



*Saint Anthony of Padua Catholic Church
{formerly Saint Walburga, Abbess}
Rye, East Sussex*

"At the Top of the Town"

**Staffed by Order Friars Minor Conventual,
"The Greyfriars" since AD 1910**

"Jesus came to you, so that you can come to Him"

*The Arundel & Brighton Diocesan Trust (a Fairtrade Diocese)
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The Parish

Franciscan Friary
Watchbell Street
Rye, East Sussex, TN31 7HB
01797 222 173 (Friary/Parish phone)
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/>

Society for the Protection of Unborn Children: [Home \(spuc.org.uk\)](http://Home (spuc.org.uk)) or 020 7091 7091

**Poor Clares' Prayer Line-Text names to:
07871 732 792**

Fr. Matthew Chadwick, OFM Conv., Parish Priest

Rev. Mr. Simon South, Deacon

6 FEBRUARY 2022 ~ FIFTH SUNDAY IN GOD'S TIME

"Leave me, Lord; I am a sinful man."

Times of Mass This Week

5 Feb. Saturday	+ Georges & Hélène Leroy, req. Sophie Carnell	6:00 PM FIFTH SUNDAY IN GOD'S TIME
6 Feb. Sunday	Yvonne Murray (FMA)	8:00 AM FIFTH SUNDAY IN GOD'S TIME
6 Feb . Sunday	For the Parishioners	10:45 AM FIFTH SUNDAY IN GOD'S TIME
7 Feb. Monday	Sr. Vincente (FMA)	9:00 AM St/ Richard, father of St. Walburga
8 Feb. Tuesday	+ Helen Ann Fairlambe (FMA)	9:00 AM St. Cuthman of Steyning, Hermit
9 Feb. Wednesday	Stokes Family, Living & Dead	9:00 AM St. Apollonia, Virgin, Martyr
10 Feb. Thursday	+ Anna T. Chadwick (AD 1913)	9:00 AM St. Scholastica, OSB, Virgin
11 Feb. Friday	For the Sick & Suffering	9:00 AM Our Lady of Lourdes
12 Feb. Saturday	McDonagh Family, Living/Dead (FMA)	9:00 AM Bl. Thomas Hemerford, Priest, Martyr
12 Feb. Saturday	For the Parishioners	6:00 PM SIXTH SUNDAY IN GOD'S TIME
13 Feb. Sunday	+ Eileen Ashe, req. Michael Ashe	8:00 AM SIXTH SUNDAY IN GOD'S TIME
13 Feb. Sunday	+ Betty Elliott, req. Michael, her son	10:45 AM SIXTH SUNDAY IN GOD'S TIME



**THERE WILL NOT BE A HOLY HOUR AGAIN UNTIL THE FIRST FRIDAY OF LENT.
NEXT SUNDAY: COLLECTION FOR THE LOURDES PILGRIMAGE. (GIFT-AID)**

PLEASE PRAY FOR THE DECEASED, ESPECIALLY, Members of our parish, our families, our relatives, our friends, our acquaintances, those who die suddenly or violently and Mass intentions for this week.

PLEASE PRAY FOR THE FOLLOWING PERSONS:, Audrey Hatter, (now in Roseland Care Home), Fr. Paul Clarke, John Wakely, Bob Bligh, John Kilroy, Dominique Chapuis, Susan Clarke, Kathleen Sherwood, Monica Flint, Richard Horner, Richard Carey, Janet (Jane) Castro, all those confined to their homes or care homes, my nephew, Nathaniel, and Mass intentions this week.

**SCRIPTURE DISCUSSION THIS WEEK, MONDAY, 14 FEBRUARY 2022 AT THE HUB ON RYE HILL
FROM 3:30 – 5:00 PM. Come and join us! *He who is ignorant of Scripture is ignorant of Christ.***

BISHOP RICHARD'S PODCAST: [Bishop Richard Moth's Video Podcast for the 5th Sunday of the Year on Vimeo](#)

Dear brothers and sisters in Christ,

The worship of God is the highest of all our human activities. There is nothing more important, nothing more natural for us, for we are created by God and for God as an expression of His love.

We can be brought to this moment of worship by different things – and we see this in this Sunday's Readings. For Ezekiel his worship comes through visions. These are a gift to Him that is so clear it brings him to action: "Here I am, Lord, send me."

For Peter, it comes through a different experience – the miracle of the great haul of fish, following a bad night's fishing. He does not think of the profit he will make in the fish market, or the fact that his nets are damaged. Rather he falls to his knees before Jesus, recognising his own weakness and sinfulness in the presence of the Lord. As with Ezekiel, so with Peter – his life is transformed and he is ready for action, leaving everything and following Him.

So with us, our experience of God's love in our worship is transformative. Our morning and evening prayers, these moments of quiet worship and intercession that mark our day, bring us close to the Lord, enabling us to be His people, His instruments for our world. We meet the Lord Himself, most especially in the Eucharist. Our response to follow Him, to be His disciples – all grows out of this moment of the greatest closeness to Him.

Let us, then, not stay away from the worship of God. The Lord has loved us beyond measure – must we not show our love for Him in the greatest, the highest, of all our activity? Let us join with our brothers and sisters at the Eucharist, for this is the very foundation for our action as disciples.

With every Blessing, + Richard

DIOCESE OF ARUNDEL & BRIGHTON SYNOD WEB SITE:

[Synod | Arundel & Brighton Diocese \(abdiocese.org.uk\)](#)

FROM REAL TIME: [Real Time: Episode 9 \(28/01/2022\) - YouTube](#)

[11,000 babies saved because of Texas pro-life law](#)

posted on 01 February 2022 14:34

11,000 babies have been saved following a pro-life law passed in Texas, it has been estimated. Last May, the Texas Heartbeat Act, prohibiting abortion once an unborn child's cardiac activity has been detected, was signed into law by Republican Governor Greg Abbott. A heartbeat may be detected at around six weeks gestation. In 2020, around 54,000 babies were aborted in Texas alone, out of whom 85% were aborted after six weeks of pregnancy. [COMMENT: Lots of prayer and hard work can bring success with the grace of God. Texas gave the USA the two Supreme Cases (Roe & Doe) that made abortion legal up to birth. It is good to see the right to life being restored in this state.]

St. Margaret Mary Alacoque and the Sacred Heart: [Saint Life: Margaret Mary Alacoque ~ In the Side of Christ - YouTube](#)

From The Life of Saint Walburga, by Francesca M. Steele, AD 1921

Other writers have thought that she waited until her brother [St.] Winibald returned from Rome, in order to consult him, and that he might be present at her clothing. This seems most likely, for she was devoted to him and he to her, and it is certain that he left his monastery in Rome to return home on important business, and it seems very likely that the decision as to St. Walburga's future was of sufficient importance to call him to England. Her dowry would have to be fixed and settled, and Winibald, in [St.] Willibald's

absence abroad, was the head of the family. Winibald came to England in or about 727, when St. Walburga would be about eighteen, and as he remained in England a year or two, she was quite old enough to take the habit while he was at home.

It would have been a great joy to St. Winibald to see his beloved sister clothed in the Benedictine habit, and a great consolation to St. Walburga, to feel that he was present, perhaps taking some minor part in the ceremony, for he was not yet a priest, but had apparently taken some of the minor orders. They were now both members not only of the royal family of Wessex, but also of the great Benedictine family, in which the family spirit is so strong. They were now related spiritually as well as in the flesh. [pp. 71-72j]

From Blessed Ivan Merz, Bosnian layman: [16 Dec. 1896 – 10 May 1928]

While waiting to join the army, having been called up (Europe was at war at the time), Ivan lived with his parents. He perceived the answers to many questions by the light of his Faith. On the feast of the Immaculate Conception, December 8, he vowed to remain chaste until marriage. And on January 23, 1916, he wrote: *"I long to be humble! Extremely humble! I long to destroy all this natural pride, and humbly aspire to the truth, simply because of truth itself..."* On the 28th he continued: *"I am conscious that I am very far from any kind of perfection... Then I reflect upon my actions and I realize that I am a Christian in word but not in deed. Christianity has not yet penetrated my blood... I should pray to God more lengthily so as not to lose this mystical link with Him."* Yet he noted on February 24: *"I love peace and silence very much; I can reflect, I can think about the mystery of the Eucharist, I can withdraw into motionless awe. I can pray at length... It is so much better in solitude. Nothing compares with retreating to a small dark church [like St. Anthony, Rye] and slowly praying the Rosary to the flickering of the tabernacle light, to the last rays of the sun, and marveling, marveling, marveling eternally at the Eucharist, that brilliance, that grandeur, that infinite Love..."* {From Saint Joseph the Clairval Abbey, Letter of Dec. 24, 2021, page 2.}

13 IS MY LUCKY NUMBER: Carrier bags, with revised prayer booklets, are available after the Masses or at the friary when I am home. Inexpensive, easily folded, easily mailable, buy more than one for those who may not come to this church or any church!

Summary of the Parish Meeting re: the Synod

Journeying together, do we understand those who are at the edge of the community? How do we encourage the lapsed and fallen away?

The key challenge for our Parish is the growing number of lapsed and fallen away along with a lack of focus on attracting young families to the Parish. It was felt that one of the biggest issues relates to a perception that the Church is a closed community and that newcomers are not welcome. There is also a misunderstanding of Church teaching, with a strong perception that the faith is a long list of don't, don't, don't, rather than an encounter with the love and forgiveness of Christ. The abuse scandal has had an impact especially as it was present in our Parish a few years back. Nothing was done by the religious order responsible for our Parish to listen to or support the Parishioners at the time. Other challenges identified are the ongoing battle with the secular world which is on a mission to belittle and persuade everyone that faith is a bad thing. And finally, it was felt that the Covid restrictions were seen as an "opportunity" for some to stop coming to Church.

Intensity of working patterns for young families was also seen as a challenge or obstacle to regular Church attendance. With regards to young families in particular, it was felt that accessibility to Catholic Schools is a challenge for our Parish with the nearest school being 20 miles away and an hour's train ride.

Do we listen to each other?

The general consensus was that there is little or limited listening to the concerns or worries of the people. It was felt that there needs to be a stronger "pastoral" sense of listening and support for the challenges of everyday life and the explaining of the teachings of the Church. It was suggested that a "faith forum" on a regular basis would be a good idea to bring these challenges to discuss in an open and safe environment.

It was also felt that this question would have different answers based on the definition of Church i.e Global Church/Diocese or Parish

Speaking out

It was felt that the communication is an opportunity within the Parish and within the wider Church to help everyone understand the life of the Church and its teachings. The opportunity to be more structured in communication through the use of "welcome's" and helpers who are able to support others was seen as an opportunity within the Parish. The newsletter is a missed opportunity to share a more inclusive "pastorality" within the Parish and the website is very out of date.

Do our celebrations in Church inspire a deeper encounter with the risen Lord?

In general, it was felt that this was true for the Parish, however, there is a frustration within the Parish amongst a significant number of our parishioners were Mass in celebrated "ad orientum" along with the mixing of Latin and the vernacular causes confusion and division.

Do I understand the mission of the Church - in my own life, in the local church, and the universal church?

The strongest response during our meeting was a desire for more support in discerning our individual calling. Many shared anecdotally how fellow parishioners had played a big part in supporting and encouraging each other to discern our call.

Personal experience at retreats and prayer groups was seen as a strong help also.

It was felt within the group that there is a challenge and opportunity to look at the Mission of the Parish and how we take this to those who are looking but don't understand what they are looking for. A common response was that as Catholics we tend to look inwards rather than look outwards (for many reasons).

Dialogue in Church and Society

It was felt this question needed more clarity. Whether we are referring to the global Church/Diocese/Parish. The general census was that at the global level there was a real focus on communication and listening which becomes diluted as you progress through the Church.

Other Christian Denominations

Churches together is a good idea and concept but is not always embraced by all denominations as everyone is focused on the challenges of their own dwindling congregations. It was felt that at a global level the example and desire for communication is well demonstrated.

We encourage you to discuss these items among yourselves. You can pass on any comments to Simon or to myself if you would like to, by email, phone or in person. I will make a few comments next week.



Mary, our Mother, the one who explains her Son Jesus to us.

The Catholic Church gives us many feast days in honour of the Blessed Virgin Mary because when we pray to her, the Mediatrix of All Graces, she sends us the grace to contemplate her Son. Also, by thinking about her in the unique maternal bond that she has with Him we see an example of what it means to say, "**Be it done unto to me according to thy Word**" in action as well as in word.

When we consider the Blessed Virgin, we always begin with the Immaculate Conception, the gift from the God the Father that prepared Mary for her vocation of Most Highly Favoured Daughter of the Father, Mother of the Son and Spouse of the Holy Spirit, Mother of the Church and Mother of us all. **"By a singular grace and privilege of the Holy Spirit, in view of the merits of Your Son, Jesus Christ, You preserved (her) from all stain of sin."**

This week, Friday 11 February, we celebrate Mary's title, Our Lady of Lourdes, when she appeared to St. Bernadette, and gave her that title to identify herself to the parish priest, to the bishop to the Church, and to the world. A site of an untold number of healings, spiritual and

physical, it is also a day when we pray especially for the sick and suffering, showing over and over that God wants to heal us of all the effects of sin.

Last week, 2 February, forty days after Christmas, we celebrated the Feast of the Presentation of Jesus and the Purification of Mary. We celebrate Jesus' first entry into the Temple as Mary and Joseph fulfill the Law of Moses to consecrate their first-born Son to God.

Mary also comes to the Temple for her Purification. This was done for all mothers because the losing of blood during the birth of a child was considered to make a woman unclean, as it was for anyone who touched blood. Of course, Mary could not become "unclean" because she was the Immaculate Conception free from all sin and the effects of sin. I don't know what happened in the case of the placenta in her womb, but it did not come out of the body as happens in a normal birth. We must remember that this has implications for her perpetual virginity.

In any event, Mary comes, as an example to other mothers, that the Law of Moses should be obeyed, and she goes through a purification rite. The Catholic Church has a rite called "churching" which is based on a similar idea. A mother would sometimes not return to church or Mass until she had gone through this rite. It was not obligatory, but many mothers would celebrate it as another grace to help with her vocation of wife/mother. When I was an altar boy, after Mass I would see a woman kneeling at the altar rail. Sometimes we didn't even have to exchange words. I would go into the sacristy and tell the priest that there was a woman at the rail and he would go out and give her the blessing.

The Church puts these two ideas together in one feast to bring out the connection between the Mother and the Son, the events of the Presentation of Jesus in the Temple and the Purification of Mary which are two aspects of the same reality.

At the Annunciation Mary knew instinctively that her Divine Son was entering her womb so that He would have a human body and a human nature that He could offer to the Father in reparation for the sins of mankind. As a Mother, she would share in that suffering and rejection that would lead to His death.

At the Nativity Mary saw how her Son was being rejected by His own people in the person of King Herod who would try to have Jesus killed. She would also share deeply the sadness of the parents who would lose their sons because of the jealousy of an all-too-worldly "king of the Jews".

At the Temple, Mary heard the words of Simeon, ***"Behold this Child is set for the fall and rising of many in Israel, and for a sign that is spoken against, and a sword will pierce your own soul also that the thoughts of many hearts may be revealed."***

Mary is now revealed as the Co-Redemptrix, i.e. her Son is the Redeemer but He chooses to have Mary participate in this redemption as His Mother and Mother of the Church. We are "co-redeemers as members of the Mystical Body of Christ.

Also on the feast of the Presentation/Purification is the feast of what many people know as *Our Lady of Good Success*. Mary appeared over 300 years ago to a Spanish nun, Sr. Maria de Jesus Torres, in Quito, Peru, and made many prophecies about the Church in the present day. Pope Francis referred to her early in his pontificate.

However, the nuns in her convent today are trying to correct the poor translation of her name in Spanish: *Nuestra Señora del Buen Suceso*, or *Our Lady of the Good Event (of the Purification)*. Here, the emphasis is not on the prophecies of bad things to come, but on the purification of the Church and through the Church, the world. Penance done in reparation for the things that are happening today in the Church and prophesied 300 years ago, now has a much more positive motivation and practice. We can unite our sacrifices with the Presentation of Jesus and the Purification of Mary (her Immaculate Conception, the first fruits of the Cross) in our prayers and our self-offering at the Mass. We can strengthen our bonds with Jesus and Mary in the work of saving souls, as Mary mentions in many of her apparitions. We believe that the Presentation of Jesus in the Temple, during which His suffering and death are prophesied, led to the Purification of Mary (IC) which makes possible our own purifications and presentations to God the Father, here on earth at Mass, at prayer and at our lives of charity, and finally when we are called to Heaven.

Our Lady, Queen of the Apostles, pray for us!