



SAINT ALBAN

Sunday 21st June - External Solemnity of St. Alban, Parish Patron & Protomartyr of Britain

8:00 - Holy Mass: Holy Souls/Theresa & Michael Collins, RIP
10:00 - Holy Mass: Colin Kingston, RIP
11:15 - Holy Mass: Pro Populo
16:00 - Vespers and Benediction

Monday 22nd June - Ss. John Fisher & Thomas More

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

Tuesday 23rd June - Feria

7:30 - Holy Mass: Holy Souls/Friends, Priests, & Benefactors
8:30 - Oratory Morning exercises
09:30 - Holy Mass: Kathleen Hollow & Josephine Meighan, RIP
17:30 - Oratory Evening exercises

Wednesday 24th June - Nativity of John the Baptist

7:30 - Holy Mass: Holy Souls/Jakub, Int
19:00 - Holy Mass: Teresa Jonker, RIP

Thursday 25th June - Feria

7:30 - Holy Mass: Holy Souls
8:30 - Oratory Morning exercises
09:30 - Holy Mass: The Wellbeing of the Thomas Family
17:30 - Oratory Evening exercises

Friday 26th June - Feria

7:30 - Holy Mass: Holy Souls/Mariangella & Raffale Zurlo, RIP
8:30 - Oratory Morning exercises
09:30 - Holy Mass: Botto Family, Int
17:30 - Oratory Evening exercises

Saturday 27th June - Our Lady's Saturday

08:00 - Holy Mass: Holy Souls/Mgr. Mark Mahoney, RIP
16:30 - First Vespers
17:00 - Holy Mass: Layla, Int

Sunday 28th June - Ss. Peter and Paul

8:00 - Holy Mass: Holy Souls/Piotr Glowacki, Int
10:00 - Holy Mass: Colin & Sharon 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.

Hymns to St Alban

Entrance Hymn

1. In a town below the hillside
As the sun began to set
Came a priest beseeching shelter
From a man he'd never met.
Alban hid him from the soldiers
Learnt from him of God's own Son
Took his place before the Governor
With his life in Christ begun.
2. With rough hands and ropes they bound him
Dragged him to the river's side
There he looked upon the water
Saw the flow of Jordan's tide.
Walked bare-foot across the stream-bed
And continued on his way
Reached the trees upon the hill-top
In the early light of day.
3. With a sword-stroke, there they killed him
Felled his body to the ground
Jeered and mocked the martyr's witness
Laughed with cruel, spiteful sound.
But just where his blood had fallen
Like the rain upon the earth
Flowers sprang at once to blossom
Signs of Alban's grace and worth.

Recessional Hymn

- 1 Alban, high in glory shining,
friend on earth of Christian priest,
risking life to give him succour
was through him from sin released;
then the great surrender making,
caring not for pain or loss,
owned his Lord in full allegiance
as a soldier of the Cross.
- 2 Steadfast in the hour of danger,
ready still to pay the price,
mocked and scourged e'en as his Master,
garbed and led to sacrifice.
On the slopes above the city
roses flowered as he passed by,
and the first of Britain's martyrs
on a green hill knelt to die.
3. Still today rings out the challenge
of the Saviour of the world;
still his soldiers fight his battles,
with the flag of faith unfurled.
Glory be to God the Father,
glory be to God the Son,
glory to the Holy Spirit
for Saint Alban's victory won.

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.



*Of your charity
please pray for the souls of*

Ms Pauline Osborne, RIP
*Requiem Mass on the 25th June at
11am*

Mr John David Leto, RIP
*Requiem Mass on the 2nd July at
10:45am*

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



St. Alban is honoured as the Protomartyr of Britain, a witness to Christ whose courage and charity have inspired Catholics for centuries. Although the exact details of his life are veiled by the passage of time, the most ancient accounts come from the Venerable Bede, *The Ecclesiastical History of the English People*, and St. Gildas, *On the Ruin and Conquest of Britain*, who recount Alban's martyrdom during one of the Roman persecutions of Christians.

Alban lived in the Roman city of Verulamium, near present-day St. Albans in Hertfordshire. At that time, Christians were being hunted by the authorities. A priest named Amphibalus fled persecution and sought refuge in Alban's home. During his stay, Alban was deeply moved by the priest's holiness, prayer, and steadfast faith. Through their conversations, Alban came to believe in Jesus and received instruction in the Faith.

When Roman soldiers arrived to arrest Amphibalus, Alban performed an extraordinary act of self-sacrificing charity. He exchanged clothes with the priest and presented himself to the soldiers in Amphibalus' place, allowing the priest to escape.

Brought before the Roman judge, Alban boldly confessed that he was a Christian and refused to offer sacrifice to the pagan gods. "I am called Alban and I worship and adore the true and living God!" The judge threatened him with torture and death unless he renounced Christ. Alban remained firm, declaring that no punishment could separate him from the God he had come to know and love. Condemned to execution, he was led outside the city to a hill where he would be beheaded.

According to tradition, a large crowd accompanied him, causing a delay at a river crossing. God miraculously intervened: when Alban prayed, the waters of the river parted, allowing him and the crowd to cross on dry ground. Later, on the hill of execution, a spring of water burst forth at his prayer to quench his thirst. St. Alban was then beheaded, joyfully offering his life for Christ. His witness bore great fruit, and the site of his martyrdom became a place of pilgrimage.

At the Reformation, the Relics of St. Alban, which had been carefully venerated since the first church was built, were scattered by those who claimed it was idolatrous to honour the saint's body. By Providence, before the desecration took place, relics from St. Alban's body had been given to the Benedictine Monks of Cologne, Germany. After the Second World War, some of St. Alban's Relics were returned to Britain. In 2021, the Lord Abbot of Farnborough, who had received the returned relics, translated one of these to Cardiff so it could be entrusted to the care of the Parish.

A Short Litany of St. Alban

Lord have mercy,
 Christ have mercy,
 Lord have mercy,
 Christ hear us,
 Christ graciously hear us,
 God the Father of Heaven, have mercy on us. *
 God the Son Redeemer of the world, *
 God the Holy Spirit, *
 Holy Mary, Pray for us. **
 Holy Michael the Archangel, **

Saint Alban, **
 First Martyr of these shores, **
 Friend of Travellers, **
 Protector of persecuted Christians, **
 Sure support of those fleeing persecution, **
 Devout presence at Holy Mass, **
 Silent adorer of the Blessed Sacrament, **
 Unfeigned in the face of the mob, **
 Defender of the Catholic Priesthood, **
 Soldier of Christ, **

O St. Alban, my glorious patron, whose life is a hymn of praise to the Most Holy and Undivided Trinity, Father, Son and Holy Spirit, help me to live this day like you as a true soldier of Jesus Christ, ready to lay down my life for the Mass and Catholic Priesthood, we ask this through Christ Our Lord. Amen.



Pope Leo XIV

MAGNIFICA HUMANITAS

Chapter Two presents the foundations and principles of the Church's Social Doctrine, showing how the timeless truths of the Gospel can guide society in the modern world, particularly in the face of challenges posed by artificial intelligence and the digital revolution. The Church teaches that social doctrine is not a collection of ideas but a practical wisdom rooted in faith and directed toward the dignity of every human person.

The foundation of all Catholic social teaching is the human person, created in the image and likeness of God. Because God is a communion of love, human beings are likewise made for relationships with God, one another, and creation. Every person possesses an inherent and inviolable dignity that cannot be lost through sin, poverty, or exclusion. This dignity forms the basis of universal human rights, especially the fundamental right to life from conception until natural death. Building upon this foundation, Pope Leo highlights five key principles of Catholic Social Doctrine.

The first is the common good, defined as the social conditions that enable individuals and communities to flourish. The common good is more than the sum of individual interests; it is a shared good that requires cooperation, responsibility, and political structures that serve all people, particularly the vulnerable. The second principle is the universal destination of goods. God created the earth and its resources for the benefit of the entire human family. While private property is legitimate, it is never absolute and must always serve the common good. In today's world, this principle extends beyond material goods to include knowledge, technology, data, algorithms, and digital resources, which should not be monopolized by a small number of powerful actors. Third is subsidiarity, which holds that decisions should be made at the most local level possible. Higher authorities should support rather than replace families, communities, associations, and local institutions. This principle encourages participation, responsibility, and freedom while ensuring that larger bodies intervene only when necessary to protect the common good. The fourth principle is solidarity. Human beings are interconnected and responsible for one another. Solidarity is both a social principle and a personal virtue that calls people to recognize that the good of each depends upon the good of all. It challenges individualism and promotes a culture of participation, care, and responsibility, extending even to future generations and the stewardship of digital technologies. The fifth principle is social justice. Inspired by Christ's concern for the poor and vulnerable, social justice seeks structures that allow all people to live with dignity. It addresses not only personal wrongdoing but also social systems that create exclusion and inequality. Particular attention is given to migrants, refugees, the poor, and those disadvantaged by technological change.

Pope Leo offers an examen for the Church herself. The Church is called to embody the principles she proclaims through transparency, accountability, participation, subsidiarity, solidarity, and justice within her own structures. This includes listening to victims of abuse, ensuring proper stewardship of resources, encouraging shared responsibility among the faithful, and fostering a genuinely synodal style of governance. Nourished by the Eucharist and guided by the Holy Spirit, the Church is called to be a credible witness that justice, and the common good are not impossible ideals but realities that can be lived and shared.

Bicycle

A bicycle suitable for a child or young person aged approximately 8–15 is available free of charge. The bike is in good condition and would be ideal for school journeys, leisure rides, or simply enjoying the outdoors during the summer months. We would be delighted for it to go to someone who could make good use of it. If you are interested, or know of a family who may benefit, please get in touch with Marilyn Mauder.

Missio Boxes

We kindly ask parishioners who have Missionary Boxes at home to empty them and place the contents into a bag or large envelope clearly marked with their name for Tina to collect. We are not expecting the new box holders to be ready just yet, but we hope to establish a regular collection pattern in future, with boxes being emptied each June and December. Thank you for your continued generosity and support for the missions.



SVP Coffee Morning

Sunday 21st June

11:00-12:30

Volunteers needed

The SVP are asking for volunteers to help with some of the activities on the morning, such as, running the tombola or managing tables.

They are also looking for donations of good quality items beforehand and some cakes for the morning

If you are interested, please speak with Marilyn or Maggie.



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): £131.85

Loose: £231.00

Gift aid Online £380.00

Restoration Fund Giving

Gift Aid (Yellow Envelopes): £257.20

Restoration Fund: £279.05

5p Boxes: £6.05

Total

£1,285.15

*"Whether you give weekly, monthly,
or bank transfer God bless your generosity"*



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.

Events this week

Monday 22nd June
Tai Chi with Jeanette
11:00-12:00

The weekly class is helpful for those who want to improve their movement and stability. There is a chance for socialising afterwards.

Saturday 27th June
Quiz Night
19:00-22:00

The monthly quiz night returns. All proceeds go towards the Restoration Fund.



Vigil of St. John the Baptist


The custom of lighting a bonfire on the Vigil of St. John the Baptist is an ancient Christian tradition found throughout Europe. The fire recalls the mission of St. John, who came to prepare the way for Christ and whose preaching burned with zeal for God. Bonfires were often lit on the eve of his feast as a sign of rejoicing at the birth of the Forerunner and as a reminder that John pointed beyond himself to the coming Messiah. The flames also symbolise the light of faith, shining in the darkness and the call to conversion that was at the heart of John's ministry. As St. John himself said: "He must increase, but I must decrease" (John 3:30).

Men's Pilgrimage to Our Lady of Penrhys

Last Saturday, twenty-two men completed the 5th Annual Men's Walking Pilgrimage to the Shrine of Our Lady of Penrhys. Setting out from the Oratory after the 8am Mass and breakfast, the group made their first stop to pray at the ruins of the Dominican Friary in Cardiff, before heading north along the Taff and Rhondda Rivers.

The Rosary, litanies and other pilgrim's prayers were prayed at various stages along the way, with a stop for lunch and refreshments before the pilgrims arrived at the site of the ancient ruined shrine of Our Lady of Penrhys to pray the Angelus at 6pm.





Vigil Lamps for St. Alban

- **Blessed Sacrament: St. Alban's Primary School**
- **Sacred Heart: Doctors, Nurses and Carers**
- **Divine Mercy Chapel: Glowacki & Szczech Families**
- **The Lady Chapel: Judge Patrick Curran, QC, RIP**
- **Chantry of Our Lady: Pauline Osborne, RIP**
- **Our Lady of Pity: Whitfield, Carbis, & Mort Families, RIP**
- **St Joseph: John Leto, RIP**
- **Our Lady of Walsingham: David Woolf & the Order of St. Lazarus**

Caldey Chocolate **On Sale Here**

ORIGINAL MONASTIC RECIPE
HANDMADE AND HAND WRAPPED ON CALDEY ISLAND.

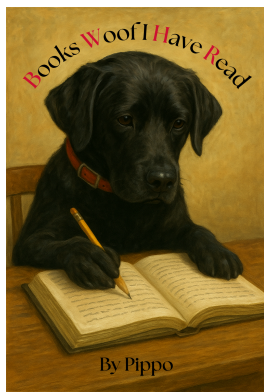


MILK
DARK
EXTRA DARK
& WHITE



£3

Each bar raises 50p for the St. Alban's Restoration Fund



This week I read, *The Mass and Modernity, Walking to Heaven Backwards*, by Fr Johnathan Robinson. Fr. Jonathan Robinson was one of the founding fathers of the Oratory in Toronto. Following the charism of St. Philip Neri, with a love for the Mass, Fr. Robinson treats the liturgy as something not only to be loved but also to be studied. This book is a rich philosophical examination of how modern society has influenced the way we understand the liturgy. Robinson argues that modernity tends to emphasise subjectivity, experience, historical change, and human self-understanding at the expense of objective truth.

The subtitle comes from St. John Henry Newman's well-known sermon *The State of Innocence*, in which he said, "We walk to heaven backward." Newman's point is that we often advance through trial and error, a principle that neatly summarises the thesis of the book.

Fr. Robinson argues that the idea which most threatens authentic worship is the increasing focus on the community rather than on God, a distinctly modern phenomenon. He maintains that authentic liturgical renewal should be rooted in a strong theology of sacrifice, transcendence, and the objective worship of God. To support his argument, he draws upon philosophers such as Kant, Hume, Hegel, and Comte, whose ideas have shaped the way modern society understands itself and the role of the individual within the community.

Although Fr. Robinson delves into complex philosophical concepts, his treatment of the intellectual systems underlying contemporary assumptions about reality and human significance remains remarkably accessible. Even those without a background in philosophy will find his explanations clear and sympathetic. He even succeeds in making Hegel comprehensible.

For an Oratorian, the book is especially interesting because Robinson writes very much in the tradition of Newman. He is not arguing for a simple return to the past, but rather for a recovery of reverence, transcendence, and doctrinal clarity within the Church's liturgical life.

Aquinas answers modern Questions



Whether one ought to drink alcohol on a pilgrimage

Objection 1. It would seem that one ought not to drink alcohol on a pilgrimage. For a pilgrimage is a penitential and devotional act ordered toward God. But alcohol is commonly associated with feasting and recreation. Therefore it appears contrary to the spirit of pilgrimage.

Objection 2. Further, the pilgrim ought to keep his mind attentive to prayer and sacred things. But alcohol may diminish vigilance and recollection. Therefore it seems unfitting for pilgrims to drink alcohol.

On the contrary, It is written in the Psalm (104:15) that God gives "wine to gladden the heart of man." Moreover, Our Lord Himself attended the wedding feast at Cana and supplied wine for the guests. Therefore the moderate use of alcohol is not contrary to holiness.

I answer that, A pilgrimage is ordered principally toward devotion, penance, and the seeking of God. Yet man is not a pure spirit but a creature composed of body and soul. Consequently, those things which moderately refresh the body and foster fellowship among travellers may be fitting, provided they remain subordinate to the purpose of the pilgrimage.

Now alcohol, considered in itself, is neither good nor evil. Its moral quality depends upon its use. Therefore the moderate enjoyment of a glass of beer, wine, or other drink at the conclusion of a day's journey may be lawful and even conducive to fraternity among pilgrims. Indeed, many ancient pilgrimages passed through monasteries, inns, and hospices where such refreshment was commonly provided.

Nevertheless, the pilgrim must guard against excess. For drunkenness impedes prayer, weakens reason, and turns the mind away from spiritual things. What begins as refreshment can become a distraction if not governed by temperance. Therefore alcohol ought never to become the purpose of the pilgrimage, nor should the next tavern be sought with greater eagerness than the next shrine.

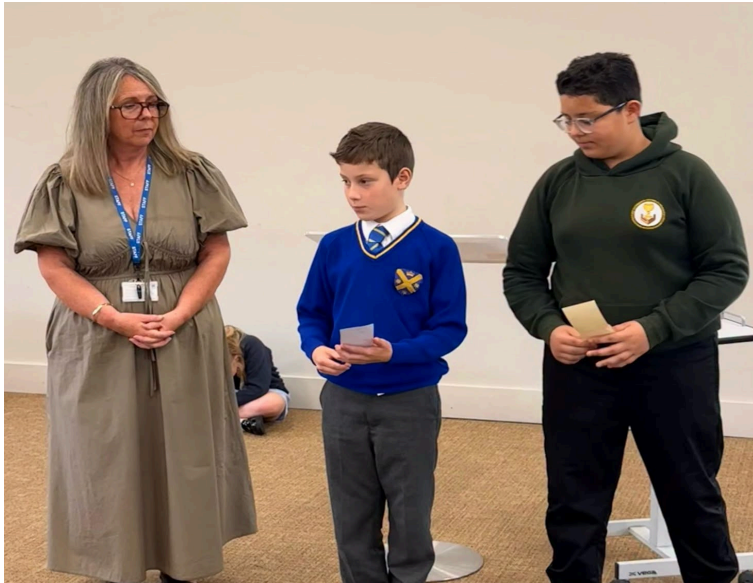
Reply to the Objections, Pilgrimage is indeed penitential, yet not every penitential act excludes all bodily consolation. The virtue of temperance moderates lawful pleasures; it does not abolish them entirely. What is essential is not the absence of alcohol, but the presence of self-mastery and devotion.

ST ALBAN'S
CATHOLIC
PRIMARY SCHOOL



ALBAN SANT
YSGOL GYNRADD
GATHOLIC

School News



On Thursday 15 Primary Schools from across Cardiff and the Vale came together at the All Nations Centre to showcase the incredible work they've been doing on Catholic Social Teaching. Throughout the day, children from each school shared their wonderfully decorated displays on Catholic Social Teaching. It was a chance to look at each other's displays, ask questions and learn from each other, and the children were so well prepared in terms of answering questions. In the afternoon they took part in a fun activity, where they met someone from another school and got to learn a little about them. It was truly inspiring to see so many young people proudly showcasing and discussing the values of Catholic Social Teaching.



Performed by students
from
the Royal Welsh College
of Music and Drama

Featuring pieces by
Beethoven, Mozart,
Puccini and Elgar.



SUMMER
SOIRÉE

Saturday 18th July 2026
19:00

St. Alban's on the Moors
Swinton Street,
CF24 2NT

Standard Ticket - £8
Students/Unemployed - £3