

PARISH OF OUR LADY QUEEN OF MARTYRS

Reg. Charity 242380

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Twenty Ninth Sunday in Ordinary Time – 20 October 2013

Entrance: *To you I call; for you will surely heed me, O God; turn your ear to me, hear my words. Guard me as the apple of your eye; in the shadow of your wings protect me*

Responsorial psalm: *Our help is in the name of the Lord, who made heaven and earth*

Gospel: *Alleluia, alleluia! May the Father of our Lord Jesus Christ enlighten the eyes of our mind, so that we can see what hope his call holds for us. Alleluia!*

Communion: *Behold, the eyes of the Lord are on those who fear him, who hope in his merciful love, to rescue their souls from death, to keep them alive in famine*

From the Catholic Encyclopedia (part 3)

This inference, drawn out and illustrated with much learning by Father T. Esser, O.P., in 1897, becomes a practical certainty when we remember that it was only in the middle of the twelfth century that the Hail Mary came at all generally into use as a formula of devotion. It is morally impossible that Lady Godiva's circlet of jewels could have been intended to count Ave Marias. Hence there can be no doubt that the strings of prayer beads were called "paternosters" because for a long time they were principally employed to number repetitions of the Lord's Prayer. When, however, the Hail Mary came into use, it appears that from the first the consciousness that it was in its own nature a salutation rather than a prayer induced a fashion of repeating it many times in succession, accompanied by genuflections or some other external act of reverence. Just as happens nowadays in the firing of salutes, or in the applause given to a public performer, or in the rounds of cheers evoked among school-boys by an arrival or departure, so also then the honour paid by such salutations was measured by numbers and continuance. Further, since the recitation of the Psalms divided into fifties was, as innumerable documents attest, the favourite form of devotion for religious and learned persons, so those who were simple or much occupied loved, by the repetition of fifty, a hundred, or a hundred and fifty were salutations of Our Lady, to feel that they were imitating the practice of God's more exalted servants. In any case it is certain that in the course of the twelfth century and before the birth of St. Dominic, the practice of reciting 50 or 150 Ave Marias had become generally familiar. The most conclusive evidence of this is furnished by the "Mary-legends", or stories of Our Lady, which obtained wide circulation at this epoch. The story of Eulalia, in particular, according to which a client of the Blessed Virgin who had been wont to say a hundred and fifty Aves was bidden by her to say only fifty, but more slowly, has been shown to be unquestionably of early date. Not less conclusive is the account given of St. Albert (d. 1140) by his contemporary biographer, who tells us: "*A hundred times a day he bent his knees, and fifty times he prostrated himself raising his body again by his fingers and toes, while he repeated at every genuflection: 'Hail Mary, full of grace, the Lord is with thee, blessed art thou amongst women and blessed is the fruit of thy womb'.*" This was the whole of the Hail Mary as then said, and the fact of all the words being set down rather implies that the formula had not yet become universally familiar. Not less remarkable is the account of a similar devotional exercise occurring in the Corpus Christi manuscripts of the Ancren Riwe. This text, declared by Kölbing to have been written in the middle of the twelfth century, can in any case be hardly later than 1200. The passage in question gives directions how fifty Aves are to be said divided into sets of ten, with prostrations and other marks of reverence.



(See *The Month*, July, 1903.) When we find such an exercise recommended to a little group of anchorites in a corner of England, twenty years before any Dominican foundation was made in this country, it seems difficult to resist the conclusion that the custom of reciting fifty or a hundred and fifty Aves had grown familiar, independently of, and earlier than, the preaching of St. Dominic. On the other hand, the practice of meditating on certain definite mysteries, which has been rightly described as the very essence of the Rosary devotion, seems to have only arisen long after the date of St. Dominic's death. It is difficult to prove a negative, but Father T. Esser, O.P., has shown (in the periodical "*Der Katholik*", of Mainz, Oct., Nov., Dec., 1897) that the introduction of this meditation during the recitation of the Aves was rightly attributed to a certain Carthusian, Dominic the Prussian. It is in any case certain that at the close of the fifteenth century the utmost possible variety of methods of meditating prevailed, and that the fifteen mysteries now generally accepted were not uniformly adhered to even by the Dominicans themselves. (See Schmitz, "*Rosenkranzgebet*", p. 74; Esser in "*Der Katholik* for 1904-6.) To sum up, we have positive evidence that both the invention of the beads as a counting apparatus and also the practice of repeating a hundred and fifty Aves cannot be due to St. Dominic, because they are both notably older than his time. Further, we are assured that the meditating upon the mysteries was not introduced until two hundred years after his death. What then, we are compelled to ask, is there left of which St. Dominic may be called the author?

These positive reasons for distrusting the current tradition might in a measure be ignored as archaeological refinements, if there were any satisfactory evidence to show that St. Dominic had identified himself with the pre-existing Rosary and become its apostle. But here we are met with absolute silence. Of the eight or nine early Lives of the saint, not one makes the faintest allusion to the Rosary. The witnesses who gave evidence in the cause of his canonization are equally reticent. In the great collection of documents accumulated by Fathers Balme and Lelaidier, O.P., in their "*Cartulaire de St. Dominique*" the question is studiously ignored. The early constitutions of the different provinces of the order have been examined, and many of them printed, but no one has found any reference to this devotion. We possess hundreds, even thousands, of manuscripts containing devotional treatises, sermons, chronicles, Saints' lives, etc., written by the Friars Preachers between 1220 and 1450; but no single verifiable passage has yet been produced which speaks of the Rosary as instituted by St. Dominic or which even makes much of the devotion as one specially dear to his children. The charters and other deeds of the Dominican convents for men and women, as M. Jean Guiraud points out with emphasis in his edition of the *Cartulaire of La Prouille* (I, cccxxviii), are equally silent. Neither do we find any suggestion of a connection between St. Dominic and the Rosary in the paintings and sculptures of these two and a half centuries. Even the tomb of St. Dominic at Bologna and the numberless frescoes by Fra Angelico representing the brethren of his order ignore the Rosary completely.

Impressed by this conspiracy of silence, the Bollandists, on trying to trace to its source the origin of the current tradition, found that all the clues converged upon one point, the preaching of the Dominican Alan de Rupe about the years 1470-75. He it undoubtedly was who first suggested the idea that the devotion of "Our Lady's Psalter" (a hundred and fifty Hail Marys) was instituted or revived by St. Dominic. Alan was a very earnest and devout man, but, as the highest authorities admit, he was full of delusions, and based his revelations on the imaginary testimony of writers that never existed (see Quéatif and Echard, "*Scriptores O.P.*", 1, 849). His preaching, however, was attended with much success. The Rosary Confraternities, organized by him and his colleagues at Douai, Cologne, and elsewhere had great vogue, and led to the printing of many books, all more or less impregnated with the ideas of Alan. Indulgences were granted for the good work that was thus being done and the documents conceding these indulgences accepted and repeated, as was natural in that uncritical age, the historical data which had been inspired by Alan's writings and which were submitted according to the usual practice by the promoters of the confraternities themselves. It was in this way that the tradition of Dominican authorship grew up. The first Bulls speak of this authorship with some reserve: "Prout in historiis

legitur" says Leo X in the earliest of all. "Pastoris aeterni" 1520; but many of the later popes were less guarded.

Two considerations strongly support the view of the Rosary tradition just expounded. The first is the gradual surrender of almost every notable piece that has at one time or another been relied upon to vindicate the supposed claims of St. Dominic. Tournon and Alban Butler appealed to the Memoirs of a certain Luminosi de Aposa who professed to have heard St. Dominic preach at Bologna, but these Memoirs have long ago been proved to a forgery. Danzas, Von Lœe and others attached much importance to a fresco at Muret; but the fresco is not now in existence, and there is good reason for believing that the rosary once seen in that fresco was painted in at a later date ("The Month" Feb. 1901, p. 179). Mamachi, Esser, Walsh, and Von Lœe and others quote some alleged contemporary verses about Dominic in connection with a crown of roses; the original manuscript has disappeared, and it is certain that the writers named have printed Dominicus where Benoist, the only person who has seen the manuscript, read Dominus. The famous will of Anthony Sers, which professed to leave a bequest to the Confraternity of the Rosary at Palencia in 1221, was put forward as a conclusive piece of testimony by Mamachi; but it is now admitted by Dominican authorities to be a forgery ("The Irish Rosary, Jan., 1901, p. 92). Similarly, a supposed reference to the subject by Thomas à Kempis in the "Chronicle of Mount St. Agnes" is a pure blunder ("The Month", Feb., 1901, p. 187). With this may be noted the change in tone observable of late in authoritative works of reference. In the "Kirchliches Handlexikon" of Munich and in the last edition of Herder's "Konversationslexikon" no attempt is made to defend the tradition which connects St. Dominic personally with the origin of the Rosary. Another consideration which cannot be developed is the multitude of conflicting legends concerning the origin of this devotion of "Our Lady's Psalter" which prevailed down to the end of the fifteenth century, as well as the early diversity of practice in the manner of its recitation. These facts agree ill with the supposition that it took its rise in a definite revelation and was jealously watched over from the beginning by one of the most learned and influential of the religious orders. No doubt can exist that the immense diffusion of the Rosary and its confraternities in modern times and the vast influence it has exercised for good are mainly due to the labours and the prayers of the sons of St. Dominic, but the historical evidence serves plainly to show that their interest in the subject was only awakened in the last years of the fifteenth century.

That the Rosary is pre-eminently the prayer of the people adapted alike for the use of simple and learned is proved not only by the long series of papal utterances by which it has been commended to the faithful but by the daily experience of all who are familiar with it. The objection so often made against its "vain repetitions" is felt by none but those who have failed to realize how entirely the spirit of the exercise lies in the meditation upon the fundamental mysteries of our faith. To the initiated the words of the angelical salutation form only a sort of half-conscious accompaniment, a bourdon which we may liken to the "Holy, Holy, Holy" of the heavenly choirs and surely not in itself meaningless. Neither can it be necessary to urge that the freest criticism of the historical origin of the devotion, which involves no point of doctrine, is compatible with a full appreciation of the devotional treasures which this pious exercise brings within the reach of all.

As regards the origin of the name, the word rosarius means a garland or bouquet of roses, and it was not unfrequently used in a figurative sense — e.g. as the title of a book, to denote an anthology or collection of extracts. An early legend which after travelling all over Europe penetrated even to Abyssinia connected this name with a story of Our Lady, who was seen to take rosebuds from the lips of a young monk when he was reciting Hail Marys and to weave them into a garland which she placed upon her head. A German metrical version of this story is still extant dating from the thirteenth century. The name "Our Lady's Psalter" can also be traced back to the same period. Corona or chaplet suggests the same idea as rosarium. The old English name found in Chaucer and elsewhere was a "pair of beads", in which the word bead originally meant prayers.

Dates for Your Diary

Please come along and enjoy tea and coffee in the parish room after the Sunday morning Masses

The numbers drawn for week 25 were 11, 24, 39 & 5 - no winner

Prize money for week 26 is £70.00 and four numbers to be drawn

Today is World Mission Sunday: the Pope asks Catholics all over the world to join together at Mass to pray, celebrate and care for the whole family of the Church. A big part of our Church (40%) still needs our help to survive and grow to self-sufficiency. Even more challenging is the fact that more than 50% of the world's people has never heard of Jesus and so don't know that they are loved unconditionally by God. Through Missio, your prayers and donations will support the work of missionaries and the young Churches as they build schools, provide healthcare and share faith, often in difficult and dangerous circumstances, so that all may know God's love and live a life of dignity. The money collected today will go in its entirety to support mission projects worldwide. Please give what you can; every gift makes a difference and, if possible, please use the Gift Aid envelopes provided. Thank you for all your help

PAC meeting: tomorrow, Monday 21st October, at 7:30pm in the parish rooms

Helping to build confidence to share our faith: come and join us for a series of evening talks by Fr. Gareth Leyshon at the Cornerstone at St David's Cathedral, Cardiff, for a top-up in understanding our faith; Monday 21st October at 7:00pm, "We Believe in a Suffering Saviour – Why did Jesus have to die?"

Tuesday Devotions: Divine Mercy Chaplet before Mass, and the Joyful Mysteries of the Rosary after Mass

Service of Blessing: Abbot Paul Stonham OSB will be conducting a Service of Blessing at the Ladies' Cemetery at the old convent, (now Frome Court), at Bartestree, where Sister Jenny, the last Superior, is making final dispositions for 'memorialising' those buried there. The Service will be at 2:00pm on 22nd October at the cemetery, situated within the confines of Frome Court

Bible Study: at 7:00pm on Thursday, 24th October in the parish house

Celebrate Bristol 26th/27th Oct 2013: is run by Catholic Charismatic Renewal, which is responsible to local bishops. We celebrate the liturgy in a contemporary way and we offer the best available teaching based on the Scriptures and the documents of the Church. Bishop Declan will be the Principal Celebrant for our Mass on the Sunday this year. Whilst Celebrate is Catholic-based, we actively seek speakers and workshop leaders from other denominations too and so benefit from their gifts and help to promote unity among Christians. Above all, Celebrate is an experience, and it is hard to capture experiences in words. It's a weekend, Saturday and Sunday 26th/27th October, at St Bede's Catholic College in Lawrence Weston

Theology Public Lecture Series: on Monday, 28th October Professor Nigel Biggar (Regius Professor of Moral and Pastoral Theology at Oxford University) will lecture on "Is Forgiveness Immoral?" – 7:00pm in the James Callaghan Lecture Theatre, Swansea University

Healing Workshop: on Sunday 3rd November, 1:00pm to 3:30pm, led by Fran Graham, retired Macmillan Nurse; for all those who have been affected by cancer, including sufferers, those with family members or friends with cancer, and those who have lost loved ones; followed by a Healing Service at 4:00pm. Everyone is very welcome. To be held at Our Lady & St. Illtyd Catholic Church, Ham Lane East, Llantwit Major, CF61 1TQ. Enquiries: Vivien, 01446 793420, email: enquiries@westvalecatholics.co.uk

October Count: the figures for last Sunday were 9:30am Mass 186; 11:30am Mass 66; Syro-Malabar Rite Mass 114; 6:30pm Mass 81

November List envelopes: as per last year's request, envelopes for your November Lists have been purchased, and can be found on the table next to the newsletter. Please hand your envelope to Fr Cenydd by the end of this month. Thanks

Piety Shop: for Christmas cards, advent calendars, Catholic diaries etc – this year's stock now available

Twenty Ninth Week of Ordinary Time

Psalter: Week I

Today:

9:30 am Faye Hopgood
11:30 am Jack McGowan
6:30 pm

Monday 21 October 9:30 am Mass – Forgotten Souls
Feria

Tuesday 22 October 7:00 pm Mass – Jack Pick
Feria

Wednesday 23 October 9:30 am Mass – Marie Whiddett
St John of Capistrano, Priest

Thursday, 24 October 9:30 am Mass – Kitty Daly
St Antony Mary Claret, Bishop

Friday, 25 October 7:00 pm Mass – Dawe Family Int
Feria

Saturday, 26 October 9:30 am Confessions
SS Chad & Cedd, Bishops 10:30 am Mass – V & K Morison

Sunday, 27 October (30th Sunday in Ordinary Time)

9:30 am Harry Forder
11:30 am Tom Sweeney
6:30 pm Celebrated by Fr Cenydd Marrison

Please pray for:

The sick, especially Ann Morris, Brian Morris, Alice Jones, Karen Royer, Sue Watkins, Julie Martin, Katie Balnaves, Damian Brackley, Shelaigh Fawcett, Dymphna and John O'Neil, Andrew Walker, Natalie Chadwick, Leo Hornby, Sylvia Jones, Sylvia Aiello, Chris Turville, Jason Houten, Eva Zakrzewska, Pat Franklyn, John O'Donahue, Sr Catherine Jackson OP, Joe Carroll, Dorothy Dzioba, Stan Morris, Glyn Matthews, Joan Sheeran, Janet McNamara, Sam Thomson, Ian O'Donahue, Ann Griffin, David Thomas, Dr Mike O'Kane and all in our prayer book

The recently dead, especially Jean Kilby

Those whose anniversary falls in the month of October, including: John McGoran, Madge Supple, Rose Rivers, Minnie Tuite, Gyula Simon, Eileen Heir, Florence McMahan, James McColgan, Irene Ballinger, John Kulakowski, Kevin Berry, Bruno Jakielaszek, Susan Smith, Yvette Dandeker, Jack McGowan, Kenneth Truscott, Josef Jakubowicz, Elizabeth Novak, Keith Marshall, Mary Osborne, Hillary Phillips and Daisy Slane

An overweight colleague of mine decided it was time to shed some excess pounds. He took his new diet seriously, even changing his driving route to avoid his favourite bakery. One morning, however, he arrived at work carrying a gigantic coffeecake. We all scolded him, but his smile remained cherubic. "This is a very special coffeecake," he explained. "I accidentally drove by the bakery this morning and there in the window were a host of goodies. I felt this was no accident, so I prayed, 'Lord, if you want me to have one of those delicious coffeecakes, let me have a parking place directly in front of the bakery.' And sure enough," he continued, "the eighth time around the block, there it was!"

Rota Schedule for 25 to 31 October 2013

Flower Arrangers: L Scanlon & H Meenaghan

Cleaners: Volunteers

Ushers: 9:30am A Rollings & Volunteer

11:30am D Lissaman & D Schofield

6:30pm C Milsom & D Netting

Readers:

9:30am J Sullivan

11:30am H Meenaghan

6:30pm V Woods

Eucharistic Ministers:

9:30am F Keogh, L Johnson, (A Hepworth)

11:30pm E Cotterell, J McGowan, H Meenaghan

6:30pm C Milsom, M Langford, A Staton

Altar Linen: M Lynch

Polish Information:

Następna Msza Św w języku polskim odbędzie się w niedzielę, 27 października godz 16:00

Finance:

The collection on Sunday, 13th October came **£385.59** - thank you

