

The CARDIFF ORATORY

ORATORY CHURCH of
SAINT ALBAN-on-the-MOORS



Yr ORATORI CAERDYDD

EGLWYS ORATORI
SANT ALBAN-ar-y-RHOSTIROEDD

A Parish of the Archdiocese of Cardiff: Registered Charity N° 1177272

Oratory House: 029 2046 3219 | In an Emergency: 07595 372695 | www.cardifforatory.co.uk | frsebastian@cardifforatory.co.uk

CREDO IN UNUM DEUM

<p>SUNDAY 29nd September 26th Sunday of the Year 17:00 Mass (<i>Vigil</i>): Terry & Hazel O'Brien, RIP 08:00 Mass: Holy Souls/Dc'd Friends, Benefactors, & Priests 10:00 Mass: Angelika Spiteri, RIP 11:15 Mass: Pro Populo / Jane Henshaw, RI 16:00 Second Vespers & Benediction</p>	<p>THURSDAY 3rd September 07:30 Mass: Holy Souls / Eva & Piotr (Wedd. Anniv) 08:30 Oratory Morning Spiritual Exercises 09:00 Eucharistic Adoration & Confessions 09:30 Mass: Celia Vidler & family, Int 17:30 Rosary & Oratory Evening Spiritual Exercises</p>
<p>MONDAY 30th September St Therese of Lisieux 07:30 Mass: Holy Souls 08:30 Oratory Morning Spiritual Exercises 09:00 Eucharistic Adoration & Confessions 09:30 Mass: Helen Hathaway, RIP 17:30 Rosary & Oratory Evening Spiritual Exercises</p>	<p>FRIDAY 4th September St Francis of Assisi 07:30 Mass: Holy Souls 08:30 Oratory Morning Spiritual Exercises 09:00 Eucharistic Adoration & Confessions 09:30 Mass: John, Int. 17:30 Rosary & Oratory Evening Spiritual Exercises</p>
<p>TUESDAY 1st September 07:30 Mass: Holy Souls/Antoni Plachta, Int 08:30 Oratory Morning Spiritual Exercises 09:00 Eucharistic Adoration & Confessions 09:30 Mass: Gareth Vidler, RIP 17:30 Rosary & Oratory Evening Spiritual Exercises</p>	<p>SATURDAY 5th September <i>Our Lady's Saturday</i> 08:00 Mass: Holy Souls/Mary Pauline Price, RIP 16:30 First Vespers 17:00 Mass (<i>Vigil</i>): Gareth Vidler, RIP</p>
<p>WEDNESDAY 2nd September 07:30 Mass: Holy Souls 18:00 Rosary, Eucharistic Adoration, Confessions 19:00 Mass: Thistle Healthcare workers, Int.</p>	<p>SUNDAY 6th September 27th Sunday of the Year 08:00 Mass: Holy Souls/E., RIP. 10:00 Mass: Pro populo 11:15 Mass: Prof & Mrs Pathy, RIP 16:00 Second Vespers & Benediction</p>

PRAYER REQUESTS for the SICK

The Fathers and Brothers pray each day for those entered on this list.

John Mongan, Johnnie Doherty, Patricia Yarwood, Teresa Jonker, Elizabeth Conway, Bernard Farrant, Summer Arnesen, Dianne, Laura, Jane, Lucy Iacobucci, Brooke, Mike, Hayden, Dave, Brook, Patrick Mongan, Dorotka Sookanadenchetty, Jason Benedito, Gareth Bowen, Ann Henry, Sarah, Claire Hawkey, Danielle Camilleri, Jane Morris, Jonathan Bowen, Anne Marie Bell, Karen, Maria Marshall, Jenny, Kingsley, Gareth Vaughan, Hannah Bird, Bernadette Horan, Mark, Michelle Price, Joseph Heron, Yvonne Murray, Patrick M., McGinley Family, Anna Maria & Carmella Tannorella, Rose Christina, Mark, Martin, Geoff, Billy Page, Alison, Kit Lewis, Phoebe, Paul, Ruth Pinder, Christian Babu, Olive Bowen, Paul Burns, Julie Cale, John Cowhey, Elle Fine, Sally Hiles, Jim & Doris Painter, Sharon Bradley, Nell Horan, James Hogg, Don James, Jennifer King, Shirley & Michael Kingston, E. Connors, Shelagh O'Donoghue, J. Pratt, J. Price, Beatrice Rajanayagam, Nia P-Jones, Elizabeth Sitole, Pamela, Daniel, Ellen Smith, Joseph Smith, Benjamin & Abigail Smith, Gareth & Ethan Woodberry, Shirley O'Leary, Jim Price, Bernard Mahoney, Margaret Tyler, Margaret O'Brien, Brenda Brooks.

CARDIFF ORATORY CONFESSION TIMES

Sundays: before & during all Masses | Weekdays: 9 am to 9:30 am

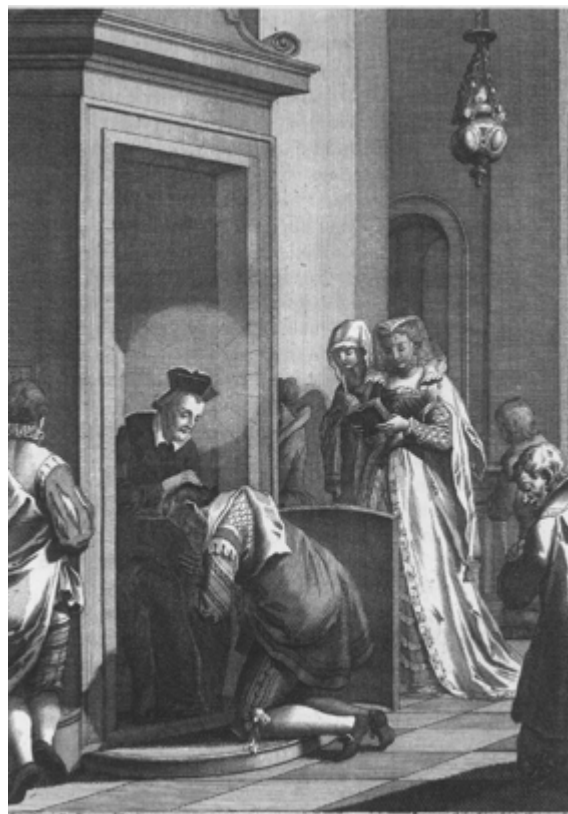
Since the time of St. Philip Neri, the Fathers of the Oratory have made themselves available for Confessions during daily Mass, as well as during Sunday Masses. Outside of these set times, there is a CONFSSIONAL BELL positioned in between the two Confessional Boxes in the Church. Ring to alert a Father. If available he will respond.

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CATECHISM OF THE CATHOLIC CHURCH

(VI). On the Sacrament of Penance and Reconciliation

1440. Sin is before all else an offense against God, a rupture of communion with Him. At the same time it damages communion with the Church. For this reason conversion entails both God's forgiveness and reconciliation *with* the Church, which are expressed and accomplished by the Sacrament of Penance. 1441. Only God forgives sins. Since



St Philip spent many hours each day hearing the Confessions of penitents

He is the Son of God, Jesus says of Himself, "The Son of Man has authority on earth to forgive sins" and exercises this Divine Power: "Your sins are forgiven." Further, by virtue of His Divine Authority He entrusts His power to the Sacred Priesthood to exercise in His name. 1442. Christ has willed that in the Catholic Church's prayer and life and action, She is the sign and instrument of the forgiveness and reconciliation that He acquired for us at the price of His Precious Blood. But Christ entrusted the exercise of this sacred power to absolve to the Sacred Priesthood which He charged with the ministry of reconciliation. The Sacred Priesthood is sent out "on behalf of Jesus Christ" with "God making His appeal" through Jesus Christ and pleading: "Be Reconciled to God!"

VIGIL LAMPS



The ancient Catholic tradition of lighting vigil lamps in our churches and chapels is deeply significant and retains its importance for us today. If you would like to have one of the lamps burn for a loved one's anniversary or for some special intention or in thanksgiving please write the name on an envelope and drop it in the plate or the sacristy.

- **Blessed Sacrament:** Teresa Boyd, RIP
- **Sacred Heart Chapel:** Helen Chandrinos, Int.
- **Divine Mercy Chapel:** Glowacki & Szczech Fam.
 - **The Lady Chapel:** Angelika Spiteri, RIP
- **Chantry Chapel of Our Lady:** Fr Hathaway, Int
 - **The Pieta Chapel:** Peter Maunder, RIP
 - **Our Lady of Walsingham:** Woolf, Int.
 - **Shrine of St Joseph:** Newly married men
 - **Shrine of St Antony:** A special Intention
- **Shrine of St Alban:** Rachel Woodward, Int

There are spaces in the diary for Candle Intentions. Reserving a vigil lamp is a beautiful way to remember your loved ones, living or deceased. For a donation of £4.50, to pay for the candle, your intention will be remembered by the whole Parish for one week.



LATEST NEWS:

~Restoration Work~

"Parish Stewardship: *Our* Task"

Scaffolding will shortly be erected on the Cameron Street elevation of the church to investigate and then repair the damage due to the lead flashing coming away from the south facing wall over the music room. This was an unexpected development and is the priority.



St ALBAN'S PARISH CHRISTMAS COACH TRIP TO BATH

SATURDAY 7th DECEMBER

(£25 return)

Councillor Jane Henshaw, RIP
The Rt. Hon. The Lord Mayor of Cardiff



It was with immense sadness that I learnt earlier on Monday of the death of the Rt. Hon. The Lord Mayor of Cardiff, Cllr. Jane Henshaw. Jane's untiring commitment to the people of this City and in a special way the people of Splott, Tremorfa and Pengam Green was an example of public service. Her willingness to build up and serve this diverse community so as to improve peoples' lives was animated by her deep Christian Faith. We owe her a debt of gratitude.

On behalf of the Catholic people of Splott, Tremorfa and Pengam Green, I wrote expressing to Jane's family and political colleagues our deepest sympathy upon their enormous loss and assurance of our prayers. We had been so looking forward to welcoming Janes to St Alban's School this term. She had been such a great champion of education.
R.I.P

Books **W**oof I **H**ave **R**ead



by Pippo

This week, I have been reading 'Napoleon the Great', by Andrew Roberts. Roberts is one of the pre-eminent British historians writing today. Anything from his pen is worth reading and this offering is no exception. A substantial (800 pages) work, it is wonderfully written and the subject matter fascinating.

Napoleon Bonaparte is unquestionably one of the great figures in human history, not merely because of his personal achievements (going from a Corsican nobody to Emperor of France and master of Europe by the age of 35) but because of the positive (and lasting) impact he had both upon France and the rest of Europe.

The fact that he was a military dictator means that Napoleon is often cast in the same mould as the likes of Hitler and Stalin; but that is to do Napoleon a grave

disservice. Napoleon was a polymath and an administrative genius, fully intent upon improving the lives of the people he governed. There was no problem within his empire which was too small to occupy his prodigious attention. He was no angel (how could he have been?), but he was certainly no monster either.

In this meticulously researched book, Roberts provides a detailed and balanced account of Napoleon's life. He does not seek to excuse Napoleon's failings; but neither does he fall into the trap (which an increasing number of modern writers seem to do) of judging Napoleon by standards and ideals which were scarcely well-established 20 years ago, much less 200 years ago. That is the mark of a great historian.



St Alban's Sewing & Crafting Group

Meet in St Alban's Hall.

October: 1st & 15th; November: 5th & 19th
December: 3rd & 17th January: 7th & 21st

Contact Louise:
07817 825 343



Know your Catholic Faith.

From the Universal Catechism of the Catholic Church

In communion with the Holy Mother of God

2674 Our Lady gave her consent in faith at the Annunciation and maintained it without hesitation at the foot of the Cross. Ever since, her motherhood has extended to the brothers and sisters of her Son "who still journey on earth surrounded by dangers and difficulties." Jesus, the only mediator, is the way of our prayer; Mary, his mother and ours, is wholly transparent to him: she "shows the way" (*hodigitria*), and is herself "the Sign" of the way, according to the traditional iconography of East and West.

2675 Beginning with Mary's unique cooperation with the working of the Holy Spirit, the Churches developed their prayer to the holy Mother of God, centring it on the person of Christ manifested in his mysteries. In countless hymns and antiphons expressing this prayer, two movements usually alternate with one another: the first "magnifies"

the Lord for the "great things" he did for his lowly servant and through her for all human beings. The second entrusts the supplications and praises of the children of God to the Mother of Jesus, because she now knows the humanity which, in her, the Son of God espoused.

2676 This twofold movement of prayer to Mary has found a privileged expression in the Ave Maria:

Hail Mary [or Rejoice, Mary]: the greeting of the angel Gabriel opens this prayer. It is God himself who, through his angel as intermediary, greets Mary. Our prayer dares to take up this greeting to Mary with the regard God had for the lowliness of his humble servant and to exult in the joy he finds in her.

Full of grace, the Lord is with thee: These two phrases of the angel's greeting shed light on one another. Mary is full of grace because the Lord is with her. the grace with which she is filled is the presence of him who is the source of all grace. "Rejoice . . . O Daughter of Jerusalem . . . the Lord your God is in your midst." Mary, in whom the Lord himself has just made his dwelling, is the daughter of Zion in person, the ark of the covenant, the place where the glory of the Lord dwells. She is "the dwelling of God . . . with men." Full of grace, Mary is wholly given over to him who has come to dwell in her and whom she is about to give to the world. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. After the angel's greeting, we make Elizabeth's greeting our own. "Filled with the Holy Spirit," Elizabeth is the first in the long succession of generations who have called Mary "blessed." "Blessed is she who believed...." Mary is "blessed among women" because she believed in the fulfilment of the Lord's word. Abraham, because of his faith, became a blessing for all the nations of the earth. Mary, because of her faith, became the mother of believers, through whom all nations of the earth receive him who is God's own blessing: Jesus, the "fruit of thy womb."

2677 Holy Mary, Mother of God: With Elizabeth we marvel, "and why is this granted me, that the mother of my Lord should come to me?" Because she gives us Jesus, her son, Mary is Mother of God and our mother; we can entrust all our cares and petitions to her: she prays for us as she prayed for herself: "Let it be to me according to your word." By entrusting ourselves to her prayer, we abandon ourselves to the will of God together with her: "Thy will be done." Pray for us sinners, now and at the hour of our death: By asking Mary to pray for us, we acknowledge ourselves to be poor sinners and we address ourselves to the "Mother of Mercy," the All-Holy One.

We give ourselves over to her now, in the Today of our lives. and our trust broadens further, already at the present moment, to surrender "the hour of our death" wholly to her care. May she be there as she was at her son's death on the cross. May she welcome us as our mother at the hour of our passing to lead us to her son, Jesus, in paradise.

2678 Mediaeval piety in the West developed the prayer of the rosary as a popular substitute for the Liturgy of the Hours. In the East, the litany called the *Akathistos* and the *Paraclesis* remained closer to the choral office in the Byzantine churches, while the Armenian, Coptic, and Syriac traditions preferred popular hymns and songs to the Mother of God. But in the Ave Maria, the theotokia, the hymns of St. Ephrem or St. Gregory of Narek, the tradition of prayer is basically the same.

2679 Mary is the perfect Orans (prayer), a figure of the Church. When we pray to her, we are adhering with her to the plan of the Father, who sends his Son to save all men. Like the beloved disciple we welcome Jesus' mother into our homes, for she has become the mother of all the living. We can pray with and to her. the prayer of the Church is sustained by the prayer of Mary and united with it in hope.



ARCHDIOCESE of
CARDIFF - MENEVIA
ARCHESGOBAETH
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Take action on the two-child cap policy

The Catholic Bishops' Conference of England and Wales continues to be seriously concerned about the implications of the current two-child policy on Universal Credit payments for vulnerable, larger families. Introduced in 2017, the policy has been undermining the financial security of families with three or more children. Such families often have no choice but to make claims for Universal Credit as a result of common, but unpredictable, life events, such as job loss or the onset of disability. The majority of families affected by the two-child policy are working families.

This is a matter of principle backed by Catholic Social Teaching. Take action: <https://www.cbcew.org.uk/contact-mp-two-child-cap/>