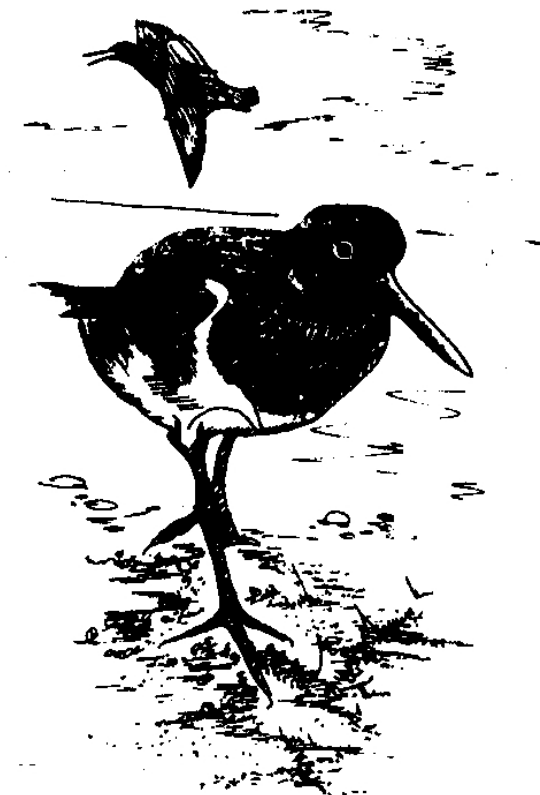


THE OYSTERCATCHER



THE MAGAZINE OF ST BRIDE'S EPISCOPAL CHURCH

KELVINSIDE, GLASGOW

NUMBER 264 JANUARY 2011

*The Scottish Episcopal Church Diocese of Glasgow and Galloway***ST BRIDE'S EPISCOPAL CHURCH
KELVINSIDE, GLASGOW****69 Hyndland Road, Glasgow, G12 9UX****Clergy:****Rector:**

The Revd Canon James Milne
 St Bride's Rectory
 25 Queensborough Gardens, Glasgow, G12 9QP
 Telephone: 0141 334 1401

Non-Stipendiary Priests:

The Revd Sydney Maitland
 1B 14 Kersland Street
 Glasgow, G12 8BL
 Telephone: 0141 339 4573

The Revd Kenneth Roach
 3 St John's Court
 Glasgow, G41 5ED
 Telephone: 0141 429 1064

People's Warden:

Mr Richard Smith

Rector's Warden:

Mrs Alison Gifford

Lay Representative:

Miss Mary Sillitto

Pastoral Assistants:

Mrs Alison Gifford, Mr Roy Parkin

Sacristan:

Mr Richard Smith

VESTRY**Chairman:** The Revd Canon James Milne

Dr Brian Carlisle

Mr Andrew Lockyer

Dr John Davies

Mr Roy Parkin

Mrs Jeanette Fenyo

Miss Mary Sillitto

Dr David Fergus

Mr Richard Smith

Mrs Alison Gifford

Treasurer: Dr Suzanne Muir Scott**Secretary:** Mr Jonathan Lord

11 Melrose Gardens, Glasgow, G20 6RB Telephone: 0141 946 5045

Website:**www.stbride.org.uk****Webmaster:**

Dr Suzanne Muir Scott

Property Convener:

Dr Brian Carlisle

Child Protection Co-ordinator:

Miss Anne Blackwood (0141 337 6685)

Organist and Choirmaster:

Mr David Spottiswoode

Assistant Organist and Choirmaster:

Dr Stuart Campbell

Choral Scholars:Christine Anderson, Niall Docherty,
Alison Miller, Jessica Phillippi

THE RECTOR'S COLUMN

My dear friends,

Those who came to Bethlehem to worship the Christ Child reveal something of the person of Jesus and of his ministry here on earth.

The Shepherds, who were summoned to the stable by the angelic choir, remind us that Jesus was born amongst God's chosen people and was the one for whom they longed. The vulnerable new born lambs that they almost certainly brought with them to the stable reveal that Jesus was the sacrificial lamb who would willingly give up his life that all might have life and have it in abundance.

The Wise Men from the East who were summoned to Bethlehem by a star remind us that Jesus was born to save the people of every nation and race. The gifts that they offered of Gold, Frankincense and Myrrh reveal that he was king who would gather into his kingdom the peoples of the world and a priest who would found a new faith that would spread throughout the world. Though he would be put to death by the forces of a powerful empire he would rise again ushering in a new age of love and compassion.

Of equal significance are those who did not come to Bethlehem to worship the Christ Child. There were no visits by kings or priests, by Pharisees or Saducees, nor by the rich and the famous. These people did not visit that simple stable nor did they send any gifts, and in later life it was these people who would do everything in their power to disrupt and destroy our Saviour's ministry of love and compassion.

As we reflect upon the gifts that Jesus received and upon those who brought them, we realise that each gift and visit was unique. Those who came to the stable must have thought carefully about their visit and about the gifts they would bring. If they had not come or had left behind their gift, an important aspect of the story would be missing and our picture of Jesus would be less complete.

We too have unique gifts to offer our Saviour before the manger throne, and if we do not adore him as we should, nor offer that which we have been given for the good of all, then the life of our community will be poorer as a result. And so, this New Year, let us rejoice that we too have something special to offer our Saviour, our Church, and our World and let us pray for wisdom and the grace to use our God given talents wisely and generously.

With love and prayers,

James

THANKS

Many thanks to all who prepared the Church so beautifully for Christmas, and took part in our Christmas celebrations.

THEOLOGICAL STUDENT

Dr Richard Evans, a Lay Reader in training within the Diocese, will be undertaking a placement at St Bride's from Epiphany to Easter. We look forward to welcoming him on Sunday 9 January.

FORTHCOMING EVENTS

Week of Prayer for Christian Unity

To mark the Week of Prayer for Christian Unity, the Reverend Craig Lancaster, Minister of Hyndland Parish Church, will be preaching at St Bride's on Sunday 23 January. The Rector will be preaching at the Parish Church on the same day.

Lunch and Quiz

There will be a Quiz, with members of Hyndland Parish Church, in the Upper Crypt on Sunday 23 January at 12.30 p.m. There will be teams of four people and an entrance fee of £5 per person, which includes a sandwich lunch. Tickets will be available in Church from Sunday 2 January. All are welcome!

St Bride's Day

Our Patronal Festival will take place on Sunday 30 January. There will be a Festival Eucharist and Procession at 10.30 a.m. which will be followed by a St Bride's Day Lunch. Tickets priced £13.00 will be available in Church from Sunday 2 January. The menu will be soup (suitable also for vegetarians), a choice of steak pie or butterflied chicken, and trifle. A vegetarian option will also be available. Please make sure you indicate your choice of main course when purchasing your ticket. On this day we will be inviting members of the congregation to make a special donation to assist with the running costs of the Church.

Candlemas

There will be a Sung Eucharist with blessing of candles and a procession at 7.00 p.m. on Wednesday 2 February to celebrate the Presentation of the Lord (Candlemas).

Concert by the Scottish Clarinet Quartet

There will be a concert by the Scottish Clarinet Quartet in the Church on Saturday 5 February at 7.00 p.m.

Music and Worship Weekend

The Diocesan Education Action Group are running a weekend, focusing on the music and worship of Lent and Passiontide, from Friday 11 March to Sunday 13 March at the Abernethy Christian Centre at Ringford at a cost of £65. Further details are available at the back of the Church.

MUSIC IN WORSHIP

With permission, we reproduce excerpts from an article by the Revd Douglas Galbraith encouraging us to reflect about the congregational music we use in worship.

There is a new and welcome awareness among those planning worship that musical choices should be guided by factors other than what we like or what we can perform. Considerations of season, theme and liturgical placing have led to the enrichment of worship and to congregations embracing a wider range of idiom. Our musical choices have frequently suffered from a mistaken view of the way music relates to worship. Too often it is seen as an ornament or adjunct to the sacred liturgy. Music however, is no mere embellishment of text and gesture. Liturgy, with its varied spoken registers and choreographed movement is musical (and dance-like) in essence. As someone has put it, *Music is to liturgy as breathing is to life.*

Worship is an encounter in which Christ is present in the midst of the Church. The music we make, therefore, has to open out in two directions:

The first direction is towards the Presence, which is liturgy's heart. It is too easy to forget that undergirding the 'events' of worship (spoken word, posture, gesture, movement, music itself) runs a parallel conduit of deep listening for God. It is out of this that our utterances spring, and into which they feed - 'hearing-aids' for the searching soul. A good song or prayer has to open us to new listening. If it is too immediately appealing, grabbing our attention, it may not be able to do that, because then we say, 'That was great, I feel satisfied' - and don't need to search any more. Good songs and settings always have within them what is recognizable, but also something 'unheard of', something that suggests there is much still to find.

The integrity of music and liturgy explains why we can sometimes feel discomfort when a particular item is sung. This is not always because it doesn't conform to our musical preferences (or prejudices) but because it may not be a good match for the forms of worship that are being used. We often feel that we can 'freshen up' worship, or make it more relevant, simply by adding music that is more upbeat or more widely or immediately accessible. Instead, what we need to address are the liturgical practices and texts themselves, asking whether they are really satisfying our spiritual needs, our sense of who we are together, our anxieties for the world we live in and our compassion for those in need.

The second direction in which music has to open out is towards the worshipping community. If music is embedded in the liturgy, it is also embedded in the worshippers, in that to make music demands a physical investment, both of body and brain, even when we are 'only' listening. Music (with liturgy) is something which is *performed*, just as much by the congregation as the choir, and in the very performing, involving both skill and soul, we find ourselves in a place at which we may be transformed.

The transformation is both of the individual Christian disciple and of the church gathered in that place. For the individual, music is a companion on what St Paul calls ‘growth to maturity in Christ’, a journey from baptism that encompasses spiritual insight, intellectual understanding, openness to others and a deepening ability to love. In some of the music we choose, especially the more widely appealing, we may not be providing handholds for the level of engagement that discipleship requires. The subtle and varied vocabulary of music is well equipped to foster growth, to take listener and performer on a journey, to express what is still to be known, to communicate what cannot be captured in words. The interplay of strands and voices, repetition and contrast, shape and structure all carry the listener forward, not just to the end of the piece, but beyond. Yet much music written for worship contains no sense of journeying or searching. An idea may be given, but is merely repeated rather than developed. Such music may trap us at a level of immaturity, however safe and satisfying.

To listen with others is different from listening as an individual, and it gives rise to a new quality in relationships. Music constitutes, and potentially renews, the church, promoting the patterns of speech and life that promise reconciliation and hope to wider society. The question is how our structure of music-making can move beyond rigidity and the guarding of our ‘small corners’ to create new and gracious relationships. Tradition has provided us with musical processes like refrains, acclamations, canons, spontaneous harmony, dialogue between groups or between cantor and people, habits of listening that enable interaction, giving and receiving, and an appreciation of the giftedness of others.

When selecting hymns, songs and settings, some see church music as either traditional or contemporary, and make their choices accordingly. It is true that music which has come down to us has usually survived because of the qualities explored here, while history has not yet had time to put to the test the proliferation of contemporary compositions. What is being suggested is that we submit both the old and the new equally to careful examination to try to gauge how well each item measures up *musically* to our calling as Christian disciples and members of the body of Christ.

Beginning to discriminate now rather than wait for the verdict of history, we may find worship that is fuller, our personal lives richer, and the church more equipped to meet the challenges it faces today.

Reprinted from the December 2010 issue of Church Music Quarterly, the journal of the Royal School of Church Music, by permission of the author and the editor. www.rscm.com

...to be a pilgrim! (The Camino Portugués: to Santiago de Compostela) (1, Porto to Portela)

Would it be possible, 240 km? The relics of St James are beneath the high altar in the Cathedral of St James in Santiago de Compostela which for centuries has been the destination for pilgrims from all over the world. The modern Portuguese Camino begins at Lisbon, but historically it began in the Algarve. Starting in Porto would enable us to complete the walk within two weeks. We began in fine though overcast May weather, but the slow onset of drizzling, soaking rain as we left Matosinhos, on the outskirts of Porto, made the next 235 km seem an impossibility with our 13 kg packs getting heavier with each soaking raindrop.



Portugal and Spain

Camino: Porto to Santiago de Compostela

times and locations was 'imaginative'. The frequent coffee/coke/beer breaks with locally baked bread and sweet pastries in dry, friendly surroundings compensated for the soaking weather of the first week.

The route through varied rural scenery, mostly along Roman roads and across Roman bridges, ensured that main road walking was minimal even approaching and leaving the main towns. The paths in Portugal, well marked by yellow arrows, varied from tarmac to narrow farm roads,

Having completed the first day up the coast to Vila de Conde, topped with a good dinner, perhaps we were still capable of walking on the second, even after being awaked by the fire alarm at 4 a.m. to find the street flooded from the heavy rain. Helpful friendly locals, always willing to show us the way lifted our spirits as we bashed on. However, their advice on Mass



cobble-stones, gravel, earth, mud, and rocks which definitely required the help of walking poles. We stayed in small hotels and pensions so that we could end each day dry and comfortable.

Although many churches were closed, possibly because priests and congregations had gone to Fatima for the Pope's visit, they were all architecturally interesting. Most had adjacent walled cemeteries. There were times when I looked over the wall and thought that it might be an attractive alternative, but after a few days of successful walking, that thought evaporated.

My companion, Bernard, had an invaluable GPS device which helped us to determine where we were according to the map, although his being able to compare our walking time with stopping/resting time was not so welcome. "We've stopped for longer than we've walked! Our average is only 3 km an hour." We had made too much progress for anything to stop us by day three.

The Minho is a beautiful part of Portugal, hilly and wooded mixed with small agricultural holdings many of which have removed vines in favour of corn, presumably reflecting the EU grapevine set-aside grants and subsidies for maize. Spring-flowering yellow broom decorated the hill-sides. The low point in the wet weather occurred on day three when the only sensible place to stay overnight was at the Portela auberge near Tamel, north of Barcelos. It was new, having been open only three weeks and especially welcoming to their first Australian guests. We were luckily the only occupants of one of the ten bed dormitories so we could spread our gear out in the forlorn hope of drying it. Anticipation of a good dinner at the restaurant opposite was frustrated by its Monday closure. 'There's a bar up the road and along to the left.' We set forth between showers, but none of the folk we asked had a clue about its location or existence. Heavy rain drove us back to the auberge and the prospect of dry figs and biltong from our emergency rations! On returning to the auberge we met two Portuguese guests waiting for a taxi to take them to the mystery bar/café. It never arrived. We were all unexpectedly rescued by the president of the local council (owners of the auberge) in his Mercedes 140. He drove Bernard and me to the restaurant and returned soon after with the Portuguese. They managed to convince the local bar-keeper that unless he could entice his wife to feed us we were all doomed to imminent starvation. Eventually she produced the biggest and best bacalhau, onion and lettuce salad I've ever eaten. To cap it all, along came the president to drive us all back to the auberge.

(To be continued)

Douglas Briggs

GETTING TO KNOW YOU

Our interviewee for this month is Andrew Boney. Andrew says:

My general interests include music - as well as singing, I enjoy listening to a broad range of classical & rock/pop music; keeping up with current affairs; following football; and reading, particularly political biographies, when I get the time to! In Church, I am particularly interested in sacred music as used in worship, which is very much cultivated through my being a member of the Choir.

Q: Thanks, Andrew, for agreeing to be this month's interviewee and my first question is about your childhood. Can you tell us a little about any religious influences there were in your childhood?

Andrew: I think if you refer to religious influences, it would be my parents. Although they were not regular church-goers, they were both members of the Anglican Church and always displayed a high sense of moral and Christian values which they imparted to me and my older brother when we were younger. Although I was not a regular church-goer myself when I was younger, I think the standards and values that my parents taught me opened a 'window' in my mind, such that when I was a young adult looking for some spiritual direction, I was able to settle into a church environment and regular worship without feeling uncomfortable.

Q: What brought you to St Bride's?

Andrew: I first came to St Bride's in 1992, at the suggestion of an old friend, who's since joined the Roman Catholic Church. At the time, I had been a member of the Church of Scotland for about eight years, but was feeling a need for a change of 'spiritual direction'. I had begun to find the presbyterian worship rather dry and centred largely on the sermon - any sacrament seemed to take second place. At St Bride's, I was struck by the traditional and structured form of worship and the balance between what I later learnt (at confirmation classes) to be the Ministry of the Word and the Sacrament. I also found the music, as led by the choir, to be what I enjoyed most in church music and it was central to the worship. Additionally, I had been baptised into the Church of England, so worshipping at St Bride's made me feel that I was 'coming home'.

Q: How long have you been worshipping at St Bride's?

Andrew: On a regular basis, for fifteen years now.

Q: What one aspect do you especially like about St Bride's? And why?

Andrew: I particularly appreciate the 'high', Anglo-Catholic worship of the Sung Eucharist, with its structure and emphasis on the Ministry of the Sacrament at the centre of the service. The worship allows you to truly focus on being closer to God, confessing your sins and finding some inner peace as well. And of course, I particularly appreciate the role of the Choir in the Eucharist service as I enjoy the choral music we sing and it can be very satisfying to contribute to leading the worship.

Q: Is there anything you feel might enhance our common life together in St Bride's?

Andrew: I think that we should continue in the way that Father James has been leading us over the last 18 months - by having Church fairs, congregational lunches & dinners, concerts, services on certain Feast days, to name but a few events. Such events can help to enhance our sense of fellowship as well as increasing St Bride's presence in the community - and that in turn may help to attract more new people to our Church.

Q: Thanks very much for giving us this small insight into your spiritual life (Andrew). To finish is there a verse or a quotation or a song or a piece of music, a painting – anything at all that has been a particular help or inspiration to you?

Andrew: The Walford Davies hymn 'God be in my Head' has often inspired me - I remember that it was always sung at the end of school assemblies when I attended primary school in Aberystwyth, Wales. The first four lines really make me reflect on what we are striving to do in living a Christian life:

'God be in my head and in my understanding

God be in mine eyes and in my looking

God be in my mouth and in my speaking

God be in my heart and in my thinking'

whilst the final line is a promise on what is to come at the end of our Earthly lives, when we will finally be at one with God:

'God be at mine end and at my departing'

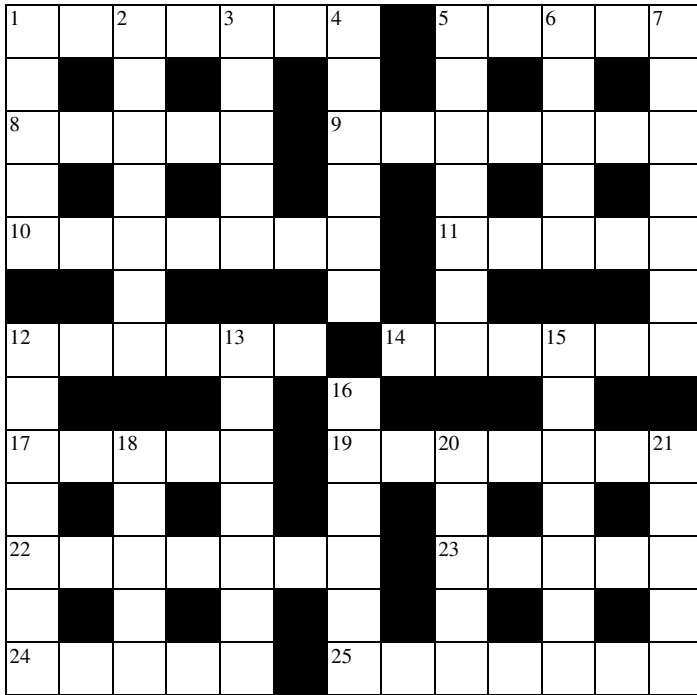
Thanks again, Andrew, for your time and your interesting and thoughtful responses. *Andrew's photograph is at the back of the church.*

SOLUTION TO DECEMBER CROSSWORD

Across 1 Colchester, 6 Carols, 7 Opium, 9 Herald, 10 Hen, 11 Clod, 14 Once, 15 Elm, 16 Brawny, 17 Since, 18 Paddle, 20 Bystanders

Down 1 Cha, 2 Looted, 3 Hostas, 4 Swords, 5 Epiphany, 6 Crackers, 8 Mince Pie, 9 Hogmanay, 12 Abject, 13 Happen, 14 On Edge, 19 Los

ST BRIDE'S CROSSWORD



Across

- 1 Wag logs (anagram) (7)
 5 King of the horde (5)
 8 Types of domes (5)
 9 Former Tory Prime Minister (5)
 10 Tête-à-tête (7)
 11 Peoples of South Africa (5)
 12 Forcibly pull little bird to Church (6)
 14 Birthplace of Jesus (6)
 17 Material found in drinks at intervals (5)
 19 Ring mop (anagram) (7)
 22 Representative of (7)
 23 Drink (5)
 24 Precious stone (5)
 25 Farm hand (7)

Compiled by Lily Bland
Solution next month

Down

- 1 The whole range of using a mute (5)
 2 Place of Ridgway Adventure School in North-West Scotland (7)
 3 Got us with exuberance (5)
 4 Feet of water birds are ... (8)
 5 Fish (7)
 6 Archbishop's tree? (5)
 7 Retuned (anagram) (7)
 12 Old time laundry (7)
 13 Laconic (anagram) (7)
 15 Type of French roll (7)
 16 Gambol (6)
 18 Spill (5)
 20 Tropical parrot (5)
 21 Type of opera (5)

MUSIC FOR JANUARY						
2	Sunday Christmas 2	10.30	SUNG EUCCHARIST	Setting: TBC Motet: TBC	Hymns: 20, 45, 21, 35, 47 Psalm: 147, v 12-20	
9	Sunday Baptism of the Lord	10.30	SUNG EUCCHARIST	Setting: <i>Communion Service in D</i> (Leighton) Motet: <i>The Infant King</i> (arr. Willcocks)	Hymns: 55, 58, 353, 300, 393 Psalm: 29	
16	Sunday Epiphany 2	10.30	SUNG EUCCHARIST	Setting: <i>Communion Service in E</i> (Darke) Motet: <i>O taste and see</i> (Vaughan Williams)	Hymns: 339, 366, 56, 302, 486 Psalm: 40, v 1-14	
		15.30	CHORAL EVENSONG & BENEDICTION	Responses; Smith Canticles: <i>Sunsion in A</i> Anthem: <i>Jubilata Deo</i> (Britten)	Hymns: 54, 252 Psalm: 33	
23	Sunday Epiphany 3	22.30	SUNG EUCCHARIST	Setting: <i>Short Communion Service</i> (Batten) Motet: <i>O sing joyfully</i> (Batten)	Hymns: 426, 206, 430, 299, 362 Psalm: 27, v 1, 4-11	
30	Sunday St Bride	10.30	SUNG EUCCHARIST	Setting: <i>Mass in four parts</i> (Byrd) Motet: <i>Locus iste</i> (Bruckner)	Hymns: 197, 207, 148, 381, 484 Psalm: 134	

ST BRIDE'S WOMEN'S GROUP

The Women's Group had a Christmas party in December at the home of Sylvia and Henry Russell. Despite the snow and ice a good number managed to attend and were greeted with mulled wine around a warm fire. Party games, entertainment by Alison Gifford and Henry Russell, and delicious refreshments followed. The Guess the Baby Photo competition caused much amusement particularly the photo of Father James, secretly provided by his mother! The afternoon finished with some carol singing. It was a lovely afternoon and everyone was grateful to Sylvia and Henry for hosting the party.

There will be no meeting in January. There is an outing planned to the Strauss Gala at the Royal Concert Hall on Saturday 8 January matinee performance. See Jan Carlisle for arrangements.

Meetings for 2011 will continue to be held in the meeting room in the Crypt at 2.00 p.m. on the second Thursday of the month. Details will be printed in the pew sheet and in *The Oystercatcher*. New members will be warmly welcomed.

BONUS BALL

Date	Number	Winner	Winner's Amount	To Church so far
27 November	8	Kathy Thomas	£16.00	£252.00
4 December	11	Jonathan Lord	£7.50	£259.50
11 December	27	Renee Little	£13.50	£273.00
18 December	40	Rollover	£15.00	£288.00
25 December	17	Rollover	£11.50	£299.50

ROTAS

Date	Coffee	Counting
2 January	Betty Wright	Jonathan Lord Alison Gifford
9 January	June Roach	Michael Rae Andrew Lockyer
16 January	David Fergus	Alison Gifford Mary Sillitto
23 January	Brian Carlisle Jan Carlisle	Christopher Black Elizabeth Black
30 January	TBA	Jonathan Lord Alison Gifford

CALENDAR OF EVENTS JANUARY 2011						
Sunday 30 <i>St Bride</i> 10.30 Sung Eucharist 12.00 Lunch	Monday 31 17.30 Evensong 18.00 Eucharist					Saturday 1 12.00 Eucharist
Sunday 2 <i>Christmas 2</i> 10.30 Sung Eucharist	Monday 3 17.30 Evensong 18.00 Eucharist	Tuesday 4 08.15 Eucharist 19.30 Concert	Wednesday 5 17.30 Evensong 18.00 Eucharist	Thursday 6 10.00 Eucharist	Friday 7	Saturday 8 12.00 Rosary and Votive Mass 15.00 Women's Group GRCH
Sunday 9 <i>Baptism of the Lord</i> 10.30 Sung Eucharist	Monday 10 17.30 Evensong 18.00 Eucharist	Tuesday 11 08.15 Eucharist 19.30 Vestry	Wednesday 12 17.30 Evensong 18.00 Eucharist	Thursday 13 10.00 Eucharist	Friday 14	Saturday 15
Sunday 16 <i>Epiphany 2</i> 10.30 Sung Eucharist 15.30 Choral Evensong	Monday 17 17.30 Evensong 18.00 Eucharist	Tuesday 18 08.15 Eucharist	Wednesday 19 17.30 Evensong 18.00 Eucharist	Thursday 20 10.00 Eucharist	Friday 21	Saturday 22 12.00 Healing Eucharist
Sunday 23 <i>Epiphany 3</i> 10.30 Sung Eucharist 12.00 Lunch and Quiz	Monday 24 17.30 Evensong 18.00 Eucharist	Tuesday 25 08.15 Eucharist	Wednesday 26 17.30 Evensong 18.00 Eucharist	Thursday 27 10.00 Eucharist	Friday 28	Saturday 29

SERVICES

St Bride's is a Church in the Catholic tradition. The main act of worship on Sundays is the Sung Eucharist at 10.30 a.m., which is followed by coffee and fellowship in the Crypt.

On weekdays the services are as follows:

- Mon:** Evensong 5.30 p.m. The Eucharist (1970) 6.00 p.m.
Tues: The Eucharist (1982) 8.15 a.m.
Wed: Evensong 5.30 p.m. The Eucharist (1970) 6.00 p.m.
Thur: The Eucharist (1970) 10.00 a.m.
Sat: 2nd Saturday Rosary and Votive Mass of Our Lady (1982) 12.00 noon
 4th Saturday The Eucharist (1982) with prayers for healing 12.00 noon

Choral Evensong and Benediction is on the third Sunday of the month at 3.30 p.m. except July and August.

READINGS AT THE SUNG EUCHARIST

2 January <i>Second Sunday after Christmas</i>	Jeremiah 31, v 7-14 Psalm 147, v 12-20 Ephesians 1, v 3-14 John 1, v 10-18
9 January <i>The Baptism of the Lord</i>	Isaiah 42, v 1-9 Psalm 29 Acts 10, v 34-43 Matthew 3, v 13-17
16 January <i>Second Sunday after Epiphany</i>	Isaiah 49, v 1-7 Psalm 40, v 1-14 1 Corinthians 1, v 1-9 John 1, v 29-42
23 January <i>Third Sunday after Epiphany</i>	Isaiah 9, v 1-4 Psalm 27, v 1, 4-11 1 Corinthians 1, v 10-18 Matthew 4, v 12-23
30 January <i>St Bride</i>	Hosea 6, v 1-4 Psalm 134 1 John 1, v 1-4 John 10, v 7-16
6 February <i>Fifth Sunday after Epiphany</i>	Isaiah 58, v 1-9a Psalm 112, v 1-9 1 Corinthians 2, v 1-12 Matthew 5, v 13-20

KALENDAR FOR JANUARY/FEBRUARY

January

1	Sat	The Naming of Jesus	Families
2	Sun	Second Sunday after Christmas	Life and Ministry of St Bride's
3	Mon	Feria	The People of Iraq
4	Tue	Feria	The People of Iran
5	Wed	Feria	Travellers
6	Thur	The Epiphany of the Lord	Astronomers
7	Fri	Feria	Refugees
8	Sat	Feria	Visitors
9	Sun	The Baptism of the Lord	Life and Ministry of St Bride's
10	Mon	William Laud, Bishop, 1645	The Anglican Communion
11	Tue	David, King of Scots, 1153	St David's, Inverbervie
12	Wed	Feria	The Scottish Parliament
13	Thur	Kentigern, Bishop, c 603	St Kentigern's, Dennistoun
14	Fri	Hilary of Poitiers, Bishop, c 367	The People of France
15	Sat	Feria	Starter Packs, Glasgow
16	Sun	Second Sunday after Epiphany	Life and Ministry of St Bride's
17	Mon	Anthony of Egypt, Abbot, 356	Monastics
18	Tue	The Confession of Peter	Christian Unity
19	Wed	Feria	St Peter's, Partick
20	Thur	Feria	Hyndland Parish Church
21	Fri	Agnes, Martyr, c 304	Victims of rape
22	Sat	Feria	Gardeners
23	Sun	Third Sunday after Epiphany	Life and Ministry of St Bride's
24	Mon	Francis de Sales, Bishop, 1622	Spiritual Directors
25	Tue	The Conversion of Paul, Apostle	Missionaries
26	Wed	Timothy and Titus, Bishops	The Poor
27	Thur	John Chrysostom, Bishop, 407	Preachers
28	Fri	Thomas Aquinas, Teacher, 1274	Philosophers
29	Sat	Feria	School Teachers
30	Sun	Bride of Kildare, Abbess, c 525	Life and Ministry of St Bride's
31	Mon	Charles Mackenzie, Bishop, Missionary, Martyr 1862	People of Central Africa

February

1	Tue	Feria	The People of Ireland
2	Wed	The Presentation of the Lord	The Elderly
3	Thur	Saints and Martyrs of Europe	The European Union
4	Fri	Feria	Parents
5	Sat	Feria	ActionAid