



## CORPUS CHRISTI

### Sunday 7th June - Corpus Christi Sunday

8:00 - Holy Mass: Holy Souls/Pro Populo  
10:00 - Holy Mass: Peter Maunder, RIP (Wedding Anniversary)  
11:15 - Holy Mass: Judge Patrick Curran, QC, RIP  
16:00 - Vespers and Benediction

### **Monday 8th June - Feria**

7:30 - Holy Mass: Holy Souls/Florin, RIP  
8:30 - Oratory Morning exercises  
09:30 - Holy Mass: Botto Family Int.  
17:30 - Oratory Evening exercises

### **Tuesday 9th June - St. Ephraem**

7:30 - Holy Mass: Holy Souls/Teresa Jonker, RIP  
8:30 - Oratory Morning exercises  
09:30 - Holy Mass: Redemptorist Fathers and Brothers, RIP  
17:30 - Oratory Evening exercises

### **Wednesday 10th June - Feria**

7:30 - Holy Mass: Holy Souls/Henry Klapat, Int  
19:00 - Holy Mass: McGlinchy Family, Int

### **Thursday 11th June - St. Barnabus**

7:30 - Holy Mass: Holy Souls/Nell Horan, RIP  
8:30 - Oratory Morning exercises  
09:30 - Holy Mass: Botto Family Int  
17:30 - Oratory Evening exercises

### **Friday 12th June - Most Sacred Heart of Jesus**

7:30 - Holy Mass: Holy Souls/James Aird, RIP  
8:30 - Oratory Morning exercises  
09:30 - Holy Mass: Florin, RIP  
17:00 - Vespers  
❖ **19:00 - Holy Mass - Pro Populo**

### **Saturday 13th June - Immaculate Heart of Mary**

08:00 - Holy Mass: Holy Souls/Richard, RIP  
16:30 - First Vespers  
17:00 - Holy Mass: Florin, RIP

### Sunday 14th June - Most Sacred Heart of Jesus

8:00 - Holy Mass: Holy Souls/Johanna & Fred Collins, RIP  
10:00 - Holy Mass: Colin Gristock, RIP  
11:15 - Holy Mass: Teresa Jonker, RIP  
16:00 - Vespers and Benediction

### **CONFESSION TIMES**

Sundays: 15 minutes before and during all Masses  
Weekdays: 7:15 to 7.30am ; 9:00 to 9:30am

Since the time of St. Philip Neri, the Fathers of the Oratory have made themselves available for Confessions during daily Mass. Outside of these set times, there is a Confessional Bell positioned in between the two Confessional Boxes in the Church. Ring to alert a Priest.

### **ADORATION OF THE MOST BLESSED SACRAMENT**



Monday, Tuesday, Thursday & Friday: 9.00-9.30am  
Wednesday 6.00 - 7.00pm

### **HOLY ROSARY**

Monday, Tuesday, Thursday, & Friday: 5:30pm  
Wednesday: 6:00pm

The community pray the Rosary daily for the intentions of the Parish, for those who are sick and have died recently. If you would like an intention added to the list please let one of the community know.



### **VENERATION OF THE RELIC OF ST. PHILIP NERI**

Friday: After morning Masses  
The veneration of the relic of St. Philip Neri is a long-standing Oratory custom. When we pray before his relic, we ask for his intercession and strength to live more faithfully as Catholics.

## PRAYERS REQUESTED for the SICK

Please join the Cardiff Oratory Fathers and Brothers in praying daily for the sick and those who have care for them.

Joseph, Elizabeth, Dorothy, Bernie Horan, Patricia Kelly, Sylvia Hole, Bill Jonker, Christine Elsmore, Kenneth Pinder, Terry Hardy, Eileen Sparkes, Ena Gray, Paul Marshall, Angela Bullard, Joan Wheeler, Alan Turner, Dawn, Alun Edwards, Dina Williams, Elaine Molan, Edgar Guerin, Dai Thomas, Marilyn Maunder, Len Reece, Dooley, Sian Haffield, Diana Ward, Mike Grant, Shirley O'Leary, Victoria Sweeney, A.& N Xavier Philips, Kevin Harris, Kate, Pauline Cook, Daniel Doran, Rita Taylor, John C. Keenan, Shirley Thomas, Anne, Daniel, Sarah Caswell, Mary May Cassidy, Rosa Tannorella, Gary Britton, Clare Schwartz, Martin Flynn, Darren, Summer Hutchinson, Johnnie Doherty, Patricia Yarwood, Libby Conway, Summer Arnesen, Diane, Laura, Jane, Lucy Iacobucci, Jason Benedito, Gareth Bowen, Ann Henry, Sarah, Claire Hawkey, Danielle Camilleri, Jane Morris, Jonathan Bowen.



### Vigil Lamps for Corpus Christi

- Blessed Sacrament: Archbishop Mark O'Toole, Int
- Sacred Heart: Botto Family, Int
- Divine Mercy Chapel: Glowacki & Szczech Families
- The Lady Chapel: Judge Patrick Curran, QC, RIP
- Chantry of Our Lady: Cyril & Bridget George, RIP
- Our Lady of Pity: Pauline Osborne, RIP
- St Joseph: Vocations to the Oratory
- Our Lady of Walsingham: David Woolf & the Order of St. Lazarus



Of your charity  
Please pray for the souls of

### Mr Alan George Legge, RIP

Requiem Mass on the 11<sup>th</sup> June at 11am

&

### Ms Pauline Osborne, RIP

Requiem Mass on the 25<sup>th</sup> June at 11am

Eternal Rest grant unto them O Lord,  
and let perpetual light shine upon them.  
May they rest in peace.

### Washing Machine Required

A family in the Parish need a new washing machine as their own one has broken down.

If you are able to help, please email  
[frsebastian@cardifforatory.co.uk](mailto:frsebastian@cardifforatory.co.uk).



### 200 Club Winners

Drawn on the 2nd June

First Prize -

No. 305: Mrs K. Thomas

Second Prize -

No. 65: Kirsty O'Leary

Third Prize -

No. 98: Robert Fitzgerald

## Fr Sebastian Writes...

### *A Reflection on the Sacred Heart of Jesus in France*

The devotion to the Sacred Heart of Jesus emerged gradually from the rich spiritual tradition of the Church, finding its earliest roots in medieval devotion to the humanity of Christ. Mystics such as St Gertrude the Great and St Mechtilde of Hackeborn contemplated the pierced Heart of Christ as a symbol of divine love.

The devotion first gained widespread popularity in France during the Seventeenth Century. A pivotal figure in this development was St John Eudes (1601–1680), often called the Father of the liturgical place of the Sacred Heart. Decades before the famous revelations at Paray-le-Monial, Fr John Eudes preached devotion to the Hearts of Jesus and Mary, composed liturgical offices and Masses in their honour, and encouraged public celebration of the Sacred Heart. His achievement was to move the devotion from private meditation into the public worship of the Church.

The devotion received even greater impetus through the visions of St Margaret Mary Alacoque between 1673 and 1675. She reported that Christ revealed his Heart as burning with love for humanity and requested acts of reparation, frequent reception of the Eucharist, and a feast in honour of the Sacred Heart. The Jesuits became the principal promoters of these revelations. Through preaching, schools, spiritual direction, publications, and missionary activity, they spread the devotion throughout France and eventually across the Catholic world. Among them, St Claude de la Colombière played a decisive role as Margaret Mary's spiritual director and defender.

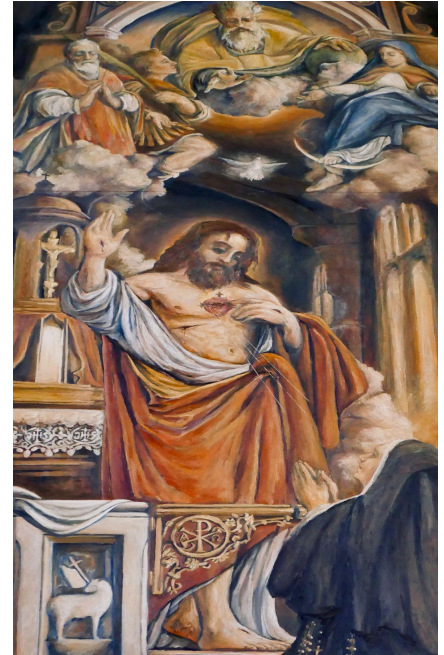
According to a long-standing tradition, Christ requested that King Louis XIV consecrate France to the Sacred Heart and place its emblem upon the royal standard. The request was never fulfilled. During the Revolution, devotion to the Sacred Heart became a powerful symbol of Catholic and Royalist resistance. The emblem was worn by many insurgents in the Vendée and became associated with fidelity to both the Faith and French Monarchy. Traditions also connects the devotion with Marie Antoinette. A small drawing of the Sacred Heart attributed to her survives from her imprisonment and is generally regarded as authentic.

Some later accounts claim that she concealed a Sacred Heart image within her clothing and that it contributed to her condemnation. Nevertheless, her personal devotion helped strengthen the symbolic link between the Sacred Heart, suffering, and the fate of the French Monarchy.

The influence of the Sacred Heart did not remain confined to France. The terror of the French Revolution helped carry the devotion beyond its borders as priests, nuns, and religious communities fled persecution and found refuge abroad, particularly in England. These émigrés brought with them the spirituality of Paray-le-Monial and a profound trust in the Heart of Christ as a source of strength during suffering and exile. Throughout the Nineteenth Century, the Jesuits became the principal promoters of the devotion in Britain through their schools, missions, retreats, and publications. Later, Irish Catholic migration reinforced its popularity among ordinary Catholics. The widely read *Messenger of the Sacred Heart*, promoted by Irish Jesuits and linked to the Apostleship of Prayer, introduced generations of families to practices such as consecration to the Sacred Heart, First Friday Communion, and the enthronement of the Sacred Heart in the home. In this way, a devotion born in the heart of France became a cherished element of Catholic life throughout the English-speaking world.

During the French Revolution in the Vendée, Catholic and Royalists wore the Sacred Heart as a badge of fidelity to Christ and resistance to revolutionary persecution, often alongside symbols of the Bourbon Monarchy. Today, many devout young French Catholics place the Sacred Heart upon the Tricolour, transforming a once-royalist emblem into a sign that seeks to unite the Catholic Faith, national identity, historical memory, and prayer for the spiritual renewal of France.

The message of the Sacred Heart remains relevant today. It reminds us that God's response to human weakness is not condemnation but love. The pierced Heart of Christ reveals a Divine Mercy that seeks reconciliation, healing, and conversion. Through centuries marked by political turmoil, revolution, war, and social change, devotion to the Sacred Heart has continually called Christians back to the living heart of the Gospel: the inexhaustible love of Jesus Christ for every person. In an age often marked by division and uncertainty, the Sacred Heart continues to offer a powerful image of compassion, forgiveness, and faithful love.





**The Cardiff  
Oratory**

## 5th Annual Men's Walking Pilgrimage to the shrine of Our Lady of Penrhys

**Breakfast at 8am  
Set off at 8:30am  
Mass at the Shrine  
at 6pm**

### 13<sup>th</sup> June

**The walk is 22  
miles with two  
stops along the  
way.**



To register email  
[frillytd@cardifforatory](mailto:frillytd@cardifforatory)

The annual men's pilgrimage to the ancient Shrine of Our Lady of Penrhys in the Rhondda will take place on the 13th June. The importance of the Shrine dates back to the Fifteenth Century, when Penrhys was considered one of the holiest places in Wales. Pilgrims came to worship at the shrine of Our Lady with prayers of petition and thanksgiving.

Therefore, the Parish Men's group will retrace the steps that many pilgrims have taken before. The walk to Penrhys is 22 miles from St. Alban's, however the various devotions and the singing of hymns make the journey seem to pass remarkably quickly. The route taken will see the men walk along the Taff Trail until Pontypridd, where they follow the Rhondda river to Porth for the final stretch up the hill to Penrhys. This will be the fifth annual pilgrimage to the Shrine at Penrhys, each year the group has grown in number and have had men joined from across the Archdiocese and from across the border.

So far there are 16 signed up, if you intend to join please let Fr. Illtyd know as soon as possible so that logistics can be organised.



Society for the **Protection**  
of Unborn Children

The 52nd Annual  
SPUC Sponsored Walk  
Sunday 5 th July 2026  
3 pm start from the Clock Tower  
at Roath Park Lake, Cardiff.

Members of the parish will be taking part in a sponsored walk to raise funds for the Society for the Protection of Unborn Children. This important charity works tirelessly to defend the dignity of human life from conception to natural death. Please support the walkers with your prayers and generosity. If you would like to take part please speak to Paul and Dianne Botto after the Sunday Masses.



**ST ALBAN'S PARISH, CARDIFF**

### MONEY MATTERS

#### Our Bank Details:

**Name:** Oratory of St Philip Neri at Cardiff  
**Account:** 20222572 ~ Sort Code: 52-21-06  
NATWEST Bank. Cardiff Branch  
**Registered Charity:** 1170563

#### Parish Giving

**Gift Aid (Green Envelopes):** £450.20  
**Loose:** £213.45  
**Gift aid Online** £864.00

#### Restoration Fund Giving

**Gift Aid (Yellow Envelopes):** £210.20  
**Restoration Fund:** £56.60

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**Total**  
**£1,794.45**

*"Whether you give weekly, monthly,  
or bank transfer God bless your generosity"*  
Fr. Sebastian M.

## **Prayer of Consecration to the Sacred Heart of Jesus**

O Sacred Heart of Jesus, I give myself to You entirely.

Take my mind, my heart, my soul, and all that I possess. Be the King and centre of my life.

I place my trust in Your infinite goodness and mercy.

Preserve me in Your grace, strengthen me in temptation, comfort me in suffering, and guide me in all my actions. May my thoughts, words, and deeds be inspired by Your love.

Sacred Heart of Jesus, I consecrate myself to You forever. Receive me into Your Heart and never permit me to be separated from You.

Amen.



## **Aquinas Answers Modern Questions**



### **Whether hair loss ought to be borne patiently, and whether a receding hairline is a sign of intelligence**

*Objection 1.* It would seem that hair loss is greatly to be lamented. For hair contributes to bodily beauty and youthful appearance. But man naturally desires such goods. Therefore the loss of hair appears to be a significant misfortune deserving sorrow.

*On the contrary,* The Prophet says (1 Sam. 16:7): “Man looks on the outward appearance, but the Lord looks on the heart.” Therefore the worth of a man is not measured by the abundance or absence of hair.

*I answer that,* Hair loss, considered in itself, is neither a virtue nor a vice, but a natural condition belonging to the mutability of the human body. For just as strength diminishes, or the face changes with age, so also hair may recede or disappear according to nature, age, or constitution. Therefore it ought not to be regarded as a great evil, but borne with moderation and good humour.

Now excessive anxiety over bodily appearance may proceed from vanity, whereby a man places too much importance upon outward things. Yet neither is all concern for appearance sinful, since man ought to present himself suitably according to his state in life. Hence it is lawful to care for one’s appearance reasonably, provided this be ordered by temperance and not by excessive preoccupation.

As to the claim that a receding hairline signifies intelligence, this is not true properly speaking. For intelligence belongs to the powers of the soul, whereas hair belongs to the body. No necessary connection exists between abundance of intellect and scarcity of follicles. Nevertheless, baldness may be borne virtuously when accepted with humility, patience, and even cheerfulness. Indeed, a man who can laugh gently at his own receding hairline often shows greater wisdom than one who is consumed by anxiety over it.



# Pope Leo XIV MAGNIFICA HUMANITAS

An encyclical letter is one of the most important forms of teaching issued by the Pope. Traditionally addressed to bishops and the faithful of the Church, it is often written to explain Catholic teaching on important matters of faith, morality or society. Encyclicals help guide us in understanding how the Gospel should be lived in the modern world and often address the major challenges facing humanity at a particular moment in history. Encyclicals are usually known by their opening words in Latin. For example, *Rerum Novarum* by Pope Leo XIII in 1891, means “Of New Things.” This ancient custom comes from a time when Latin was the universal language of the Church, and the first words became the title by which the document was recognised throughout the world. Over the next few weeks, there will be a summary of each of the chapters of the Pope’s Encyclical.

*Magnifica Humanitas (Humanity in its Grandeur)* reflects on the challenges facing humanity today and asks whether society will become like the Tower of Babel – divided, proud and self-centred – or like Jerusalem, rebuilt through cooperation, faith and concern for the common good. It argues that every generation has the responsibility to shape a more just and humane world, while remembering that true human dignity is fully revealed in Jesus Christ.

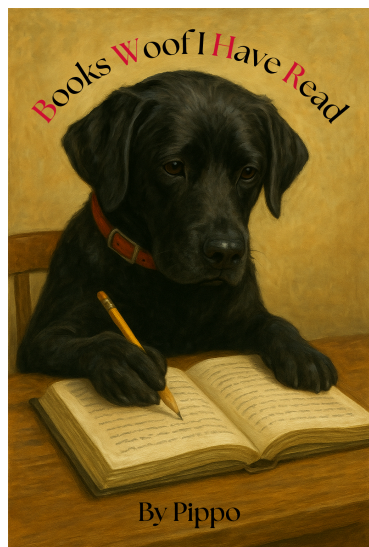
Pope Leo explains that the Church has long reflected on social issues through what is called the Social Doctrine of the Church. Beginning with Pope Leo XIII’s 1891 *Rerum Novarum*, the Church has taught that faith cannot ignore real human problems such as poverty, injustice and inequality. Christians are therefore called not only to preach the Gospel, but also to work for a society where every person can flourish.

A major focus of the letter is the rise of new technologies such as artificial intelligence, robotics and digital media. Technology itself is not seen as evil. Throughout history it has improved human life in many ways. However, modern technology also carries risks because it can be used selfishly, increase inequality and give enormous power to wealthy private corporations rather than governments or communities. His Holiness warns that technology is never neutral, because it reflects the values of the people who create and control it.

To explain these dangers and possibilities, the Pope uses two biblical images. The Tower of Babel represents a society built on pride, uniformity and the desire for power without God. Although the people of Babel shared one language and one purpose, their project ultimately failed because it ignored human dignity and dependence on God. By contrast, the rebuilding of Jerusalem under Nehemiah shows a community working together in faith. Everyone contributed according to their abilities, and the city was restored through cooperation, responsibility and trust in God.



Pope Leo argues that humanity today must choose between these two paths. We should reject a “Babel mentality” that values profit, efficiency and control above people. Instead, society should follow the example of Jerusalem by encouraging dialogue, solidarity and care for the vulnerable. Finally, the text teaches that building the common good requires four things: a relationship with God, acceptance of human weakness, shared responsibility and respectful dialogue. Real progress is measured not by power or technology alone, but by whether every person is treated with dignity and whether society promotes justice, peace and fraternity.



This week I read *Guy Burgess: The Spy Who Knew Everyone* by Stewart Purvis and Jeff Hulbert is a fascinating and well-researched biography of one of Britain's most infamous spies. The book explores the life of Guy Burgess, a member of the Cambridge Five spy ring (or was it seven or even nine?) who passed British secrets to the Soviet Union during and after the Second World War. Rather than focusing solely on his espionage activities, the authors present a detailed portrait of Burgess as a complex and highly influential figure whose extensive social network gave him access to some of the most powerful people in Britain.

One of the book's greatest strengths is its portrayal of Burgess's remarkable ability to build relationships; he was a gather of people. As the title suggests, Burgess seemed to know everyone who mattered in politics, journalism, broadcasting, and intelligence. Through extensive research, Purvis and Hulbert demonstrate how his charm, intelligence, and social confidence enabled him to move freely among Britain's elite. This access proved invaluable to his work as a Soviet spy and helps explain why he was able to evade suspicion for so long.

The authors make excellent use of archival sources, letters, interviews, and newly available information to create a vivid account of Burgess's life. They challenge the common image of Burgess as merely a reckless alcoholic whose spying was almost accidental. Instead, they argue that he was a committed communist who deliberately and systematically used his connections to advance Soviet interests. This interpretation adds depth to the historical understanding of Burgess and highlights his significance within the Cambridge spy network.

Another strength of the book is its exploration of British society during the mid-Twentieth Century. Purvis and Hulbert show how class privilege and personal connections often protected Burgess from scrutiny. Despite repeated concerns about his behaviour, many influential people overlooked his flaws because of his background and connections. This aspect of the book provides valuable insight into the culture of Britain's ruling elite at that time and the weaknesses that allowed espionage to flourish. The same is true today of course, but now, notions of "class" are on account of an Oxbridge education, but more-so due to ostentatious commercial or celebrity circles.

The authorship of this book is clear, engaging, and accessible to both general readers and those with an interest in intelligence history. The narrative combines political history, biography, and espionage in a way that keeps the reader interested throughout. The authors succeed in placing Burgess within the broader context of Cold War tensions while also examining his personal struggles, including his alcoholism, homosexuality and poor personal lifestyle.

The book is crowded with names and historical details, which may be challenging for readers unfamiliar with the period, but persevere as these details contribute to the richness of the story and reinforce the authors' central argument about Burgess's extraordinary and complex network of contacts, some of whom are still household names.

*Guy Burgess: The Spy Who Knew Everyone* is a compelling biography that sheds new light on this most controversial figure. Stewart Purvis and Jeff Hulbert provide a balanced and nuanced portrait of a man whose influence extended far beyond his impact as a traitor to the West. This book has espionage, political history and the complexities of human character. (8 dog treats out of 10)

I am currently reading a few books; one is the biography of Clemens Von Galen, Bishop of Münster, called the Lion of Münster. He was one of the bishops who stood up for humanity in the confrontation between Church and State in Hitler's Germany.

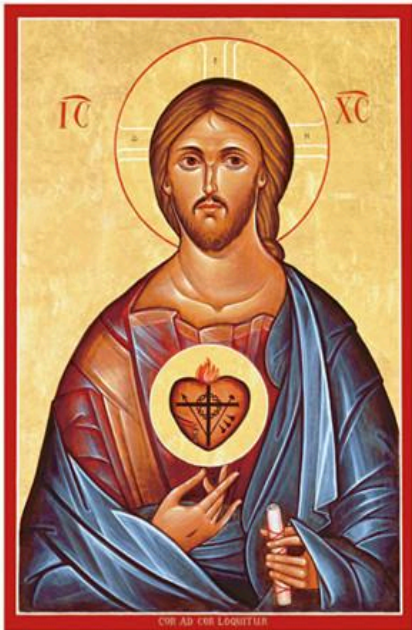
## Litany of the Sacred Heart

Lord, have mercy  
Christ, have mercy  
Lord, have mercy



God the Father of Heaven, \* have mercy on us  
God the Son, Redeemer of the world, \*  
God the Holy Spirit,\*  
Holy Trinity, one God,\*  
Heart of Jesus, Son of the eternal Father,\*  
Heart of Jesus, formed by the Holy Spirit in the womb of the Virgin Mother.\*  
Heart of Jesus, one with the eternal Word\*  
Heart of Jesus, infinite in majesty\*  
Heart of Jesus, Holy Temple of God\*  
Heart of Jesus, tabernacle of the Most High \*

Heart of Jesus, House of God and Gate of heaven \*  
Heart of Jesus, aflame with love for us \*  
Heart of Jesus, source of justice and love\*  
Heart of Jesus, full of goodness and love \*  
Heart of Jesus, well-spring of all virtue \*  
Heart of Jesus, patient and full of mercy \*  
Heart of Jesus, generous to all who turn to You \*  
Heart of Jesus, fountain of life and holiness \*  
Heart of Jesus, source of healing \*  
Heart of Jesus, wounded by our failings \*  
Heart of Jesus, bearer of our sufferings \*  
Heart of Jesus, atonement for our sins \*  
Heart of Jesus, bruised for our sins \*  
Heart of Jesus, obedient even to death \*  
Heart of Jesus, pierced by a lance \*  
Heart of Jesus, source of all consolation \*  
Heart of Jesus, our life and resurrection \*  
Heart of Jesus, our peace and reconciliation \*  
Heart of Jesus, victim for our sins \*  
Heart of Jesus, salvation of all who trust in You \*  
Heart of Jesus, hope of all who die in You \*  
Heart of Jesus, delight of all the saints \*



Lamb of God, you take away the sins of the world have mercy on us  
Lamb of God, you take away the sins of the world have mercy on us  
Lamb of God, you take away the sins of the world have mercy on us

Jesus, gentle and humble of heart.  
Make hearts like Your own Heart

Let us pray. Father, we honour the heart of your Son broken by man's cruelty, yet symbol of love's triumph, pledge of all that man is called to be. Teach us to see Christ in the lives we touch, to offer him living worship by love-filled service to our brothers and sisters. We ask this in the name of Jesus the Lord Amen