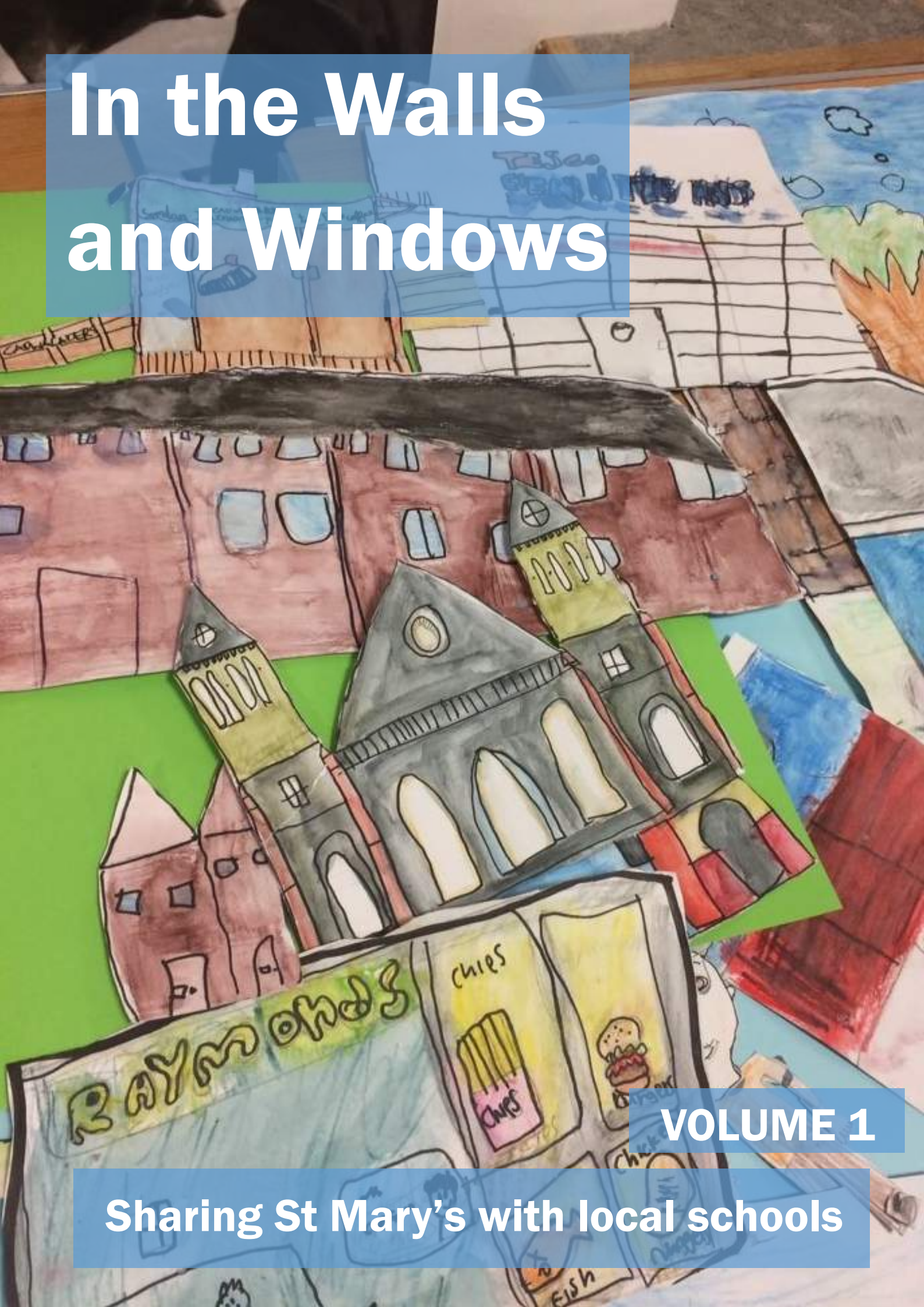


# In the Walls and Windows



**VOLUME 1**

**Sharing St Mary's with local schools**







**St Mary's Church was built in 1843 in response to the Industrial expansion of Cardiff, replacing the original Priory Church of St Mary which was built around 1100AD.**

It is one of the few Victorian buildings in Butetown and the Bay which is still used for its original purpose, and is well suited for learning not just about the present day Christian life and worship but about the history and growth of Cardiff and our own communities.

This document has been produced to share some

of our resources with local schools and which may be of use in teaching and learning.

As well as visiting the church building as part of Religious Education, we welcome visits from schools for anything across the curriculum whether it's history or geography, Science or RE, Art and Design, global citizenship or all of the above!

This document is not exclusive— if there is something here you can't find then please get in touch and we will do our best to help you!







**St Mary's Church is proud to be part of a diverse, multicultural and multireligious community. Indeed, our own congregation is very diverse and incorporates people from many different backgrounds and cultures.**

**All our resources and activities are offered with this in mind, and we are always conscious of and include children and young people of different religions, using the opportunity to nurture inquisitiveness and interest in each other, to learn about each other's faith and culture, and provide opportunities to share both what is different and, most importantly, what we have in common.**

**We offer our resources in order to strengthen community life, assist schools, and celebrate and explore what it means to be citizens of the world.**

**Wherever possible in the pages of this resource we follow links and connections between Christianity and other religions.**

### **About St Mary's**

- The original Priory Church of St Mary was built around 1100AD
- It was destroyed by the flood of 1610 and the English Civil War
- The present day St Mary's was built and opened in 1843, and completed and consecrated in 1845
- Land and £1,000 was given by the Marquess of Bute
- In 1872, Fr Griffith Arthur Jones was appointed as Vicar—and he reformed and changed the life, worship and teaching of the church and oversaw the redesign of the church building and the sanctuary
- St Mary's featured in the 1959 movie 'Tiger Bay' starring Hayley Mills.
- The parish is 1,000 years old even though the present building is just over 175 years old
- St Mary's is a church of the Diocese of Llandaff of the Church in Wales, and we worship within the catholic tradition of the church





## Features of St Mary's

- stone corbel Head (1100s)
- original published copy of a poem written by William Wordsworth (1840s)
- List of Priors and Vicars of the Parish from 1100 to present day

The Church was built around the year 1100AD not long after William the Conqueror invaded the land. It was built by the first Norman Lord of Cardiff, Robert Fitzpatrick, and he strengthened Cardiff by rebuilding the castle.

This stone head is the only thing left of the old St Mary's. Here's what it look liked before it became weathered!



Using these items, pupils can explore any of the following:

- The Norman Conquest
- How towns and communities change
- What Cardiff was like 1000 years ago
- Looking at Maps
- The weather, pollution – eg Acid Rain
- Natural Disasters, e.g. floods, tsunamis
- Christians and Muslims
- Isambard Kingdom Brunel, William Wordsworth, William the Conqueror, Richard Kirkpatrick, English Civil War, Charles I and II, Oliver Cromwell
- Priests and Monks

The stone head came from the original St Mary's Priory Church which stood on a site very near to the present day Central Railway Station. It's spot is marked by the outline of a church in stone on the side of a building.



**Connections:** How did it lose its features? Weather, pollution (acid rain, etc), the environment.

There would have been many other decorative stones in St Mary's Priory Church.

Perhaps pupils can design and draw their very own stone head? Would it be a king or a queen, a prince or a princess, a knight or a saint or maybe even themselves or someone else important to them or the community!

**See also:** 'Grotesque' resource



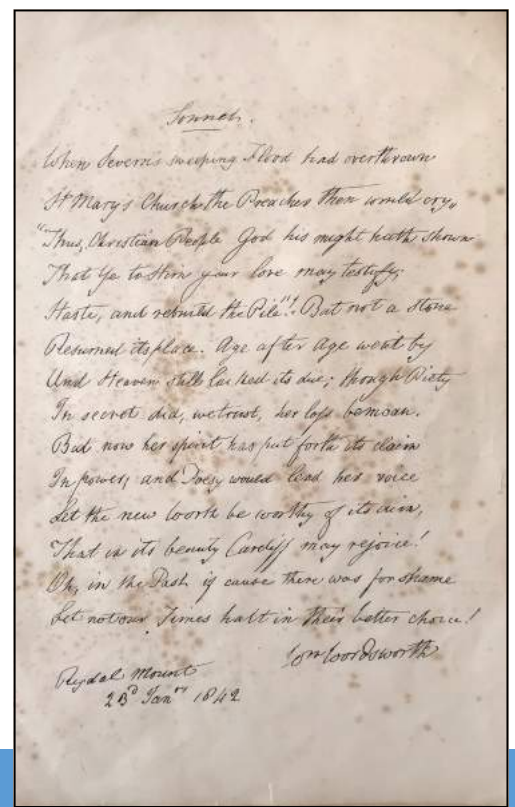
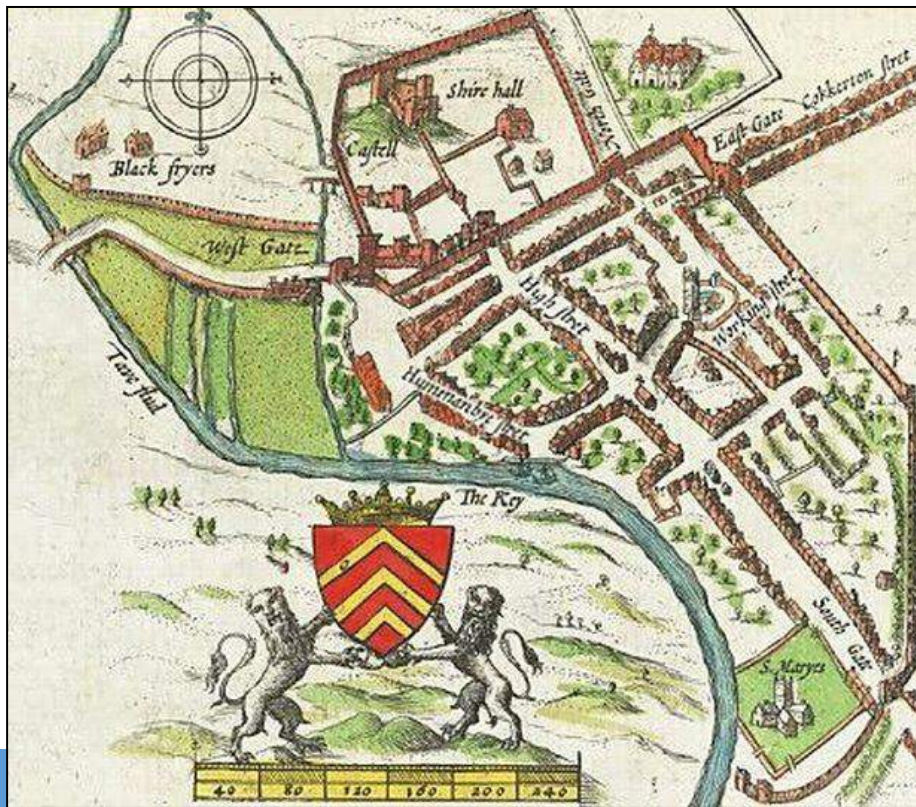
**Explore:** St Mary's Priory Church belonged to Tewkesbury Abbey (above) which is built in the same cruciform shape. It's in Tewkesbury Abbey that we find the grave of Robert Fitzpatrick.

How far is Tewkesbury Abbey from St Mary's (cf Google Maps?) How long would it take to walk there?

A priory is where monks live – under the leadership of a Prior - what is a monk?







**Mapping our community:** Look at John Speed's map of Cardiff from 1610 which shows St Mary's Priory Church. Some of the streets still exist, although much has changed! What existing streets can they find on the map by comparing it with a present day map?

### The River Flows

The river ran right up to the graveyard wall, flowing down what is now Westgate Street and turned down Wood Street to where the River Taff now flows.

It was rerouted in the 1800s by the great engineer, Isambard Kingdom Brunel. By this time, Cardiff had changed so much, and had grown in size because of the growth of Cardiff Docks. What changes have occurred in our community and city in the pupil's own lifetime? Or do their parents and grandparents have stories to tell? Have there been new buildings, houses, roads? What would they like to see change? Do we need new buildings, different buildings, fewer buildings?

As St Mary's Priory Church was so close to the river, the church and graveyard was often flooded. But on 20th January 1607 there was a great flood which damaged many parts of South Wales and the South West of England. The flood waters ran right through the church and almost destroyed it. Today, it is thought that the flood was a Tsunami.

**Discover:** What causes a tsunami? What other natural disasters are there? What

are the causes of flooding today? Bad weather, poor planning, global warming?



Detail (above) from a pamphlet produced just after the flood announcing it as God's warning to the people

When the new St Mary's Church was built in 1843, funds were raised by the sale of a specially written poem by William Wordsworth which referred to the flood which destroyed the Priory Church. The church was further damaged in the battles of the English Civil War in the 17<sup>th</sup> century. Learn about Charles I, Oliver

Cromwell and Charles II.

By the 1700s, St Mary's Church was too unsafe to use, the central tower collapsed, and people worshipped in the nearby St John's Church until a new church was built in 1843.

**Did you know** that one Robert Fitzpatrick's twelve knights built Neath Abbey (1129) which was designed by a Muslim architect called Lalys who was brought from the Holy Land at the beginning of the twelfth century. We don't know much about him – but he certainly had great skill, and must have been very respected if the story is true that the area of Laleston in Bridgend was given to and named after him, and it's believed that he became architect to King Henry I.

**Activity:** Can you design your own building? Draw a plan such as a church, a mosque, a temple, or some other public building that's important to you. It could be a community centre or a sports venue, a school or even a kind of building that doesn't exist yet!

**Gory Story:** Solomon Marks, the son of one of the first Jewish people to settle in Cardiff, is quoted here in South Wales Daily News (18 September, 1874) with his boyhood story of the old flood damaged graveyard of St Mary's

Mr. SOLOMON MARKS mentioned that when he was a boy he knew the spot as the site of the churchyard, and had picked up there in 1811 and 1812 leg bones and arm-bones, which had been washed out by the force of the tide. He had also picked up old coffin-plates there. Mr. Milner's amendment and Mr. Blake's motion





**This bell, used to announce the beginning of Mass at St Mary's, came from an 1811 Royal Navy Ship, HMS Havannah, which was docked in Cardiff and, at the end of its life, used as an Industrial ship for boys.**

There were three ships used to minister to the seafaring population of Cardiff.

Stranded near the Docks was the *Hamadryad* used as a hospital for sailors.

The *Thisbe*, afloat in the Bute Dock, was used from 1863 as a Seamen's Chapel and Institute with a resident chaplain. Regular church services were held as well as magic lantern shows and concerts. A more permanent Church and Institute was built in 1892 in the West Dock. (We also have the baptism register from this church which was called All Souls).

The *Havannah* was used as an industrial ship for boys who attended the service on Sundays at St. Mary's. Many of them were Confirmed after receiving instruction by one of the priests who held classes on board.

## Also see:

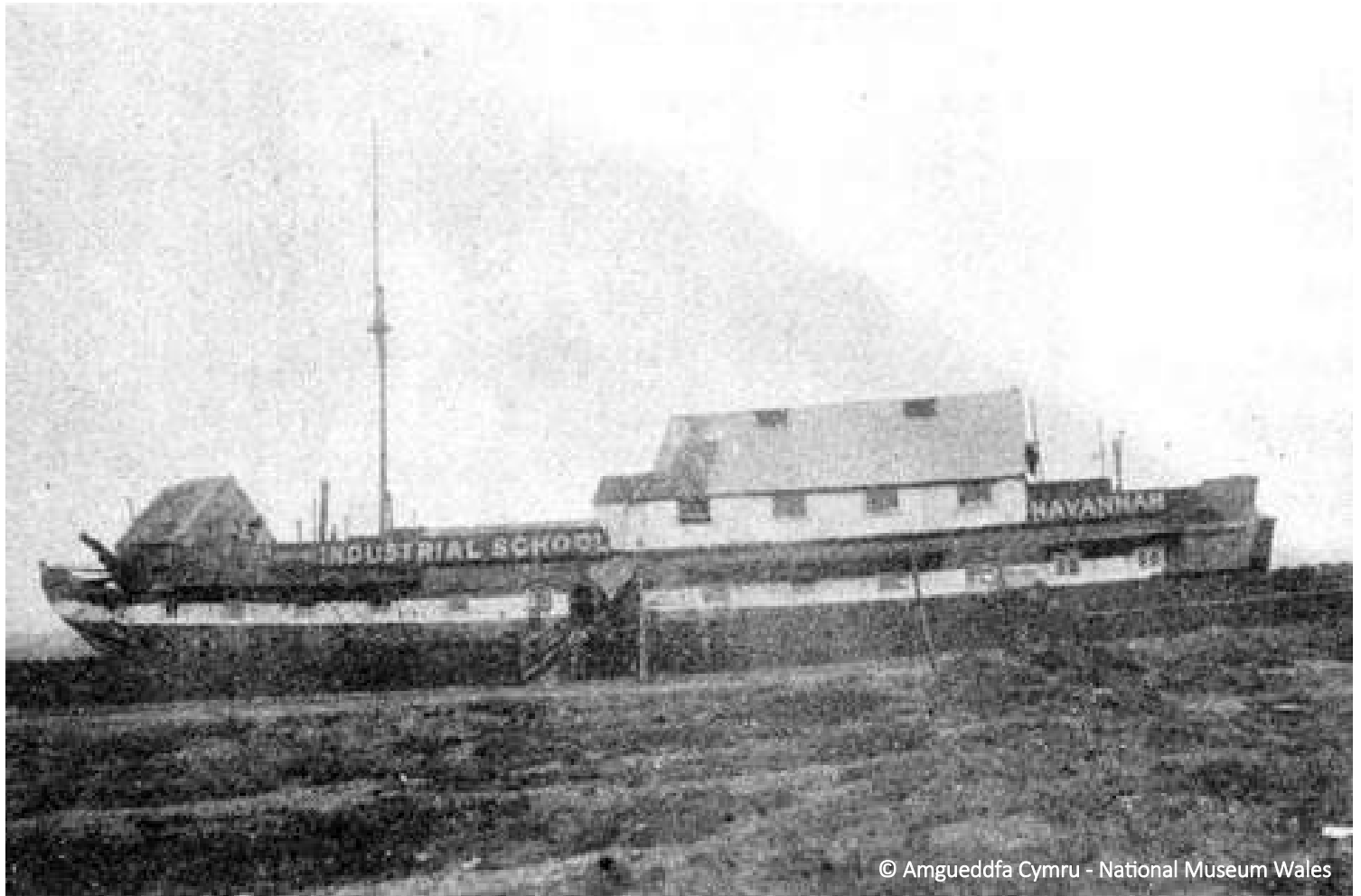
Our resource pages about the Bells of St Mary's

## Links

Find out about the life and adventures of HMS Havannah here: [https://en.wikipedia.org/wiki/HMS\\_Havannah\\_\(1811\)](https://en.wikipedia.org/wiki/HMS_Havannah_(1811)) More information about its use in Cardiff Docks can be found at [http://www.penarth-dock.org.uk/02\\_13\\_050\\_02.html](http://www.penarth-dock.org.uk/02_13_050_02.html) which includes an extract from 'The Voyage Alone in the Yawl Rob Roy' by John MacGregor published in 1868. Below is a report in the Western Mail from 1985 when the bell was transferred to St Mary's Church.



## Ringling the Changes (2/2)



© Amgueddfa Cymru - National Museum Wales

### ‘As Merry as the Rest’

“Year after year, twelve to twenty of these boys were presented for Confirmation after instruction by one of the parochial clergy, who also usually held a class on board the ship. Several of the boys formed the choir at the Mission held in Penarth Road.

The Vicar naturally took great interest in these boys and he always, however busy at the time, made a rule of being present at the annual Christmas treat given them by his friend, and for some time Churchwarden, Sir Edward Hill, of Rookwood, Llandaff.

We well remember on one of these occasions a very small boy being brought in by a policeman, who had found him homeless and neglected. The little chap looked rather frightened, and then very astonished, when he found himself brought on the covered deck of a man-of-war, with rows of tables, at which sat boys dressed as sailors and drinking hot claret negus, pulling crackers, and singing songs quite uproariously, though soon he found himself washed and similarly attired and put under the care of a most kind matron, to make himself at home and as merry as the rest.”

*‘Fr Jones of Cardiff’* 1907, an online version is available at <http://anglicanhistory.org/wales/gaiones/memoir.html>

### The Ragged School

“One hundred boys might be conveniently accommodated on board ; at present there are thirty boys under detention. They are trained in all things likely to be of use to them should they desire to go to sea, such as sewing, knitting, and splicing ; rowing, sculling and steering (there is a small boat for this purpose, and a pond when the tide is not available) ; furling and unfurling sails (for this purpose there is a yard on the upper deck, with sail attached) ; sword exercise, and boxing the compass.

“In the Industrial department there are firewood-chopping and gardening ; also a shoeblack brigade and a market-porter brigade. In this last department there are fifteen boys who go to market on market-days, supplied with a basket and towel each, and are employed by the families of Cardiff and neighbourhood to carry their purchases from the market-house to their homes. Their employment is not only remunerative, but it brings the lads to the notice of gentlemen of position and influence, and employers of labour, which may be of use to the lads after leaving the ship, and it is of the utmost importance as giving them confidence in themselves to withstand very great temptations.

*‘The Voyage Alone in the Yawl Rob Roy’* by John MacGregor, 1868 [http://www.penarth-dock.org.uk/02\\_13\\_050\\_02.html](http://www.penarth-dock.org.uk/02_13_050_02.html)





**There is only one stained glass window in St Mary's which tells a tale. It can be found in the north aisle, and commemorates Merchant Seafarers who died in the Russian convoys of the Second World War.**

The route was hazardous with strong, bitter winds, freezing temperatures and the close proximity of Nazi air and sea bases in Norway.

The Russian Convoy Club was founded in December 1987, and the Cardiff and district branch of the club acquired its own standard in 1991 bringing together South Wales men who risked their lives to ensure supplies reached our Russian allies during World War II.

The branch disbanded in 2008 and the standard was officially placed in St Mary's for safe keeping. Also in St Mary's is a Book of Remembrance with the names of seafarers who died during the Second World War. A list of seafarers can also be found on display at Butetown Community Centre.

The large crucifix in the church grounds is a War Memorial and was erected just after the First World War, and there are also several small plaques and inscriptions associated with World War II. Each year, the Merchant Navy Seafarers Association arranges two memorial services on the steps of the Senedd—next to the Merchant Seafarers Memorial in Cardiff Bay.

Former members of the Merchant Navy gathered for the Blessing of the Sea on Sea Sunday in July 2016



## Somali Sailors

Butetown has one the oldest Somali communities in the UK. The 'first wave' of Somali migrants in South Wales arrived in the UK after the opening of the Suez Canal in 1860

They were mainly employed as Firemen working at the bottom of a tramp steamer ship in the engine room, a very hard job, stoking the fire that propelled the ship, a very low paid job, Somalis & other Black workers were paid as little as one quarter of white seamen. The high paid jobs, like maintenance workers or piece workers, mainly belonged to the White workers.

The conditions below deck for the firemen would now be considered appalling as the heat generated from the furnaces was very hot, the working area was dirty and oppressive and the working space was cramped, with low ceilings not much higher than 6 feet high which made it particularly difficult for many Somalis who were tall and wiry in stature (over 6 foot) these suffocating conditions meant there was a constant health threat and many suffered poor health from these working conditions. Somali seamen also worked for the Merchant Navy during war time, and you can discover more at this excellent link: <https://www.heritageofsomalis.org.uk>

There are various items within St Mary's Church which remember those who served and died during the World Wars. These can help learners explore the cost of war and the price paid by so many. It also explores the part played by all kinds of people as we discover more about the role of Somali and Yemeni Sailors who served the UK, sailing from Cardiff and other Welsh ports.





## ‘We will remember...’

**Each year, on Remembrance Sunday, we gather at the War Memorial in the gardens of St Mary’s Church to commemorate those who gave their lives during the World Wars and other conflicts since.**

**There also two services in May and November at the Senedd remembering Merchant Seafarers**

**2043**

**Welsh born seafarers died in World War II**

**697**

**Merchant Seafarers that sailed from Wales and died were not born in the UK**

**1146**

**Merchant Seafarers that sailed from Cardiff died in WW2**

This Book of Remembrance is placed and shall remain in the Missions to Seamen in this City of Cardiff that we may remember before God, with gratitude, reverence and love, all those seafarers of Cardiff and the County of Glamorgan who have given their lives that we may live, and we pray that God in His mercy will bring us, especially those to whom these men are dear, at last with them to share the Eternal Joy of His Presence.

## Sea Dogs of the Russian Convoys

Retired Merchant Navy Commodore Oliver Lindsay was the last president of the Russian Convoy Club in South Wales. He began his 58-year career with the Merchant Navy in 1938, at the age of 16.

“For his first year’s work, he was paid just £10, with tuppence an hour for overtime. He said: “Looking back, it all seems like one glorious day. To be at sea and in command of a ship is the best job in the world.”

Mr Lindsay and his fellow club mem-

bers served on the Arctic convoys to North Russia between 1941 and 1945. The convoys assembled off Iceland or the west coast of Scotland and sailed to the Russian port of Murmansk, and, when it was free of ice, Arkhangel. The route was particularly hazardous, with strong, bitter winds, heavy seas, sub-zero temperatures and the close proximity of Nazi air and sea bases in Norway.

Mr Lindsay said the most memorable moment of his career was the shooting down of a German aircraft, while he was aboard the ship Bovaton, north of the Arctic Circle in 1942. Bovaton was

sunk by two torpedoes moments afterwards. He said: “The wing tip of the plane was 40 or 50ft away from me. All of a sudden, you could see the pilot in the cockpit. His engine was glowing red. I don’t know if he was staring at his port engine or at the people on the bridge of our ship but you could see the whites of his eyes. It all happened in a split second. Nothing came out of that plane at all. The next moment, we were in a lifeboat because we’d been hit by two torpedoes. A rescue trawler had to pick us up.”

WALESONLINE 23 SEP 2008; UPDATED 28 MAR 2013





**There are lots of fun features at St Mary's to capture the imagination of children. Our collection of grotesques may be right up their street!**

A grotesque is a carved figure, usually a mythological creature, demon, or strange beast, used as an ornamental feature in church architecture. The term shouldn't be confused with *gargoyle*, which is a special type of carving used to decorate a drainpipe.

There are various grotesques in St Marys around the sanctuary and high up on the nave walls, as well as wooden carvings in the old pulpit—you can see photographs of these over the page.

Grotesques can be found both inside and outside of a church, and may depict human figures or faces, demons, animals, or other mythical creatures, often with exaggerated fierce or humorous expressions. Some are obviously meant to parody real local characters or even represent church patrons.

In the Middle Ages, the term *babewyn* was used to refer to both gargoyles and chimerae. This word is derived from the Italian word *babuino*, which means baboon.





**Recognise anyone? These grotesques are feature on an old pulpit at St Mary's. At one point the pulpit would have been three storeys high. Whilst some grotesques may be mythical and humourous figures, sometimes they were used to depict local characters or even patrons of the church.**

Draw in pencil or mould in clay—whether a fantastical creature, funny or fearful, or some one a bit more local and well known!





**Who's this fine fellow? This is Robert Hughes who was the Mayor of the City of Cardiff when it received city status in 1905**

He came to Cardiff from Llanegryn at the foot of Snowdon when he was a teenager. Having left school at the age of 15, his former Vicar, Fr Jones—who was then Vicar of St Mary's—arranged a job for him working as a clerk in Nell's brewery which stood next to St John's Church in the city centre. He worked through the ranks until he became one of its directors.

He stood as Conservative Councillor and became the first Lord Mayor of the city of Cardiff. A life long friend of Fr Jones, a Sunday School teacher and a member of the choir at St Mary's, he gave the brass lectern (right) in thanksgiving for the 32 year ministry of Fr Jones.



## Robert Hughes and Cardiff

Cardiff received city status in 1905. It became the capital city of Wales in 1955.

The Mayor at the time, Robert Hughes became the First Lord Mayor of the city of Cardiff

He came to Cardiff as a lad probably aged 15 or 16 years old with just eighteen pence in his pocket.

He worked as clerk in Nell's Brewery next to St John's Church, and worked his way through the ranks becoming one of its directors before leaving for Worthingtons Brewery. .

In 1892, he won his seat as councillor by just 14 seats in but was returned unopposed on four occasions, before beating off a challenge from a certain Robert Scott. He also stood for Parliament although without success.

He was a dear friend of Fr Jones, the Vicar of the Parish and donated the lectern to thank God for his long ministry in the parish. He was a Sunday School teacher, a member of the choir and a sponsor of many young people bring confirmed.

A Welsh speaker, he did much to promote Welsh in his adopted town and city, helping to re-establish an Anglican church for welsh speakers, and was a member of the Cymmrodorion.

Evening Express, 26th October 1905 (the fuller text overleaf)

town. He was not ashamed to admit that he came to the town a poor boy, with only eighteenpence in his pocket. He had to consider whether there were not many more like himself who had staked the whole of their life's earnings in this town, and, further, he had to look around and consider that hundreds and thousands of men came there under similar circumstances to himself. He said to himself, "Let us raise the status of the town for all time to come. We shall benefit other men and women in the town." (Applause)



Fr Griffith Arthur Jones, Vicar of St Mary's and a friend of Robert Hughes

## Explore

- How does a town become a city?
- What was the population of Cardiff in 1905 compared to now?
- By the 1950s there would be as many as 57 different nationalities including Norwegian, Somali, Yemeni, Spanish, Italian, Caribbean, and Irish, with over 50 different languages.
- What are the statistics of Cardiff and Butetown today?
- Explore Ethnic diversity, language, age range, religion.
- Who is the Mayor of Cardiff today? What is his role?
- Who is the Leader of the Council? Who are our councillors?
- How do people become councillors and Mayors?
- What's unique about the city of Cardiff?
- What does Cardiff have in common with other cities?
- How many visitors to Cardiff are there each year?
- What other individuals have come to Cardiff and left their mark?



## How Cardiff became a city



Cardiff Harbour Authority, Creative Commons

### The Lectern



It's from the lectern that the Bible is read in Church.

Lecterns come in many different shapes and sizes, styles and materials.

An eagle is a common image for a lectern. The Bible or Lectionary (a book containing ordered Bible readings) sits on the back of the eagle's wings—as if ready to be taken across the world. The eagle is one of the strongest and highest flying birds.

Did you know? An eagle is also the symbol of one of the gospel writers—St John.

The Bible is not just one book. It's a collection of books: 66 in all. 39 in the Old Testament and 27 in the New Testament. There are 4 gospels: Matthew, Mark, Luke and John—each of which proclaims the life, death and resurrection of Jesus.

What books are important to other religions?



Dan De'Ath (left) is the 115th Lord Mayor of the City and County of Cardiff and the first Lord Mayor of black heritage of the Capital City of Wales. Dan lives in the Roath area of Cardiff, which he has represented as a County Councillor since 2012.

(Photo: [www.cardiff.gov.uk](http://www.cardiff.gov.uk))

He was told that, in consequence of his services to the Conservative party for many years, a certain time was an appropriate moment to ask the powers that be for a knighthood. He immediately said that he was exceedingly obliged, but that as far as he was concerned, there was only one thing he desired. That was that, if there were any honours to be obtained, he wanted to see them conferred upon the town of his adoption. He said—"Robert Hughes may be dead the day after receiving a knighthood, but if the honour is conferred upon the town of my adoption, the town to which I owe everything, that honour will rest upon every citizen of it for ever. (Applause.) Each person in the town—man, woman, and child—will receive an honour." (More applause.) He approached Sir William Thomas Lewis; then, besides him, Mr. Chamberlain had been very kind—he had been very pleased with his reception in Cardiff—so also were Sir Edward Reed and Sir Joseph Lawrence. It was necessary to approach the Home Office, which had to consider also similar applications from towns of greater population than Cardiff, and from other towns in Wales. He went to Sir William Thomas Lewis and the other gentlemen he had named, and Sir William asked Lord Edmund Talbot and Lord Bute to interest themselves in the application. They got the Home Secretary to recommend to the Prime Minister that the honour should be conferred upon Cardiff. The Prime Minister, by the way, was one of several leading Unionists who asked him to contest the Rhondda Division in 1900, when the only promise he received was that he would only poll 500, and would come home with his head cracked. (Laughter.) Returning to his subject he wished to acknowledge the unceasing efforts of Sir Joseph Lawrence and Colonel Wyndham-Quin, who saw the Prime Minister, and put the matter before him from every point of view. (Applause.) The Prime Minister consented to recommend his Majesty to confer the honour upon Cardiff, and thus his audience had the whole history of how the honour of becoming a city came to the town of Cardiff. (Applause.) It was

meant as a personal honour to himself—(loud applause)—and he had not the slightest hesitation in asking for it for Cardiff. Now he came to the considerations which prompted him to so act. He had to consider the welfare of the town for all time to come. He had to consider what tremendous obligations he owed to the town. He was not ashamed to admit that he came to the town a poor boy, with only eighteenpence in his pocket. He had to consider whether there were not many more like himself who had staked the whole of their life's earnings in this town, and, further, he had to look around and consider that hundreds and thousands of men came there under similar circumstances to himself. He said to himself, "Let us raise the status of the town for all time to come. We shall benefit other men and women in the town." (Applause.) When he was in London on Tuesday the Lord Mayor of London said to him, "My Lord Mayor of gallant little Wales, I do not think you sufficiently realise the importance which this new dignity will bring to your city, because in financial circles it is talked about already, and if you had to float a loan next week you would get much better terms than you did a fortnight ago." (Applause.) So on every hand they could hold up their heads and say they were citizens of no mean city.

At a celebratory dinner, Robert Hughes tells the story of how Cardiff became a city - as reported in the Evening Express, 26th October 1905.

Link: <https://newspapers.library.wales/view/4157481/4157483/31/>

### Explore

- How many cities are there in Wales?
- What was the most recent town to be given city status?
- What do you like most about Cardiff?
- 'If I was the leader of Cardiff, I would....'
- How are decisions made?



Jaswant Singh is ex deputy Lord Mayor of Cardiff.

Read about how he fell in love with Cardiff and became it's first Sikh Councillor and serving for a time as deputy Mayor: <https://www.walesonline.co.uk/news/wales-news/jas-passionate-adopted-city-2294945>





These life sized statues of the Twelve Apostles were installed from 18... when the sanctuary and church was reordered and redecorated. They stand in niches which once housed internal windows which borrowed light from the windows beyond the apse. Each Apostle holds a symbol or two which either indicates how each died or tells us something significant about them.

## The Apostles in Islam

The Quranic account of the disciples (Arabic: الحواريون *al-hawāriyyūn*) of Jesus does not include their names, numbers, or any detailed accounts of their lives. Muslim exegesis, however, more-or-less agrees with the New Testament list and says that the disciples included Peter, Philip, Thomas, Bartholomew, Matthew, Andrew, James, Jude, John and Simon the Zealot

Looking at these statues, pupils can explore and discover

- What is an apostle?
- Biblical stories about the apostles
- Traditions, beliefs and legends about the life and death of the apostles including the countries they may have visited
- The role of Bishops, the successors of the Apostles.

## What is an Apostle?

Jesus has many disciples but he only chose twelve to be his Apostles. The number 12 is important because it reflects and refers to the 12 Tribes of Israel. By definition, a disciple is one who follows and an Apostle is one who is sent.

In the Bible, after the Resurrection and Ascension of Jesus as the church grew, others came to be called Apostles too although they were never known as one of 'The Twelve.' For example, St Paul is called an apostle because he believed that he met Jesus, risen from the dead, on the road to Damascus. An Apostle has to have been a witness to the risen Jesus.

Although Judas was one of the Twelve, he isn't included here, of course. He was replaced by Matthias and you can read about this in the Acts of the Apostles (Acts 1:26).



**GORY STORIES:** some of the apostles hold the instrument of their gory death





# The Twelve Apostles (2/2)

## Teachers Notes

Simon / Peter	Son of Jona (or Johannes, John, Jonah) and brother of Apostle Andrew. From Bethsaida and regarded as the Chief Apostle. His name was changed by Jesus from Simon to Peter (meaning "rock"). Jesus founded His Church on Peter (see Mt. 16:18) and entrusted Peter with the keys to the kingdom of heaven (see Mt. 16:19). Two letters in the New Testament ascribed to him. He was crucified upside down (on same day St. Paul was martyred) and his relics are located directly beneath the high altar in St. Peter's Basilica (Rome) Chief feast (Trad.): 6/29 (with St. Paul). Martyred by being crucified upside down in Rome.
Andrew	Son of Jona (or Johannes, John, Jonah) and brother of Apostle Simon Peter He is the First Apostle to be called Trad. Feast: 11/30  Martyred by crucifixion in the city of Patras (Patræ) in Achaea, 60AD
James (the greater)	Son of Zebedee and elder brother of Apostle John, known as "Son of Thunder" (Boanerges) Trad. Feast: 7/25. Beheaded in Jerusalem
John	Son of Zebedee and ounger brother of Apostle James (the greater) and called the "beloved disciple." The only Apostle who did not forsake Jesus during His passion. He was made guardian of Jesus' mother while Jesus hung on the Cross (see Jn. 19:27). A Gospel, Apocalypse/Revelation, and three Epistles ascribed to him. Trad. Feast: 12/27 The only Apostle who was not martyred (according to tradition).
Philip	Of Bethsaida of Galilee Trad. Feast: 5/1 Either crucified upside down or beheaded in 80 AD at Hierapolis, Anatolia, Roman Empire
Bartholomew	A friend of Philip May be Nathanael Trad. Feast: 8/24 Skinned alive and beheaded—depicted holding his flayed skin or the curved flensing knife with which he was skinned
Thomas (called Didymus, "the twin")	Was absent when Jesus appeared after the resurrection and did not believe until he saw Jesus personally (and is thus called "Doubting Thomas") but when he saw Jesus exclaimed, "My Lord and my God!" Trad. Feast: 3 July 3 July AD 72 Parangimalai, Chennai, Chola Empire (present-day St. Thomas Mount, Tamil Nadu, India)
Matthew (Levi)	Tax collector and writer of one of the four gospels. Trad. Feast: 9/21 1st century AD near <a href="#">Hierapolis</a> or <a href="#">Ethiopia</a> ,
James (the less)	Son of Alphaeus (Alphaeus) and brother of Jude (Thaddeus) the Apostle Believed to be a cousin of Jesus. Usually considered author of Epistle bearing his name Trad. Feast: 5/1
Jude (Thaddeus)	Brother of James the Apostle (the less) and believed to be a cousin of Jesus. Usually considered author of Epistle bearing his name Trad. Feast: 10/28  Martyred in 65 AD in Beirut, in the Roman province of Syria, together with the apostle Simon the Zealot. The axe that he is often shown holding in pictures symbolizes the way in which he was killed
Simon the Cananean	Called a Zealot, his feast day is 10/28
Matthias	Son of Simon the Iscariot betrayed Jesus and killed himself. He was replaced by Matthias [Acts 1:26] (Trad. Feast of St. Matthias: 2/24)



**Mary is important to both Christians and Muslims. As the patron of this Church—and our school—we can find lots of different images and statues of her in this place. Perhaps the most colourful image is this beautiful statue which we find at the west end of the church, and where people pray and light candles.**

Using these images of Mary, pupils can learn about and explore:

- The stories of Mary in the Bible and the Quran
- The similarities/differences between Islam and Christianity's view of Mary

Also:

- Styles of painting and art, including a Victorian painting by ....
- Pilgrimage (Our Lady of Walsingham)
- The Stations of the Cross
- The Church's year (Annunciation, Christmas, Holy Week, Easter, the Assumption of the Blessed Virgin Mary)

## The Annunciation

The visit of the angel Gabriel to Mary to announce that she has been chosen to be the mother of Jesus is found in both the Bible and the Quran.

The first mention of the Annunciation following the Birth of Jesus is in sura 19 (Maryam)ayah 20. The Quran tells us that the Angel Gabriel ([Arabic](#): الروح القدس, al-Ruḥ al-Quds, Jibra'il) came to the Virgin Mary and told her that she would soon be pregnant with a holy child.

In the Bible, we discover the Annunciation to Mary in the gospel according to Luke. In both stories, Mary asked how it would be possible for her to become pregnant. The Angel Gabriel replied that nothing is impossible for God/Allah, and that the Birth of Jesus would be a sign for all mankind.



## The Birth of Jesus

Both Christianity and Islam present the story of Jesus' birth in their holy books.

In Islam it is mentioned at sura 66 (At-Tahrim) ayah 12, where the Quran says that the Virgin Mary remained pure while Allah created Jesus inside her womb.

In the Bible, there are two different stories of the birth of Jesus, found in the gospels of Luke and Matthew. Luke tells the story of the adoration of the shepherds, Matthew tells the story of the wise men.

In the beautiful painting above the high altar in St Mary's, we can see three shepherds, and the angels above them with the words they sang, "Glory to God in the highest and peace to his people on earth."

The statues to the right only emerge at Christmas when we create our Christmas crib!







## Mary at the Crucifixion of Jesus

In the Bible, Mary is present at various stages throughout the life of Jesus, not just in the stories of his birth but when he was aged 12 in Jerusalem. John's gospel tells the story of Mary and Jesus at a wedding in Cana when Jesus turns water into wine. There are other moments too when we see Mary during the public ministry of Jesus. She is certainly there in Jerusalem when Jesus is crucified.

Jesus speaks to her from the cross, and tells her to take his beloved disciple as her son, and that he should take her as his mother (John 19:25). In the paintings of the Stations of the Cross at St Mary's Church (*below, right*) we see Mary meeting Jesus as he carries his cross, and also when Jesus is taken down from the cross and buried in the tomb.

Muslims don't believe that Jesus was really crucified and died but both religions

## The birth, family and death of Mary

The first time we see Mary in the Bible is at the Annunciation when she is a young woman or teenager, although there are various traditions and stories told about her family which many Christians believe. Christianity and Islam name her parents as Joachim and Anne.

The Quran says that Joachim (Arabic: *يوأقيم*; *Imran*) and Anne (آن; *Hannah*) were old and had no children for years. One day Anne saw a bird feeding her young. Seeing this made Anne want a child for herself. She prayed to Allah for a child. She promised that if her prayers were answered, her child's life would be dedicated to the service of Allah. Anne also prayed for her child to be protected from the "touch" of Satan (إبليس; *Iblīs*). Some Christians believe that Mary was born without being tainted by sin, called the Immaculate Conception.

In Islam, Mary is believed to have been buried in a tomb at the foot of the Mount of Olives in the Kidron Valley. This tomb is known today as the Tomb of the Virgin Mary. In Christianity, there are various traditions about Mary's death but there is no tomb. One tradition is that later in her life she lived and died in Ephesus, another that she died in Jerusalem. Roman Catholics and other Christians believe that, when she died, Mary was assumed body and soul into heaven. This is known as the Assumption of the Blessed Virgin Mary, and is celebrated at St Mary's Church every August with torchlight processions through the street.



## Titles of Mary

In Christianity, Mary has many titles—such as Mother of God and Queen of Heaven. Although we don't find these phrases in the Bible they emerge from what we know of Mary from the Bible. There are lovely Litanies of prayer sung to Mary which include lots of these titles. Mary also has titles associated with different places often associated with visions of Mary—for example Our Lady of Lourdes and Our Lady of Walsingham. We have a statue of Our Lady of Walsingham at St Mary's (*left*). **LINK:** A 'Calypso' Litany of the Blessed Virgin Mary from CJM Music: <https://www.cjmmusic.com/songs/calypso-litany-of-the-blessed-virgin-mary-song/>

In the Quran we find lots of titles of Mary, such as *Qānitah* which refers to Mary spending her childhood in the Temple of Prayer. *Siddiqah* means "She who confirms the truth or She who has faith" and *Sājidah* means "She who prostrates to God (Allah) in worship." Others include *Rāki'ah*, meaning "She who bows down to God (Allah) in worship" and *Tāhirah*: "She who was purified." *Mustafia* means "She who was chosen" and *Sa'imah*: "She who fasts".



## The Blue Death

In the 19th century there were four major outbreaks of Cholera (or *The Blue Death* as it was known). The most serious was in 1849. The summer was long and hot, causing supplies of fresh water to dry up, forcing people to use contaminated sources. Cardiff was struggling with the rapid growth in population which caused health and social problems, and cholera was something which particularly affected the poor. However, not all those who died were poor, as this plaque reveals.

## The Smart Family

George Smart and Emma Baines had married at the age of 18 years in their home town of Bradford on Avon in 1839. They moved with their young daughter and baby son to Cardiff, where George worked as an iron merchant's clerk.

On 4th July, 1849 his wife died of Cholera, leaving him to care for his young children: a daughter and, by then, three young sons. Six days later, their oldest son, Thomas, died at the age of 5 years, followed shortly afterwards by the 5 month old Morgan. They were buried in Adamsdown Cemetery outside the town walls.

He married again although tragically his second wife died young in 1876. George became a prosperous iron merchant, and served as a Cardiff councilor. He was a strong advocate for the building of Cardiff Free Library in the Hayes. By 1881, he is a retired coal agent living in Penarth with his third wife, Jessie.

## Link

This blog entry explores both Cholera in Cardiff and how it usually affected the most poor and destitute and more about the Smart family:

<https://daibach-welldigger.blogspot.com/2012/09/the-1849-cholera-revival-part-one.html>

## The Blue Death

There are several Memorial Tablets in St Mary's, each of which tells us something about the history and life of Cardiff. Using this Memorial Tablet in memory of the Smart family, pupils can learn about

- Life in Cardiff in the 19th century
- The Cholera Epidemic
- Poverty

## Cramped Conditions

The 1849, the cholera epidemic killed 383 people in Cardiff (62 in the parish of St John, 321 in the parish of St Mary).

Cardiff was cramped and overcrowded, and houses were poorly ventilated. Freshwater was infected by leaks from cesspits, and there was no proper drainage which meant that filth built up. Water for drinking came either from the Glamorganshire Canal, dock feeder or the river which was infected by rubbish and other drainage contents.

In 1849-50, Board of Health inspector T.W. Rammell investigated conditions in Cardiff. Here are some of his findings:

**"Nothing can be worse than the house accommodation for... the poor in this town; the overcrowding is fearful, beyond anything of the kind I have ever known of."**

**"In Waterloo Buildings in the Hayes, there are 11 or 12 houses with two privies; one was full up to the seat board... People go of a night anywhere they can."**

**"The well [in Mary Ann Street]...is used for drinking...I have seen worms in it..."**

Cardiff's Superintendent of Police also gave evidence and reported that one lodging house in Stanley Street (between David Street and Mary Ann Street ) had 54 people living in in four rooms, the largest room being 17ft by 16ft.



Landore Court which was just off St Mary Street. This image is from circa 1889 (Image: Cardiff Central Library Local Studies Collection/Cardiff Story Museum)





Ezra Biggs died in 1816 before the new St Mary's Church was built in 1843. Prior to this, following the demise of the original Priory Church, worshippers were accommodated in St John's Church where a separate gallery was created for them

We often take Memorial Plaques and Tablets in churches for granted. But peel back the skin and you discover a fascinating history. Using this plaque, children can explore a significant record breaking, rugby playing family of Cardiff!

## Norman Biggs

We hope that John and Ezra Biggs who are remembered with this plaque will forgive us—for although John was a successful businessman of Cardiff in the nineteenth century, owning a Brewery which he passed onto his children—it's their grandchildren that we're interested in on this occasion, even though Ezra and Jon died before their birth.

One of the grandchildren, Norman Biggs, was a member of the 1893 Triple Crown winning Welsh team. At the time, he was the youngest player to represent Wales, a record held for over a century, his record grasped by Tom Prydie, who made his debut in Wales' 2010 Six Nations finale against Italy at age 18 years, 25 days, beating the record set by Norman Biggs in 1888

Norman Biggs was born in Cardiff on 3 November 1870 to John and Emily Biggs. His father, who lived at Park Place in the centre of the city, was a brewer by trade who owned businesses in Cardiff and Bristol. As well as rugby, Biggs was a keen sprinter and able to beat world sprint champion Charlton Monypenny at 100m.

On returning to Cardiff after his schooling, he joined his father's brewing business. In 1887, Biggs played

## The Biggs Brothers

Six of his brothers also played rugby for Cardiff and both Norman and his brother Selwyn played international rugby for Wales, though they never played together in the same match for Wales.

Norman also played cricket for Glamorgan and in 1893 was part of a team that took on Cardiff in a two-day match. He faced his brother Selwyn, who was a member of the Cardiff team!

What other famous sports people have come from Cardiff and our own communities?



Selwyn Biggs by Cadle's Cigarettes, Public Domain

## Poisoned Arrow

Norman Biggs joined the army, rising to the rank of Lieutenant Norman Biggs. He was killed On 27 February, 1908 when he was struck by a poisoned arrow while on patrol in Nigeria. He was aged just 37.



By unknown, uncredited - Guinness Book of Rugby Facts and Feats, Public Domain





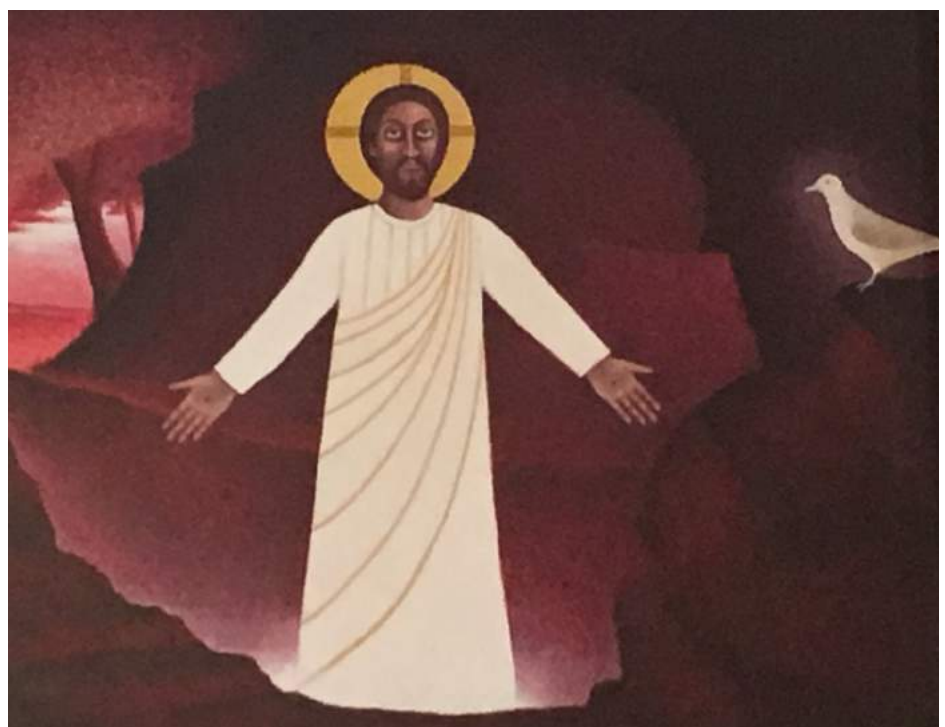
**In the walls and windows, we have some lovely examples of different kinds of art work—from Murals and Statues to stained glass and grotesques.**

There are other paintings, too, including the last piece of work ever painted by Welsh artist, Tony Goble, and a beautiful Reredos by the Victorian painter, Philip Westlake.

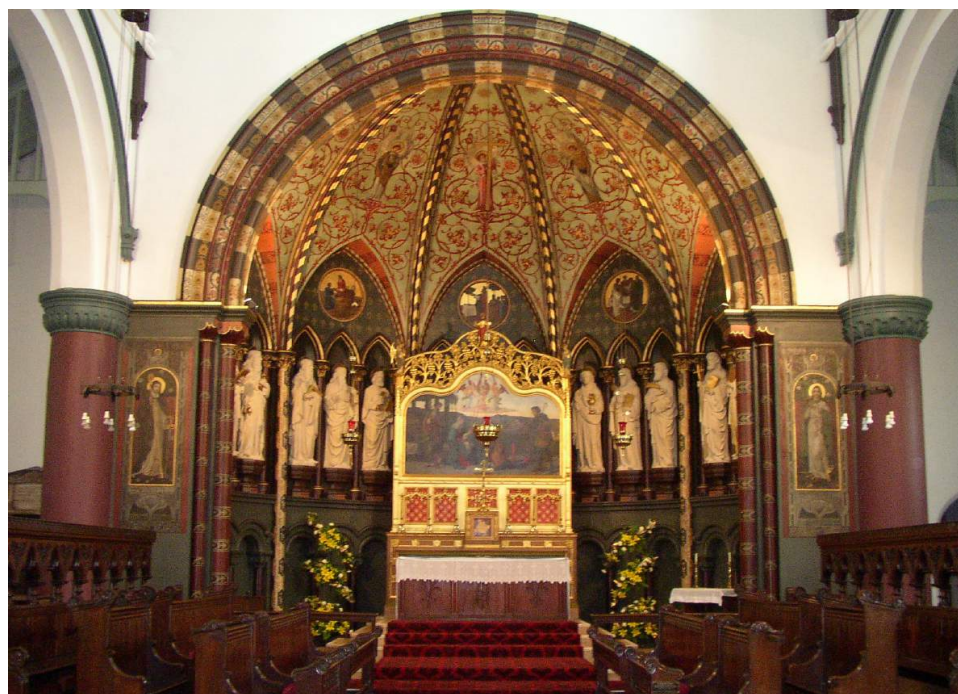
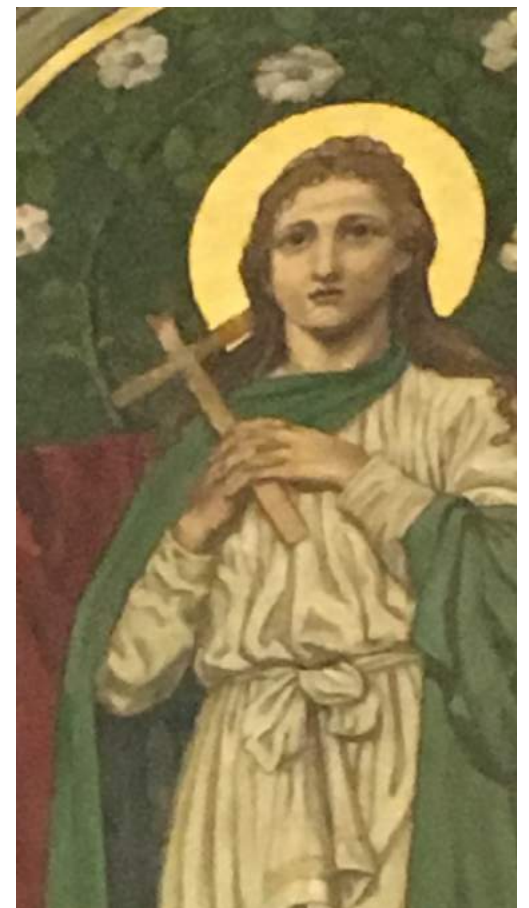
There's secret graffiti hidden from sight, and lots of different shapes and forms, Some of the artwork is of saints, others tell stories from the Bible. Even the light fittings have architectural significance, designed by the famous Church Architect, George Pace who was also fitted the cast iron screen at the back of church.



Please get in touch to find out more about the artwork and items we have at St Mary's















**As well as telling the story of our local history and the history of Cardiff, St Mary's is, of course, primarily a place of worship, the house of the Church.**

**We can help schools in exploring aspects of the Christian faith with many different artefacts and activities—whether its rites of passage such as baptisms and weddings, aspects of prayer and worship, pilgrimage, holy books, festivals and seasons of the church, helping pupils to discover influential religious people, what it means to believe and belong, and how we re-**

**late to our friends and neighbours of other faiths and none.**

**We welcome visits from schools—St Mary's is large and spacious—or we can bring some of our artefacts to the school itself.**

**We are more than happy to engage in activities which involve other faith communities and religious leaders as we live and work alongside one another, valuing diversity and nurturing mutual respect and friendships.**



In our particular Christian tradition, there are many physical signs and symbols which are important to us. They draw us closer to God and express important aspects of our faith. Here we look at some of the most Important:

- Cross
- Candles / light
- Water
- Bread and wine
- Oil
- Incense

## Candles

Candles illuminate and draw our attention to something that is happening or something we need to see—and so candles are lit upon the altar, or carried in procession—perhaps accompanying a processional cross or a book of the gospels or something else important.

Also, we light candles as a form of prayer, and there are various votive stands around the church where people can do this.

Candles, too, remind us that Jesus said of himself, “I am the Light of the world.”

The most important candle is the Paschal (or Easter) candle lit at the Easter Vigil (see picture below). It is a sign and symbol of Christ’s risen presence and remains lit during the Easter season, and is relighted for baptisms and funerals.

It is from the Easter candle that a baptismal candle is lit and presented to the newly baptised, with the accompanying words, “Walk in the light and keep the flame of faith alive in your heart.”



## The Cross

The cross is a central symbol of the Christian faith.

For Christians it is not just an instrument of death, but a means of expressing what the death of Christ means for us. “We should glory in the cross of Our Lord Jesus Christ, for he is our salvation, our life and our resurrection” said St Paul.

Crosses, as objects, come in all different shapes, styles and sizes and are made from an array of different materials.

In St Mary’s, you will see crosses made of wood and brass—some are stand alone items, and others are etched into wood and stone, or feature in paintings. Some contain the corpus—or body—of Jesus, and others are bare.

The cross is not simply something we look at. We also make the sign of the cross upon ourselves. When we are baptised a cross is traced across our forehead - a sign of belonging to Jesus—the cross being a merk of his ownership.

The priest also makes the sign of the cross over the people when he is blessing them, and similarly over objects when they are being blessed, and traces a cross into the water when blessing it for baptism.

High above the nave altar at St Mary’s you’ll see a crucifixion scene with a cross creatively fashioned into the shape of an anchor, a reminder of the seafaring past and present of this community.



How many crosses can you count in St Mary’s?  
Are you curious about any?  
What’s your favourite?



## Holy Oil

Olive oil is used in the celebration of the sacraments of the church. There are three different oils:

- Oil of the Sick (used in the Ministry of Healing)
- Oil of Catechumens (used in preparing those to be baptised)
- Oil of Chrism (a perfumed oil consecrated by the bishop and used to anoint the newly baptized, in confirmation, priests at ordination—and for consecrating church buildings)

## Incense

Incense is burned in many churches. Sweet smelling grains of incense are placed onto hot coals in a thurible (see right) and the smoke rises as a sign of our prayer rising up to God.

We also incense things that are important and precious, things which are holy—which includes not simply inanimate objects like our offering of bread and wine, the body and blood of Christ, or crucifixes and images of the saints—but people too. During the Mass, both priest and people are incensed as a sign that we are temples of the Holy Spirit. At St Mary's we have several thuribles and different kinds of incense that pupils can smell and explore and they may even be able to have a go at swinging the thurible!



## Bread and Wine

**On the night before he died, Jesus celebrated the Jewish Passover. He took bread, gave thanks to God, broke it and shared it. He did the same with the chalice of wine. 'This is my body,' he said. 'This is my blood. Do this in memory of me.'**

St Paul also said that 'Every time we eat this bread and drink this cup we proclaim the Lord's death until he comes again.'

We offer bread and wine to God, acknowledging that they are, from the outset, his gifts to us. God, we pray, receives them, and offers them back as the body and blood of Jesus. They are signs and symbols but more than this—they are sacraments through which we experience the grace and presence of Jesus.

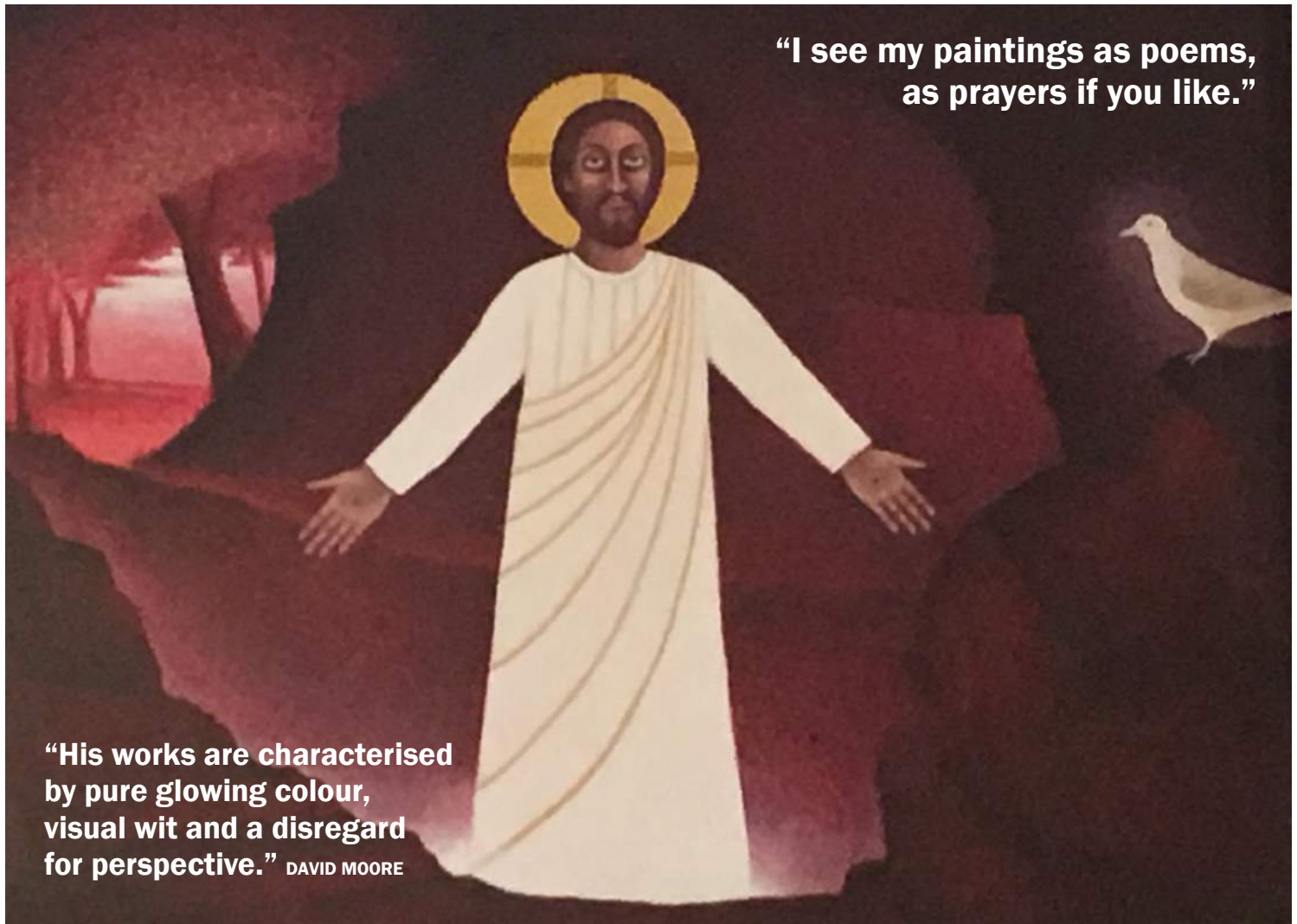
This service is called by many different names: The Holy Eucharist, Mass, the Lord's Supper, Holy Communion.

In some Christian traditions such as ours, the Sacrament of Jesus' body is reserved in a special place called a Tabernacle. It's from there that we can take it to people who are sick or housebound.

The Eucharist is celebrated at and around the altar table. The Eucharist is a meal but, for Christians, it is no ordinary meal and is the most important act of Christian worship.

**We can offer a safe, sensory experience for schools with candles and water, smoke and lights, tastes, smells and bells as they explore some of the signs and symbols of the Christian faith!**





**“I see my paintings as poems,  
as prayers if you like.”**

**“His works are characterised  
by pure glowing colour,  
visual wit and a disregard  
for perspective.”** DAVID MOORE

## Tony Goble

Anthony Barton Goble (20 October 1943 – 13 April 2007) was a Welsh artist. Born in Newtown, Montgomeryshire into a wealthy family, his father's death when he was a baby resulted in him spending his early years in the care of a Welsh speaking family. He was later reunited with his mother and elder sisters, who had moved to Llandudno. He worked at several jobs to support his family while trying to make his name as an artist.

Goble became a member of the Royal Cambrian Academy in 1977, and took on a residency at Llanover Hall arts centre in Cardiff.

His work has been exhibited at the Royal Academy of Arts and the National Portrait Gallery, London as well as at Llanover Hall in 2004.

Works by Tony Goble are exhibited in the collections at the National Museum of Wales, Leeds Museum, the Glynn Vivian Art Gallery and the Contemporary Art Society for Wales.

**The fourteen Stations around the church were painted by local artist Kenneth Smitham and placed in position from 1962.**

**However, the fifteenth station of the Resurrection was added later, painted by Tony Goble, just before his death in 2007. Although it completes the whole series of Stations, it has an integrity of its own, and is characteristically identifiable as Goble's work some of which can be viewed at the National Museum of Wales.**



Tony Goble teaching at Llanover Hall in 1985



**“The central figure in most of his work was, unmistakably, a caricature of himself as a biblical prophet or monk. Intrigued by angels, he regarded them as muses.” (DAVID MOORE)**



**Above and below:** details of the Reredos from St Saviour’s Church, Splott painted by Goble



**Painting “is somewhere between seeing and believing; somewhere between dreams and the work-a-day-world”**

**TONY GOBLE**



## The Stations of the Cross

The Stations of the Cross, which Tony Goble’s painting completes at St Mary’s, is a devotional activity for Christians. It is particularly popular during Lent and on Good Friday.

In churches they are often marked by images, paintings or sculptures, and each stop represents a moment on Jesus’ journey to Golgotha and the place of his crucifixion.

Its origins come from pilgrimages to the Holy Land when pilgrims walked the *Via Dolorosa* in Jerusalem, and the path that Jesus took as he carried his cross. The Stations at St Mary’s were painted by local artist, Kenneth Smitham and placed there from 1962



**Link:** you can find out more about Tony Goble and his art at: <https://www.walesartsreview.org/visual-arts-tony-goble-the-diamond-factory/>

“Goble’s art might, contentiously, be regarded as ‘postmodernist’ in the sense that it consciously, playfully and eclectically referenced imagery from the medieval period to the present.

“Marc Chagall, Joan Miro, Emile Nolde, Franz Marc and Odilon Redon would all seem to have contributed to his distinctive style,” said David Moore



**These days, the Bells of St Mary's Church are not real bells at all, and we don't need any skilled bell ringers to play them. They are in fact a digital system with a vast array of pre-programmed peals and rings, including many hymn tunes.**

The bells ring before each public service as a call to prayer, and also at three times day when the Angelus is rung. The Angelus is a short litany and prayer remembering the Incarnation—our belief that in Jesus, God becomes a human being. The traditional times are morning, noon at 6pm. During the Easter Season, the Angelus is replaced by the Regina Coeli—the memorial of the Resurrection of Jesus from the dead.

We still have the large bell which once installed in the south east tower when the church was built in 1843,—although it's not currently on display. It's very heavy, and needs some cleaning! (*see the picture on the left*)

As well as daily Mass, and the Angelus, there are other traditional times of prayer throughout the day, the most important being Morning Prayer (Mattins) and Evening Prayer (Vespers). Other sacred times of prayer include Prayer at Midday (Sext), Afternoon Prayer and Night Prayer (Compline)

The Muslim faith also has set times of prayer through the day—five of them—called Salat, and they form the second Pillar of Islam:

- *Salat al-fajr*: dawn, before sunrise
- *Salat al-zuhr*: midday, after the sun passes its highest
- *Salat al-'asr*: the late part of the afternoon
- *Salat al-maghrib*: just after sunset
- *Salat al-'isha*: between sunset and midnight

The Muslim call to prayer is called the Adhan which sometimes may be amplified by a loudspeaker—just like St Mary's bells!



## Sanctuary Bells

We also use bells inside the church during worship. A bell is rung to announce the beginning of Mass or other public services—it alerts worshippers that we are about to begin and they all rise from their places.

Sanctuary bells are also rang at special times during Mass to alert worshippers to certain important things happening—for example, when the people are shown the Body and

Blood of Christ.

Bells are also rung when the Blessed Sacrament (the consecrated bread from the Eucharist) is brought from the Tabernacle, and when the priest makes the sign of the cross over the people as a blessing at a service called Benediction

The Bells remain silent, both inside and outside of church, from Maundy Thursday night until the first Mass of Easter.





## The Baptism of Bells

In some Christian traditions the name *Baptism of Bells* has been given to the ceremonial blessing of church bells.

It is derived from the washing of the bell with holy water by the bishop, before he anoints it with the "oil of the sick" on the outside and with oil of Chrism on the inside.

A fuming censer is placed under it and the bishop prays that these sacramentals of the Church may, at the sound of the bell, put the demons to flight, protect from storms, and call the faithful to prayer.

## Ring out the changes

Bells are also rung on other special occasions—such as times of national and public celebration—for example, the end of War or on special anniversaries of great events.



Photo: Dakhrub, [https://commons.wikimedia.org/wiki/File:Pipistrellus\\_female-1.jpg](https://commons.wikimedia.org/wiki/File:Pipistrellus_female-1.jpg)

## Bats in the Belfry

For many years now we have had a small colony of Common Pipistrelle bats living in the bell tower! Each evening at dusk they can be seen flying around the church and gardens.

## Bells in Hinduism

Bells are also important symbols in Hindu worship. Each temple, or mandir, generally hangs at least one metal bell at its entrance for worshippers to announce their presence to the Hindu deities.

Other bells may be rung inside the temple during worship to invoke the gods.

## The Angelus

*(The Bell rings three times)*

The angel of the Lord brought tidings to Mary;  
**And she conceived by the Holy Spirit.**

**Hail Mary, full of grace, the Lord is with thee.**

**Blessed art thou among women and blessed is the fruit of thy womb Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.**

*(Bell rings three times)*

Behold, the handmaid of the Lord.  
**Be it unto me according to thy word.**

**Hail Mary...**

*(Bell rings three times)*

The Word was made flesh  
**and dwelt among us.**

**Hail Mary...**

*(Bell rings nine times)*

Pray for us, O holy Mother of God.

**That we may be made worthy  
of the promises of Christ**

Let us pray. We beseech you, Lord, to pour your grace into our hearts; that as we have known the Incarnation of your Son Jesus Christ by the message of an angel so by his cross and passion + we may be brought to the glory of his resurrection; through the same Jesus Christ our Lord.  
**Amen.**

Detail of the old bell at St Mary's showing the date it was blessed, installed and rang for the first time. Whilst not in use today, it may be possible to let pupils ring out the digital bell system across Butetown and the Bay!



Check out our other information page about a special bell at St Mary's from an 1811 Royal Navy Warship, HMS Havannah which was docked at Cardiff and used as an Industrial Ship for boys. The bell is used at St Mary's to announce the beginning of worship



**We are pleased to be able to share  
some of our resources with you.**

**There are many more resources available  
at St Mary's and we hope to be able  
to add more in due course!**

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