



The Scottish Episcopal Churches of

*All Saints
Drymen Road
Bearsden*



*St. Andrew's
Park Road
Milngavie*

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<http://episcopalglasgow.co.uk/bearsden-milngavie/>

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Front cover - The Commando Monument at Spean Bridge which commemorates the service and sacrifice given by Allied troops during the Second World War.

£1

Dear Friends,

We read and hear much in the news of examples of intolerance and where it can lead. Worldwide we have extreme Moslems persecuting other Moslem sects, or Moslems persecuting Christians, all in the name of protecting the 'truth' as they see it. At or nearer home, we have sectarian hatreds and deeds of violence. The fanatics may see themselves as being heroes, risking all for their faith, and their supporters go along with that. What we need to do is to reflect on the power of the opposite response. When the Twin Towers were brought down, there were people meeting in the buildings of an Episcopal church very close to the horror and their spokesman promptly made a statement that there must be no retribution. One of the people in the building was the present Archbishop of Canterbury, who the next day led clergy leaders in an atmosphere of prayerful calm and comfort in the New York Episcopal Cathedral. Again, nearer home and much closer in time, we think of the Moslem father whose son had been killed during the rioting and looting earlier this year, speaking with such dignity and calm, saying that all races, cultures and faiths in the area were part of one community and making it clear that he was not looking for retribution. In an interview with a journalist a few weeks later, he was asked what he and his wife did when they were back in the privacy of their own home. 'We weep and weep and weep', he replied. Where is the greater spiritual strength shown in these examples?



I was reading recently an article by Denis Duncan in which he quotes Isaiah Chapter 54: 'Enlarge the place of your tent, stretch your tent curtains wide, do not holdback; lengthen your chords, strengthen your stakes. Do not be afraid.' He goes on to draw out from this some reflections on what this might mean in terms of individual faith. If indeed there is 'a wideness in God's mercy like

the wideness of the sea', then we have to concentrate also on the expansion of our ability to see the positive in others, to be inclusive in our own understanding of other people, to be caught up in expressing God's all inclusive love and forgiveness in our own lives and in the life of our churches. As members of the Scottish Episcopal Church, we claim to belong to an inclusive body, and we have a proud tradition of close association with other Anglican churches, initially in the United States and subsequently worldwide. We are all too painfully aware that some issues have threatened to divide and break up this world wide communion. In our own province, we have been able to accommodate all parties and appear to be the stronger for it. Similar issues have caused the Church of Scotland to lose clergy and some prominent members in certain congregations and it has appeared that debate on such issues was in danger of getting in the way of considering the future mission of their church. The breakaway groups do claim to have a monopoly of 'the truth', but their actions are likely to diminish the impact of the Gospel on the wider communities in which they reside and in the nation as a whole.

To quote Dennis Duncan as he concludes his article; 'Some may feel anxious that.....there is danger in an over liberal attitude; that the enlarged circle may not be as Christ-centred as it should be. If you enlarge and stretch and, in particular lengthen the cords, *you must strengthen the stakes*. To be expanding and inclusive demands not less emphasis on basic beliefs, but more.

The firmer the foundations, the greater the expansion can be. The deeper the roots too, the taller is the tree.'

I found his article very thought provoking, but very encouraging for the role of our Episcopal church in making possible positive outreach. It also provides a basis to refute the oft expressed view that inclusiveness means that we don't really know what we believe.

Fraser

KING JAMES BIBLE READING MARATHON

ALL SAINTS, BEARSDEN

What started out as a simple brain-storming annual fund-raising exercise turned out into a week-long Marathon! When Vestry Secretary Mairi Ross and a few members of the Vestry and congregation got together to discuss possible events, little did they realise what they were letting themselves in for! In the past they had successfully promoted Fetes and Fayres, Concerts and Suppers but this time they hit upon the bright idea that as 2011 was the 400th Anniversary of the publication of the KJV why not try a Bible Reading event to celebrate it? What a splendid idea, Mairi – just get on with it!

Ably supported by the team, the Vestry and, in the end, a host of volunteer readers, All Saints Bearsden led the entire Diocese in the reading of the Word – one chapter per reader at a time. There were a few suppressed smiles from listeners as readers battled with the names of the tribes in the Old Testament – which turned to dismay if not panic when it came their turn to read! The organiser Mairi Ross got 10 out of 10 for her effort with Ezra Chapter 2 – and full sympathy for the reader of Isaiah Chapter 8 verse 1 who stumbled (literally) on the longest name in the Bible – MAHERSHLALHASHBAZ - which the Lord instructed Isaiah to write “on a great roll - with a man’s pen”!



Bishop Gregor called in early on Saturday morning on his way to an Ordination Service in Greenock and read from the gospel of St. John. Readers as young as 8 years old – and some who were ten times that age – took part in the event which was scheduled to run

from 9 a.m. to 10 p.m. Monday to Saturday – allowing a total reading time of some 90 hours and ending with the book of Revelation on Sunday morning. Only occasionally did the timing get out of phase – on Wednesday night, Ezekiel Chapter 48 didn’t start until half past ten!

Members of the Vestry and congregation worked from Sunday, 18th September through to Sunday, 25th September to complete this mammoth task. The reading could not have been accomplished without a large number of volunteers and the excellent team who co-ordinated and led the reading. Visitors who came in from all the local churches and much further afield were made welcome, names taken and checked against the chapters (and the clock); some who came only to listen ended up reading. By Saturday the Visitors’ Book contained over one hundred names. Full marks too for the 'backroom' team who provided an endless supply of tea, coffee and refreshments from dawn to dusk!



What was initially conceived as a fund-raising event soon took on a more spiritual dimension as Readers and Listeners alike were thrilled to hear well known phrases which have become embedded in the English language in their original context. Although there was no asking or touting for money or donations, visitors left £900 - of which 75% plus some of the proceeds of the Annual Cake Walk will go to the East Africa Famine DEC Appeal – making a magnificent total of £1,000.

Congratulations to Mairi Ross and her committee, the Vestry of All Saints, Bearsden and the host of volunteer readers. With this event you led the Diocese of Glasgow and Galloway in the reading of God’s Holy Word. It was both a pleasure and a privilege to be associated with it and to be allowed to take part in it. The

implications are boundless, as noted in Isaiah Ch.55 verse 11, *...the word that goeth forth out of my mouth ..shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

Let the Collect for the Second Sunday in Advent have the last word:

Blessed Lord, who hast caused all Holy Scripture to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of the holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou has given us in our Saviour Jesus Christ. Amen

With many thanks to Graeme Hely. This piece is based on his report in the Diocesan Website, which also inspired the article that appeared about the marathon in the Church Times.

Tyndale and Translations of the Bible into English

Job: O that my words were written down. O that they were inscribed in a book.

This year marks the quarter centenary of the AV of the bible. While rejoicing in this we should never forget the great William Tyndale, the anniversary of whose martyrdom in 1536 falls on the 6th October. Tyndale, a hero of the English church and a hero of the English language whose translation of the bible into English underpins all that came later.

He was born in Gloucestershire in 1494; he went to Oxford and later to Cambridge. He was a scholarly man, fluent in Greek, and he became one of the handful of men in England who could read Hebrew.

He was determined to use his gifts to make the scriptures directly accessible to English speakers – or as he put it “to the boy that

driveth the plough”. His aim was to make an accurate translation of the bible into lively vernacular English.

Previously it had been held that English was too crude a language to express the ideas and content of the bible, but Tyndale wrote, in the preface to another book, (which incidentally Anne Boleyn had given to Henry V111) that “both Greek and Hebrew would translate much more directly – word for word – into English compared with the circumlocution of the Latin translations.

The story of William Tyndale is the story of the translation of the bible into English.

In the 4th century St. Jerome and his followers had translated the Greek text of the bible into Latin – and this became known as the Vulgate or common version and it remained the official bible of the church for the next thousand years.

In the late 14th century Wycliffe had translated the Latin Vulgate into English but this was before the days of printing. It was a huge book – phenomenally expensive – and its use was prohibited. In the constitution of Oxford in 1408 it was declared illegal to own or read any English version of scripture.

But a hundred years later in the heady atmosphere of renaissance scholarship, and inspired by Luther, Tyndale determined to make a wholly fresh translation of the bible using the original Greek and Hebrew texts.....with the newly available invention of printing he believed that it would be possible to produce the Scriptures in English in a form which would be freely available.

He approached Bishop Tunstall, the bishop of London, for his support in this endeavour, but this approach was rejected and Tyndale realised that he could neither work in England nor get his translation printed there and he took refuge in the Netherlands. He appears to have lived a miserable hand to mouth existence, repeatedly moving from one lodging to another to avoid the church authorities. Nevertheless he persevered and the first printed edition of his New Testament in English appeared in 1526 and was

smuggled across the channel. But Tunstall had been alerted and every copy he could lay his hands on was confiscated and he burnt them publicly at St. Paul's cross. Subsequently Tunstall's agents purchased the whole output before it had even left the continent and destroyed them.

This was a terrible blow but all was not lost. The money which resulted from this hostile purchase enabled Tyndale to extend his translation to the Old Testament and to revise the New Testament.

However, he was betrayed by a spy, Henry Phillips, who was acting on behalf of the papal authorities. After seventeen months imprisonment Tyndale was strangled and burnt at the stake. His reputed dying words were "Lord, open the King of England's eyes".

Once Henry V111 had chosen to declare his and the English church's independence from Rome, you might have thought that Tyndale's work would have been re-instated – but no! Tyndale had been branded as a traitor. He was thought to have become a Lutheran – and throughout Europe there was a widespread fear of Lutheranism. It was anticipated that it would bring anarchy, schism, and the dislocation of authority.

The Bishop of London's purge had been so thorough that only 12 copies of Tyndale's work survived. Sir Thomas More, Henry V111's chancellor (who was described as a man of noble character, great personal charm, and unfailing good humour) attacked Tyndale, describing him as a "beast, one of the hellhounds that the devil hath in his kennel, discharging a filthy foam of blasphemies out of his brutish beastly mouth". ...and that is what they called unfailing good humour.

But within 10 years of Tyndale's death, Henry V111 gave a Royal Licence for an English bible to be printed. This was called the "Matthew Bible" and it was pretty well a word for word reprint of Tyndale's translation. His name as not openly acknowledged but large decorative initials "W.T." appeared on the page between the old and new testaments.

The greatly revered AV produced in 1611 leans heavily on Tyndale with minor stylistic variations.

Right up to the present day, in spite of the availability of much improved texts and 150 subsequent English translations, Tyndale remains, in many ways, the best.

Many of those verses which are part of our everyday consciousness – which we tend to think of as originating in the AV - come straight from Tyndale.

And God said, Let there be Light – and there was light.
Ask and it shall be given to you, seek and ye shall find, knock and it shall be opened unto you.
With God all things are possible.
Fight the good fight of faith, Lay hold in eternal life.
Behold I stand at the door and knock; And God shall wipe away all tears from their eyes.

And phrases which we tend to think of as everyday expressions.....
The patience of Job
The Powers that be
Filthy lucre
.....they all come directly from Tyndale. The examples are endless.

Sometimes Tyndale is much more direct than the Latinized AV.

AV – "and the Lord was with Joseph and he was a prosperous man" – sounds a bit like a letter from a solicitor.

Whereas Tyndale said: And the Lord was with Joseph and he was a lucky fellow.

Compare "Thou has hid these things from the wise and prudent and has revealed them unto babes" and in Tyndale's hand "The wise knew not; babes knew".

Apart from the actual text, Tyndale wrote an introduction to each book, with a long and thoughtful preface, expressing his own theology and answering his critics – and there is a warning against the negligent or passive use of scripture.

In modern times, only 5 copies of Tyndale's Bible were known to exist, but in 1989 Yale University press produced a reprint of Tyndale's work in modern spelling.

And the inspiration was revived.

This sermon is a conscious acknowledgment of Tyndale's great gifts, and the debt that all readers of the bible in English owe to him. It is also an expression of my own great admiration and affection for his language.....yet Tyndale did not die for antiquarianism..... If the bible in English, even in the despised modern English, is today being read and understood by the boy who followed the plough or his modern equivalent, then Tyndale did not die in vain.

What did Job say?

“O, that my words were written down. O, that they were inscribed in a book”.

Well Sir, they were. And the man who did it was William Tyndale.
Rev. Dr. Ivan T. Draper

XMAS STAMPS - FOR THE SUDAN CHURCH

Please support this worthy cause by buying 2nd class stamps from me for Xmas. Orders must be in by the end of November - many thanks.

The total amount of money that the Treasurer has received this year from all the Postcards is just over £12,000.00.

Jane Lowis

The Best SU Camp yet

Thanks to All Saint's we've been lucky enough to have gone to SU Summer Camps for the past 5 years and have always enjoyed them immensely. However, this year's camp at Aviemore really was the best one yet. It definitely gets 5 gold stars! As quiz shows say, "In no particular order".....

First gold star: accommodation. Thankfully, this year we were inside; warm and dry, hair dryers at the ready. For some strange reason in this world of equal opportunities, all the boys had to camp. Unusually for us we didn't say a word!

Second gold star: the activities. Besides kayaking, mountain biking, abseiling, bear grill challenges and "after hours" activities, there was a memorable trip to Aviemore. This consisted of hunting down our leaders who were variously dressed as Superman, a male bride, a gorilla and a pharaoh. They did their best to blend into the scenery but you can imagine the shocked looks on locals' faces as we sprinted down the train platform in hot pursuit of a hairy gorilla!

Third gold star: the leaders. As always they were fantastic. They were so committed and went out of their way to help. We are gutted to hear they're not leading a camp next year.

Fourth gold star: the other campers. They were such a laugh. It was so encouraging to meet other 5th and 6th years who think like us, for whom faith is important. We also re-met friends from previous SU camps who we hadn't seen for a few years.

Fifth gold star: the spiritual guidance. We were able to explore so much about God and faith. There were lots of helpful talks on things like "Being a better person" which were really useful because the examples were always based on people and situations we could relate to. At night we had an open prayer time, again inspiring.

All in all we came away with some great new songs, some lovely new and old friends and spiritually renewed. We are so grateful to All Saints for enabling us to attend yet again.

Louise, Ellen and Laura

Irene Nisbet
26th June, 1913 – 8th October, 2011

Rene died on Saturday, 8th October after a long illness. Her funeral, beautifully led by Sue Brough, was held at Clydebank Crematorium on Monday, 17th October. Sue gave a touching tribute to Rene – as did David, one of Rene's cousin's boys and his daughter Lucy read a specially selected poem. The funeral was well-attended by family and friends, including representatives from Abbeyfield House where Rene lived latterly.

An only child, born in Cleckheaton, Rene met her husband John while they were playing badminton at St. Andrew's Church.

St. Andrew's congregation thank Rene's family for the kind donation to church funds.



Rest eternal grant unto her and let light perpetual shine upon her.

Condolences to Liz and George Farrow

St. Andrew's members continue to send our prayers and condolences to Liz and George Farrow on their sudden, tragic bereavement. The whole family is included in our thoughts - especially Patrick's daughter Helen. We are glad to hear that the presence of dear grandchildren is such a comfort. We ask God to grant Patrick rest eternal and to comfort and hold all whom Patrick has left behind in the palm of His Hand. With love.

Brief Notes from St. Andrew's Vestry Meeting
held on Wednesday, 12th October, 2011

Friendship House has received substantial sums of money from all but two of our local churches and work has begun on repairs.

Regarding our **proposed Congregational Visit to Iona**, Vestry suggests September weekend, 2013. Accommodation has to be booked very well in advance. It is proposed therefore that church funds cover the total, upfront cost of the deposit – to be recouped once actual participants' pay their fees. Kirstin will be asked to suggest a leader who can then propose possible themes.

We heartily congratulate All Saints on the wonderful **King James Bible Reading Marathon** which raised £900.00. It was an amazing feat of organisation and execution and, for those who participated, a privilege to be part of that continuum of spreading of the Word of God in the Christian faith through the ages.

James, Robin and Jan found last month's **Intercessions Workshop** very worthwhile and informative.

Gordon handed over to Robert the task of updating data for the Christian Copyright Licensing International Ltd. (**CCLI**).

Steve is about to contact the surveyor of choice to undertake the **Quinquennial Property Review**.

The **Music Group** met and did an audit of our musical diet. Suggestions will be sent to Kirstin for her perusal.

Preparations are underway for the **AGM** on 5th November. Anyone with an area of church responsibility is asked to make out the annual report and send it to Sue Clarke as soon as possible.

Gordon took us through the **Treasurer's Report** which will be fully audited and ready for the congregation to consider at the AGM.

Invitations to our **Patronal Festival**, on Wednesday, 30th November, will be sent to local churches this week. The preacher this year will be Rev. John Macleod from Allander.

Discussions on the **Diocesan Growth Strategy** were deferred till after Kirstin's holiday.

In due course, Clare will inform us of how we can help with our contributions to this year's **Christmas Tree Festival**.

St. Andrew's AGM

Notice is given that St. Andrew's AGM will take place on Saturday, 5th November at 11.00 a.m. Papers will be available shortly. Three vestry members will be standing down. To nominate yourself or another in their place, please, use the Nomination Form to be found enclosed with this magazine.

Christmas Services

There will be a midnight Eucharist on Christmas Eve at All Saints.

Christmas Day: 8.00 a.m. Eucharist at All Saints.
10.00 a.m. Joint Eucharist at St. Andrew's.

New Year's Day: 10.30 a.m. Joint Eucharist at All Saints.

All Saints November Service Rota

Date	Sidesmen 8 a.m.	Sidesmen 11 a.m.	Eucharistic Assistants	Readings	Reader	Intercessor	Coffee Name in bold to bring milk
6th November Pentecost 21	David Hamblen	J. Sherwood C. Fisher	<i>LH</i> Louise <i>RH</i> Andrew	TBA	TBA	TBA	Sheila Benson Ann Wheatley Christine Fry
13th November Remembrance Sunday	Peter Smart	P. Waugh M. Stott	<i>LH</i> John <i>RH</i> Smiths	1 Corinthians 15:51-57 John 6:37-40	Brian Stack	Celia Fisher	Fiona Hemple Betty Neilson Pauline Waugh
20th November Christ the King	Andrew Long	M. Ross D. Hamblen	<i>LH</i> Hanan <i>RH</i> Sheena	Ezekiel 34:11-16, 20-24 Ephesians 1:15-23 Matthew 25:31-46	Jonathan Sedgwick	Jonathan Sedgwick	Maureen Vaughn Elaine Perrett Kaoru Stewart
27th November Advent 1	Peter Smart	J. Stack D. Wheatley	<i>LH</i> Mike <i>RH</i> Richard	Isaiah 64:1-9 1 Corinthians 1:3-9 Mark 13:24-37	Richard Kingslake	Louise Benson	Sheena Macdonald Barbara Thompson Gillian Kingslake

If you are unable to attend please arrange for a swap, thank you.

St. Andrew's Readings and Hymns

St. Andrew's November Service Rota

Date	Depute Warden	Eucharistic Assistant	Reader	Intercessor	Coffee	Evening Prayer Leader
6 th November Pentecost 21	Robert	Steve	Wilma	Jan	Marie	Fraser
13 th November Remembrance Sunday	Steve	Robert	Ruth	Pamela	Wilma	David Hamblen
20 th November Christ the King	Pamela	Fraser	Caroline	Fraser	Wilma Wylie	Jan
27 th November Advent 1	Clare	Wilma	Tamara	Mary	Pamela	David Wheatley

If you are unable to attend please arrange for a swap, thank you.

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Date	Morning Readings	Morning Hymns	Evening Hymns
6 th November Pentecost 21 Setting: Salisbury	Joshua 24: 1-3a, 14-25 1 Thess. 4: 13-18 Matthew 25: 1-13	MP 51 MP37 (CH4 550) MP 449 MP 66 MP 705	3.30 p.m. Psalm 78 Judges 7: 2-22 Romans 8:31-39 Mag and Nunc Set B HY. MP 618 (alt tune) MP 641
13 th November Remembrance Sunday Setting: Salisbury	Job 19: 21-27 1 Corinthians 15: 51-57 John 6: 37-40	MP 50 MP 162 <i>In Christ alone</i> MP 66 498 National Anthem	
20 th November Christ the King Setting: Salisbury	Ezekiel 34: 11-16, 20-24 Ephesians 1: 15-23 Matthew 25: 31-46	492 180 172 <i>'Jesus remember me'</i> 182	
27 th November Advent 1 Setting: John Bell St. Bride's Mass	Isaiah 64: 1-9 1 Corinthians 1: 3-9 Mark 13: 24-37	CH4 749 <i>'Soon and very soon'</i> CH4 77 <i>(In the Lord I'll be ever thankful)</i> HTC 192 CH4 77 <i>(Laudate Dominum)</i> HTC 528	

Date	Morning Readings	Morning Hymns	Evening Hymns
Wednesday, 30th November 7 p.m. St. Andrew's Patronal Festival Setting: St. Anne's Mass	Guest Preacher: Rev. John McLeod Allander Evangelical Church	Service Booklet	

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NW Reg. Council Rep.	Christine Smith	0141 942 9011
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NW Reg. Council Rep.	Richard Booth	0141 587 7648
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Social Convenors: Sue Clarke -	0141 956 1206: Clare McVey -	0141 942 0499
The Fellowship	Mary Finlayson	0141 956 3538

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Magazine

Please send any articles for inclusion in the joint December/January magazine to Jennifer Taylor, (Jennifer.taylor461@ntlworld.com) 37 Kilmardinny Crescent, Bearsden, by Sunday, 20th November, 2011 at the latest. Thank you.

November Services

Date	All Saints	St. Andrew's
Wednesday 2 nd November	10 a.m. Morning Prayer	
Thursday 3 rd		10 a.m. Said Eucharist
6th November Pentecost 21 (Green)	8 a.m. Said Eucharist 11 a.m. Sung Eucharist (FSG)	9.15 a.m. Sung Eucharist 3.30 p.m. Evening Prayer
Wednesday 9 th	10 a.m. Morning Prayer	
Thursday 10 th		10 a.m. Said Eucharist
13th November Remembrance Sunday (Green)	8 a.m. Morning Prayer 11 a.m. Sung Eucharist	9.15 a.m. Sung Eucharist 6.30 p.m. Evening Prayer
Wednesday 16 th	10 a.m. Morning Prayer	
Thursday 17 th		10 a.m. Said Eucharist
20th November Christ the King (White)	8 a.m. Morning Prayer 11 a.m. Sung Eucharist	10 a.m. Sung Eucharist 6.30pm Evening Prayer
Wednesday 23 rd	10 a.m. Morning Prayer	
Thursday 24 th		10 a.m. Said Eucharist
27th November Advent 1 (Violet)	8 a.m. Morning Prayer 11 a.m. Sung Eucharist	9.15 a.m. Sung Eucharist 6.30 p.m. Evening Prayer
Wednesday 30 th	10 a.m. Morning Prayer	7 p.m. Patronal Festival