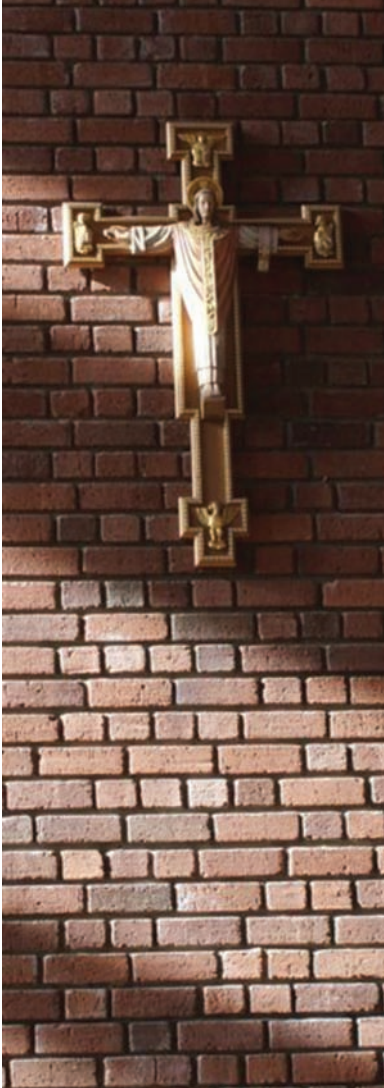


THE PARISH OF
ST PATRICK'S
KILSYTH
1865 – 2015



150TH ANNIVERSARY



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This enabled a number of our older parishioners to gather information regarding their history from bulletins, programmes, newspapers and archives to help us publish this commemorative booklet thereby encouraging reminiscence and social interaction for otherwise less socially engaged elderly. We acknowledge these agencies and thank them for the award this grant.

We would also like to thank all of the local business who have chosen to support the publication of this booklet by paying for advertising space. Without their generosity this souvenir of the 150th Anniversary of St Patrick's Parish would not have been possible.

Left: Christ Triumphant over Death – A crucifix donated by The Kearny New Jersey Celtic Supporters Club on a visit to Scotland in 1965.

Front cover photo: In memory of and in tribute to Jon-Marc Creaney of Cumbernauld. Architect, photographer and friend of St Patrick's, Kilsyth. Born April 1971, died November 2011 aged 40. RIP.

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HIS HOLINESS POPE FRANCIS



Pope Francis was born Jorge Mario Bergoglio on 17th December 1936. He is the Bishop of Rome, Sovereign of the Vatican City State and head of the Catholic Church.

He was born in Buenos Aires, Argentina and worked briefly before beginning seminary studies. He was ordained a priest in 1969 and from 1973 to 1979 was Argentina's Provincial Superior of the Jesuits – The Society of Jesus. He became Archbishop of Buenos Aires in 1998 and was created Cardinal in 2001 by Pope Saint John Paul II.

Following the resignation of Pope Benedict XVI on 28th February 2013, a papal conclave elected him as the successor on 13th March 2013. He chose Francis as his papal name in honour of Saint Francis of Assisi, an action the Pope later said was because St Francis was famous, amongst other things, for his care for the poor. Pope Francis is the first Jesuit Pope, the first Pope from the Americas, the first Pope from the Southern Hemisphere and the first non-European Pope since Pope Gregory III in AD741.

Throughout his public life, Pope Francis has been noted for his humility, his concern for the poor and his commitment to dialogue as a way to build bridges between all people.



THE MOST REVEREND LEO WILLIAM CUSHLEY

PHB STB SLL JCD
ARCHBISHOP AND METROPOLITAN OF ST ANDREWS & EDINBURGH



Born June 1961, Wester Moffat, Lanarkshire. Educated: All Saints' Primary School, Coatdyke; St John the Baptist's Primary School, Uddingston ; Holy Cross High School, Hamilton; St Mary's College, Blairs (1975 – 1979); Pontifical Scots College, Rome (1979–1987); Pontifical Gregorian University, Rome (PhB 1981; STB 1984; JCD 1997); Pontifical Liturgical Institute, Rome (SLL 1987).

Ordained a priest on 7th July 1985 by the Right Reverend Joseph Devine, Bishop of Motherwell; Served at Our Lady of Good Aid Cathedral, Motherwell (1987–1988); St Serf's, Airdrie (1988–1992); St Aidan's, Wishaw (1992– 1993); Pontifical Ecclesiastical Academy, Rome (1994–1997); Second Secretary, Apostolic Nunciature, Burundi (1997– 2001); First Secretary, Apostolic Nunciature, Portugal (2001-2004); First Secretary, Holy See's Observer Mission to the United Nations, New York (2004–2007); Counsellor, Apostolic Nunciature, South Africa (2007– 2008); Counsellor, Apostolic Nunciature, Botswana (2008–2009); Head of English Language Section, Secretariat of State, Vatican City (2009–2013); Prelate of the Anticamera, the Apostolic Palace (2012–2013).

Nominated 8th Archbishop and Metropolitan of St Andrews & Edinburgh by Pope Francis 24th July 2013 and consecrated by His Eminence James Michael Cardinal Harvey, Cardinal-Deacon of San Pio V a Villa Carpegna and Archpriest of St Paul's Outside the Walls, 21st September 2013, the feast of St Matthew the Apostle.

A LETTER FROM HIS GRACE ARCHBISHOP CUSHLEY



Archdiocesan Offices
100 Strathearn Road,
Edinburgh
EH9 1BB
16th December 2014

If you take a wee walk up the Tak-Ma-Doon Road in Kilsyth you soon encounter evidence of the town's ancient Catholic heritage: St Mirin's Well. The spring of water is associated with the 6th century Irish monk who was Prior of Bangor Abbey in County Down before setting off on his missionary voyage to Scotland which included apostolic tours of west Stirlingshire.

After the Reformation, it was once again from Ireland that the Catholic faith slowly returned to Kilsyth. In the early 19th century migrants began to arrive to work in the town's coal mines and ironstone pits. They brought with them great hope and also great faith. As one Edwardian history book noted regarding the Catholics of Kilsyth:

"They had no priest nearer than Campsie, seven miles away, and, with a faithfulness that was a marvel to Protestant onlookers, they travelled the distance, there and back, every Sabbath morning and evening."

And so, a distinguished predecessor of mine, Bishop James Gillis, decided to found the parish of St Patrick's, Kilsyth with Father John Galvin arriving as parish priest on 5th January 1865. Following the generous donation of land by the renowned traveller and writer, Sir Archibald Edmonstone of Duntreath, Father Galvin quickly set about building a handsome sandstone church worthy of Catholic worship.

The providential result of such pious endeavours is that today, at the very heart of Kilsyth, there is a vibrant Catholic community at the centre of which is the Eucharist. This tells us all we need to know about why St Mirin imperilled himself to sail across the Irish Sea or why our impoverished forebears walked miles on a Sunday to attend Holy Mass: the love for Jesus Christ in the Eucharist.

The Eucharist is the source and summit of Christian life. This is why we should give prayerful thanks for the numerous priests who have served St Patrick's parish over many years. Without the priest there is no Eucharist and, thus, no Church. Such a reality should also impel us to pray for more priestly vocations from St Patrick's parish in the years to come.

We also remember in our prayers the souls of the faithful departed of the parish, the priests who worked there, the families who lived there, all the other members of the parish, and their example and devotion over the past 150 years. We remember them fondly. May God give them the reward of their goodness.

It therefore gives me great pleasure to congratulate Father Doherty and all the parishioners of St Patrick's, Kilsyth on the occasion of the 150th anniversary, and I willingly impart my Blessing to all as a pledge of grace and peace.

† Leo Cushley
Archbishop of St Andrews & Edinburgh



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INTRODUCTION

FROM THEIR forefathers the Catholic people of St Patrick's Kilsyth have always known about the debt of gratitude which they owe to the priests and the people of Campsie, the village of Lennoxton, for access to the Sacraments during the period between the founding of St Machan's in 1845 and the establishment of St Patrick's Kilsyth in 1865. Even before 1845 when Campsie itself was founded as a Parish, there is evidence that the Catholics of Kilsyth would seek access to the Sacraments from the Mission Station of Campsie as early as 1831.

Certainly from 1845, every Sunday and holiday of obligation, Campsie would host the Catholics of Kilsyth who would walk the 14 mile round trip to take part in Mass.

From 'A History of Kilsyth – A Memorial of Two Lives' published in 1901 by Rev Robert Anderson, Church of Scotland Minister, on page 214 we see;

'For many years the Roman Catholics of Kilsyth had been increasing by the incoming of Irishmen, as labourers at the coal and ironstone pits. They had no priest nearer than Campsie, seven miles away, and, with a faithfulness that was a marvel to Protestant onlookers, they travelled the distance, there and back, every Sabbath morning and evening.'



The Mission of Campsie
Register of Baptisms

This image (left) is the front cover of the Mission Register of Campsie for Baptisms from 1831 to 1836 and Marriages from 1831 to 1838. It also contains lists of Parishioners in 1831 in Campsie, Milngavie, Kirkintilloch and Kilsyth as well as a few other outlying villages. The Mission Register is in the possession of the Scottish Catholic Archives in Edinburgh and is written in the hand of redoubtable Fr Paul MacLachlan who was the only Priest covering a vast area of central Scotland.

Things were to improve slightly after 1847 when Kilsyth was established as a 'Mission Station' of Campsie. A priest would travel to say Mass in Kilsyth once a month.

In the Scottish Catholic Directory of 1849 we find:

"The Clergyman of Campsie has to attend several 'stations' ...Kilsyth, where he officiates once a month at the same hour (9 a.m.). In the latter town (Kilsyth) there are about 100 Catholics. The first recorded Mass said there since the so-called Reformation was on Christmas Day, 1847..."

The priest who said this Mass was Father Gillon of St. Machan's, and it is recorded in the 100th Anniversary Brochure that this Mass was celebrated in a house in Charles Street.

In previous anniversary brochure publications from St Patrick's Kilsyth, most notably

the 100th Anniversary Brochure published in 1965, there was little known or written about regarding the Catholic history of Kilsyth or the wider region prior to 1847. We can now benefit from the many academic papers and publications which have been written in the intervening years which fill in some details of this history, almost as far back as the collapse of the Roman Empire in the period c410AD. In this document we try as far as possible to give an indication of the extent of the whole of Catholic history in this part of Scotland in so far as it is known and therefore we have tried to recount our local Catholic heritage through the history of the Episcopal Hierarchy who have been responsible for Kilsyth.

It has also become clear that the ecclesiastical association between Kilsyth and Lennoxton and Glasgow is far older than the early 19th Century. Kilsyth was seemingly part of the Glasgow Archdiocese in the Deanery of Campsie prior to the Reformation and has only been part of the Diocese of St Andrews & Edinburgh since the post Reformation re-establishment of this parish 150 years ago.

Hence Kilsyth has had an ecclesiastical association with Glasgow for at least 300 years before the Reformation and an association since with St Andrews and Edinburgh for only 150 years!

The widely accepted view that Catholicism as an indigenous religion in Scotland had been wiped out as a result of either popular support for the Protestant Reformation or widespread oppression or perhaps both and was only re-established as a result of the Irish famine in 1845, is also not quite true.

It is clear that the recusant Scottish Catholicism survived, as the history of Scalan, the secret Scottish Catholic seminary that hid throughout the post Reformation period in Glen Livet, can testify. Records show that the demand for priests was so high that between 1717 and 1799 more than 100 Catholic Priests were trained, ordained and sent throughout Scotland from its secret walls, although each was outlawed on pain of death.

Much oppressed by statute and by society at large, Catholicism survived and thrived strongly in the Western Isles, the Northern Isles and many parts of the Highlands. It is also the case that there was much lowland Catholicism especially amongst the landed gentry who continued to practise their Catholic faith in secret. Indeed there is a hint in some histories that there were three or four Catholic families living in the Kilsyth area when Catholic priests were once more legally tolerated and allowed be open about their faith post c1800.

It is true that indigenous Lowland Catholicism was much augmented and revived by the influx of Highlanders after the clearances from about 1750 and by the Irish, firstly coming to Scotland to work in coal mining and the steel industries from about 1800 and then again in large numbers after 1845 fleeing the great famine of Ireland and the partly man made humanitarian disaster that resulted.

Other waves of European Catholic refugees and migrants, mainly French, Italian, Spanish and Polish have come to Scotland in different times from 1789 to the 1990's to augment and enhance the Catholic community in Scotland as a whole and in Kilsyth. We are now proud to be a multicultural, indeed global, community of Catholics with antecedence from many geographically diverse continents and countries.

SAINT NINIAN

ABOUT 20 years before the Romans finally left Britain and a few years before St Ninian built his famous church at Whithorn in the year AD397, he appears to have built a monastic cell on the banks of the Molendinar in the Kingdom of the Picts. Ninian was a profoundly important figure in British history as it was his mission which formed the foundation for the first widespread conversion of the indigenous people of these islands to Christianity from Paganism.

Some years later, Jocelin, the monk, scribe of Furness, writes about St. Kentigern, also known as St. Mungo, who is the first recorded Bishop of See of Glasgow, as making his settlement,

'near a certain cemetery which had long before been blessed by St Ninian' and which was 'surrounded by dense and overshadowing trees.'

Although St Ninian (4th century A.D.) was the first missionary of Christianity to Strathclyde and it is St Columba who is widely seen as the evangelist amongst the Picts, it is Kentigern, his contemporary, who is accredited with the establishment of the order and the organisation of the Diocese of Glasgow, the Episcopal home of Kilsyth until relatively recent times as we will see.

The wider influence of early saints in this area such as St. Ninian, St. Blane (5th century A.D. – giving rise to Blanefield and Strathblane), St Mirren (founder monk of Paisley Abbey) and St. Columba is well documented and well known.



Saint Ninian

SAINT MACHAN

SAINT Machan, being a local saint, is of particular interest. According to tradition he was a Scottish priest, educated in Ireland who was created a bishop while on a visit to Rome. His influence appears to have reached well beyond his home in Campsie, to Lanarkshire, Perthshire and West Lothian.

It is thought that he is buried under the altar of his ancient and long-ruined church in Campsie Glen. In 1458, about nine hundred years after his death, he was still well enough remembered for Patrick Leche, Chancellor of St. Mungo's Cathedral in Glasgow to erect an altar dedicated to him. It is situated on the north side of the nave of Glasgow Cathedral, at the third pillar from the roodscreen.

The Church of Scotland which now owns the land on which his chapel stands in Campsie Glen, graciously gifted to the Roman Catholic Parish of St Machan the excavated baptismal font from the ancient Chapel ruins after it had been recovered by an archaeological dig.

It is once again in use by the Catholics of Campsie, perhaps as much as 1500 years after when it was first used for baptisms in the same Parish!

SAINT KENTIGERN AKA MUNGO

KENTIGERN was born in the year AD527 and was elected by his peers as Bishop and consecrated in the year AD 552. As Jocelin states, he was born in Cumbria and was a consecrated Bishop at the age of 25.

A tradition or legend, rather than the writings of contemporary scholars, has it that he had occasion to spend the night at the house, or cell, of a holy Christian man named Fergus, who lived at a place called Kearnach (modern day Carnock, east of Kincardine). Fergus had had a dream that he would not die until he had seen the holy St Kentigern – the one who was to found the diocese of the Kingdom (of Strathclyde). During the night of Kentigern's visit, Fergus died. The following day Kentigern placed the body of Fergus on a cart to which two bulls were yoked and he commanded them to take the body of Fergus to a spot where he should be buried, as ordained by the will of the Lord.



Saint Kentigern (Mungo)

It is said that the bulls set off and didn't stop until they reached Cathures, as Glasgow was then known, where they drew up beneath the canopy of ancient trees which surrounded the old Christian graveyard which had grown up around the hallowed monastic cell of St Ninian, on the banks of the Molendinar burn. Here Kentigern buried Fergus.

It is interesting to imagine that if there is any historical truth behind the legend of Fergus and Kentigern then the ancient low road to Glasgow from the east came through the land that would one day become Kilsyth. The ancient roadway came from the direction of present day Coach Road, down Low Craighends to the Cross, down Main Street and west out of Kilsyth on what is now the line of the A803!

The derivation of the Pictish word Cathures we do not know, but *Glasgow* is derived from *glas* - a streamlet, and *ghu* - a hollow with a stream running through it – i.e. the Molendinar burn. Academics believe that the site of Glasgow Cathedral, the largest remaining medieval building in Scotland and the only Cathedral on the mainland not in ruins after 1000 years of wars with Vikings and the English and the iconoclasm of the Reformation, stands on the site of the cell of St Ninian.

According to Jocelin, Kentigern took up his abode on the banks of the beautiful rivulet, '*vocabulo Melindonor*' and erected a humble wooden house which would become the chief centre of his Mission to the whole of the Kingdom of Strathclyde to spread Christianity, and with it, he brought the organisation and structure of the Church.

The '*Strathclyde*' geography was not that which we ascribe to the modern term. It extended from the banks of Loch Lomond to Stirling in the north and to Windermere and Appleby in the south – i.e. modern day Cumbria. It was vast and it was a facsimile, a shadow if you like, of the extent of the rule of the Picts. Glasgow became the ecclesiastical centre of this extensive region and '*fair Strathclyde*' as it is written, became the '*Mother Church*' of the Pictish and Welsh tribes that inhabited the region. Kilsyth or Monyabroch as it was known, on the old low road between Stirling and Glasgow was well within the north eastern corner of the See of Glasgow.

Kentigern built an Oratory, or small church, most likely made of wood and also a hospice

built of wattle and daub thatched with reeds. Other writers tell us that Kentigern who was also the founder of the See of St Asaph, erected there a church of stone in a way that he had done previously in Glasgow in the 'manner of the Britons' – *'quum de lapide nondum construere poterant, nec usum habebant'*.

When Kentigern died in AD603, he was buried in his Oratory, in the same ground where he had laid Fergus and the same ground consecrated by St Ninian. On this site, in Glasgow, for many centuries the Kings and Warriors, saints and sages of Strathclyde and Cumbria chose to make their final resting place beside the mortal remains of Kentigern, the renowned apostle of their Kingdom.

It is interesting to note that a church, Glasgow Cathedral and a hospital, The Royal Infirmary, still stand on their same ancient sites to this day.

THE VIKING AGE

NO HISTORICAL record comes down to us of the immediate successors of St Kentigern until the Britons of Strathclyde are recorded as having a Bishop who comes from Ireland about the year AD720. His name was Sedulius, about whom there is a little information which survives. The 'Viking Age' was established in Britain in AD793 and historians deem that it only really came to an end with the invasion of William the Conqueror in 1066.

During the convulsions of the 10th century in particular, the See of Glasgow suffered terribly and it's lands and possessions were seized by marauding hordes. The See of Glasgow and Christianity in this time remained and survived, but it limped through history and barely reached more amenable civic times.

KING DAVID I OF SCOTLAND

THE CONTIGUOUS historical record regarding the See of Glasgow comes to us hereafter from the time of the reign of the Scottish King, David I, in the early years of the 12th century AD. As next in line to the Scottish crown, David was Earl or Prince of Cumbria during the reign of his brother King Alexander. Fortunately we are in possession of a most important document of this time called the 'Notitia' of David, a copy of which is preserved in the Chartulary of Glasgow. The Notitia is dated by historians as being written in AD1120 or AD1121. It relates to the foundation of the Church in Strathclyde and the consecration of Kentigern as Bishop of Cumbria and his death. It states that he was succeeded by many Bishops in the See of Glasgow, however *'convulsions and revolutions in the country at large had destroyed the organisation of the church'* and almost all traces of Christianity. A record then lists *'in all of the provinces of Cumbria which are under his (David's) dominion and power'* the possessions and properties of the Church which remain in order to establish their legal ownership by the See at the end of the Viking Age. When David and his brother, King Alexander had restored order, John Achaius, a priest who had been a tutor and afterwards chancellor to the Prince, was elected and consecrated Bishop of the See of Glasgow in AD1117. It is only from this time onwards that we have a complete historic and documented record of the succession of the See. This period is known as the *first restoration* of the Catholic Church in Scotland.



King David I of Scotland

BISHOP JOHN ACHAIUS

BISHOP John commenced a building program for the Cathedral of Glasgow on the site of the ancient and by now extensive graveyard and its girdle of ancient trees. The construction work on the first building of Glasgow Cathedral on the same spot as Kentigern's Oratory, started at some time before AD1124 and the building was consecrated in AD1136 in the presence of David who had now become King of Scots. Bishop John Achaius held possession of the See for 30 years and died in the year AD1147.

Bishop John was succeeded by Bishop Herbert who held the See for 17 years from AD1147 to AD1164. It was notable that even during these times, the Bishops of the ancient Holy See's throughout Britain were in correspondence with each other and travelled widely to the holy sites throughout Europe, most notably Rome, and further into Asia and the Holy Land.

Much has been written in the past decade about how the Irish Celtic Church was a literary and cultural refuge from the upheavals and wars of medieval Europe and it was the Irish Monastic Church which repopulated post Viking Europe with art, manuscripts and ancient texts otherwise lost.

Much is owed to the Irish Celtic Church and its influence cannot be understated in having been a repository of culture on a scale that hitherto we could hardly imagine and which science and archaeology are only now beginning to uncover.

During this post Viking period of ecclesiastical recovery, conformity of the Liturgical Rites which were used throughout Christendom became an issue and the See of Glasgow, which had always been part of the Roman Church, but a part which was heavily influenced by the Celtic heritage of the Britons, the Welsh and the Irish, adopted what is called the 'Sarum Rite' of the Liturgy.

This Rite was a variant of the Roman Rite of the Liturgy which was formalised by Bishop Osmund of Salisbury and included the Order of Mass and Devine Office for public worship. So began a link between the influential Cathedral Chapter of the Diocese of Salisbury and the Cathedral Chapter of the See of Glasgow which was renewed and continued over the centuries. The Sarum Rite was used in the See of Glasgow right up to the Protestant Reformation in 1560.

BISHOP HERBERT

THE EPISCOPATE of Bishop Herbert was eventful because it was during his term of office that the great Monastery of Paisley was founded by Walter, High Stewart of Scotland, in 1163 for the Cluniac Monks. Pope Honorius III (1216–1227) subsequently raised it to the dignity of an Abbey in 1220 and Robert III of Scotland presented it with a charter of Regality. The Abbey was founded

*'in the fief of Strathgryfe for the benefit of the souls of King Hendry of England,
King David and King Malcolm (of Scotland)'*

BISHOP INGLERAM

THE NEXT Bishop of Glasgow was Bishop Ingleram who was consecrated in Rome by Pope Alexander III in AD1164 and he held the possession of the See for 10 Years. Two events in British history were to define his episcopate.

In AD1170 Thomas-a-Becket Archbishop of Canterbury was murdered by English nobles after Henry II had uttered the infamous words '*will no-one rid me of this turbulent priest*' in a long running dispute about the rights and privileges of the Church in England and specifically the eminence of Canterbury over the other diocese of York, London and Salisbury – the latter to whom the See of Glasgow, as we have already seen, had close academic and liturgical connections. Pope Alexander III excommunicated the horrified, repentant and mis-understood, King Henry II of England, and humiliated him in the eyes of all the Kingdoms of Europe. After three years, the Pope then Canonised '*Saint*' Thomas-a-Becket.

This was perhaps the most defining moment of English history (prior to Henry VIII) in respect of the relationship between Church and State in England. Henry II publicly denounced the murder of a-Becket by his nobles and set about penance for their actions. He restored the rights of Canterbury over York London and Salisbury – however in the eyes of European Nobility, Henry was now morally damaged and widely ostracised. It is notable that the Anglican Communion and the British Monarch still recognise the supremacy of the See of Canterbury to this day and the Archbishop of Canterbury remains the senior Anglican cleric.

WILLIAM THE LION

THIS WAS also a turbulent time for Scotland, as in AD1165 King Malcolm IV died and the throne of Scotland passed to King William the Lion. William had inherited the title of Earl of Northumbria which he ultimately had to give up to Henry II of England. In 1174 at the Battle of Alnwick trying to regain Northumbria, King William the Lion was captured by the English and taken to France to be imprisoned at Falaise where he was forced under duress to sign a treaty in which he acknowledged the English king as his feudal superior. This treaty is very significant as it is the root of the historical claims of the subsequent English kings of dominion over Scotland.

This dominion also subjected the Church in Scotland to the dominion of the Church in England – a subjection never accepted by the Bishops of Scotland who appealed to the Pope. The treaty of Falaise remained in place for the next 15 years and was terminated by the payment of 10,000 silver merks, raised by the Scottish nobility and paid to Richard the Lionheart of England who needed the cash to fund the Third Crusade. The Scottish nobility willingly raised the cash as they did not want to see a system of law in Scotland that had been enacted in England where the king had instituted a Norman legal principle, that his court, the Royal Court, was superior to the courts of the local



William the Lion

nobles and so disputes could only ultimately be settled by the king. The Scottish Lords were willing to pay Richard to leave Scotland alone with its own system of law – and their local power intact. This action irrevocably reinforced the separation of the Scottish and English legal systems.

King William the Lion survived Ingelram Bishop of Glasgow who died in AD1174. William went on to found the Abbey of Arbroath which was dedicated to Saint Thomas-a-Becket, sending the loudest possible diplomatic message of support to the Pope from Scotland and heaping further scorn onto the English king.

JOCELIN AND THE ISSUE OF SCOTTISH INDEPENDENCE

THE NEXT occupant of the See of Glasgow was Jocelin, who was called to the Chair of Kentigern from the great Cistercian monastery of Melrose in AD1175. King William the Lion granted him a 'burgh' which was confirmed by Pope Lucius III in 1181.

Also King Alexander II of Scotland, successor of William the Lion, granted by Charter the right of a Fair – which was an important means for attracting trade to Glasgow and guaranteed *'the Kings peace'* to all those attending the fair via a further charter in 1210. Glasgow therefore became a Bishop's Burgh – the Bishop of Glasgow being therefore the feudal, secular Lord of all the inhabitants as well as the spiritual leader, Lord Bishop.

King William the Lion, before he died in AD 1214, gifted the lands of Cadder to the Bishop of Glasgow in order that *'prayers and Masses would be said for his soul and the souls of his relatives'*.

Although these lands were piously dedicated to the See of Glasgow, they were in time to be found in the ownership of laymen – Sir Alexander de Striaveling became a feuar and then a freeholder of much of the Cadder lands. The names Bishop's Brig, Bishop's Burn and Bishop's Moss all reflect the ownership of this land by the See of Glasgow, the bridge over the burn having been built by the Diocese. A statue of the Bishop stood at one end of the bridge but it was lost when the road was raised and realigned. The Bishop's Brig being the root of the place name of Bishopbriggs.

It was Bishop Jocelin who began preparations for a new stone-built Cathedral on the site of Ninian's Cell and the tomb of St Kentigern in 1181, as the church previously erected by Bishop John had by this time been destroyed by fire. In order to help raise funds for the project, Jocelin had compiled a biography of St Kentigern to whom the Cathedral would be dedicated, called *'The Life and Miracles of St Kentigern'*, which was based upon the works of Brother Jocelin of Furness in Lancashire. Bishop Jocelin also instituted a *'Brotherhood of St Kentigern'* which was responsible for collection of funds to help build the Cathedral. King Alexander II of Scotland took the association under his patronage by a charter which is full of affection for the See of Glasgow, *'which, though poor and lowly in temporal estate, is the spiritual mother of many nations'* – i.e. the peoples who populated *'fair Strathclyde'* at that point in history and before, the Normans, the Saxons, the Welsh, the Scots and the Galwegians (Galloway). The Cathedral building of Bishop Jocelin was consecrated in AD1197 on the *'octave day of Ss Peter and Paul.'*

Bishop Jocelin was also instrumental in progression of the debate with Rome about the independence of the Scottish Sees.

Right back to the time of Bishop John Achais, the See of York claimed supremacy over the See of Glasgow. Politically this was not only unacceptable to the Bishops of Scotland, but if left unchallenged, would undermine the temporal authority of the King of Scotland as well. Bishop John resisted this claim and Pope Paschal II enjoined upon Bishop John obedience to the Metropolitan of York – an obedience which was never given.

When Pope Paschal's successor Pope Calixtus II renewed this order, Bishop John went to Rome to directly plead his case in person. The claim and counter claim were a matter of debate for half a century and were not finally settled until the year AD1188 when by a Papal Bull of Pope Clement III (*'Cum Universi'*) the Scottish Sees were declared independent *'upon no-one save immediately upon the Apostolic See'*.

Later in an indignant letter from Bishop Jocelin to Archbishop Roger of York, who has asserted that Glasgow had in fact acknowledged the supremacy of York and that the See of Glasgow was therefor a suffragan of the See of York – we see that Jocelin is able to claim that Glasgow *'was the special daughter of the Roman Church'* and exempt from all other ecclesiastical jurisdiction.

This position was formalised in a reply from Pope Alexander III to Bishop Jocelin, who had been copied on the letter to Roger of York in a response dated 19th April 1178 – a position no doubt reflecting the agreement reached in person between the Bishop of Glasgow and the Pope. Glasgow had outmanoeuvred York, asserted its independence and gained recognition from the Holy See that Scotland was a separate Kingdom – a position the Holy See maintains to this day.

It is worthy of note that in becoming a *'Special daughter of the Roman Church'* Glasgow joined a very select group of only seven other dioceses in the whole of Western Europe in the whole of the medieval period (most of which were in Spain), which were ever granted the privilege of reporting directly to the Pope instead of the senior cleric in that country. Notably this list included the diocese of Palma in Majorca and the diocese of Barcelona in Cataluña, both of which copied the *'Glasgow model'*. It is interesting to note that the issue of Scottish Independence and the Independence of Cataluña are both still unresolved after 900 years.

Jocelin increased the number of Canons in the Cathedral Chapter of the See of Glasgow by an arrangement approved by Pope Urban III in the year 1186. He died in the year 1199 in his Monastery at Melrose.

A LINK TO CAMPSIE AND KILSYTH

IT IS IMPORTANT to local history that the structure of the Cathedral Chapter of Glasgow be understood as there is a direct link to Campsie and so to Kilsyth.

Since the death of King David in 1153 the constitution of the Chapter of the Cathedral of Glasgow – a body of senior clerics whose job it was to elect new Bishops – consisted of 31 senior priests, who were distinguished by the title 'Canon'. The nine most senior of these clerics was the Dean of the Chapter, followed by the sub-Dean,

the Chancellor and Precentor, the Treasurer, the Sacristan, the Bishop's Vicar and the sub-Precentor. (In this way we can see continuity and a linkage to the modern Catholic Diocesan structure which contains posts such as Chancellor, Vice Chancellor, Canon Theologian, Canon Penitentiary and so on.)

What is most interesting about this structure of the Cathedral Chapter of the See of Glasgow from 1153 onwards is that the third most senior post of the Chapter – that of the Chancellor, is held by the Rector of Campsie. His office was to keep the Great Seal of the Chapter of the See of Glasgow and with it, seal all of the Acts and Deeds of the Bishop and his council.

What we also have to remember about this time in history is that there was no real separation between church and state. There was no civic authority, no Town Council, no Regional Council – it was the Church which, in the absence of civic authority, ran as best it could all civic affairs as the only structured organisation around.

The King ran national matters of policy, but this mainly concerned the raising of taxes to fund military power in defence of the nation and the writ of the King did not run as far as mere civic administration. So it was left to the Church to farm, to trade, to educate, to administer justice, to care for the poor, and to build hospitals and churches, to bury the dead amongst a litany of other civic duties.

The Glasgow Cathedral Chapter Consisted of 31 Canons of which nine were office bearers;

The Dean – The Rector of Cadzow

The Sub Dean was the Rector of Monkland

The Chancellor was the Rector of Campsie

The Arch Dean was the Rector of Peebles

The Precentor was the Rector of Kilbride

The Treasurer was the Rector of Carnwath

The Sacristan was the Rector of Cambuslang

The Sub Precentor was the Rector of Ancrum and the Bishop's Vicar was The Parson of Glasgow i.e. the priest of the Barony of Glasgow.

In addition the other Canon's of the Chapter were The Canon of Cardross,

The Canon of Balernoock, The Canon of Provan, The Canon of Carduis, The Canon of

Erskine, The Canon of Renfrew, The Canon of Eaglesham, The Canon of Govan,

The Canon of Kirkmahoe, The Canon of Tarbolton, The Canon of Killearn, The Canon of

Douglas, The Canon of Eddleston, The Canon of Stobo, The Canon of Morebattle,

The Canon of Luss, The Canon of Ayr, The Canon of Roxburgh, The Canon of

Durisdeer, The Canon of Ashkirk, The Canon of Sanquhar, The Canon of Cumnock and the Canon of Polmadie.

So it becomes easier to visualise the geography of the See of Glasgow from 1153 onwards by virtue of the location of the Parishes of the office bearing Canons. It is also worthy of note that the Parish boundaries adopted by the Church of Scotland post Reformation are very broadly in line with those of the ancient See of Glasgow throughout the whole of the West of Scotland.

BISHOP DE MALVOISAN

IN AD1200 William de Malvoisin, a learned French Norman priest (the Normans having had over 150 years since 1066 to pervade the whole of the country by then) became the next Bishop of Glasgow, but after two years he was 'translated' by the Pope to become the Bishop of St Andrews.

There are many papers which have survived now in the Scottish Catholic Archive and the Vatican Library which attest to the work of this priest who was to remain Bishop of St Andrews for the next 40 years and become a significant figure in Scottish history.

BISHOP WALTER, THE EARL OF LENNOX AND KILSYTH

IN AD1202 Walter became the next Bishop of Glasgow and held the post for the next 24 years. He and Bishop Malvoisin of St Andrews attended the 4th Lateran Council convoked by Pope Innocent III by Papal Bull on the 19th April AD1213 which commenced in Rome on the 11th November AD1215. It was during the period of Bishop Walter that Pope Honorius III granted to the Bishops of Scotland the power to hold their own Provincial Council on account of them having no Metropolitan Bishop of their own. The Council elected a senior prelate who was to be called the 'Conservator' and was entrusted by the Pope with quasi-Metropolitan authority. This system of Episcopal governance was to last in Scotland until AD1472.

It was during the episcopate of Bishop Walter that we find the first historical references to the settlement of Kilnasyde (Kilsyth) and the church of Monybroch within the See of Glasgow.

Previously, during the term in office of Bishop Herbert, Alywn, 2nd Earl of Lennox succeeded to his father's extensive lands and properties in 1155. These lands are all documented as being within the diocese of Glasgow. The 2nd Earl of Lennox was well known as one of the Lords of Strathclyde, a patron of the Church and a Catholic. Alwyn 2nd Earl had nine sons and one daughter. They were: his first son and his heir, Maldwin, who was to become the 3rd Earl of Lennox in 1217, Duffgall – who became a priest of the Glasgow Diocese, Malcolm, Amelic, Gilchrist, Christinus, Core, Duncan and Henry. His only daughter's name was Eva.

Upon the death of Alwyn 2nd Earl in 1217, during the office of Bishop Walter, Maldwin became the 3rd Earl of Lennox and it was he who granted a charter of lands to his sister Eva, where Kilsyth is mentioned.

Eva married Malcolm, son of Duncan, Thane of Callandar in Stirlingshire. Maldwin 3rd Earl of Lennox granted as a wedding gift, by charter dated 10th August 1217, heritage of 'Glaskell, Brengoene and a ploughgate and a half of Kilnasyde (Kilsyth) and the patronage of the church at Monybroch.'

So the lands around Kilsyth, as well as the church that existed there, came into the ownership and patronage of Eva, daughter of the 2nd Earl of Lennox and her husband,

Duncan of Callandar. This is the first documented proof that there was a pre-existing Church in Kilsyth in 1217 and that since the lands of Lennox were part of the See of Glasgow, the parish must, at this time, have been part of the Glasgow diocese under obedience to Bishop Walter.

Furthermore we can say that since at least 1217 (and for probably sometime before this) Kilsyth has had a permanent place of Christian worship.

The 2nd Earl of Lennox's son Duffgal who was a priest, went on to become Rector of Kilpatrick, another Parish in Dunbartonshire which was also part of the See of Glasgow.

Bishop Walter set about paying off the debt of the Diocese. In 1240 he paid 1400 merks due to the merchants of Florence. At about this date the widowed Countess of Lennox, wife of the 2nd Earl, granted to the See of Glasgow some land on the banks of the river Leven to use to raise funds for the fabric of the Cathedral. The action was typical of the patronage of the church shown by the Lennox family.

So we can see a close bond between the Lennox families of the 2nd and 3rd Earl and the See of Glasgow. The granting of lands; a son and brother becoming a priest - a priest who ultimately became a Canon of the Cathedral Chapter of Glasgow; Patronage of the Church at Monyroch.

It is difficult to imagine the Bishops of Glasgow during this period (Bishop Herbert, Bishop Ingeram, Bishop Jocelin, Bishop William de Malvoisin and Bishop Walter) not being known to the important Lords, the 2nd and 3rd Earls of Lennox and learning of developments in Parishes under the Lennox patronage. Parishes such as Kilsyth!

Eva had a son called Patrick. When Patrick fell heir to the lands of his mother around Kilsyth he was forced to pay the penalty of forfeiture of them, as he favoured the claim to the throne of John Balliol – the *'Toom Tabard'*.

Upon the accession of Robert the Bruce the lands given in forfeiture, were returned to Patrick's daughter, the rightful owner, who had married Sir William Livingston, a supporter of the Bruce. So began a long association between Kilsyth and the Livingston family who ultimately only lost the estates of Kilsyth due to their Jacobite, and suspiciously Catholic sympathies, much later in history.

WILLIAM DE BONDINGTON

BISHOP Walter was succeeded in 1233 by Bishop William de Bondington, Chancellor of Scotland. It is to him that we must assign the construction of much of the Cathedral of Glasgow which survives to this day other than the crypt – which are the remnants of the Cathedral built by Bishop Jocelin and consecrated in AD 1197.

Bishop William de Bondington presided over a Provincial Council in Perth in 1242 which decreed that on every Sunday from Ash Wednesday to Low Sunday after the Gospel had been read, *'a collection be raised for construction of the Cathedral at Glasgow'* and that alms and legacies together with the goods of those dying intestate be collected and that no other collection be taken for any other purpose in this period each year.

This was to be a national collection at every Parish in the country and indicates the date of the start of the construction of the sandstone Cathedral of Glasgow as we know it today.

From this we can also say that there is no doubt that the people of Kilsyth contributed alms, legacies and goods of those dying intestate along with all the other Parishes in Scotland to fund its construction.

From the time before the death of Bishop de Bondington there remain documents from the Provincial Council indicating its consent that from that date and for all time the Liturgy of Sarum (that was formalised and codified by the Diocese of Salisbury) should be the adopted Liturgy of the Church of the Glasgow Archdiocese.

Bishop William De Bondington died on the 10th November 1258 and was buried in the Abbey Church of Melrose near the high altar.

At about this time there is further correspondence between Salisbury diocese and Glasgow. More than a century previously the Cathedral Chapter had been formed in Glasgow using as a model the organisation of the Chapter of Salisbury. Now Glasgow once again wrote to Salisbury asking for an update and clarification of their new Constitution and Rule – which once it was given by Salisbury was again adopted in Glasgow.

THE AULD ALLIANCE

AFTER William de Bondington, Bishop John Cheyan succeeded to the See from 1260 until his death in France in 1268. It is clear that the *Auld Alliance* as it came to be known, was in large measure a diplomatic alliance formed by the Catholic Church in Scotland and the Catholic Church in France which was enacted through the dialogue between Episcopal peers in both countries influencing their respective kings.

WISEHEART AND KING ROBERT BRUCE

ROBERT Wishart or '*Wiseheart*' became the next appointment to the See of St Kentigern and was consecrated in Aberdeen in 1272. Between the death of de Bondington and the consecration of Bishop Wishart, Nicholas Moffat was chosen by the Chapter to be the new Bishop, but for whatever reason was never consecrated to the role. Then William Wishart was chosen in 1270 but he was 'translated' by the Pope and instead became Bishop of St Andrews. And so it was that Bishop Robert Wishart of Glasgow, who was the nephew of Bishop William Wishart of St Andrews became the incumbent on the Chair of Kentigern.

Bishop Robert Wishart continued the construction of Glasgow Cathedral and proposed the addition of a wooden spire. Maurice, Lord of Luss, gave permission for the timber to be taken from the shore of his lands at Loch Lomond, but the steeple did not get completed for 14 years largely due to wars with the English. In 1291 there are records of Bishop Wishart begging the English King Edward I, then in power in Scotland, for timber to complete the spire. Edward granted 60 oaks from Ettrick, but they were never delivered to Glasgow.

Despite the wars with the English, it is clear that the medieval church in Scotland was

flourishing. Father John Furdun, a secular Priest and Chaplin of St Machar's in Aberdeen who wrote one of the first complete versions of the *'History of Scotland'* in five books known as the *Chronica Gentis Scotorum*, states when writing about the death of King Alexander III of Scotland

'All the days of the life of this King, the Church of Christ flourished, her priests were duly honoured, vice was withered up, wrong came to an end and righteousness reigned.'

Bishop Robert Wishart is also known as a Catholic prelate who favoured strongly Scottish independence from England. He took the side of Wallace and Bruce and he was the one who, as Bishop of Glasgow, crowned Robert the Bruce at Scone on 27th March 1305. Later he was taken prisoner and kept in England until after the battle of Bannockburn in 1314. He died in 1316 and is buried in the crypt of Glasgow Cathedral between the altars of St Peter and St Andrew.

Statue of
Robert Bruce at
Bannockburn



BISHOP LINDSAY

THE NEXT Bishop of Glasgow was John Lindsay who was appointed in 1322. This was a difficult time for all in Scotland as a consequence of the wars with England. Lindsay was of the house of Crawford in Fife and had served as a Canon of the Cathedral Chapter of Glasgow and had previously also served as Great Chamberlin of Scotland in 1318.

Due to the danger to his life from the English, he sought diplomatic refuge in France for a while but upon his return journey to Scotland his ship was attacked and he received a mortal wound. He died shortly afterwards on the 9th April 1335 and was interred in Glasgow Cathedral near the Altar of the Blessed Virgin.

BISHOP RAE

THE NEXT Bishop of Glasgow was Bishop William Rae who was consecrated in 1339. It was he who built the first substantial bridge over the Clyde at the same spot where the Stockwell Street bridge now stands.

The bridge was an essential aide to the growth of commerce and wealth in the city and allowed trade previously hindered from north to south. Bishop William Rae also successfully petitioned the Pope for dispensation to allow the marriage of King Robert II of Scotland to Elizabeth daughter of Sir William Mure despite them being near blood relations.

BISHOP WARDLAW

NEXT WAS Bishop Walter Wardlaw who was a prelate of great learning and distinction. He was sent on a diplomatic mission to France to revive the Auld Alliance between the crowns of Scotland and France – a task he carried out with great skill.

Indeed so impressive was he as emissary, that King Charles V of France, also called '*Charles the wise*' or '*Charles the sage*', petitioned Pope Clement II that Bishop Wardlaw should be considered for the office of Cardinal. So Pope Clement indeed created him Cardinal in 1384, a distinction he was to enjoy for only two years until his death in 1387.

BISHOP GLENDINING

THE CARDINAL-BISHOP of Glasgow was to be replaced by Matthew Glendining in 1389. His was to be a long episcopate, lasting 18 years to 1408. In 1400 the wooden spire of the Cathedral made from the felled oaks from Luss was struck by lightning and totally destroyed. Glendining collected much stone materials but died in 1408 before work could begin to erect a stone steeple.

During this long episcopate the Cathedral Chapter of Glasgow was to provide another bishop – Henry Wardlaw, who was a Canon of Glasgow and held the post of Precentor, was elevated to Bishop of St Andrews.

BISHOP WILLIAM LAUDER

BISHOP Glendining was succeeded by Bishop William Lauder. He began the work on the stone spire of the Cathedral and it is his coat of arms which is still visible on the spire today. Lauder was a learned man who held a doctorate in Theology and who had been educated at the University of Paris and the University of Angers in France.

Unusually he was not appointed by the Cathedral Chapter of Glasgow but was instead appointed directly by Pope Benedict XIII, an appointment that was graciously accepted by Glasgow. He was consecrated in Avignon, then the seat of the Papacy, by the Pope on

9th July 1408. In August 1423, Bishop Lauder was appointed by the Scottish Court to go to England and negotiate for the release of King James I of Scotland who had by this time been held a prisoner for 18 years. The king, who had during his captivity married an English noble woman, returned to Scotland in 1424. After a successful episcopate of 17 years Bishop Lauder died in 1425.

BISHOP JOHN CAMERON

THE NEXT appointment to the See of St Kentigern was John Cameron whose consecration took place at the end of 1426. Cameron was a learned priest who had previously been secretary to the earl of Douglas and had also previously been appointed Provost of Lincluden and Secretary of State by King James I of Scotland and Keeper of the Privy Seal of Scotland.

Cameron was to face political criticism from some quarters, most notably from the Pope himself, due to the actions of his King – to whom he was seen as being a close aide. In the year 1431 he was one of two Scottish representatives at one of the great global church councils – the General Council of Basle.

The structure of the Glasgow Diocese is recorded at this time c1440. It consisted of two Arch deaneries – Glasgow and Teviotdale and nine Rural Deaneries – Lanark, Rutherglen, Lennox (Campsie), Kyle & Cunningham, Carrick, Peebeles, Teviotdale, Nithsdale and Annandale.

Given the geography of these deaneries it is clear that the church at Kilsyth would have been part of the Deanery of Lennox at this time in history and the priests and monks would have sought local administrative guidance from the Rector of Campsie, being the most senior priest of the Deanery and their local Canon of the Cathedral Chapter.

Bishop Cameron's coat of arms are to be seen on the central pillar of Glasgow Cathedral vestry and on the western wall outside of the building. With the sanction of the King, Bishop Cameron also established a yearly fair to be held in January called '*St Mungo's Fair*' in order to enhance the trade of the City. In terms of the administration of Justice he established the Commissariat Court to sit three times a week in the Consistorial House of the Cathedral to administer justice in Glasgow. He died on Christmas Eve 1446.

BISHOP TURNBULL AND THE UNIVERSITY OF GLASGOW

BISHOP William Turnbull was to be the next distinguished holder of the office of the See of St Kentigern. He had had a keen appreciation for education from an early age having studied at the University of St Andrews, The Catholic University of Leuven in Belgium and also for his Doctorate in Theology at the University of Pavia in Italy. He had been, before being appointed to Glasgow, the Bishop of Dunkeld and prior to this had been a Canon of the Cathedral Chapter holding the post of Canon of Glasgow and Lord of Provan – so he

knew the city and its people well. He was elected in 1447 and consecrated in 1448.

Bishop Turnbull saw that without a great centre for education in Glasgow, the people of the city would not progress in trade and industry, in law and in the arts and ultimately Glasgow as a city would not fare as well as other more learned cities of Europe. He resolved to found a university and petitioned Pope Nicholas who formally erected the University of Glasgow by a Papal Bull dated 26th December 1450. The office of Chancellor of the university was to be held by the Bishop of Glasgow and provision was to be made for the study of Civil Law, Canon Law, Theology, Arts and other Faculties. The structure and rank of the university were to be the same as those conferred upon the Papal University of Bologna. King James II of Scotland granted a charter of protection to those at the university and the Bishop of Glasgow granted certain privileges and exemptions to all those who attended or held office at the university.

On the 20th April 1450 King James granted in favour of Bishop Turnbull and the city of Glasgow, raising its status from that of a mere burgh of Barony to that of a burgh of Regality giving to the Bishop and his successors in support of their education of the city,

'the city of Glasgow, Barony of Glasgow and the lands called the Bishop's Forest, to be held by them in free, pure and mere regality in fee and heritage forever.'

The location of the university was in the Barony of Glasgow in the lands which had previously been known as the Bishop's Forrest at the modern Glasgow High Street between Bell Street and Duke Street. The University of Glasgow later moved to its current location to the West side of the city on the banks of the Kelvin, but the University of Strathclyde now occupies nearby land between Cathedral Street and George Street continuing this tradition of learning in the east end of Glasgow. Both Glasgow University and Strathclyde University honour the memory of Bishop Turnbull with buildings named in his honour on each campus.

Indeed the Barony Church of Glasgow is now owned by Strathclyde University and is the centre of its graduation ceremonies each year. As a mark of respect for his legacy in furtherance of education in Glasgow, Bishop Turnbull also has the modern-day Catholic High School at Bishopbriggs named after him – Turnbull High. Bishop William Turnbull died on 2nd September 1454 and was succeeded by Bishop Muirhead.



BISHOP ANDREW MUIRHEAD

BISHOP Muirhead, otherwise known as Andrew de Durisdeer, obtained a Bachelor's degree at the University of St Andrews, and in 1437 was admitted into the University of Paris, gaining a licentiate upon graduation in 1438. Under Bishop Turnbull he had been a Sub-dean of the diocese of Glasgow and left to become the Dean of the Diocese of Aberdeen which is where he first came into contact with the Scottish Diplomatic corps. He was highly thought of by Pope Nicholas V. On 7th May 1455, Pope

Calixtus III personally proposed him to the bishopric of Glasgow. He was consecrated at some point between September 1455 and May 1456.

Bishop Muirhead was Bishop of the Glasgow Diocese for 18 years. As well as being Bishop, he was a near full time diplomat for the Scottish Court attending many sittings of the old Scottish Parliament and when James II died in 1460 he was appointed as one of seven people who formed the '*Council of Regency*' to oversee the succession of the crown.

Muirhead was deputed together with the King's Almoner and Confessor and several other Scottish Noblemen and clerical dignitaries to arrange the terms of the marriage settlement of Margaret, daughter of the King of Denmark, with King James III. The islands of Orkney and Shetland were mortgaged to James in security of his Queen's dowry of 60,000 crowns and in this way they came into the possession of the Scottish Crown.

After the Wars of the Roses in England where Scotland had supported the cause of the defeated House of Lancaster, Muirhead was sent by the King to England to agree a peace treaty which became known as the Treaty of York. He died on 20th November 1473 and was succeeded by John Laing.

JOHN LAING

BISHOP John Laing was from the family of "Redhouse" in Edinburgh. Before becoming bishop of Glasgow he was rector of Tannadice in Angus, vicar of St Michael's Linlithgow, and was rector of Newlands in the diocese of Glasgow when he was appointed to the See of Glasgow in 1474.

He was appointed Chancellor of Scotland in 1482 a post he held until 1483 when he was succeeded by the 1st Earl of Argyle. He died on 11th January 1483.

BISHOP BLACKADDER

CONTROVERSY surrounded the appointment of Bishop Blackadder to the See of St Kentigern in 1484. George Carmichael was elected to the bishopric by the Cathedral Chapter of Glasgow in early 1483 soon after the death of Bishop Laing, however he was never consecrated. The Pope, Sixtus IV, rejected his election because he had previously reserved the appointment to the See of Glasgow for himself. Sixtus instead 'translated' Robert Blackadder, who was by then Bishop of Aberdeen, to the vacant See of Glasgow. Carmichael is lost from history and may have died in 1484 on the way to Rome to appeal the Pope's decision. Also lost from history is why the Pope so favoured Bishop Blackadder.

Robert Blackadder studied at the University of St Andrews (where his name is listed among the students), and in 1464 he was received as a bachelor in the University of Paris. The following year, 1465, he graduated as licentiate. In 1471 King James III of Scotland sent him as a messenger to Pope Paul II. It was probably while in Rome that Robert secured from the Pope the abbacy of Melrose.

This was the first time a non-Cistercian had become Abbot at Melrose, and moreover the Pope granted Blackadder leave to take the abbacy without becoming a monk! In 1477 Blackadder's name is recorded in a letter of Pope Sixtus IV, where it is said that the Pope had received a petition from "*Robert Blakidir*", a rector of the church of Lasswade in the diocese of St Andrews, requesting permission to build a hospital near the church. Permission and funds were granted, and so came into being the Hospital of St Mary of Consolation.

A year later, the Pope granted Blackadder permission to convert the church of Lasswade into a Prebend of the church of St Salvador in St Andrews, specifying that the holder must have a licentiate or doctorate.

He was elected as bishop of Aberdeen sometime in June 1480 but was 'translated' to Glasgow where he was consecrated Bishop in the Cathedral.

In 1472, a papal Bull of Sixtus IV elevated the status of St Andrews to that of an Archbishopric and appointed the Archbishop of St Andrews as the primate of Scotland. Glasgow which has up to this point been known as the

'special daughter of the Church beholden to the authority of no-one save immediately upon the Apostolic See'

did not like the prospect of visitations and inspections from the Archbishop of St Andrews! The King too was concerned about the concentration of power in one position in his realm and prompted The Scottish Parliament to correspond with the Pope to raise Glasgow to the status of an Archiepiscopal See too. In the year 1490 King James V of Scotland wrote to the Pope saying that

'Glasgow surpassed all the other Cathedral Churches in his realm by its structure and it's learned men, it's foundations, it's ornaments and it's other very noble prerogatives.'

After 17 years of lobbying, finally on 9th January 1492 a Bull of Pope Innocent VIII elevated Glasgow to an archbishopric with Dunkeld, Dunblane, Argyle and Galloway as it's suffragans. (After some years Dunblane and Dunkeld were returned to St Andrews in a gesture of diplomacy by the Pope – an Episcopal structure in Scotland which was recreated once more after the Restoration of the Hierarchy to Scotland on the 15th March 1878 when the Catholic Hierarchy was restored to Scotland after the Reformation – see later).

In this way after eight years as Bishop Blackadder, he became Archbishop! As it turns out King James V was rather less successful in asking the Pope to make Archbishop Blackadder a Cardinal.

In September 1491 Blackadder went to France with Patrick Hepburn, 1st Earl of Bothwell and the Dean of Glasgow to renew the Auld Alliance. He then travelled on to the Court of the Sforz in Milan. On 24th August 1495 he arrived at the court of King Ferdinand II of Aragon and Queen Isabella I of Castile.

A letter, dated 12th September that year, was written by these monarchs to the Pope urging that Archbishop Robert Blackadder be made Cardinal. Nothing seems to have come of it either! By this time the Pope was digging his heels in.

Blackadder was back in Scotland by Christmas, but returned to Spain the following

spring. His business then was obtaining a bride for his King.

The same business also took him to France. However, it was in England that a bride was eventually obtained, Margaret Tudor, the eldest daughter of King Henry VII of England and big sister of the future King Henry VIII. Archbishop Blackadder would be made a godfather of their son James, the future King James V.

Archbishop Robert Blackadder died on 28th July 1508, while en route to Jerusalem on pilgrimage and he was succeeded by Dr James Beaton.

ARCHBISHOP JAMES BEATON & DAVID CARDINAL BEATON

DR JAMES Beaton was the next Archbishop of Glasgow. He was the son of John Beaton of Balfour who first married Margery Boswell of Balmunto and then Elizabeth Melville of Raith. There were six brothers and five sisters in his family – all of his brothers died young in life except the Archbishop who lived to the age of 86.

He graduated as Master of Arts at St. Andrews University in 1493, was appointed Precentor of Dornoch Cathedral (Diocese of Caithness) in 1497 and in 1503 was appointed Provost of the Collegiate Church of Bothwell. In 1504 he became Prior of Whithorn and Abbot of Dunfermline and in 1505 was made Lord High Treasurer of Scotland by James IV.

His consecration as Bishop of Glasgow took place at Stirling on 15th April 1509 and documents survive in Glasgow of the Dean and Chapter of the Cathedral and the Rector of Glasgow University declaring him the new Archbishop and acknowledging him as *'Pastor animarum suarum'*.

Archbishop James Beaton was to crown James V in the Castle of Stirling on 21st September 1513. After being the Archbishop Glasgow for 12 years he was translated by the Pope to become the Archbishop of St Andrews and Primate of Scotland. He was an ardent Scottish nationalist and persuaded the King to re-form the alliance with France over England and he resisted the political manoeuvres of the English King Henry VIII.

The Reformation was now underway and it was Archbishop Beaton who presided over the execution of Patrick Hamilton for heresy in St Andrews – it was Hamilton's death which kick-started the Scottish Reformation as a popular force.

As an old man Archbishop James Beaton petitioned the Pope to make his nephew David Beaton, who by this time had been made Cardinal, *'coadjutor of St Andrews with the right of succession'*.

In other words Archbishop Beaton knew he was failing and wanted his nephew, who was by now the highest ranking Scottish priest, to have a period of handover before he took over as prelate of Scotland. This he did and Archbishop James Beaton died in the autumn of 1539 in his castle at St. Andrews.



Painting of Cardinal Beaton

BISHOP GAVIN DUNBAR

BACK in Glasgow in 1521 when Archbishop Beaton translated to St Andrews he was succeeded by Gavin Dunbar, Prior of Whithorn and younger brother of John Dunbar of Mochram. He was consecrated on the 5th February 1524. Archbishop Dunbar must be looked upon as the founder of the Scottish Royal College of Justice in so far as King James instituted it at his suggestion.

The College was to consist of 14 Judges half clerical and half lay with the president to be clerical. The establishment of the Scottish Royal College of Justice received the confirmation of Pope Clement VII in 1534.



The Red Mass

In modern times each year, the Archbishop of St Andrews & Edinburgh holds 'The Red Mass' which is an annual Mass of Blessing for the Scottish Judiciary in St Mary's Metropolitan Cathedral Edinburgh – a tradition which although interrupted by the Reformation has been re-introduced. Archbishop Dunbar died on the 30th April 1547 – at a critical time for the Catholic Church in Scotland. George Buchanan wrote of Archbishop Dunbar that he was a model prelate;

“Splendida Coena, epulae, amitione remota.

Doctrina, ingenio, simplicitat, fide. Ipse alios supra facundo prominent ore”

- meaning he had a talent to eloquently communicate the truth of The Doctrine of the Faith to others in beautiful and simple terms. The historical writer, Andrew MacGeorge commenting upon the Bishops and Archbishops of Glasgow in the book 'Old Glasgow' on pg 53 said that

“...the people of this City and surrounding lands seem to have been fortunate in their ecclesiastical rulers, and their condition was greatly superior to that of the communities who were under the sway of lay barons elsewhere. From the time of King David the City was ruled by the Bishops till the time of Robert Blackadder, they generally promoted the dignity of Archbishop, with metropolitan, primatial and legislative dignity; and until the Reformation the Archbishops were Lords temporal and spiritual of the community.”

ARCHBISHOP JAMES BEATON AND THE REFORMATION

THE LAST occupant of the See of Kentigern was Archbishop James Beaton – the second of his name and a great nephew of the previous Archbishop James Beaton of Glasgow and nephew of Cardinal David Beaton of St Andrews & Edinburgh. He was appointed when he was still a layman but was sent to Rome and after a period of study was consecrated there on the 28th August 1552.

Archbishop James Beaton secundus was one of seven witnesses sent by the Estates of Scotland to attend the espousal of Mary Queen of Scots to the Dauphin of France and again to witness the solemnisation of the marriage on the 24th April 1558 in the Cathedral of Notre Dame in Paris.

James Beaton also presided at the last Provincial Council of the Old Scottish Catholic Church which took place from 1st March to the 19th April 1559.

For a period of eight years he administered the affairs of his diocese and stood faithfully by the queen-regent, Marie de Guise, in her dealings with the disaffected Protestant nobles of Scotland. In 1560 after the destruction of Churches and defacement of Cathedrals across Scotland as the Reformation took hold, he, like many Catholic priests, fled to Paris and then to Rome where he deposited many records and documents from the medieval Scottish Church – and from where we know much of this account of history – into the vaults of the Scots College in Rome together with as much Church plate as he could carry from the Churches under his patronage.

So it was in exile that he was appointed by Mary Queen of Scots as Scottish Ambassador to the French court, a post which was renewed by King James VI.

Despite the excesses and wanton destruction of all things Catholic and the stripping of the assets of the Church back in Scotland (much also to the disgust of John Knox who said;

“the old ship may have a new crew but there is no need to give two thirds of her property to the devil and have God share the last third with the devil too...”

as 5/6th of the church property was taken by Lords and Barons as reparation for their support of the Reformation).

Perhaps the most remarkable testimony to the respect felt for Archbishop Beaton in Scotland is to be found in the fact that in 1598, nearly forty years into the Reformation and after the overthrow of the ancient Scottish Catholic Church, the Archbishop was formally restored, by an Act of the Scottish Parliament, to all his

“heritages, honours, dignities, and benefices, notwithstanding that he has never acknowledged the new religion professed within the realm”.

This was a truly remarkable Act of the Old Scottish Parliament and an often overlooked episode in the history of religious turmoil in Scotland, which is otherwise only presented in very black and white terms.

He survived to witness, a month before his death, the union of the English and Scottish crowns under King James.

On 25th April 1603, when James was actually on his way from Edinburgh to London to take possession of his new kingdom, the Archbishop died in Paris, in his eighty-sixth year and half a century after his Episcopal consecration.



King James VI

THE SCOTTISH CATHOLIC CHURCH IN EXILE

THE ANCIENT hierarchy of Scotland ended with the death of James Beaton.

From 1598 to 1621 lay Catholics in Scotland and the priests who were secretly ministering to them, were nominally subject to the English Archbishops. As a response to the Reformation, the establishment in 1622 by Pope Gregory XV of the Sacred Congregation for the Propagation of the Faith (Propaganda Fide) led, in England, to the appointment of the first vicar-apostolic, William Bishop, in 1623. His jurisdiction, and that of his successor, Richard Smith, also included Scotland.

Some Scottish priests appealed to Pope Gregory XV, citing the bull '*Cum Universi*' of 1192, which had declared the Scottish Sees were declared independent. The point was conceded in principle, if not immediately in practice.

A prefecture apostolic was created for Scotland in 1653 – fifty years after the death in exile of the last pre-reformation Archbishop of Glasgow. The first prefect-apostolic was William Ballantine, a convert to Catholicism. His father, Thomas, had been minister of North Berwick. There were two prefects-apostolic, Ballantine and Alexander Winchester (Winster), between 1653 and 1694 when a vicariate apostolic was created.

Unlike archpriests and prefects-apostolic, vicars-apostolic were Bishops. The first vicar-apostolic was Thomas Nicolson, an Episcopalian who was received into the Catholic Church in 1682. He was nominated titular bishop of Peristasis and first vicar-apostolic of Scotland on 7th September 1694, and consecrated in secret in Paris on 27th February 1695.

He was succeeded by his coadjutor James Gordon. Gordon was nominated bishop on 21st August 1705, and consecrated in secret at Montefiascone, Italy, on 11 April 1706.

In May 1694 a Scottish Vicariate-Apostolic was established. This was divided into two districts – the Lowland and the Highland District in February 1731. Bishop Gordon became the first vicar-apostolic of the Lowland vicariate. He was succeeded by Alexander Smith, John Grant, the notable Bishop George Hay, John Geddes, and finally Alexander Cameron.

A further division by Papal Rescript on 13th February 1827, replaced the Highland and Lowland Districts, with Eastern, Western, and Northern Vicariates. The Western vicariate, centred on Glasgow, included the counties of Argyll, Ayr, Bute, Dunbarton, Inverness (southern part), Lanark, Renfrew, Wigtown, and the Western Isles. The Eastern centred on Edinburgh also included Stirlingshire, Perthshire, Fife, The Lothians and Borders.

It was this division on 13th February 1827 between Eastern and Western Districts which broke the ancient bond between the Deanery of Campsie, including Kilsyth, and the Glasgow Archdiocese. It used the political geography of the modern day Stirlingshire boundary to determine the split between the Eastern District of Scotland and the Western District. An association with Glasgow which had lasted as much as a thousand years, stretching back to the time of the Kingdom of Strathclyde was over and Campsie and Kilsyth became the most western outposts of the Eastern District which centred upon Edinburgh.

The former bishop of the Highland vicariate, Ranald MacDonald, became the first vicar-apostolic of the Western vicariate. He was succeeded by Andrew Scott, acknowledged as the builder of the present St. Andrew's Catholic Cathedral in Glasgow; John Murdoch, and his coadjutor, Alexander Smith.

In the Eastern District, the Apostolic succession which governed Kilsyth now followed the line of the Archbishops of the Eastern District of Scotland - of which there were only 4. Alexander Paterson, Andrew Carruthers, James Gillis and John Strain in total running from 1827 to 1878. Interestingly it was to Archbishop Gillis that the Catholic people of Kilsyth wrote two petitions requesting a permanent priest before Archbishop John Strain granted Kilsyth its first permanent priest since the Reformation, Fr John Galvin arrived in Kilsyth on the 5th January 1865.

THE RESTORATION OF THE HIERARCHY

ON 4TH MARCH 1878 the historic re-establishment of a diocesan hierarchy in post reformation Scotland was achieved. The rule of vicars-apostolic ended, with the creation of six dioceses and the appointment of diocesan bishops.

Nevertheless until 1908 the Catholic Church in Scotland still remained subject to the jurisdiction of the Sacred Congregation for the Propagation of the Faith (*Propaganda Fide*). In 1908, Scotland, along with England, Ireland, Canada, Holland and the USA were transferred from Propaganda's missionary jurisdiction to the common law of the church – in other words each of these territories reached a position where they were declared independent. This was called the second Restoration of the Catholic Church in Scotland.

THE ESTABLISHMENT OF ST PAUL'S MISSION IN CAMPSIE

STEPPING back a little in time, for the sake of local history, on 30th November 1830, a group of twelve devout Catholic men gathered in Torrance, near Lennoxton, to draft a letter to Bishop Andrew Scott in his capacity as coadjutor and to Bishop Paterson of the Eastern district. The letter was a plaintiff plea begging both their Lordships to find a priest for their community

'as thair are a great number of Roman Catholicks here.'

The nearest place of worship for them was then in Glasgow. The appeal was successful, for 1831 saw the birth of St. Paul's Mission in Lennoxton although the actual church building was not completed until fifteen years later in 1846.

A further thirty-five years were to elapse before in 1881 the third missionary rector, Rev. John Magini, successfully requested of Archbishop Strain of St. Andrews and

Edinburgh permission to change the name to St. Machan's in honour of the ancient local Saint still entombed in the ruins of his early medieval church in Campsie Glen.

Besides marking the completion of St. Paul's Church in Lennoxton, the year 1846 was to be important for another historic reason. That year saw the start of the great Irish Potato Famine. This catastrophe was to be the cause of one million Irish men, women and children leaving their native land in the decade between 1846 and 1856. Many thousands of them settled in Scotland, bringing with them their strong devotion to the Catholic faith.

THE ESTABLISHMENT OF ST PATRICK'S IN KILSYTH

IN THE Catholic Directory of 1832 it records that a Catholic Mission had been established in Campsie at the beginning of the previous year (1831) by the late Bishop Paterson for the benefit of Irish Catholics employed in that parish and in the neighbouring districts. At that time it was recorded that there were some five Catholic families in the Kilsyth area. In the Catholic Directory for 1835 reference is made to the lack of regular places of worship in the "stations" i.e. places which were visited regularly the priest from Lennoxton. There follows a reference to the "villages of Lennoxton, Torrance, Kilsyth, Milngavie, Kirkintilloch, Dunfermline, and the contiguous parts of Fife, Clackmannan and Perthshire." One priest, the redoubtable Father Paul MacLachlan, was in charge of this whole area, so it can easily be imagined how infrequently he would be able to visit each "station".

The first recorded Mass said in Kilsyth since the Reformation was on Christmas Day, 1847. This marked the creation of Kilsyth as a mission station of Campsie – it was to be another 18 years before Kilsyth was to become a Parish. The priest who said this Mass was Father Gillon of St. Paul's Lennoxton and it was celebrated in a house in Charles Street. Later Arnott's Hall in Charles Street was to serve as a temporary church before one could be built.

Christmas Day 1847 is the first recorded Mass however it is clear that Kilsyth was a Mission Station from 1831 receiving visitations from priests. It is therefore unlikely that in the period 1831 to 1847 priests would come to Kilsyth to minister and NOT say Mass. In the obituary of Monsignor MacLachlan Vicar general of the diocese of Dunblane published in both The Tablet and The Stirling Journal in 1882 we read that -

"After his ordination in 1831, his first charge of importance was the care of souls in Campsie, Kilsyth, Stirling, Falkirk, Alloa, and Linlithgow. Through this extensive district he trudged and drove at regular intervals."

It is very likely that a young Fr MacLachlan in the 15 year period between 1831 and 1847 said the first post Reformation Mass in Kilsyth – but that no record of it exists.

The great Irish Famine, had the effect of displacing the vast majority of the Irish Catholic families who then sought refuge and settled in Scotland and elsewhere.

This was the beginning of an era of industrial expansion in Scotland, and many Irish workmen began to find employment in the construction of railways and similar projects. With the completion of the projects, many returned to Ireland, but others remained. In 1846-47 the failure of the potato crop in Ireland forced many Irish families to emigrate and large numbers came to Scotland to take up permanent residence. Around 1850 coal and ironstone began to be worked in the mines on the slopes of the Kilsyth Hills, and this brought a considerable number of Catholics to the district.

By 1846 the Catholics from Kilsyth assembled at the Head of the Haugh Road every Sunday and trudged to Lennoxton, some seven miles distant, in all weathers to attend Mass. After Mass in Lennoxton's Catholic church (then known as St Paul's Church – as we recall it was only renamed St Machan's in 1881) the good people of Lennoxton treated them to a meal before they set out again on the return journey.

When a priest was needed for any emergency, such as a sick call, one of the younger men would hurry all the way to Lennoxton. Having delivered his message at the chapel house, he would then hire a conveyance to carry the priest and himself to Kilsyth. For this period, too, we find, in Anton's History of Kilsyth, the following remark:

“In 1862, the numbers (of Catholics) were so considerable that Father Gillon of Campsie instituted a Roman Catholic Mission in Arnot's Hall, Charles Street.”

And also as we have seen from 'A History of Kilsyth – A Memorial of Two Lives' published in 1901 by Rev Robert Anderson, Church of Scotland Minister, on page 214 we see –

‘For many years the Roman Catholics of Kilsyth had been increasing by the incoming of Irishmen, as labourers at the coal and ironstone pits. They had no priest nearer than Campsie, seven miles away, and, with a faithfulness that was a marvel to Protestant onlookers, they travelled the distance, there and back, every Sabbath morning and evening.’

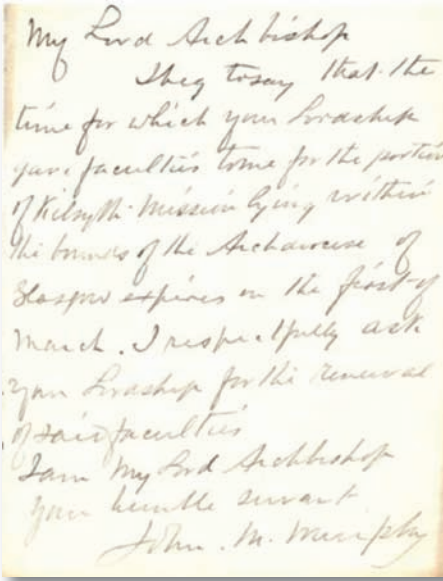
Approaches were made to Bishop Gillis, Vicar Apostolic of the Eastern District of Scotland, but probably due to the scarcity of priests in Scotland at that time this first attempt to obtain a priest for Kilsyth was not successful.

Statistics for the following year (1863) show that there had been a further increase of about 200 in the Catholic population, which now stood at 600. Provision had been made for the instruction of about 30 children and here we see the foundation of what was eventually to become St Patrick's Primary School.

The remarkable increase in the number of Catholics at this time was probably due to the fact that there had been a considerable expansion of work available. The Bairds, who were later to develop most of the coalfields of this area, came to Currymire in 1860. Later, they took a lease of the Haughs, and from that time till nationalisation of the mining industry were the main employers of much of the manpower in the district.

In 1864 Mass was being said every fortnight at half-past nine and at twelve alternately. Catechism classes were held at two p.m. when about 60 children attended. The total Catholic population is again given as 600. Renewed efforts were now made to obtain the services of a resident priest.

As a result of a second petition, the Catholics of Kilsyth finally obtained the services



My Lord Arch bishop
They today that the
time for which your lordship
gave facultis to me for the portion
of Kilsyth Mission being within
the bounds of the Archdiocese of
Glasgow expires on the first of
March. I respectfully ask
your lordship for the renewal
of said facultis
I am My Lord Archbishop
your humble servant
John M. Murphy



Above: Fr John Galvin

The above letter is dated 27th Feb 1883 and is from Fr John M Murphy at St Patrick's Kilsyth to Archbishop Charles Eyre of Glasgow, asking for continued permission to act as a priest to the Catholic people in his area – Archdiocese of Glasgow Archive Ref No. GC15/51/1

of a resident priest on 5th January, 1865, when Father John Galvin was sent from Bathgate to take charge of the Mission. This is the formal date for the establishment of St Patrick's as a Parish as opposed to just a 'mission station' run from Lennoxton.

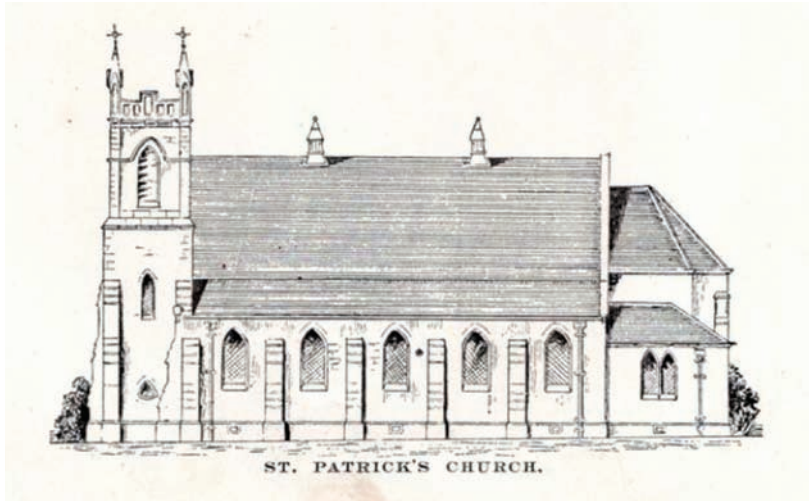
His coming to Kilsyth allowed two Masses on Sundays at nine and half-past eleven. Catechetical instructions were given at three o'clock. On week-days there was a nine o'clock Mass and on holidays Mass was at ten o'clock. It is interesting to note that a day and night-school were "in good working order." Day school attendance was about 100. So we can say that St Patrick's School as it was to become – was established before the parish. (A fair estimation for the establishment of St Patrick's Parish School is 1862. This allows for the fact that it is first mentioned in the 1863 Scottish Catholic Directory and there is one year latency for the publishing of data in the directory.)

The ground upon which the church was finally built was donated by Sir Archibald Edmonstone of Duntreath, Bart. The plans for the church were drawn by Mr. Duncan McFarlane, Greenock, and the building was supervised by Mr. A. McIntosh of Glasgow. The building contractor was a Mr. Gow, and much of the work done was voluntary labour by the Catholics of Kilsyth and the surrounding area.

The new church was the focal point, not only for the Catholics of Kilsyth but also for those of the villages of Cumbernauld, Condorrat, Croy, Queenzieburn, Banknock, Banton and even for a short period the Catholics of Kirkintilloch – none of which had a Catholic Church or priest of their own at this juncture in history.

Soon Kilsyth was at the centre of Catholic life in the district and there are many

letters in the archive of the Archdiocese of Glasgow showing various Parish Priests from Kilsyth annually requesting 'faculties' from the Archbishop of Glasgow to minister to his flock in Croy, Condorrat, Cumbernauld, Smithston, Auchinstarry and Kirkinintilloch as the Kilsyth priest was from the Eastern District, and required permission to minister to the Catholics of the neighbouring Archdiocese!



The above sketch is scanned from 'A History of Kilsyth and a Memorial of Two Lives' by Rev Robert Anderson. Interestingly the same pencil sketch had been used prior to its publication in 1901 on other items. We have a copy of a pamphlet of a Church Bazaar to raise funds dated 1897 using the same sketch - clearly, it was an image that was in common usage and circulation. It's artist is unknown. It is thought that image represents the Old St Patrick's Church as it was after the addition of the Bell Tower in the early 1890's by Canon Michael J. Turner. Another historic date for the Catholics of Kilsyth is 17th March, 1866, for on that day,

"the church was solemnly opened and dedicated to the worship of Almighty God under the invocation of St. Patrick, the glorious apostle and patron of Ireland, on the day of his festival."

"A large and respectable congregation, among whom were several Protestants, assembled at the forenoon service. Pontifical High Mass was celebrated by the Right Rev. Dr. Strain, Bishop of the District, attended by the Rev. J. Gillon as assistant priest, the Rev. J. S. McCorry, D.D., and the Rev. Jas. Boyle as deacon and subdeacon.

The Rev. J. Galvin was M.C. After the first Gospel, the Bishop, arrayed in full Pontificals, preached the dedication sermon in a most impressive manner and in the evening a lecture was delivered by the Rev. Dr. McCorry to a numerous congregation. The solemn services were concluded by the Benediction of the Blessed Sacrament, which was given by the Bishop, and thus terminated a day of rejoicing in Kilsyth."

THE LAST 50 YEARS OF ST PATRICK'S KILSYTH

THOMAS CANON MCGARVEY



IN FEBRUARY 1956, Canon McGarvey was appointed to serve as the Parish priest of Kilsyth. He, like his predecessor Canon Michael Downey had been parish priest in the neighbouring parish of Bonnybridge.

Very Rev. Thomas Canon McGarvey was born in Uddingston on 1st December, 1896. He received his early education in Broxburn and his secondary education at Blairs Seminary College in Aberdeen.

During the First World War he served with the Armed Forces as a gunner in the Royal Artillery. He studied for the priesthood in the Scots College, Rome from 1920 to 1926 and was ordained while still in Rome in 1925.

His first posting as assistant Priest was to St Patrick's Edinburgh where he served from 1926 to 1930. From there he was transferred to St Anthony's Polmont near

Falkirk from 1930 to 1936.

His first appointment as Parish Priest was to St Kenneth's Lochore from 1936 to 1949. As he did not have a Chalice of his own, the people of Lochore paid for him to have a second hand one for his presentation which his family then had gilded with gold from melted down family jewellery.

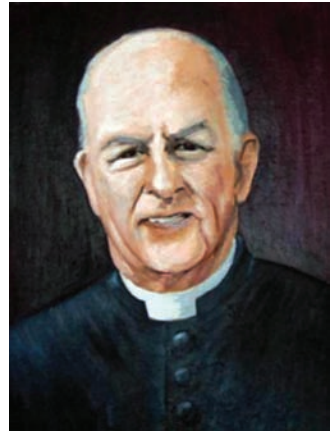
From 1949 to 1956 Canon McGarvey was the Parish Priest of St Joseph's Bonnybridge. His last posting was to the Parish of St Patrick's where he was Parish Priest from 1956 until his retirement in 1972.

Canon McGarvey was the first Scottish born priest to serve as parish priest in Kilsyth. All his predecessors had been Irish-born. During the early years of his charge here, Canon McGarvey, in his own way, sought to know his parish and its needs, both spiritual and temporal. He turned his attention to the youth of the parish and founded the first Catholic Boy Scout Troop in Kilsyth, and with it the attendant Cubs for the very young boys. At the same time he promoted the Guides and Brownies for girls.

Since little had been done to the church since the fire in 1954, it was now looking very dilapidated and the need for a new church was evident. A beginning on the new church could not be made until a substantial sum of money was provided, and so Canon McGarvey set about raising funds for the building. He organised socials on a regional basis so that each district in the parish would play its part in this effort. These were very successful and engendered a spirit of unanimity of the Parish.

When Canon McGarvey retired in 1972 a council house was found for him in Johnston Avenue Kilsyth, close to two sisters, Eileen and Lucinda Robinson. Eileen had been sacristan in St Patrick's for many years for Canon McGarvey and knew him very well. The two sisters looked after Canon McGarvey in his retirement and nursed him through his eventual ill health, right through to his death on 6th Oct 1987. Shortly before his death, and by this time confined to a wheelchair, Canon McGarvey was able to celebrate the diamond jubilee of his ordination in St Patrick's and his adopted home of Kilsyth.

The overarching legacy of Canon McGarvey is that during his time he was able to fund and build the current St Patrick's Church to the design of Gillespie, Kidd and Coia. The church is now a part of Scotland's architectural heritage and remains a modern looking building 50 years after its construction, providing a magnificent space in which to celebrate Mass. St Patrick's remains the only Grade A listed building in Kilsyth.



Above: A portrait of Canon McGarvey by Sister Clement who was a Franciscan Sister of the Immaculate Conception stationed in Kilsyth

Left: Canon McGarvey (seated) in uniform during the First World War where he served as a gunnery officer.

DENIS CANON O'CONNELL



FR. DENIS O'Connell was born in Coolatour which is in Milford, County Cork on 15th Feb 1918. He entered St Patrick's College Thurles at the age of 17 on the 5th September 1935 where he trained for the priesthood. He received tonsure and minor orders in June 1939. He received sub diaconate and diaconate in June and September of 1940.

He was ordained Priest on 15th June 1941 by the Most Reverend Dr. Jeremiah Kinane, Bishop of Waterford & Lismore, specifically for missionary work in the Diocese of St Andrews & Edinburgh. Fr. O'Connell then spent all of his life as a priest in Scotland.

His first appointment was at St Machan's Lennoxton where he was to serve as assistant Priest to Fr. Wheelan from 1941 till 1949. During this time Fr O'Connell's life-long love of athletics was to come to the fore as he organised Community Games. During his early years in Scotland he was alarmed by the sectarian divide in the West of Scotland perpetuated through football, and set about using athletics as a means to bring the different religious communities together. He instigated a series of Community Games where Athletes from all backgrounds could compete freely regardless of background or religious belief.

From 1949 to 1950 Fr O'Connell was to serve at St Agatha's Methil in Fife as an assistant Priest and then subsequently at St Columba's Edinburgh from 1950 to 1954 again as an assistant Priest. Fr. O'Connell then spent some time teaching at St Mary's College Blairs, the Scottish Junior Seminary in Aberdeen from 1954 to 1957. It was about this time that he was deemed ready to become, in effect, a Parish Priest when he was appointed as Administrator of St Margaret Mary's Edinburgh for three years until 1960.

His next appointment was to change his life in many ways as he was seconded to St Gabriel's Media Centre at Hatchend in Middlesex for almost two years where he was to work as a consultant on Catholic & Religious broadcasting making many radio and TV appearances whilst working for Fr. Agnelus Andrew (subsequently Bishop Agnelus Andrew) who was Head of Religious Affairs at that time. Back in Scotland, his first appointment as Parish Priest proper was at Our Lady's, Stoneyburn in West Lothian where he was to serve for four years from 1961 to 1965. Fr. O'Connell was then appointed Vice Postulator of the Cause for the Beatification of Blessed Margaret Sinclair taking over this post from Monsignor McQuillan in 1964.

At his next Parish, St Matthew's Rosewell in Midlothian where he served from 1965 to 1972, he founded the National Centre for the Cause of the Beatification of Margaret Sinclair. From this time onwards, and in all the Parishes in which he subsequently served, Fr O'Connell organised many annual Pilgrimages to St Matthew's Rosewell as well as to Mount Vernon Cemetery in Edinburgh where the remains of Margaret

Sinclair had been buried for 76 years. More recently in 2003 her remains were moved to their current location, in the shrine at St. Patrick's, Cowgate in Edinburgh. The pinnacle of his time in this post as Vice Postulator came in February 1978 when he was summoned to Rome to receive the decree from the Congregation for the Causes of the Saints in Rome which had successfully petitioned His Holiness Pope Paul VI to recognise Margaret Sinclair's case and raise her status from 'Blessed' Margaret Sinclair to that of the 'Venerable' Margaret Sinclair.

Fr O'Connell came here to St Patrick's Kilsyth in 1972 arriving on the same day as his new assistant Priest, Fr. Keith Patrick O'Brien, who is now of course His Eminence Keith Patrick (Emeritus) Cardinal O'Brien.

Fr. O'Connell was elevated to the Cathedral Chapter by the then Archbishop O'Brien on the 2nd of Dec 1986 whilst still serving at St Patrick's Kilsyth. In 1988 Fr O'Connell undertook his final mission to the people and the Parish of St Mary's, Leslie in Fife where he was to celebrate the Golden Jubilee of his Ordination to the Priesthood.

After a period of ill health and a battle with cancer, Canon O'Connell died on the 9th October 1997. After a requiem Mass with his parishioners at St Mary's Leslie on the 13th October 1997 his body was taken to St Mary's Cathedral Edinburgh on the 14th October 1997. Archbishop O'Brien was the principle concelebrant at a requiem Mass and officiated at the graveside for his subsequent interment, appropriately in Mount Vernon Cemetery Edinburgh, close to the spot where Margaret Sinclair was at that time buried.



*Above: Canon O'Connell meeting
The Prince of Wales*



*Right: One of the last pictures of
Canon O'Connell at St Mary's Leslie in
Fife shortly before his final illness.*

KARL CANON KRUGER



KARL Kruger, son of a Jewish mother and a Presbyterian father, was born in Berlin on April 7th 1924. He arrived in Edinburgh in 1939 at the age of 15 as a refugee from Nazi Germany along with his brother Hans. Soon afterwards he was picked up on his way to church, wearing his school uniform of Edinburgh Academy and was deported to a detention camp for aliens in Canada.

There he became a Catholic in 1940. On his return to Scotland he expressed an interest in becoming a priest and after a short period of reflection, he was accepted to be educated at St Mary's College Blairs in Aberdeen and then subsequently St Edmund's College Ware. He was ordained in Edinburgh on the 17th July 1949 at the age of 25 by The Most Reverend Andrew J McDonald, OSB, Archbishop of St Andrews & Edinburgh.

He never forgot his Jewish roots and the Reformed Protestant faith of his family back in Berlin. His brother Hans also became a Catholic and followed Fr Kruger into the Priesthood and is now known as Fr Boniface.

After service for a year as assistant Priest at St Ninian and Triduan at Restalrig in Edinburgh from 1949 to 1950 he continued with further studies this time at Cambridge University for four years from 1950 to 1953.

After a further year as an assistant priest at St Cuthbert's Edinburgh (1953 to 1954) he undertook a period teaching as a Professor at Blairs Seminary followed by yet further studies at the Institut Catholique in the Sorbonne University de Paris, where he completed a three year course in the doctoral Licentiate in Philosophy in only two years and having done so, graduated summa cum laude.

Following his many studies Canon Kruger then undertook an extensive academic tenure as Professor at the Diocesan Senior Seminary of St Andrews at Drygrange from 1957 to 1970.

He then went to Parish work in Grangemouth on 1st Sept 1970 having been appointed by Cardinal Gordon Gray to establish a new Catholic parish church of 'Christ the King'. As well as undertaking his parish duties, the then Father Kruger also took a great interest in the wider community in Grangemouth. He was the chairman and founder member of Grangemouth Enterprises, a member of Grangemouth Council of Churches, Christian Aid, Chairman of the local Catholic Marriage Advisory Committee as well as being the Dean of the Deanery of St Mungo's for the Archdiocese of St Andrews & Edinburgh.

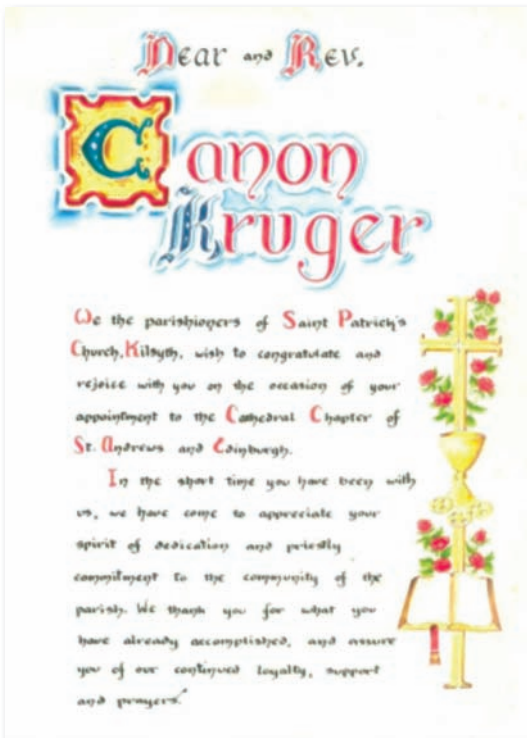
On the 26th November 1987 Father Kruger was transferred to St. Patrick's Parish in Kilsyth. Shortly thereafter in 1988 he was admitted to the Cathedral Chapter of Canons by Archbishop Keith Patrick O'Brien.

Canon Karl Kruger died suddenly and unexpectedly only 18 months after his arrival

in Kilsyth on 24th May 1989. After Mass with a congregation of nearly 1000 people in St Patrick's, containing many of his friends from Grangemouth, his remains were interred at Kilsyth cemetery beside one of his predecessors, Canon Thomas McGarvey as Parish Priest of St Patrick's Kilsyth.

Fr Boniface, his brother, after concelebrating Canon Kruger's funeral Mass, donated his chalice to the people of St Patrick's Kilsyth. This chalice is used on a daily basis for communion and from time to time by Fr Boniface, who has returned to say Mass in St Patrick's around the anniversary of Canon Kruger's death every year when he has been able to do so since his death.

The Sunday following Canon Kruger's funeral he had previously arranged to baptise a new member of the Lamont family of Edinburgh. The Lamont family had befriended Canon Kruger in his exile in Scotland and had become his 'adopted' family. Fr Boniface stayed in Kilsyth after the funeral and took the baptism service in place of Canon Kruger at which the baby was baptised Gregor Donald Karl Lamont.



Above: A scroll presented to Canon Kruger by St Patrick's on his elevation to the Cathedral Chapter of St Mary's Edinburgh

Below: Chalice donated to the people of St Patrick's Kilsyth.



FR BERNARD DOONAN



BERNARD Doonan was born in Denny in 1940. He was a tall, well-spoken, intellectual man with a shock of pure white hair and because of his poor eyesight, he wore bottle bottom glasses from an early age. He was educated at Drygrange Seminary and he was subsequently ordained in our neighbouring Parish of St Alexander's Denny in 1969.

His first parish was St John the Evangelist at Portobello in Edinburgh where he was appointed assistant Priest from 1969 to 1972. After this he was appointed as a Professor at Drygrange Seminary from 1972 until 1986. He returned to Parish work at St Mark's Edinburgh for a year in 1986-87 and was then moved to St Margaret's South Queensferry where he ministered from 1987 to 1989.

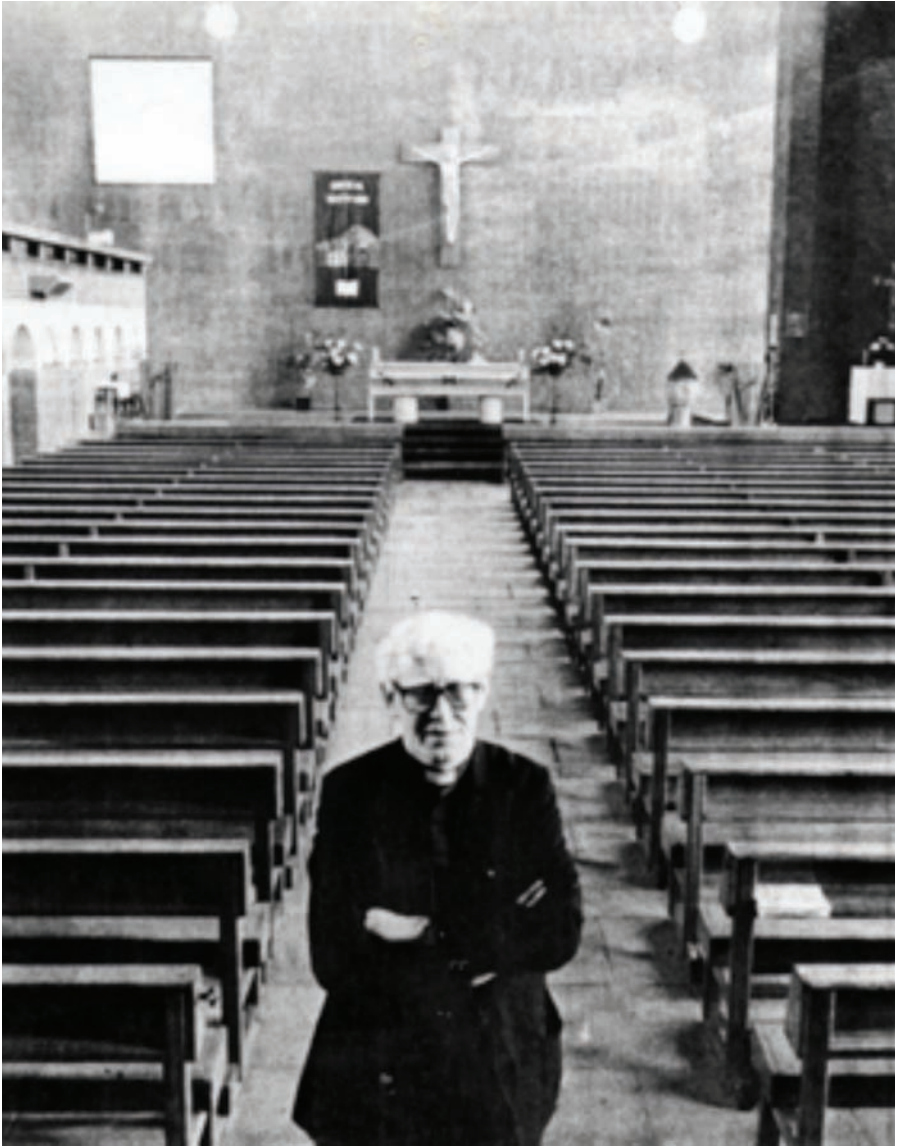
It was then that Fr Doonan came to St Patrick's Kilsyth soon after the sudden death of Canon Karl Kruger. Sadly after only barely a year in Kilsyth, Fr Doonan also died suddenly and unexpectedly. The Parish of St Patrick's was devastated at the loss of our 2nd Parish Priest in the space of only 15 months.

Father Doonan died on the 28th September 1990, in the 51st year of his life and in the 22nd of his priesthood. At the funeral Mass here in St Patrick's Kilsyth on the 3rd of October, Father Gerard Hand then of Gillis College, Edinburgh reminded us from scripture that...

*'The length of days is not what makes age honourable'
'He has sought to please God, so God has loved him.'*

'If we live, we live for the Lord... so that alive or dead we belong to the Lord.'

Fr Hand said, *"One of the last pieces of advice Ben gave to one of our students when he was staying with us last week, was the main task of the priest in the midst of all the complexities and busyness of a priest's mission today, was to love the people he was sent to. Ben gave himself wholly to that task and in the midst of our sadness we can rejoice in that."* After Fr Doonan's requiem Mass in St Patrick's Kilsyth, he was interred in his family plot in his home Parish of St Alexander's in Denny.



FR CHARLES BARCLAY



FR CHARLES Barclay was born in London on the 31st July 1938. He was the first of eight children born to Mary McDermott and Charles Barclay. The family moved back to Fauldhouse from London and it was there that Charlie was raised. When he finished his education at St John the Baptist's School in Fauldhouse he went off to Blairs to begin his secondary Education in preparation for the priesthood. He went from there to St Andrew's College Drygrange where he studied Philosophy and Theology.

He was ordained in St Mary's Cathedral, Edinburgh by Archbishop Gordon Joseph Gray on the 18th March 1961 for St Andrews & Edinburgh Archdiocese.

He was first appointed to St Mary's in Stirling where he spent a couple of years from 1962 to 1964. His next posting was at St John Vianney's in Edinburgh for five years from 1964 to 1969. There he developed an interest in and a liking for Catechetics. He was a natural and gifted communicator. It was in St John Vianney's Parish that he also pioneered the whole parish mission concept that was to provide the basis of pastoral formation for a generation of future priests in seminary.

In 1969 Cardinal Gray asked Fr Charlie to go the Mount Oliver Institute in Dundalk to study Catechetics. After graduating from there he was appointed to the staff of St Andrew's College Drygrange as Spiritual Director and Director of Pastoral Formation also lecturing in Catechetics and Liturgy. As Spiritual Director he was preceded by Fr Jock Dalrymple and succeeded by Fr Keith O'Brien. He remained a Professor at Drygrange Seminary for eight years until 1978.

In 1979 Fr Charlie was appointed to succeed Fr John F. Byrne in St Andrew's Livingston, where he developed the Team Ministry approach to pastoral work. He was committed to the ecumenical dimension of ministry and Charlie made many friends amongst the fraternal - a constant feature of his ministry wherever he went.

He was in Livingston until 1984 when he was appointed to succeed Fr Gus Neilson at St Marie's in Kirkcaldy. He was to have been joined there by his long term dear friend and mentor Fr Jock Dalrymple but sadly he died of a sudden heart attack. That was a hard blow for Fr Barclay.

In Kirkcaldy he used the huge baronial parish house to full effect by opening it up to the parish. In 1988 he volunteered to go to Brazil with the Kiltegan Fathers. On his 50th birthday, he said his farewell to Kirkcaldy and he stayed in the Brazilian missions until his return to Scotland in 1990.

It was then that he came here to Kilsyth shortly after the sudden death of Fr Bernard Doonan who had been the previous Parish Priest of St Patrick's. Working with assistant Priest, Fr Steve Gilhooley, who himself had only recently arrived in Kilsyth shortly before Fr Doonan's sudden death, Fr Barclay became the Parish Administrator of St Patrick's

until a new permanent Parish Priest could be found.

Despite being a towering intellect, Fr Barclay was always very approachable and informal. As can be seen in the photo opposite, he rarely wore his clerical clothes and was always to be seen wearing a black ebony ring. After having served in the Brazilian missions returning to Scotland must have been a difficult transition for him – especially to a Parish in mourning.

Whilst in Kilsyth and in keeping with his other Scottish parishes, he empowered the people to take control of their parish, always reminding us that he would move on, and that the parish belonged to them.

In January 1991 Fr Gerry Hand was appointed the new Parish Priest of St Patrick's and after a short period of overlap Fr Barclay was then appointed as the Parish Priest of St John the Baptist at Corstorphine in Edinburgh.

Fr Charlie Barclay died in 2001 at the age of 63 after spending 40 years as a priest. At his funeral Fr Michael Fallon reminded his former parishioners

‘This is YOUR parish. Charlie helped you to define priorities; he encouraged you to take ownership of the decision-making processes that sustain and nourish parish life. If you allow anyone to take that from you, then his work here will have been in vain!’

Charlie took an active role in Scottish Marriage Care, was a member of the National and Diocesan Liturgy Commission and he represented the Church on the Fife Regional Council Educational Committee. He was Chaplain to Queen Margaret University College. He also served for three years as the Archbishop's close collaborator and advisor as Diocesan Pastoral Director. He regularly attended Living Theology Courses. He loved going to Theological, Liturgy and music conferences.

He also got great stimulation in the exchange of ideas with people from various faiths and various parts of the world.

He had a thirst for knowledge, a razor sharp intellect, iron self-discipline and all this combined with an absolute love of the finer things in life. He often recounted a story from Jewish legend...

‘On judgement day the question God will ask of us is simply “Did you enjoy my creation?” and he said “My answer will be a resounding yes – I did enjoy your creation!”

MONSIGNOR GERARD R CANON HAND



THE VERY Rev Monsignor Gerard Robert Canon Hand was born in Edinburgh on the 12th January 1949. His father was James Hand, a foreman with Edinburgh Cleansing Department and his mother was Betty Hand m.s. Fee, who made their family home in the Canongate area of Edinburgh. Father Hand was one of four children with an older brother James and younger brother and sister, twins Peter and Maureen.

He was educated at St Anne's Cowgate (which was then the infant department of St Patrick's Primary School) from 1954 – 1957 and then at St Patrick's Primary School from 1957 to 1961. His secondary education was at Holy Cross Academy Edinburgh from March 1961 to June 1966.

At the age of 17 in September 1966, Gerard Hand went to St Andrew's College, Drygrange near Melrose in the Scottish Borders, which was at that time the Diocesan Seminary for the Archdiocese of St Andrews & Edinburgh. As part of his seminary formation he took a year out from his studies to teach from August 1969 to August 1970.

He then resumed his studies in Drygrange where he concluded his seminary training in June 1973.

Father Hand was ordained in Edinburgh on Sunday the 25th March 1973 by Bishop Monaghan, Auxiliary Bishop of St Andrews & Edinburgh, at St Patrick's in the Cowgate.

His first appointment in September 1973 was as assistant Priest to Fr. John Byrne in St Andrew's Craighill in Livingston for four years until 1977. During this posting he was appointed as the first Chaplain to St Kentigern's Academy in Blackburn West Lothian.

In September 1977 Father Hand commenced a period of further study in Moral Theology at the Gregorian University in Rome. In the summer of 1979 he gained a post graduate degree in Moral Theology (STL) and returned to Scotland.

Later in the summer of 1979 he was appointed to the staff of the Diocesan Seminary at St Andrew's College in Drygrange, where he was to teach mainly in Moral Theology with emphasis upon Justice and Peace. While on the staff of the Seminary, Father Hand also had other important duties - he was the 'Fireman' and also the 'Barman'!

In addition to his Seminary teaching duties, Father Hand became Chaplain to the Scottish Catholic Marriage Advisory Council (SCMAC) centre in Edinburgh in 1984. Later, he also became the Chairperson of the Centre and he became the advisor to the National Co-ordination Group of the SCMAC. Ultimately, he became the National Chairperson of the SCMAC.

Father Hand represented both the Diocesan Seminary College and the Archdiocese on the Board of the 'Centre for Theology and Public Issues' during the important

political period of change in Scotland before during and after the Scottish Devolution consultation and implementation process from 1985 – 2002.

In the autumn of 1985 Father Hand was appointed Vicar Episcopal for Justice and Peace. His main duties included the establishment of Diocesan Justice and Peace and SCIAF Groups and he also had significant involvement in the Northern Ireland Group. Regarding the Northern Ireland Group and bearing in mind that during this period the 'Troubles' in Northern Ireland were continuing unabated, pressure was growing to find a political solution, Father Hand's role was to help to develop consciousness and understanding amongst the Scottish population of the complex issues facing Justice, Peace and Reconciliation in Northern Ireland.

When St Andrew's College in Drygrange closed in the summer of 1986, Father Hand was then appointed to the staff of the new Gillis College which was located at Whitehouse Loan in Edinburgh in the buildings of the former St Margaret's Convent School. He was to continue teaching at Gillis until the summer of 1991.

Father Hand was then appointed Parish Priest of St Patrick's Kilsyth in February 1991 taking over this role from Fr. Charlie Barclay who had been Parish Administrator of St Patrick's for some months following the sudden death of Fr. Bernard Doonan. This appointment was made despite the fact the Father Hand was still teaching at Gillis College up until the June of 1991.

Father Hand remained the Parish Priest of St Patrick's until February 2006. During his time in Kilsyth Fr Hand established a Pastoral Council in the Parish, ably assisted by the Franciscan Sisters of the Immaculate Conception whose convent was located in Kilsyth for most of Fr Hand's tenure.

The fabric of the Parish had been allowed to fall into disrepair and he worked tirelessly to achieve a £1.25 million refurbishment of the Grade A listed, Gillespie, Kidd and Coia designed church and grounds in 1999/2000.

Fr Hand was also involved with encouraging parishioners to develop and exercise more pastoral responsibility. He was closely involved with the Justice and Peace group in Kilsyth, and with many inter-church activities in the town.

He and the parishioners were also planning for the provision of a new church hall at the time of his departure from St Patrick's in 2006 a building project that was ultimately fulfilled long after his departure from St Patrick's in 2013.

Father Hand became a member of the SCIAF Executive as well as continuing to support SCIAF through his Justice and Peace responsibilities. Father Hand also became Diocesan Pastoral Co-ordinator taking over this role from Fr Charles Barclay RIP.

He was appointed in 2006 as the parish priest of St Paul's Glenrothes and St Mary's Leslie in Fife. In addition to these Parish duties, he was also appointed as Priest of the Chapel Royal at Falkland Palace. In August 2010 Father Hand was appointed as a Chaplain to His Holiness Pope Benedict XVI with the title of Monsignor and in November 2014, Archbishop Leo Cushley appointed Monsignor Hand to the Cathedral Chapter of St Mary's Edinburgh. He is now Monsignor Canon Hand.

The fact that St. Patrick's Church remains one of the few largely unaltered and carefully restored works of the Gillespie, Kidd and Coia partnership is largely due to the tireless work of Fr. Hand, who, for 15 years starting in 1993, dedicated much time to the fabric restoration in the parish buildings. In spite of various efforts to maintain the Church to a good standard, there were still problems that could only be solved by a

radical review of some elements of the design and workmanship and Fr. Hand together with some others were instrumental in guiding both parish and diocese into making sensitive restoration works rather than allowing redesign or even demolition.

During Fr. Hand's time in Kilsyth, Rev. Alistair McLachlan from the Burns & Old Parish Church of Scotland was a constant support and when in 1999, St Patrick's Church had to close its doors for renovation work for nearly a 12 month period, the Congregation of the Burns and Old Parish Church of Scotland made an astonishing and generous offer to St Patrick's.

A historic invitation to the parishioners of St. Patrick's was made to use The Burns and Old Parish Church to say Saturday Vigil Mass during the period of renovation when St Patrick's church building was closed. The friendship between the two men was a reflection of the close bond between the two respective congregations.

Fr Hand's ability, hard work and persistence paid off and he was able to construct a financial solution where the Heritage Lottery Fund and Historic Scotland together with the Parish and the Diocese were able to complete a restoration and improvement package for £1.2m in 1999, whereby both the church and the grounds were restored and improved.



Left: Fr Hand with Rev Alistair McLachlan outside The Burns and Old Parish church in 1999



Above: *Corpus Christi Procession at Kilsyth Sportsfield c1950*



Right: *Funerals of the miners killed in the Dumbreck Pit disaster in 1938*

FR JAMES G. TRACEY



JAMES Gerard Tracey was born in 1961. After leaving school he was employed at John McGavigan and Company Ltd, Kirkintilloch, working initially in Sales then in Production Cost Planning.

He left the company in 1980 to begin his studies for the priesthood at St Andrew's College, Drygrange. After his Philosophy studies he took two years out, (it was part of seminary training in Drygrange to work for at least a year after philosophy studies to gain life experience). He spent time working in his home parish and with the Little Way Association in London, returning to McGavigan's for a time.

He resumed his studies at Drygrange in 1984, moving to Gillis College, Edinburgh, in 1986. He was ordained as Deacon on 29th March 1987 and as Priest on 2nd February 1988 – both celebrations taking place in his home parish of St Machan's, Lennoxtown.

After ordination he returned to Our Lady of Loretto, Musselburgh, where he had served as Deacon. In September 1988 he was appointed to Holy Cross, Edinburgh, as Assistant Priest to Bishop James Monaghan, while also serving as Secretary to Archbishop O'Brien. He remained in Holy Cross until 1991 when he was appointed as Assistant Priest at St Mary's Cathedral, Edinburgh.

In 1993 he was appointed as Parish Priest of Our Lady of Lourdes, Dunfermline and became Archdiocesan Vocations Director. He remained in these posts until 1998, when he was appointed as Vicar Episcopal of Education in January and Parish Priest of Holy Cross, Edinburgh in April. In 2004 he was also appointed as Parish Priest of St Margaret Mary's, Edinburgh, in addition to his other responsibilities. In February 2006 he was appointed as Parish Priest of St Patrick's, Kilsyth and Administrator of St Paul's, Milton of Campsie and St Dominic's, Torrance, becoming Parish Priest of St Paul's and St Dominic's in September 2006. This ended in September 2008 when Fr Kevin Murray was appointed parish priest of St Paul's and St Dominic's leaving Fr Tracey as parish priest of St Patrick's.

Whilst on holiday in Salamanca, Spain in 2007, Fr Tracey had a heart attack which left him hospitalised for some time and only after a period of recuperation was he able to return to his duties in Kilsyth. Throughout the rest of his tenure as Parish Priest of Kilsyth Fr Tracey's health was always a matter of concern to the Parish as it was clear that the burden of running this large parish contributed to his health being visibly variable.

On Friday the 1st February 2013, Fr Tracey was able to celebrate with his family, his brother priests and the people of St Patrick's Kilsyth, the silver Jubilee of his ordination to the priesthood. This was a joyous occasion which was attended by many visitors to the parish, culminating in a reception in St Patrick's School Hall.

During his time in Kilsyth, Fr Tracey was also responsible for the building of a new

church hall which was declared open on the 6th of November 2013 by His Grace Archbishop Leo Cushley who unveiled a commemorative plaque in the vestibule to mark the occasion.

Fr James was renowned for his sense of humour which was allowed to flourish at the end of Mass just before the dismissal each Sunday. Each week the congregation would look forward to the joke, funny story or anecdote about the events of the week.

It was announced on the 22nd June 2014 that Fr Tracey had been appointed to a new post as Parish Priest of St Kentigern's, Barnton, Edinburgh, an appointment which was effective from 6th September 2014.



Above: Fr Tracey after Mass in St Patrick's recounting the week's events in a humorous light

Left: Fr Tracey takes possession of the new St Patrick's Church Hall in 2013

FATHER DANIEL P DOHERTY



FATHER Daniel Doherty was appointed as the 14th Post Reformation Parish Priest of Kilsyth with effect from 6th September 2014 and he is the priest who will celebrate with us the 150th Anniversary of the founding of the Parish of St Patrick's.

Fr Daniel was born in 1963 in Falkirk. He attended St Andrew's and St Francis schools for his primary education and St Mungo's for his secondary education.

Before going to seminary, Fr Daniel worked in the freight shipping industry for about 10 years. He attended Scotus College, Glasgow from 1992 till 1998 and was ordained in St Francis Xavier's, Falkirk on 30 June 1998 by the then Archbishop O'Brien. He served as an assistant priest at St Margaret's, Dunfermline, from 1998 to 1999. His first appointment as a parish priest was in 1999 to St Joseph's Burntisland in Fife.

In 2006, Fr Daniel moved to become the parish priest of the parishes of Holy Cross and St Margaret Mary's Edinburgh where he stayed until he was appointed parish priest of St Patrick's Kilsyth on 6th September 2014.

ST PATRICK'S KILSYTH – SOURCE OF MY VOCATION

BY SISTER PAULINE DEMPSEY OSF



IT IS INDEED a great joy and pleasure for me to be asked to write a short article to mark the 150th anniversary of St Patrick's parish Kilsyth. (Though I'm sure there are others more worthy!)

Growing up in St Patrick's parish in the 1970s was an amazing experience; there was so much life and vibrancy in the parish. In my early years I'd grown up with Canon Thomas McGarvey as parish priest who was a well loved, holy and happy character. When he retired and decided to stay in the town everyone was delighted... with parishioners dropping in to see him regularly; he always gave you a great welcome and phoned Eileen and Lucinda to come and make his visitors a cuppa.

With the arrival of the dynamic duo of Canon Dennis O'Connell and his curate Fr Keith O'Brien, the parish was turned upside down... in a good way! I was at the right age to enjoy the life they brought with them. Canon O'Connell had idea after idea to encourage people to come to church – particularly the young people. From delivering the Catholic Observer (and other papers) to people in their homes, to becoming an "altar girl", in those days the girls were taught how to set the altar and set vestments out for Mass, while the boys did the altar serving. At the weekly midweek Novena Mass we processed in front of the boys, and took our seats at the front of the church (wearing mantillas), as the boys went onto the sanctuary. We learned the novena prayers and hymns/devotion to Our Lady... "Mary let perpetual succour be the answer to our

prayer.” After Mass we all went into the hall and had a disco of sorts for an hour before we all had to go home to get ready for bed as it was a school night!

In those early days, Canon O’Connell thought it would be a good idea to have religious sisters in the parish, and asked folk in the parish if they knew any nuns that might want to come and work in the parish. Thanks to Mary Gordon (rest in peace), she gave the Canon the address for a convent she had two friends in. (Sr Helena and Sr. Therese of the Franciscans of the Immaculate Conception) The rest, as they say, is history.....

In 1972, after accepting the invitation to come to Kilsyth, Sr. Gertrude and Sr. Adelaide starting coming out from the mother house in Merrylee midweek for the weekly Novena Mass, and on a Saturday to work with the young folk. I remember playing a very boisterous game of netball in the church car park and “breenging” into Sr. Gertrude as I ran for the ball.... this is still being cast up to this day... one of Gertrude’s fond memories of Kilsyth!

During the time the sisters were coming to the parish weekly, Canon O’Connell was looking for a house for them, eventually buying St Andrew’s cottage, paving the way for a permanent community to come and minister in the parish. The Celtic Club bought them their first car – a wee wine Fiat 127 and the people of the parish were so delighted to be having sisters coming to live amongst them. Four sisters came to live in Kilsyth – the community were of differing ages – two sisters always taught in St Patrick’s Primary, and the other two worked in the parish responding to the needs of the time such as visiting the sick and bereaved, attending meetings, running many activities e.g. starting the St Monica’s Guild. Long before bereavement groups were thought of, the sisters said the rosary at the wakes and supported the families who had lost a loved one.

Sr. Adelaide gave guitar lessons to many of the young people; within a few weeks the oldest group were playing at Masses in the parish. Adelaide very kindly chose hymns that were in the right key for the few chords we knew by then, a very clever strategy, which built up our confidence and encouraged us so much. Before long we were performing round the district and playing once a month at the Sunday Mass in the Royal Infirmary as well as playing at St Pat’s. I’m still playing the guitar – at church liturgies, in my school and anywhere there’s a wee sing song going, all part of the ongoing legacy of the Kilsyth Franciscans. The other night I was privileged to take part in a concert in Holy Cross Parish Glasgow with your very own Columban Singers - a first for me, and I think I did ok!

Sr. Andrew (RIP) ran a craft club. Most of us were not too interested in the crafts, but loved her mum’s home baking and the socialising. In the summer term instead of doing crafts, we went for long walks and enjoyed the light night marvelling at God’s creation. Andrew was very knowledgeable about plants and flowers, and birds, which amazed us.

Srs. Dolores and Agnes worked full time in the parish, while Andrew and Adelaide taught in the school and worked with the young people in the evenings and at weekends. Sr. Agnes had a very specialised ministry working with the Alcoholics Anonymous community in the town and beyond. She supported so many and was at the end of the phone for anyone who needed her during the night if need be. She was also a great speaker, being asked to give talks at AA meetings, guild meetings, prayer

meetings, ecumenical groups etc. Her talks were so uplifting and positive, but also real. I cannot mention Sr. Agnes without mentioning "Phil the Fluter's Ball", her famous "party piece". Those who remember will be smiling now.

It was in these formative years that my vocation was born. The example and encouragement of the sisters and Frs. O'Connell, O'Brien and McGarrigle made me think that I could have a vocation and possibly offer myself to the church. Seeing my father being so involved in parish life – Chair of the parish council, covenant coordinator for the parish and a very active member of the archdiocesan team. My dear mother being so supportive of all his church activities ... though I once heard her say "You should take your bed up to the chapel...!" Being part of this parish community helped form me, and helped me to believe that I had gifts to offer. It was from here that I left my home and family on 4th October 1977 for the Convent in Bothwell. Canon O'Connell said Mass for me that evening in the sisters' flat at Townhead (where they lived when the convent extension was being built), then my parents took me to Bothwell, which seemed a million miles away! I almost didn't get there in time, but did! I was holding onto the last few seconds with my beloved parents.

Since then many sisters have passed through Kilsyth working with Fr. Gerry Hand and his curates. Sr. Angela and Sr. Bernard worked full time in the parish getting to know the people and responding to all the needs of a busy, vibrant parish. The sisters were part of the teams that made soup and provided the purveys in the old hall after funerals as well as doing all the other things mentioned previously. Latterly some sisters were part of the convent community, but had jobs outside the parish. They still got to know and love the people in the parish; you couldn't live in Kilsyth and not love the folk could you? Maybe I'm just a little biased!

In 2006 due to a lack of personnel, the sad decision was made by the convent authorities that the sisters should leave Kilsyth as they no longer had enough sisters to keep the community or work going. It was with a very heavy heart that they left Kilsyth. Cardinal O'Brien came through to say a Mass of farewell for them on Monday 15th May, which was particularly appropriate as he had been there at the very beginning when the sisters had arrived in Kilsyth.

The sisters may have gone, but I'm sure they're not forgotten. Each and everyone that spent any time in Kilsyth will have left part of themselves there – the prayers they said, the lives they touched, the laughs they shared... true Franciscan Joy.

Personally I want to thank you the people of St Patrick's Kilsyth for being my inspiration and support as I journeyed and still am journeying, trying to live the Gospel as a Franciscan Sister of the Immaculate Conception. Know that there isn't a day goes past without me offering a prayer for the people, priests and sisters (past and present) of the parish. The night before I entered the order my Uncle Philip Dempsey (Manse Road) asked me to say a "slow Hail Mary" for him now and then.... he didn't want load of prayers chanted like a train. Years later I realised the wisdom of his words. Let's say a slow Hail Mary for each other!

With love, thanks and joy. May God Bless you and yours on this wonderful 150th anniversary!

Sister Pauline Dempsey OSF - St Andrew's Day 2014

THE FRANCISCAN SISTERS OF THE IMMACULATE CONCEPTION IN KILSYTH

ST ANDREW'S Convent in the Parish of St Patrick's Kilsyth was established in May 1972 by The Franciscan Sisters of the Immaculate Conception. Their Order which was founded in 1847, is the only religious Congregation in the post-Reformation Catholic Church, male or female, to originate in Scotland.

Their lives, grounded in the Gospels and the visions of St Francis, have from the beginning been dedicated to showing their love for Christ and his people by working for others, particularly among the poor and the marginalised. Their work can be traced from the slums of Victorian Glasgow to the shanty towns of Africa. The Franciscan Sisters have their worldwide headquarters in the Glasgow Archdiocese and are based in the heart of the City at Saracen Street.

Their community, which we were so privileged to share here in Kilsyth for 33 years, was in many ways an exemplar of the fortunes of all the religious Congregations within the Catholic Church. They taught in our local Catholic School, they augmented the liturgy with music groups and helped to administer the affairs of the Parish. They worked in the community, most notably with Alcoholics Anonymous and other organisations which helped those who were poor or disadvantaged and on the margins of our society in keeping with their ethos.

It was Fr O'Connell, working together with Fr O'Brien, now Emeritus Cardinal O'Brien who was then in St Patrick's as a young curate, who first mooted the idea that the Order might welcome an invitation to Kilsyth. Fr O'Brien had met by chance with a couple of Nuns who were visiting Mary and Dan Gordon in Anton Crescent and he discussed the idea with Fr O'Connell. The Mother General of the Order in Glasgow was approached and as a result the house at No.32 Low Craighends Kilsyth (next door to the Parish House and subsequently called St Andrew's Cottage) was purchased by the Parish and gifted to the Franciscan Sisters for as long as they could staff the house.

There are a few Catholic Religious Orders who have had a formidable impact upon the development of social, educational, cultural and economic standing of the mainly Irish, mainly poor and mainly uneducated Catholic population of the West of Scotland since the Irish famine. The Franciscan Sisters of the Immaculate Conception, together with other orders such as the Sisters of Mercy, the Marist Brothers, the Society of Jesus and the Sisters of Notre Dame, saw education as central to the overall improvement and development of the Catholic population. The idea of 'mission' also played a central role in permitting The Franciscan Sisters to embark upon such an endeavour as the establishment of a new Convent and branching into Parish work – an act entirely in keeping with their history.

The Nuns were an integral part of Parish Life working in St Patrick's for 33 years and it came as no surprise to find them teaching at St Patrick's School (at least four of the Sisters, Sr Andrew, Sr Clement, Sr Gertrude and Sr Adelaide, taught at the school

in the 1970s and 80s), working in Parish Groups, leading the rosary before Mass and saying Novena, acting as Eucharistic Ministers, running music groups, working with preparation groups for communion and confirmation, youth groups, women's guild and in many many other aspects of Parish and community life. Their mission was in effect to educate in both a secular and a religious sense and to minister to the needs of the people of St Patrick's and indeed the people of Kilsyth as a whole in exactly the same way as they always had throughout the history of their Order.

The height of the close relationship between St Patrick's Parish and the Franciscan Sisters came in April 1984 when two of the daughters of the Parish made their final profession as Sister Margaret and Sister Carmela. Memorably, Sr Mary Andrew who had been in the Parish in the early 1970's and who had also taught at St Patrick's primary school for some years, returned to give a reading at the Mass. Shortly thereafter she returned to Kilsyth for a second time just before her untimely and premature death on 21st June 1986 at the age of only 43 as a result of cancer. The whole parish was able to mark her passing as her Requiem Mass was said in her adopted home of Kilsyth.

The 25th anniversary of the Convent was celebrated on the 25th May 1997 in St Patrick's with a special Mass to mark the occasion when many former members of the Convent in Kilsyth returned to mark the occasion which also happened to coincide with the 150th anniversary of the establishment of the Order. There was always only ever a small community of Nuns in Kilsyth, no more than 3 or 4 or 5 at any one time. Latterly it dwindled to 1 or 2 and the house became unsupportable as the age of the nuns increased and in turn they needed support themselves.

When the Convent finally closed it was entirely fitting that Cardinal O'Brien returned to St Patrick's on Monday 15th May 2006 to say a Mass of thanksgiving for the lives and works of the many Franciscan Sisters who had lived out part of their vocation amongst the people of Kilsyth.



*Fr Gerry Hand with Sr. Angela,
Sr. Joseph and Mother Felicitas
at St Patrick's in 1998*

FR. THOMAS RICE C.M.

BY GEORGE DAILLY

*“A community which is poor in vocations impoverishes the whole Church;
but a community which is rich in vocation enriches the whole Church”*

Saint John Paul II



FR THOMAS Rice was born in Auchinstarry on the 23rd April 1907, son of Patrick Rice originally from Benagh County Louth and Elizabeth Dale originally from Annaboe County Armagh. The family home was briefly in Auchinstarry and then in Cronulla Place, Kilsyth. Fr Rice was a brother to Catherine, Mary, John Francis, Patrick Terrence, Michael, Elizabeth, James and the adopted brother of Anthony.

After being educated at St Patrick's Kilsyth and St Aloysius College Glasgow, he began work as a grocery assistant in Kilsyth Main Street. After a Mission in St Patrick's Church Kilsyth by the Vincentian Fathers, Thomas contacted the Lanark Superior of the Vincentian Order to enquire about becoming a priest.

He was trained for the priesthood by the Vincentian Fathers at Armagh, at Liverpool and then finally at St Joseph's Seminary Blackrock Dublin. He was ordained

a Priest on 10th June 1933 in the Metropolitan Pro Cathedral of St Mary in Great Marlboro Street, Dublin. After a short visit home to Kilsyth to see his family and despite being a Scot, he was issued with an Irish passport and dispatched on missionary duty to China. He arrived in Shanghai on 18th Dec 1933 and travelled onwards to serve in the Parish of St Joseph's Cathedral in Tung Tang, Peking (Beijing). St Joseph's had an associated school called St Patrick's and also one other small parish outside the city. The priests of the mission also had various other Chaplaincy duties.

The Chinese name for Father Rice was "Li Te-K'li". Whilst there, Fr Rice was arrested for being a Christian Missionary by the Chinese Communist Revolutionary Forces headed by Mao Tse Tung in 1948. As a result, he was sentenced to death by firing squad but eventually, due to the fact that he had a Republic of Ireland passport and was not 'British', his sentence was commuted to house arrest. After serving out the rest of his sentence he was released and he eventually escaped to the West.

The other priests involved in the Peking Mission were;

Fr Maurice Kavanagh - Vincentian Superior. Fr. Michael Crowley – was the second last to leave the mission after the communist revolution. Fr. Michael Howard, Fr. Kevin Murnaghan , Fr. James Feely, Fr. Thomas Rice, Fr. Andrew Kavanagh - brother of Fr Maurice Kavanagh, Fr. Sylvestre Ma, Fr. James Milner who died on the mission having suffered a fatal seizure after swimming in 1939.

In late 1948, Fr Rice together with Fr Feely took a route from Peking south east to the port of Tientsin where they were evacuated on a refugee ship with mostly English and American evacuees. The ship sailed to Hong Kong where it arrived on 7th December 1948. During their time in Hong Kong the two priests were taken care of by the Maryknoll Missionary Society. Although he was very fragile after his ordeal Fr Rice left hospital soon after his arrival in Hong Kong but Fr Feely remained in hospital for some time to recover from his ordeal.

Fr. Maurice Kavanagh (the Vincentian superior) was later also arrested on 27th August 1951 and charged with crimes against the state. He was imprisoned, tortured and then released 6th September 1952 - more than a year in custody. After this date Fr Kavanagh arranged for all his remaining curates to leave China due to the growing threat from the Communists. Each of the priests left by various different routes and by using a variety of safe houses they escaped the country without further arrest and torture.

After a period of some months convalescence at home in Kilsyth, Fr Rice was then sent to St Vincent's Parish in Sheffield, England where he was able to continue his duties as a priest. After many years in St Vincent's, Fr Rice was transferred to the Parish of St Mary's in Lanark, during which time he also undertook chaplaincy duties at Smylum Home and Orphanage.

Fr. Thomas Rice died in the Western Infirmary Edinburgh on 27th February 1969 from heart failure and is buried in the cemetery at Lanark in the area reserved for Priests and Religious.

Our thanks to Fr. Thomas Davitt C.M., archivist of the Irish Province of the Vincentian Fathers



Left: Fr Thomas Rice is Ordained at Blackrock Dublin 10th June 1933

Below: St Joseph's College, Blackrock, Dublin once a Seminary College, now a school.



Above: St Mary's Pro Cathedral Dublin



THE COMMEMORATIVE BADGE 150 YEARS OF ST PATRICK'S PARISH KILSYTH

A COMMEMORATIVE badge has been designed as a family keepsake to mark the 150th Anniversary of our Parish and it contains a number of symbols of our heritage. The universal symbol of Christianity is The Cross and we have chosen to make that visible in red as a symbol of the blood of Christ spilled for our sake.

The Celtic Knot much favoured by the early Christian Celtic Church in Scotland and Ireland as a symbol of the everlasting nature of God. There is no beginning and no end to the knot. In recognition of the family roots of most parishioners and the roots of our founding parishioners, the Irish Harp is the symbol of the International Irish Family Association, the Irish Diaspora – now populating the whole of the world after the great famine of the 1840s.

The banner of Saint Andrew – the patron Saint of Scotland and the namesake of our Archdiocese representing our temporal and ecclesiastical home in Scotland. The Shamrock, famously used by Saint Patrick to illustrate the nature of the Christian Doctrine of the Holy Trinity – he explained that God is three persons in one just like the leaves of the Shamrock. The badge is green, white and gold – it is also red, white and blue representing both our Irish and our British heritage.

The Christian Symbol of the Cross- Stained red with the blood of Christ, our Saviour

The Shamrock - Used by St Patrick as a symbol of the Christian Doctrine of the Holy Trinity; Father, Son & Holy Spirit



Celtic Knot - No beginning and no end

The Irish Harp - Universal symbol of the Irish diaspora

The Banner of St Andrew - Patron Saint of Scotland, our home



SAINT MAURICE'S S3 ART PUPILS MAKE HISTORY

BY OWEN GORMELY, SECRETARY OF THE HERITAGE AND ART COMMISSION
OF THE ARCHDIOCESE OF ST ANDREWS & EDINBURGH

THE HERITAGE and Arts Commission is always interested to hear of new additions to the historic patrimony of St Andrews & Edinburgh Archdiocese. It was delighted, therefore, to be informed by members of the Heritage, History and Arts Team at St Patrick's, Kilsyth, of the completion of a project to honour the parish Patron and enrich the art, architecture and heritage of St Patrick's parish and its church as it prepares for the 150th anniversary of its foundation to be celebrated mainly on the 17th March 2015.

School pupils at the local Catholic High School, St Maurice's, Cumbernauld, have contributed a mosaic portrait of St Patrick which has been incorporated into this historic local church.

This parish church already has protected status as a Grade A listed building, being designed by the renowned architectural firm of Gillespie, Kidd and Coia. The contents of such buildings are included in this Grade A listing, and this protection also extends to additions to those contents affording some recognition of their quality.

The work of the pupils now has such a place. In the words of the school's Principal Teacher of Art, Mr. Bobby Donnelly,

"It is a very special building and everyone involved with the project is delighted the school has made a permanent contribution at such a special time in its history".
(Kilsyth Chronicle and Cumbernauld News)

The artists were Third Year art pupils (2013-2014) of St Maurice's High School, under the direction of the Principal Teacher of Art. Although geographically in the Archdiocese of Glasgow, St Maurice's High School serves the St Andrews & Edinburgh Archdiocese parish of Kilsyth. The gifting of this striking mosaic image happily coincided with the renewal of the original mortuary/Blessed Sacrament chapel in the church, and so has been given a prominent position in it alongside the rehabilitation of the old limestone block altar there and the repositioning of the crucifix of Christ Triumphant over death, which was a gift to the new church in 1965 from the Kearny New Jersey Celtic Supporters Club.

The opening and blessing of a new parish hall on 6th November 2013 by Archbishop Leo Cushley had freed this space to be once again used for sacred activities.

The presentation of the Icon was made by Mrs. Patricia Alexander, Head Teacher of St Maurice's, and it has been met with universal approval by those who have seen it thus far:

"It could well be a fixture admired and revered by parishioners and visitors in another 150 years time".
(Kilsyth Chronicle and Cumbernauld News)

The Icon depicts the Saint dressed as a Bishop, wearing a mitre and, with his Crozier in his left hand, holding aloft the shamrock in his right, his legendary teaching aid to illuminate the Christian doctrine of the Trinity.

The pupils had put much effort into gathering together the many-coloured pieces for the mosaic including some which are also light reflective mirrors which show the full effect of the work when they catch the light.

The principal designer of the church, Isi Metzstein, would have appreciated this touch. He had attributed his inspiration for the design of the west wall at St Patrick's to the way the light fell inside the Library of Charles Rennie Mackintosh's Glasgow School of Art, now sadly destroyed by the recent fire. In an obituary of Isi Metzstein, Gavin Stamp wrote:

"Metzstein... had a strong sense of the numinous, achieved in his churches by the dramatic handling of light in dark interiors."
[Guardian obituary of Isi Metzstein, 22 January 2012 at www.theguardian.com/artanddesign/2012/jan/22/isimetstein]

Scotland's often cloudy skies would have provided many gloomy days for him to achieve such spiritual effects. The west wall of St Patrick's church is made of glass and catches light all day long. However the light which will reach St Patrick in the



Above: The Icon of St Patrick forms a backdrop for devotions before the Altar of Repose at midnight on Holy Thursday 2014

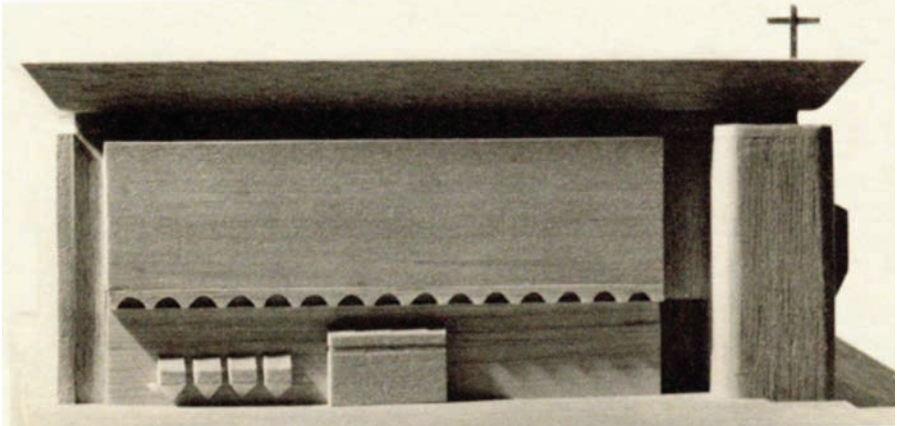
refurbished chapel comes from windows under cast concrete arches which support the floor above – an architectural feature which St Patrick's Kilsyth shares with St Peter's Seminary in Cardross.

These arches are also a feature which acknowledges Metzstein's other great influence, Le Corbusier, the French architect who used similar cast concrete features in the Chapel of Notre Dame Du Haut at Ronchamp and the Seminary he designed at La Tourette. The light which will shine down on St Patrick can therefore trace its source through the modern history of art in Mackintosh and architecture in Le Corbusier.

It would be nice if the sun were to shine brightly on 17th of March 2015 when Archbishop Cushley has graciously agreed to join in celebration with the parish on its special day. He will, perhaps, also bless the efforts of the St Maurice's pupils and their shining Icon of St Patrick.

ST PATRICK'S CHURCH KILSYTH - THE BUILDING

BY JOHN TROWER



FOR A long time the parishioners of St Patrick's have had a love hate relationship with the fabric of their church due mainly to concerns over the practical usability of the church. For many years the building was cold, the roof leaked and the striking modernist design sat uncomfortably on the shoulders of those more used to the familiar friendly features of their old, now demolished, traditional stone built church.

Fortunately, however, after a successful, sensitive and extensive restoration in 1999 and 2000 there is now an emerging pride in the building which can at last be appreciated for what it is, rather than having to be concerned with wet benches, water damage and penetrating cold.

St Patrick's is now a grade 'A' listed building and forms one of an extensive portfolio of ecclesiastical designs by the Glasgow Architectural firm of Gillespie Kidd and Coia (GKC) for the Catholic Church in Scotland. It is visited regularly by architectural and design students from all over the world as an appreciation grows for the works of GKC more specifically the period where their two principle designers were Isi Metzstein and Andy MacMillan.

INTRODUCTION

GKC were responsible for a succession of church designs for the expansion of the various diocese into Scotland's new towns in the late 1950s and 1960s. They created one of the most critically acclaimed portfolios of modernist ecclesiastical architecture anywhere in Europe, arguably only surpassed by the great Mario Botta's works in Germany, Italy and Switzerland.

This praise, however, came largely from the architectural community and not the users of the buildings, who were more concerned with the stark looks and practical issues and who didn't care too much at the time for modernist aesthetics.

Only Jack Coia, one of the eponymous founders of the practice, was still alive during this period and his influence in securing the commissions from the various Archdioceses in Scotland was profound. The church designs, however, lie firmly with Isi Metzstein and Andy MacMillan who worked their way up to become partners within the practice.

St Patrick's Church in Kilsyth, is now recognised by Historic Scotland as a grade 'A' listed building and is one of a handful of these buildings which is still in its original use and in a largely unaltered state, having undergone a sensitive restoration in 1999 and 2000. Whilst the building is now recognised as part of the architectural heritage of Scotland, it is fair to say that the parishioners of the Parish have had a real love-hate relationship with the fabric of the church for many years. Only now, some fifty years after the original occupation of the building, is this mellowing into a proud appreciation of the style and design.

A number of the other ecclesiastical works by Gillespie Kidd and Coia have also merited listed 'A' and 'B' status, most notably amongst them St Peter's Seminary, Cardross which was said to be the influencing factor for the award of the RIBA Gold Medal for outstanding quality and achievement in architecture in 1969 and which is listed in The World's Top 100 most Endangered Architectural Heritage Sites. That building, still owned by Glasgow Archdiocese, has now been allowed to fall into a sad state of dilapidation, although there are many plans to renovate the site.

The prolific patronage of this architectural firm led to some well documented troubles in St Patrick's and with the other Churches in the portfolio. Whilst during the 1960s there was a courageous and forward looking endorsement of modernist form and design by the Scottish Catholic Church (which was utterly radical for its time and remains so now even looking back over 50 years) it was quite quickly clear the church authorities were guilty of not applying diligence to the supervision of construction contractors or use of quality materials. This combined with a number of latent detailed design defects lead to a host of problems in many of the GKC buildings and at St Patrick's, too, these flaws rendered the building at best unsightly and at worst almost uninhabitable for a time.

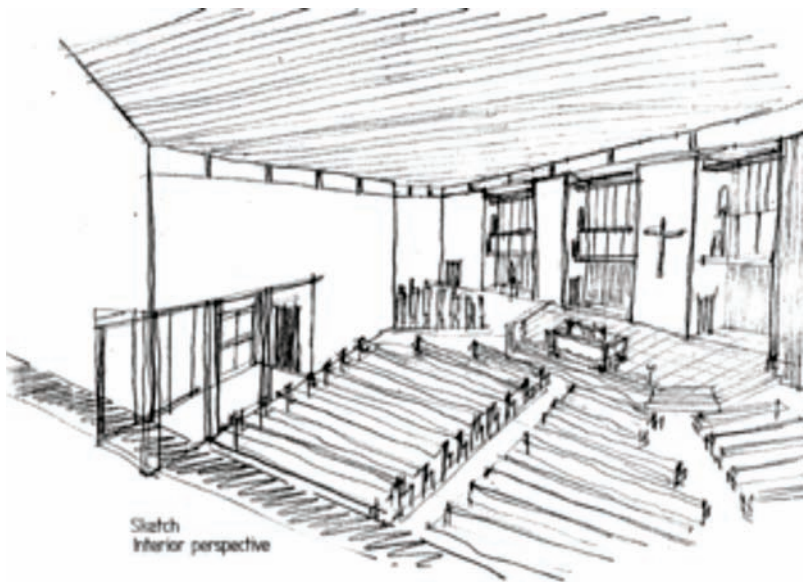
The fact that St. Patrick's Church remains one of the few largely unaltered and carefully restored works of Gillespie Kidd and Coia partnership from the Metzstein and MacMillan era is largely due to the tireless work of Fr. Gerry Hand, who, for 15 years starting in 1993, dedicated much time to the fabric restoration project. Fr. Hand together with a small group of advisors, notably David Miller (of variously Brooke & Associates and Brooke, Miller, Peden architectural practices) and a number of knowledgeable parishioners of St Patrick's with technical and building qualifications (particularly Joe Livingston, Austin Gallagher and most especially Joe Fitzgerald), were instrumental in guiding both Parish and Diocese into making sensitive restoration works rather than allowing radical redesign to perpetrate what could easily have become an act of architectural vandalism.

(There were several proposals to the Diocesan Fabric Committee to partition the space and create a church and hall under the same roof – thus rendering the original concept of space and light redundant.)

To navigate this minefield required much financial diligence, technical knowledge and astute political awareness to overcome the objections from various sources within the Parish and the Diocese that scarce funds should not be lavished upon fixed assets and that there was nothing wrong with applying a 'few more buckets of tar' to the leaky roof!

Fortunately Fr Hand's ability, vision and persistence paid off and he was able to construct a financial solution where the Heritage Lottery Fund and Historic Scotland together with the Parish and the Diocese were able to complete a restoration and improvement package for £1.2m in 1999 whereby both the church and the grounds were restored and improved.

The main restoration contractors Lilley Construction together with sub contractors Morham & Brochie and Forbes Leslie were able to fulfil not only a stunning improvement to the internal fabric and appearance and remove most of the latent implementation defects but were also able to fulfil the original design concept of Jack Coia in providing piazza areas to the front and rear of the church where the people could socialise before and after Mass – an integral and important aspect of the social as well as religious function of the building.



Above artist sketch plan for the unsuccessful proposal to place the altar on the west wall and box off the current sanctuary as a parish hall.

ST BENEDICT'S DRUMCHAPEL

In 1991 and only 24 hours before the building was to receive a grade 'A' listing status, the Archdiocese of Glasgow took a fateful decision to demolish St Benedict's Drumchapel. The loss felt by the architectural community in Scotland was palpable and the Archdiocese were reviled as '*philistines*' and '*vandals*' from every corner including the hitherto architecturally ambivalent editorial columns of The Glasgow Herald and the front pages of many other broadsheets.

It was a decision which was, in fact, short sighted and the loss of such a magnificent building is of course, a great regret. There was no small sense of irony in Kilsyth as the demolition contractor's machines emblazoned in newspaper photographs and TV screens at the time was '*George Beattie Ltd*', owned by a Parishioner of St Patrick's, Kilsyth!

Geordie Beattie, like all of his contemporary parishioners of St Patrick's, was well aware of the shortcomings of Gillespie Kidd and Coia's creations and no tears were shed in Kilsyth for the passing of this gigantic and magnificent but very flawed structure in a far flung part of Glasgow.

This episode, however, was truly important for the restoration of St Patrick's in so far as it served to highlight to the authorities and to the public, the financial burdens which were being placed upon the owners of buildings that were deemed to be of great historical or architectural significance, but who were without the means to deal with the obligations which came with listing status. The Glasgow Archdiocese had demolished St Benedict's for fear of being compelled to maintain a listed building but without the financial means to do so.

Later, the creation of scope within the National Heritage Lottery Fund for architectural restoration projects was, in part, a response to these kinds of financially driven, ill fated decisions. Naturally, there is a price to pay and as a beneficiary of Public funds the building owners are obliged to open the buildings up for public inspection and viewing at certain times of the year. Kilsyth was thus to benefit, from the premature death of St Benedict's which had only been built in 1971, seven years after St Patrick's!

THE HISTORY

After the Irish famine in 1847 many Irish Catholics were attracted to settle in Scotland due to the comparative economic stability and the availability of work. In Kilsyth, it is recorded that about 100 Irish had settled in the town as result of coal mining, quarrying and the construction of the Forth and Clyde Canal giving employment.

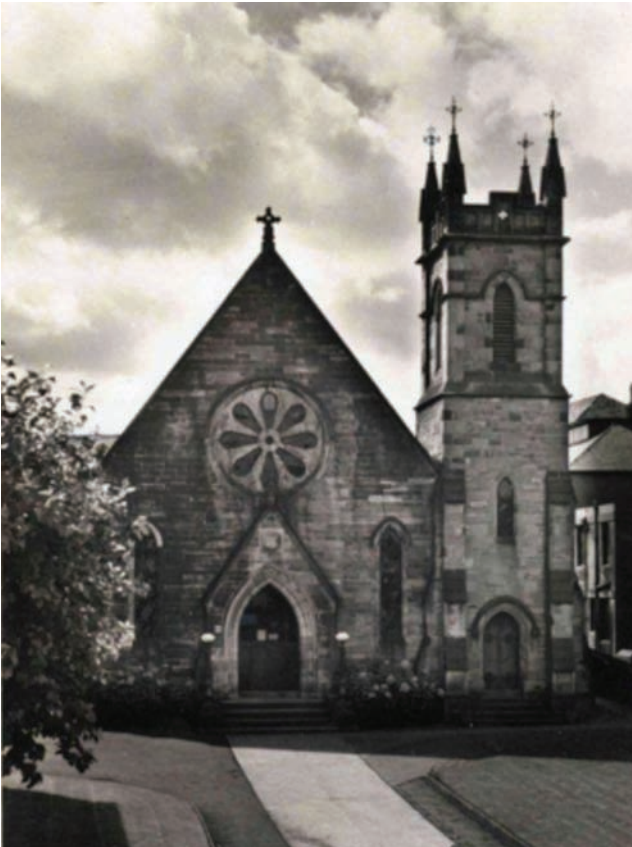
This congregation was serviced in a religious sense by way of a Catholic Mission to Kilsyth from St Machan's Campsie run by Fr Gillon who celebrated the first recorded post reformation Mass in the town on Christmas Day 1847.

By 1862 there was now a population of over 400 Catholics but there was still no permanent Priest or church building and Bishop Gillis, Vicar Apostolic of the Eastern District of Scotland, at the second time of asking, granted a permanent Priest for the first time, Fr John Galvin who arrived on the 5th Jan 1865 and established a Catholic Parish.

This young Priest then set about raising funds to build. When funds were raised, a small stone church designed by architect Duncan McFarlane of Greenock and built by a contractor, Mr Gow, supervised by A. McIntosh of Glasgow. It is remarkable that it was built within 14 months of Fr Galvin's arrival in Kilsyth.

The first St. Patrick's church was built on the same site as the modern church during 1865 on land donated by Sir Archibald Edmonstone, Bart of Duntreath, and was opened on 17th March (St Patrick's Day) 1866. It was a modest sandstone building and was built in the traditional modern gothic style which was universally used for places of worship at the time. Following a fire in 1954 the old church was finally closed after 94 years on New Year's Day 1962 and was then demolished.

Building work on the current St Patrick's church began on the 8th of October 1962 and the laying of the foundation stone by His Eminence Gordon Cardinal Gray took place on St Patrick's Day 1964. Exactly a year later the current building was opened by Cardinal Gray on 17th March 1965 -precisely 100 years after the original church commenced construction.



Left: In this picture, the original St Patrick's Church and part of the old church halls complex are visible.

WHO WERE GILLESPIE KIDD AND COIA?

Jack Coia inherited the practice in 1928 after the death of both of his partners and he continued the business as Gillespie, Kidd and Coia. At the height of the great depression there was little business, so Coia joined the staff of Glasgow School of Art where he taught nearly full time for two years whilst maintaining the practice.

It was much later that he was joined by Isi Metzstein in 1945 and Andy MacMillan in 1954. Design authority was gradually passed from Coia to Metzstein and MacMillan by 1955 which allowed the practice to flourish in its distinctive modernist style.

Coia continued as the figure head of the practice running the business affairs and securing the commissions but in reality it was Metzstein and MacMillan who were the creative forces throughout the notable period of Gillespie Kidd and Coia's work for the Catholic Church in Scotland.

By 1959 their distinctive Modernist style was fully evident for arguably the first time with their design of St Paul's Church, Warout Road, Glenrothes – the Church where Monsignor Gerry Hand now serves as Parish Priest having left St Patrick's Kilsyth in 2006. Metzstein and MacMillan's creative force and influence was not recognised externally as widely as it should have been, until as late as the 1980's.

Gillespie, Kidd and Coia closed as an architectural practice in 1986.

Towards the end of his career Jack Coia was appointed CBE in 1967 for his work in architecture. In 1969 Coia won the RIBA Gold Medal for outstanding quality and achievement in his buildings putting him in the exalted company of architectural giants such as Lutyens, Frank Lloyd Wright and Le Corbusier.

It was said at the time that much of the credit for this award came from the recognition of the design for St Peter's Seminary in Cardross. It was also felt by many observers that Coia was being credited for the achievement of the practice and not necessarily his own architectural body of work, a feeling later echoed by Metzstein and MacMillan themselves with whose work he was effectively being credited.

This was also followed by honorary degrees from the Universities of Glasgow (1970) and Strathclyde (1976). In Patrick Nuttgens's words Coia was 'small, intense, unkempt, angry and bloody-minded'. He died on 14 August 1981, the funeral homily being preached by his former pupil, Father Kenneth Nugent SJ.

METZSTEIN AND MACMILLAN

Isi Metzstein, a Jewish refugee from Nazi Germany, started off as a 17 year old apprentice at Gillespie, Kidd and Coia in 1945. Working at GKC during the day, Metzstein was to commence studies at the Glasgow School of Architecture, now the Mackintosh School of Architecture based within Glasgow School of Art. Classes were hard work on top of the day job, being a commitment of five nights a week - it was therefore necessary to have almost religious zeal to keep on top of his studies.

It was at the Glasgow School of Architecture where Metzstein first met MacMillan who was also a student there. Andy MacMillan was a native of Glasgow having been born and brought up in Maryhill, the protestant son of a railway worker. At the age of 16, MacMillan sat the Glasgow Corporation exam where he came sixth and was

rewarded with his choice of career within the Corporation. He opted for Architecture and worked for ten years in building works for the City.

Subsequently for a short period McMillan was to work at the East Kilbride Development Corporation, but when his old friend Metzstein from GSA contacted him to say there was vacancy at Gillespie Kidd and Coia the prospect of the relative artistic freedom of the private sector was overwhelming.

Immediately they were to form a working partnership which lasted for the rest of their career, arguably achieving far more together than they would have individually - Metzstein the intellectual, MacMillan the experienced pragmatic. Quickly they were to adopt a modernist approach and a style which came through many and varied influences.

In recent years the Scottish Architectural community have belatedly come to recognise Isi Metzstein and Andy MacMillan as the elder statesmen of Scottish architecture. After the highly successful 2007 exhibition at the Lighthouse in Glasgow where a retrospective appreciation of their work was hailed, they were recognised also by Glasgow University, gaining an honorary degree which they were awarded on behalf of the GUSA based at the Glasgow School of Art.

More recently in May 2008 they were both inaugural joint winners of the RIAS Lifetime Achievement Award and in December 2008 were named as joint winners of the prestigious RIBA Annie Spink Award for Excellence in the development of Architectural Education and Teaching in Scotland.

*Isi Metzstein RIP, architect, born 7th July 1928; died 10th January 2012;
Andy McMillan RIP, architect, born 11th December 1928; died 16th August 2014.*



*Andy MacMillan (left) and Isi Metzstein (right) re-visit St Patrick's Kilsyth in 2007
(by kind permission of Kieran Dodds ©)*

THEMES AND INFLUENCES

The revived post-war economy resurrected GKC practice and the continued patronage of the Catholic Church for whom GKC designed 44 churches in total before the partnership was to close, was symptomatic of their commission book. Secular projects reflected the rise of the Welfare State where they were also involved in the design of a number of Catholic and non denominational Schools. Their commissions included housing, hospitals and education buildings mostly built in suburban settings in Glasgow and especially in the Scottish New Towns.

Some from St Patrick's will be familiar with Our Lady's High School in Cumbernauld – originally conceived as Our Lady's High School for Girls at the outset of Cumbernauld New Town, or Sacred Heart RC church in Kildrum. Others will be familiar with Cumbernauld College, yet another GKC building. The range of building types offered unique circumstances and opportunities in which sacred designs informed and influenced their secular design and vice versa.

The overarching theme within the practice was that of a serious concern for a building's context, the fullest consideration of all aspects of a site invariably informing the nature and arrangement of the building layout to suit its function. Metzstein and MacMillan were clearly socially and intellectually motivated as opposed to other architectural groups at the time who they felt were too commercialistic or too artistic in inspiration and influence.

In his GUSA lecture, Metzstein said that Charles Rennie Mackintosh was his greatest influence by far, working in the School of Art building in Glasgow everyday absorbing the way the building works, particularly the lesson of how important light is to define a space and how light changes throughout the day – something that was obviously a consideration in the design of St Patrick's.

It is also clear, particularly from the design of St Peter's Cardross, that Le Corbusier – the popular name for Charles-Édouard Jeanneret, the seminal modernist French architect – was a considerable influence on the early careers of Metzstein and MacMillan for two reasons. Firstly his leading modernist credentials and secondly his patronage from the French Catholic Church. Metzstein traveled to see his work in the Chapel of Notre Dame Du Haut at Ronchamp and the Seminary he designed at La Tourette.

The entire portfolio of work by GKC from the modernist period is identifiable by a series of distinct themes.

Firstly and most obviously at St Patrick's is the use of red Polish brick. In 1932 Jack Coia was keen to move away from the traditional use of stone in his buildings with the design of St Anne's Church and Presbytery at Dennistoun in Glasgow. This set a theme for materials to be used by Metzstein and MacMillan throughout their whole career.

The use of brick for a church is not only pragmatic and cost effective but it is also a metaphor for the very existence of the building. The Church is made up of its members with God at its head – the building is made up of individual bricks which make up the whole for the worship of God. Furthermore the brick is manmade – the work of human hands - in much the same way as bread and wine, 'which are the work of human hands', form an integral part of the sacrifice of the Mass at the Eucharistic prayer.

The second element is the use of epic scale. This, at St Patrick's is made possible by the invisible steel spanning superstructure supported by columns hidden within the

hollow, load-bearing, brick diaphragm walls. The thickness of the walls is emphasised by the angular nature of columns and piers that become visible around windows. The space which this creates in which to say Mass is uninterrupted and the sight lines are excellent.

The third theme is the use of light in keeping with the influence from Mackintosh. Dramatic effect in St Patrick's is created by the use of 4 architectural lighting devices.

1. The clerestory all around the top of the massive brickwork walls allowing direct sunlight and reflected light from the wooden ceiling to fill the massive volume of the interior.
2. The west wall with its glass from ground level to the full 12m of wall height which allows the sun to illuminate the benches and floor with large stripes of daylight which span the whole width of the building at certain times.
3. The use of hidden sources of light. In St Patrick's there is both an angular roof light and a concealed full height window which illuminate the sanctuary from the rear, giving 18m height to the expanse of glass right from ground level.
4. The use of light chimneys which uses sloping faces of brick to reflect diffused light from a concealed window high above the brickwork on the eastern wall.

All of these features are used again and again throughout the body of work as well as at St Patrick's Kilsyth. The use of large scale continuous clerestory windows positioned high in the apex of the roof and walls is very widespread in GKC churches and public buildings and is one of the most recognisable features of the Metzstein and MacMillan era. The effect in St Patrick's is to seem to minimise the weight of the roof – a vast spanning superstructure which in fact weighs many hundreds of tons of steel, wood and copper. The roof seems to float in the air as if light as a feather above the massive brick walls. This technique of introducing high level light can be seen in almost every work from GKC but was used most dramatically of all their buildings in St Patrick's Kilsyth, St Josephs' Duntocher, St Benedict's Drumchapel, St Mary of the Angel's Camelon and Our Lady of Good Council, Dennistoun.

The fourth common element of the architectural dialect used by GKC is the use of poured concrete features as part of the internal and external finish. St Patrick's is distinguished by a layer of grey Portland concrete arches which support the length of the gallery and are a visible internal and external feature. A poured in situ concrete feature is an aspect of design which St Patrick's shares with many of the buildings but also with perhaps what is GKC's most acclaimed structure, St Peter's Seminary at Cardross.

The feature is striking but unfortunately upon closer examination the well documented issues with the quality of workmanship and supervision during the construction of St Patrick's is manifest in the internal finish of the shuttered concrete pour. In places where the mix was not wet enough or tamped into place firmly enough in the wooden moulding, the aggregate is still visible and the otherwise smooth flat grey surface is broken.

There are many other common themes in the GKC portfolio which are visible at St Patrick's. The use of Copper cladding on external weather surfaces and the large scale solid wooden doors with alternate layers of thick horizontal beams like at Our Lady of

Good Council in Dennistoun. The stark modernist wooden benches and the wooden finish to the internal ceiling like in St Benedict's Drumchapel. The circular brick inlay in the piazza, the curving baptistery walls in an otherwise angular building and the limestone altar sitting on 4 short fat circular columns of limestone on top of a stepped square platform like at St Joseph's Duntocher. The brickwork fenestration and the epic use of size and span as in St Brides, East Kilbride or in St Benedict's Easterhouse.

The architectural language of modernism was not invented by Metzstein or MacMillan – one could even say (harshly) it was not advanced by their work.

However the expression of their modernist ideas forms a local dialect of their own, a style which was in place well before St Patrick's was conceived as a building and which they soften just enough to be in keeping with the ecclesiastical context.

The themes visible at St Patrick's run through the rest of the GKC portfolio in a recognisable way and any layperson familiar with one building would recognise comfortably these features in other buildings in the family. St Patrick's was merely one step in a continuum of work where ideas were gradually evolving on a theme but execution for each design and project was different by degrees.



*Left: Cast concrete arches
at St Peter's Seminary
Cardross*



*Right: Cast
concrete arches
at St Patrick's
Kilsyth*

THEMES – A JOURNEY THROUGH THE SPACE

Part of the design ethos of GKC was to consider fully not just the function and layout of the building but also the journey through a building being part of its language – its statement. Mark Bains in his ‘Themes and Variations’ contribution to ‘GKC Architecture 1956 – 1987’ edited by Johnny Rodger, observes that to get into the nave of St Patrick’s from the Low Craigends (front) door, the parishioner or visitor has to first turn left to face the mortuary Chapel, then turn right ascend the stairs and after having paused at the baptistery platform then turn again and climb up into the light of the main church space. Four 90 degree turns in all, rising from the darkness into the light – from confined space, into the epic scale and span of the church. A journey which makes arrival in the nave all the more dramatic.

The light levels on this journey are deliberately graded – the darkest area being the mortuary chapel, until you emerge up the stairs into the brightly lit large dramatic space of the church with uninterrupted sight lines and scale by a factor from where you have been. There is also a metaphorical journey. On entrance to the church you confront the mortuary chapel immediately - a sudden reminder of our own mortality. Then on climbing the stairs there is hope – the baptistry. Ahead and above, the main nave, a spectacular space for the religious life of the parishioner with literally ‘*Lux Mundi Eternam*’ - the eternal light of the world - for company.

A LOVE HATE RELATIONSHIP

Initial sketch designs for St Patrick’s had already started as early as 1958. Indeed it was the timing of the initial conceptual design drawings for St Patrick’s which ultimately are responsible for some of the flaws in layout of the church. The original idea that form, space, light and function would have combined into a solution which is greater than the sum of its parts was a bold and idealistic concept and fully part of the modernist agenda. In reality the end result was a building compromised by changing function for which the architectural form was never intended and which could not be altered enough in time for a construction deadline which had to commence.

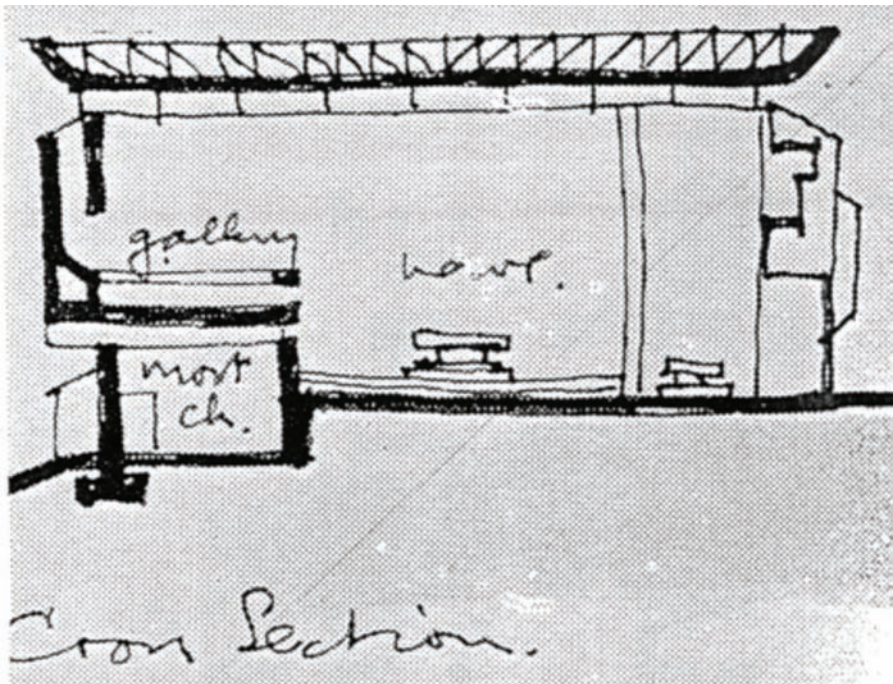
Those who have studied the design of St Patrick’s in the context of pre Vatican II liturgical reforms conclude that had the practice of the liturgy not changed then the resulting building would have worked so much better – as it had been designed.

The Second Ecumenical Council of the Vatican (2nd Vatican Council) opened under Pope John XXIII in 1962 and closed under Pope Paul VI in 1965. In an unforeseeable way when the design was originally conceived, the 2nd Vatican Council altered radically the practice of the liturgy which meant that fundamentally the layout of the sanctuary had to be changed ‘on-the-hoof’. The building had been designed for the Tridentine Mass where the priest said Mass, in large part, without the need always to be heard, with his back to the congregation, separated from the people. The original design concepts for space and light on paper were never to be realised in practice as the location of the Altar had to be brought forward to a more central position in the sanctuary in keeping with Vatican II. Crucially this removed the Altar from the shaft of light that had been designed to illuminate it from a concealed full height elevation of

glass on the west wall which extends high into the roof space.

The Altar was thus relegated to a darker, less dramatically illuminated central location. The design was also compromised as a new home had to be found for the tabernacle at the last minute. It had been designed to sit on the altar against the back wall and have Mass said in front of it. With the Altar brought forward the tabernacle was placed on what had been designed as a Lady Altar and the Lady Altar was moved to the Gallery. In recent times and in recognition of both liturgical interpretation and architectural intent the Tabernacle has now been moved into the central space behind the altar and the Lady Altar restored as per the original design.

Metzstein and MacMillan, neither of whom came from a Catholic background and therefore neither of whom came with an innate understanding of the significance of Catholic liturgical theology and practice, had to study the Liturgy to aid their designs. Arguably their designs pre Vatican II and also post Vatican II work better as spaces simply because there was a clearer brief. St Patrick's was a transitional creation, designed for the Tridentine Mass and altered by degree as changes emerged over the four year period of the Council and throughout construction to suit the post Vatican II requirement. An inestimably difficult task from a design perspective!



The sketch drawing on the left is in the hand of Jack Coia and dates to as early as 1958 showing that even though he was largely not involved in the detail of design by this stage, he was still involved in the initial conceptual process. This initial layout was almost exactly how the final plan would look

LIMITATIONS OF THE SITE

The limitations of the site also impinged upon the design, as did the change of levels east to west. The Mortuary Chapel can only be accessed by flights of stairs. As a place to conduct funerals from, it is totally impractical. For pall bearers to carry a coffin into or out of the space, it is extremely difficult.

Very few funerals were ever conducted from this chapel. With the old St Patrick's Church the tradition was that a cortege left from the Low Craigends door, through the Market Place to the Cross, down Howe Road and off to the cemetery – and so the location for the Mortuary Chapel was consistent with habit and social memory but flawed in practice. (Modern funereal practice is to exit the church on the flat surface into the rear piazza pass Mansefield House and process down into UP lane.)

Interestingly the pre Vatican II location of the Altar in the Mortuary Chapel was never changed in the original design and the altar was well suited for the purpose to which it was actually put– a Blessed Sacrament Chapel where exposition and benediction could take place on the altar which was located against the back wall with the priest standing in front – ideally suited for the purpose.

WIND TUNNEL

The exposed west elevation of St Patrick's is of great significance to the natural lighting of the building as can be seen below, but also exposes the building to the elements. The predominant westerly wind lashes rainfall against the large glass windows and another unforeseen effect is that the weather, combined with the surrounding buildings and narrow lanes conspires to create large differences in air pressure between the western and eastern elevations.

The result is that during the entry and exit of the congregation both west and east doors can be open at the same time and an internal wind can be created strong enough to slam doors on old ladies or break glass or make papers take flight.

The retro fitting of a porch in 1967 (a pastiche of the original design and an obviously bolted on afterthought from an architectural perspective) to the Western elevation from the original design allowed for double doors at this side of the church in an attempt to alleviate this effect.

THE FUTURE

Now in 2015 as we celebrate the 50th anniversary of the building and remember the 15th anniversary of the major restoration works carried out by Monsignor Canon Hand, it is appropriate to think of the future and appreciate what has been done.

In this 15-year period the interior fabric of the church has matured, although no further major works have taken place. The stark modernist interior has been softened by banners, plants and decor – some of which detracts from the modernist style of the building. The cost burden of operation and maintenance of such a large building on a decreasing population of parishioners is a long term concern and it remains to be seen if the epic size of the project will ultimately become a financial 'mill stone'.

However, throughout the whole period since 2000 there have only been minor issues of roof leakage –which are currently under control. Plans are now in motion to remove and rebuild the rear porch to incorporate accessible toilets on the same level as the main church and provide an undercroft as a storage space for the hall. There are also plans to repair the concrete of the lower pizza beside the Chapel House as it has frosted badly since it was re-laid in 2000.

It is amazing to think that this building has already stood for half the time that the original St Patrick's church was in use and even today, all these years later on from the initial concept, the striking design of the building is by far the most modernist (and indeed most modern) looking building in Kilsyth.

Just think how avant-garde this building must have appeared in 1964! It was truly a brave endorsement of modernism to commission a church in this style all those years ago when contemporary architecture was so bland and existing buildings were so conservative. A decision we can only marvel at today.

It was also a statement commission. The statement was, in effect, that the Catholics of Kilsyth so long the poor, working class, 'dirty Irish' had 'arrived' and were now amongst the new establishment. No longer is there talk of how flawed the building was and how much Parishioners long for their old church. The architectural literacy of this generation is different having experienced large scale public buildings and places of work in which modernist features are now commonplace.

It therefore takes a conscious effort to stop and consider that St Patrick's has already stood the test of time that so many other modern buildings, now demolished have not in the intervening period. It is a building that will look modern as we move into the future and it will also stand witness to the glory of God and provide its parishioners with a bold statement of a church for another generation.





Fr. John J. Galvin



Very Rev. Michael Canon Turner



Right Rev. Mgr. Patrick MacNamara



Very Rev. Michael Canon Downey

THE HISTORY OF CATHOLIC EDUCATION IN ST PATRICK'S PARISH



Staff and pupils of St Patrick's Primary School August 2014

FROM the very beginning of St Patrick's Parish there has always been a school mentioned in connection with St Patrick's in Kilsyth. The Scottish Catholic Directory of 1865 states that even before the arrival of Fr John Galvin in 1865, the first priest stationed in Kilsyth since the Reformation, that evening and weekend classes were in 'good working order'. The first classes were Catechism classes and evening classes for young adults.

When Canon Murphy came to Kilsyth in late 1873 as Parish Priest, one of the major tasks he accomplished was the building of a school. This work he started in 1874 and to the resulting school building a later addition was made in 1896. He appointed Mr Stone as the first headmaster, and this was as far as the school progressed until the appointment of Canon Macnamara in 1903. He extended the school accommodation by adding a second storey containing three new classrooms in 1908. By this time, Mr Stone, the first headmaster, had left for a post in Sunderland and was succeeded by Miss Gallacher as Headmistress. She worked closely with Miss Keane who was infant-mistress and it was Miss Keane who succeeded Miss Gallacher when she left in 1910 to be married. While Miss Keane was Headmistress the school roll was between 350 and 400 pupils, from infants to the supplementary stage. Her staff was entirely female until the arrival of Mr Boyle and later Mr Patrick Doherty who was appointed first assistant.

As a result of the 1918 Education Act, the responsibility for the provision of school buildings and staffing was transferred from the Parish to Stirling Education Committee, with certain aspects of the children's education still controlled by the Church authorities. The Act guaranteed the following rights for the Catholic community:

- Catholic schools were to be fully funded by the state not the parish congregation and in return were to be open to inspection by Her Majesty's Inspectors.
- As public schools, Catholic schools were to be open to all, but provided primarily to serve the needs of the Catholic community.
- The Church was expected to approve all teachers in Catholic schools as to their religious belief and character; the local education authority was to appoint, with the approval of the Church, a supervisor for religious education in Catholic schools.

From this time, parents began to take advantage of the benefits of the Act to obtain secondary education for their children even although this meant a great sacrifice for some at this time. Nevertheless the Parish of St Patrick's was to see and enjoy the fruits of these sacrifices in the years that lay ahead.

Meanwhile the school building was gradually becoming quite inadequate for the number of pupils attending, but due to the economic depression and the contraction of public spending very little could be done to improve these conditions. In 1929 apart from the main school building, St Patrick's school classes spread into the Burngreen School (now the Old Library) and then to the Old Fever Hospital building (adjacent to the graveyard) in 1933. There the facilities were extremely primitive with the added inconvenience of being about a mile from the main building. With developments in education, St Patrick's was raised to the status of a Junior Secondary School in 1933. Although facilities were limited, pupils were able to take advantage of the benefits of a higher education.

Just before the outbreak of World War II it was decided to build a new Kilsyth Academy, and so the plan was that St Patrick's School overflow could take over the old Academy building in Shuttle Street to alleviate the accommodation problem. Work, however, on the new Academy had to be stopped soon after the beginning of hostilities and the plan was never enacted.

The increase in the school population continued and in January 1940 infant classes were being accommodated in Mansefield House and in St Patrick's Church Hall. The hall, however, was requisitioned for use by the Army for most of the war and so classes had to find alternative accommodation. Towards the end of May 1944, St Patrick's Hall became available once again and classes vacated Mansefield House. The school roll was then 497. When the new session began in August 1944, pupils were transferred from St Patrick's Hall to the Territorial Hall.

Mr Allen McCann M.A., B Sc, principal teacher of mathematics at St Modan's High School, Stirling succeeded Miss Keane on 7th January 1940. During his period as Headmaster Mr McCann worked tirelessly for the improvement of facilities in St Patrick's School and when he was appointed Rector of St Modan's High school in 1953, he left St Patrick's a much improved and better organised school.

In the years after the war pupils continued to be educated in less than adequate conditions. It was only when the H.O.R.S.A. huts were built in Stirling Road in 1949 that something approaching adequate accommodation was provided for pupils. The huts however, were prone to bouts of flooding during the winter months. The roll had increased by then to 587.

Mr Hugh Dobie M.A. succeeded Mr McCann as Headmaster in August 1953 and Miss Mary McCann became Infant-mistress, succeeding Miss Elizabeth McCart who had been infant mistress since 1938. For the next few years the status quo existed but in 1960 a beginning had been made on the building of a new school in the north end of Bogside Public Park. It was completed and ready for use in the second half of session 1964. It was officially opened by His Grace Archbishop Gordon Gray on 24th September 1965.

When Mr Dobie retired in 1972 he was succeeded by Mr Michael G. (Gerry) Callaghan until 1975 when Mr Andrew F. McGarry took over prior to the opening of St Maurice's High in 1976.

Pupils from St Patrick's Parish also attended St Modan's High School in Stirling for

senior secondary education. They continued to attend St Modan's until Regionalisation in 1975. The responsibility for the school then passed to the Dunbarton division of Strathclyde Region. Some pupils also attended Our Lady's High School in Cumbernauld to complete Highers. At this time St Patrick's School lost pupils from Banknock, Banton and Lennoxton. As part of the regional restructuring, St Patrick's was designated a high school, taking pupils from Primary 1 through to S4 and successfully presenting many pupils for "O" Level exams until the opening of St Maurice's High School in August 1976.

Further developments in education took place in 1980 with the Education Scotland Act which formalised the right of schools to have Religious Education and Religious Observance within schools and also states the need to

'recognise religion as an important expression of human experience; to appreciate moral values such as honesty, liberty, justice, fairness and concern for others; to investigate and understand the questions and answers that religions can offer about the nature and meaning of life and develop their own beliefs, attitudes, moral values and practices through a process of personal search, discovery and critical evaluation.'

In 1996 there was further restructuring of the regions in Scotland and North Lanarkshire Council is now responsible for the education of pupils in St Patrick's Parish.

In 1976 St Patrick's became solely a Primary school with Mrs Anna Devine as Head Teacher until 1989. Miss Annie Clinton, who had been in charge of the upper school during this time, became Head Teacher after Mrs Devine. She left in 1990 to take up a post with Her Majesty's Inspectorate (HMI). Mrs Helen Smith became Acting Head Teacher from August 1990 until April 1991 when Miss Patricia Monaghan was appointed. Unfortunately Miss Monaghan only held the post of Head Teacher from 1991 until 1996 when she sadly died of cancer.

The post of Head Teacher was then taken over by Mrs Patricia Clark who had been Depute for Miss Monaghan during her illness. Mrs Clark had a very long and successful career as Head Teacher before retiring (early!) in December 2013. She oversaw the present St Patrick's Primary school being completed in August 2007 and saw the old building demolished in 2008. The new school building built on the playing fields of the old school also houses St Patrick's Nursery – the non denominational state nursery facility for the south of Kilsyth. The new building was declared open by His Eminence Cardinal Keith Patrick O'Brien on Tuesday the 26th February 2008.

Patricia Clark's Depute, Mrs Mary Bernadette (Dette) Canavan, took over as Acting Head Teacher in December 2013 until the appointment the current Acting Head Teacher Mr Kristopher Thomas in August 2014.

St Maurice's High School is the designated secondary school for all Catholic pupils in St Patrick's parish. It opened in August 1976 with Mr Andrew F McGarry as Head Teacher, having served as Head Teacher of St Patrick's Junior High in Kilsyth during the transition year prior. Later Mr Peter Mulheron became Head Teacher on the 16th August 1991 and Mr Laurie Byrne succeeded him in the post of Head Teacher on 19th April 2004. Mrs Patricia Alexander commenced her duties as Head Teacher on the 3rd December 2012 and is at present in the post.

St Maurice's has grown from strength to strength with pupils involved in the school's life, that of the Parishes and the communities of Kilsyth, Croy and Cumbernauld. There are many opportunities for pupils attending St Maurice's High School to achieve success in both academic and vocational disciplines.

Likewise pupils in St Patrick's Primary School have a wide range of opportunities relating to the school, the parish and the community.

Over the years St Patrick's Church has had very strong links with St Patrick's Primary School and St Maurice's High School where our priests continue to enjoy a very good working relationship with both staff and pupils.

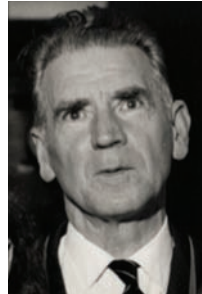
Pupils from both Primary and Secondary schools had the historic opportunities to attend either the Youth Gathering at Murrayfield Stadium or Mass in Bellahouston Park in 1982 for the visit of Pope John Paul II to Scotland or the Mass in Bellahouston Park with Pope Benedict XVI on 16th September 2010.



Mr J C Stone
(First Head Teacher)



Mr Allen McCann
HT 1940 - 53



Mr Hugh Dobbie
HT 1953 - 72



Mr Gerry Callaghan
HT 1972 - 1975



Mr Andrew McGarry
HT 1975 - 76



Mrs Anna Devine
HT 1976 - 89



Miss Annie Clinton
HT 1989 - 90



Mrs Helen Smith
AHT 1990 - 91



Miss Patricia Monaghan
HT 1991 - 96



Mrs Patricia Clark
HT 1996 - 2013



Mrs Mary B Canavan
AHT 2013 - 2014



Mr Kris Thomas
AHT 2014 - current

ST PATRICK'S OLD CHURCH – INSIDE AND OUT

IN 1862 there was a population of over 400 Catholics in Kilsyth but there was still no permanent Priest or church building and Archbishop Gillis, Vicar Apostolic of the Eastern District of Scotland, at the second time of asking, granted a permanent Priest. However, no priest could be found until after the death of the Bishop Gillis and it was Archbishop John Strain who fulfilled Archbishop Gillis' promise to find a priest for Kilsyth. Fr John Galvin eventually arrived in Kilsyth on the 5th Jan 1865.

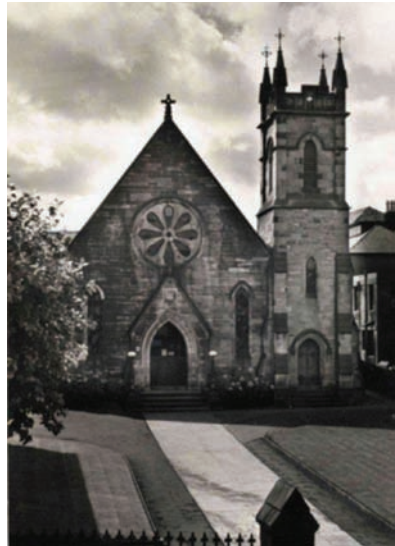
This young Priest then set about raising funds to build both a Church and a house. The land occupied by St Patrick's was donated by Sir Archibald Edmonstone, Bart of Duntreath, who gifted all the land between Low Craigends and Shuttle Street parallel to Kilsyth Primary School - a strip about 40m wide. At the time the land was rigged steeply sloped and covered in

large couch stones. When funds were raised, a small stone church designed by architect Duncan McFarlane of Greenock and built by a contractor Mr Gow, was supervised by A. McIntosh of Glasgow. It is remarkable that it was built within 14 months of Fr Galvin's arrival in Kilsyth. Much of the stone was quarried locally by the parishioners and many of the labourers used in the construction by Mr. Gow were members of the congregation themselves.

So the first St. Patrick's church was built on the same site as our modern church during 1865 and was opened on 17th March (St Patrick's Day) 1866. It was a modest sandstone building and was built in the modern gothic style which was universally used for places of worship at the time.

Father Murphy was then stationed in Kilsyth for 17 years from 1873 to 1889 and during this time he built St. Patrick's School in 1874 and also the first addition to it in 1896. The school was a Parish School and was built on the land behind the church, on what is today a car park, facing Shuttle Street next door to the larger Kilsyth Primary School.

During Monsignor Macnamara's stay in Kilsyth, 1903 to 1938, he added a top storey to the school in 1908 consisting of 3 classrooms, renovated the church with funds from his silver anniversary presentation in 1911 and commissioned Italian craftsmen to decorate the high altar and installed communion rails in 1919 (the rails were dedicated as a war memorial to those lost from the Parish in the First World War) and introduced electric lighting to the church and presbytery.



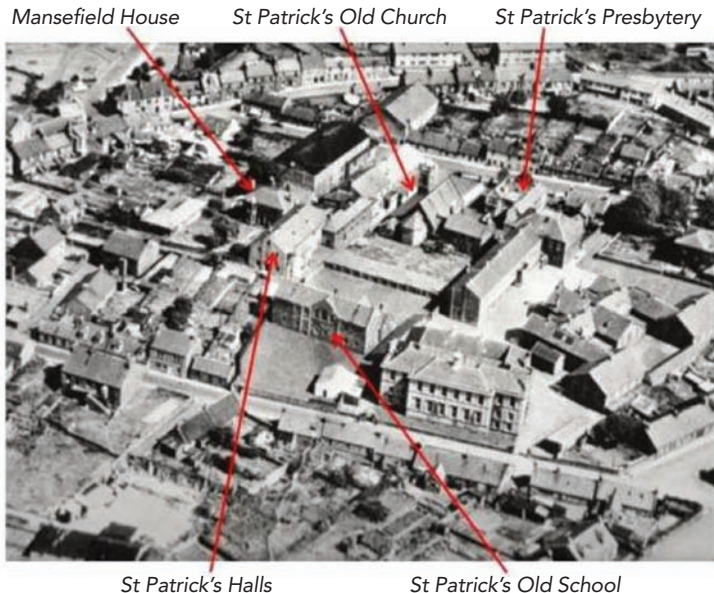
During 1923 he had also built the first parochial hall, which was unfortunately completely destroyed by fire in 1933. He immediately set about securing the old Victoria Hall, which was ready for use in 1934 after substantial additions to the existing structure. This suite of halls was opened in 1934 and was formerly the United Presbyterian Church; it had also been used latterly as a variety hall and cinema before St Patrick's bought the building.

Following a fire in 1954 the old church was finally closed after 94 years on New Year's day 1962 and was then demolished. Building work on the current St Patrick's church began on the 8th of October 1962 and the laying of the foundation stone by His Eminence Gordon Joseph Cardinal Gray took place on St Patrick's Day 1964. Exactly a year later the current building was opened by Cardinal Gray on 17th March 1965, precisely 100 years after the original church commenced construction.

The closure of St Patrick's Old Church in Kilsyth was recorded for posterity in the Parish Mass Book for Sunday 7th January 1962. Along with this written entry by Canon Thomas McGarvey there are two photographs overleaf which show the inside of the Church as it was immediately before the church was closed.

This entry shows that the main hall was being used to say all Masses on a Sunday (8am, 9am, 10am, 11am, 12noon and 8pm) and that only the 12 O'clock Mass was overcrowded.

As well as the main hall being used as a temporary Church, the upstairs Billiards room in the Halls had been turned into a small Oratory. The Church of St Patrick's Kilsyth that we know today, designed by Gillespie Kidd and Coia, was built in the intervening period between then and 17th March 1965 when the new building was declared open by Cardinal Gordon J Gray.



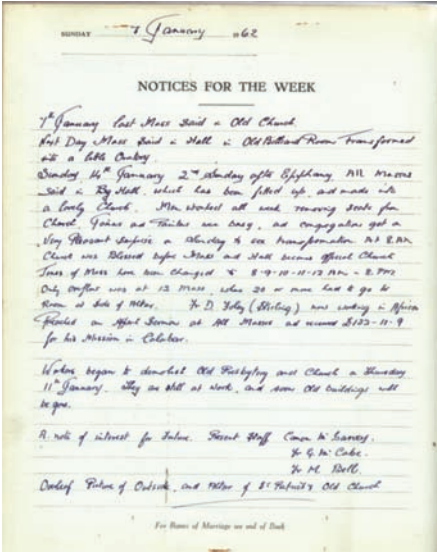


Above: This is a pencil sketch of the old church by local artist and photographer John Watson c1950

Above: Interior of the old church prior to its closure in 1962 and its eventual demolition. The frescoes and the ornate altar were the result of work carried out by Monsignor Macnamara



A closer view of the six angels in the fresco above the apse of the old St Patrick's Church commissioned in 1936 by Monsignor Macnamara



Right:
interior of St
Patrick's Old
Church prior
to the 1936
renovations
by
Monsignor
Patrick
Macnamara



Left: Parish Mass Book for Sunday 7th January 1962 written in the hand of Canon Thomas McGarvey recording the closure of the old St Patrick's Church



A remarkable photo of the funeral of Dan Coyle, a victim of the Gartshore disaster in July 1923 with Fr James Harold left and Fr Dan Murphy right. The photo shows an external view of the old St Patrick's church but also captures a moment of life in Kilsyth a poor mining community, including the children with bare feet!

A SOLDIER'S TALE

BY TOM CRAINEY AND JOHN GORDON



FOR A Kilsyth coal miner's son born at the turn of the 20th Century to rise in the ranks over a glittering military career to become a Captain in the British Army is a remarkable journey by any standard.

But for Edward Hudson, who was born on the 30th July 1901 at 35 Low Craigends, a stone's throw from St Patrick's Church, that was only part of the story. He was to enlist in the Indian Army Corps of Clerks to begin a remarkable and meteoric rise through the ranks from Private to the exalted rank on his retirement of Lieutenant-Colonel.

In the harsh times of Edward's boyhood career choice was not an option. A miner's son was expected to leave school one day and go down the coal pit the next to begin a life of back breaking toil. But even at the school leaving age of 14 young Edward displayed signs of restless ambition. He did go to work down the pit; he also laboured on a farm and delivered beef by horse cart for Barrowman, the local butcher.

Still seeking an outlet for his talents he made the momentous decision to enlist in the Army. So it came to pass that on the 2nd July 1919, after claiming to be older than he was, he enlisted in the Queen's Own Cameron Highlanders in Inverness, and began a distinguished career which was to last 37 years.

His basic training included spells at Abbotsford in Scotland and Queenstown in Ireland, then, early in 1921, he was posted with his regiment to India. Edward fell in love with the country and its people. The only problem was the rigid class barriers in the British military that placed a glass ceiling on the prospects of a talented soldier from his background.

After a further five years' service with his regiment he made the bold decision to resign from the British Army and join as a Private in the Indian Army Corps of Clerks, a logistics unit of the Indian Army which traced its origins back to 1760.

It did not take long for his new superiors to recognise that they had recruited an exceptional military administrator and talented logistic operator. He moved swiftly up the ranks, right up to Lieutenant-Colonel.

He was to serve on the North West Frontier, being awarded the Indian General Service Medal (1908 - 35) with the clasp North West Frontier 1930 - 31 for his part in the Khost-Khurram Blockade. This took place in the Red Shirt (or Afridi) Rebellion. In December 1937 he was awarded the Indian Long Service and Good Conduct medal.

Between April 1941 and May 1942 Edward served (with the Indian Army) in Iraq, Syria and Persia, including Basra, Bagdad, Kermanshah etc. Here the British faced both an Arab uprising and hostile Vichy French forces. No specific Campaign medals were awarded for these actions but Edward gained the 1939 - 45 Star, the War Medal and the Defence Medal for his World War II service. When he decided to pursue his career in the Indian Army he was joined by his wife Anna (nee Healy) whose family owned the Kilsyth pawnshop. Their

son Samuel was born in Scotland but daughter Rosina was born in India and was 14 years old before she set foot in Scotland.

When he moved to new posts for any length of time Edward took his family with him, which led to many adventurous train journeys throughout India. Rosina recalls one which lasted four days and three nights. One of her fondest memories was her school days at the Jesus and Mary Convent in Murree which nestled on the foothills of the Himalayan Mountains.

Pupils of many races and religions attended the school. The school maxim was 'We are One', and that principle was rigorously applied. Rosina recalls the only time she received a rebuke at school was when she and some companions were making a playful noise at the time of day when pupils of another faith were at prayer. Those virtues of respect and tolerance for others learned at school were reinforced at home.

Unlike many Europeans who tended to socialise with their own countrymen, Edward integrated into Indian society and befriended many of his neighbours. He also took part in the sporting life of his regiment, and discovered he had a talent for hockey and tennis. This led to him being appointed the All India Umpire for men's hockey, and coach of the Indian hockey team at the 1936 Olympic Games.

By 1943 Edward was a commissioned officer in the Indian Army. He became a Lieutenant, a Captain and then a Major. He was to serve in a number of stations; Kohat, Bannu, Risaipur, Peshawar, Ahmednagar, Deolali, Poona, Bangalore, New Delhi and Dagshai. By the end of World War II he was now Commissioner in Dagshai with the rank of Lieutenant-Colonel. He was given the mammoth assignment of organising the repatriation of thousands of Allied troops who were leaving Asia to go home to Britain, Canada, Australia and other countries. In that post war period the world map and its politics were changing radically.

In 1947, the year India gained its independence, the Hudsons came home to Kilsyth to rejoin their family and friends. They set-up home in Mansefield House, virtually over the wall from St. Patrick's Church, of which they were devout parishioners.

On his return home Edward secured a post at the Inchterf ammunition testing centre near his home, but the military chiefs had bigger plans for him. He was re-enlisted in the British Army, appointed Adjutant 329 Port Operations Squadron Royal Engineers, (TA) Glasgow, with the rank of Captain. His first commission had been signed by King George VI and his second by his daughter HM Queen Elizabeth.

It has been suggested that he was given more onerous, if secret, responsibilities in civil defence. At the time the Cold War was at its height and extensive plans were underway to protect the country and the people in the event of a nuclear attack.

The military were not alone, however, in utilising the talents of the soldier parishioner. The Church made use of his talents. When the legendary parish priest of Kilsyth, The Very Rev. Michael Canon Downie, died in 1955 the Church called in Edward to organise the elaborate funeral arrangements. He was also given charge of the Marion Year celebrations.

In 1956 Edward's long and eventful military career came to an end. Not being a man to be idle long he obtained a post in the office of Alexander Dunn, the local haulage contractor. Surely, he must have been the highest qualified transport manager in the land. He was to work there until his death in 1965. His family, congregation and fellow citizens have good cause to salute with pride the gallant Kilsyth coal miner's son who not only realised a unique career but lived a good life of exemplary service.

A SAILOR'S TALE

BY ANNE RUSSELL



MARTIN Carroll was born on 13th November 1919 in Maryhill and educated there. He ran away from home at the age of 14 years and ended up in Hull where he washed dishes to earn his keep at the Salvation Army.

He signed up for work on a trawler and remained there for three years before returning home. He went to join the Royal Navy at the age of 18 and was accepted six weeks later. This was in May 1938 and he served until December 1945.

He did his training in Portsmouth and served on many ships during WW2, including the Empress of Australia, taking King George VI and Queen Elizabeth on their royal tour of Canada. On completion of this trip, he was posted on board HMS Glasgow where he served as a Gunner Second Class.

He was aged 20 when he took part in the rescue of King Haakon, Crown Prince Olav and the members of the government of Norway as well as saving 35 tons of the Norwegian gold reserves from the Germans. He took part in the Battle of the Atlantic and the Arctic Convoys. He was aboard the Ambuscade that helped the evacuation at Dunkirk and was rescued from icy waters off the coast of Iceland after the ship had been torpedoed. He also took part in the sinking of the Bismarck, firing shells from the Battleship King George V.

Martin later became a deep sea diver and transferred to Admiralty Sea Salvage. Whilst he was stationed at Inveraray, war was declared to be over.

After the war was over and having left the Navy, Martin was working as a diver in the Persian Gulf. On returning home in 1950, a letter was waiting to recall him to Korea.

He was well decorated for his efforts including medals from the Russian and the Norwegian governments.

Martin met and married his wife May in 1965. They lived in Glasgow and had a daughter together who was tragically killed in a road traffic accident in Royston Road. When Martin's stepson married and settled in Kilsyth, May and Martin moved from Glasgow to Howe Road where they lived a happy and contented life.

He became a dedicated member of the Royal British Legion for 25 years and was President for 15 years. He was a Poppy Convener and worked tirelessly for the Legion Social Club giving a hearty welcome to all. Martin was ever present at the salute at the Kilsyth War Memorial each Remembrance Sunday as one of the most decorated surviving veterans in Kilsyth of recent years.

Martin and his wife May served as hall keepers in St Patrick's for many years in their retirement and Martin turned his handy man skills to much of the maintenance work around the Parish. It was he who installed all of the candles and wall crosses in St Patrick's in order that the dedication ceremony of the building could take place in 1987 – these now

form a permanent feature of the building for so long as it will be used as a church – part of Martin's legacy.

A friendly and active man in the Church and the community, and well respected from all who knew him. Martin sadly passed away in January 2009 at Stobhill Hospital.

His funeral took place in St Patrick's Kilsyth, where befitting a military man, Martin's coffin was draped in the Union Flag and many from the various local Cadet forces and Royal British Legion in the large congregation stood to attention to salute Martin on his final journey.



From Left: Martin Carroll, 'Duke' Rae and George MacDonald



Above: Shortly before his death in 2009, Martin, right, takes the salute in the March past in Market Square after the wreath laying service at Kilsyth War Memorial on Armistice Day. In the middle, George MacDonald and left 'Duke' Rae – all Parishioners of St Patrick's Kilsyth.

A LIFE OF SERVICE - EILEEN ROBINSON



ON CHRISTMAS Eve 1950, the housekeeper of St Patrick's, Miss Maguire, asked Eileen Robinson to lend a hand with setting out the altar for Christmas Mass and some help in the chapel house with Christmas dinner – it was in effect an invitation to a lifelong vocation of service to St Patrick's Parish Kilsyth.

From that day up until Miss Maguire's departure in 1955, Eileen helped around the house and the church, taking on more responsibility and eventually running the repository. Eileen stepped back in her own humble way when the new priest arrived after the death of Canon Downey, but Canon McGarvey soon sought her out and had her working around the house, the repository and acting as Sacristan in the Church. This she continued through Canon McGarvey's time in St Patrick's and into the period where Fr. O'Connell was parish priest.

In the late 1970s, Eileen's father Johnny became more frail and she scaled down but still continued her activity around the Church to work with her sister Lucinda to ensure that he had all the nursing attention that he needed at home until his eventual death in 1981.

It was during this period of her father's convalescence that Canon McGarvey had also become very frail. The Canon had decided to retire into the community that he loved so much having been the Parish Priest here in Kilsyth. Eileen and Lucinda were instrumental in persuading him that he should obtain a council house next to them in Johnstone Avenue and spend his retirement here in the town where he had built the new church. When Johnny Robinson passed away the two sisters turned their care upon the Canon who was by now in need of their assistance. They selflessly washed, cooked, cleaned and nursed the old priest through his final years until his eventual death in 1987. In his latter stages when he could no longer see well enough to read his Daily Office (which he did, twice a day – 'I'll pray the Office once extra to make up for another priest out there who is perhaps too busy to read his today...') Eileen would read his Office aloud for him. Even after the Canon's death this habit of reading Daily Office she has maintained each day since.

Eileen continued to work as Sacristan for Fr O'Connell, Canon Kruger, Fr Doonan and Fr Hand and only finally relinquished her duties in 2004 when Maureen Callaghan took over this post.

During all this time Eileen served with dedication and humility looking upon herself as being privileged to be able to do it. For every Mass, every funeral and every service in the church whatsoever during this period, no matter the time of day and no matter how many times a day, Eileen walked up to the church and prepared the building, dressed the altar, opened the books, set out the robes - often being first there to open the building and being last to leave when locking up.

In December 1994, Eileen was awarded the Archdiocesan Medal for outstanding services to her Parish and to the Diocese by the then Archbishop Keith O'Brien. She was presented with the medal during the celebration of Mass on St Patrick's Day 1995.

During the visit of Pope Benedict XVI in 2010 Eileen was spending a short stay in the Victoria memorial Hospital when she received a visitor - Cardinal Keith Patrick O'Brien who presented her with a boxed Gold medal from the Pope and a set of Rosary beads for her continuing service – as even after she had officially retired from a service of 60 years Eileen was still active helping around the parish. She now lives quietly and faithfully in Johnston Avenue but never misses any church service which her health permits her to attend.

SOME OTHER NOTABLE PARISHIONERS

ALLEN MCCANN was Head Teacher at both St Patrick's Primary and Secondary Schools prior his appointment as Head Teacher at St Modan's High School, Stirling. He held this appointment from August 1953 until his retirement in April 1967.

Many of our current Parishioners will be more aware of his son Fergus McCann who became famous, not only as a highly successful business man, but as the majority owner of Glasgow Celtic Football Club which using his personal wealth he singlehandedly saved from financial ruin during the 1990's.

JAMES DOCHERTY was a Labour Councillor and Justice of the Peace in Kilsyth. He lobbied for and was influential in the drafting of the 1918 Catholic Education Act. As a recognition of the extensive role he played in the setting up of this important piece of legislation, which is still in existence today, he was appointed by the Bishops of Scotland to oversee the transition of the first Catholic Schools in Scotland into State control.

Under his guidance St Joseph's Bonnybridge was selected as the pioneer in Scotland with all other Catholic Schools (which had previously been parish schools) being integrated on a phased basis.

PATRICK MCCANN From his humble beginnings as the 7th son of a mining family from Auchenstarry, Pat progressed from being a miner at age 15 to become very active in the Trade Union movement and ultimately into local politics. He was a member of the executive of the N.U.M. in Scotland, an elected member of Stirlingshire County Council and its successor Cumbernauld and Kilsyth District Council.

He served as Provost of Kilsyth 1965/1968. In recognition for his service to the community he was awarded an M.B.E. by Her Majesty The Queen in 1969. In addition to being made a Freeman of Kilsyth Burgh he was a member of Lanarkshire Health Board and a member of C.O.S.L.A. During his public life he was instrumental in setting up Kilsyth Town Twinning Association and Kilsyth Week

He was given the freedom of the French Town of Meulan. He also has the distinction of having The Patrick McCann Walkway named in his memory. A family man with a deep Christian faith, which was reflected in his lifelong involvement in working for justice and the betterment for all in every area of his community.

In addition to Pat McCann two other member Parishioners held this honour namely Robert Meechan 1955/1958 and 1971/1974. James Pollock was Provost 1984/1988.

MARK GRIFFIN MSP the son of the late Councillor Francis Griffin of Croy, grew up in Kilsyth and attended St Patrick's School and is a parishioner of St Patrick's. Mark is the list MSP for central Scotland.

He is a graduate of Strathclyde University in Mechanical Engineering and has worked as an engineer and has also served in the British Army.

HARRY DEMPSEY was a family man of strong Catholic Christian faith. Although a member of St Patrick's church he had a strong ecumenical vocation for Christians working together and could be found at any inter church activities or services in Kilsyth for decades and won many friends across the whole of the Christian community and beyond.

For many years he was master of ceremonies at Kilsyth Civic Week talent competition where he would encourage all the young hopefuls. He was involved in organising the annual Rotary Club Christmas Carol service at the Burngreen Bandstand.

Harry was a leading member of the Columban Singers for 63 years and at the Choir's 60th Anniversary he was awarded a silver medal with the words – 'Life is Nothing Without Music' for his service.

Towards the end of any choir concert Harry would have a solo spot where he could put his great singing voice to best use. However it was around his own parish in St Patrick's that Harry will be best remembered joyously singing above the congregation and participating fully in all aspects of the life of the Parish. A larger than life character, he died in February 2013 and is much missed by all.



Altar Girls at St Patrick's in 1974



VOCATIONS FROM ST PATRICK'S KILSYTH

AS CHRISTIANS we are all called to evangelise. For many Christians, however, evangelisation is always difficult for fear of being rejected or thought of as odd in today's often hostile and secular world.

We all too often hide our light under a bushel. Put simply, although we are all called, many of us don't have the courage to reach out in God's love to our family members, our work mates, our friends or members of our wider community. Even if we are not blessed with the courage or skills to evangelise ourselves we can still pray for those who do so from this Parish on our behalf!

Pope Francis has called upon all Catholics to support those in Consecrated Life especially during the period from February 2015 to February 2016. We are called upon to thank God for those in Holy Orders, to find practical ways to support them in their ministries and to let them know the warmth and affection we feel for them.

Therefore, please pray for Fr Alan Meechan SDV, Fr John Callaghan, Brother James Murphy MCCJ, Sr Mary Rose Fitzsimmonds AP and Sr Pauline Dempsey OSF – who are the living vocations from our parish of St Patrick's Kilsyth and who are currently serving with their orders in various parts of the world.

There are many others from this Parish who have had the courage to try out their vocation. Currently St Patrick's Parish is fortunate to have Kevin Murphy training as a Religious Brother with the Missionaries of the Sacred Heart in Dublin.

We do not forget those from this parish who have tried a religious vocation within a male or female Order, as Priest, Religious Brother or Sister but ultimately found their vocation in another way either before or after their ordination or profession.

This Parish is proud to remember them too and we ask Almighty God to bless them and keep them all close to Him.

We remember those from this Parish who have been faithful servants of God and who in the past 50 years since our last anniversary celebrations have gone to their eternal reward including Sr Elizabeth Daily PCC, Fr Patrick Kelly, and Fr David Brown.

From history we remember those from this parish who were courageous exemplars of our Catholic faith and pioneers in taking the light of God's word to the rest of the world from Kilsyth to other places, including Fr William O'Raw, Fr Thomas Rice CM and Sr Mary Ann McCart AP.

We remember with gratitude all those priests and nuns who have served in the Parish of St Patrick's and who are listed in this book. We thank God for their vocation and their sacrifices to fulfil His ministry here in Kilsyth not just amongst the Catholic people, but the people of all faiths and none from the across town of Kilsyth throughout the past 150 years.

PARISH PRIESTS OF ST. PATRICK'S KILSYTH

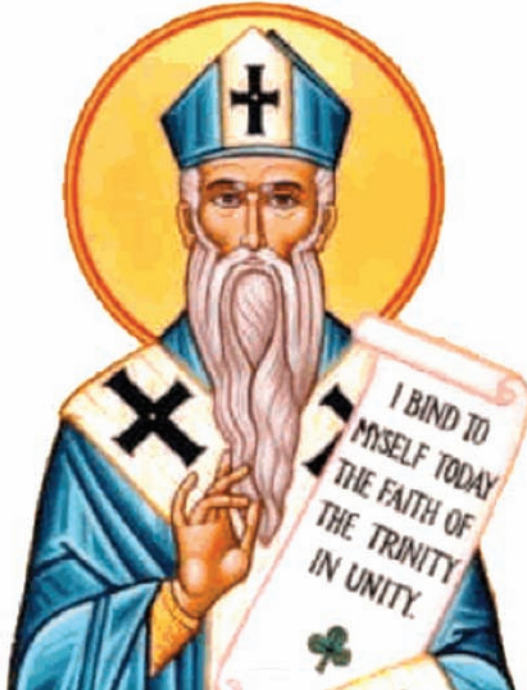
Rev. John Galvin	1865-1873	Very Rev.	
Rev. Jeremiah Bric	1873-1873	Denis Canon O'Connell	1972-1987
Very Rev. John Canon Murphy	1873-1889	Very Rev. Karl Canon Kruger	1987-1989
Rev. John Lee	1889-1890	Rev. Bernard Doonan	1989-1990
Very Rev. Michael Canon Turner	1890-1903	Rev. Charles Barclay (Parish Administrator)	1990-1991
Right Rev. Mgr. Patrick MacNamara	1903-1938	Right Rev Mgr Gerard R. Canon Hand	1991-2006
Very Rev. Michael Canon Downey	1938-1955	Rev. James G Tracey	2006-2014
Very Rev. Thomas Canon McGarvey	1956-1972	Rev Daniel P Doherty	2014-present

ASSISTANT PRIESTS OF ST. PATRICK'S KILSYTH

Rev. John M. Murphy (the first assistant Priest)	1881-1885	Rev. Patrick McNulty	1958-1961
Rev J Andrew Macintyre	1899-1900	Rev. Gerald McCabe	1961-1968
Rev. Edward Blake	1903-1915	Rev. Michael Bell	1961-1972
Rev. Daniel Murphy	1915-1923	Rev. Andrew Shiels	1968-1971
Rev. James Harold	1923-1928	Rev. Keith O'Brien	1972-1974
Rev. James F. Maxwell	1928-1930	Rev. Desmond McKeever SPS	1973-1974
Rev. John McGettigan	1930-1938	Rev. Brian Byrne	1974-1976
Rev Patrick C. Lynch	1931-1932	Rev. Robert McGarrigle	1974-1981
Rev. Francis Kerr	1938-1940	Rev. Joseph Portelli	1981-1983
Rev. Edward Gilchrist	1939-1940	Rev. Joseph McIntyre	1983-1985
Rev. Thomas A. Watt	1940-1942	Rev. Thomas Mullen	1985-1987
Rev. Thomas McCarville	1942-1947	Rev. George Paul	1987-1989
Rev. Edward McKay	1942-1944	Rev. William Brennan	1989-1990
Rev. John C. Barry	1945-1946	Rev. Steve Gilhooley	1990-1993
Rev. Francis Thomson	1946-1948	Rev. Jeremy Bath	1993-1996
Rev. James Brennan	1947-1961	Rev. Chris Heenan	1996-1998
Rev. William Anthony	1948-1956	Rev. Scott Deeley	2004-2008
Rev. Matthew Donaghue	1956-1958	Rev. Andrew Garden	2013-2014

N.B. there are many other priests whose names appear in the registers of baptism or marriage within St Patrick's Kilsyth but who were never formally stationed here. These visiting priests were present in the Parish for anything from 1 weekend to 6 months but do not form part of the official record of those who have served the Catholic people of Kilsyth.

THE CONFESSION OF ST PATRICK



MY NAME IS PATRICK. I AM A SINNER, A SIMPLE COUNTRY PERSON, AND THE LEAST OF ALL BELIEVERS...

I am looked down upon by many. My father was Calpornius. He was a deacon; his father was Potitus, a priest, who lived at Bannavem Taburniae.

His home was near there, and that is where I was taken prisoner. I was about sixteen at the time. At that time, I did not know the true God. I was taken into captivity in Ireland, along with thousands of others. We deserved this, because we had gone away from God, and did not keep his commandments. We would not listen to our priests, who advised us about how we could be saved. The Lord brought his strong anger upon us, and scattered us among many nations even to the ends of the earth. It was among foreigners that it was seen how little I was.

It was there that the Lord opened up my awareness of my lack of faith. Even though it came about late, I recognised my failings. So I turned with all my heart to the Lord my God, and he looked down on my lowliness and had mercy on my youthful ignorance.



He guarded me before I knew Him, and before I came to wisdom and could distinguish between good and evil. He protected me and consoled me as a father does for his son.

That is why I cannot be silent – nor would it be good to do so – about such great blessings and such a gift that the Lord so kindly bestowed in the land of my captivity. This is how we can repay such blessings, when our lives change and we come to know God, to praise and bear witness to his great wonders before every nation under heaven.

This is because there is no other God, nor will there ever be, nor was there ever, except God the Father. He is the one who was not begotten, the one without a beginning, the one from whom all beginnings come, the one who holds all things in being – this is our teaching. And his son, Jesus Christ, whom we testify has always been, since before the beginning of this age, with the father in a spiritual way. He was begotten in an indescribable way before every beginning. Everything we can see, and everything beyond our sight, was made through him. He became a human being; and, having overcome death, was welcomed to the heavens by the Father. The Father gave him all power over every being, both heavenly and earthly and beneath the earth. Let every tongue confess that Jesus Christ, in whom we believe and whom we await to come back to us in the near future, is Lord and God. He is judge of the living and of the dead; he rewards every person according to their deeds. He has generously poured on us the Holy Spirit, the gift and promise of immortality, who makes believers and those who listen to be children of God and co-heirs with Christ. This is the one we acknowledge and adore – one God in a trinity of the sacred name.

He said through the prophet: 'Call on me in the day of your distress, and I will set you free, and you will glorify me.' Again he said: 'It is a matter of honour to reveal and tell forth the works of God.'

Although I am imperfect in many ways, I want my brothers and relations to know what I'm really like, so that they can see what it is that inspires my life.

I am not ignoring the evidence of my Lord, who testifies in the psalm: 'You destroy those who speak lies.' And again he says: 'A mouth which lies kills the soul.' And the same Lord says in the gospel: 'The idle words which people speak, they will account for on the day of judgment.'

So I should greatly dread, with fear and trembling, this sentence on that day, where nobody can avoid or escape, but all shall give complete account of the least of sins before the tribunal of the Lord Christ.

This is why I have long thought to write, but up to now I have hesitated, because I feared what people would say. This is because I did not learn as others did, who drank in equally well both the law and the sacred writings, and never had to change their way of speaking since childhood, but always grew better and better at it. For me, however, my speech and words have been translated into a foreign language, as it can be easily seen from my writings the standard of the instruction and learning I have had. As it is said: 'The wise person is known through speech, and also understanding and knowledge and the teaching of truth.'

However, even though there's truth in my excuse, it gets me nowhere. Now, in my

old age, I want to do what I was unable to do in my youth. My sins then prevented me from really taking in what I read. But who believes me, even were I to repeat what I said previously? I was taken prisoner as a youth, particularly young in the matter of being able to speak, and before I knew what I should seek and what I should avoid. That is why, today, I blush and am afraid to expose my lack of experience, because I can't express myself with the brief words I would like in my heart and soul.

If I had been given the same chance as other people, I would not be silent, whatever the reward. If I seem to some to be too forward, with my lack of knowledge and my even slower tongue, still it is written: 'Stammering tongues will quickly learn to speak peace.' How much more should we want to do this, who are, as it is said, a saving letter of Christ even to the ends of the earth. Although it is not well expressed, still this letter is genuinely and strongly written in your hearts, not with ink, but with the spirit of the living God. The Spirit is a witness that what is of the countryside is also created by the Most High!

So I am first of all a simple country person, a refugee, and unlearned. I do not know how to provide for the future. But this I know for certain, that before I was brought low, I was like a stone lying deep in the mud. Then He who is powerful came and in His mercy pulled me out, and lifted me up and placed me on the very top of the wall. That is why I must shout aloud in return to the Lord for such great good deeds of His, here and now and forever, which the human mind cannot measure.

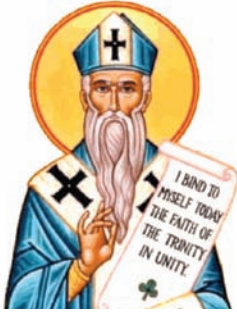
So be amazed, all you people great and small who fear God! You well-educated people in authority, listen and examine this carefully. Who was it who called one as foolish as I am from the middle of those who are seen to be wise and experienced in law and powerful in speech and in everything? If I am most looked down upon, yet He inspired me, before others, so that I would faithfully serve the nations with awe and reverence and without blame: the nations to whom the love of Christ brought me. His gift was that I would spend my life, if I were worthy of it, to serving them in truth and with humility to the end.

In the knowledge of this faith in the Trinity, and without letting the dangers prevent it, it is right to make known the gift of God and his eternal consolation. It is right to spread abroad the name of God faithfully and without fear, so that even after my death I may leave something of value to the many thousands of my brothers and sisters – the children whom I baptised in the Lord.

I didn't deserve at all that the Lord would grant such great grace, after hardships and troubles, after captivity, and after so many years among that people. It was something which, when I was young, I never hoped for or even thought of.

After I arrived in Ireland, I tended sheep every day, and I prayed frequently during the day. More and more the love of God increased, and my sense of awe before God. Faith grew, and my spirit was moved, so that in one day I would pray up to one hundred times, and at night perhaps the same. I even remained in the woods and on the mountain, and I would rise to pray before dawn in snow and ice and rain. I never felt the worse for it, and I never felt lazy – as I realise now, the spirit was burning in me at that time.

It was there one night in my sleep that I heard a voice saying to me: "You have fasted well. Very soon you will return to your native country." Again after a short while, I heard a someone saying to me: "Look – your ship is ready." It was not nearby, but a



good two hundred miles away. I had never been to the place, nor did I know anyone there. So I ran away then, and left the man with whom I had been for six years. It was in the strength of God that I went – God who turned the direction of my life to good; I feared nothing while I was on the journey to that ship.

The day I arrived, the ship was about to leave the place. I said I needed to set sail with them, but the captain was not at all pleased. He replied unpleasantly and angrily: “Don’t you dare try to come with us.” When I heard that, I left them and went back to the hut where I had lodgings.

I began to pray while I was going; and before I even finished the prayer, I heard one of them shout aloud at me: “Come quickly – those men are calling you!” I turned back right away, and they began to say to me: “Come – we’ll trust you. Prove you’re our friend in any way you wish.” That day, I refused to suck their breasts, because of my reverence for God. They were pagans, and I hoped they might come to faith in Jesus Christ. This is how I got to go with them, and we set sail right away.

After three days we made it to land, and then for twenty eight days we travelled through a wilderness. Food ran out, and great hunger came over them. The captain turned to me and said: “What about this, Christian? You tell us that your God is great and all-powerful – why can’t you pray for us, since we’re in a bad state with hunger? There’s no sign of us finding a human being anywhere!” Then I said to them with some confidence: “Turn in faith with all your hearts to the Lord my God, because nothing is impossible for him, so that he may put food in your way – even enough to make you fully satisfied! He has an abundance everywhere.”

With the help of God, this is actually what happened! A herd of pigs appeared in the way before our eyes! They killed many of them and there they remained for two nights, and were fully restored, and the dogs too were filled. Many of them had grown weak and left half-alive by the way. After this, they gave the greatest of thanks to God, and I was honoured in their eyes. From this day on, they had plenty of food. They also found some wild honey, and offered some of it to me. However, one of them said: “This honey must have been offered in sacrifice to a god.” Thanks be to God, from then on I tasted none of it.

That same night while I was sleeping, Satan strongly put me to the test – I will remember it as long as I live! It was as if an enormous rock fell on me, and I lost all power in my limbs. Although I knew little about the life of the spirit at the time, how was it that I knew to call upon Helias? While these things were happening, I saw the sun rise in the sky, and while I was calling “Helias! Helias!” with all my strength, the splendour of the sun fell on me; and immediately, all that weight was lifted from me. I believe that I was helped by Christ the Lord, and that his spirit cried out for me. I trust that it will be like this whenever I am under stress, as the gospel says: “In that day, the Lord testifies, it will not be you will speak, but the Spirit of your Father who speaks in you.”

It happened again after many years that I was taken a prisoner. On the first night I was with them, I heard a divine answer saying to me: “You will be with them for two months.” This is how it was: on the sixtieth night, the Lord freed me from their hands.

While we were still on the journey, the Lord provided food and fire and shelter every day until we met some people on the tenth day. As I mentioned above, we travelled for twenty eight days through the wilderness. On the very night we met people, we ran out of food.

A few years later I was again with my parents in Britain. They welcomed me as a son, and they pleaded with me that, after all the many tribulations I had undergone, I should never leave them again. It was while I was there that I saw, in a vision in the night, a man whose name was Victoricus coming as it were from Ireland with so many letters they could not be counted. He gave me one of these, and I read the beginning of the letter, the voice of the Irish people. While I was reading out the beginning of the letter, I thought I heard at that moment the voice of those who were beside the wood of Voclut, near the western sea. They called out as it were with one voice: "We beg you, holy boy, to come and walk again among us." This touched my heart deeply, and I could not read any further; I woke up then. Thanks be to God, after many years the Lord granted them what they were calling for.

Another night – I do not know, God knows, whether it was within me or beside me – I heard authoritative words which I could hear but not understand, until at the end of the speech it became clear: "The one who gave his life for you, he it is who speaks in you"; and I awoke full of joy.

Another time, I saw in me one who was praying. It was as if I were inside my body, and I heard above me, that is, above my inner self. He prayed strongly, with sighs. I was amazed and astonished, and pondered who it was who prayed in me; but at the end of the prayer, it was clear that it was the Spirit. At this I awoke, and I remembered the apostle saying: "The Spirit helps the weaknesses of our prayer; for we do know what it is we should pray, but the very Spirit pleads for us with unspeakable sighs, which cannot be expressed in words."

And again: "The Lord is our advocate, and pleads for us."

One time I was put to the test by some superiors of mine. They came and put my sins against my hard work as a bishop. This hit me very hard, so much so that it seemed I was about to fall, both here and in eternity. But the Lord in his kindness spared the converts and the strangers for the sake of his name, and strongly supported me when I was so badly treated. I did not slip into sin and disgrace. I pray that God not hold this sin against them.

They brought up against me after thirty years something I had already confessed before I was a deacon. What happened was that, one day when I was feeling anxious and low, with a very dear friend of mine I referred to some things I had done one day – rather, in one hour – when I was young, before I overcame my weakness. I don't know – God knows – whether I was then fifteen years old at the time, and I did not then believe in the living God, not even when I was a child. In fact, I remained in death and unbelief until I was reproved strongly, and actually brought low by hunger and nakedness daily.

My defence was that I remained on in Ireland, and that not of my own choosing, until I almost perished. However, it was very good for me, since God straightened me out, and he prepared me for what I would be today. I was far different then from what I am now, and I have care for others, and I have enough to do to save them. In those days I did not even have concern for my own welfare.

So on the day I was accused by those I mentioned above, that same night I saw in a



vision of the night some writing before my dishonoured face. In the middle of this, I heard an answer from God saying to me: "We have seen with displeasure the face of the one who was chosen deprived of his good name." He did not say: "You have seen with displeasure", but "We have seen with displeasure", as if he were identifying himself with me; as he said "He who touches you as it were touches the pupil of my eye."

For that reason, I give thanks to the one who strengthened me in all things, so that he would not impede me in the course I had undertaken and from the works also which I had learned from Christ my Lord. Rather, I sensed in myself no little strength from him, and my faith passed the test before God and people.

I make bold to say that my conscience does not blame me, now and in the future. I have God for witness that I have not told lies in the account I have given you.

But I grieve more for my very dear friend, that we had to hear such an account – the one to whom I entrusted my very soul. I did learn from some brothers before the case was heard that he came to my defence in my absence. I was not there at the time, not even in Britain, and it was not I who brought up the matter. In fact it was he himself who told me from his own mouth: "Look, you are being given the rank of bishop." That is something I did not deserve. How could he then afterwards come to disgrace me in public before all, both good and bad, about a matter for which he had already freely and joyfully forgiven me, as indeed had God, who is greater than all?

I have said enough about that. I must take care not to hide the gift of God which he has generously given us in the land of my captivity. It was then that I looked for him with all my strength, and there I found him, and he protected me from all evils – this is what I believe – on account of his Spirit living and working in me to this very day. I'm proud to tell again of this. God knows, if it were some other person who had said this to me, perhaps I would have said nothing, because of the love of Christ.

So I'll never stop giving thanks to my God, who kept me faithful in the time of my temptation. I can today with confidence offer my soul to Christ my Lord as a living victim. He is the one who defended me in all my difficulties. I can say: Who am I, Lord, or what is my calling, that you have worked with me with such divine presence? This is how I come to praise and magnify your name among the nations all the time, wherever I am, not only in good times but in the difficult times too. Whatever comes about for me, good or bad, I ought to accept them equally and give thanks to God. He has shown me that I can put my faith in him without wavering and without end. However ignorant I am, he has heard me, so that in these late days I can dare to undertake such a holy and wonderful work. In this way I can imitate somewhat those whom the Lord foretold would announce his gospel in witness to all nations before the end of the world. This is what we see has been fulfilled. Look at us: we are witnesses that the gospel has been preached right out to where there is nobody else there!

It's a long story – to tell each and every deed of mine, or even parts of it. I'll make it short, as I tell of how the good God often freed me from slavery, and from twelve dangers which threatened my life, as well as from hidden dangers and from things which I have no words to express. I wouldn't want to hurt my readers! God knows all

things even before they are done, and I have him as my authority that he often gave me warnings in heavenly answers, – me, a wretched orphan!

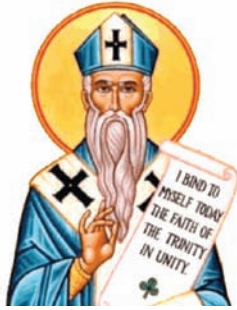
From where did this wisdom come to me, a wisdom which was not in me? I didn't even know how the number of days, much less did I know God. Where did such a great and life-giving gift come from then, to know and love God, even at the cost of leaving homeland and parents?

And many were the gifts offered to me, along with sorrow and tears. There were those whom I offended, even against the wishes of some of my superiors; but, with God guiding me, I did not consent nor acquiesce to them. It was not by my own grace, but God who overcame it in me, and resisted them all so that I could come to the peoples of Ireland to preach the gospel. I bore insults from unbelievers, so that I would hear the hatred directed at me for travelling here. I bore many persecutions, even chains, so that I could give up my freeborn state for the sake of others. If I be worthy, I am ready even to give up my life most willingly here and now for His name. It is there that I wish to spend my life until I die, if the Lord should grant it to me.

I am greatly in debt to God. He gave me such great grace, that through me, many people should be born again in God and brought to full life. Also that clerics should be ordained everywhere for this people who have lately come to believe, and who the Lord has taken from the ends of the earth. This is just what he promised in the past through his prophet: "The nations will come to you from the ends of the earth, and they will say: How false are the idols our fathers got for themselves, and they are of no use whatever." And again: "I have put you as a light to the nations, that you may be their salvation to the end of the earth."

It is there that I await his promise – he is the one who never deceives, as is repeated in the gospel: "They will come from the east and from the west, and they will lie down with Abraham and Isaac and Jacob." We believe that believing people will come from all over the world.

It is right that we should fish well and diligently, as the Lord directs and teaches when he says: "Follow me, and I will make you fishers of men." And again he says through the prophets: "Behold, I send many fishers and hunters, says God"; and other such sayings. Therefore it is very right that we should cast our nets, so that a great multitude and crowd will be taken for God. Also that there should be clerics to baptise and encourage a people in need and want. This is what the Lord says in the gospel: he warns and teaches in these words: "Go therefore and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold I am with you all days, even to the end of the age." Again he says: "Go out therefore to the whole world and announce the gospel to every creature. Whoever believes and is baptised will be saved; whoever does not believe will be condemned." And yet again: "This gospel of the kingdom will be announced all over the world, as testimony to all the nations; and then will come the end." In the same way, the Lord foretold this through the prophet as he said: "And it will come about in the last days, says the Lord, that I will pour out my Spirit on all flesh, and your sons and your daughters will prophesy; your young people will see visions and your older people will dream dreams. Indeed, on my servants, men and women, I will pour out my Spirit and they will prophesy." Hosea says: "Those who were not my people, I will call my people; and her who has not obtained mercy, I will name the one who has obtained



mercy. In the place where it was said: You are not my people: there they will be called children of the living God.”

How has this happened in Ireland? Never before did they know of God except to serve idols and unclean things. But now, they have become the people of the Lord, and are called children of God. The sons and daughters of the leaders of the Irish are seen to be monks and virgins of Christ!

An example is this. There was a blessed Irish woman of noble birth, a most beautiful adult whom I baptised. She came to us a few days later for this reason. She told us that she had received word from a messenger of God, who advised her that she should become a virgin of Christ, and that she should come close to God. Thanks be to God, six days later, enthusiastically and well, she took on the life that all virgins of God do. Their fathers don't like this, of course. These women suffer persecution and false accusations from their parents, and yet their number grows! We do not know the number of our people who were born there. In addition, there are the widows and the celibates. Of all these, those held in slavery work hardest – they bear even terror and threats, but the Lord gives grace to so many of the women who serve him. Even when it is forbidden, they bravely follow his example.

I could wish to leave them to go to Britain. I would willingly do this, and am prepared for this, as if to visit my home country and my parents. Not only that, but I would like to go to Gaul to visit the brothers and to see the faces of the saints of my Lord. God knows what I would dearly like to do. But I am bound in the Spirit, who assures me that if I were to do this, I would be held guilty. And I fear, also, to lose the work which I began – not so much I as Christ the Lord, who told me to come here to be with these people for the rest of my life. May the Lord will it, and protect me from every wrong path, so that I do not sin before him.

I hope to do what I should. I know I cannot trust myself as long as I am in this body subject to death. There is one who is strong, who tries every day to undermine my faith, and the chastity of genuine religion I have chosen to the end of my life for Christ my Lord. The flesh can be an enemy dragging towards death, that is, towards doing those enticing things which are against the law. I know to some extent how I have not led a perfect life like other believers. But I acknowledge this to my Lord, and I do not blush in his sight. I am not telling lies: from the time in my youth that I came to know him, the love and reverence for God grew in me, and so far, with the Lord's help, I have kept faith.

Those who wish may laugh and insult. But I will not be silent, nor will I hide the signs and wonders which the Lord has shown me even many years before they came about. He knows all things even before the beginning of time.

So I want to give thanks to God without ceasing. He frequently forgave my lack of wisdom and my negligence, and more than once did not become very angry with me, the one who was meant to be His helper. I was not quick to accept what He showed me, and so the Spirit prompted me. The Lord was merciful to me a thousand thousand times, because he saw in me that I was ready, but that I did not know what I should do about the state of my life. There were many who forbade this mission. They even

told stories among themselves behind my back, and he said: "Why does he put himself in danger among hostile people who do not know God?" It was not that they were malicious – they just did not understand, as I myself can testify, since I was just an unlearned country person. Indeed, I was not quick to recognise the grace that was in me; I know now what I should have done then.

Now, therefore, I have informed my brothers and my fellow-servants who believed me, because I gave them warning, and I warn them now, in order to strengthen and confirm your faith. Oh that you would imitate greater things, and do more powerful things! This will be my glory, since a wise son is the glory of his father!

You all know, and God knows, how I have lived among you since my youth, in true faith and in sincerity of heart. Towards the pagan people too among whom I live, I have lived in good faith, and will continue to do so. God knows that I have not been devious with even one of them, nor do I think of doing so, for the sake of God and his church. I would not want to arouse persecution of them and of all of us; nor would I want that the Lord's name should be blasphemed on account of me; since it is written: "Woe to the one through whom the name of the Lord is blasphemed."

I know that I am inexperienced in all things. But still, I have tried to keep a guard on myself and for the Christians and virgins of Christ and religious women who were giving me small gifts of their own accord. When they would throw some of their ornaments on the altar, I would give them back to them. They were hurt at me that I would do this. But it was because of the hope of the eternal gift, that I was careful in all things, in case unbelievers would trap me or my ministry of service for any reason. Nor did I want to give those who could not believe even the slightest reason for speaking against me or take my character away.

Perhaps, however, when I baptised so many thousands of people, did I hope to receive even the smallest payment? If so, tell me, and I will return it to you. Or when the Lord ordained clerics everywhere through my poor efforts, and I gave this service to them for free, if I asked them to pay even for the cost of my shoes – tell it against me, and I will return it to you and more.

I spend myself for you, so that you may have me for yours. I have travelled everywhere among you for your own sake, in many dangers, and even to the furthest parts where nobody lived beyond, and where nobody ever went to baptise and to ordain clerics or to bring people to fulfilment. It is only by God's gift that I diligently and most willingly did all of this for your good.

At times I gave gifts to kings, over and above what I paid to their sons who travelled with me. Despite this, they took me and my companions prisoner, and very much wanted to kill me, but the time had not yet come. They stole everything they found in our possession, and they bound me in iron. On the fourteenth day, the Lord set me free from their power; all our possessions were returned to us for God's sake, and for the sake of the close friendship we had had previously.

You know yourselves how much I expended on those who were the judges in those regions which I most frequently visited. I estimate that I gave out not less than the price of fifteen persons, so that you might benefit from me, and that I might benefit from you in God. I'm not sorry I did it, nor was it even enough for me – I still spend, and will spend more. The Lord is powerful, and he can grant me still to spend my very self for the sake of your souls.



See now: I call on God as witness in my soul that I tell no lie. Nor would I write to you looking for your praise, nor out of greed – it's not that I hope for honour from any of you for myself. It is the honour which is not yet to be seen, but which is believed in the heart, which is what gives me satisfaction.

The one who gave the promise is faithful, and never lies.

I see that already in this present age the Lord has given me a greatness more than could be expected. I was not worthy of this, not the kind of person the Lord would do this for, since I know for certain that poverty and calamity are more my style than riches and enjoyment. But Christ the Lord became poor for us; I too am wretched and unhappy. Even if I were to wish for riches, I do not have them. I am not trying to judge myself, since every day there is the chance that I will be killed, or surrounded, or be taken into slavery, or some other such happening. But I fear none of these things, because of the promises of heaven. I have cast myself into the hands of almighty God, who is the ruler of all places, as the prophet says: "Cast your concerns on God, and he will sustain you."

Now I commend my soul to my most faithful God. For him I perform the work of an ambassador, despite my less than noble condition. However, God is not influenced by such personal situations, and he chose me for this task so that I would be one servant of his very least important servants.

So I shall make a return to him for all that he has given to me. But what can I say, or what can I promise to my Lord? There is nothing I have that is not his gift to me. But he knows the depths of my heart, my very gut feelings! He knows that it is enough that I desire very much, and am ready for this, that he would grant me to drink of his chalice, just as he was pleased to do for others who loved him.

For this reason, may God not let it come about that I would suffer the loss of His people who have become his in the furthestmost parts of the earth. I pray that God give me perseverance, and that he grant me to bear faithful witness to him right up to my passing from this life, for the sake of my God.

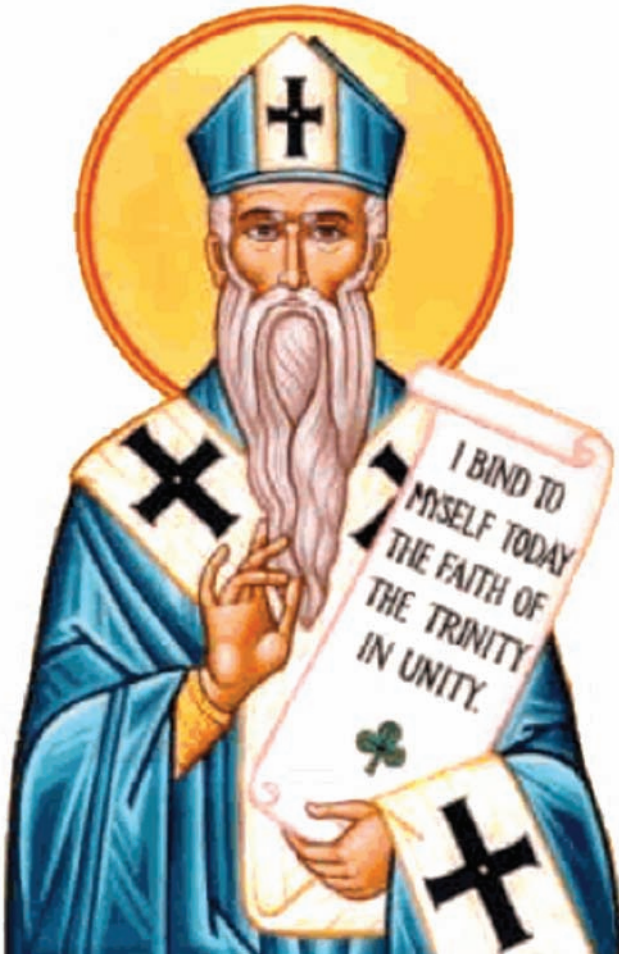
If I have ever imitated anything good for the sake of my God whom I love, I ask that he grant me to be able to shed my blood with these converts and captives – even were I to lack a grave for burial, or my dead body were to be miserably torn apart limb from limb by dogs or wild beasts, or were the birds of heaven to devour it. I declare with certainty that if this were to happen, I would have gained both my soul and my body. There is no doubt whatever that we will rise on the appointed day in the brightness of the sun, that is, in the glory of Christ Jesus our redeemer. We shall be like children of the living God and co-heirs of Christ and to be fashioned in his image, since it is from him and through him and in him that we are to reign.

The sun which we see rising for us each day at his command, that sun will never reign nor will its splendour continue forever; and all those who adore that sun will come to a bad, miserable penalty. We, however, believe in and adore the true sun, that is, Christ, who will never perish. Nor will they perish who do his will but they will abide forever just as Christ will abide forever. He lives with God the Father almighty and with the Holy Spirit before the ages began, and now, and for all the ages of ages. Amen.

Again and again I briefly put before you the words of my confession. I testify in truth and in great joy of heart before God and his holy angels that I never had any other reason for returning to that nation from which I had earlier escaped, except the gospel and God's promises.

I pray for those who believe in and have reverence for God. Some of them may happen to inspect or come upon this writing which Patrick, a sinner without learning, wrote in Ireland. May none of them ever say that whatever little I did or made known to please God was done through ignorance. Instead, you can judge and believe in all truth that it was a gift of God. This is my confession before I die.

Patrick



ST PATRICK'S BREASTPLATE

The beautiful prayer of St. Patrick, popularly known as "St. Patrick's Breast-Plate", is supposed to have been composed by him in preparation for his victory over Paganism. The following is a literal translation from the old Irish text:

*I bind to myself today
The strong virtue of the Invocation of the
Trinity: I believe the Trinity in the Unity
The Creator of the Universe.*

*I bind to myself today
The virtue of the Incarnation of Christ with
His Baptism, The virtue of His crucifixion
with His burial, The virtue of His
Resurrection with His Ascension,
The virtue of His coming on the
Judgement Day.*

*I bind to myself today
The virtue of the love of seraphim,
In the obedience of angels,
In the hope of resurrection unto reward,
In prayers of Patriarchs,
In predictions of Prophets,
In preaching of Apostles,
In faith of Confessors,
In purity of holy Virgins,
In deeds of righteous men.*

*I bind to myself today
The power of Heaven,
The light of the sun,
The brightness of the moon,
The splendour of fire,
The flashing of lightning,
The swiftness of wind,
The depth of sea,
The stability of earth,
The compactness of rocks.*

*I bind to myself today
God's Power to guide me,
God's Might to uphold me,
God's Wisdom to teach me,
God's Eye to watch over me,
God's Ear to hear me,
God's Word to give me speech,
God's Hand to guide me,
God's Way to lie before me,
God's Shield to shelter me,*

*God's Host to secure me,
Against the snares of demons,
Against the seductions of vices,
Against the lusts of nature,
Against everyone who meditates
injury to me,
Whether far or near,
Whether few or with many.*

*I invoke today all these virtues
Against every hostile merciless power
Which may assail my body and my soul,
Against the incantations of false prophets,
Against the black laws of heathenism,
Against the false laws of heresy,
Against the deceits of idolatry,
Against the spells of women, and
smiths, and druids,
Against every knowledge that binds the soul
of man.*

*Christ, protect me today
Against every poison, against burning,
Against drowning, against death-wound,
That I may receive abundant reward.*

*Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in the fort,
Christ in the chariot seat,
Christ in the poop [deck],
Christ in the heart of everyone who
thinks of me,
Christ in the mouth of everyone
who speaks to me,
Christ in every eye that sees me,
Christ in every ear that hears me.*

*I bind to myself today
The strong virtue of an invocation of the
Trinity,
I believe the Trinity in the Unity
The Creator of the Universe.*

POPES SINCE THE FOUNDING OF ST PATRICK'S IN 1865



PIUS IX

16th June 1846 – 7th February 1878



LEO XIII

20th February 1878 – 20th July 1903



PIUS X

4th August 1903 – 20th August 1914



BENEDICT XV

3rd September 1914 – 22nd January 1922



PIUS XI

6th February 1922 – 10th February 1939



VENERABLE PIUS XII

2nd March 1939 – 9th October 1958



SAINT JOHN XXIII

28th October 1958 – 3rd June 1963



VENERABLE PAUL VI

21st June 1963 – 6th August 1978



SERVANT OF GOD JOHN PAUL

26th August 1978 – 28th September 1978



SAINT JOHN PAUL II

16th October 1978 – 2nd April 2005



BENEDICT XVI

19th April 2005 – 28th February 2013



FRANCIS

13th March 2013 – present

THE HISTORY OF OUR EPISCOPAL HIERARCHY SINCE THE FOUNDING OF ST PATRICK'S IN 1865

4th Vicar Apostolic of the Eastern District of Scotland and Titular Bishop of Abila Lysaniae	John Menzies Strain *	Appointed by the Holy See on 2nd September 1864 consecrated to the Episcopate at the Vatican on 25th September 1864.
1st Archbishop and Metropolitan of St Andrews & Edinburgh	John Menzies Strain *	Appointed on 15th March 1878 – died on 2nd July 1883
2nd Archbishop and Metropolitan of St Andrews & Edinburgh	William Smith	Appointed on 2nd October, consecrated 28th October 1885 - died 16th March 1892
3rd Archbishop and Metropolitan of St Andrews & Edinburgh	Angus MacDonald	Translated from Argyll and The Isles on 15th July 1892 – died 29th April 1900
4th Archbishop and Metropolitan of St Andrews & Edinburgh	James August Smith	Translated from Argyll and The Isles on 15th July 1892 – died 29th April 1900
5th Archbishop and Metropolitan of St Andrews & Edinburgh	Andrew Thomas McDonald	Appointed on 19th July consecrated on 24th September 1929 – died 22nd May 1950
6th Archbishop and Metropolitan of St Andrews & Edinburgh	Gordon Joseph Gray	Appointed on 20th June consecrated on 21st September 1951 – retired on 30th May 1985
7th Archbishop and Metropolitan of St Andrews & Edinburgh	Keith Patrick O'Brien	Appointed on 30th May and consecrated on 5th August 1985 – resigned on 25th February 2013
8th Archbishop and Metropolitan of St Andrews & Edinburgh	Leo Cushley	Appointed on 24th July and consecrated on 21st September 2013 – present

** The 2nd Restoration of the Catholic Hierarchy in Scotland took place after the Protestant Reformation of 1565 on 15th March 1878.*

IN REMEMBRANCE OF THOSE WHO FELL IN WORLD WAR I



THE WAR DEAD OF ST. PATRICK'S 1914 - 1918

Bernard Boyce	Patrick Boyce	Patrick Brown
John Carr	Patrick Christie	Francis Coyle
John Coyle	Peter Coyle	William James Coyle
William Coyle	John Coyne	Bernard Cranie
Edward Deerin	Edward Differ	Patrick Differ
Patrick Docherty	Michael Drain	Henry Fleming
Daniel Peter Paul Glancey	James Gribbin	John Hendry
William Hoey	David Jennings	George Kelly
John (Patrick) Kelly	Michael Kelly	Patrick Kelly
Patrick Killiard	James Lagan	Frank (Francis) McAuley
Francis McBride	Patrick McCann	William McCann
James McCart	Patrick McCart	Patrick McDermott
John McGachey	William McGachey	Francis McGeough
Robert McGlinchey	James McGrandles	Constantine McMahon
Richard McManus	Bernard McKay	Robert McKenna
Patrick Meechan MM	Owen Mellon	William Mellon
James Molloy	Patrick Murphy	Daniel Murray
Bernard O'Neill	James O'Neill	Neil O'Neil
Patrick O'Neill	James O'Rourke	Patrick O'Rourke
James Starrs	Patrick Turley	

The Parish of St Patrick's was much bigger then that it is today. Before the establishment of Holy Cross Croy, St John the Baptist in Twechar and St Luke's in Banknock – all of the above listed men were parishioners of St Patrick's Kilsyth despite some coming from surrounding villages. The list of names above has been generated from 'Scotland's People' web site, Military Records, Battalion diaries, Church baptismal records and the Marriage Register of St Patrick's Kilsyth. There are no doubt many other Catholic men of this parish who died in WW1 and are listed on Kilsyth War Memorial, but we cannot prove from the records we have now that they were parishioners of St Patrick's. Please accept our apologies to the families of any casualties who may have been missed during the creation of this booklet. The Parish will always be glad to receive more information about casualties from both WWI and WWII. A special thanks to Mr Paul Molloy of Coatbridge for his tireless work into creating the data for this memorial tribute. Paul augmented research originally undertaken by Mr George MacDonald, Mr Jack McGovern & Mr Patrick Docherty.

IN REMEMBRANCE OF THOSE WHO FELL IN WORLD WAR II



THE WAR DEAD OF ST. PATRICK'S 1939 - 1945

William Brown
Francis Connor
William Docherty
Joseph Gray
Andrew Noel Melling

Joseph Melling
William Turley Mooney
William O'Neill
Daniel O'Rourke
Thomas Starrs



In recent months we have seen the commemoration of the start of the First World War and the recognition of the efforts the men of our Parish who paid the ultimate sacrifice by giving their lives during both world wars.

At least 69 parishioners from St Patrick's Kilsyth gave their lives during the 1st and 2nd World Wars and therefore it is right and fitting that we recognise and remember them at the time of our Parish's 150th anniversary. As many names as possible have been researched and details have been published on the St Patrick's Parish website.

From the records it was found that four local Catholic families were dealt a particularly cruel blow by losing more than one of their sons.

- John & Peter Coyle sons of Maggie Coyle WWI
- Owen & William Mellon sons of John Mellon and Agnes Carberry WWI
- Patrick, Bernard & James O'Neill sons of Michael O'Neill and Mary Ann Donnelly WWI
- Andrew & Joseph Melling sons of James Melling and Catherine Kelly WWII

If you have any more information or details concerning any of these men, photographs, medals, family stories or any data regarding them or their military service - then we would like to hear from you. Please contact the Parish of St Patrick's Kilsyth by email: pp.stpatricks@gmail.com

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Photo credit 'Andy MacMillan and Isi Metzstein in St Patrick's Kilsyth in 2007.' Reproduced by kind permission of Kieran Dodds ©

Parish Of Holy Cross Croy, A Centenary History 1902 – 2002

'Old Glasgow: The place and the people; from the Roman occupation to the eighteenth century' by Andrew Mac George, published by Blackie 1888.

Photo credit Fr O'Connell, Martin Carroll and Edward Hudson courtesy of Mr George MacDonald of Mansefield House Kilsyth.

Professor Davit Broun – the annual lecture to the Heritage and Arts Commission of the Archdiocese of St Andrews & Edinburgh, 2014.

Letter of John M Murphy to Archbishop Eyre courtesy of the Archdiocese of Glasgow Archives.

Various articles, books and letters sourced from the Scottish Catholic Archive at Columba House Edinburgh with the gracious help of the staff and volunteers.

Fr. Thomas Davitt C.M., archivist of the Irish Province of the Vincentian Fathers regarding the history of Fr Thomas Rice.

Mr. James Friel for editorial comment and corrections.

Front cover photo 'Overhang' by Jon-Marc Creaney © 2009



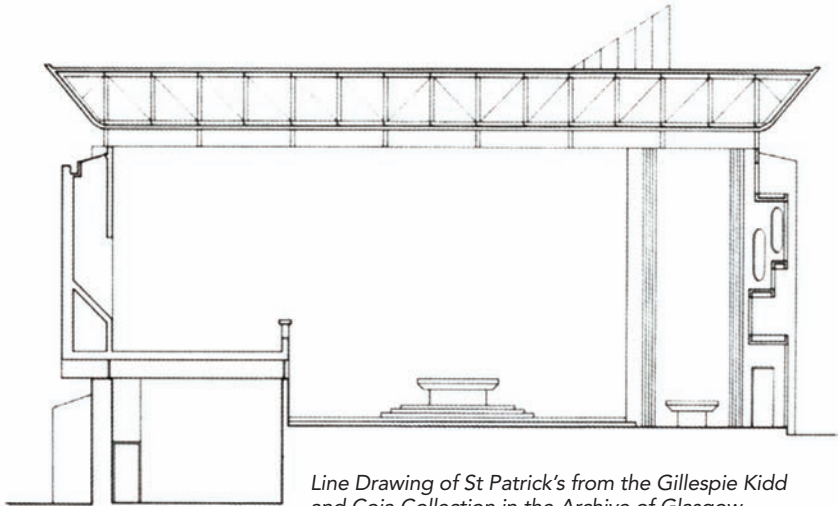
Left: Icon of the Holy Family gifted to St Patrick's by Fr Gerard R Hand on his departure as Parish Priest in 2006

Right: The Tabernacle designed especially for the modernist interior of St Patrick's Kilsyth. It depicts the Last Supper. It was donated to St Patrick's by a local family.





Above: St Patrick's School – 150th Anniversary Art Competition Winner – Jamie Harper P3 (2013/14)



Line Drawing of St Patrick's from the Gillespie Kidd and Coia Collection in the Archive of Glasgow University School of Architecture at the Glasgow School of Art.



£5.00