



Saint Anthony of Padua Catholic Church
{formerly Saint Walburga, Abbess}
Rye, East Sussex
"At the Top of the Town"
"The Greyfriars" since AD 1910
"Jesus came to you, so that you can come to Him"
The Arundel & Brighton Diocesan Trust (a Fairtrade Diocese)
is a Registered Charity: 252878

**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://www.spuc.org.uk) or 020 7091 7091

❖ **The MI in the UK:** mi-sheffield.com

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

Fr. Matthew Chadwick, OFM Conv., Parish Priest
 Rev. Mr. Simon South, Deacon

26 JUNE 2022 ~ THIRTEENTH SUNDAY IN GOD'S TIME

**"Speak, Lord, Your servant is listening;
 You have the message of eternal life."**

Times of Mass This Week

25 June Saturday	+ Denis Le Roy, req. Sophie Carnell	6:00 PM 13TH SUNDAY IN GOD'S TIME
26 June Sunday	For the Parishioners	8:00 AM 13TH SUNDAY IN GOD'S TIME
26 June Sunday	+ Alex O'Donoghue, req. Mrs. C. Eastman	10:45 AM 13TH SUNDAY IN GOD'S TIME
27 June Monday	+ Jan P & Dorothy Van Heuven req. Dolores Don	9:00 AM St. Cyril of Alexandria, Bishop, Doctor
28 June Tuesday	Brian Murray, req. Elizabeth Turner	9:00 AM St. Irenaeus, Bishop, Martyr

29 JUNE WEDNESDAY SOLEMNITY OF SS. PETER & PAUL, APOSTLES

For all Catholic Bishops 9:00 AM
For the Parishioners 7:00 PM

30 June Thursday	Helen McNassor (FMA)	9:00 AM First Martyrs of the See of Rome
1 July Friday	Holy Souls in Purgatory	9:00 AM Consecration of Arundel Cathedral
2 July Saturday	For Meave Jajah and family	9:00 AM St. Oliver Plunkett, Bishop, Martyr
2 July Saturday	For the Parishioners	6:00 PM 14th SUNDAY IN GOD'S ORDER
3 July Sunday	+ Ellen Broad (FMA)	8:00 AM 14th SUNDAY IN GOD'S ORDER
3 July Sunday	+ L. I. Spreadbridge, req/ Teresa Collins	10:45 AM 14th SUNDAY IN GOD'S ORDER

- **PLEASE NOTE: WEDNESDAY, 29 JUNE IS A HOLYDAY OF OBLIGATION.**
- **IT IS EXPECTED THAT ALL CATHOLICS WHO ARE ABLE ATTEND MASS.**

THIS SUNDAY: PETER'S PENCE [NOT 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, especially during war or unrest, and Mass intentions for this week.

This week the United States Supreme Court said that it is now legal for the individual states to make killing babies illegal again, as it had been since the nation's beginning until AD 1973. This comes after billions of hours of prayers, helping mothers and their babies, political lobbying, great personal sacrifices, and whatever needed to be done to win the fight. Much more is needed. We hope that this action of the Court will have positive effects around the world.

Already Catholic churches and pregnancy help centres have been attacked and vandalized, with followers of Jesus and believers in God experiencing a type of "cultural martyrdom" in defending life. More will come, sadly. For now we take some comfort and joy that a giant step has been taken for humanity. The spiritual battle remains the heart of the struggle. As Jesus told His disciples, some cases take prayer and fasting to cast out the devil. The battle continues, but the tide has turned. With firm Faith that God is in control of history, let us show by our prayers and charity that on this earth, God's work must truly be our own. God bless those five Supreme Justices who had the moral courage to do the right thing, to do God's will!

**"To conquer the whole world for Christ through Mary Immaculate"
[I am repeating this reading because of its depth. Read and meditate.]**

Who Are You, O Immaculate Conception? by [Jonathan Fleischmann](#) {Part 1}

"Who are you, O Immaculate Conception?" asks St. Maximilian Maria Kolbe. The Knight of the Immaculata goes on:

Not God, for God has no beginning. Not Adam, made from the dust of the earth. Not Eve, drawn from Adam's body. Nor is she the Incarnate Word Who already existed from all eternity and Who was conceived, but is not really a "conception." Prior to their conception the children of Eve do not exist, hence they can more properly be called "conceptions"; and yet you, O Mary, differ from them too, because they are conceptions contaminated by original sin, whereas you are the one and only Immaculate Conception.¹

The Vertex of Love

In the return of all created things to God the Father (cf. Jn 1:1; 16:28), "the equal and contrary reaction," says St. Maximilian Kolbe, "proceeds inversely from that of creation." In creation, the Saint goes on to say, the action of God "proceeds from the Father through the Son and the Spirit, while in the return, by means of the Spirit, the Son becomes incarnate in [the Blessed Virgin Mary's] womb and through Him love returns to the Father."² The Saint of Auschwitz goes on:

In the union of the Holy Spirit with her, not only does love bind these two beings, but the first of them [the Holy Spirit] is all the love of the Most Holy Trinity, while the second [the Blessed Virgin Mary] is all the love of creation, and thus in that union heaven is joined to earth, the whole heaven with the whole earth, the whole of Uncreated Love with the whole of created love: this is the vertex of love.³

The image St. Maximilian employs here of action and equal-and-opposite reaction is taken from Newtonian mechanics, specifically the proposition known as Newton's third law: "For every action force there is an equal-and-opposite reaction force." Thus, we may visualize the image being employed by St. Maximilian Kolbe as two "bodies" in equilibrium, which meet at a single point of contact at the "center" of salvation history. The two contacting bodies represent heaven and earth; the uncreated and created orders; God and His creation. The contact point is the Immaculate Conception: the Vertex of Love.⁵

It may seem very wrong to use an image of "force equilibrium" to represent the state of affairs between heaven and earth, because how can this state between God and His creation be in equilibrium? Isn't God's act of love so much greater than the return of his creation that no "equilibrium" would be possible? This would certainly be the case if it were not for Emmanuel, that is, *God with us*. Jesus, Who is truly man and truly God, belongs to both the created and uncreated orders simultaneously. In His person, Jesus is both the Son of Mary, fully human and like us in all ways except sin, and the Eternal Son of God the Father, infinite and equal in all ways to the Triune God.

The Created Immaculate Conception

It is clear that the love of Jesus, the Word made flesh Who is God, is by itself enough to “balance” the love of God. However, there is even more in the equation of love’s equilibrium than the love of the Son, infinite and sufficient in itself though it is. According to St. Maximilian, the perfect love of the Trinity meets an *adequate response* in the perfect love of the Immaculate, which is the name St. Maximilian gives to the Blessed Virgin Mary. How is it possible that Divine Love can find an adequate response in the love of a creature? It is possible precisely because of the name that the Virgin Mary can claim for herself. In 1854, the Blessed Virgin Mary proclaimed to St. Bernadette Soubirous: **“I am the Immaculate Conception.”** *In the words of St. Maximilian, the Blessed Virgin is the Created Immaculate Conception, as the Holy Spirit is the Uncreated Immaculate Conception.* In the words of St. Francis of Assisi, Mary is the *Spouse of the Holy Spirit.*⁶ St. Maximilian Kolbe, a true son of St. Francis, explains:

What kind of union is this? It is above all interior; it is the union of her very being with the being of the Holy Spirit. The Holy Spirit dwells in her, lives in her, from the first instant of her existence, and he will do so always, throughout eternity... This uncreated Immaculate Conception conceives divine life immaculately in the soul of Mary, His Immaculate Conception. The virginal womb of her body, too, is reserved for Him Who conceives there in time—everything material comes about according to time—the divine life of the God-Man.⁷

The Holy Spirit proceeds from the Father and the Son as the perfect and infinite Love between the Father and the Son in the Eternal interior life of the Blessed Trinity. Thus, **the Holy Spirit is truly all the love of the Most Holy Trinity.** “Hence the Holy Spirit is an uncreated conception, an eternal one; He is the prototype of every sort of human conception in the universe... [He] is a most holy conception, infinitely holy, immaculate.”⁸ The Holy Spirit is also called the Complement of the Blessed Trinity, because He is the completion of the Trinity, not in “number” (*quantitatively*), but in essence (*qualitatively*).

When Mary, **by the design of God** before the creation of angels or the universe, and before the existence of sin or evil, was predestined in one and the same decree with Jesus Christ,⁹ she was predestined to be the Spouse of the Holy Spirit, and so was predestined to **hold within herself all the love of creation.** Thus, St. Maximilian says that the Blessed Virgin Mary, **“inserted into the love of the Most Holy Trinity becomes, from the very first moment of her existence, always, forever, the Complement of the Most Holy Trinity.”**

We may paraphrase the thoughts of St. Maximilian Kolbe on the spousal relationship between the Holy Spirit and the Blessed Virgin Mary in the words of Fr. Peter Damian M. Fehlner (a deceased member of the OLA Province in the USA):

In virtue of this spousal union formally denoted by the title Complement, Mary is able to enter as no other into the order of the hypostatic union [i.e. the Incarnation], her soul being wholly divinized, because by the grace of the Immaculate Conception it has been ‘transubstantiated’ into the Holy Spirit.

[**Comment:** The word is in quotation marks to indicate it is similar to transubstantiation in the Eucharist, but not exactly. Mary is NOT the Holy Spirit made flesh, as Jesus is the Word made flesh. She is as close to being God as a human person can be (Be holy as I am holy, God tells us.) We become more like God as we eliminate sin from our lives. Mary has perfect freedom: no sin, perfect compliance with God’s Will. We strive to be closer to this goal by praying to Mary to be handmaids of the Lord which will be accomplished by the increased docility we have to the Holy Spirit. This also tells us why the Incarnation **“NEEDED”** a human mother, the same mother the Mystical Body needs.] This reflection requires several readings with meditation.

Mary our Immaculate Mother, pray for us!