

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

<p>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/</p>	<p>The Franciscans (The Greyfriars) <i>The Greyfriars:</i> www.thegreyfriars.org <i>St. Anthony of Padua, Rye:</i> 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/</p>
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Fr. Matthew Chadwick, OFM Conv., Parish Priest
24 NOVEMBER 2019 ~ SOLEMNITY OF CHRIST THE KING

"Above Him there was an inscription: 'This is the King of the Jews'."

Times of Mass This Week

<p>23 Nov. Saturday Mairead Donnelly, req. Aoife Coleman 24 Nov. Sunday + Joseph Conneely (FMA) 24 Nov. Sunday For the Parishioners 25 Nov. Monday + Fr. Antone Kondrac, OFM Conv. 26 Nov. Tuesday + Jean Barber (FM) 27 Nov. Wednesday + Jan Peter & Dorothy Van Heuven, Req. Dolores Don 28 Nov Thursday NO MASS 29 Nov. Friday + Jimmy Duffy, req. Ita Bligh 30 Nov. Saturday Andrew Hunt 30 Nov. Saturday For the Parishioners 1 Dec. Sunday + Finbar MacDonnell, req. Ita Bligh 1 Dec. Sunday St. Anthony Prayer Board Intentions</p>	<p>6:00 PM CHRIST THE KING 8:00 AM CHRIST THE KING 10:45 AM CHRIST THE KING 9:00 AM St. Catherine of Alexandria, Virgin, Martyr 9:00 AM St. Leonard of Port Maurice, OFM, Priest 9:00 AM St. Anthony Francis Fasani, OFM, Priest XXXXX St. James of the Marches, OFM, Priest 6:00 PM All Saints of the Seraphic Order 9:00 AM St. Andrew, Apostle, Martyr 6:00 PM FIRST SUNDAY OF ADVENT 8:00 AM FIRST SUNDAY OF ADVENT 10:45 AM FIRST SUNDAY OF ADVENT</p>
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Collection for 17 November: £452.00 --- Arundel Cathedral Maintenance Fund: £63.54

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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: Fr. Antone Kondrac, OFM Conv., Eileen Russ (mother of Mags Ivatts), 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.

Scripture Discussion will meet Monday, 25 November 2019 at 5:00 PM at the Rye Social Club on Market Rd.
1st Sunday of Advent: Scripture Readings: Isaiah 2: 1-5; Psalm 121; Romans 13: 11-14; Matthew 24:37-44. "So stay awake, because you do not know the day when your Master is coming." ALL ARE WELCOME.
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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.

Is There A Byzantine Mariology?

Researching this question leads to a seeming paradox. On one hand we find a tremendous richness of Marian thought in the liturgy, but on the other hand a virtual absence of specifically Mariological studies in theology. In the Eastern Churches the understanding and appreciation of the Virgin Mother of God developed differently, and is not the result of scientific theological reflection. The Mariological experience and piety of the Byzantine Churches—Catholic and Orthodox—seem to be embodied almost entirely in their worship. But we find no prominent theological reflection on the subject, nothing that would parallel the specialized Mariological treatises of the Western Church. Theology manuals contain no chapters dealing with the place of Mary in the economy of salvation. The veneration of Mary, which is so central in Byzantine worship, has not been extensively expressed, analysed, or evaluated systematically.⁸

The scarcity of theological reflection may seem to some a deficiency in Byzantine theology. How could the Byzantine Church which never prays to God or Jesus Christ without at the same time also addressing her prayers to Mary, and which constantly praises her who ". . . is more honorable than the cherubim and beyond compare more glorious than the seraphim . . ." neglect theologizing about her? Why has the Byzantine theological mind not been focused on this enormously important aspect of its life and worship?⁹

In the Byzantine mind, this seeming absence of theological study and reflection is seen as an integral part of the "mystery of Mary" in the experience of the Church. The Byzantine scholar questions whether theology as the rational investigation of the truths of faith is adequate to transpose into precise terms the real content of that mystery. Perhaps the proper locus of Mariology is in liturgy and prayer, that is, in worship. This is reminiscent of Prosper of Aquitaine's maxim: *Lex orandi, lex credendi*.

In the Eastern traditions Mariology developed through liturgical veneration within the framework of the concomitant feasts; that is, it followed the development of Christology and the Church's contemplation of the Incarnation. All Marian devotion—liturgical and popular—remained organically connected with the mystery of Christ. This has always been the norm and criterion.

In the Byzantine spiritual heritage, the liturgy has been the principal locus of Mariology. The liturgical expression of piety is often found to be adorned with allegory and symbolism. This gave rise to questions about the biblical character and justification of these expressions or forms. Where in the Bible do we find information about Mary's nativity, presentation in the temple, dormition? Yet these are celebrated as Marian festivals. Whatever their poetic, liturgical, and hymnographic expressions, all these events are real because they are self-evident. Mary was born, like every Jewish girl she was taken to the temple, she eventually died. Simply because such information derives from the Apocrypha does not alter their reality. The Church contemplates the ultimate reality of these events, not the poetic elaborations in the prayers and hymns.¹⁰

In Eastern Christianity, worship and liturgy are paramount. Liturgy is not seen as an action of the community. Liturgy is the procession or entrance into the eschatological reality of the Kingdom of God. It is the meeting-place between this world and the Kingdom of God fully realized. Worship is not the commemoration of a past event; it is participation in the events of salvation themselves, because, although these occurred historically, they also occur outside the category of time.¹¹

While this Byzantine tradition differs from the theological elaboration common in the West, it nonetheless "belongs to the full catholicity and the apostolicity of the Church."¹²

Some in the West have speculated that the Nestorian controversy, which was lived in Byzantine territory, may have contributed to fuller liturgical celebration of the *Theotokos* in the East. This development gave the East a more satisfying and habitual expression of devotion to Mary, and would support the notion that the proper locus of Mariology is primarily in liturgy.¹³

The West, which lacks such regular liturgical expression, sought other means of elaborating Marian devotion, such as defining privileges and giving impetus to various movements.¹⁴

The exploration of three areas may enlighten our appreciation of the Byzantine Marian heritage: the place of Mary in liturgical tradition, the development of the veneration of the Mother of God, and a synthetic view of its theological significance.