

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

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**October 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

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## *Rector writes*

Last Saturday in Kilmarnock was the first meeting of the Electoral Synod convened to commence the process which, ultimately, will produce a successor to Bishop Gregor. I think it might be helpful if I set out how the process unfurls. The meeting on Saturday past was to perform two tasks – elect two clerical and two lay members who would form the Preparatory Committee, and oversee the production of a large document entitled the “Diocesan Description” which sets out the history of the diocese and its structures together with a description of each charge composed at local level. The clerical members elected are Rev Canon Sandy Montgomerie from the North Ayrshire Team and Rev Andrea Hagenbuch from St Andrew’s, Milngavie. The two lay members are Kennedy Fraser from St James-the-less, Bishopbriggs, and Nicolette Wise from St Margaret’s, Castle Douglas. The Preparatory Committee is composed of the Primus as chair together with representatives from the Province and the four folk just mentioned. The Primus will issue a formal Mandate on 12th October which allows the whole process to proceed under the terms of Canon 4. The critical task of the Preparatory Committee is to prepare an advert to describe the diocese and what, in broad terms, we seek. There will be a meeting in Paisley on 3rd November to finalise the advert and confirm that the Diocesan Description book is as it should be. It is hoped that the formal advert will go out by the end of November with nominations to be received by January 2019. The Preparatory Committee then have the task of taking the applications and deciding who ought to be interviewed. Canon Law dictates that this winnowing process should produce no less than three candidates and no more than 5. This short-leeting should be completed by the end of January. An Electoral Synod is then to convene at the Cathedral, provisionally on 9th March, with a second meeting for the final decision on 16th March. Assuming all that I have described proceeds smoothly then a Consecration can be expected at the end of June 2019. It is important to note that all the work of the Preparatory Committee and all meetings thereafter of the Episcopal Synod are strictly confidential and in due course I will not be able to share with you any details until the successful candidate has emerged. It goes without saying that everything described is all about processes and legalities. However, the task of the Electoral Synod is set within a

deeply spiritual and sacred task. Each member of the Synod needs to contemplate all these issues within the context of prayer and study. Equally I ask your prayers for me and for Tom Baylis, our Lay Rep, as we progress through the various stages. Also, I ask that all of us pray that out of this process there shall emerge a person who can be a worthy Bishop for this diocese; above all, that we all discern the wisdom and prompting of God in this sacred process. At the opening Eucharist in Kilmarnock last week at the Offertory we sang the hymn "I bind unto myself today the strong name of the Trinity...." The penultimate verse says it all -

*I bind unto myself today the power of God to hold and lead,  
his eye to watch, his might to stay, his ear to harken to my need.  
The wisdom of my God to teach, his hand to guide, his shield to ward;  
the word of God to give me speech, his heavenly host to be my guard.*

The Rector

### ***Cover photo***

Detail from the altarcloth at the Cathedral of the Isles, Cumbrae.

Photo: Sandra Whitton.

Does anybody else have photos suitable for the front cover? If so please send them with a brief description. Credit will be given for all photos used. Thank you.

IS

## *DIARY FOR OCTOBER 2018*

**\*\*\* indicates use of incense**

- 4 Thu**      **10am** Eucharist
- 6 Sat**      **10am** Healing Service
- 7 Sun**      ***Pentecost 20***  
**8am** Morning Prayer  
**8.30am** Eucharist 1970 Liturgy  
**10.15am** Sung Eucharist 1970 Liturgy  
**6.30pm** Choral Evensong at the Cathedral
- 11 Thu**     **10am** Eucharist
- 13 Sat**     **10-12** Coffee Morning
- 14 Sun**     ***Pentecost 21***  
**8.30am** Eucharist  
**10.15am** Sung Eucharist 1982 Liturgy
- 18 Thu**     **10am** Eucharist: St Luke, Evangelist
- 21 Sun**     ***Pentecost 22***  
**8.30am** Eucharist  
**10.30am** South Regional Council Joint Eucharist 1982 Liturgy
- 25 Thu**     **10am** Eucharist
- 26 Fri**     **7.30pm** The Wonderers at the Rectory
- 28 Sun**     ***Pentecost 23***  
**8.30am** Eucharist  
**10.15am** Sung Eucharist 1982 Liturgy\*\*\*

## *October mindings*

2	John Guild	19	Jessie Hannay
	Sybil Reid		Richard Thomas
	Thomas Stead	21	Andrew Banks McMillan
	Nellie Carlisle	22	Archibald McFarlane
3	Joseph Bullough, priest		Connie Lang
	Allan Clark	23	Frederick Goldie, Bishop
6	Clement Yates	24	Geoffrey Ipgrave
	Cecily Frances Nash	26	Davie Watson
11	Evangeline Mangham	28	Graeme Tully
	Frank Quinn		Alan Forrest
12	Bill Liddell	29	Roger Elmhirst
13	John Vincent		Richard Kissell
14	Nette Duncan	30	Marion Jack
15	Julie Miller	31	Ethel Sinclair
16	Isabel Hedley		



### *Prayers for healing*



Please continue to pray  
Karen, Lesley Barnes,  
Michael Chapman,  
Rosie & Jim Hastie and  
John Murphy. Very  
many thanks, your prayers are  
always very much appreciated.

Alva Caldwell

### *Men who lunch*

There will be no meeting in  
October. The next lunch will be  
on Tuesday, 13th November

2018 at 12.30pm. Will the  
gentlemen please diary this  
now.

Graham Vahey

### *Donations*

Thank you for your generous  
donations:

Magazine: Mr and Mrs A  
Watson, Mr G and Mrs V  
Vahey, Anon.

Garden: Mr G and Mrs V Vahey  
Much appreciated.

JS

## *Healing services at St Ninian's*

Some time ago I introduced, on the first Saturday of the month, regular communion services to which folk could come to have prayer for themselves or others. A small but faithful following has built up over time, but it strikes me that there are lots of people, both members and non-members of St Ninian's, who would profit from coming to the services. I want to dispel some strange notions about what to expect if you attend. First of all, this is not about sitting around in a circle and having an impromptu psychotherapy session! Everything is rooted in the context of a bespoke eucharist whose contents change every month but whose shape remains the same.

The second thing to note is that I do not have an extreme "evangelical" notion of what I think "healing" is about. I do not demand (in a loud voice!) that God must fix your broken leg and then, if not instantly healed, harangue you for your "lack of faith". What I try to achieve is a sacred space where you can rest in the arms of the Almighty to find encouragement and strength from praying, anointing and receiving the eucharist both for you and/or for those who concern you. So, what can you expect? To set an atmosphere I play music for the fifteen minutes before the service commences at the side altar. The liturgy unfolds with appropriate readings concerning biblical instances of healing. I then deliver a short sermon. After the sermon I invite all who wish to do so to come across to the small prayer icon beside the twin candle holders where there is a seat for the person and for me. There the person can discuss or have prayer about any situation that concerns them and receive an anointing and blessing. To preserve anonymity and dignity I play music during this period so that those in their place at the side altar cannot hear what the person is saying to me and regular attenders tell me that this system works very well indeed. I must stress that no person feels they must come to me on a one-to-one basis and some folk prefer to stay in their pew throughout and that is fine. After everyone is finished I return to the side altar, we exchange the peace and the eucharist continues to completion. I hope this has given you a good flavour of what you might expect and pray that you might feel inspired to enjoy this unique service.

The Rector

## *Taizé at St Ninian's*

You might remember that in March we had a full Taizé service for Passion Sunday. Those that attended were very enthusiastic in their support and it was gratifying to note that many folk came from our sister churches. After much discussion and thought, David and I have decided, with the support of the Vestry, to introduce a regular Taizé set of services. I say "regular" but too much will dilute interest and, as they say, familiarity breeds contempt, and so we think that four services in a full calendar year strikes the best balance between too little and too much. I have decided that each service will mark a significant part of the church year. Thus, we will celebrate Passion Sunday, Pentecost, All Saints and Advent. We are including a service for this coming Advent to round off 2018 and the rest will fall into place for 2019.

Some of you will not have attended the service last March so it might be useful if I said a little about what is intended. A Taizé service is a unique event unlike the pattern of a Sunday Eucharist. The object of the exercise is to turn whatever space being used, whether it be a church or a hall, into a space that has a unique atmosphere characterised by low lighting and tranquillity. Thus there is a great use of candlelight to produce atmosphere and our church of St Ninian is a superb place for creating this ambience. There are many variants of how a Taizé service is produced and there is no "right" or "wrong" way of doing it. The formula I used in March is one I will use for the future, subject to receiving your feedback. In general terms you would expect to find low lighting/candles, periods of silence, readings, meditations and, above all, the singing of chants. Now, you are no strangers to Taizé chants. We have been using them at Communion for a number of years, so you understand the basic pattern of repeating words to a simple melody. However I assure you that singing them in the context of the atmosphere of a specially prepared Taizé service is an entirely different matter and not the least of which is David's use of a small electronic organ to get the right feel of musical intimacy. So, if you want an evening of quiet reflection and peace, then you know where to come!

Here are the dates for your diary; all the services commence at 6.30pm:

Advent 2018: 16 December 2018

Passion Sunday 2019: 7 April 2019

Pentecost 2019: 9 June 2019

All Saints 2019: 3 November 2019

Advent 2019: 1 December 2019

The Rector



## *All the right notes*

Practice makes perfection – true or false?

As a student I would rise early enough to get to a church and practise at 5am (quietly!), painstakingly taking sections of Bach apart; altering the rhythms, even learning some passages backwards so that come the day to perform the piece, I could think of the music and not the technicalities. I don't do that nowadays and that's probably quite obvious. In fact, every so often I look at my hands and wonder what in heaven's name they are doing! (I won't mention my feet...) and sometimes the odd wrong note appears, without warning and for no apparent reason.

These are referred to as 'bum notes' in the trade... a stray note that appears from nowhere. Sometimes, they go unnoticed by the listener (ever hopeful) and choir members will tell you, when something isn't going quite right, I often utter "Ocht, nobody will notice..." and I wonder if anyone does.

I remember playing for a Daily Service for Radio 4, from Glasgow University. These broadcasts are live and the producer decides what music will be used. On this occasion the anthem was a piece by Ernest Farrar.



Nothing wrong with the music, except it did nothing for me and during the broadcast, I lost the place for two bars – I made it up and hoped.... Later, I came down from the organ loft and began to apologise to the director of music until I realised that *he hadn't noticed* and quickly said I had been slightly late for rehearsal. I got away with it!

These days, I tend not to get away with much; like finishing the Lord's Prayer and launching into the Agnus Dei to discover that the music was upside down! Of course, my favourite is to forget the number of verses... At least I now remember to actually play the hymn!

As a young musician I would become quite distressed if I played an obvious bum note – nowadays I get the giggles, which sometimes doesn't help!

So, what makes you play a wrong note, say the wrong word (I'm quite the expert at that too!), or just do the wrong thing? Is it carelessness or perhaps there are other things in mind – or is it that you believe in something else and not what you are doing or saying?

I believe that we continually re-learn: I've mentioned before that I occasionally hear something new each time a reading or a psalm comes around – almost déjà

vu. The older I get, the more this happens, even playing a piece that I've played for many years, I suddenly see and hear something new in it.

But what makes us play the right notes? Strive to do the right things? What is it that drives us to do better?

To get something wrong isn't necessarily a deliberate act. It's actually very difficult to play a wrong note deliberately, so surely, it's difficult to knowingly do something wrong, or be unkind? Perhaps, rather than asking for forgiveness we should be asking for guidance to re-learn from our mistakes?

I wonder if we practise at being kind, to be more caring, more considerate, to re-learn something every day, would we get all of the notes right?

Practice makes perfection – true or false? The jury's out.

David S

### *Saints alive*

They are a mixed bunch this month but here they are, with notes made on a few.

1st October: **+Gregory the Enlightener**, apostle to the Armenians. Died c. AD332. Attributed, as Patron and first Christian to convert the Armenians from paganism to Christianity AD301. Thus Armenia became the first nation to adopt Christianity as its official religion.

4th October: **Francis of Assisi**. Friar and Deacon of the Church, AD1226.

6th October: **William Tyndale**. Translator. A leading person in the Protestant Reformation of his day. He is well known in particular for the Tyndale Bible translation into English.

8th October: **+Alexander Penrose Forbes**, Bishop of Brechin. Known as a Divine and a member of the "English Whiggish Church". He wrote many leading papers on subjects such as the seven penitential psalms, self-examination for clergy, a commentary on the Te Deum, a commentary on the Canticles, a manual of devotion and spiritual instruction. AD1875.

11th October: **Kenneth, Abbot**, AD600.

12th October: **Elizabeth Fry**, AD1875.

15th October: **Teresa of Avila**, teacher of the faith, AD1582.  
*St Teresa of Avila, by Peter Paul Rubens. Photo: public domain*

17th October: **Ignatius of Antioch**, Martyred cAD1115.



18th October: **Luke the Evangelist.**

19th October: **Henry Martyn**, translator, missionary, AD1812. Born in Truro and attended Truro Grammar School and later, St John's College, Cambridge, he was destined for a legal career. However, following a Christian experience he gave up his legal training and was ordained. A Fellow of St John's College he became missionary to the East India Company who thought he would just minister to their employees working abroad. Henry had other views of ministering to everyone. The company frowned up his ministry to all in case it offended the Hindus with whom the Company did much business. Nonetheless, he translated the New Testament into Urdu and Persian, revised the Arabic and other translations. He became ill abroad and returning home he died but was given an honoured burial by the Armenian Church.

23rd October: **James of Jerusalem**, Martyred about AD62.

28th October: **Simon and Jude**, Apostles.

Graham Vahey

### *Cefalù, Sicily, May 2018*

Etna was shrouded in cloud and mists, as it remained throughout our week, as we flew into Catania after dark. Bleary-eyed receptionists at our beautiful apart-hotel made us welcome. We viewed the lit-up cross high on La Roca at night and could hear the mass and vespers bells ringing across from the convent at its foot. Our view to the old city of Cefalù was unimpeded, and the Duomo and monastery were floodlit once the sunset glow faded.

The little fruiterer round the corner supplied us with Sicilian produce; the supermarket was indeed super, with rock-bottom prices for the array of fresh breads and locally-cured meats, plus all one's domestic needs. The local cafés were spotless and coffee tasted like coffee. When we ate out it was a booked meal, grilled spada (swordfish) on the old Fish Quay, under canvas awnings.

As in all popular resorts, many tiny shops and specialists are being bought out and replaced with coffee pizza cafés and tourist shops. Those that remain, like the focaccia bakery, can sell out quickly. Granita, a form of fruit sorbet, is wonderfully refreshing at a meal's end or a hot scramble in narrow streets to the Piazza below the Duomo.

Nothing prepares one for the tranquillity and the full impact of the soaring Gothic apse, with its gold mosaic background and Christus Pantocrator, the greatest depiction in Christendom. The holy figures, angels and Holy Spirit

doves bring to mind the Byzantine Orthodox tradition of icons and those mosaic masters who held the mastery for centuries. No wonder it was all of two years' work by masters to restore the apse and its Christus, attracting World Heritage status and funding. Visitors sit in silent contemplation. In the quiet north aisle is a small white alabaster Madonna and Child, robe delicately picked out in gold leaf by the Gibilmanna master. Pope Francis, perhaps to celebrate the major restoration, most inadvisably donated silver crowns to mother and child: silvering the Lily?

Gibilmanna has become a place of pilgrimage since a priest had a vision of the Virgin Mary there just over a century ago. The small church was replaced by one much larger, Romanesque Norman in the style of Cefalù's Duomo. It contains the first Gibilmanna Madonna and Child by the master; also defaced recently by Pope Francis' clumsy silver crowns. There is a hostel for pilgrims, open for festivals, a sizeable monastery and a renovated museum, housing not only a collection of pictures and monastic books and artefacts, but an expanded and well-displayed collection of implements, utensils and looms pertaining to centuries of harsh agricultural life high in these Madonie Mountains and forests. A huge grant was donated to convert the unused steading into this impressive museum, managed by monks during limited opening hours.

Shaded by pergola, we enjoyed wild flowers, butterflies and views framed by the white ash trees to valleys below. Promptly at four o'clock, our jolly bus driver arrived and we enjoyed the rattle and shake of this local bus as we swerved round hairpin bends and valleys to Cefalù thousands of feet below. Deputy Receptionist Giorgio waxed lyrical about the natural wildlife in the pine forests above the monastery. His school had arranged a pilgrimage, staying in the hostel. This I learned the day following; while Catherine left very early on an expedition to the Aeolian Isles of Volcano and Lipari. I had time to revisit the Madralisca Museum of Sicilian Life from prehistoric times to the 19th century in Via Madralisca. The family fortune as merchants had been built on olive oil for export through Cefalù and supply around Sicily, a shipping magnate like Burrell.

Our return visit by coach party to San Mauro was in sunshine, ascending steeply from Cefalù and the orange and lemon orchards in the valley bottom, to olive groves clinging to the valley sides, then white ash woodlands. This time our guide described the value of its resin, cupped in autumn, like American maples, boiled and set as white flakes to ward off winter's ailments, successfully treating flu, coughs, sore throats, colds and virus infections.

Beyond ash and apples was pasture with wild rose bushes, then pines as in the Highlands, giving way to rough grasses. This year winds did not howl around the horseshoe pattern of narrow streets. Cars roared at speed, instead. We were led to the huge statue of San Mauro in his huge church, built by public subscription in the 19th century. For his feast day, the priest can no longer call on 40 or more strong men to carry the shafts for his unwieldy litter through steep streets. All the young men leave to make a living. Parishes from all around the Madonie Mountains are begged to send volunteers.

The newly-elected mayor met our guide on the steps of San Giorgio next to his mayoral offices. Many babies are baptised Giorgio here, and the name continues to be handed down in families who have "migrated", as in our hotel. Our guide pointed to a small street-level door in one of the tall narrow houses where kitchens are top floor to catch sun or breezes. We were asked to guess its original purpose. Unhesitatingly, I replied, "For the donkey". Memories of Guareschi's Don Camillo the parish priest, his frequent run-ins with the communist mayor in post-war Italy, had come flooding back. Why no more donkeys? They had been banned in all towns and villages by EU laws, hence the ubiquitous car or lorry.

So to dinner, down the mountainside to 2,000 metres and the summer kitchen for a demonstration of Sicilian sauces and vegetables. Seated at long tables in the farmhouse for dinner later, a Swedish lady and her friend asked whether I had noted the recipes. After tidying the notes a little, she photographed them on her mobile phone to take home. She and her husband retired from Gothenburg to Gotland, where she became so fascinated by its challenging Baltic history that she acts as a guide to holiday visitors there. We are Europeans, and even we have a Swedish first cousin. Our coach driver, accompanied by his little son, waited long and late for our party. Notwithstanding, the little boy handed the older members onto the coach and off at our hotels, an impressive and mannerly performance.

The rich veneer and the grinding poverty living alongside give pause; historic merchant courtyard mansions, now shops, restaurants and classy apartments, back onto poorer streets with ragged washing lines strung between balconies. There is little, if any, social security or pension provision. Families are expected to be sharers and supporters. A tiny waif materialised with cupped begging hand where poor street met the affluent Via Vittorio Emanuele one lunch hour; illegal, yes; hunger-driven, yes. I hesitated too long and he melted into the shadows.

A conversation with our younger hotel receptionist, Giorgio from a San Mauro

family, revealed a polymath graduate in engineering from Catania University. His PhD studies in America's Silicon Valley, with promise of apprenticeship by Samsung, were interrupted by family circumstance. Domestic responsibility fell unexpectedly on his slender shoulders. He cut all his personal outgoings to a minimum; any margin placed in savings for completion of the vital PhD. The euro note slipped to him in a quiet moment brought him close to tears. It was as much as a month's pay last year at our small, luxury hotel and as much as a week's pay this year. It was noticeable when staff were loading our luggage that below the smart uniform jacket were threadbare needle-cord jeans. Our usual combined tip for hotel staff was received with a profuse level of thanks, which left us wondering.

It was Trinity Sunday when we attended High Mass in the Duomo. The Italian mass is not so different from a Latin mass. The sermon in Sicilian Italian is something other, especially on Trinity Sunday; no homily, but a gesticulating bishop expounding the work and attributes of the Holy Spirit at length. As each minute passed, the cheeks glowed redder, red as the cassock, the arms flapped more wildly. Any moment a heart attack or full levitation must take place. Perhaps a signal came from above, Christus Pantocrator in the apse. Quiet mercifully descended and the mass continued to its close.

We were more than ready for our final and appropriate meal of fish, pre-booked on the Fish Quay with the other Sunday diners. Glasses of Prosecco were brought to our table, on the house, another kind gesture of Sicilian hospitality.

Sheila Cumming

### *Getting to know you: David Pritchard and Isabel Stainsby*

**How long have you been coming to St Ninian's?**

Approximately twelve and a half years now.

**Please tell us something about your faith journey.**

**Isabel:** I grew up a Baptist; my dad is a Baptist minister (now retired). I began to move away from the Baptist church when I was at university, and was confirmed in the Church of England on my graduation day. When we moved to Scotland, the Scottish Episcopal Church was a natural home for us.

**David:** I grew up a Pisky. In my teens I was involved in an evangelical youth group which became increasingly charismatic under the influence of the Toronto movement; I parted company with them during my first year at university, and gradually found my way back to roughly where I'd started.



### **What is your job/profession?**

**Isabel:** I'm a translator (into English, mostly from Czech and Slovak, with some German and a bit of French).

**David:** I teach maths, mostly to people who don't particularly want to learn maths. But my first job was washing dishes in a school kitchen; this is more enjoyable.

### **Who or what is the greatest love of your life?**

**Isabel:** Who? Dave. What? I really ought to say languages, or perhaps books, but it's got to be chocolate.

**David:** Isabel.

### **Cat or dog?**

**Isabel:** I do like cats, but definitely dog. We have a retired racing greyhound called Luath (Gaelic for fast) and we both think she's the second-best thing we ever did.

**David:** Cat? Where? (Barks maniacally for five minutes solid.)

**Isabel:** (Sighs and shakes head.)

### **What is your guilty pleasure?**

**David:** Late 19th and early 20th-century detective fiction.

**Isabel:** Chocolate. Though actually, I don't feel that guilty about it...

### **What keeps you awake at night?**

**Isabel and David:** Noisy greyhound dreams in the next room.

### **Who would you invite to your dream dinner party?**

**Isabel:** Shakespeare, Ursula le Guin, Nicola Sturgeon, David Tennant and Nelson Mandela.

**David:** David Attenborough, Jane Austen, Dorothy L. Sayers, Theodore Stephanides, and Virgil.



### **Where would you most like to be right now?**

**Isabel:** This is an easy one. Prague!

**David:** Camas Cuil an t-Saimh, Iona.

*Photos: Wedding: Steve Clements-Jewery (Isabel's uncle); Luath: David Pritchard*

*So I'm not asking anyone to do anything I won't do myself. You can answer questions like this or write something free-standing if you prefer. If you'd like to feature in the next magazine, please let me know – thank you. IS*

## DUTY ROTAS

<b>Date</b>	<b>7 October</b> Pentecost 20	<b>14 October</b> Pentecost 21	<b>21 October</b> Pentecost 22
<b>Sides-people</b>	E Graham C Graham	A Marr A Caldwell	G Vahey E Laurie
<b>Readers</b>	Y Grieve	S Walker	D Pritchard
<b>Readings</b>	Gen 2.18-24 Heb 1.1-4; 2.5-12 Mark 10.2-16	Am 5.6-7,10-15 Heb 4.12-16 Mark 10.17-31	Is 53.4-12 Heb 5.1-10 Mark 10.35-45
<b>Servers</b>	(r) I Nairn (l) R Anwar (th)	S Whitton P Whitton	I Nairn S Whitton
<b>Intercessions</b>	Rector	I Nairn	P Whitton
<b>Elements</b>	L Booth N Gordon	R Anwar E Graham	A Forrest T Baylis
<b>Coffee</b>	J McLean C Shearer J Maxwell	D Sinclair J Sinclair V Rodgers	A Marr Y Grieve A Grieve
<b>Welcomer</b>		E Graham	C Graham



## DUTY ROTAS

<b>Date</b>	<b>28 October</b> Pentecost 23	<b>4 November</b> Pentecost 24
<b>Sides-people</b>	J Sinclair D Sinclair	J McLean M Montgomery
<b>Readers</b>	I Stainsby	L Lucas
<b>Readings</b>	Jer 31.7-9 Heb 7.23-38 Mark 10.46-52	Dt 6.1-9 Heb 9.11-14 Mark 12.28-34
<b>Servers</b>	(r) R Anwar (l) I Nairn (th) J Whannel	S Whitton P Whitton
<b>Intercessions</b>	E Rodgers	Y Grieve
<b>Elements</b>	A Gifford L Booth	E Graham R Anwar
<b>Coffee</b>	J McLean C Shearer J Maxwell	A Forrest T Baylis V Rodgers
<b>Welcomer</b>	S Whitton	



## *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, 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

<b>Organisation</b>	<b>Contact</b>
Bible Reading Fellowship	Rosemary Anwar
Choir	David Spottiswoode
Christian Aid	Rosemary Anwar
Coffee Convenor	Yvonne Grieve
Flower Guild	Sandra Whitton
Hall Convenor	Joyce Maxwell <a href="mailto:hallbooking@stniniansglasgow.org.uk">hallbooking@stniniansglasgow.org.uk</a>
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	Vivian Davey
Churches Together	Graham Vahey (Secretary)
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 <a href="mailto:info@stniniansglasgow.org.uk">info@stniniansglasgow.org.uk</a>

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