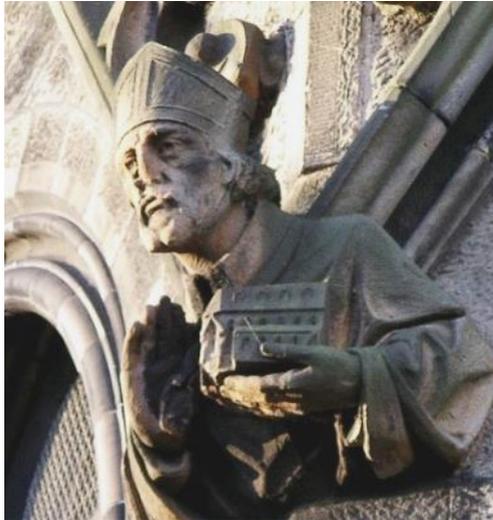


**THE MAGAZINE OF
SAINT NINIAN'S EPISCOPAL CHURCH
(Corner of Albert Drive and Pollokshaws Road, Glasgow)**

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



November 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

Bishop: Vacant,

Bishop's Office, 5 St

Vincent Place, G1 2DH

Tel 0141 221 6911/6912 Fax 0141 221 6490

E-mail: bishop@glasgow.anglican.org

Rector: The Revd Paul Romano, 32 Glencairn Drive, G41 4PW

Tel : 0141 423 1247

E-mail: paul.romano@btinternet.com

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

The argument as to what makes for a “good” liturgical experience on a Sunday has raged for many a year. Arguments have crystallised down to two camps each criticising the other. On one side the ‘high’ churches say the ‘low’ churches are vapid and noisy. On the other, the low churches say that the high churches are stuffy and boring. It was with much interest, then, that my ever-helpful warden drew my attention to a recent article in a daily newspaper with this arresting title – **“Raving Success! Worship numbers soar as vicar pumps up the volume”**.

My, how interesting! Could this be the way forward for St Ninian’s? According to the article, St Matthias Church in Plymouth had a dwindling congregation but has seen its weekly attendance swell from 50 to 400 after the new vicar added DJs, dance music and confetti cannons to its Sunday services. The vicar, the Rev Olly Ryder, has cranked up the volume and added rappers and musicians to the experience. The vicar thinks that the afterlife will be just like a rave and he wants his church to be a slice of heaven on earth. “God isn’t dead, God might well be a DJ,” he was quoted as saying. He went on to say – “I was brought up going to church and it was lovely in many ways. But the world has changed and Church is no different – it’s the same message, just a different delivery.” Now, my first reaction to all of this was, to say the least, sceptical. On further reflection, however, there is an important matter of principle to be explored. We are told constantly that we live in a world where there are no longer any fixed truths and that a person’s experience of reality is *the* only valid reality, which may or may coincide with the experiences of others. It seems to me logical that, as the Church is composed of people and people change, this must have an effect on how we perceive the nature and role of the Church. The notion of change is tricky because we tend to resist change and we desire routine as a way of making everyday life workable. It is no different for the life of the Church. We tend to want what we do on a Sunday to remain exactly as it was in the days of our parents and grandparents. A moment of reflection rapidly leads to the realisation that this is, of course, nonsense. If your grandparents were to reappear at St Ninian’s on a Sunday they would notice, to their eyes, great changes. What they would be witnessing is an example of what the Plymouth vicar said in the newspaper article that “it’s the same message, just a different delivery”. That little quote sums up most eloquently the tension at the heart of this argument. The message of the saving grace of our Lord Jesus Christ remains the same. The desire to know and worship God through scripture, prayer and fellowship remains the same. The tension

comes when individual churches attempt the 'delivery' bit and then all the arguments I characterised at the beginning of my pastoral letter are unleashed. The vicar in Plymouth has touched a nerve and has discovered that his delivery must be in the form of DJs, dance music and confetti cannons. It says a great deal about what the *expectations* of that congregation might be. He must have attracted members who had absolutely no expectations of what they thought church *ought* to be. My generation grew up in a collective understanding that there was a particular way a church should look, should sound, should smell and how people should behave when attending church. Any deviation brought distinct unease and I suspect that, if they were transported to St Matthias, they would think of the "delivery" as verging on the blasphemous. Now, confetti cannons might not be the thing for St Ninian's (although I suspect it would go down a storm with the St Ninian Kids!) but the attempt to express the idea that "God is not dead" is entirely laudable. The challenge is how we express that idea in what we do and say on a Sunday. Worship that is satisfying is a very difficult thing to pin down. It's true the liturgy books set out what we have to say and the things we have to do in a set way at a set time. What is the difference between that and reading out aloud the items from a shopping list? I believe that the Holy Spirit acts in a special way to lift the saying and the doing to an entirely different plane. Without this working of the Holy Spirit what you would get is liturgy being delivered as though one were reciting the items from that shopping list. However, when the Spirit is with us then we taste a slice of heaven on earth.

The Rector

November mindings

1	Alice (Babs) Gravell	16	Kathleen Tait
2	Jack Gravell		Jeanette Neesham
	Douglas Gennis	17	Jean Whalin
	Margaret Scott	21	Alaster Hinds
	Alan Lyell	22	Elizabeth Irvine
7	Hilda Pickford		Amanda Rowson
8	Artemio Lumbag	27	Gilbert McDougall
	Brian O'Hara		Hilda Kirk
11	Douglas Marr	29	Margaret Beattie
12	Thomas White	30	James Beattie
	David Sharpe		John Lowrie
15	Zbigniew Zochowski		



DIARY FOR NOVEMBER 2018

*** indicates use of incense

- 1 Thu *All Saints*
9.30am Morning Prayer
10am Eucharist 1970 Liturgy
- 2 Fri *All Souls*
9.30am Morning Prayer
10am Eucharist 1970 Liturgy
- 4 Sun *Pentecost 24*
8am Morning Prayer
8.30am Eucharist 1970 Liturgy
10.15am Sung Eucharist 1970 Liturgy
- 8 Thu 10am Eucharist 1970 Liturgy
- 10 Sat 10-12 Coffee Morning
- 11 Sun *Pentecost 25 Remembrance Sunday*
8.30am Eucharist 1970 Liturgy
10.15am Sung Eucharist 1970 Liturgy
- 13 Tue 12.30 Men Who Lunch
- 15 Thu 10am Eucharist 1970 Liturgy
- 18 Sun *Pentecost 26*
8.30am Eucharist 1982 Liturgy
10.15am Sung Eucharist 1982 Liturgy
- 22 Thu 10am Eucharist 1970 Liturgy
- 25 Sun *Christ the King*
8.30am Eucharist 1982 Liturgy
10.15am Sung Eucharist 1982 Liturgy***
- 28 Wed 7.30pm Opening night of *Hansel and Gretel*

Joint Southside churches' eucharist, 21st October 2018



It was an absolute joy to welcome our brothers and sisters from St Margaret's, St Oswald's, St Aidan's and the Church of the Good Shepherd today for our annual joint eucharist. The singing was uplifting, Rev Lesley-ann Craddock's sermon was both challenging and full of hope and the buffet afterwards went down well.



Text and photos: Susan Walker

Coffee morning

The Christmas coffee morning is on the horizon. As usual we will have two hampers of goodies to raffle, and donations for these would be much appreciated.



As last year, we will also have the 50/50 Santas, at £2 a number. £100 goes to the winning number and £100 to the church. This will be on display in the hall soon. Thank you!

JS

December coffee morning

Saturday 9th December

10:00 – 12:00

Prayers for healing

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



Alva Caldwell

Glasgow children's holiday scheme: Christmas 2018 gift appeal

The scheme does wonderful work in giving children and their families holidays. Last year they assisted no fewer than 150 children from 50 families. From Sunday

28th October we will be looking for gifts for children up to and including age 13. The gifts must remain unwrapped. Please give any monetary donations directly to **ALVA CALDWELL**. Cheques can be made out to the Glasgow Children's Holiday Scheme. We would greatly appreciate some kind volunteers to help carry the gifts on a Sunday upstairs for safekeeping and then carry them down on the day of their collection which will be Sunday 2nd December. Thank you so much. Your support is always greatly appreciated.

Alva Caldwell

Men who lunch

Our November meeting will be on Tuesday, 13th November 2018 at 12.30pm at The White Cart Inn, Busby. Intimations to me by Sunday, 11th November 2018 please, by text on 0775 481-2836 or by email to gvahey@mac.com

Graham Vahey

Cover photo

Representation of St Ninian on the outside of the church. Photo: Graham Vahey.

If you have a photo suitable for the front cover, please email it to me with a brief description. Credit will be given for all photos used. Thank you!

IS

All the right notes - simple, but complicated?



“The exchange with God becomes real for us in prayer: by his Holy Spirit, God comes to dwell within us.”

Brother Alois, *Letter from Cochabamba*

And that’s exactly it, to my mind, a simple connection...

I like simple. Simple works for me. Sure, a complicated Bach fugue at breakfast perks me right up! - but what sounds complicated is sometimes very simple. Perhaps it’s the human mind that finds it necessary to complicate things, for to get all worked up analysing some of the best fugues, we often find that the subject, or main melody is very simple. OK, I’m complicating things.

The Taizé chants (Tazers, as it’s affectionately known in our choir circle) are simple too. Written to accommodate the growing number of young people from all over the world, speaking their own languages who visited the Taizé Community in the 1970s, they needed to be easy for people to memorise, but still be conducive to prayer.

The solution was to compose chants consisting of short, simple phrases, which could be repeated over and over, creating a meditative atmosphere suited to the style of prayer adopted by the Taizé community. These were composed by Jacques Berthier, organist of St. Ignatius Church in Paris, in collaboration with Brother Roger Schütz, who founded the community in 1940.

Genius! But wait, the people spoke their own language... the other half of the problem, which was solved by deciding on a language that would be foreign to most and therefore everyone treated as equal. Yes, a dead language: Latin! Only short phrases containing a few words were used and of course, the musical sound qualities of the language were a bonus... vowels! But we’ve been here before...

The Taizé chant can now be heard in many places of worship throughout the world and is sung in many different languages. At St. Ninian’s, we often sing the Taizé after Communion, we’ve used it at the intercessions and, more recently, in place of a motet.

Another significant part of Taizé is silence. Silence, to me, is like taking a breath. In music, a rest or two helps punctuate phrases and gives the music a sense of order, rather than a constant crash, bang, wallop. Silence for some is like a window; an opportunity to look out and think, or to let the light in and

inspire. There's nothing quite like a ray of sunshine through the stained glass at an appropriate moment – almost as though it were pre-arranged!

So, silence in prayer offers the opportunity to reflect; to get in touch with your inner self and, as Brother Alois writes, “exchange with God”.

If you attended the Taizé service on Passion Sunday, you will remember the wonderful array of candles all around the church. To me, they represented living souls, provoking much thought about the life around me. They contributed to the peaceful ambience that allowed my mind to unwind and wander.

To experience a complete Taizé service with prayer, with silence, with gentle light from candles and to sing the chants over and over, is nothing short of mind-blowing - in a simple, wonderful sort of way. Meditation is powerful, and the sensation of peace and harmony is both calming and uplifting:

complicated, but simple.

DS

Contemplative prayer

So, what is prayer? How do we pray? We pray in church using the Scottish Liturgy and we all know the Lord's Prayer, the prayer taught by Jesus to his disciples.

We pray on our own at home, when shopping, etc. Perhaps we ask God to cure our illness, or mend our disability, a not unusual thing, but what happens when He doesn't answer the way we want him to? The Daily Offices of Morning and Evening Prayer are available to us to get back into the habit. Many of our RC friends still use the Midday Office of the Angelus which we seem to have lost in the reformed tradition. So prayer is a discipline perhaps, but a discipline can become just routine. We have MP in church each Thursday, but we can use it at home by taking one of the Morning Prayer booklets from the church table for private use. This brings us in touch with millions of others using the same Office Prayer booklet, offering prayers to God and worshipping him.

Contemplative prayer is based on what St Paul told us to do, to pray all the time, wherever we are and whatever we are doing. The Celtic Church of St Columba had prayers for everything – going on a journey, milking the cow, damping down the peat fire and going to bed, prayers for wildlife, the

weather, prayers before whatever, and prayers for afterwards too. God was seen as all around us in nature. St Francis used such prayers to embrace all of God's creation. Contemplation, then, of just being aware of God in all beings and all things, is a form of prayer. Praying for the homeless person you have just passed on the street, praying for those around us in church or outwith church. It is a state of being in effect. Contemplate a prayer of, say, being tolerant of our condition, whatever that is, and give thanks too for our ability to tolerate it.

Graham Vahey

Retiring collection

The vestry has been contacted by Alistair Watson (Aileen Grieve's brother-in-law) to ask if we could support MACS (Malawi Association for Christian Support) to build a second operating theatre at St Luke's Hospital, Malosa.

Dr Colin Bullough (Aileen's brother) and his wife went to Malawi as missionaries and were posted to St Luke's Hospital in 1967. The congregation of St. Ninian's helped raise money for an outpatients' clinic for the hospital which was opened in 1975.

A newsletter article giving details of this new building project can be found on below. The vestry has decided to hold a retiring collection on 18th November and we hope that the members of the congregation will feel able to contribute to this project.

Irene Nairn

The problems of success—St Luke's operating theatre

We have an exciting major project on our hands. St Luke's Hospital, Malosa, which serves five rural health centres, urgently needs a second operating theatre - a tribute to the increased workload that it is attracting. The existing theatre was built in 1965 and, although the theatre block was extended in the early 1980s, it is now inadequate for the demand. The number of procedures has increased steadily - another 5% in the last year - and this is expected to grow following the graduation of a Malosa based clinician in obstetrics and gynaecology. So what do you do when an expectant mother needs an emergency Caesarean section and the operating theatre is already occupied? The solution is a second operating theatre. Easier said than done.



Many minds sought a way of adding another theatre to the existing block. However, it proved impossible to achieve a design that overcame the potential for cross-infection or one that allowed the current theatre to continue working during building works. Consequently the answer has to be

a new theatre suite. And that is the goal of our next appeal. Here is a plan and artist's impression of the new concept.

And that is not all. The move out of the existing theatre block provides a building which can be converted into a Nutrition Unit - something else much needed in this flourishing hospital.



Article written by MACS trustees, artist's impression by a friend of MACS, plan by

MACS trustees' building group and senior staff at St Luke's Malosa. Reproduced with permission.

Christian Solidarity Worldwide

CSW prayers for November are for Pakistan where religious minorities are being increasingly targeted, including many young women who are targeted, kidnapped and forcibly married to Muslim men they have never met before. In Burma, despite seven years of the beginnings of democracy, increasing persecution of the Kachin, Shan and Rohingya peoples continues. Appeals have gone to the UN Security Council about this. Iran's persecution of Christians continues to increase with prisoners being kept in terrible conditions for their faith. 18th to 24th November is the week for prayer for the persecuted churches around the world. The final week of November sees prayer for Mexico. Many there are targeted by criminal gangs who fear the churches' influence. Also in rural areas the majority church tries to force the minority churches to conform to what the majority want. Justice for those who need it there is very slow to come from central government. Please pray for these groups. You can find more details on CSW's website.

Leah Sharibu and the other hostages were under threat that they would be killed after a month if the government of Nigeria did not respond to Boko Haram's demands. By the time this edition of the magazine is published that month will be up and we do not know what will have happened or will happen. Please pray for them and others like them.

CSW's website can give you more details of Christians being persecuted and needing our prayers.

Margaret E. Anderson

Getting to know you—Eamonn and Valerie Rodgers

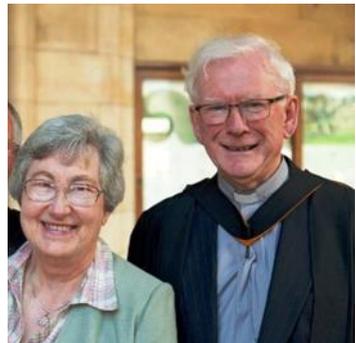
Some things you might not know about us:

Valerie

- I won a prize in a Beautiful Baby competition in Malta, but please don't ask me the year.
- I have lived in Plymouth and the Forest of Dean, and later in London, Dublin and Glasgow.
- I studied Classics at Bedford College, London (now swallowed up by Royal Holloway College).
- I narrowly escaped working for the Foreign Office.
- I lectured in Classics in Trinity College Dublin for 31 years, and later taught at Glasgow University for ten years.
- I was coxswain of the Trinity College staff eight.
- I passed my driving test when I was eight months pregnant.
- I sang in the University of London Choral Society, the Culwick Choral Society (Dublin), the Glasgow Chamber Choir and the Glasgow Renaissance Singers.
- I was lucky/mad enough to marry an Irishman.

Eamonn

- As a child, I was bilingual (Gaelic/English).
- At various times, I have played the piano, violin and viola – all equally badly.



- I won medals for Irish dancing – ditto.
- I know how to use a pitchfork.
- I have lived in Belfast, Dublin and Glasgow, but have lived longer in Scotland than I have lived anywhere else.
- When I want to annoy Scottish people, I say that the Irish invented Scotland.
- At the end of my first year at Queen’s University Belfast, I was almost prevented from proceeding to Honours, but they let me through.
- I am at best lukewarm towards the idea of a united Ireland.
- I read when I should be doing other things.
- I do not sing solo, either at parties or in the bath.
- I fought the call to ordained ministry for 30 years, and lost.

Photo: Copyright George Bull, 2012.

For all the saints...

In the early years of the Church a ‘saint’ was synonymous with being a Christian. “...to all the saints in Jesus Christ which are at Philippi....” equates with all Christians at Philippi, as St Paul says in his Epistle to the Philippians. The Greek word ‘*hagios*’ means holy (my computer kept defaulting this word to ‘haggis’. Oh well...!) So to be holy was to be different from the others. In ‘I Claudius’ Christians proudly considered themselves to be different.

1st November: **All Saints’ Day**. In many churches we remember all the saints. In the RC Church they have a Litany of all their saints and recite all their names on this day.

2nd November: **All Souls’ Day**. We remember all the departed in Christ. A poignant service in church when the names of our beloved who have died are read out and we light a candle and say a prayer in memory of them.

3rd November: **Richard Hooker, priest, poet and teacher of the faith. AD1600.**

Martin of Porres. Friar, AD1639.

6th November: **Leonard**, hermit, mystic AD1440.



++William Temple, Archbishop of Canterbury (*Cantuar*), teacher of the faith, AD1944.

7th November: **+Willibrord, Bishop**, AD739. A Northumbrian missionary to the Frisians, now the Netherlands, and first Bishop of Utrecht. The Willibrord Society encourages links between Scottish Episcopalians, Anglicans and Old Catholics over in Europe. They promote common interests in youth work, liturgy and charity work, etc.

8th November: **Saints and Martyrs of England.**

9th November: **Margery Kempe, mystic, cAD1440.**

10th November: **+Leo the Great**, teacher of the faith, AD461.

11th November: **Remembrance Sunday**, when we remember the fallen in both the Great War and WW2 as well as other conflicts. The commemorative plaques around our church nave give details of some from our church who died prematurely in battle and political conflicts. We also remember those from Govan who were Church members and whose names are recorded on the plaque in the entrance hall.

13th November: **Charles Simeon**, priest, evangelical divine, AD1836.

14th November: **+Samuel Seabury**, first bishop of Connecticut and the Episcopal Church of the USA, consecrated secretly by three of our bishops in Aberdeen, behind closed doors, for fear of English Hanoverian troops. We were in rebellion against the English Church, as were the Americans. It reminds us of the very severe Penal Laws against us, imposed by the English establishment against our Church. We might think we are in troubled political times now but then it was perhaps worse. AD 1796.

16th November: **Margaret, Queen of Scotland.** A popular Queen in Scotland. The latest bridge has just been named after her as she promoted free sea passage to Dunfermline for travellers. She was Queen Consort to King Malcolm III (Canmore). Seen as Patroness of Scotland, she was devout in her worship and influenced her husband to be pious. Although Canmore is buried in Dunfermline Abbey, Queen Margaret's remains were removed by the Reformers to an unmarked site outwith the abbey. Despite the Protestants rejecting her, women named Margaret keep vigil for her and say prayers for her daily in the chapel of Edinburgh Castle, laying fresh flowers there too.

19th November: **Hilda, Abbess.** A noteworthy Abbess



who presided over a mixed-sex religious community at Whitby. Although monks and nuns lived separately, they all worshipped together in the church. She hosted the famous Synod of Whitby when there were political machinations as the RC Church ensured that their delegates outnumbered those of the Celtic Church. The saintlier and perhaps more unworldly Celtic Church delegates were outnumbered and found that they had to conform to the RC Church's calendar for when Easter was etc. The Celts did not agree and returned to Scotland and Ireland to continue as before. However, the RC views were reluctantly accepted in favour of the universal Church.

22nd November: **Cecilia**. Martyr, cAD230. We remember the gift of music and musicians on this date as Cecilia is patron of music and musicians.

25th November: **Christ the King**. The Lectionary readings and hymns reflect this important festival.

30th November: **Andrew, Patron of Scotland**. Andrew the Apostle, brother of St Peter, has a confusing link with Scotland. Whether or not St Regulus did bring his relics to St Andrews is full of doubt. Nonetheless he is our country's patron saint, but he is venerated in other countries too.

Graham Vahey



Statue of Richard Hooker in the grounds of Exeter Cathedral. Photo: Ryan Grenzow (GFDL)

Monument to St Hilda in Whitby. Photo: Mark A. Wilson (public domain)

St Cecilia, side chapel window in St Ninian's. Photo: Susan Walker

DUTY ROTAS

Date	4th November Pentecost 24	11th November Remembrance	18th November Pentecost 26
Sidespeople	J McLean M Montgomery	E Graham C Graham	A Marr A Caldwell
Readers	L Lucas	C Shearer	J Maxwell
Readings	Dt 6.1-9 Heb 9.11-14 Mark 12.28-34	Job 19.21-27 1 Cor 15.51-57 John 6.37-40	Dan 12.1-3 Heb 10.11-14, 19-25 Mark 13.1-8
Servers	(r) S Whitton (l) P Whitton (th)	S Whitton R Anwar	I Nairn P Whitton
Intercessions	Y Grieve	Rector	S Walker
Elements	E Graham R Anwar	N Gordon A Forrest	T Baylis L Arrol
Coffee	A Forrest T Baylis V Rodgers	J McLean C Shearer J Maxwell	D Sinclair J Sinclair A Forrest
Welcomer		E Graham	S Whitton

DUTY ROTAS

Date	25th November Christ the King	2nd December Advent 1
Sidespeople	L Arrol J Arrol	G Vahey E Laurie
Readers	G Vahey	T Baylis
Readings	Dan 7.9-10,13-14 Rev 1.4b-8 John 18.33-37	Jer 33.14-16 1 Th 3.9-13 Luke 21.25-36
Servers	(r) S Whitton (l) P Whitton (th) I Nairn	R Anwar I Nairn
Intercessions	I Nairn	P Whitton
Elements	L Booth R Anwar	E Graham N Gordon
Coffee	A Marr Y Grieve A Grieve	A Forrest T Baylis V Rodgers
Welcomer		C 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, 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
Christian Aid	Rosemary Anwar
Coffee Convenor	Yvonne Grieve
Flower Guild	Sandra Whitton
Hall Convenor	Joyce Maxwell hallbooking@stniniansglasgow.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

St Ninian's Episcopal Church, Glasgow, is a charity registered under no. SC010966

