

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

**www.stniniansglasgow.org.uk
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July-August 2019

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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Eucharistic Assistants:

Mrs Liz Booth, Mr Vivian Davey

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Rector writes

As this is the final pastoral letter of the season, so to speak, before we enter the summer holidays, I do not anticipate this holiday period with the enthusiasm that it merits. 'What ails thee Rector?' I hear you chorus. Let me explain. The Scottish Episcopal Church does not finish this period of time on a "high", as it were; rather the Church enters a period of anxiety. In particular, there are three issues which grieve me. It was with sadness that I read the recent report presented by the Personnel Committee to General Synod which set out the results of a survey on clerical satisfaction. A proportion of my colleagues have reported a significant amount of bullying between clergy, Vestry and the congregation. I count my blessings that as your Rector I have never encountered such a poisoned atmosphere that would lead to serious bullying. In any group of individuals there will always be those with robust personalities and a vivid exchange of views at the Vestry is generally healthy and assists the happy workings of a church community. However, I can well imagine how miserable it must be for any Rector who finds that no matter what is said or done there is always an unhappy member or members of the congregation whose delight it is to whip up dissent and bitterness. There is a very clear dividing line between a frank exchange of views and vicious bullying. The SEC must work very hard to stamp out this un-Christian behaviour.

The second issue which has exercised me is the news that St Silas has decided to leave the Diocese and the SEC believing as they do, that we have become heretical in our understanding of scripture. They are the third charge to do so following St Thomas' Edinburgh and Westhill Aberdeen. Now I hold no brief for the Evangelical branch of the Church. At their worst they can be judgemental and suffer from spiritual arrogance in their manner of acting which gives the impression that only they understand the mind of God. However, I am mature enough to realise that a Church, for spiritual growth and theological richness, requires a broad understanding in its membership if there is to be an illuminating cross-fertilisation of ideas and spirituality. In the longer term, the loss of charges like St Silas will not bode well for our growth and our claim to be a broad-based Church.

Finally, and as much as I have tried to put it to one side and get on with things, there is the huge issue of finding a new Bishop. I remain staggered and frankly appalled that the process has failed for a second time and on this second occasion we cannot find between three and five names to put before

the Electoral Synod. What kind of message does this portray to the wider world that we cannot find a Bishop? Equally, what does the world think of us? More alarming and much more pressing is the issue of what kind of message this gives to my colleagues in this diocese. The inevitable message being conveyed is that there is not one cleric to be found in this diocese who could fulfil the calling of Bishop. Not exactly a ringing endorsement of the clergy. Morale is at rock bottom and the worry is that existing good talent will quietly drift away. What is even more astounding to me is that this will be the *third* time since I became an Episcopalian that the College of Bishops will have had to intervene and elect the Bishop. I well remember the first occasion it occurred when the then Dean of Edinburgh was chosen by the College to become the Bishop of Argyll and the Isles. At the time one of the Bishops told me that such a process was “very rare” and that I would never see the like again in my lifetime. Well I have seen it again as the College chose the current Bishop of Aberdeen and Orkney. Now it’s our turn and I would not envy the task of the new incumbent as the Bishop sets out to heal the rifts and tend to the wounded.

What can we do? I am not sure there is very much we can do save this: use this summer period to contemplate on what makes you energised in being an Episcopalian. What is precious to you? If our traditions and understanding are worth fighting for then now is the time to fight and let the College of Bishops know you support them. Tell them what you find precious and what you want them to defend.

The Rector

July mindings

2	Bill Kelly	16	Katy Wymart
4	Tim Edwards	19	Maria McQueen
7	Jim Montgomery		Kitty Falconer
8	Irene Green	21	William Fraser
	Kathleen Watson	24	Elsbeth Hunter
9	Norah Ruxton		Jean Hastie
10	Annie Scott	27	Jack Hardy
15	Nan Harper	28	Ina Fraser
	Kenneth McDonald	29	Eric Corney
	Joan Gibson		

August mindings

3	Stewart Reid	17	Connie Foley
4	Peggy Marr	20	Barbara Smith
6	David McCubbin, priest	21	Louie Clucas
	Phyllis MacDonald	24	Sydney Harris
8	Neil W Cameron	25	Ian Fowler
	Bob Foord		Hilda Rankin
9	Thomas Reid	27	Cynthia Nairn
	Robert Richardson		Isabel Chalmers
12	Caroline Long		David Smith
13	Edith Reidford		Hugh Nicol
15	Thomas Irvine	29	Margaret Woolcott
	Lilias Graham	30	James Boyd Anderson, priest
16	James Hinds, priest		
	Lady Joyce Hughes Hallett		



DIARY FOR JULY AND AUGUST 2019

*** indicates use of incense

4 Thu	10am Eucharist
6 Sat	10am Healing Service
7 Sun	<i>Pentecost 4</i>
	8am Morning Prayer
	8.30am Eucharist 1970 Liturgy
	10.15am Sung Eucharist 1970 Liturgy
11 Thu	10am Eucharist 1970 Liturgy
14 Sun	<i>Pentecost 5</i>
	8.30am Eucharist 1982 Liturgy
	10.15am Sung Eucharist 1982 Liturgy
	Barbecue at the Rectory

18 Thu	10am Eucharist 1970 Liturgy
21 Sun	<i>Pentecost 6</i> 8.30am Eucharist 10.15am Sung Eucharist 1982 Liturgy
25 Thu	10am Eucharist 1970 Liturgy
26 Fri	7.30pm The Wonderers at the Rectory
28 Sun	<i>Pentecost 7</i> 8.30am Eucharist 1982 Liturgy 10.15am Sung Eucharist 1982 Liturgy***
1 Thu Aug	10am Eucharist 1970 Liturgy
3 Sat	10am Healing Service
4 Sun	<i>The Transfiguration of the Lord</i> 8am Morning Prayer 8.30am Eucharist 1970 Liturgy 10.15am Sung Eucharist 1970 Liturgy
5 Mon to 9 Fri	Holiday Club at St Ninian's
8 Thurs	10am Eucharist 1970 Liturgy
11 Sun	<i>Pentecost 9</i> 8.30am Eucharist 1982 Liturgy 10.15am Sung Eucharist 1982 Liturgy
15 Thu	10am Eucharist 1970 Liturgy
18 Sun	<i>Pentecost 10</i> 8.30am Eucharist 1982 Liturgy 10.30am Sung Eucharist 1982 Liturgy
22 Thu	10am Eucharist 1970 Liturgy
25 Sun	<i>Pentecost 11</i> 8.30am Eucharist 1982 Liturgy 10.15am Sung Eucharist 1982 Liturgy***
29 Thu	10am Eucharist 1970 Liturgy

June coffee morning

A big thank you to everyone who helped with the catering and ran the stalls at the June coffee morning.



We now have a welcome break but look forward to seeing you all again in September.

Angela and Alison

September coffee morning
Saturday 14th September
10:00 – 12:00

Prayers for healing



Please pray for Karen, Moira Watson, David Williams, and Ian and Twinks Read. Very many thanks, your prayers are always very much appreciated.

Alva Caldwell

Men who lunch

Despite two regulars being unable to attend the June lunch we still had eight stalwarts eating

and joking. The next lunch is on Tuesday, 10th September 2019 at 12.30h at the White Cart Inn, Busby. Intimations to me by Sunday, 8th September 2019 please.

Graham Vahey

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Magazine donations

Thank you for your generous donations to Mr G and Mrs V Vahey, and Anon.

JS

Lent hymn competition

One entry received so far - are there any others? Please submit by 1st December 2019 - thank you.

DS

Cover photo

Detail from the frescos on the altar wall in St Ninian's. Photo: Susan Walker. If you have a photo suitable for the front cover, please send to the Magazine editor with a brief description.

IS

Save the Children

Save the Children's Rights of the Child have been key since the early 1920s. The basic ones are:

1. All children, regardless of race, creed, nationality, should have help whenever needed.
2. All must be protected from exploitation.
3. All must be free to develop fully mentally, physically and morally.
4. All children should be first to get help in time of crisis.

5. All children should have access to health care.
6. All children should have access to education.
7. All children should be taught to live a life of service to others.

These have now been expanded by the UN to cover over 30 points, though the idea of service has been lost.

Certain strands in Save the Children's work have been there over the last century. Their work is in two parts - response to disasters, and ongoing projects. Increasingly the trend is to help people to help themselves, to be their own advocates. The previous help from above was felt to be too imperial a model and condescending. Partnership is often part of how work is done, with other aid agencies, with governments local, national and international, and others. We are not rivals of other aid agencies since, sadly, there is need for all of us and more. Sometimes the partnership will come about because one aid agency already has a presence and contacts in a country or area and so it makes sense to channel aid through that agency.

Another form of partnership is with the Save the Children Alliance. There are many branches of Save the Children throughout the world. Sometimes we share the work sometimes we divide out the work among the members of the Alliance, Save the Children US, or Rettet das Kind (Austria), and many others. Save the Children has been very innovative from the start, e.g., in starting play-groups in hospitals, in working with those on the edge of criminality, in using micro-credits and the like. We have also often started a project up and then moved on to take our expertise elsewhere and allow the locals to carry on, e.g., in the nursery in Darnley Street. We try not to employ many expats in overseas projects. This is partly because locals have a greater awareness of the local languages and cultures, and it is partly because it is more cost-effective to employ locals. In terms of culture, some years ago there were no female doctors in Pollokshields and Islamic women cannot be seen by male doctors; as we still ran the nursery then; we arranged for clinics to be run there with female doctors to solve that matter.

Our "shopping list" can look odd. Where you might expect to see food and blankets - and will - you also get footballs, cameras, laptops. These last are because footballs may be used to help rescued child soldiers regain their childhood and learn to play again. The cameras and laptops are to help trace missing children separated from families at times of disaster or strife. In this matter we have to be very careful that we are not handing over such children to potential traffickers.

Sometimes our policies surprise people. They expect us to want child labour to cease, and we do, but we are also realistic. Some families are so poor that the

children must work. We recognise that some work is unacceptable - in the sex and drug trades, as soldiers, in chemical, building and mine work, for example. In nineteenth-century Britain, there were Factory and Mine Acts to stop child labour but all much of that did was to drive the children to sweat shops, into prostitution, and other undesirable work. The same happens in the developing world today if bans are put in place re factory work. Some time ago there was a plan before Congress in the US to ban the import of cotton clothing from Bangladesh. In fact the plan did not pass Congress but manufacturers in Bangladesh feared for their trade and sacked child workers who then ended up in the sex trade or scavenging on rubbish tips. The policy of Save the Children is to try to put pressure on factory owners to pay decent wages to adults so that the children don't need to work, to see that, where children do work, their conditions are good, their hours are not long and they have education provided.

As noted previously the aim is to help the child but that might mean helping the child directly, with immunisation, or helping the child via the mother - help with nutrition and midwifery, help to the family by providing seeds for good food, and clean water, help for mothers to let them earn money which can benefit the whole family, help for a community group, e.g., information about AIDS, where help can trickle down through all members to the children. As with my CSW article, you can go online to Save the Children to get further information.

Margaret E. Anderson

The bird, the tree, the fish and the bell. Part 3: Glasgow flourishes

At the end of my last article we had reached a dark time for the Scottish Episcopal Church. It may put our recent worries into perspective to realise that for most of the eighteenth century there was no Bishop of Glasgow. Between John Paterson's death in 1708 and the formation of the newly united Diocese of Glasgow and Galloway in 1837, only two people held the role: Alexander Duncan (1724-1733), and William Abernethy Drummond (1805-1809). For much of the interim the diocese was administered by the Bishops of Edinburgh. This was the least of the SEC's problems, however: still loyal to the exiled Stewarts, it suffered legal restrictions and political suspicion, including after 1748 the Penal Act which effectively outlawed public worship.

It was only after the repeal of the Penal Laws in 1792 that the SEC could start to reconstitute itself. The Synod of Laurencekirk in 1804 marked the reconciliation between the formerly Jacobite faction and the Hanoverian "qualified chapels", and numbers began to grow - though it is claimed that "when the Diocese of

Glasgow gained independence from Edinburgh in 1837... the number of its adherents could be accommodated within a large drawing room”.

During this period, the city of Glasgow was on the rise, drawing its wealth first from the slave-worked plantations of America and then from the coal and iron of Lanarkshire and Ayrshire. A growing and increasingly confident city was keen to assert its respectability, and throughout the eighteenth and nineteenth centuries, versions of Kentigern’s emblems – now detached from any episcopal associations – sprouted on public and private buildings.

The City Corporation made a valiant attempt in 1866 to control the riot of amateur heraldry, when Andrew Macgeorge was commissioned to investigate the history and produce a definitive version of the “armorial insignia” of Glasgow. His recommendation was approved by the Lord Lyon King of Arms and remains the official city insignia to this day, though this stopped neither the flourishing of further variants nor the co-option of the arms by bodies ranging from the University to the Glasgow Fishmongers Company. Once the symbols of Bishop Jocelyn’s spiritual and temporal authority as the heir of Kentigern, the emblems were now firmly established as those of Glasgow, and other bodies were keen to place themselves under the civic aegis.

The churches were no exception. When St Ninian’s was built in 1873, the diocesan coat of arms on the stonework facing Pollokshaws Road was clearly based on the new civic version rather than any older model, while Rev. John Woodward, writing in 1894, could remark that “the arms of the See of Glasgow, are really those of the city”. When the Roman

Catholic Archdiocese of Glasgow was re-established in 1878 it took arms that combine St Peter’s keys with Kentigern’s familiar fish and ring. The Kirk, too, was happy to incorporate the arms; they can still be seen, for example, over the entrance to the former St Paul’s Church (1907) on John Street. *Glasgow Churches Together* currently uses an appealing modern version.



The *Glasgow Churches Together* logo

A small twist was still to come. The 1950s saw the Lord Lyon make fresh grants of arms to several dioceses, including Glasgow and Galloway in 1956, and it seems that at this time the coat of arms was altered – perhaps to distinguish it from the civic version. Look at the “pub sign” outside every Scottish Episcopal church and you will see Ninian on the right, much as he appears in the stonework of our church, but on the left Kentigern has now returned to

full size and is accompanied only by his faithful salmon. His bird, bell and tree – or hazel branch – have quietly vanished, while the Queen’s ring has grown to the size of a collar.

Oddly, the SEC’s official history glosses over this change. *The Shape of Our Church* (2007) claims that the dioceses’ “one remaining endowment from the days of the establishment are the heraldic coats of arms (a property under Scots law) and these were confirmed to the SEC bishops”. As we’ve seen, this simple legalistic claim doesn’t reflect how the emblems have been passed from hand to hand down the centuries.

The history of our Church, like much of Scotland’s, is haunted by questions about legitimate authority. As the principle of apostolic succession reminds us, legitimacy is often established by finding continuity with the past. So, in times of change, the Church and the city have reached to the past for symbols of continuity, and at times of prosperity they have sought to formalise and protect those symbols. From a twelfth-century bishop summoning St Kentigern’s aid in a political struggle, to a twenty-first-century council placing emblems of his miracles on a bus stop, we are all retelling these stories, every day, for our own times and purposes. What remain are the emblems not of one or another particular event, but of the retelling of the stories.

*Here is the bird that never flew
Here is the tree that never grew
Here is the bell that never rang
Here is the fish that never swam.*

David Pritchard

Further reading

Doctrine Committee of the Scottish Episcopal Church (2007), *The Shape of Our Church: An Essay in Descriptive Ecclesiology*. Grosvenor Essay No. 4. https://www.scotland.anglican.org/wp-content/uploads/2014/02/Grosvenor_Essay_No_4.pdf.

G. Stranraer-Mull, *Scottish Episcopal Church History*. <https://www.episcopalhistory.org/home>.

J. Woodward (1894), *A Treatise on Ecclesiastical Heraldry*. <https://archive.org/details/atreatiseoneccl00woodgoog/page/n4>.

An ever-growing collection of specimens of the Glasgow Coat of Arms, both ecclesiastical and secular, can be found at <https://twitter.com/GlasgowCoA>.



The Diocesan coat of arms

All the right notes...



I can't believe that a whole year has passed since I started to write these ditties and I must say that I'm a little sceptical about going back to read some of them...

Well, the latest effort was inspired by a sermon from Kenneth last month, when he talked about so much having been written using only the 26 letters of the alphabet. I confess I don't remember how it ended because I started to think about the similarity between that and how much music has been written with only 12 notes. Sorry Kenneth!

Anyway, my train of thought wondered a bit more about how music developed using modes, eight of them as I remember, made up by the ordering of seven notes (in a scale) and each having a different name and creating a different characteristic: e.g. the Dorian Mode is said to be happy, whereas the Hypodorian sounds sad and tearful. Then I started to think about how much music has been written based on these modes, some of which we sing at St Ninian's especially during Lent, and in later years after much development, how many symphonies and concertos have been written? How many preludes, fugues, entire operas and later still, the development of the twelve-tone technique by Schoenberg, where the twelve notes of the chromatic scale are given equal importance in what are known as 'tone rows' to create a composition. I must say that some of this music raises the odd eyebrow, but it is interesting to note that the Sanctus from the Missa Brevis by Benjamin Britten, uses a 12-note row and is very pleasant indeed!

However, I came back to Earth with the singing of the Creed and the rest of the setting by Shaw and was reminded that we have a new setting to learn soon - The Addington Service by Richard Shephard and where it might fit in to our year at St. Ninian's. I should really think about these things after the service, since my thought is interrupted and end up missing the odd verse... well, that's my excuse and I'm sticking to it!

It's my intention to use the settings 'seasonally' and I propose to sing the Addington Service between Christmas and Lent, Merbecke during Lent and Advent with the MacMillan between Easter and Advent. The Shaw will still be sung as usual on the first Sunday of the month.

So, although the choir are technically on holiday until August/September, we'll be introducing you to our new setting every so often before the 10.15, so that when Christmas comes around (too soon), you'll be able to raise the roof!

David S.

Getting to know you - Alison Gifford

How long have you been coming to St Ninian's? 1 year 'signed up'. On and off for 6 months prior to that.

Please tell us something about your faith journey. The family are all C of S. and I have always attended church. I disliked Sunday School though, so was allowed to join the choir instead (I had to wear a hat!). My friend's father was an Elder in Glasgow Cathedral. She lusted after the student minister there, a handsome, dark-haired Greek lad, and I was persuaded to accompany her to any additional services I could attend, so she could gaze on him. I had just started studies at the RSAM where the cathedral organist was a member of staff. He spotted me in the congregation, asked me to audition, then asked me to join the cathedral choir. I moved there from Springburnhill Parish Church when I was 19 and stayed there for 27 years. That was where I heard Sung Canticles and Anglican Chant for the first time, and I was immediately hooked on the music. As a musician, I find it impossible to sing convincingly (or to read aloud in church) without being committed to the text, and gradually the words of what I was singing so regularly assumed a meaning and significance in my life far beyond anything I had experienced before and I felt I had to look 'either side' of what I was singing at that point. When a knee injury prevented me from driving for a while, a (Piskie) friend encouraged me to walk instead to the local episcopal church, where she assured me I would feel at home and would enjoy the music. She was right, and the rest is history - except I have now added Liturgy to my list of 'must haves'.

Where did you grow up? In Springburn.

What is/was your job/profession? I taught music, for the last 20-odd years until retirement, in Hutchie.

What did you want to be when you were growing up? I really didn't know. I was an exceptionally good pianist, although I always preferred singing, and I was told I was going to be a teacher - it was a secure, steady job with good pay and long holidays! No careers advice for young ladies in those days.

What do you owe to your parents? My education, the assurance of a home for however long was necessary if I had to leave my current place of residence, the insistence that whatever I did, I should do to the best of my abilities, always to remain in control of myself, and to make sure I had the means to get myself home.

Who or what is the greatest love of your life? Church music, closely followed by the cat and my allotment.

Cat or dog? Cat. We got our first when local stone-cleaning and re-vamping of bin shelters in the West End caused a plague of rats in back courts and ground floor flats. We had house-cats until my last one died a few years ago.

What is your favourite book/piece of music/artwork? Usually the book I am reading now - currently *Cider with Rosie*. I've just finished the Complete Chronicles of Barchester. Musically, anything by Bach, and there are bits of Howells and Benjamin Britten which reduce me to a wreck, I find them so moving.

What is your favourite hymn, and why? All My Hope on God Is Founded, How Shall I Sing That Majesty, Christ Is Made the Sure Foundation, Who Would True Valour See - and they all have cracking good tunes too! I don't have the gift with words these writers have, and for me, these hymns say it all.

What is your guilty pleasure? Expensive chocolate gingers and salt and vinegar crisps

Which Biblical character (other than Jesus!) would you most like to meet, and why? The writer of Proverbs, for his (her??) common sense, St. John the Divine, for his vision and whoever wrote the Song of Solomon. Even in translation, it is so beautiful.

What is the most surprising thing about you? That I'm not really bossy! I just like high standards and expect them from everyone else.



Photo supplied by Alison.

Any volunteers for next time? Let me know. IS

DUTY ROTAS

Date	7 July Pentecost 4	14 July Pentecost 5	21 July Pentecost 6
Sidespeople	D Sinclair M Montgomery	E Graham C Graham	A Marr A Caldwell
Readers	T Baylis	V Davey	S Walker
Readings	Isaiah 66.10-14 Gal 6.1-16 Luke 10.1-11, 16-20	Deut 30.9-14 Col 1.1-14 Luke 10.25-37	Gen 18.1-10 Col 1.15-28 Luke 10.38-42
Servers	(r) R Anwar (l) I Nairn (th)	S Whitton P Whitton	I Nairn R Anwar
Intercessions	Rector	P Whitton	S Walker
Elements	A Forrest T Baylis	L Arrol L Booth	R Anwar E Graham
Coffee	A Forrest T Baylis V Rodgers	J McLean C Shearer J Maxwell	D Sinclair J Sinclair A Forrest
Welcomer		E Graham	

DUTY ROTAS

Date	28 July Pentecost 7	4 August Transfiguration	11 August Pentecost 9
Sidespeople	G Vahey E Laurie	L Arrol A N Other	J Sinclair D Sinclair
Readers	Y Grieve	L Lucas	C Shearer
Readings	Gen 18.20-32 Col 2.6-19 Luke 11.1-13	Dan 7.9-10, 13-14 2 Peter 1.16-19 Luke 9.28-36	Gen 15.1-6 Heb 11.1-3,8-16 Luke 12.32-40
Servers	(r) S Whitton (l) J Whannel (th) I Nairn	R Anwar P Whitton	I Nairn S Whitton
Intercessions	I Nairn	E Rodgers	Y Grieve
Elements	N Gordon A Forrest	T Baylis L Booth	L Arrol R Anwar
Coffee	A Marr Y Grieve A Grieve	A Forrest T Baylis V Rodgers	J McLean C Shearer J Maxwell
Welcomer	C Graham		E Graham

DUTY ROTAS

Date	18 August Pentecost 10	25 August Pentecost 11	1 September Pentecost 12
Sidespeople	J McLean M Montgomery	E Graham C Graham	A Marr A Caldwell
Readers	D Pritchard	I Stainsby	J Maxwell
Readings	Jer 23.23-29 Heb 11.29-12.2 Luke 12.49-56	Is 58.9b-14 Heb 12.18-29 Luke 13.10-17	Sirach 10.12-18 Heb 13.1-8,15-16 Luke 14.1,7-14
Servers	(r) S Whitton (l) R Anwar (th)	R Anwar P Whitton J Whannel	S Whitton I Nairn
Intercessions	Rector	P Whitton	I Nairn
Elements	E Graham N Gordon	A Forrest T Baylis	L Arrol L Booth
Coffee	D Sinclair J Sinclair A Forrest	A Marr Y Grieve A Grieve	A Forrest T Baylis V Rodgers
Welcomer		C Graham	



Lay Officers

Lay Representative	Thomas Baylis
Alternate Lay Rep	Vivian Davey
Regional Council Rep	Joyce Maxwell
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, Eileen Graham, Catherine Cumming, David Spottiswoode, Nancy Bain.

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

General enquiries to info@stninianglasgow.org.uk

Organisation	Contact
Bible Reading Fellowship	Rosemary Anwar
Choir	David Spottiswoode choir@stninianglasgow.org.uk
Christian Aid	Rosemary Anwar
Coffee Convenor	Yvonne Grieve
Flower Guild	Sandra Whitton
Hall Convenor	Joyce Maxwell hallbooking@stninianglasgow.org.uk
Library	David Pritchard, Isabel Stainsby
Magazine	The Rector (Editor) rector@stninianglasgow.org.uk 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@stninianglasgow.org.uk

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