

TWENTY-FIFTH WEEK OF THE YEAR

Sunday 20th September - Twenty-Fifth Sunday of the Year

(Sat) 17:00 - Holy Mass: Paul O'Brien, John and Audrey Bodenham, RIP

8:00 - Holy Mass: Holy Souls/Patricia Maureen George, RIP

10:00 - Holy Mass: Pro Populo

11:15 - Holy Mass: Ryszard Staron, Int

16:00 - Vespers & Benediction

Monday 21st September - St. Matthew

7:30 - Holy Mass: Holy Souls/Paclawski Family, RIP

8:30 - Oratory Morning exercises

09:30 - Holy Mass: Ving Arbuth, RIP

17:30 - Oratory Evening exercises

Tuesday 22nd September - Feria

7:30 - Holy Mass: Holy Souls/Fell in defense of Poland

8:30 - Oratory Morning exercises

09:30 - Holy Mass: Botto & Crotty Family (Living and Dead)

17:30 - Oratory Evening exercises

Wednesday 23rd September - St. Pius of Pietrelcina (Padre Pio)

7:30 - Holy Mass: Holy Souls/ Mo George, RIP

19:00 - Holy Mass: Mary & Jimmy Fury and Mary Fury, RIP

Thursday 24th September - Our Lady of Walsingham

7:30 - Holy Mass: Holy Souls/Ewa Glowacki, RIP

8:30 - Oratory Morning exercises

09:30 - Holy Mass: Mo George, RIP

17:30 - Oratory Evening exercises

Friday 25th September - St. Cadoc

7:30 - Holy Mass: Holy Souls/Sebastian Moncada, RIP

8:30 - Oratory Morning exercises

09:30 - Holy Mass: Dead members, Family, and Friends of SPUC

17:30 - Oratory Evening exercises

Saturday 26th September - Our Lady's Saturday

08:00 - Holy Mass: Holy Souls/Ewa Glowacki, RIP

16:30 - Vespers

17:00 - Holy Mass: Paul O'Brien, John and Audrey Bodenham, RIP

Sunday 27th September - Twenty-Sixth Sunday of the Year

8:00 - Holy Mass: Holy Souls/Pro Populo

10:00 - Holy Mass: Veronica Irene Matthews, RIP

11:15 - Holy Mass: Jakub Michon

16:00 - Vespers & 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

MAXIMS OF ST. PHILIP NERI

22nd September - Even in the midst of the crowd we can be going on to perfection.

23rd September - Not everything which is better in itself is better for each man in particular.

24th September - Be devout to the Madonna, keep yourself from sin, and God will deliver you from your evils.

25th September - If we wish to keep peace with our neighbours, we should never remind any one of his natural defects.

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.

Hannah, Michael McCarthy, Elizabeth Gould, Bill Jonker, Joseph, Elizabeth, Dorothy, Bernie Horan, Patricia Kelly, Sylvia Hole, 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, 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.

ST ALBAN'S PARISH
HARVEST FESTIVAL MASS
Sunday 4 October at 10.00 a.m.



PARISH HARVEST SUPPER
Saturday 10 October at 7.00 p.m.
in the Parish Hall
Tickets: £5 each • Families: £20

Events this week

Monday 21st September

Tai Chi with Jeanette
11:00-12:00

Saturday 26th September

Quiz Night
19:00-22:00

The monthly quiz night takes place in the parish hall. £1 a person. All proceeds go towards the restoration fund.



Pop-Up Pilgrimage to Knock

The Fathers and Brothers are planning a special one-night pilgrimage to Knock, Ireland's National Marian Shrine, departing on Thursday 22nd October. We will visit the sacred site of the 1879 apparition, pray together, celebrate Mass, and enjoy time for personal prayer and reflection in this place of peace and grace. The approximate cost is £165 per person.

If you are interested or would like more information
Please email admin@cardifforatory.co.uk.

Men's pilgrimage to

ST. MICHAEL'S MOUNT

Saturday 26th September 2026

8:00am Mass at St. Alban's
8:30 Breakfast in Oratory House
9:00 Leave the Oratory
10:00 Climb the Skirrid
12:00 lunch at the Skirrid Inn
15:00 Return to the Oratory

Fr Sebastian Writes... Through Glass, the Light: Stained Glass and the Catholic Church

Few forms of Christian art are so dependent upon something beyond themselves as stained glass. A statue possesses its form in darkness; a painting retains its colours when the shutters are closed. A stained-glass window, however, waits for light. When light passes through it, colour, figure and story become visible. This helps to explain why stained glass became one of the characteristic arts of a Catholic church and why it has always been more than decoration.

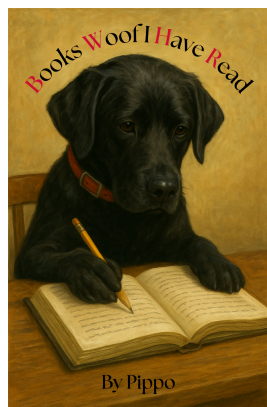
Coloured glass itself is ancient. The great development in Christian art was the combination of translucent coloured glass, painted detail and leadwork into windows capable of carrying complex figurative and narrative schemes. By the beginning of the Twelfth Century the craft was sufficiently established for the monk known as Dom Theophilus to describe its techniques in *De diversis artibus*. Remarkably, the essential method has changed comparatively little: pieces of coloured glass are cut, painted and fired, then joined by strips of lead. Between approximately 1150 and 1550 stained glass became one of the great monumental arts of Europe. As Romanesque gave way to Gothic, walls increasingly opened into great windows. Biblical history, prophets and apostles, Our Lady and the saints could surround the worshipper in glass and light. A decisive moment came at Saint-Denis outside Paris under Abbot Suger in the Twelfth Century. Rebuilding his church between 1140 and 1144, Suger described the effect of its windows as *lux mirabilis et continua* a wonderful and continuous light. They were intended to lead the contemplative mind through visible things towards invisible realities.

The idea was profoundly scriptural. The Heavenly Jerusalem of the Apocalypse has no need of sun or moon, because the glory of God gives it light and “the Lamb is the lamp thereof” (Apoc. 21:23). The mediaeval church could therefore intimate something of the Heavenly city: walls penetrated by light and jewel-like glass transforming ordinary daylight into extraordinary colour. Stained glass is also taught. Mediaeval windows narrated the Mystery of Christ and portrayed the saints, although to call them simply a “Bible for the illiterate” understates their theological sophistication. Christian truth was not merely written in books or preached from pulpits: it could be encountered visually within the sacred building.

The Reformations, iconoclasm, war and changing taste destroyed enormous quantities of mediaeval glass. In nineteenth-century Britain the Gothic Revival brought a remarkable recovery, while the twentieth century demonstrated that stained glass could employ the ancient language of coloured light without simply imitating the Middle Ages. It is within this tradition that the stained glass of our Oratory church should be understood. Beauty offered to God requires no apology. But these windows do more than embellish the House of God. Their subjects place before us men and women in whom the Christian life became visible. We look upon the saints not merely to admire remarkable personalities, but to recognise what Grace can accomplish in a human soul. Here the window itself becomes almost a parable. The Saint is not the light. Christ is the Light. Holiness is not primarily a personal attribute, as though sanctity were an unusual natural talent. The saint receives a light whose source lies elsewhere. “I am the light of the world,” says the Lord (Jn 8:12), yet He also tells His disciples, “You are the light of the world” (Mt 5:14). Their light is His light received, lived and transmitted.

The glass does not manufacture sunlight: it receives it. Neither does Grace destroy the individuality of the person through whom it passes. One window burns ruby-red, another sapphire-blue; one presents martyrdom, another contemplation, apostolic labour or hidden fidelity. Grace perfects rather than extinguishes the person. But glass can become obscured. Dirt, neglect and accretion diminish its transparency. So too mortal sin refuses the Divine Life, while habitual sin and spiritual complacency cloud our responsiveness to Grace. The soul becomes accustomed to giving God less than love demands and our neighbour less than charity requires.

Our windows therefore do not merely tell us who the saints were. They remind us what Christians are called to be. The Christian is not asked to generate his own brilliance, but to become transparent to Christ: cleansed by Repentance, restored by the Sacraments, purified of whatever obstructs charity, and surrendered increasingly to Grace. The embellishment of our church thus becomes an examination of conscience. These windows ask whether the Light which illuminated St Philip Neri and the saints they portray is being allowed to pass through us. For the glory belongs neither to the glass nor to us. The glory is the Light shining through. May God graciously reward with Perpetual light, those faithful souls who enabled this great window to be installed here at St Alban's.



This week I read *La Duchesse: The Life of Marie de Vignerot—Cardinal Richelieu's Forgotten Heiress Who Shaped the Fate of France* by Bronwen McShea. Marie-Madeleine de Vignerot, Duchesse d'Aiguillon (1604–1675), was one of the most remarkable women of seventeenth-century France.

The niece of Cardinal Richelieu, she was born into a family whose fortunes became bound to his rise. Widowed only two years after her marriage to Antoine de Beauvoir du Roure, she resisted further marriage and eventually established an independent position at court. Through Richelieu's influence she served Marie de' Medici and, in 1638, was created Duchess of Aiguillon in her own right.

Yet Marie-Madeleine was far more than the favoured niece and principal heiress of a powerful cardinal. Her wealth and position enabled her to become a patron of religion, charity, learning and the arts. Marie had a good relationship with St Vincent de Paul was both spiritual and practical. She came under his spiritual direction and became one of the most influential members of the Ladies of Charity, the association of aristocratic women whom Vincent mobilised to support the poor. Vincent supplied the vision and organised the works; the duchess contributed money, influence and administrative ability. Her support extended to foundlings, hospitals, galley slaves, prisoners and impoverished families.

Her benefactions extended beyond France: she helped establish the Hôtel-Dieu de Québec and supported Catholic missionary work in New France. She also patronised writers and scholars, including Pierre Corneille, who dedicated *Le Cid* to her.

After Richelieu's death in 1642, she preserved his memory while pursuing her programme of charitable action. Bronwen McShea's central achievement in *La Duchesse* is to recover Marie de Vignerot from the shadow of Cardinal Richelieu. Rather than presenting her as the cardinal's favourite niece and fortunate heiress, McShea argues that Marie was an intelligent and formidable figure who exercised considerable political, religious and cultural influence in her own right. It is a very interesting read about France in the seventeenth century.

Aquinas answers modern questions

Whether one ought to listen to music which does not give glory to God

Objection: It would seem that one ought immediately to reject any music which does not give glory to God. For the Apostle says:

“Whether you eat or drink, or whatsoever else you do, do all to the glory of God” (1 Cor. 10:31). Therefore, music which does not glorify God ought not to be heard.

On the contrary: it is written: “Wine and music rejoice the heart, but the love of wisdom is above them both” (Sirach 40:20). Therefore, music may rightly give delight, provided that such delight remains subject to wisdom and virtue.

I answer that: a distinction must be made. A thing may fail to give glory to God explicitly, yet still give glory to Him implicitly through its truth, beauty, order, or innocent delight. Not every song must speak directly of God in order to be good. Just as one may enjoy a landscape, a meal, or friendly conversation with gratitude, so they may enjoy music as a gift of human creativity.

Nevertheless, music must be judged according to its object, its effect upon the listener, and the circumstances in which it is heard. If its words praise sin, mock what is holy, excite disordered passions, or weaken the soul's love of virtue, then one ought to reject it not merely because it is secular, but because it leads away from the good. If, however, the music is morally indifferent or expresses some genuine human truth, the listener need not condemn it. One should receive whatever is beautiful with gratitude, while refusing whatever corrupts the heart. The proper reaction, therefore, is neither excessive scrupulosity but prudent discernment.

Reply to Objection: All things must be done for God's glory, but this does not require that every action mention God expressly. Innocent recreation gives glory to God when it refreshes a person for the duties of the Christian life.



The Restoration of the Sacred Heart Chapel Windows

On 16 and 17 September, new stained glass windows were installed in the Church of St Alban's on the Moors. For some time, boards had covered this part of the church. Now that they have been removed, daylight pours through the new glass, bringing colour and brightness to the space. The words of the prophet Isaiah seem especially fitting: "The people who walked in darkness have seen a great light" (Isaiah 9:2). Each window depicts a saint connected with the Passion of Christ and the Holy Shroud. Their position was chosen because our replica of the Shroud of Turin hangs directly beneath them. Together, the windows and the shroud invite us to pause before the mystery of Our Lord's suffering and to consider the love with which He gave his life for us. The saints remind us that Christ's Passion has inspired people in every age to follow him with courage and devotion. As light shines through their images, may the windows also encourage us to bring our own sorrows and hopes to the Lord.



St Edith Stein

St Edith Stein, known in religion as St Teresa Benedicta of the Cross, was born into a Jewish family in Breslau in 1891. A brilliant philosopher and student of Edmund Husserl, her search for truth eventually led her to Christianity. After reading the autobiography of St Teresa of Avila, she embraced the Catholic faith and was baptised in 1922. In 1933 she entered the Discalced Carmelite convent in Cologne and deliberately chose the religious name "Teresa Benedicta of the Cross." The mystery of Christ's Passion became increasingly central to her spirituality. As Nazi persecution intensified, Stein understood her own suffering in union with the Cross of Christ and offered herself in prayer for her people and for peace. Arrested because of her Jewish ancestry, she was deported to Auschwitz and murdered in 1942.

Sophie Scholl

Sophie Scholl was born in Germany in 1921 and became one of the most courageous young opponents of the Nazi regime. While studying at the University of Munich, she joined her brother Hans and others in the White Rose, a non-violent resistance movement which distributed leaflets condemning Nazi crimes and calling Germans to follow their consciences. Sophie's opposition

to Nazism was strongly influenced by her Christian faith and her conviction that truth and human dignity could not be sacrificed to political power. Arrested while distributing leaflets in February 1943, she was interrogated, tried and executed at only twenty-one years of age. Sophie's witness can be contemplated in the light of the Passion of Christ: the innocent Christ stands before earthly authorities, suffers injustice and remains faithful to truth even unto death.



St Helena

St Helena, born around AD 250, was the mother of the Emperor Constantine the Great and one of the earliest great Christian pilgrims. After her son became emperor, Helena received the title Augusta and used her position to support the Church and assist the poor. In old age she travelled to the Holy Land, visiting the places sanctified by the life, death and Resurrection of Christ. Christian tradition particularly associates her with the discovery of the True Cross in Jerusalem. Constantine subsequently ordered the construction of the Church of the Holy Sepulchre over the traditional sites of Calvary and Christ's tomb.





St Brigid of Ireland

St Brigid of Ireland, one of the principal patrons of Ireland, was born in the fifth century, traditionally around AD 451. Renowned for her generosity towards the poor, she founded the great religious community at Kildare, which became an important centre of Christian prayer, learning and hospitality. Numerous traditions describe her extraordinary compassion for the hungry, sick and suffering. Brigid is also inseparably associated with the Cross of Christ. According to tradition, while attending a dying pagan chieftain, she took rushes from the floor and wove them into the form of a cross as she explained the story of Christ's Passion and death. The man, moved by what he heard, asked for baptism.

Blessed Sebastian Valfrè

Blessed Sebastian Valfrè was born at Verduno in Piedmont in 1629. After overcoming considerable poverty and difficulty in obtaining an education, he was ordained a priest and joined the Oratory of St Philip Neri in Turin. He became renowned as a confessor,

preacher and servant of the poor, sick, prisoners and soldiers, particularly during the siege of Turin in 1706. Sebastian also has a remarkable connection with the Holy Shroud of Turin. In 1694, when the Shroud was transferred to the newly completed Chapel of the Holy Shroud, Valfrè was entrusted with making repairs to the sacred cloth. He reverently patched damaged areas of the Shroud, reportedly regarding the task as an extraordinary privilege.

St Veronica

St Veronica is traditionally remembered as the compassionate woman who encountered Jesus while he carried the Cross to Calvary. Seeing his bloodied and wounded face, she courageously stepped from the crowd and offered him a cloth with which to wipe it. According to Christian tradition, Christ returned the cloth bearing the miraculous impression of his Holy Face. Her act is commemorated in the Sixth Station of the Cross. Veronica therefore has a particularly striking connection with the Holy Shroud of Turin, which likewise presents the mysterious image of the face and wounded body of a crucified man. Both devotions invite Christians to contemplate the human face of the suffering Christ. Veronica teaches that devotion to the Passion must also lead to compassion.

The Instruments of the Passion

They remind us of the physical reality of Christ's suffering and death. The Crown of Thorns mocked his kingship, while the dice recall the soldiers casting lots for his garments beneath the Cross. The hammer and nails represent the brutal reality of the Crucifixion, fastening Christ to the wood. The spear pierced his side after death, from which flowed blood and water, traditionally associated with the sacramental life of the Church. Finally, the sponge, soaked in sour wine, was raised to Christ after he cried, "I thirst." Together, these instruments draw us deeper into the mystery of Christ's Passion.





DONATE

YOUR OLD OR FOREIGN COINS & BANKNOTES

TO HELP

The St Vincent de Paul Society Reg Charity No. 1053992

CHANGE FOR CHANGE

YOUR OLD AND FOREIGN CURRENCY CAN HELP US TRANSFORM THE LIVES OF OTHERS

TURNING CONCERN INTO ACTION

Please take your coins and banknotes to your Local Appeal Coordinator:

- ✓ All foreign coins & banknotes
- ✓ Current UK coins and banknotes
- ✓ Any old British & Irish money
- ✓ Even obsolete currency!

Currency services supplied by 

SVP at St. Alban's

The St Vincent de Paul Society (SVP) is a Catholic charitable organisation dedicated to serving those in need within our local communities. Inspired by the example of St Vincent de Paul and Blessed Frédéric Ozanam, members seek to encounter Christ in the poor through practical help, friendship and prayer. The SVP supports individuals and families facing poverty, loneliness, illness or other difficulties, often through home visits and material assistance. Its work is carried out quietly and with respect for the dignity of every person.

The Parish SVP meets in the Lower Sacristy on the first Wednesday of the month. If you are interested in joining the SVP please contact Marilyn Maunder. In order to carry out their work, the SVP does various fundraising activities throughout the year. The latest initiative is the old or foreign coins and banknotes. There will be another Coffee Morning in the future.

St. Alban's Rugby Report



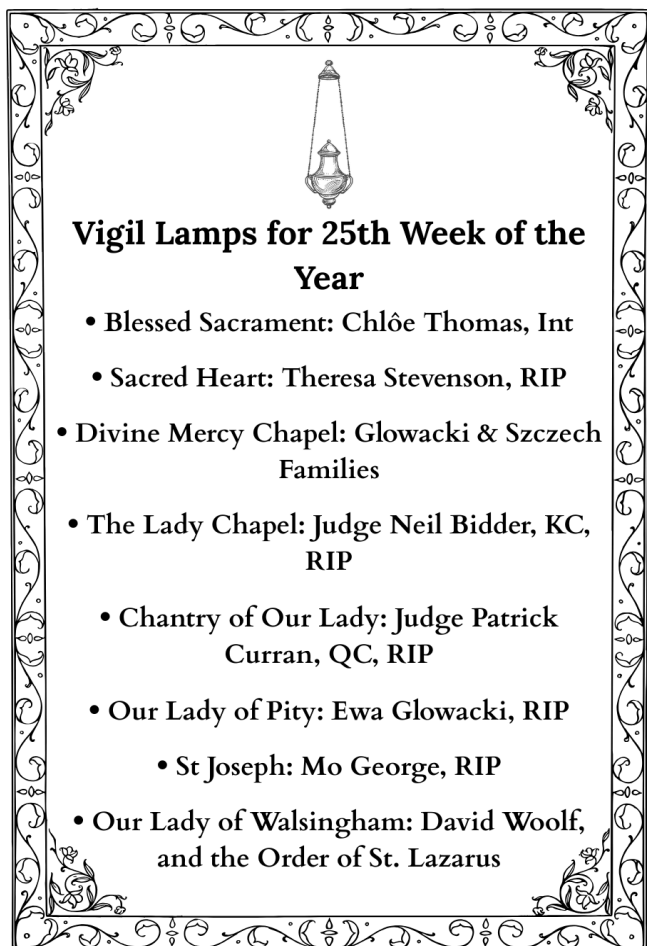
It was the first home match of the season for the 2nd XVI. After a huge loss to the Cardiff Met III's last weekend, they were looking to make amends against another strong opposition.

This year the Second's are in a brand new league called the Men's District Mid/East Wales. Usually they would be playing local Cardiff teams, but this year they will have to do a bit of travelling. With the new league comes fresh opposition that St. Alban's will not be familiar with playing. This was the case on Saturday. Even though the First XVI played in the same division as Llanharan, it was the first time the Second's will have played them.

Within the first two minutes of the match St. Alban's were on the board with an unconverted try. This gave the home side momentum as they scored another two tries all within the first ten minutes of the match. Llanharan replied with their own converted try before St. Alban's got the four try bonus point right on the stroke of half time.

The points kept coming in the second half as the Buns ran over another four tries with only three of them being backed up by conversions. Llanharan scored a consolation try with five minutes to go to bring the scoreline to 52-14 to St. Alban's. The mixture of youth and experience helped the Buns get the win and also much needed gametime for those who are pushing to break into the first XV. Thankfully the team's discipline improved this week and there were no yellow or red cards shown. This is probably due to Carl Fish, a usual repeat offender, starting on the bench.

Both teams travel to Abercynon this weekend. Aber's Firsts have not played a match this season so they will be eager to get a good start whereas the Second's have played one, won one. Let us hope that both St. Alban's teams will use the momentum from their recent victories as they both battle for good league position early on in this campaign.



Fr Michael Palud, CO. of the Port Antonio Oratory, Jamaica, visited the Cardiff Oratory in Formation over three days. He met with each member of the community, visited our school and the Traveller Camp.



REPOSITORY AT ST. ALBAN'S

Statues
Rosaries
Crucifixes
Holy Water Stoops and Bottles
Holy Cards

*Open after every Sunday Mass
and available upon request*

What's on at the Oratory

Quiz Nights

The Monthly Quiz nights are always well attended and always joyous. The next three Quiz Nights are on the 26th September, 31st October, and 28th November. £1 entry and a raffle on the night. The quiz starts around 7pm.

October

Cheese, Wine, & Cocktail Evening

3rd October

A nice relaxed evening with some lovely cheeses and wines. There will also be an Open Mic to show off your talents. Tickets are £5 each.

Harvest Supper

10th October

A Bring-and-share supper to celebrate the harvest.

Ceilidh

24th October

Welcoming back Mary and the Green Notes who lead the dancing throughout the night. Suitable for all ages. Tickets are £10.

November

Murder Mystery Dinner

14th November

There will be another evening of intrigue as this dinner is set in the grand halls of Downton Abbey. Will it be someone from the upstairs or the downstairs who will be the victim. Tickets are £10.

Race Night

27th November

And they're off! Join us for a fantastic evening of fun at the races. Pick your winners, cheer on the horses and enjoy a great night with family and friends. Tickets are £3. Over 18's only.

December

A Festival of Nine Lessons and Carols

11th December

The highlight of advent as we prepare for the coming solemnity of Christmas with Lessons and Carols. With mince pies and mulled wine in the hall afterwards Parish

Christmas Social

19th December

The annual Parish Christmas Social will feature the Christmas raffle draw, a few pantomime sketches and an Open Mic.