

**THE MAGAZINE OF
SAINT NINIAN'S EPISCOPAL CHURCH**
(Corner of Albert Drive and Pollokshaws Road Glasgow)

www.stniniansglasgow.org.uk
www.facebook.com/StNiniansPollokshields



June 2018

Service Times

Sunday Services

8am Morning Prayer (1st Sunday in the month only)

8.30am Eucharist (said)

10.15am Sung Eucharist

Weekday Services

Thursday 9.30am Morning Prayer

10am Eucharist (1970)

First Saturday of each month: 10:00 am **Healing** Service

Saints' Days Eucharist as announced

Clergy and Ministers

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Deacon: Mr Paul Whitton,

Eucharistic Assistants:

Mrs Liz Booth, Mr Vivian Davey

If you would like your copy of the magazine sent to you by email, please email info@stninianglasgow.org.uk

Rector writes

I am lately returned from the Diocesan Clergy Conference which took place in Stranraer. The guest speaker was the Rev John Bell from the Iona Community. John is a very gifted person with an easy and accessible style which belies a very deep faith and intellect. In the style of Jesus, he illustrated his themes by just telling stories from his life and experiences. I say “just” as though I were damning him with faint praise, but the true gift of story-telling is a rich blessing indeed and it enabled him to get complex issues over to us – in the way that Jesus intuitively understood in the way he used stories to get his point across. One of the sessions John Bell delivered was entitled “signs of life in the Church today”. The core of his message was that people who come to church need to talk to each other about the important things that matter in their life and in their relationship with God. Intellect has its place indeed, but the academic approach is not the whole story. Reflecting on our life as it actually is becomes a vital part of our spiritual journey – we have stories of lament as well as joy. As John put it – “the Bible is the family album of our ancestors”. For him, one of the signs of a successful congregation is that they feel able to have meaningful conversations that lead to change. John urged us to contemplate what, as he memorably put it, the “*rumour*” about our church might be. In other words, the congregation must have a notion of what its vision might be, i.e., its *internal* “*rumour*”. Of equal importance is the issue of what the *rumour* of St Ninian’s might be to the outside world. This raises a whole lot of pertinent questions – do we really communicate with each other? Do we have a vision of what we want St Ninian’s to be? What “*rumour*” do we want the community to have of us? Is what we think we are up to reflected by what people really do think of us? I could go on but hopefully you get the point. To take but just one instance – put yourself in the place of a first-time visitor to St Ninian’s. What was your first impression of how you were received and is too much taken for granted when we put into your hands at

least four pieces of information (the service booklet, the pewsheets, the hymn-book and a copy of the musical setting of the Eucharist)? On that very last point, the vestry discussed if we could usefully tweak the pewsheets to make the information more accessible to first-timers. You will be receiving the first of the new tweaked versions with this magazine. If anything else occurs to you, please do let us know. I appreciate that it can be difficult to step outside of ourselves and try to think of how we are perceived when we may be a very long-standing member of the congregation and familiarity may have bred an element of contempt, so to speak. We must remember that we have the most wonderful privilege of holding St Ninian's in trust for future generations. We do not hold it as our own private club with strange rules and rituals only known to the favoured few. I encourage you over the coming weeks to speak to each other about our "rumour" and if we don't like what we see and hear what shall we do about it?

The Rector

Data protection regulations and the church magazine

As regular members of the congregation are aware, new regulations have come into force which dictate how we are to hold personal data about members. These regulations will apply to those who are not members of St Ninian's but receive the magazine by post. We are required to have written permission from anyone whose contact details we hold on file. Accordingly, if you receive our magazine by post and you are not a communicant member, you will find a return slip inside your copy of the magazine. You need to complete that slip and return it to our Church Secretary, Ms Irene Nairn, 44 Meadow Rise Newton Mearns G77 6SE. If you choose not to return the consent form then, with the deepest regret, we will not be able to send you future copies of the magazine and your details will be removed from the magazine distribution list.

The Rector

CALENDAR FOR JUNE 2018

***** indicates use of incense**

- 2nd Sat 10.00am Healing Service
- 3rd Sun ***Pentecost 2***
 8am Morning Prayer
 8.30am Eucharist
 10.15am Sung Eucharist 1970 Liturgy***
- 10th Sun ***Pentecost 3***
 8.30am Eucharist
 10.15am Sung Eucharist 1982 Liturgy
- 17th Sun ***Pentecost 4***
 8.30am Eucharist
 10.15am Sung Eucharist 1982 Liturgy
- 24th Sun ***Pentecost 5***
 8.30am Eucharist
 10.15am Sung Eucharist 1982 Liturgy

June Mindings

1	John Corney	15	Tom Weston
5	Arthur Fleming		Colin Bullough
6	Chris Forrest	17	Vera Ferris
	Anne Reid	18	Albert Burke
7	Beryl Gilchrist	19	Robert Pate
10	Margaret McGifford	20	Jonathan Mall
	Eva Browning	21	Margaretta Montgomery
	Edie Campbell	22	Norma McAvoy
12	Willie Boyd	24	Constance Maud Caldwell
13	George Gibson	30	John Harper
	Isa Cauley		John Girling
14	John Fraser		



Christian Solidarity Worldwide

CSW prayer requests for June. There are horror stories of prisoners of conscience in Vietnam, including Nguyen van Dai and his wife, Vu Minh Khanh. Egypt too is really suffering from religious terrorism and a severe decline in human rights. Nepal's new constitution penalises religious minorities and things are very uncertain for them, especially rules re talking about one's faith to anyone else can be seen as proselytising. Refugee Day falls on 20th June and there are so many suffering - Eritreans, Burmese Rohingya Muslims; please pray for the Real Change for Refugees campaign. Children's education is suffering in northern Nigeria, where they are being forced to convert to Islam; Pakistan is teaching false information, Cuban children are being ill-treated by the authorities as members of religious minorities. Over 10,000 religious prisoners are suffering in Eritrea under horrific, life-threatening conditions. It is one of the most repressive regimes in the world. For details of all of these look at the CSW website. Your prayers for these situations are really appreciated.

Margaret E. Anderson

Coffee mornings

A big thank you to everyone who helped with the May coffee morning, supplied cakes, plants, bottles, raffle prizes etc. Despite a very poor turnout we made £378.

Please support our coffee mornings. Helpers put in a lot of hard work every month. It would be lovely to see more



of the congregation to make it worthwhile. Pop in for a chat and enjoy a coffee and delicious home-made cakes.

Angela Forrest

June coffee morning

Saturday 9th June

10:00 – 12:00

The coffee morning held at Pollokshields Parish Church on 28th April raised £400 for The Way youth group and the Summer Holiday Club (which this year will be held at Sherbrooke Mossspark Church, 6th-10th August). Thank you to everyone who gave baking, toys and donations. Thank you also to those people from St Ninian's who attended.

Vivian Davey & Graham Vahey

Prayers for healing

Please keep praying for Yvonne Grieve and Jamie Whannel.

Please also pray for Alva Caldwell, and for Isabel Stainsby as she prepares to undergo major



surgery. Very many thanks, your prayers are always much appreciated.

Alva Caldwell

Magazine donations

Thank you for your generous donations: Rev J Woodley, Anon. Much appreciated.

JS

Cover photo

Detail from the frescos on the wall behind the altar at St Ninian's. Photo: Susan Walker. If you have any photos suitable for the front cover of the magazine – images of churches, religious paintings, other religious images, etc. – please send to the magazine copy editor with a brief description. Credit will be given for any photos used.

IS

Bishop Gregor's charge to the Diocesan Synod

“For the avoidance of doubt”, I think, is a phrase well-beloved of lawyers. Well, I am not a lawyer, not even a canon lawyer (I have sometimes wished I were). Nonetheless, I do rather like that phrase. So, for the avoidance of doubt and, may it be said, of speculation, I want to begin my charge this year by outlining to you my future plans. As I hope must be fairly obvious, my health has continued to improve and in October this year, assuming I get that far in this life, I will be 68, an age at which I have for quite some time thought it would be good to retire and lay down the pastoral staff on the altar of the cathedral. By then I will have been bishop of this amazing diocese for 8.5 years, a period I guess to have been quite long enough. I have already informed the Cathedral Chapter, sitting behind me in the choir stalls, of that intention, my Staff Group and the Office Staff, and now I want to make it known to the whole diocese that I intend to retire on 11th October 2018, my 68th birthday. So, this is my last charge, and has turned out to be maybe my shortest, as diocesan bishop to this synod.

What then to say? Be very personal, as I was in my addresses at the Christ Masses? Well, no. The Dean, to whom I always listen with great care, suggested not that! Be theological? Well, I have a Canon Theologian, who is a big hitter, to be that – so maybe not *wholly* that. As a theologian, I'm not in that league. Be effusive and say what I once heard a retiring parish minister in Largs say with a frighteningly straight face at his farewell do that he had enjoyed every single minute of his time there? – certainly not, I didn't believe that then, and I certainly could not lay my hand on my heart and say it to you now – I haven't enjoyed every single minute of my episcopate, nor do I think I was ever meant to, even if fantasy would have had it so. As my sister would always say to me when I was being morose – *stop bellyaching, Gregor, it goes with the territory*. I don't think any of my ordained colleagues could say they enjoyed every minute of their ministry among us either and, if they could, I would have to wonder about them, but I hope more than a few of us, including myself, *could* and should certainly say that we are glad to be what and who we are, because that is what, in and through the church we serve, God has called us to be.

So, if these approaches to a last charge won't do, what might it do to say? Well, saying Morning Prayer on the Thursday after the Fifth Sunday of Easter, I found myself reading this, from Thomas Merton's *The Power and Meaning of Love: The union that binds the members of Christ together is not the union of proud confidence in the power of an organisation. The Church is united by*

the humility as well as by the charity of her members. Hers is the union that comes from the consciousness of individual fallibility and poverty, from the humility which recognises its own limitations and accepts them, the meekness that cannot take upon itself to condemn, but can only forgive because it is conscious that it has itself been forgiven by Christ. These words leapt out at me at the time and have stayed with me into the time of the Christian year in which we meet – the part of Eastertide that is between Ascension and Pentecost. That time helps me to think that all the binding and uniting qualities listed by Merton are, surely, the work of the Holy Spirit within us, the working out of the ascended Christ's high priestly prayer that we may all be one as He and the Father are one.

Humility, love, awareness and acceptance of our poverty, fallibility and limitations, the priority of forgiveness over condemnation, these qualities, and I find them among us all over this diocese, are above all qualities, I think, which give God space to be God freely among us. For example, for quite a long time now I have thought that humility is not so much about self-abnegation as about giving the other person real space to be who they are and to rejoice in that. I think you might think the same of all these other qualities listed by Merton. And since God is the ultimate significant Other their existence among us gives space for God to be actively and graciously present at the heart of our common life, transforming us and the people around us. So, I want to suggest to you that the churches of this diocese, if they are characterised by humility, love, awareness and acceptance of our poverty, fallibility and limitations, and by the priority of forgiveness over condemnation, will be well on the way to becoming communities which give God real space to be who God is, for our good as God's people and for the good of the world. Now, of course, I know this diocese well enough and myself well enough also to know that we do not always allow that kind of freedom for God, but I also know that we do not want to be communities where vices like hardness of heart, the harbouring of long-standing grievances, persistently bad relationships, power plays, obsession with the minutiae of our own life, shrink the space for God almost to vanishing point.

So, I suppose my valedictory words to you are – don't be like that. Rather, as St Paul might have put it, be more and more what you already are – called and loved into being by the God and Father of our Lord Jesus Christ and sustained in that love and call by God the Holy Spirit.

Amen.

Gregor +

All the right notes...



All the right notes is something I try to play more of as I get older and also extends to playing the right hymn on occasion! It's also the title of a new, hopefully monthly, contribution to the magazine, in which I will write about music in the church, perhaps its history, its place in worship, choirs, congregational singing, all sorts of things...but from 'my' point of view. Many people will know that I can be mildly opinionated, occasionally amusing and sometimes downright inappropriate and it's my hope that some of these articles might be thought provoking - or even rattle the odd cage! All in good fun however; to stimulate healthy chatter is always worthwhile.

David Spottiswoode

News from Mirfield Monastery

(The Community of the Resurrection is an Anglican, Benedictine monastic Community in Yorkshire.)

The annual auction run by Fr John Gribben CR, Chaplain to the Companions of CR is about to take place, run by his brother who is a professional auctioneer. A considerable amount is raised for the re-building programme, the next phase is the brand new accommodation block for the Community brothers, leaving more space for visitors.

Many who visit the monastery on retreat or for short courses will have been met by the monastery Guest Master, Fr Dennis CR. His welcoming smile and attention to your particular needs will be missed as he left the Community a short while ago. Valerie and I attended his Institution as Rector of St Mary on



the Rock, Ellon, with St James the Less at Cruden Bay, at Ellon. The Rev Dr Dennis Berk was trained and ordained in the USA where he was a Rector. He moved to Canada where he was also an Anglican Rector. The wee church at Ellon was full to capacity and some well-known faces were there as we are a small Province. Friendships and gossips were renewed in the hall afterwards with the usual 'Pisky' fare of goodies. The refreshment table overflowed with food. He was instituted by the Rt Rev Anne Dyer, Bishop of Aberdeen and Orkney.

The Rev Dr Dennis Berk

Two Companions, myself and a lady, the only other Scottish Companion in Scotland, from St Margaret in the Gallowgate, Aberdeen represented the Community as the Community were in Retreat so the Superior was pleased that we were there on their behalf. The new Guestmaster will be Fr John Gribben CR, along with others from time to time until a new Guestmaster is appointed.

Graham Vahey

Photo: G Vahey.

Saints alive

June is full of saints in the Scottish calendar, so we can only look at four.

1st June: St Justin of Rome, martyred AD165. Justin thought that the Greek philosophers had derived, or borrowed, the most essential elements of the truth found in their teachings, from the Hebrew Bible, or the Old Testament as we know it. Justin was a Christian Apologist and maintained that many of the seeds of Christianity pre-dated Christ's Incarnation. He argued that the Greek Philosophers were unknowing Christians.

8th June: Ephrem the Syrian, Deacon, AD373. Born in Turkey, he was a Syriac Christian and notable hymnographer. Being a Deacon he was also a noted theologian and is especially loved by the Syrian Orthodox Church.

8th June: Barnabas, Apostle. When born in Cyprus, he was named Joseph. His cousin was said to be Mark the Evangelist. He is patron saint of Cyprus. An early disciple in Jerusalem, he was named in the Acts of the Apostles and was a Christian Jew, but then that is unsurprising as the early Christians, like Jesus, were all Jews. Known also as being a missionary.

9th June: St Columba of Iona, Abbot, AD597.

20th June: St Fillan, Abbot, AD750. Irish by birth and known as St Faolin in Scottish Gàidhlig, he arrived in Scotland with his mother, an Irish Princess called St Kentigerna, a name which we in Glasgow are familiar with. They first settled at Loch Duich but Fillan later moved to the Kingdom of Fife, at Pittenweem and later became Abbot of an Abbey there. He retired to Glen Dochart.

Graham Vahey

A mother's letter

(from a tea towel while drying dishes at the coffee morning)

Dear Son,

Just a few lines to let you know all our recent bad news. I am alive and well but don't read too fast as I can only write slow with my newmatics.

Your uncle Patrick died last week from a rare tropical disease - frostbite. He stated in his will that he wished to be buried at sea. Three of his friends were drowned digging the grave. As you know he joined the navy as a young man and was given a job as deckhand on a submarine.

Cousin Mick is now out of jail after serving eight years of a twelve year sentence for assault and battery. He got two years off for good behaviour and aunt Martha thinks it's a wonderful consolation to have such a good boy. He didn't know the house when he got home as they have moved.

Your Pa was very worried last week that he had lost his old axe which he had for over fifty years. It had been fitted with only five new heads and eight new handles. Then he took the car in for a service but couldn't get in the church door. A shocking man your Pa, for he spends very little time at home. For every once he comes in, he goes out ten times.

I had a bit of an accident when I fell out of the window trying to iron the curtains. And me that broke the washing machine when washing the floor only last year.

Love from

Ma

P.S. I was going to send you some money, but I have already sealed the envelope.

Sandra Whitton

News from Diocesan Synod 2018

On 12th May I travelled down to Kilmarnock for my first Diocesan Synod as your Lay Representative. The day started with a Eucharist at Holy Trinity Church where Bishop Gregor gave his Charge to the Synod. In his Charge he assured us that his health was good and that he indeed felt much stronger but

that this would be his last Diocesan Synod as he intends to retire in October, on his 68th birthday.

As the session got underway, elections of representatives and alternates from this diocese to the General Synod were held, along with appointments to provincial boards. Statistics from the diocese for 2017 were submitted, these 'Synod returns' included a rise of almost 300 in the number of people who belong to a congregation in this diocese. This is out of character with the trend of previous years and the first such rise since 2006. There was also a small increase in attendance at Easter. It will be interesting to see what this year's statistics look like. Next the money stuff came before us; we were assured by the Diocesan Treasurer that the finances of the diocese were in good health.

Claire Johnson from Information Management Consulting addressed the Synod on the subject of General Data Protection Regulations (those lovely consent forms Fr. Paul has asked us to return). It's clear these new regulations mean quite a bit of work for all churches and a change in the way we think about the information we keep. Ms Johnson made it clear that, apart from keeping in line with the law, making these changes also gave us the opportunity to improve the way we communicate with those outside our walls. We heard next from Petko Marinov who occupies the new position of Digital Missioner for the Diocese. He gave us an idea of his role which, to my understanding, is to broaden the digital presence of the diocese and to help churches with their online presence and with any new digital projects they want to undertake.

As this Synod was postponed from March because of the snow, we had a little update on the Bishop's Lent Appeal for MND Scotland in memory of our own Chris Zochowski. Although most of the donations had by then not been submitted, those that had were along the lines of the previous year's successful appeal for the Scottish Refugee Council, which as you may remember, raised the sum of £12,475.

As the session came to a close and the Bishop gave the blessing, tribute was paid to Bishop Gregor for his service by the Provost of St Mary's Cathedral, to which the hall responded with exuberant applause.

Thomas Baylis

Giants, kings and heroes

Our society is anxious for heroes. We imagine them in films and comics. We create them by investing fallible human beings – kings, queens, presidents – with the trappings of religion or with destructive powers that were once attributed to gods. And we look to heroes – of industry, or politics, or science, or spiritual struggle – to save a world that it seems we ordinary humans cannot save.

I've been thinking recently about the cult of heroes, and a part of the Hebrew Bible that explores it astutely: the book of Samuel. This book describes the rise of kingship in Israel, forensically examining the flaws in the first kings, Saul and David. We're familiar with the stories of their failings, but one story has become so familiar that it's hard to see it in the same way: David and Goliath.

Remember the scenario. The Israelites and the Philistines are opposed in battle. The Philistines send out their great champion Goliath, but no Israelite dares to face him in single combat. Enter David, who ventures forth equipped with a mere peasant's weapon, a sling, and with God's help wins. Exit Goliath; exeunt Philistines in disarray.

Except that the story as I've told it barely makes sense. Why should the Israelites accept the call to single combat in the first place? Why, if David is clearly doomed, do Saul and his generals let him take up Goliath's challenge? And is he really so helpless? An expert slinger could launch his missiles at 200 mph and target enemies a hundred metres away with deadly accuracy. Goliath, in all his panoply, has brought a knife to a gun fight. Once David enters the field, this battle – currently in deadlock, perhaps even tipped towards the Israelites (or why would the Philistines have risked it on a single combat?) – is going only one way. Why is nobody among the Israelite army – or Saul himself, whose own tribe of Benjamin are famous slingers – aware of this?

In Joseph Heller's novel *God Knows*, David expresses amazement that he's the only one sharp enough to spot this opportunity. That's one take, but it seems unsatisfactory; it requires Saul, and his generals, and all the Philistines, to be oddly stupid. I think we can find a more suggestive reading if we remember that Samuel is about kingship: about the human urge to find a greater human being to obey and worship, and to look to for our protection.

The logic of kingship is that battles are won by individual heroes; history is made by Great Men. It's the world of Homer: a god may lean on a hero's spear to drive it home, but nobody less than a hero will deserve or receive such help.

Goliath presents a dilemma within the logic of kingship. If Saul faces Goliath then Saul may lose, and then all is lost. If Saul sends out a champion who defeats Goliath, that champion will have proved himself a greater hero than Saul and thus, through the logic of kingship, a worthier king. (Saul, remember, has no lineage and is at odds with the prophet who anointed him: his claim to the throne rests on his own prowess.) And if Saul cheats, for example by sending in his Benjaminite snipers, the logic of kingship itself is broken and Saul's position is untenable.

David seems to offer a way out for Saul. He is – it seems – no rival for the throne. At the same time, he is sent out as his king's champion; and he is a champion whose sheer naivety licenses him to cheat.

So Goliath dies, Saul is secure, and the logic of kingship is preserved. Except that, to the questioning author of Samuel, it is not. David will go on to take Saul's throne, through his own brilliant eye for opportunity. (The one opportunity he will decline is that of assassinating Saul, and thus breaking the logic of the kingship he wants for himself.) And the story of David and Goliath will continue to be told, and like so much of the Hebrew Bible, to remain subversive.

Because read like this, the story of David is not about how a weakling may be divinely promoted to a hero. Neither is it, as writers from Malcolm Gladwell to RS Thomas have suggested, a story about the triumph of intelligence over strength – that is, about the triumph of a different kind of hero. Rather, it's a story that finds the very idea of kings and heroes wanting; a reminder that power has its own logic and draws human beings relentlessly into that logic; a warning that this logic is not God's and that we should never put our faith in heroes – whether they be giants, kings, or brilliant and ruthless cheats.

David Pritchard

DUTY ROTAS

Date	3rd June Pentecost 2	10th June Pentecost 3	17th June Pentecost 4
Sides-people	J Sinclair D Sinclair	J McLean M Montgomery	A Marr A Caldwell
Readers	C Shearer	J Maxwell	G Vahey
Readings	Dt 5.12-15 2 Cor 4.5-12 Mark 2.23-3.6	Gen 3.8-15 2 Cor 4.13-5.1 Mark 3.20-35	Ezek 17.22-24 2 Cor 5.6-17 Mark 4.26-34
Servers	(r) R Anwar (l) P Whitton (th)	I Nairn T Baylis	J Whannel I Nairn
Intercessions	Rector	S Walker	I Nairn
Elements	J Seenan T Baylis	C Seenan N Gordon	A Forrest L Booth
Coffee	A Forrest T Baylis V Rodgers	D Sinclair J Sinclair V Rodgers	J McLean C Shearer J Maxwell
Welcomer		E Graham	C Graham

DUTY ROTAS

Date	24th June Pentecost 5	1st July Pentecost 6
Sides-people	E Graham C Graham	G Vahey E Laurie
Readers	T Baylis	R Anwar
Readings	Job 38.1-11 2 Cor 6.1-13 Mark 4.35-41	Wis 1.13-15;2.23-24 2 Cor 8.7-15 Mark 5.21-43
Servers	(r) S Whitton (l) P Whitton (th) I Nairn	R Anwar I Nairn
Intercessions	P Whitton	E Rodgers
Elements	E Graham J Seenan	T Baylis C Seenan
Coffee	A Marr Y Grieve A Grieve	A Forrest T Baylis V Rodgers
Welcomer		E Graham



Lay Officers

Lay Representative	Thomas Baylis
Alternate Lay Rep	Vacant
Regional Council Rep	Susan Walker
Rector's Warden	Liz Booth
People's Warden	Vacant
Vestry Secretary	Irene Nairn
Vestry Treasurer	Vivian Davey
PVG Officer	Rosemary Anwar
Property Convener	Peter Falconer

The Vestry

The Rector, Liz Booth, Irene Nairn, Vivian Davey, Angela Forrest, Thomas Baylis, Joyce Maxwell, Christine Shearer, Lesley Lucas, Eileen Graham, Graham Vahey, Catherine Cumming.

The Church

At St. Ninian's, as in nearly all Episcopal Churches in Scotland, we reserve the sacrament of the Eucharist. From this reserved sacrament Holy Communion is given to the aged, sick or infirm at home, in hospital or in hospice to assure them of Christ's love and presence and to enfold them in the communion and fellowship of the church. The sacrament is also reserved to assure us all of Christ's constant presence with his people.

For baptism, visitation of the sick, funerals, marriages and confession, please speak to the Rector.

At St. Ninian's, we meet our needs largely through planned giving envelopes. Every member of the church is urged to pledge a definite amount and, if possible, to Gift Aid their offering. Please apply for information and envelopes through either the Recorder or the Treasurer.

The Vestry has reluctantly decided that it is unwise to keep the church open on weekdays. If you need access at times other than the services and events posted on the notice board please phone the Vestry Secretary.



Life at St. Ninian's

All phone numbers have the code 0141 unless otherwise indicated

Organisation	Contact
Bible Reading Fellowship	Rosemary Anwar
Choir	David Spottiswoode choir@stniniansglasgow.org.uk
Christian Aid	Rosemary Anwar
Coffee Convenor	Yvonne Grieve
Flower Guild	Sandra Whitton
Hall Convenor	Joyce Maxwell hallbooking@stniniansglasg.org.uk
Library	David Pritchard, Isabel Stainsby
Magazine	The Rector (Editor) Joyce Sinclair (Sec & Treasurer) Isabel Stainsby (Copy Editor)
Mothers' Union	Lesley Lucas (Branch Leader) Aileen Grieve (Secretary)
Paperback Book Club	Rosemary Anwar
Pew Sheet	Valerie Rodgers
Pollokshields Churches Together	Vivian Davey
Prayer List	Alva Caldwell
Recorder	Sandra Whitton
Sacristy Guild	Christine Shearer
Sanctuary Guild	Sandra Whitton
Servers' Guild	Paul Whitton
Traidcraft	Catherine Cumming
Web Page	Susan Walker info@stniniansglasgow.org.uk

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