



Pope John Paul II has proclaimed that the year 2000 AD is to be celebrated as a Year of Jubilee.

With attention focused on the new millennium, an opportunity presents itself to look back on the past thousand years and to celebrate what has been achieved during that time by the Catholic people of Wales and Herefordshire. Pre-Reformation glories; the sufferings of penal times; the recusants; our Martyrs; the effects of Irish immigration, the growth of Catholic Education and the re-emergence of the Church, and its ultimate acceptance, as an important part of the national life of Wales and Herefordshire are just some of the topics worthy of celebration.

These short booklets have been and are being produced by individuals, parishes, historical study groups and schools in the Archdiocese as part of our contribution to the world-wide celebration of two thousand years of Christianity. I commend them to you and congratulate all who have taken part in this imaginative "Millennium" project.

+John Aloysius Ward

Archbishop of Cardiff.



ARCHDIOCESE OF CARDIFF

**CATHOLICS IN WALES AND HEREFORDSHIRE IN THE
SECOND MILLENNIUM**

Short Studies of Notable People, Places and Events 1000-2000 AD.

THE CATHOLIC CHURCH IN CARDIFF.

FIRST ANNUAL REPORT

1879

Herefordshire



Wales



No. 3

Millennium Prayer.

Lord Jesus Christ,
Lord of time and eternity
prepare our minds to celebrate with faith
the Jubilee of the year 2000.
Fill our hearts with joy and wonder
as we recall that precious moment
when you were conceived
in the womb of the Virgin Mary,
that moment when you became our brother.

*Praise and glory to you, O Christ
today and forever.*

Lord Jesus bring us with you and your mother
on your journey to Bethlehem.
the place where you were born.
May we travel with you,
firm in the faith,
loyal to the truth,
obedient to the will of the Father,
along the one true path that leads to life.

*Praise and glory to you, O Christ
today and forever.*

Jesus, at your birth the angels sang:
Glory to God in the highest
and peace to his people on earth.
Two thousand years later
we need to hear that song again.
We need to pray for peace
in our hearts,
in our families,
in our country,
in our sad and wonderful world..

THE
CATHOLIC CHURCH
IN
CARDIFF

FIRST ANNUAL REPORT
1879

INTRODUCTION.

The middle years of the Nineteenth Century were particularly difficult for the Cardiff Catholic community. Its members, predominantly Irish, were already isolated economically and socially from their neighbours at the time of the Stanley Street murder in 1848. The short-term effects - riots, threats to life and limb, the departure of the parish priest - were serious enough. Long-term, in the view of social historian, John Hickey, the events became a potent factor in prolonging the Irish community's isolation throughout the century.

That said, within thirty years much had changed and a reading of this 1879 Report provides a fascinating insight into the workings of a community which had, to use modern parlance, "arrived".

Here we find a community brimming with confidence, its religious and social structures firmly in place; a community afraid neither to proclaim success nor to highlight shortcomings. Successes there were in plenty, not least, the newly erected buildings; churches, schools and school-chapels. That there were also areas of concern is evidenced by the references to lapsation and the "great evil of the day", drunkenness.

Of particular interest to the modern reader are the activities of the Catholic School Board, an indication of the community's commitment to its schools. For this was an age when even the poorest Catholics "cheerfully" gave the weekly penny to the local collector. No doubt there are lessons here for the present day, as problems associated with the building and financing of our schools continue to increase.

This report has been reproduced for two reasons. Firstly, it is hoped that the reader will be reminded of the achievements of our forefathers in their efforts to build up and maintain the "Old Religion" in this corner of Wales.

The second, more fundamental objective, is to place a fresh emphasis upon the importance of literature such as this and to appeal to readers to help in the task of seeking out other documents of this type. For it was only by chance that, some years ago, an original copy of this Report was rescued from the bottom of a disused cupboard in a Cardiff presbytery. Perhaps at this very moment, across the Archdiocese, documents of equal historic worth are lying in some long-forgotten cupboard or bottom drawer. Can the effort be made to retrieve them? If so, then it is certain that our store of local Catholic history, to which this 1879 Report rightly belongs, will be expanded and enriched for the benefit of many generations yet to come.



**Father Stephen Bruno Inst.Ch., Rector of St. David's Church,
Cardiff in 1879 was the main author of this report.**

THE CATHOLIC CHURCH CARDIFF

FIRST ANNUAL REPORT

order to supply a demand which is frequently made for information as to the actual condition of the Catholic Church in Cardiff, the Catholic clergy purpose publishing an Annual Report, which will make known all that relates to the progress of the Old Religion in this town, and record, as far as possible, the operations of the various confraternities, Schools and Charities. To this an appendix will be added, containing necessary information as to the ordinary services in the different churches, which will be found useful to strangers and foreigners visiting this port.

CHURCHES AND SCHOOL CHAPELS.

ST. DAVID'S, BUTE TERRACE, may be regarded as the parent church, since for years it was the only Catholic place of worship in Cardiff. To this church there are at present three priests attached - the Rev. Fathers Bruno, E. Butcher and Jos. Butcher. This church is placed in the midst of about 5,000 Catholics, and, although it is far too small for half that number, and is often inconveniently crowded, yet, being the old place where so many have been baptised and married, it still retains the affections of the crowded population by which it is surrounded. It is, indeed, very much to be desired that a good, large church were built here, capable of holding one or two thousand people. The schools attached to this church are very large and useful, being sufficient for more than 800 children, though it is to be regretted that the Infant School is far from being a convenient building; in fact, the Sisters who spend their time here training the future of Catholicity deserve a nobler and more suitable edifice. The Gaol, the Hospital Ship, and the Havanna Ship Industrial School are served from St. David's.

ST. PETER'S, ROATH, is a large and convenient church, to which are attached the Rev. Fathers Richardson, Bailey, and Harrison, having charge of a congregation, somewhat scattered, numbering over 2,000. From this church, three convents, the barracks and infirmary are served with the assistance of a priest, the Rev. Father Gallini, who is chaplain for the Convent of the Good Shepherd. It is the endeavour of the clergy of St. Peter's to carry out all the Church offices for the ecclesiastical year, having a surpliced choir.

ST. MARY'S, CANTON,* AND ST. PATRICK'S, GRANGETOWN, both commodious school chapels under the care of the Rev. F. Nedelec,* assisted by the Rev. Father Bardet, who, although worn out in foreign missionary service, continues to toil with Father Nedelec in labouring for the salvation of souls. the congregation under their charge number about 1,500. The only thing to be regretted is that there is no church where the solemn offices of the Church can be properly celebrated; this is impossible in a school chapel, which, although better than nothing, can never supply the place of "Domus Dei" - the House of God. Ely schools and the Workhouse are served from Canton.

ST. PAUL'S, TYNDAL STREET, is another school chapel (built at the expense of the Marquess of Bute). There are about 2,000 Catholics round about this chapel in Newtown. The upper school is probably the finest school room in Cardiff - light and airy, and well furnished. In the lower school Mass is celebrated on Sundays and holidays and there are frequent evening services. This church is served from St. David's, the Rev Father Jos. Butcher having the care of it.

"Canton is situated between the rivers Taff and Ely, on that same tract of land given by the first Bishop of Llandaff for Catholic purposes. With the exception of Glastonbury, it would be difficult to find in the whole island of Britain a spot more anciently connected with the Catholic faith than this. May Almighty God inspire nobles, merchants, and the public at large with the zeal and munificence which then actuated Meurig and Morgan, and help to restore the worship of our forefathers on the banks of the river Taff and Ely. Fifteen hundred Catholics, mostly of the labouring class, are scattered over Canton, Grangetown, Llandaff, and Ely, and practice throughout these districts the religion of Lucius, St. Fagan, St. Dubricius, and St. Teilo. The Holy Sacrifice is offered up in temporary buildings, such as school houses, both in Canton and Grangetown. Such chapels are not in accordance with Catholic customs, nor do they fully answer the end proposed. The holy altar should be enshrined in an appropriate building, and the Sacrifice of the Mass offered up in temples worthy of the Real Presence of our Lord." The above extract is taken from a new work on the Catholicity of ancient Britain, by the Rev. Father Nedelec, who is now about to begin to build a church at Canton. Let us hope that his holy aspirations may be realised.

F. JOSEPH'S. PENARTH, is a neat little church, used at present as a school but it is the intention of the Rev, Father Clark, who is the resident priest, to attach a good school-room and reserve the present building only for Church services. This mission numbers about 500 Catholics, many of them living at a long distance from the church, even as far off as Llanbetherry, where holy Mass is offered every first Sunday in the winter. Thus, in every part of the town except the Docks, all who desire to hear Mass have an opportunity of doing so, without having to travel very far, but, unhappily, our people are not so anxious as they should be to comply with this obligation; they know how important a duty it is to assist at the Holy Sacrifice of the Mass on Sundays and Holydays of obligation---that it is the one act of homage and gratitude which God demands at the hands of his children, redeemed by the precious blood of Jesus Christ, and yet too many have grown careless, some through indolence, others through more pernicious influences; and it is a source of great pain to their pastors to see them thus neglect the great duty of their lives---the worship of the eternal and infinite God---and, what is worse, allow and by their example encourage their children to grow up in the neglect of this important duty.

There can be little doubt that this fatal torpor is, in most cases, the result of habits of intemperance. Alas ! to what a sad state of degradation has not this detestable vice reduced our people, who might otherwise have been edifying Catholics, living in comparative comfort and sending their children regularly to school.

By giving way to this habit of drinking, they have become a burden to the town, a sad disgrace to their country, a reproach to their holy religion, and a hindrance to their pastors, who, on their account, have to endure shame, trouble and anxiety.

Nevertheless, there are large numbers of the Cardiff Catholics who are very zealous, good, and who do most willingly help the clergy in trying to promote the interests of religion. We must, therefore, now turn to speak of the good works carried on with the assistance of the congregation.

SCHOOLS.

We have reason to thank God that there is now school room enough for all our children, and that, too, of every class.

SENIOR SCHOOL.---At Heathfield house the Sisters of Providence, who so patiently and unweariedly devote themselves to education in Cardiff, have a healthy school. There they conduct an excellent school, for children of the wealthier class, where a solid education is given, and the different branches of music, modern languages, embroidery, drawing, and other accomplishments are carefully taught; and

the one great object of the sisters is to bring up the children confided to them good Catholics.

GRAMMAR SCHOOL.-----Near St. David's Church there is a very good middle-class school, furnishing a suitable education to the children of respectable tradesmen. This, like all the other schools, is regularly inspected by the Bishop.

ELEMENTARY SCHOOLS----In these parochial schools there are about 2,000 children on the books, and they receive a thoroughly Catholic education, and such as is calculated to make them good and useful members of society.

In order to sustain and successfully carry on a work of such magnitude and utility, and look up the neglected children, an organisation known as the CATHOLIC SCHOOL BOARD has been called into existence.

This Board has met with enthusiastic support, not only from the wealthiest, who subscribe annually, but from the poorest Catholics, who cheerfully give the house-to-house penny, which is collected every Sunday by the **active members of the School Board, whose names, residences, and district will be found in the appendix.** We are happy to add that many generous Protestants who admire the principle of Voluntary Schools, have given annual subscriptions to this work most liberally.

Thus it will be evident that we have a sufficient number of carefully and ably conducted schools for every class, so that none may have even the shadow of an excuse for sending their children elsewhere.

Catholics know full well that, although what their children might receive elsewhere may be styled "education", it would not be such an education as a good Catholic could accept. They know that a school that excludes the science of the saints is no school for those who love and cling to the faith of the saints. Catholics know that to confide the young and impressionable minds and hearts of their children to the care of those who know not the mysteries of our holy religion is worse than useless, and that thus to wipe off the bloom of piety from their young hearts and minds is to rob the flower of all that makes it beautiful and fragrant in the sight of God and his holy angels.

In these days of secular training (we cannot call it education) there is a principle at stake, for which every Catholic should be ready to sacrifice, not only his social position, but, if need be, his very life.

All honour to the Catholic working classes of Cardiff for the noble example they have set in defence of this principle, collecting with such serious inconvenience and diligence and contributing so liberally out of their small weekly earnings towards the Catholic education of their children. They regard the secular School Board as the harbinger of future evils for this country, and by their zealous co-operation in this noble undertaking assure us that, as far as they are concerned, we have nothing to fear from a Godless education.

is, however, much to be regretted that there is a dark side to this beautiful picture. Many children are still kept away from school without a sufficient reason, and it is calculated that through the carelessness of the parents, especially of those who receive education of their children gratuitously, by coming late, or staying away from time to time, the schools have suffered a loss of £200 during the past year which would have been given as Government grant if they had only been regular. THE SCHOOLS MUST BE OPEN AT 9.30 IN THE MORNING AND BY THAT TIME EVERY CHILD MUST BE IN ITS PLACE, CLEAN AND READY FOR STUDY.*

Even those parents who are out of work have no good excuse for keeping their children at home, because a free pass may always be obtained from the School Board directors by those who, on this account, are for a time unable to pay the school fee. The practice of keeping children at home to run of errands on Monday mornings is most destructive to the regularity of the children's attendance, and with a little management, by sending them out early, or letting them go on these errands when they are at school, might easily be avoided.

It is most desirable that children should be at school by 9.30, as it is from that hour till 10 that religious instruction is given. The clergy would strongly urge parents to keep their children out of the streets after school hours, in order to avoid bad companions, or else all they learn at school is soon lost. Parents should see that their children be made to study lessons at home.

THE CONFRATERNITIES

St. Joseph's Branch Confraternity of the Blessed Sacrament, the members of which have the especial charge to see that our Lord is well lodged and cared for in his divine presence in our midst.

The rules and objects of this Confraternity are as follows:-

The members will labour diligently that everything connected with the blessed Sacrament be clean and neat, and as good and rich as they can make it"

Rule 1. -The members will seek first of all their own sanctification, and to this end will make a monthly communion.

II. - They will visit the blessed Sacrament at least twice a week.

III. - They will recite every day the Rosary of the blessed Virgin, or join in a circle of the Living Rosary.

IV. - They will read a spiritual book for a short time every day.

V. - Each member will subscribe a guinea a year, or collect a guinea a year, or do work to that amount, &c, &c.

The members will gladly receive small weekly or monthly subscriptions from the congregation, and trust to be able to do something for all the sanctuaries of Cardiff,

though they cannot venture to hope to equal the munificence displayed by the piety and zeal of our ancestors * in this country.

In the appendix will be found the names of the members, to whom offerings and subscriptions may be given.

*According to Lingard, " The plate and jewels which the piety of the Anglo-Saxon converts poured into the treasuries of the principal churches are represented of such immense value that it is with reluctance we consent to the testimony of contemporary and faithful historians. From them we learn that on the more solemn festivals every vessel employed in the sacred ministry was of gold or silver, that the altar sparkled with jewels and ornaments of precious metals, that the vestments of the priest and his assistants were made of silk, embroidered in the most gorgeous manner. In the Church of York stood two altars entirely covered with plates of gold and silver. One of them was also ornamented with profusion of gems, and supported a lofty crucifix of equal value. St. Wilfrid ordered the four Gospels to be written with letters of gold, on purple vellums, and presented them to the church in a casket of gold, in which were enchased a number of precious stones, " -Lingard's Anglo-Saxon Church. Vol.1.

The Confraternity of the LIVING ROSARY is established both at St. David's and St. Peter's, and numbers many members. The holy Mass is frequently offered for the members and their alms and also help towards the adornment of the altar. Fifteen members divide amongst themselves the fifteen mysteries of the Rosary, and undertake each to say a decade every day; and thus a living circle of prayer is formed. Each member also offers a penny on the receipt of the Rosary ticket containing the mystery selected for the month.

The Confraternity of ST. JOSEPH is especially charged with the perseverance of youth after leaving schools.

This Confraternity enjoys many indulgences, and the rule is very similar to that of the celebrated " Enfants de Marie," except that it admits boys as well as girls. The elder members form themselves into a complete organisation, and take charge of all the children of the parish, see that they come regularly to Mass and Catechism, and watch carefully over their conduct when in the church. It is in such work as this young ladies and gentlemen may sanctify the Lord's Day. Every week the absentees are visited in their homes. The members contribute a regular monthly offertory towards the works of the Confraternity.

THE HOLY WAR is a spiritual assault upon the great evil of the day---drunkenness. The members do not take any pledge or even make any promise. They simply resolve to keep the rules when they accept the Holy War Cross. The Rules are as follows:-

I. - Never to drink in a public-house, except when taking a meal or staying there.

II. - To say De profundis, or three " paters," every night for the souls in purgatory.

III.- To offer one half-penny weekly for the Sacrifice of Mass.

IV.- To wear openly, at least on Sundays, the small cross.

those who wish to abstain entirely, say so when they enter the society; and thus the members hope, by example and moral influence, to prevent the frequentation of public-houses, and, indeed, to help considerably towards closing many of them; and by prayers and holy Mass, constantly offered for the souls in purgatory, and the perseverance of the members, to win many sinners back to God, and to repel the diabolical power which seems to have so great a share in this huge evil. Our Holy Father Pope Leo XIII, has recently granted the following indulgences to this work:-

1. Plenary indulgence on receiving the Cross, if having confessed and communicated.
 2. Plenary indulgence to all ascribed * members, on, any day they choose, if truly contrite and confessed, they shall receive Holy Communion according to the intention of the Holy War, and devoutly visit the church where they have received, and there offer forth fervent prayers to God for the concord of Christian princes, the extirpation of heresies, the conversion of sinners, and the exaltation of our Holy Mother the Church.

3. Also, to all members who wear the cross one hundred days indulgence. (1.) Each time they recite devoutly the Psalm "De profundis," or thrice the "Our Father." (2.) as often as they shall induce any one to join the Holy War. All these indulgences are applicable to the souls in purgatory.

At St. David's there has for many years been established under the care of the Rev. Father Bruno, a TEETOTAL SOCIETY the members of which meet every Sunday afternoon, to recite the Rosary, to ask for the perseverance of the members, converse together on the movement, enrol new members, and look up those whose year of probation has expired. Many of the members of this society are amongst our most zealous collectors for the schools.

The Cardiff CATHOLIC YOUNG MEN'S SOCIETY, following the rules of the Order under, Dr. O'Brien, of Cork, has been started at St. Peter's, and if it goes on increasing as it has done since its commencement, will soon be able to establish branches in different parts of the town. The library formerly at St. David's has been removed to their rooms in St. Peter's, and is now very much frequented. Their Communion Sunday is a great consolation to the clergy, seeing so many young men zealous and regular in frequenting the Sacraments of Holy Church.

*An ascribed member is one who, besides receiving the cross, has had his name entered in the books and received a card.

THE PENNY BANK.---We attach very great importance to this work, for if only our people can be induced to be thrifty and religiously prudent in their temporal affairs, we believe it will be a most firm bulwark against habits of intemperance, and enable them to promote the education of their children and their regular attendance at Mass and

Catechism. We should be sorry to see our people miserly and covetous, or accumulating large sums; but we do hope that every working man and his family will make use of the Penny Bank to lay up a small weekly sum, and be ready to help themselves in times of difficulty by drawing from the bank rather than making use of the pawnshop, asking alms, or applying for assistance to the parish, and thus losing all self-respect, and sinking below the dignity of that position which every good, honest Catholic in Cardiff may occupy, with the blessing of God, if he will. There are penny banks opened at St. David's Presbytery and at St. David's Girls' School; at St. Peter's Presbytery, and at Grangetown. Every care is taken to invest the money safely, to avoid the risk of bank failures; and any interest received upon the capital accumulated is devoted to the good of the churches and schools of Cardiff in which our people are most interested. Indeed, any Catholic having a deposit of £10 and upwards in the Penny Bank need not contribute his weekly offering to the Catholic School Board; it will be sufficient for him to show his bank book to the collectors; and we should be only too thankful if nearly all our subscribers to the School Board would do this; the benefit to the subscribers would be very great, and they would thus become contributors to the schools without paying any money.

Amongst the good works going on in Cardiff. We must not omit to mention the two Convents.

The CONVENT OF THE GOOD SHEPHERD, Penylan,----

The Sisters of the Order devote their lives, as their title of the "Good Shepherd" indicates, to labouring for the reclamation of lost women. Their doors are always open to the worst, without regard to creed; if they have fallen, that is sufficient; they are welcome to the home of the Good Shepherd, who came to seek and to save those who were lost. The inmates are trained to household work, and, when firmly established in virtue and religion, are sent out into service, unless they prefer to stay with the good sisters, as many of them do all their lives. At present this house is without endowment, and, consequently, to feed and clothe so large a number as are under the roof of Penylan, about 100, requires economy and diligence on the part of the inmates. Unlike other institutions of this kind, they refuse none on account of age or ill-health, and many of those received are quite unfitted for any regular employment. Hence the sisters have to beg from all parts of the country, and especially in and about Cardiff, in order to keep the institution going. The principal source of income arises from needlework and washing, for which the Sisters send their cart into Cardiff regularly. The work is done admirably, and at very reasonable charges; and by giving their work

to be done by this community; persons will encourage and very materially help the Sisters in their arduous undertaking. God only knows how painful it is to these zealous nuns to see their holy work impeded constantly through want of sufficient funds. It is very much to be desired that the buildings were completed, and another important branch of the work carried out--namely, a house of preservation, where young girls in danger of falling might escape the temptation of the streets of Cardiff, and it is the earnest wish of the Sisters to be able to accomplish this most desirable work. How many a poor child might be saved from shame and ruin if only the house in Penylan was large enough? At present every room is full, and they have beds made up in the passages and in every available nook and corner. It is certainly a wonderful spectacle, to be found alone in the Catholic Church---to see the daughters of some of the best families in England devote their whole lives to this work---consecrating themselves by law to the perpetual care and training of the lowest and most unfortunate of God's creatures.

NAZARETH HOUSE.----

The Sisters of this house are engaged in a work which must win the sympathy of every lover of God's poor. They receive old men and women, infants and children; nourish them and wait upon them with all the tender compassion of mothers, bearing patiently with the wayward impatience of crabbed old age, soothing their last hours, and shedding tears of real sorrow over them when they depart this life. The young children they train with admirable skill, and the bright, confiding smile of the little ones as they nestle in the habit of the Sister who has charge of them shows that love and not fear is the motive power which prevails in this house. To see these poor old people and young children, all fed and carefully provided for, with nice clean bedding and the comforts of old age, and to learn that every farthing of the expense is collected in alms by the Sisters themselves, is to give sufficient reason why, when the cart of Nazareth House stops at your door, you cannot do better with your alms for the poor than confide them in the care of the Sisters of Nazareth, who will make them go farther, and do more service for the poor, than if you were to give indiscriminately to all comers; many of whom merely squander them in idleness and drink. The very good education the children of this house receive at the hands of the Sisters shows that they thoroughly understand their work.

THE CATHOLIC SCHOOL BOARD

President.	Mr. J. A. Le Boulanger.
Vice-Presidents.	Rev. Father Richardson.
"	Rev. Father Bruno.
Hon. Secretaries.	Mr. McAllister, Sen
"	Mr. McAllister, Jun.
"	Mr. Tyler.
"	Mr. Dwyer.
School Managers.	Rev. Father Richardson.
"	Mr. J. A. Le Boulanger
"	Mr. Thos. Gallagher.

ACTIVE OFFICERS AND THEIR DISTRICTS.

District I.

Mary Ann Street.	Geo. Thompson, 27, Tredegar Street.
	Chas. Curran, Ditto.
	W. Doherty, 22 Tredegar Street.
	Michael Coghlin, 13, Mary Ann Street.
	James M'Carthy, 57, Mary Ann Street.

District I.B.

Bute Terrace.	Timothy Coughlin, sen, 13, Rodney Street.
Rodney Street.	Timothy Coughlin, jun, Ditto
Ruperra Street.	Jeremiah Murray, 29, Tredegar Street.
Tredegar Street.	
Humphrey Street.	

District II.

East Street.	John Hart, 16, East Street.
	James Donovan, 41 East Street.
	John Downey, Ditto.

District II. B.

David Street.	Michael Driscoll, 17, East Street.
Little Frederick Street.	John Barry, 23, East Street.
	John Codey, 4, David Street.
	John Buckley, 11, Tyndall Street.

District 111.

Millicent Street.	R. McAllister, 11, Mary Ann Street.
Bridge Street.	James Glennane, 13, Sandon Street
Union Street	John Lane, 59, Millicent Street.
Frederick Street	John Fleming, 68, Millicent Street.
Canal Street.	Pat. Driscoll, 66, Millicent Street.
Hill's Terrace	
Ebenezer Street	

District IV.

The Hayes	James Mc'Auliffe, Union Buildings.
Union Buildings	W. Wall, 3, Evans' Court.
Mill Lane and its Courts.	James McCarthy 5, William's Court, Baker's Row
Bakers Row	
Working Street.	James Foley, 15, Union Buildings.

District V.

St. Mary Street.	Edward Kinsey, 8, Gough Street
Landore Court.	Wm. Kinsey, Ditto
Womanby Street.	Maurice Brown, 43, Havelock Street.

District VI.

Temperance Town .	John Donnelly, 4, Oxford Street.
-------------------	----------------------------------

District VII.

Bute Road, including	Frank Richardson, 5, Thomas Street.
Peel Street.	Jeremiah Driscoll, 25, Herbert Street.
Loudoun Square.	Dennis Gorman, Bute Street
Christina Street.	Charles Buckley.
North & South Church Sts.	
Patrick Street	

District VIII.

Louisa Street.	Patrick Coles, sen, Ruperra Street,
Stewart Square.	Patrick Coles, jun. Ditto
Eleanor Street	-----McGibbon, Dock Office.
Evelyn Street	James Grace, Ditto

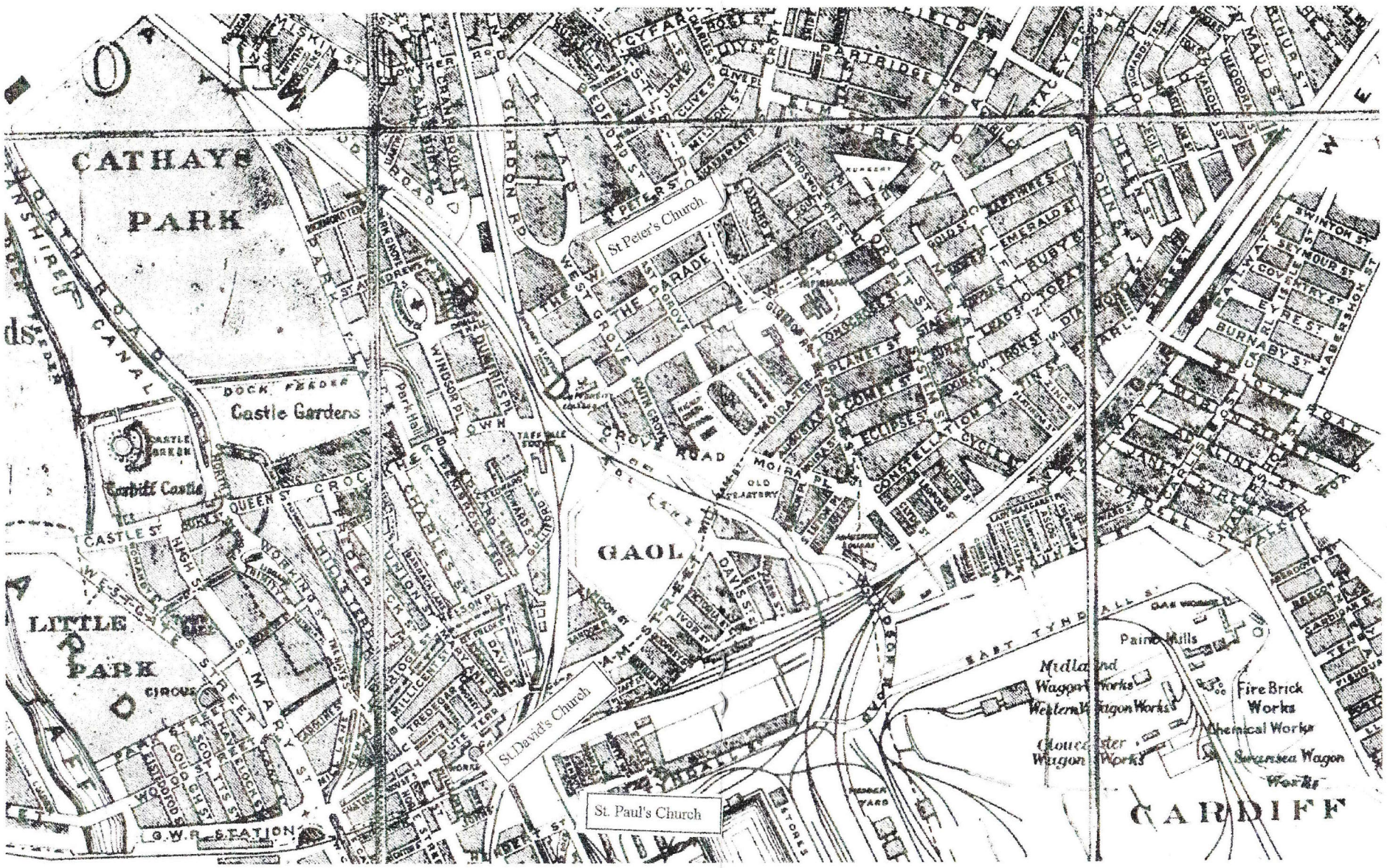
Over The Page

is a Street Map

of Cardiff printed in 1885.

Most of the streets around St. David's Church have been built over with large, impressive buildings such as the Millennium Stadium, St. David's Hall, the Cardiff International Arena, shops, office blocks, commercial buildings, car parks and hotels.

In this small area, which once housed so many families that St. David's Schools had a thousand pupils on their registers, it is now difficult to find any residential accommodation at all. Many of the old streets have disappeared and many more can now only be recognised by a nameplate affixed to a wall.



CATHAYS
PARK

Castle Gardens

GAOL

LITTLE
PARK

St. Paul's Church

St. David's Church

St. Peter's Church

Pains Mills
Midland Wagon Works
Western Wagon Works
Gloucester Wagon Works
Fire Brick Works
Chemical Works
Swansea Wagon Works

CARDIFF

District IX.

John Street	T. Brien, 7, Herbert Street.
Herbert Street	E. McCarthy, 22, Herbert Street.
	Daniel O'Connell, 23, Herbert Street.
	James Neagle, 10, Herbert Street.

District X.

Adam Street	John Brien, 11, Garth Street.
Duffryn Street	Thomas Damary, 25, William Street.
Garth Street	John Buckley, 19, Godfrey Street.
Godfrey Street	Dan Crowley, 9, Stanley Street.
Sandon Place	Dennis Brien, 8, William Street.
Sandon Street	J. Dean, Sandon Place
Pellitt Street	T. Hurley, Pellitt Street
	Peter Sullivan, 11, Pellitt Street.
	Edward Colbert, 4, Sandon Place.

District XI

Ivor Street	Peter McAllister, 8, Sandon Place.
Victoria Street	
Davies Street	
Buzzard Street	
Windsor Road	

District XII

Tyndall Street	J. Corcoran, 27, Tyndall Street.
	M. Linihan, 50, Tyndall Street.
	Thomas McCarthy, 10, Tyndall Street.
	Jas McCarthy, Ditto.

District XIII

Pendoylan Street	M. Driscoll, 12, Tyndall Street.
Thomas Street	M. Daley, 66, Adam Street.
	Henry Cooper, Ditto.
	M. Richardson, 5, Thomas Street.
	Dennis Daley, 66, Adam Street.
	J. Lynch, Pendoylan Street.

District XIV.

North William Street
Ellen Street
Rosemary Street

John Griffiths, 26, Helen Street
W. Lyons 6, Helen Street
Timothy Walsh, 33, Helen Street
M. Brien, 10, North William Street

District XIVB.

Sophia Street
Canal Parade
Bute Lane
Nelson Street
Maria Street
Frederica Street
Francis Street

Con. Keaton, 14 Tyndall Street.
Con Brian, Bute Lane.

District XV.

Milton Street
Shakespear Street

Jeremiah Lyons, 4, Croft Street.
M. Dwyer, 8, Bedford Street.
Jeremiah Flynn, Milton Street.

District XVI

Castle Road
Clive Street & Place
Oxford Street
James Street
Charles Street

J. Harrington, 5, Clive Street.
James Barry, 35, Castle Road
E. Cotter, 72, Castle Road.

District XV11

Croft Street
Rose Street
Lilly Street
Partridge Road
Oakfield Street
Elm Street

J. Coles, 11, Croft Street.
P. Mullens, 16, Charles Street.

District XV111

Bedford Street
Russell Street
Tavistock Street
Northcote Street

----- Tyler, 57, Bedford Street.
Thos, Horton, 36, Bedford Street.
Michael Leary, 46, Bedford Street.
Samuel Vance, 19, Russell Street.

District XIX

The Walk
The Parade
Newport Road
Wordsworth Street
Southey Street
Peter Street

Andrew Coughlin, 1, St. Peter's Street.
Will Burke, 1, St. Peter's Street.

District XX

Crockherbtown
Dumfries Place
Richmond Terrace
Windsor Place
Park Place
Charles Street
Friend's Place

Will Sheehen, 76, East Street.
J. M. Carthy.

District XX1

Sanquhar Street
Cumnock Terrace
Kingarth Street
Combrae Street
Inchmarnock Street
Kilcatton Street
Kerrycroy Street
Assock Street
Gwendaline Street
Howard Street
Lady Margaret Street

John Moynahan, sen, 11, Sanquhar Street.
John Moynahan, jun, Ditto

District XX11---Broadway.

John Street
Helen Street

D. McCarthy, 6, Constellation Street.

District XXIII

Cecil Street M. Cummins, 37, John Street.
 Bertram Street D. McCarthy, Metal Street.
 Theodore Street
 Fox Street
 Stacey Road.

District XXIV.---Spotlands.

North Luton Street Timothy Morrissy, 25, Clive Street.
 South Luton Street W. Wall, Rink Buildings .
 Moira Place J. Collins, Oxford Street.
 Moira Terrace
 Augusta Street
 Planet Street
 Comet Street
 Eclipse Street
 Meteor Street
 Constellation Street
 Prince Leopold Street
 System Street

District XXV.

Moon Street Patrick Coles, 69, Metal Street.
 Granville Terrace Thomas Coles. Ditto
 Star Street George Scott, 85, Metal Street.
 Orbit Street M. McCarthy.
 Tin Street George Winds, 29, Moira Street.
 Cowper Street
 Metal Street
 Pearcefield Place
 Sapphire Street
 Emerald Street
 Ruby Street
 Diamond Street
 Pearl Street
 Topaz Street
 Clifton Street

District XXVI

Upper George Street Joseph McKiernan, Flora Street.
 Lower George Street
 Cathays Terrace
 Woodville Terrace
 Flora Street
 Catherine Street
 Cryws Road

The Barracks Sergeant O'Reilly

The above officers may assist each other by a change occasionally, in case of necessity; but, as a rule, the change should be made at their quarterly meetings. The Collectors are particularly requested not to give free passes for any children except those whose parents be out of work, owing to ill-health or other legitimate causes. They should be careful to see that all the children in their district go regularly to school, and they will also assist in looking up absentees of the week previous.

BALANCE SHEET

Dr.	£	s.	d.	Cr	£	s.	d.
Collections and Subscriptions----	321	10	1	Balance due Feb. 1, 1878	119	10	0
Government Grants---	829	18	0	Teaching ,Rent, Repairs ,&c	1,334	12	10
School Fees-----	456	4	4	Balance in hand -----	153	9	7
	<u>£1607 12 5</u>				<u>£1,607 12 5</u>		

Balance in hand, Feb. 1, 1879----- £153 9 7

Audited 2nd March, 1879, JOHN A LE BOULANGER.

ANNUAL SUBSCRIBERS TO THE CATHOLIC SCHOOL BOARD

	£	s.	d.		£	s.	d.
Adams, W.	1	1	0	Jones, Daniel J.P.	1	1	0
Alexander, W.	1	1	0	Jones, Heard & Ingram.	1	1	0
Anthony, H.	1	1	0	Jacob, Thomas W	1	1	0
Ashton, R.	1	1	0	A Friend to Education.	10	0	0

The Marquis of	40 0 0	Jackson, C	1 1 0
S. B.	2 2 0	Kaiser, E.	0 10 0
Charles, Swansea	1 1 0	Kaltenbach, J.	0 12 0
s, J.B.	0 10 0	Lucovich, A.T.	3 3 0
de, de.	1 1 0	Lock, F.S.	1 1 0
nger, J.le	2 2 0	Luard, Charles	1 1 0
n, H.	1 1 0	Lewis, D. Mayor	0 10 0
t, J.	1 1 0	McConnochie, John	2. 2 0
on, Eugen	1 1 0	McAllister, John	1 1 0
J. J. M. D.	5 5 0	McEvoy, James	1 1 0
J.	1 1 0	Millward, J	0 10 0
& Co	0 10 6	Moretti, R	0 10 6
k, Capt.	2 2 0	Morris, J.	1 0 0
Capt.	0 10 6	Morel Brothers & Co	1 0 0
eat, Brown & Co	0 10 6	Morteo, L., Brothers.	1 1 0
ghan, Thomas	2 2 0	Maggs, J.	0 10 6
l, John	0 10 6	Maggi, L.	0 10 6
P. W.	1 1 0	Nixon, Taylor & Corry.	1 1 0
gdon, John	0 10 0	Neil, W.W.	0 10 6
tt, J. S. jun.	0 10 6	North and Low.	1 1 0
Brothers	1 1 0	Nicholl, Capt.	3 3 0
H.L.F. Western Mail.	1 1 0	Owen & Co.	1 9 0
e, H. H.	1 1 0	Page, Col.	1 1 0
H, L.	0 10 6	Payne, H.J., M.D.	1 1 0
er, Capt.	1 1 0	Price, Peter.	0 5 0
n, J. M.	1 1 0	Primavesi & Sons.	5 5 0
, C.W. Col.	2 2 0	Pedrazzini, F.	0 6 0
s, J.	0 10 6	Price & Evans.	0 10 6
odia & Co.	2 2 0	Pile, W.F.	2 2 0
ee, Mrs.	1 1 0	Parfit & Jenkins.	2 2 0
an, Mrs.	2 2 0	Reece, E.B.	1 1 0
, W.ott and Sons.	1 1 0	Reece, Daniel	0 10 6
, H. J.	1 1 0	Riches, J.F.	1 1 0
s, Thomas M.D.	2 2 0	Schiaffino, F.	1 1 0
y, H.C.		Shepton, S.	1 1 0
s, J.	1 1 0	Spencer, R.E.	0 10 6
nd, R.		Stephens, T.H.	0 10 6
r, George.	1 1 0	Spencer, G.	1. 1 0
r, Henry O.	0 10 6	Stephenson, W.P.	1 1 0
J.N.	1 1 0	Sloper, J.	1 1 0
, M. W.	1 1 0	Strina, M	1 1 0
n, A.	1 1 0	Stuart, J.F.C., Col.M.P.	2 2 0
t, Brothers	5 0 0	Taylor, W. M.D.	1 1 0
an, D.	1 1 0	Turnbull, Brothers	5 5 0
man, B.	2 2 0	Trounce, W.J.	0 10 6
mingway, J	10 10 0	Watkins, W.B.	1 1 0
wood, H.	2 2 0	Weichart, S.	0 10 6
Col.	2 2 0	Uncilla, Senor F.	0 10 6
quoll, Brothers	1 1 0	Vachell, John	1 1 0
dew, J. P.	0 10 0	Vachell, Edwin	1 1 0
l, G. & Son	2 2 0	Young, C.O.	1 1 0
s, W. P.	1 1 0		
m and Sons.	0 10 6		

MEMBERS OF THE CONFRATERNITY OF THE B.S.

The Marchioness of Bute	Mrs Kaiser
Madame Boulanger	Miss Lisle
Mrs Buist	Miss Morrisson
Miss Buist	Mrs Parker
Mrs Blake	Mrs Primavesi
Mrs Blake, jun.	Mrs Pile
Madam Benzamoni	Miss Pile
Mrs Carey	Madam Schiaffino
Mrs Crawley	Miss Simons
Miss de Candia	Mrs Surrige
Miss M de Candia	Mrs Salisbury
Miss Heath	Mrs Turnbull
Mrs Heitzman	Mrs Vrain
Mrs Heywood	Mrs Henton Wood
Mrs Jackson	Miss Young

CONFRATERNITY OF THE BLESSED SACRAMENT
BALANCE SHEET.

RECEIPTS DURING THE PAST YEAR.	EXPENDITURE.		
	£	s	d
Marchioness of Bute	20	0	0
Mr. J. Le Boulanger	10	0	0
Proceeds of a Meeting	6	3	6
Subscription of Members	21	0	0
Balance of Excursion, to			
Tintern in Summer	2	11	2
Offering of Members			
towards Tabernacle	7	0	0
Collection in Church			
for New Altar	6	0	0
Smaller offerings collected			
by Members	13	14	0
From Confraternity of			
Living Rosary	3	0	0
Private Offerings	4	7	8
Balance in hand	5	15	10
	<u>£99</u>	<u>12</u>	<u>2</u>

	<u>£99</u>	<u>12</u>	<u>2</u>
--	------------	-----------	----------

THE ORDINARY TIMES OF SERVICES

PETER'S,-----Mass on Sundays, 8.30, 9.45, and High Mass at 11.

It is particularly requested that as many as possible should go to the 11 o'clock Mass in order to sanctify the Sunday by hearing the Word of God. The Mass at 8.30 is for the convenience of those who go Holy Communion; the 9.45 Mass is specially intended for the children. Catechism and Benediction at 3 o'clock. Vespers or compline at 6.30.

Holidays of Obligation. Mass at 7, 8, and 10 o'clock.

Week days-- Mass at 7, 7.30, and 8, except Tuesdays and Saturdays, when there is no 8 o'clock Mass.

Wednesday Evenings. 7.30, Rosary and Benediction. On Friday evenings, Stations of the Cross and Benediction for the Holy War. During Lent there is Mass at 9 o'clock instead of 8.

DAVID'S,-----Mass on Sundays 7, 8.30, 9.45, and High Mass at 11, Vespers, 6.30; Catechism at 3 o'clock.

Holidays of Obligation.----Mass, 5, 7.30, 9, 10. Evening Service 7.30.

Week days---Mass, 7, 7.30. Devotions on Tuesday, Thursday, and Friday Evenings, 7.30. Benediction, Thursday Evening.

PAUL'S, TYNDAL STREET.---Mass on Sundays at 8.30 and 10. Catechism at 3. Evening Service at 6.30. Devotions, Wednesday and Friday Evenings, at 7.30.

MARY'S, CANTON,----Mass on Sundays at 7.30 and 11 o'clock. Catechism at 3. Vespers and Benediction, 6.30.

Week days---Mass at 7 and 7.30. Benediction and Devotions, Friday, 7 Evening.

RANGETOWN,-----Mass on Sunday's at 9.30; and first Sunday of the month, Instruction and Rosary, 6.30 Evening.

JOSEPH'S, PENARTH.---Mass on Sundays at 9 and 11.30, Rosary and Instructions, at 4.30 p.m. Holidays, Mass at 9. Week days, 7.30.

It has been arranged with the Passionist Fathers to open the Mission next month on the Sunday preceding Ash Wednesday; and we beg of all our people to offer their prayers and communions to ask the blessing of God upon this holy work, which will commence simultaneously in all the churches and chapels in Cardiff.

THE JUBILEE.

Granted by Pope Leo XIII, to all the faithful, begins on the first Sunday of Lent, and ends on Pentecost Sunday.

CONDITIONS

1.----Confession and Holy Communion. But children who have not made their first Communion are dispensed from Communion.

2.----To make six visits in all to the Churches or Chapels appointed by the Bishop, and to pray for some time for the Prosperity and Exaltation of the Apostolic See; for the rooting out of heresies, and for the Conversion of them that are in error; for concord among Christian princes, and for the peace and unity of all Christian people; and for the intentions of the Pope.

3.----One day's fast on strictly abstinence food. This must not be a day already appointed as a fast.

4.----To give alms to the poor, or for some charitable work. As each one may be disposed.

N.B.---The Easter Confession and Communion will not satisfy for the Jubilee. The Bishop has appointed in Cardiff three visits to St. Peter's Church and three to St. David's.

Persons who are travelling by land or sea may gain the Jubilee even after the specified time on returning home.

Thus ended the "First Annual Report which was published in 1879. Whilst we can find no trace of a subsequent report covering the whole Cardiff area, in 1885 St. Peter's Parish issued a similar document reporting on its "Religious Institutions and Charitable Works".

APPENDIX.

An Historical Perspective.

This document, which few people have seen in the last hundred years, was produced in 1879. It contains nearly a hundred names and addresses of "Active Workers" of The Catholic School Board and lists, in districts, nearly all the streets of Cardiff. It also gives details of "wealthier" Catholics who were individual financial supporters of Catholic schools and of businesses on whose contributions these schools depended for their very existence.

Within two years of the appearance of the "Report", the ten-yearly Census was taken. Details had to be given to enumerators of every man, woman and child present in every household in Great Britain on the night of Sunday 3rd April 1881. The information given was kept private for a hundred years. In January 1981 access to the recorded details was made available to the public.

In recent years there has been an ever-growing interest in tracing ones ancestors and building up "family trees". The 1879 Report, cross referenced with the 1881 Census details, provides a wonderful resource or starting point for those who know that their "ancestors" date back to Cardiff's Catholic community in the 1880s. This would apply to a large number of persons now living outside Cardiff and many from overseas.

Published local census records are available for search at the Glamorgan Record Office, Cathays Park, Cardiff. In 1999, the complete 1881 Census, containing 30 million names, was produced on CDs for use on personal computers.

Interesting information on people mentioned in the Annual Report has been collected from the 1881 census returns and some examples are included in this appendix.

THE CLERGY.

The St. David's priests lived at 1 David Street.

Stephen Bruno is listed as the head of the household. He was 54 years old. Born in Italy, he was a "Naturalised British Subject." The other two priests are **Fr. Edmund Butcher** (40) and **Fr. Joseph Butcher** (36). They were cousins and both came from Cardiff. There was also a Domestic Servant named **Hannah Kidney** (22) whose place of birth is Ireland.

The St. Peter's clergy lived in "Peter St. Presbytery" - Five Rosminian priests were in residence on 3rd April 1881. The Rector was **Fr. Richard Richardson** who was then 61 and had been born in Derby. The other members of the community were **Fr. John Bailey** (56) - a native of Wigan; **Fr. George Cormack** a 32 year old Scotsman; **Fr. George Harrison** (30) born in Warwick and **Fr. Daniel Hallahan** (31). In addition there were two servants - Margaret Higgins and Elizabeth Christopher.

NAZARETH HOUSE.

The house in Tyndal St., Newtown which the sisters came to in 1872 was far too small for the immense task they undertook. The generous gift of two and a half acres of land and £1,000 by the Marquis of Bute enabled them to start the very substantial building that they still occupy. The 1881 census lists Nazareth House as the "Blackweir Charitable Institution" with the Head of the household named as **Sister St. Joseph**, aged 45. She was accompanied by eleven other sisters whose ages ranged from 40 down to 19. They carried the heavy responsibility of caring for and educating 64 children (8 boys and 56 girls) - every one described as an Orphan (Scholar). In addition they sheltered 26 adults, some of whom worked as servants but most were old and infirm. **Julia Colbenn**, a widow born in Ireland, is entered as a "servant" but she was 91 years old.

SOME LEADING CATHOLICS IN 1881.

Foremost among these was the **Marquis of Bute**. A convert to the Faith in the 1860s, he had succeeded to thirteen titles and an immense fortune. He and the Marchioness were generous benefactors to the Church, giving grants of land and money for churches, schools and any Catholic cause. They are not listed in the Cardiff section of this census and were probably in their Scottish estates on the census date.

An outstanding member of the Catholic community was **Dr. James J. Buist** (55) who was born in Scotland. Highly qualified, with degrees in medicine from Scottish Universities, he lived with his wife, three children and an unmarried sister at 48 Crockherbtown - which is now the eastern end of Queen Street.

President of the Catholic School Board and a manager of schools is **Mr. John A.L. Boulanger**. A prosperous Coal Merchant, who was born in St. Helier, Jersey. He lived with his wife **Alexandrine** and their son Charles at Normandie Villa, Newport Road, Cardiff. Madame Boulanger, born in Rouen, France, was, with the Marchioness of Bute, the mainstay of the Confraternity of the Blessed Sacrament. The family's total contribution to the Church in Cardiff was remarkable.

Hibernia House, Newport Road was the residence of **Philip and Everilda Turnbull** and a family of two sons and two daughters. Yorkshire born, of old English Catholic

tock, the family were in business as *Steamship Brokers*. Their son Harold Turnbull became an Alderman of the city and was a familiar figure accompanying Archbishop Mostyn in his uniform as a papal knight of St. Gregory. Also from this family came Maurice J. Turnbull - the captain of Glamorgan Cricket Club in the 1930s who was killed in action in the second world war.

0-12 Working Street was the workplace and residence of G.A.Stone an undertaker, from Kingswood, Gloucester. His wife Mary was born in Cork. In the family was a boy of 10 named **Augustine J. A Stone**. He was to become one of the most prominent Catholics in Cardiff and was to be an Alderman of the city.

Adigon and Maria Kaltenbach were born in Baden, in Germany but came to Cardiff to open a watchmaker's and jeweller's shop in Caroline Street. The shop was still there a hundred years after the census date.

It took no fewer than five Officers of the School Board to organise Mary Ann Street; to make the collections for schools and encourage children to attend. Among them was **Charles Curran** then living in Tredegar Street but soon to move to Godfrey Street, near the gaol. He was a Newport-born stone mason with an Irish wife **Mary**. His two youngest sons were **Eugene** (2) and **Edward** (3mths) who were to become founders of the Edward Curran complex of factories which provided employment for large numbers of the Catholic Community.

But it was upon a large army of loyal, faithful, responsible, hard working and none too well off Catholics that the Church depended for the enormous advances it had made by 1880 when Bishop Brown died. The names of nearly a hundred of them are listed here with their addresses. **Buckley, Coughlin, Donovan, Driscoll, Lane, Foley, Kinsey, Wall** are just a few of them. Their descendants can be justly proud of the contribution their grandparents and great grandparents made to the establishment of the churches and schools in Cardiff. This document may help them to learn a little more about these pioneers and the community in which they lived.

One final item to illustrate the interesting information to be had from the census..... **Patrick W. Carey's** name appears as an annual subscriber to the Catholic School Board. He gave £1. 1. 0d. Patrick (30) was a licensed victualler - keeping the Hastings Hotel at 5 Herbert Street. His household on the night of 3rd April 1881 consisted of his wife, Ellen, a dressmaker, three barmaids, two general servants, a cook, a cellarman, a boarder who was a marine engineer and a boy hotel servant - but also one Walter W. Wilmot (58) who was a billiard marker ! Thirteen people in all ! lived there.

DO YOU REMEMBER ?

Many mature readers of this and the previous two booklets will themselves have childhood memories of Catholic life in South Wales, Monmouthshire and Herefordshire . They may also have recollections of stories, people and events related to them by parents and grand-parents. These should not be lost. Perhaps at the end of the present century some historian will be able to use your memories as a valuable source in enlightening the people of 2100 AD about Catholic life in our area during the 19th and 20th centuries !

Please get any interesting and amusing stories down on paper or tape-recorded for posterity. We are sure that the younger generation can, and will, not only help in doing this but will themselves find "living history" to be fascinating !

Everything submitted will be kept in the Archdiocesan Archives and will be made available to serious students.

Whilst we cannot guarantee to enter into correspondence concerning any submissions - (the task would be too great for the resources and volunteers at our disposal) - we do assure you that everything will be looked at and retained for future reference.

Do send your memories - however short - to:-

**The Secretary,
Archive/History Group,
Pastoral Resources Centre,
910 Newport Road,
Rumney, Cardiff CF3 4LL
Tel.:029 - 2036 0044
E-mail: darch @mcmail.com**

About the Series.

- o. 1 - *The Life and Times of Bishop Thomas Joseph Brown (1798 - 1880)* was published in December 1999.
- o. 2 - *A Short History of St. David's Cathedral, Cardiff*, published January 2000.
- o. 4 - Due for publication in April 2000 - "*The Old Catholic Families - The Vaughans of Courtfield*"

In Preparation

"A History of St. Mary's Newport" a follow up by Edward Curran of his popular booklet (now out of print).
A Short Life of Bishop Hedley.
Franciscan Missions in Pontypool and District.
The Church and Irish Immigration in 1800s

Also available now

"We Are The Salt of the Earth" - a short historical portrait of the Parish of Christ the King, Cardiff by Ivor Evenden. (on sale in the Christ the King Parish, Cardiff and at the CTS Bookshop.)

The original 1879 report was transcribed for publication by Romilly and Francis Fenlon. The Introduction is by Liam J. Affley. The "Historical perspective" is by Dan Chidgey who also set up the printing format. The image from an old picture of Father Bruno lent by the Rector of St. Joseph's, Cardiff was scanned, edited and enhanced by Damian Chidgey. .

Further Information on this series and the Newsletter "The Old Faith" to be issued periodically, can be obtained from:-

The Secretary, Archive/History Group, Pastoral Resources Centre,
910 Newport Road, Rumney, Cardiff CF3 4LL
Tel.:029 - 2036 0044 E-mail: darch @mcmail.com

Printed and published by the Roman Catholic Archdiocese of Cardiff.
February 2000.

Registered Charity No.242380

*Praise and glory to you, O Christ
today and forever.*

With the shepherds from Bethlehem
and the wise men from the east,
we kneel before your manger, Lord Jesus.
We commit ourselves once again
to the great missionary work of bringing you
to those who have never heard your name.
And we reach out the hand of friendship
to those who are worshipping you in different
churches and searching for Christian unity.

*Praise and glory to you, O Christ
today and forever.*

Lord, your mother Mary kept all these things
and treasured them in her heart.
Open our hearts to the richness of
our faith.
Open our minds to its meaning.
We adore you and bless you as our Lord
and Saviour,
Son of God and son of woman,
the way, the truth and the life,
the one mediator between us and God.

*Praise and glory to you, O Christ
today and forever.*

