraliturgical Piety

In addition to the official Marian prayers and celebrations of the liturgy, we find an enormous number of secondary or paraliturgical feasts and services. To gather all the *akathistoi* to Mary, written after the pattern of the renowned *Akathistos* attributed to Romanus, would result in several printed volumes. They testify to the constant flow of heartfelt piety, love, and praise directed to Mary.

Not all these compositions are of equal value and quality. However, the outstanding Byzantine hymnographers like St. John of Damascus, St. Andrew of Crete, St. Cosmas of Maioum, wrote some of their best works on Marian themes. In the products of their pens we find the true expression, contemplation, and understanding of Mary in Byzantine tradition.

The Byzantine patrimony in this area also includes the commentaries on these themes in the homilies composed for Marian feasts by the Greek Fathers and Doctors. These may be found in *Patrologia Graeca*.

A few excerpts will illustrate this richness. Addressing the Dormition St. John of Damascus extols Mary thus:

No, you were not merely like Elijah taken up to heaven; you were not like Paul transported to the third heaven. Rather, you reached the very throne of your Son, in immediate vision, in joy, and you remain at his side with great and unspeakable security. For the angels and for all the powers that rule the world, you are ineffable happiness: for the patriarchs, endless delight; for the just, inexpressible joy: for the prophets, perpetual exultation.

Speaking of the Yaroslavi Virgin of Tenderness we hear St. Gregory of Nyssa say:

According to the reliable testimony of the Word, the Bride is a wellspring of living water whose current descends from Lebanon. Who could ever fully express the marvels set forth by this

comparison? It would seem impossible to elevate her any further, since she resembles every aspect of Beauty's archetypal form.

O Mary, Bearer of God and the One who brings forth our Saviour, pray for us, East and West!