

PARISH OF OUR LADY QUEEN OF MARTYRS

Reg. Charity 242380

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Twenty Seventh Sunday in Ordinary Time – 6 October 2013

Entrance: *Within your will, O Lord, all things are established, and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are Lord of all*

Responsorial psalm: *O that today you would listen to his voice! Harden not your hearts*

Gospel: *Alleluia, alleluia! Speak, Lord, your servant is listening: you have the message of eternal life. Alleluia!*

Communion: *The Lord is good to those who hope in him, to the soul that seeks him*

From the Catholic Encyclopedia (part 1)

"The Rosary", says the Roman Breviary, "is a certain form of prayer wherein we say twenty decades or tens of Hail Marys with an Our Father between each ten, while at each of these fifteen decades we recall successively in pious meditation one of the mysteries of our Redemption." The same lesson for the Feast of the Holy Rosary informs us that when the Albigensian heresy was devastating the country of Toulouse, St. Dominic earnestly besought the help of Our Lady and was instructed by her, so tradition asserts, to preach the Rosary among the people as an antidote to heresy and sin. From that time forward this manner of prayer was "most wonderfully published abroad and developed by St. Dominic whom different Supreme Pontiffs have in various past ages of their apostolic letters declared to be the institutor and author of the same devotion." That many popes have so spoken is undoubtedly true, and amongst the rest we have a series of encyclicals, beginning in 1883, issued by Pope Leo XIII, which, while commending this devotion to the faithful in the most earnest terms, assumes the institution of the Rosary by St. Dominic to be a fact historically established. We will confine ourselves here to the controverted question of its history, a matter which both in the middle of the eighteenth century and again in recent years has attracted much attention. Let us begin with certain facts which will not be contested. It is tolerably obvious that whenever any prayer has to be repeated a large number of times recourse is likely to be had to some mechanical apparatus less troublesome than counting upon the fingers. In almost all countries, then, we meet with something in the nature of prayer-counters or rosary beads. Even in ancient Nineveh a sculpture has been found thus described by Lavard in his "Monuments" (I, plate 7): "Two winged females standing before the sacred tree in the attitude of prayer; they lift the extended right hand and hold in the left a garland or rosary." However this may be, it is certain that among the Mohammedans the Tasbih or bead-string, consisting of 33, 66, or 99 beads, and used for counting devotionally the names of Allah, has been in use for many centuries. Marco Polo, visiting the King of Malabar in the thirteenth century, found to his surprise that that monarch employed a rosary of 104 precious stones to count his prayers. St. Francis Xavier and his companions were equally astonished to see that rosaries were universally familiar to the Buddhists of Japan. Among the monks of the Greek Church we hear of the kombologion, or komboschoinion, a cord with a hundred knots used to count genuflexions and signs of the cross. Similarly, beside the mummy of a Christian ascetic, Thias, of the fourth century, recently disinterred at Antinöe in Egypt, was found a sort of cribbage-board with holes, which has generally been thought to be an apparatus for counting prayers, of which Palladius and other ancient authorities have left us an account. A certain Paul the Hermit, in the fourth century, had imposed upon himself the task of repeating three hundred prayers, according to a set form, every day. To do this, he gathered up three hundred pebbles and threw one away as each prayer was finished.



But there were other prayers to be counted more nearly connected with the Rosary than Kyrie eleisons. At an early date among the monastic orders the practice had established itself not only of offering Masses, but of saying vocal prayers as a suffrage for their deceased brethren. For this purpose the private recitation of the 150 psalms, or of 50 psalms, the third part, was constantly enjoined. Already in A.D. 800 we learn from the compact between St. Gall and Reichenau ("Mon. Germ. Hist.: Confrat.", Piper, 140) that for each deceased brother all the priests should say one Mass and also fifty psalms. A charter in Kemble (Cod. Dipl., I, 290) prescribes that each monk is to sing two fifties (two fifties) for the souls of certain benefactors, while each priest is to sing two Masses and each deacon to read two Passions. But as time went on, and the conversi, or lay brothers, most of them quite illiterate, became distinct from the choir monks, it was felt that they also should be required to substitute some simple form of prayer in place of the psalms to which their more educated brethren were bound by rule. Thus we read in the "Ancient Customs of Cluny", collected by Udalrio in 1096, that when the death of any brother at a distance was announced, every priest was to offer Mass, and every non-priest was either to say fifty psalms or to repeat fifty times the Paternoster ("quicumque sacerdos est cantet missam pro eo, et qui non est sacerdos quinquaginta psalmos aut toties orationem dominicam", P.L., CXLIX, 776). Similarly among the Knights Templar, whose rule dates from about 1128, the knights who could not attend choir were required to say the Lord's Prayer 57 times in all and on the death of any of the brethren they had to say the Pater Noster a hundred times a day for a week.

To count these accurately there is every reason to believe that already in the eleventh and twelfth centuries a practice had come in of using pebbles, berries, or discs of bone threaded on a string. It is in any case certain that the Countess Godiva of Coventry (c. 1075) left by will to the statue of Our Lady in a certain monastery "the circlet of precious stones which she had threaded on a cord in order that by fingering them one after another she might count her prayers exactly" (Malmesbury, "Gesta Pont.", Rolls Series 311). Another example seems to occur in the case of St. Rosalia (A.D. 1160), in whose tomb similar strings of beads were discovered. Even more important is the fact that such strings of beads were known throughout the Middle Ages — and in some Continental tongues are known to this day — as "Paternosters". The evidence for this is overwhelming and comes from every part of Europe. Already in the thirteenth century the manufacturers of these articles, who were known as "paternosterers", almost everywhere formed a recognized craft guild of considerable importance. The "Livre des métiers" of Stephen Boileau, for example, supplies full information regarding the four guilds of patenôtriers in Paris in the year 1268, while Paternoster Row in London still preserves the memory of the street in which their English craft-fellows congregated. Now the obvious inference is that an appliance which was persistently called a "Paternoster", or in Latin fila de paternoster, numeralia de paternoster, and so on, had, at least originally, been designed for counting Our Fathers. 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 prayerbeads 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 genuflexions 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 by Mussafia (*Marien-legenden*, Pts I, ii) 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 genuflexion: '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 Riwle*. This text, declared by Kölbing to have been written in the middle of the twelfth century (*Englische Studien*, 1885, P. 116), 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 Quétif 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. Touron 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 Loe 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 Loe 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 23 were 24, 14, 43, 47, 38, 12 & 15 - no winner

Prize money for week 24 is £250.00 and eight numbers to be drawn

Second collection: none this week

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 7th October at 7:00pm, We Believe in a God Who Speaks – Catholics, Tradition and the Bible

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

Jumble Sale: to be held on Saturday, 12th October; we need bric-a-brac, cakes, toys, good gifts etc. Helpers will be needed on Friday, 11th October between 9:00am and 12 noon to lay out the stalls, and between 9:00am on the Saturday until roughly 4:00pm. Many thanks

Day of Prayer (Contemplative): Saturday, October 12th, 10:00am – 4:00pm, at St Thomas Church, Cardiff Road, Abercynon, Rhondda Cynon Taff, CF45 4RR – please see poster for details

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

Dick and Celia: would like to give a big thank you to everyone for all the cards, gifts and attendance at the special thanksgiving Mass on the occasion of their Golden Wedding Anniversary. Special thanks to Father Cenydd for organizing the Papal Blessing and Leigh Brazewell for the wonderful flower arrangements

Telling the story: a Lourdes Pilgrimage diary has been added to the parish website – just type the following link into your computer: www.olqmhereford.org.uk/Lourdes.html

Job vacancy: St Mary's RC Primary School, Newport, require a Deputy Headteacher for January 2014. Please see church noticeboard for details

Petition request sent by a parishioner: there is an EU wide petition to ban European funding for anything that damages or destroys human embryos. If you feel this is important and have 2 minutes, please go to www.oneofus.org.uk/signnow and add your signature to the petition. If you want to know more, there were a couple of articles in last week's Catholic Herald, which is what drew my attention to it. According to those

articles, the number of signatures in the UK is much less than hoped for so please do your bit and also spread the word amongst friends/parishioners who may be willing to sign as well. Closing date for the petition is 1st November

Hereford Food Bank: tins of "hot" meat (stews etc) & cold meat, jars of coffee, dried & UHT milk, baby food, sugar, jams, cornflakes, fruit juice, tins of vegetables, rice pudding & custard, toothpaste, shampoo, loo rolls, pet food. Please ensure all items have a good "best before" date! Many thanks for all that the parish is doing to help the needy of the city

October – the month of the Rosary: a parishioner has advised “that www.therosary3.com is a beautiful place where one can close their mind to everything around them and simply contemplate Jesus and Mary. It is an uncomplicated format to use, uncluttered by ads or anything else. It is for everyone (individuals, families, groups) to use at no cost. This is God's work, created with love and it purely seeks to enrich people's faith through, what has always been a beautiful prayer.”

Special collection: the total raised in the parish two weeks ago for the national outreach to ‘non-churchgoing Catholics’ was **£319.32** – thank you for your generosity

Twenty Seventh Week of Ordinary Time

Psalter: Week III

Today:

9:30 am Burgoyne Family
11:30 am John Farren
6:30 pm

Monday 7 October 9:30 am Mass – Thanksgiving (RJ)
Feria

Tuesday 8 October 7:00 pm Mass – Cecil Pierra
Feria

Wednesday 9 October 9:30 am Mass – Int of Sr Brede
Bl. John Henry Newman, Priest

Thursday, 10 October 9:30 am Mass – Madge Supple
St Paulinus of York, Bishop

Friday, 11 October 7:00 pm Mass – Tribe family int.
Feria

Saturday, 12 October 9:30 am Confessions
Votive Mass of the BVM 10:30 am Mass – Le Calvez family

Sunday, 13 October (28th Sunday in Ordinary Time)

9:30 am Tymoteusz Stojewski Int.
11:30 am Keith Marshall
6:30 pm Celebrated by Fr Michael Evans

Rota Schedule for 11 to 17 October 2013

Flower Arrangers: L Brazewell

Cleaners: Volunteers

Ushers: 9:30am P Roberts & C Sharland

11:30am Mr & Mrs Cotterell

6:30pm Volunteers

Readers:

9:30am C Sharland

11:30am M Langley

6:30pm G McAleer

Eucharistic Ministers:

9:30am C Sharland, P Buckley, (A Hepworth)

11:30pm F Davies, J Meenaghan, D Lissaman

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

Altar Linen: B Spanjers

Polish Information:

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

Finance:

The collection on Sunday, 29th September came **£640.42** - thank you

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, Bernard Mulloy, Ian O'Donahue, Ann Griffin and all in our prayer book

The recently dead, especially Tom Sweeney, Margaret Buckridge, Doreen Wargen, Pat Somerset-Butler, Sebastian Wood, Mirosław Staszkowski and 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 McMahon, 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

There were two men shipwrecked on this island. The minute they got on to the island one of them started screaming and yelling, *"We're going to die! We're going to die! There's no food! No water! We're going to die!"* The second man was propped up against a palm tree and acting so calmly that it drove the first man crazy. *"Don't you understand? We're going to die!"* The second man replied, *"It's you who doesn't understand. I make \$100,000 a week."* The first man looked at him quite dumbfounded and asked, *"What difference does that make?"* The second man answered, *"Well, I make \$100,000 a week and I tithe ten percent on that \$100,000 per week. My pastor will find us!"*

HAZEL SUSPECTED EDITH WAS
HAVING PLEASANT THOUGHTS

