

*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)  
01797 227 109 (Parish FAX)  
**Email:** catholicparish.rye@gmail.com  
**Parish web site:** <https://stanthonrye.com>  
Diocese of Arundel & Brighton:  
<http://www.dabnet.org/>

**The Franciscans (The Greyfriars)**

*The Greyfriars:* [www.thegreyfriars.org](http://www.thegreyfriars.org)  
St. Anthony of Padua, Rye:  
[www.thegreyfriars.org/rye-east-sussex](http://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 1<sup>st</sup> Sunday of the month.  
Pat Lee, minister  
e-mail: [sueandpatlee7@tiscali.co.uk](mailto:sueandpatlee7@tiscali.co.uk)  
**Rye St. Antony:** <https://www.ryestantony.co.uk/>

Fr. Matthew Chadwick, OFM Conv., Parish Priest

**17 FEBRUARY 2019 ~ SIXTH SUNDAY IN GOD'S ORDINARY TIME**

**"How happy are you who are poor; yours is the Kingdom of God."**

**Times of Mass This Week**

<b>16 Feb. Saturday</b>	Agnes Hoban (FMA)	<b>6:00 PM Sixth Sunday in Ordinary Time</b>
<b>17 Feb. Sunday</b>	For the Parishioners	<b>8:00 AM Sixth Sunday in Ordinary Time</b>
<b>17 Feb. Sunday</b>	Msgr. Robert Mercer (FMA)	<b>10:45 AM Sixth Sunday in Ordinary Time</b>
<b>18 Feb. Monday</b>	+ Fr. Joseph Grzybowski, OFM Conv.	<b>9:00 AM Bl. William Harrington, Priest &amp; Martyr</b>
<b>19 Feb. Tuesday</b>	+ Edward Walsh, brother of a friar	<b>9:00 AM St. Odrian, Martyr, driver for St. Patrick</b>
<b>20 Feb. Wednesday</b>	Mum and Dad (FMA)	<b>9:00 AM Bls. Francisco &amp; Jacinta Marto, OLF seers</b>
<b>21 Feb. Thursday</b>	<b>NO MASS</b>	<b>XXXXX St. Robert Southwell, Priest &amp; Martyr</b>
<b>22 Feb. Friday</b>	Bishop Richard Moth (FMA)	<b>6:00 PM The Chair of St. Peter the Apostle</b>
<b>23 Feb. Saturday</b>	Sr. Elizabeth (FMA)	<b>9:00 AM St. Polycarp, Bishop &amp; Martyr</b>
<b>23 Feb. Saturday</b>	For the Parishioners	<b>6:00 PM Seventh Sunday in Ordinary Time</b>
<b>24 Feb. Sunday</b>	+ Antonina "Nina" Guadagnino	<b>8:00 AM Seventh Sunday in Ordinary Time</b>
<b>24 Feb. Sunday</b>	+ Dorothy Roxburgh, req. Jocelyn Rowe	<b>10:45 AM Seventh Sunday in Ordinary Time</b>

-----  
Collections: 27 January: £348.34; [Does not include direct deposit donations]

This Sunday: Special Collection: Our Lady of Lourdes Pilgrimage Part II

If you gave last week, you don't have to give this weekend. (Gift-Aid)

Candles: SH: £98.68; BVM: £161.18; St. Joseph: £23.40; St. Anthony: £65.75;

Maintenance: £20.63; Newspapers: £35.40; TOTAL: £

Thank you very much!

-----  
**PLEASE PRAY FOR THE FOLLOWING PERSONS:** Veronica Pragnell, Ann Hamilton, Elsie Palmer, Geoff Brown, Dominique Chapuis, Susan Clarke (Bernie's wife), Kathleen Sherwood (niece of Sheila Miller & Audrey Hatter), Reg & Monica Flint, Richard Horner, Richard Carey, Luisa Schetter, James, (Fr. Brian's father), my nephew, Nathaniel.

=====

**PLEASE PRAY FOR THE DECEASED, ESPECIALLY:** Canon Francis Moran, Fr. Philip Blaine, OFM Conv., members of our parish, our families, our relatives, our friends, our acquaintances, Mass intentions this week.

+++++

**Scripture discussion meets this Monday, 18 February 2019 at 5:00 PM at the Rye Social Club. 6<sup>th</sup> Sunday in Ordinary Time: 1<sup>st</sup> Book of Samuel 26:2-23; Psalm 102; 1<sup>st</sup> Corinthians 15:45-49; Gospel: Luke: 6:27-38 ALL ARE WELCOME!**

\*\*\*\*\*

**AGM, Churches Together: Rev. David Mayhew, Christian Healing Ctr. Wed., 20 Feb. Rye Baptist Church; 6PM meal (bring & share); 7PM speaker; 8PM meeting (you don't have to stay for this).**

-----

The Padre Pio Prayer Group will meet each Friday at 10:30 AM in the Friary Dining Room. Teresa Collins at 01797 230 609 or [tdta.collins@btinternet.com](mailto:tdta.collins@btinternet.com)

---

HERE'S SOMETHING YOU ARE GOING TO FIND INTERESTING!

Thursday, 7th March

6 pm at St. Mary's Centre

Everybody is invited to a Presentation with slides by Pauline Allan on the charity 'Let the Children Live' which helps the street children in Colombia. You may feel this is a cause you would like to support or just come and learn. Pauline was with us in Assisi and Padua last year. If you would like to attend, please add name to form at back of the church. Any questions please ask Jocelyn.

It will also be an opportunity to enjoy a meal together. Ham Joint will be provided.

Other victuals by courtesy of kind parishioners and friends!

~~~~~  
**Visit to Rye St. Antony School:** Many of you are familiar with the story of the beginnings of Rye St. Antony School in Oxford and the connection with our parish. The two founders of the school, Ivy B. King and Elizabeth Rendall were teachers in Oxford. After converting to the Catholic Faith, they were fired. When visiting our church, they spoke to Fr. Bonaventure and asked if the finder of lost things could find them jobs now that they lost theirs. Our patron sometimes works very quickly and soon they came to meet some people in Oxford who wanted to start a Catholic school. The school opened in AD 1930. The two ladies became the first headmistresses and the school thrived, except during the war when things were difficult for everyone except the very wealthy.

After Liz St. Clair-George gave me a copy of, "Ask St. Antony" (not a misspelling; that's the way they spell Antony) a small book written by Ivy B. King, I became interested in visiting the school. This past week I went to visit the friars in Oxford and Fr. Giles arranged a meeting for us with the present Headmistress, Sarah Ryan. Well, with all humility, we know that great minds think alike and Mrs. Ryan was thinking about having some of her students visit our church, the place where the spiritual seed for Rye St. Antony was first sown. We may also plan a trip of interested parishioners to the school in Oxford.

Probably sometime this summer, when the weather is good, some of her older students will come to Rye and we can have Mass for them in the church and a lunch in the garden. I hope that this develops into a long-term relationship between St. Anthony, Rye and Rye St. Antony. In the future, we hope to come up with other ideas to strengthen the bonds between the two places under the protection of St. Anthony/Antony of Padua.

What a great patron we have! He not only found jobs for two "new" Catholic ladies, but provided a good Catholic education for thousands of girls, young ladies and boys from 1930 into the future. Who knows what great things these students will do with their lives for the Church and their communities?

If you want to know more about the school and you have a computer, check out their web site which will be our recommended site for the month: <https://www.ryestantony.co.uk/>

\*\*\*\*\*  
**Privileges of Mary: Perpetual Virginity**

We as Catholics firmly believe that Mary is "ever virgin." The *Catechism* asserts, "The deepening of faith in the virginal motherhood led the Church to confess Mary's real and perpetual virginity even in the act of giving birth to the Son of God made man" (#499). Given this teaching, the perpetual virginity of Mary has traditionally been defended and examined in three parts: Mary's conception of Christ (*virginitas ante partum*); her giving birth to Christ (*virginitas in partu*); and her remaining a virgin after the birth of Christ (*virginitas post partum*). This formulation was used by many of the early Church Fathers— St. Augustine, St. Peter Chrysologus, Pope St. Leo the Great, St. Gregory Nazianzus, and St. Gregory Nyssa. For example, the *Catechism* quotes St. Augustine's elaboration: Mary "remained a virgin in conceiving her Son, a virgin in giving birth to Him, a virgin in carrying Him, a virgin in nursing Him at her breast, always a virgin" (#510).

Mary's virginity prior to the conception of Christ is quite clear from the Gospels of St. Matthew and St. Luke where she is clearly identified as "a virgin" (cf. Luke 1:26-27, Matthew 1:18). Moreover, when Archangel Gabriel announced to Mary that she would be the mother of the Messiah, she responded, "How can this be since I do not know man?" indicating her virginity.

At the other end of the spectrum is Mary's virginity after the birth of Christ. In a previous article concerning whether Jesus had blood brothers and sisters, this question was dealt with in detail. Succinctly, we as Catholics believe that Mary and Joseph did not have other children after the birth of Christ. No evidence exists either in Sacred Scripture or Tradition to believe otherwise.

The troublesome part is the middle— Mary's virginity in giving birth to Christ. We remember that one of the sufferings inherited because of original sin is that of "child bearing pains": The Lord God said to Eve, "I will intensify the pangs of your childbearing; in pain shall you bring forth children" (Genesis 3:16). Since Mary was free of original sin by her Immaculate Conception, she would consequently be free of "child bearing pain." In wrestling with this belief, the early Church Fathers then struggled to explain the meaning of this virginity *in partu*. The majority of Western Fathers seemed to emphasize Mary's physical integrity. For instance, Pope St. Leo the Great said, "...She [Mary] brought him forth without the loss of virginity, even as she conceived him without its loss.... [Jesus Christ was] born from the Virgin's womb because it was a miraculous birth...." They compared the birth of our Lord to Him miraculously emerging from the closed tomb or appearing suddenly in the upper room although the doors were locked. Some Fathers used the analogy of the birth of our Lord to a ray of sun shining through a glass: just as the glass remains "unaltered" by the ray, so did Mary by the birth of our Lord. (Even Pope Pius XII in his encyclical *Mystici Corporis* (1943) asserted, "It was [Mary] who gave miraculous birth to Christ our Lord....")

On the other hand, the Eastern Fathers emphasized Mary's joy and freedom from pain in giving birth to Jesus, the Son of God. They looked upon Mary as the New Eve, free of the pain of original sin. Moreover, they did not want to lose the notion of Mary being a mother in the full sense of the term. Remember, the Gospel of St. Luke simply states, "She gave birth..." (Luke 2:7), which does not demand a miraculous birth process.

Officially, the Church has upheld the perpetual virginity of Mary. Pope Siricius in 390 wrote: "This is the virgin who conceived in her womb and as a virgin bore a son." The Council of Chalcedon (451) ratified the teaching of Pope Leo I regarding that Mary is ever-virgin. The Lateran Council (649) (not one of the general councils) stated: "If anyone does not, according to the holy Fathers, confess truly and properly that holy Mary, ever virgin and immaculate, is Mother of God, since in this latter age she conceived in true reality without human seed from the Holy Spirit, God the Word Himself, who before the ages was begotten of God the Father, and gave birth to Him without injury, her virginity remaining equally inviolate after the birth, let him be condemned." In 1555, Pope Paul IV affirmed the virginity of Mary before, during, and after the birth of the Lord. However, the Church has not defined specifically how Mary is virgin *in partu*.

In the 1950s, great controversy arose among theologians over the interpretation of virgin *in partu*. Albert Mitterer cautioned against so emphasizing the physical quality of virginity that one lost sight of the goodness of Mary's role as mother and her giving birth to Jesus. Freedom from "child bearing pain" does not necessarily entail freedom from the act of child bearing. Dr. Ludwig Ott stated, "It seems hardly possible to demonstrate that the dignity of the Son of God or the dignity of the Mother of God demands a miraculous birth."

Finally, on July 27, 1960, the Holy Office (now the Sacred Congregation for the Doctrine of the Faith) warned, "Several theological studies have been published in which the delicate problem of Mary's virginity *in partu* is dealt with in unbecoming terms and, what is worse, in a manner that is clearly opposed to the traditional doctrine of the Church and to the devotional sense of the faithful." Frankly, a discussion of *virginitas in partu* which focuses on anatomical minutia not only loses sight of the beautiful theology of the Incarnation but also becomes embarrassing.

In all, we need to emphasize and revere both the virginity and motherhood of Mary. The *Dogmatic Constitution on the Church* of Vatican II asserted that Christ's birth "did not diminish His mother's virginal integrity but sanctified it" (#57). Accordingly, "in the mystery of the Church, which is itself rightly called mother and virgin, the Blessed Virgin stands out in eminent and singular fashion as exemplar both of virgin and mother" (#63).

**COMMENT: The important point to emphasize is that this physical gift is symbolic of her complete openness to God and His Will, the fruit of her Immaculate Conception. As Mary stated: *Let it be done unto me according to Thy Word.***

***Mary, Immaculate Virgin, Mother of God, send us the grace to be open to God!***