

ST. CADOC'S NEWTON MEARNS



THANKSGIVING MASS

SILVER JUBILEE OF ST. CADOC'S CHURCH
AND
40TH ANNIVERSARY OF THE PARISH

Parish History

Antecedents:

The Church of Scotland was officially established in 1560 and with the death of James Beaton, Archbishop of Glasgow in 1603, the Scottish Catholic pre-reformation hierarchy finally died out. Then Scotland became a catholic mission territory.

Catholicism did not die out completely. In fact there were huge areas that remained catholic and are still catholic to this day, like some of the Western Isles: Barra, Vatersay, Eriskay, South Uist and part of Benbecula. On the mainland, areas like Morar, indeed much of the country west of the Caledonian Canal remained catholic ... and still are. Sadly because of the Highland Clearances, which continued right into the 1850s, there are few people left in these catholic areas.

It was not the English that drove out the people. It was economics. The lairds discovered sheep were more profitable than crofters and one way or another they got rid of the crofters. Some were good enough to pay the passage of whole valleys at a time to sail to Canada or even to New Zealand. This meant they emigrated as integrated communities ... children, parents and grandparents together.

Some lairds held on to the faith and held on to their land, notably, the Gordon family in Moray. In the early nineteenth century the few priests that worked in the Glasgow area and the south west all came from the north east, Banff and Moray.

Many factors were involved in the progress of

the Reformation. There was undoubtedly a reaction against corruption in the church, such as selling indulgences and the like. (*Indulgences were originally granted only for spiritual works, such as going on pilgrimage or special acts of devotion. They were also granted for helping to build a church, but in the construction of the great cathedrals of the Middle Ages, not many could take part directly and so were encouraged to pay for some of the materials and this gave rise to the idea of "buying an indulgence". Indulgences nowadays are as before granted only for spiritual actions.*)

The Black Death that occurred in the fourteenth century also played a part. To the credit of the clergy because they attended the sick and ministered at funerals a higher proportion of them succumbed to the plague and this had a knock-on effect.

At that time the way one learned a trade was to be apprenticed to a master tradesman and a similar practice prevailed in the church ... Priests were trained (or "shown the ropes" by established priests). Because of the urgent need to replace the dead clergy many were not properly trained and so there was some justice in Luther's complaint that for them the barely understood latin was just mumbo-jumbo (or hocus-pocus from "Hoc est Corpus Meum"). It is notable that when the real reformation of the catholic church got underway at the Council of Trent one of the major undertakings was the establishment of seminaries to ensure proper training of priests.

Another catalyst to the Reformation was the invention of printing towards the end of the fifteenth century. This made the Bible more

accessible and the ability to read became a more general accomplishment. Up till then people learned their faith from the copious illustrations in the church (frescoes and stained glass windows) and from sermons and plays (the mystery and miracle plays). With the ability to read and the availability of the Bible, they could go by themselves straight to the source as it were.

At the same time running through all religious history is the tendency towards Gnosticism ... the idea that salvation comes from secret knowledge which is internal and not external. So what mattered most was personal revelation or illumination rather than official teaching. One could read the Bible and form one's own ideas of what it meant. Another aspect of Gnosticism was the mistrust of the flesh. Only the spirit of man was good and the body had to be kept under control until one was free of it (and "shuffle of the mortal coil", as Shakespeare put it).

So some branches of the reform movement were into puritanism, such as Calvinism and were against all pandering to the flesh. They strongly discouraged music and dancing and they destroyed statues and all corporal expressions of religion. But the fundamental problem with Gnosticism is that religion becomes self-centred rather than God-centred It is what seems right to me that matters (like in the New Ageism of our day) and this leads to relativism.

But at the time of the Reformation, politics also played a big part. Henry VIII supposedly brought about the Reformation in England because he wanted to divorce his wife and marry another. While this was a major factor there were other elements as well. During the

Middle Ages the Catholic Church had grown rich. People dying without living progeny would often leave their lands to the Church in the hope that this would make up for a sinful life and so secure them a place in heaven. Church lands however were not taxed or expected to provide soldiers for the king's wars.

This meant that the King's resources were gradually reduced. Reducing the areas on which a king could call for men and money and to give as a reward to favoured knights.

In some countries, notably Scotland and northern Italy (Piedmont) a way round this was to some extent found in a system of appointing "Abbots in Commendam". These were men who were nominally clerics in that they were tonsured. For some noble service they could be given the revenues, etc. of certain abbey lands. Paisley Abbey, for instance owned bits of land as far away as Stranraer. St Charles Borromeo (of *Lago di Maggiore* fame) was made an abbot in commendam at the age of twelve!

Some of these abbots in commendam gave the clergy a bad name in Scotland as they enjoyed themselves in Edinburgh while the monks went around collecting rent on their behalf.

This system did not prevail in England, but by making himself the head of the church in England, Henry VIII. effectively nationalised the church. He took over the church lands and meted them out to his faithful servants and so got his army together to fight the French.

The Reformation in Scotland was different. Because the monarch, Mary, was a Catholic. the process was driven by the lairds who were not all in favour. So a process evolved similar to one that worked in Germany where the

many religious struggles that broke out in the principalities there were resolved by the principle "*Cujus regio, ejus religio*" ... (Literally: "Whose region, his religion") and this, in effect, is what happened in Scotland. If the laird was Protestant then the people in his territory were expected to be Protestant.

When Scotland became Protestant, there were very few martyrs, in that very few actually died for their Catholic faith (though with the new Puritanical movement some were put to death for immoral behaviour or for witchcraft).. Many however were driven into exile and the poor abbot of Crossraguel was tortured over a blazing fire to get him to confess where the monastery treasure was.

The process of establishing the new Scottish church was much more insidious and very effective. It relied on a system of reports to the presbyteries and kirk sessions of non-attendance at kirk, etc.. This led to fines, sometimes to excommunication (whereby no one would trade with you) and even to having your children taken from you to ensure they attended the kirk schools. (The records of the Paisley Presbytery can be inspected at the Paisley reference library and there you can see among other things that people were fined for "nicht-waking" and the like and strong measures were taken against recidivists. i.e. those who failed to reform)

Those who were powerful enough fought against the tide long and hard. There was the Maxwell family at Pollock, the Mongomeries, Lady Hamilton, the Semples of Lochwinnoch, etc. But they were worn down in time. Some of them sought to find ways to get Spain to intervene and restore the Catholic faith (so

they were political too). William Semples was able to persuade the King of Spain to establish a college in Madrid for the training of Scotsmen for the priesthood which continues as the Real Colegio de Escoceses in Salamanca. Only in the remoter areas were lairds able to hold out, like the Gordons up in the North East..

Kirk excommunications was one of the factors (beside new farming methods) behind the creation of a large number of homeless people (one estimate puts them at 175,000 in the latter part of the eighteenth century). These drifted towards the newly developing population centres, like Glasgow. Together with the effects of the Lowland and Highland clearances quite a number of Scottish Catholics ended up in Glasgow. It was reckoned that in 1790 there were only about forty Catholic families in Glasgow, but by 1820 there was more like forty thousand. This was long before the potato famine drove large numbers of Irish to these shores.

Towards the end of the eighteenth century, the Irish, also, albeit in smaller numbers were coming into Glasgow, Paisley, Airdrie, etc. Many came as canal diggers (or "navigators" as they were called, later shortened to "navvies").

One such project was the construction of a canal from Glasgow to Ardrossan. The only part completed was the bit from Paisley to Johnstone. Families used to go on boating trips along this stretch until an accident at the Paisley end caused the boat to capsize and many people were drowned. As a consequence boat trips fell out of fashion. However railways were now under construction and that stretch of canal was sold to a railway company, That is

why there are railway stations in Paisley & Johnstone, both called "Canal Street Station"

After the death of Archbishop Beaton a Vicar Apostolic was appointed to oversee the catholic remnant in Scotland. He was a bishop without a permanent territorial see, a titular bishop. In 1727 there were two such Vicars Apostolic, one for the Lowland District and one for the Highland District, then in 1827 a third was added and they were called the Western, Eastern and Northern Districts.. So you can see that long before the potato famine, the catholic population was growing.

St Peter's Parish in Aberdeen goes back to 1774 and in 1803 the church was built "Up a close" or "Down a pen" as might be said in Glasgow ... This was to avoid undue attention. St Bridget's, Eaglesham was built back to front for the same reason. The old St Mirin's, in Paisley and St Mary's in Greenock were both built in 1808. The parish of St Andrew in Glasgow can be traced back to 1792 and the church (the present cathedral) was built in 1816.

New farming methods drove people off the land, but the industrial revolution was getting under way and many water-driven industries sprang up along the rivers in association with the spinning, and weaving trade. Running along the Levern and the Gryfe were several such developments and as people came to work in them, parishes came into being in Barrhead (1841), Houston (1841) and Johnstone (1852) to be followed by Eaglesham (1856). Barrhead and Johnstone were served first from Paisley and Eaglesham from St Mary Immaculate in Pollokshaws which started as a parish in 1849. Parishes were also started in Airdrie (1836) and Coatbridge (1845)

With the flood of immigrants caused by the potato famine, new parishes quickly sprang up. At first some were "chapels" ...i.e. mass centres without a resident priest. This gave rise to the Glasgow practice of referring to the church as a chapel. In fact a mass centre with a properly appointed parish priest is a church and not a "chapel". (Chapels can also be found in convents, monasteries, colleges, airports, hospitals and the like as well as with side altars in large churches).

Immigrants from the potato famine gave rise to new parishes like St Patrick's, Anderston (1950), St Paul's, Shettleston (1850), St Peter's, Partick (1955), St Laurence, Greenock (1855), Incidentally, the newly founded St Vincent de Paul Society was already at work in Glasgow in 1851.

The flood of Irish immigrants caused some upset to the established residents as the Irish were accused of taking their jobs. Among catholics too there was tension. At one point there were two catholic newspapers in Glasgow ... the Irish one and the Scottish one and they seemed to spend most of their time criticising each other. The problem was that the Irish tended to flaunt their catholicism seeing it as part of their national identity while the Scots liked to project a low profile because of the nature of the persecution they had experienced. As more and more priests arrived from Ireland, they began to demand that the bishop of the western district should be Irish.

They got their wish and in 1866 Rt Rev. James Lynch from Dublin was appointed co-adjutor to Rt Rev. John Gray who hailed from Buckie. Bishop Lynch seemed to have regarded himself as bishop only of the Irish and this increased

the friction to the point where John Gray resigned in March 1869 and Bishop Lynch moved to Kildare in April 1869. To resolve any remaining friction an Englishman was brought in to be the Vicar Apostolic, Rt Rev. Charles Peter Eyre originally from York. When the Scottish hierarchy was restored in 1878, Bishop Eyre became the Archbishop of the newly restored archdiocese of Glasgow.

Local Developments.

Meanwhile there was a watermill at Eaglesham attracting workers that gave rise to a small catholic community there which was served from St Mary Immaculate in Pollokshaws (made a parish in 1849) and a parish was created in Eaglesham in 1856. The present church of St Bridget was opened in 1858, built back to front, as has been said. It hides behind 12 Polnoon Street..

The Mearns

"Mearns" means an administrative district (like "County" or "Shire") from the Celtic "mhaorine" meaning a stewardry. In the case of Newton Mearns, the "Mearns" was the title given to the first estate of Walter Fitzallan north of the district of Cunninghame and east of Strathgryffe.

The Mearns has a long history as an area of agricultural development, but it also has long had church connections. The Knights Templar had a centre at Capelrig but lost their land therein 1309. The original Mearns parish church was on Kirkhill (somewhere between the present Broom Church and Maxwell

Mearns Church) and this would be where the first "village" or "toun" would have been situated. The Old Mearns Road was originally called Kirkhillgait (the way to Kirkhill).

It was an area rich in legends of giants, tunnels, ancient stone and buried gold. There is an old rhyme:

*"Between Dendivan Ford
and the Hare Stane
there's as much money lies
as would redeem Scotland again"*

The folk in the Mearns stood out against the Reformation for a long time, for the local powers that be, the Maxwells and the Mongomeries were staunch catholics. But as already indicated, such people were worn down by the depredations of the presbyteries and the session courts. Also the Covenanters caused a great deal of damage in the district generally and so catholicism in the Mearns all but died out.

Early in the nineteenth century Newton Mearns began to develop. "Newton" or "New Toun" simply means a new gathering place. Such "touns" ranged in size from a few houses close together to full blown villages. The focus of Newton Mearns was the crossroads where the Glasgow Kilmarnock Road crossed the Eaglesham/Barrhead Road, though the line was a bit different then. The first Kilmarnock road followed the line of the old Mearns Road from Clarkston toll up to the Pollock Monument. The next Kilmarnock (or Ayr) Road ran through the line of "The Avenue" which was then called Main Street. On Main Street was the community centre with a local authority building and a public hall, some shops and....piped water with a large trough

where men coming in from the fields would often wash before heading home.

The whole area was initially given over to farming and there were a number of bothies and inns where people would gather. There was the Star & Garter out by the Pollock Monument on Mearns Rd and the Malletsheuch and the Boat Inn and others.

Gradually as new farming methods came into use former cottars and the like were looking for alternative work and drifted towards the water-driven mills and later into the industry of the larger towns.

In Eaglesham there was a mill that attracted workers from the countryside and even from Ireland, giving rise to a parish there in 1856 with the church following in 1858. This mill was burned down in the eighteen seventies and the workers moved to a new mill in Busby. This led to the creation of the new Church at the Sheddens (where the Busby Road split from the Eaglesham Road) dedicated to St Joseph. This new church became the catholic parish centre for Clarkston, Busby, Eaglesham, Jackton, Newton Mearns, Giffnock, Thorntonhall, East Kilbride, etc. The building was in fact a Church/School. The one building was used as a school during the week and as a church on Sundays. The adjoining house was occupied by the Parish Priest and the Dominie (the teacher).

That St Joseph's building served as the only catholic school in the area up until 1952. There had been plans to have a new school built in 1938, but the war intervened. The school could not accommodate the increased numbers and the catholic children in Newton Mearns had to attend the Newton Mearns public school.

In 1960 when Canon Cunningham came to St Joseph's as an assistant priest with responsibility for Newton Mearns and much of Clarkston and Giffnock he met the then minister of Mearnskirk, the Rev. David Anderson Black. Rev. Black asked Fr Cunningham what the thought of the people in the village (Newton Mearns) and Fr Cunningham replied he had only arrived a few weeks before and had not had time to form an opinion. Rev. Black then said, "Well, I'll tell you. they don't go to your place and they don't go to my place; but they're up there every Saturday night at the British Legion knocking spots off each other over King Billy and the Pope". The point about this is that those who were attending the British Legion had been at the same school! So putting children in the same school doesn't necessarily stop bigotry.

A little after Eaglesham, industry came to the Mearns. This were concerned with bleaching, dyeing and other processes to do with cloth. Calico Printing was already strong in Hazelden and Broom as well as Glanderston and Springhill. By the end of the nineteenth century over 500 people (maybe as much as 800) were employed in this way. These works took a big leap forward when Charles Tennent at Wellmeadow took out a patent for the Bleaching Powder that enable Bleaching to take place all year round, thus ensuring continuous employment. This in turn led to a more permanent settlement.

Most of these workers lived in cottage rows near the roads or in farmhouses and others in Newton Mearns. A feature of this district were the workers' hostels for single women. The one at Netherplace could house sixty-nine

women, mostly from Ireland or from the Highlands. The Netherplace Mill was active from 1818 to 1980 ... the building is still there... and it was not so very long ago that the last of the single ladies was persuaded out of the hostel to take lodgings in a farm loft. The local minister, Rev. Murray McKay (Newton Mearns Parish Church) brought the lady to her new lodgings and he was busy persuading her that it really was quite spacious when he, a tall man, stood up and put his head through the skylight!

Newton Mearns began to grow between the two world wars. Houses were built in the Broom Eastate. A big T.B. Sanatorium (Mearnskirk Hospital) was opened in 1920. and later extended to provide room for soldiers wounded in the second world war.

The Mearns is now much transformed from its ancient agricultural character into a very prosperous residential area. Nowadays it is the place where if you give them an inch they'll put a block of flats on it. Nevertheless it has retained much rural beauty and is truly a leafy suburb with many attractive nooks and crannies nestling among the houses grand and not so grand. Meanwhile the new motorway has taken some of the pressure of the old Ayr Road and provides easy access to Glasgow and Ayrshire.

The Catholic Presence.

After the Reformation and the Covenanters, catholicism all but died in the area. But with the flourishing clothing works and other industrial developments in the area, numbers began to grow again.

As the Potato Famine drove people into Glasgow from Ireland and the Highlands, new parishes sprang up. The nearest one to our area was St Mary Immaculate in Pollokshaws and from that came the parish at Eaglesham. The catholic centre moved to Clarkston in 1880. There interestingly the parish priest from 1884 -1888 was a Rev. Fr Thomas James Cunningham. He died at the age of thirty-seven as a result of injuries sustained when thrown from a horse while on his way to East Kilbride.

In the last decades of the nineteenth century, the people in Newton Mearns had mass several times a year at the community centre on Main Street, then known as The Marble Arch because of its ornate entrance. There is a story told of how one lady arriving late for mass was looking for the plate in which to deposit her farthing. She spotted a slot and succeed in starting up a painola (the 19th century equivalent of a juke-box) and it burst out with a rendition of Paddy McGinty's Goat much to the consternation of the priest trying to say mass.

At the beginning of the twentieth century, the parish priest of Clarkston, a Rev. Walter Kelly, had an assistant and he thought that East Kilbride and Newton Mearns deserved better service. With the cooperation of volunteers in the two communities little chapels were built in East Kilbride and Newton Mearns. The old building in Barrhead Road was started in 1906 and the volunteers were led by a certain William Grady whose descendants are still in the Mearns today. When completed it was only half the length the building is now, but it provided a place for mass on a more regular basis (about once a month).

It was only in 1938 that it was possible to have three priests in Clarkston and with improved roads and bicycles, they were able to provide mass on a weekly basis.

After the second world war the population in Newton Mearns began to grow and catholics trickled in. Quite a number of these catholics were transient ... Americans and English executives posted here for a few years... but their presence encouraged more catholics to think of coming here.

In 1956 Canon Ted Kavanagh (then Fr Kavanagh) was parish priest in Clarkston and he extended the little chapel in Barrhead Road to its present length giving it a capacity of 180. He was also able to make the face of the church and the wall behind the altar a bit more impressive by using some stone cannibalised from a demolished building in Eaglesham.

Then in 1966 on a dank November day, Friday 10th, Fr Eugene Divney and his assistant Fr Thomas Cunningham took up residence at 33 Limetree Crescent and the first proper parish mass was celebrated in the church in Barrhead Road on Sunday 12th November.

The parish population was still small ... only 567 people (some 135 families), but there was a big hospital to look after. At that time Mearnskirk Hospital was a general hospital with 720 beds. There was no A.& E., but there was a thoracic unit, an orthopaedic unit, a paediatric unit, a geriatric unit, a gynaecological unit, general medical wards and a cardiac unit venturing into open heart surgery and valve replacements. It was a full time job looking after the spiritual needs of the patients. Now the hospital is away and in its

place there is a nursing home of some eighty beds.

The Parish.

The parish was started with a gift of £1,000 from St Cadoc's and this was supposed to cover the cost of any necessary furnishings, etc. Fr Divney who was parish priest until 1969 said later that he had had only one happy year in St Cadoc's. During the first year he had been sick with money worries and during his third year he was waiting for the axe to fall as Bishop McGill, appointed in 1968, set about the diocese with a new broom and made so many clergy changes that there was scarcely a parish left untouched.

When the parish started, Fr Divney was anxious that the weekday morning mass should be at a time convenient for the parishioners. He settled for 10 o'clock, but only six turned up. At that time there was no catholic school in Newton Mearns. The children were bussed to St Joseph's Clarkston which finally got its new school building in 1963. The bus stop was right outside the church and it was suggested that we might have mass at 8.30 a.m. ... so that the children could go to mass with their parents before getting on the bus at nine o'clock. The same six came to mass. Then it was suggested that we might have the mass just after the bus left for the school and the mothers could then attend mass. The same six came..

So Fr Divney decided the mass would be at a time that suited him and it was established at 10 o'clock. The votes that count are those made by feet.

St Cadoc's has always been quite a mixture. In those early days there were parishioners from as many as sixteen different countries. Counting England, Ireland, Wales and Scotland as four countries there were also people from U.S.A., Canada, Holland, France, Italy, Poland, Spain, Switzerland, Yugoslavia, India, Mauritius, China among the more permanent residents and there were others from all over the world that passed through the Thomson Television College at Kirkhill. Nowadays the countries of origin number just about thirty!

A number of these people were only here for a few years, but most were anxious to be involved in the local community and despite the lack of a parish hall, we had dances, beetle drives, car rallies, fun days and so forth. We even had youth clubs ... the older ones meeting in each other's homes for discussions and pop sessions. while the younger ones met (unofficially) in the lesser Fairweather Hall..

There was no St Vincent de Paul Society in those early days, but there was a Men's Presidium of the Legion of Mary and we had a branch of the Union of Catholic Mothers.

It was then that the Golf Association started. Fr Cunningham has noted that there were a number of keen golfers among our transient Americans and Englishmen who could not get membership of local golf courses. So the Association was set up in 1968 to enable such people to meet parishioners who were members of local clubs and have games arranged among them. Each year there were competitions and when Fr Murphy came in 1969 he provided a Competition Trophy for the Association.

In November 1969, Fr Divney was transferred to St Ninian's in Gourrock and from there he went on to become parish priest of St Mary's, Paisley where he died of cancer on 20th November 1976 at the age of fifty-nine. He was replaced here by Fr James Francis Murphy who remained parish priest here until early 1973. (*Canon Murphy as he is now went from here to Port Glasgow and is now living in a retirement flat at Wemyss Bay*). During his time here he acquired a little hall he had it erected behind the church in Barrhead Road. This was later burned down and now there is no trace of it. Fr Murphy was replaced by Fr James Jackson (later Canon Jackson) who remained here until July 1990. He in turn was succeeded by the present Canon Cunningham.

In 1971 Fr Cunningham was moved to St James', Renfrew to be replaced here by Fr Thomas Jamieson (later Canon Jamieson) who later became parish priest of St Lawrence's, in Greenock and was replaced by the beloved Fr Benny O'Keeffe. Fr Jamieson, then Canon Jamieson later became parish priest of St Bridget's, Eaglesham where he died of cancer 7th February 2003. Fr Benny was replaced in turn by Fr James Byers in 1988. After a spell in St Fillan's, Houston and then in St Charles' Paisley, Fr Benny went into a very active semi-retirement at St Andrew's Greenock where he is still stationed. (He recently suffered a stroke, but is making a good recovery and hopes to get back to work in St Andrew's). Fr Byers was moved in 1991 to St Columba's, Renfrew and later became parish priest in St Laurence's, Greenock and is now parish priest in St Charles's, Paisley.

During the early seventies the parish was growing by leaps and bounds and advent of St

Cadoc's school caused a new surge of population (which is still growing).

In 1968 Fr Cunningham attended a meeting arranged by a parishioner with Mr Hugh Fairlie, the then Renfrewshire Director of Education and a local councillor. The purpose of the meeting was to request a catholic primary school in Newton Mearns. Mr Fairlie said that we did not have enough children to justify a catholic primary, so Fr Cunningham asked "How many do we need?" "Two hundred" said the councillor. "Well", said Fr Cunningham, "we don't have two hundred of school age right now, but we will have within five years". The councillor said, "Oh, you'll be estimating that from your baptismal records". "No", said Fr Cunningham, "The children are here now ... here are their names and addresses." "Is this accurate?" asked the councillor. "Do you think I am making this list up. Check it out. they are all here now." "Oh", said the councillor to Mr Fairlie, "I suppose we should revise our working estimates." "What are they?" asked Fr Cunningham. "We reckon that catholics will be about 3% of the population here." Fr Cunningham replied: "You had better multiply that by five at least. the national average is 16% and in Clarkston once they opened the new school in 1963, the population between Busby and the Clarkston Toll trebled in three years. You can check that out." And in due course St Cadoc's Primary opened in 1975. But this goes to show the assumption the planners have had all along that catholics could not afford to live in areas like Clarkston and Newton Mearns. With the result that St Cadoc's School has had to be extended three times and St Ninian's as well. The trouble with that is that the public facilities like the assembly hall and dining area

do not expand. Its just something we catholics have learned to live with, I suppose.

Over the years many efforts were made to find a site for a larger church. But we came up against barriers from the local authorities who indicated that every site we had an eye on was either a designated green area or already owned by developers. All the green areas we looked at have since been built on, of course, but eventually a site was found in Fruin Avenue belonging to Lawrence the Builder (of Rangers fame). There were a few problems with it that made it a bit more costly to develop than the surrounding area (there was a lot of whinstone and areas where water pooled). However a Civil Engineering Firm, Dinardo & Co, said it would cost about 10% more than usual to build on it, but the site was good value and could be developed. So the site was purchased and building was started on the present church.

Plans were made for a house to be build adjoining the church, but 24 Fruin Avenue came on the market and it was decided to purchase that for a parish house and so eventually the present church was built and the official opening by Bishop McGill was on 13th December 1981.

Meanwhile the old church building served as a parish hall until it was sold in 1991 to a Jewish organisation, The Habonim Dror. The money raised from this went towards building a new hall abutting the present church and built in such a way that it would be used as an extension to the church for Christmas, Easter and other special occasions. The old church building still stands on Barrhead Road, though an upper storey was added by the present owners.

People often ask how many people are in the parish now, but the answer is not easy. Many come and go without ever telling the parish priest. But based on the school numbers and projecting from that the current estimate is about 3250 people. There are actually over 1600 addresses on the parish computer, but quite a few of the occupants have left and this is only discovered when one is looking for the people concerned.

All that being said, St Cadoc's is a thriving parish. Many visitors remark on how good it is to see so many young people attending ... not just young children, but young adults.

St Cadoc

At the beginning of the Twentieth Century, Newton Mearns was only one part of St Joseph's parish which took in a wide area including Clarkston, Busby, Eaglesham, East Kilbride, Giffnock and Newton Mearns. At that time the people in outlying parts got mass only once a month and the parish priest was anxious to have a proper chapel in both East Kilbride and Newton Mearns. With the cooperation of the parishioners two small chapels were built. The one in East Kilbride had obviously to be dedicated to St Bridget (Kilbride = Chapel of Bride or Bridget) and Eaglesham was already dedicated to St Bridget, so he cast around for another saint with a local association. To his delight he discovered that St Cadoc had once had a cell or chapel in the Cathkin Braes (then part of his parish) and the Kirk in Cambuslang (and later a catholic church at Halfway, Cambuslang) was dedicated to him. So it was decided that the little chapel (still standing in Barrhead Road,

Newton Mearns) should be dedicated to St Cadoc.

Some people believe that there were two St Cadoc's a Scottish one and a Welsh one, but it is more likely that there was just the Welsh one and that he travelled to Scotland and spent some seven years here near Cambuslang while he (and his companions) evangelised East Renfrewshire and parts of Lanarkshire.

This St Cadoc was born the son of a Welsh King, St Gundluc and St Gwladys at the very end of the fifth century. He was educated by the Irish Saint, Tatheus and the story is that when he went to St Tatheus, the good man turned him away sadly saying that because of a bad summer there was no food. Cadoc hung about swithering what to do when he noticed a mouse emerging from a hole and later disappearing into another only to re-emerge with what appeared to be a grain of wheat in its mouth. Cadoc caught the mouse and tying a piece of thread to it, was able to find out that the mouse was going in to a horde of wheat left in the cellar of great house that had been burned down. So food was found for the whole village and Cadoc got his education.

Cadoc went on to study in Ireland for three years before returning with some companions. With them he went on to found several churches and monasteries. The greatest being that of Llanrcarfan near Cardiff. In his travels he is said to have visited Brittany and sailed up to Scotland where he worked his way up the Clyde and the White Cart to the Cathkin Braes where he spent some seven years.

In Scotland he was known as "Docus the

Wise" and was probably referred to as Madoc (My Friend, Doc) as in the church of Kilmaddock near Doune. It is believed that Scottish surnames like Doak, Doig, Doakie can be traced back to St Cadoc. His feast in Scotland is on 24th January and in Wales the 25th September. His life was not written till some six hundred years after his death and there is inevitably uncertainty about many details.

The wisdom of St Cadoc

Without knowledge, no God
 No man is the son of knowledge if he is
 not also the son of poetry.
 The best of attitudes is humility;
 The best of occupations, work;
 The best of sentiments, pity;
 The best of cares, justice;
 The best of pains, that which a man takes
 to make peace;
 The best of sorrows, sorrow for sin;
 The best of characters, generosity.
 Trust is the elder daughter of God.
 No man loves poetry without loving the light,
 Nor light without truth,
 Nor truth without God.
 The best of patriots is the man who tills
 the soil.
 No man is pious who is not cheerful.
 There is no king like him who is king of
 himself.
 Loving is Heaven; Hatred is Hell.
 Conscience is the eye of God in the soul of
 man

Priests of St Cadoc's Parish

Parish Priests:

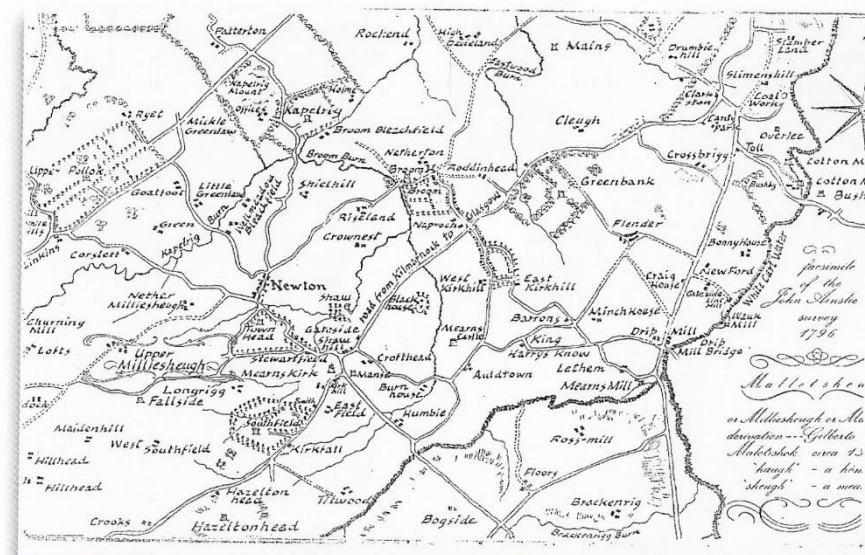
Rev. Eugene Divney, R.I.P.	1966-69
Very Rev, James Francis Murphy	1969-73
Very Rev, James Jackson	1973-90
Very Rev, Thomas J. Cunningham	1990-

Assistant Priests:

Rev. Thomas J. Cunningham	1966-71
Rev. Thomas Jamieson	1971-80
Rev. Benedict O'Keeffe	1980-88
Rev. James Byers	1988-91

Ordained in St Cadoc's

Rev. Stephen Baillie	1990
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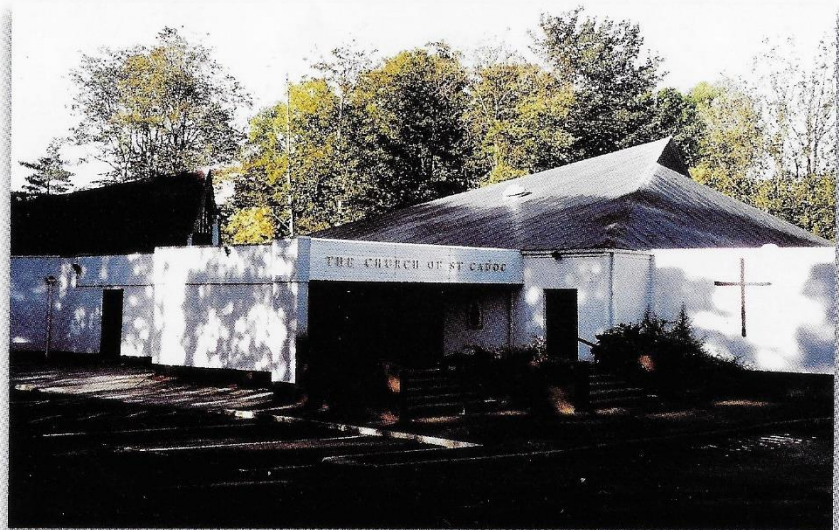
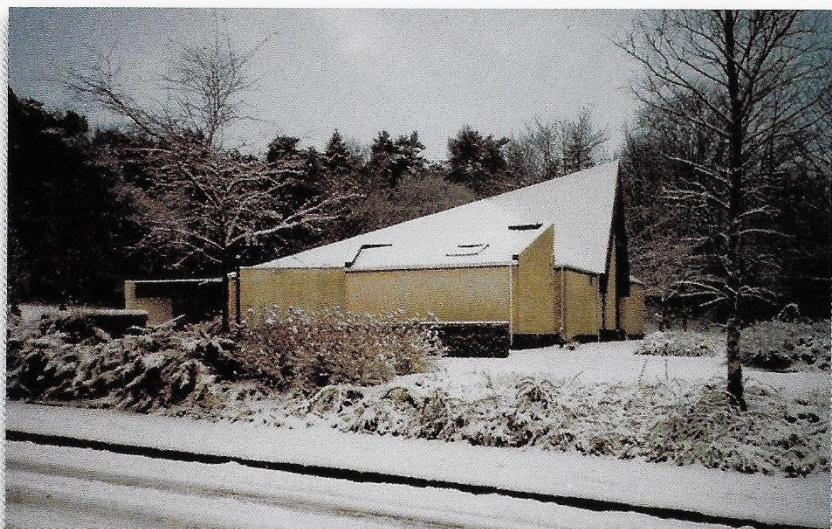


Old map of the area

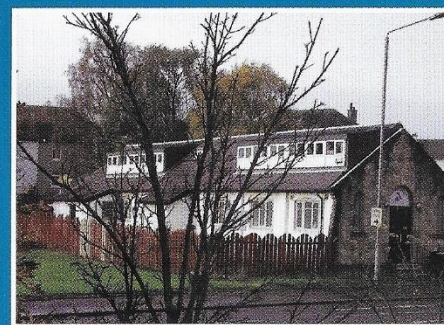


The Cross Newton Mearns

St. Cadoc's before building of hall



St. Cadoc's complete with hall



The old Church on Barrhead Road