

TWENTY-SEVENTH WEEK OF THE YEAR

Sunday 4th October - Twenty-Seventh Sunday of the Year

(Sat) 17:00 - Holy Mass: Cyril, Bridget, & Mo George, RIP
8:00 - Holy Mass: Holy Souls/Pro Populo
10:00 - Holy Mass: Patricia Maureen George, RIP
11:15 - Holy Mass: Piotr (Int) & Ewa Glowacki, RIP
16:00 - Vespers & Benediction

Monday 5th October - St. Luigi Scrosoppi, C.O

7:30 - Holy Mass: Holy Souls/Ewa Glowacki, RIP
8:30 - Oratory Morning exercises
09:30 - Holy Mass: Paul O'Brien, John and Audrey Bodenham, RIP
17:30 - Oratory Evening exercises

Tuesday 6th October - St. Bruno

7:30 - Holy Mass: Holy Souls/Ewa Glowacki, RIP
8:30 - Oratory Morning exercises
09:30 - Holy Mass: Priests & Brothers at St. Alban's, Int
17:30 - Oratory Evening exercises

Wednesday 7th October - Our Lady of the Rosary

7:30 - Holy Mass: Holy Souls/Cyril, Bridget, & Mo George, RIP
19:00 - Holy Mass: Wojtasinski, Int

Thursday 8th October - Feria

7:30 - Holy Mass: Holy Souls/Kornel & Wladyslaw, RIP
8:30 - Oratory Morning exercises
09:30 - Holy Mass: Games Perera, Int
17:30 - Oratory Evening exercises

Friday 9th October September - St. John Henry Newman, C.O

7:30 - Holy Mass: Holy Souls/Hazel & Terry O'Brien, RIP
8:30 - Oratory Morning exercises
09:30 - Holy Mass: Patricia Maureen George, RIP
17:30 - Oratory Evening exercises

Saturday 10th October - Our Lady's Saturday

08:00 - Holy Mass: Holy Souls/Elisa & Mateuss Satsio, Int
16:30 - Vespers
17:00 - Holy Mass: Cyril, Bridget, & Mo George, RIP

Sunday 11th October - Twenty-Eighth Sunday of the Year

8:00 - Holy Mass: Holy Souls/Pro Populo
10:00 - Holy Mass: Colin Kingston, RIP
11:15 - Holy Mass: Szymon Michon, Int
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.

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



Of your charity
Please pray for the souls of

Mr Peter Reece, RIP

Requiem Mass on the 12th October at 11am
&

Ms Beverly Carpanini, RIP
who died recently.

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

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, 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.

Little Oratory of St. Philip Neri

The Brothers and Women of the Little Oratory are a Secular Oratory, reflecting the origins of the Oratorians. The men and women meet for mornings of reflection monthly which follows the pattern of the once daily gathering in St Philip Neri's room. There were prayers in common, hymns, short sermons, followed by recreation. Following the joyful example of St Philip, they are encouraged to serve God cheerfully, faithfully and generously, growing in holiness while contributing to the wider life of the Oratory family. There are currently nine brothers and six sisters of the Little Oratory. If you would like more information please speak to either Fr Dominic M or Fr Illtyd M.

Desert Days

Oratorians are described as "hermits in the city": men called to seek God in prayer and recollection while living an active common life in the heart of the world. A desert day provides an opportunity to withdraw temporarily from ordinary work and distractions so that each member of the community may spend more time in silence, prayer, spiritual reading and rest.

The Fathers and Brothers will therefore observe a desert day each Wednesday from 9.30 a.m. until 6.00 p.m. During these hours, the Fathers will refrain, as far as possible, from routine appointments and parish business. A priest will remain available for anyone wishing to receive the Sacrament of Confession. Other parish enquiries and non-urgent matters will be addressed at the next convenient opportunity. We thank parishioners for their understanding and for helping us to preserve this valuable time of prayer.

Events this week

Monday 5th October

Tai Chi with Jeanette
11:00-12:00

Join Jeanette for these sessions of Tai Chi which helps with mind and muscle. There is an opportunity to socialise afterwards.

Tuesday 6th October

Coffee Morning
10:30-12:00

The monthly Coffee morning returns with some bingo and the 200 club draw.

Tuesday 6th October

Bible Study: St. Luke
18:30 - 19:15

This is the last session where we will look at the literature of St. Luke. Focusing on the arc of St. Paul in the Acts of the Apostles.



REPOSITORY AT ST. ALBAN'S

Statues
Rosaries
Crucifixes
Holy Water Stoops and
Bottles
Holy Cards

*Open after every Sunday Mass
and available upon request*

Fr Sebastian writes ... Clothed in the Things of God

October is traditionally the month when priests encourage the faithful to develop, or perhaps rediscover, a personal devotion to praying the Holy Rosary. It is also a good time for those who have not already done so to consider being enrolled in the devotion of the Scapular of Our Lady of Mount Carmel. This reflection will run over two weeks. This week I want to consider something which runs throughout the whole history of God's people: the place of material things, and particularly sacred garments, in our relationship with God. Next week we shall consider the proper place of the scapular in a healthy Christian life.

Christianity is a profoundly sacramental religion. We believe in the one God who has revealed Himself as Father, Son and Holy Spirit. At the heart of our faith is the astonishing truth that the eternal Son of God entered His own creation: "And the Word was made flesh, and dwelt among us" (John 1:14). The Incarnation teaches us something very important about the material world. Matter is not something which separates us from God. God Himself took flesh. He could be seen and heard and touched. Our Lord used His human voice, His hands, water, bread, wine, oil and other ordinary things in His ministry. The Christian life consequently has a profoundly sacramental character. Above all, Christ encounters His people in the Seven Sacraments which He entrusted to His Church. Water is poured in Baptism; sacred oil anoints; hands are imposed; words are spoken; bread and wine are consecrated. Through visible signs Christ communicates invisible grace.

Alongside the Sacraments are the sacramentals of the Church. They are not Sacraments and are not equal to the Sacraments. They neither replace them nor possess some independent power of their own. Nevertheless, they belong naturally to the life of an incarnational Church. Holy water, blessed candles, palms, ashes, medals, crucifixes and sacred garments take created things and dedicate them to a holy purpose. Through things we can see and touch, our minds and hearts are directed towards the things of God. And among these material signs, clothing and garments have a particularly ancient place in the history of God's people. Almost at the beginning of Scripture, after the Fall, it is God Himself who clothes Adam and Eve: "And the Lord God made for Adam and his wife garments of skins, and clothed them" (Genesis 3:21). The garment becomes associated with God's continuing care for fallen man.

Joseph is given a special garment by his father, marking him as the beloved son (Genesis 37). When God establishes the priesthood of Aaron, He goes much further. He Himself commands that sacred garments should be made: "And thou shalt make a holy vesture for Aaron thy brother, for glory and for beauty" (Exodus 28:2). Aaron is solemnly vested because he has been set apart for a sacred office. His garments do not make him a priest by their own power; they visibly express the consecration and office which come from God. One of the most beautiful examples is the mantle of Elias. When Elias calls Eliseus, he passes by him and casts his mantle over him (3 Kings 19:19). The garment expresses vocation and the passing on of a prophetic mission.

Later, when Elias is taken from him, Eliseus picks up the mantle which has fallen from his master. He returns to the Jordan, strikes the water with it and cries: "Where is now the God of Elias?" The waters divide before him (4 Kings 2:14). It is not the mantle which possesses power independently of God. Rather, the garment has become a tangible sign of the prophetic vocation and of the God who bestowed it. Sacred clothing continues to speak in the New Testament. The woman suffering from an issue of blood approaches Our Lord believing that, if she can only touch the hem of His garment, she will be healed. She touches His garment and is made whole (Matthew 9:20-22). Yet Our Lord immediately directs attention beyond the material thing to the spiritual reality: "Daughter, thy faith hath made thee whole." At the Transfiguration, even the garments of Christ participate in the manifestation of His glory: "His garments became white as snow" (Matthew 17:2). At Calvary His clothing becomes part of the fulfilment of prophecy: "They parted my garments amongst them; and upon my vesture they cast lots" (Psalm 21:19; John 19:23-24).

Our Lord Himself uses clothing symbolically in the parable of the Prodigal Son. When the lost son returns, the father does not simply announce that he is forgiven. He commands: "Bring forth quickly the first robe, and put it on him" (Luke 15:22). The garment makes visible the restored relationship: this man who was lost has been received again as a son. St Paul gives this imagery an explicitly Christian meaning when he writes of Baptism: "For as many of you as have been baptized in Christ, have put on Christ" (Galatians 3:27). The Christian is, quite literally in St Paul's wonderful expression, clothed with Christ.

There is another incident involving St Paul which is especially striking. The Acts of the Apostles tells us: "And God wrought by the hand of Paul more than common miracles. So that even they were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them." (Acts 19:11-12) Here the distinction is particularly clear. St Luke does not tell us that the pieces of cloth possessed magical powers. He begins by telling us that God wrought the miracles. Yet God chose to use ordinary material things which had been in contact with His Apostle as instruments of His action. This helps us to understand something fundamental about the Catholic use of blessed and sacred things. The biblical garment is never a talisman. The mantle of Elias does not contain an independent magical force. Aaron's vestments do not manufacture priesthood. The hem of Christ's garment is not a lucky charm. The cloths which touched St Paul do not heal because there is some mysterious power trapped inside the fabric. In each case, the material thing points beyond itself to God's promise, His election, His covenant, His grace and His action.

Sacred garments therefore run like a thread through the history of Salvation. Adam and Eve are clothed by God. Joseph is clothed as the beloved son. Aaron is vested for the service of the sanctuary. Elias casts his mantle upon Eliseus. The returning son receives the first robe. The woman reaches for the garment of Christ. St Paul's cloths are carried to the sick. And the baptised Christian is told that he has "put on Christ." At the very end of Scripture the image appears once more. St John sees the redeemed standing before the throne and before the Lamb "clothed with white robes" (Apocalypse 7:9). The garment has become a sign of the life of grace brought to its fulfilment in Heaven.

There is therefore nothing strange about Christians setting apart material things for sacred purposes. It belongs to the logic of the Incarnation. The God whom no man can see took flesh and dwelt amongst us. The Christian faith consequently engages the whole person: body as well as soul, things seen as well as things unseen. The Sacraments stand in a unique place, instituted by Christ as efficacious signs of grace. Sacramentals are quite different and subordinate to them. Yet they too remind us of an important Christian truth: God has made the material world capable of pointing us towards Him. A sacred garment, then, is not valuable because the cloth is magical. It is valuable because of what it signifies, to whom it belongs, the blessing associated with it, and the life to which the person wearing it is called. That is the foundation we

need before considering, next week, one particular sacred garment in the devotional life of the Church.



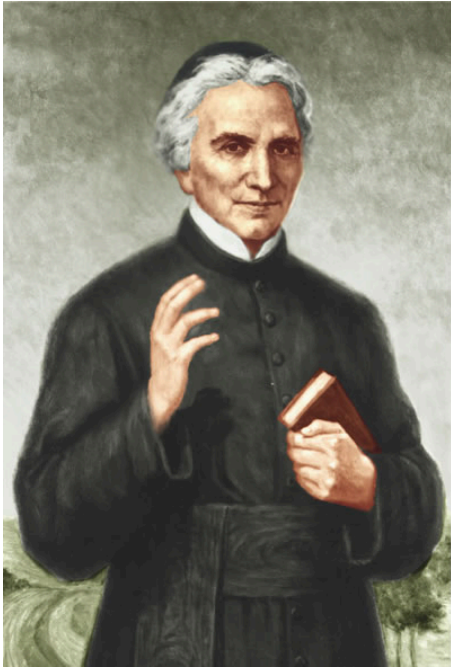
St. Alban's Rugby Report

Last weekend, the first XV hosted Abercwmboi at Tremorfa Park. It was the first time these teams have met in many years. The conditions were perfect with a sunny day but a soft ground for a good game of rugby. However, the first half didn't really get going. There were good moves done by both back lines, but nobody was able to capitalize. The defending by St. Alban's had greatly improved as they did not concede any points in the first half. The action went back and forth with Aber looking close to breaking through before committing a foul leading St. Alban's to clear and vice versa. As half time closed in, Abercwmboi's discipline started to slip and one player was shown a yellow card.

The Buns started the second half stronger, with the man advantage, they chipped a cross field kick for what looked like to be the first points but it was knocked on over the line. In the action of stopping the try, an Abercwmboi player took it upon himself to correct an injustice and punched a St. Alban's player. He was shown a yellow and the away side was down to 13. St. Alban's made sure they took advantage of this as from the scrum they passed it all along the backline to score in the corner. St. Alban's scored another try quickly by one of the backs chasing a kick through and tapping down. Again there was another scuffle, but this time it was a Bun's player who was shown the yellow as he was seen as the instigator. With ten minutes to go, one of the Abercwmboi players led with their elbow to fend off the St. Alban's hooker, this elbow landed directly on his nose and broke it. In the ruck, the hooker made his frustrations known. The referee showed both a red card so both teams were down to 14 players for the last moments of the game. Aber thought they got a bonus point by scoring a consolation try, however, St. Alban's converted a penalty kick with the last action of the match to win 17-7. St. Alban's sit second in the table, just one bonus point shy of the top spot. This weekend there is a break in league action as the Buns play Llanishen away in the cup.

Oratorian Saints this week

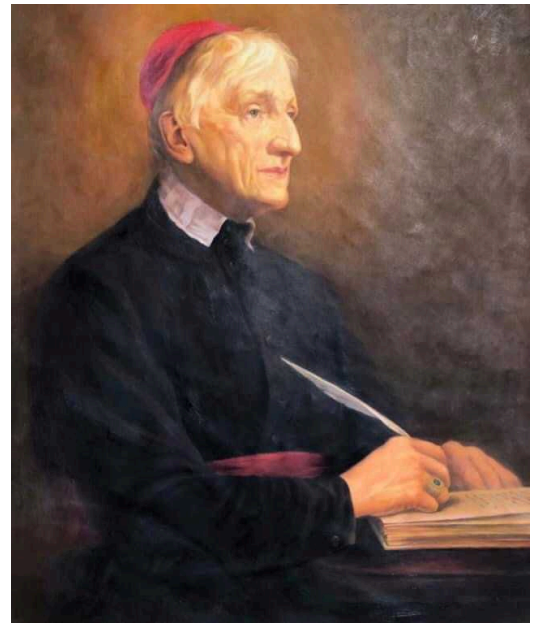
The true character of an Oratorian is revealed gradually through the fruits of his life and work. As the Epistle of St James teaches, “You see that a person is considered righteous by what they do and not by faith alone.” (James 2:24) Holiness is not proved merely by words or outward appearances, but by a life of faith expressed in charity, perseverance and service. This week, the Church presents us with two saints whose works reveal the spirit of St Philip Neri: St Luigi Scrossoppi, whose Oratorian feast is celebrated on 5th October, and St John Henry Newman, whose feast falls on 9th October. Though very different in temperament and mission, both allowed their faith to bear abundant fruit.



St Luigi Scrossoppi was born in Udine, Italy, in 1804 and ordained to the priesthood in 1827. His ministry was distinguished by an energetic and practical charity, particularly towards poor and abandoned children. He helped to establish the House of the Destitute, begging in the streets to provide for its work, and later founded the Sisters of Providence of St Cajetan. He joined the Oratory of Udine and eventually became its Provost. St Luigi is also honoured as a patron saint of footballers. The discipline, perseverance, fairness and teamwork required in sport reflect virtues which he encouraged among the young people entrusted to his care.

St John Henry Newman came to the Oratory by a very different path. Ordained as an Anglican clergyman in 1825, he served as Vicar of the University Church of St Mary the Virgin in Oxford and

became one of the leading figures of the Oxford Movement. Through his preaching, study of the Fathers and reflection upon the nature of the Church, Newman gradually became convinced of the truth of the Catholic faith. On 9 October 1845, at Littlemore, he was received into the Catholic Church by Blessed Dominic Barberi, the Passionist priest who had travelled through heavy rain to meet him. After studying and being ordained a Catholic priest in Rome, Newman brought the Oratory of St Philip Neri to England, establishing the first English Oratory at Birmingham in 1848.



Newman's writings explored how a person comes to faith and how faith and reason work together. In *An Essay on the Development of Christian Doctrine*, he explained how the Church's understanding of revealed truth can grow while remaining faithful to its apostolic origins. In *The Grammar of Assent*, he considered how we arrive at religious certainty, not through argument alone, but through the convergence of reason, experience, conscience and grace. His sermons and spiritual writings continually call the reader towards a personal encounter with Christ. In 2025, Pope Leo XIV proclaimed Newman a Doctor of the Universal Church, recognising the enduring importance of his teaching for the whole Church.

Scrossoppi and Newman possessed different gifts and undertook different works, yet both were true sons of St Philip. One served Christ especially through practical charity; the other through preaching, writing and the pursuit of truth. Together, they remind us that the Oratory does not suppress individuality but sanctifies it. Through their intercession, may our own faith also be known by its fruits.



This week I read *The Power of Silence* by Robert Cardinal Sarah.

The subtitle, *Against the Dictatorship of Noise* which shows the centre of the meditation and how important is the place of silence in the Christian life.

Written as a conversation with Nicolas Diat, the book argues that silence is not emptiness or inactivity, but the atmosphere in which the soul becomes attentive to God. The location of the conversation is quite poignant as it took place in La Grande Chartreuse in France, a famous Carthusian Monastery, which abounds in silence. Cardinal Sarah asks some very deep questions, "Can those who do not know silence ever attain truth, beauty, or love?"

Sarah does this by contrasting interior stillness with the ceaseless noise of modern life, created by technology, entertainment and constant activity. Very much a precursor to Pope Leo's encyclical *Magnifica Humanitas*. His reflections on prayer, monasticism, suffering and the sacred liturgy are particularly powerful, challenging the reader to recover reverence and recollection.

The book's style for the first four chapters is broken down into 365 paragraphs, each one a little maxim on silence. For example, paragraph 140 says, "Silence is not the exile of speech. It is the love of the one Word. Conversely, the abundance of words is the symptom of doubt." (P80).

This book came out in 2017 and is still relevant today, even more so with various distractions. Prominent clergy have given praise for this book including; Raymond Cardinal Burke, Bishop Robert Barron, and the late George Cardinal Pell.

Sarah does more than diagnose the problem of noise in the world, he exhorts Christians to combat it by deliberately withdrawing from distractions, restraining unnecessary speech, spending time before the Blessed Sacrament and allowing silence to enter the sacred liturgy. True silence, he explains, is not merely the absence of sound but an interior attentiveness which enables us to hear God and recognise the needs of others.

Aquinas Answers Modern Questions

Whether one ought to despair when one has missed Bin Day.

Objection 1: It would seem that one ought to despair after missing Bin Day. For the bin remains full, its contents increase, and the next collection appears exceedingly distant. Therefore, all hope is lost.

Objection 2: Further, some secretly place their rubbish in a neighbour's bin. Since necessity knows no law, this would seem a reasonable solution.

On the contrary: it is written: "Let all things be done decently and according to order" (1 Co 14:40)

I answer that: missing Bin Day is an evil, though not the greatest of evils, since it concerns the orderly removal of refuse rather than the salvation of the soul. One should therefore neither despair nor act unjustly, but remedy the matter according to prudence.

First, one should ascertain whether the collectors have truly passed, since they sometimes arrive later than usual. If they have passed, one should consult the council's arrangements, for some authorities permit a missed collection to be reported. If the fault belongs to the householder, they should secure the bin, reduce further waste, and wait patiently for the next lawful collection. If necessity requires, they may take the excess refuse to an authorised recycling centre.

It is also fitting to set a reminder for the evening before the next Bin Day; for grace perfects nature, but does not replace a calendar notification.

Reply to Objection 1: A full bin is inconvenient, but inconvenience is not despair. Patience makes bearable what negligence has caused.

Reply to Objection 2: Another person's bin may be used only with their permission. For one may not remedy one's own disorder by imposing it upon one's neighbour.





School News



MasterChef University worked together to make brownies and practice their piping skills. The cakes were also delicious.



Year 6 were proud to take part in Race Cymru 'Proud to Be Me'. As part of our Prejudice and Discrimination topic, we celebrated history and different cultures.



Could you help?

We are looking for volunteers to help children with their reading at school. If you can spare an hour each week and would like to help, please contact the school office.



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

Loose Collection: £151.25

Gift Aid: £161.50

Online Gift Aid: £2,065.37

Restoration Fund Giving

Loose Collection: £106.30

Gift Aid: £170.00

Total: £2,654.42

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

Fr. Sebastian M.



Vigil Lamps for 27th Week of the Year

- Blessed Sacrament: Judge Patrick Curran, QC, RIP
- Sacred Heart: Chlôe Thomas, Int
- Divine Mercy Chapel: Glowacki & Szczech Families
- The Lady Chapel: St. Alban's Primary School
- Chantry of Our Lady: Teresa Jonker, RIP
- Our Lady of Pity: Ewa Glowacki, RIP
- St Joseph: Mo George, RIP
- Our Lady of Walsingham: David Woolf, and the Order of St. Lazarus

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 31st October, and 28th November. £1 entry and a raffle on the night. The quiz starts around 7pm.

October

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

All Saints day Party

1st November

12:00-14:00

After the 11:15 Mass there will be a bring and share where children are encouraged to dress up as their favourite saint to celebrate All Hallows day.

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

Lighting of Christmas Tree

1st December

The annual lighting of the Christmas tree will take place after the coffee morning with carols and Father Christmas.

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.