

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

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



September 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 **10am** Healing Service

Saints' Days Eucharist as announced

Clergy and Ministers

Bishop: The Right Revd Dr Gregor Duncan, Bishop's Office
5 St. Vincent Place, G1 2DH
0141 221 6911/6912
E-mail: bishop@glasgow.anglican.org

Rector: The Revd Paul Romano, 32 Glencairn Drive, G41 4PW
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 contact the Magazine Secretary, Joyce Sinclair tel. 637 3870, 55 Whitton Drive, Giffnock. The magazine may also be read on our website - www.stniniansglasgow.org.uk

Rector writes

At the height of the terrible depression of the 1930s, Archbishop William Temple wrote: *"It is not possible to worship truly while the daily life is far from God; and it is not possible to bring our daily life much nearer God except by the best worship of which we are capable.... Worship includes all life and the moments spent in concentrated worship, whether 'in church' or elsewhere, are the focussing points of the sustaining and directing energy of the worshipper's life.... The Eucharist divorced from life loses reality; life devoid of worship loses direction and power. It is the worshipping life that can transform the world."* The quality of our worship at St Ninian's is a paramount aim of our witness. We have worked very hard over the years to produce a liturgical worship that is integrated and dignified – a worship that is thematic and relevant to the gospel of the day including the choice of hymns which we now select from a wide variety of sources. Central to all of this is the joy of having a very fine organist each Sunday we meet to worship God. Music in all its forms is no mere added extra. There are plenty of references in the Old and New Testaments which describe worship where singing, dancing and the playing of instruments were all part of the liturgical experience. We are, then, part of a long and honourable tradition at St Ninian's when we use music to produce *"the best worship of which we are capable"*. It is, therefore, with no little irony that last Sunday was a Sunday where there was no live music from the organ. David's inability to find a substitute organist is not down to his lack of trying but reflects the sad fact that good and properly trained church organists are a dying breed. The young generation are no longer interested. For that matter, church choirs are a fast-disappearing phenomenon with so many church communities now accepting that the day of *"live"* music with organist and choir has drawn to an end. This is indeed sad and we need to make sure that this does not happen to us. There may be a practical limit to what we can do in the short term to produce high quality organists, but we can all be on the look-out for potential choir members. You don't have to be a professional musician to recognise a good singing voice when you hear it

amongst friends and family. We all know that we have the challenge of inviting and attracting new permanent members but don't forget that the challenge also extends to producing new members for the choir. Lest any existing choir members are offended because they think I am in some way criticising their current accomplishments, nothing could be further from the truth! The sound they produce is of the highest standard. My concern is a logistical one - nothing stands still for ever and the future requires sensible planning so that there is an influx of new members to carry our tradition forward. As Psalm 27 says - "I will sing and make music to the LORD..." Long may that be the case at St Ninian's!

The Rector

September Mindings

| | | | |
|----|---------------------------|----|-----------------------|
| 1 | Lilian Ramage | 14 | Mary Catherine Marr |
| 2 | Grant Lacerte | 15 | Phil King |
| 3 | Elsie Corney | | Elsbeth Cormie |
| 4 | James Cleland, priest | 17 | Violet Low |
| 5 | Francis Moncrieff, bishop | | Mary Alice McMillan |
| 8 | Mary Watt | | Ivy De Laet |
| | Myra Scott | 21 | Chris Turner Smith |
| | Phyllis Black | 26 | Margaret Gilchrist |
| | Ewan Latona | 27 | Peter Swinbank |
| 11 | Edith Turner Smith | 29 | Helen Godley |
| 13 | Norman Hackwood | 30 | Charles Moule, priest |
| | Elsie Hackwood | | |



CALENDAR FOR SEPTEMBER 18

*** indicates use of incense

- 1 Sat **10.00am** Healing Service
- 2 Sun *Pentecost 15*
8am Morning Prayer
8.30am Eucharist
10.15am Sung Eucharist 1970 Liturgy
- 9 Sun *Pentecost 16*
8.30am Eucharist
10.15am Sung Eucharist 1982 Liturgy***
- 16 Sun *Patronal Festival*
8.30am Eucharist
10.15am Sung Eucharist 1982 Liturgy
- 23 Sun *Pentecost 18*
8.30am Eucharist
10.15am Sung Eucharist 1982 Liturgy
- 30 Sun *Pentecost 19 Harvest Festival*
8.30am Eucharist
10.15am Sung Eucharist 1982 Liturgy

Christian Solidarity Worldwide

Leah Sharibu. There was a tremendous response to the appeal to pray for her in June and very many people signed the petition. The most we know so far about her is that she is still alive and still refusing to reject her Christian faith. She is 15. On 6th September she will have been alone in the abduction situation for 200 days, so we are again asked to direct prayers for her release on that day.

CSW prayer request for September to early October. India's constitution guarantees freedom of religion but in practice is allowing far-right Hindus to target Christians, Muslims and human rights activists. This has involved disrupting services and forcing the clergy to go to the police station accused of trying to convert people; a violent attack nearly 10 years ago in Odisha has still not seen justice for those survivors; a human rights activist lawyer was shot dead in her home. However there is some compensation being paid to those in Kandhama's violent attack over ten years ago. In Sudan no freedom of civil or political or minority religious rights is allowed. Churches are being demolished and schools restricted in their activities; women are discriminated against, forced to marry without their consent; clergy are being charged with criminal trespass when they resist the committees the government imposes on them. In Egypt the government's anti-terrorism rules have led to restricting human rights; churches are being closed; Christian soldiers in the army have died in suspicious circumstances. Mexico's situation is that the state is secular, though there is a large Roman Catholic majority now separated from the state, which causes that church problems. Protestant denominations are suffering badly too. Iranian Christians are suffering heavy sentences, or are having to flee the country. To read more about these problems and many others, consult the CSW website. Thank you.

Margaret E. Anderson

Who is my neighbour?

Many of you will have seen reports in recent weeks about the threats to evict refugees from their homes in Glasgow. These threats have been condemned by churches, charities, housing associations and political parties. The evictions are currently paused as Serco, which runs refugee accommodation on behalf of the Home Office, faces challenges under housing and human rights law.

Although they are often described in the media as "failed asylum seekers" or "illegal immigrants", many of those facing eviction are in the process of appealing against initial refusal of their claims to asylum. (Imagine the difficulty of gathering evidence when you have fled from war or persecution in your country of origin.) Although 35% of appeals against refusals are successful, after an initial refusal

refugees are exposed to the Government's policy of "forced destitution". They are denied all financial support, forbidden to work, and local authorities are not allowed to help them. The Home Office also stops paying the private companies that provide their accommodation. This forces refugees into homelessness, making their legal appeals harder in an attempt to drive them out of the UK. Cold and hunger have become tools of British immigration policy.

Several charities, including Positive Action in Housing (www.paih.org) provide support to destitute asylum seekers, while the scheme Room for Refugees (www.roomforrefugees.com) enables people to offer accommodation in their homes. You could also ask your local MPs, MSPs and Councillors how they and their parties are defending the rights of the most vulnerable people in our city.

At a protest against the evictions, Professor Alison Phipps of the Iona Community reminded us: *We follow the pattern of life of a refugee from Palestine, who commanded us to love our neighbour, regardless of who they are. Who enjoyed the hospitality of others. Who was so shamed and humiliated by nervous, brutal authorities that he was tortured and executed, and his friends had to borrow a tomb for his body.*

What would Jesus say today to our government? What would he say today to us?

David Pritchard

Isabel adds:

Does anyone have an old smartphone that still works but is no longer used? The charitable fund Phone Credit for Refugees and Displaced People is collecting them for distribution to those in need, to enable them to keep in touch with their families and gather evidence for their cases. If so, please pass it to Isabel or Dave, with the charger if possible, and we will send it on. If the phone is locked please identify the network in a secure manner (sticker, taped-on label etc.). Make sure you wipe all personal details before passing it on! Thank you.

IS

Cover photo: Flowers in the church garden. Many thanks to David and Joyce whose hard work keeps the garden so beautiful, and to Susan for the photo. If you have any photos suitable for the magazine front cover, please send with a brief description. Credit will be given for all photos used. IS.

Church barbeque

Despite the rain forcing us to have the BBQ in the church hall, we all had a fun time. We raised the wonderful sum of £385 for church funds. The food left at the end was gratefully received by the Talbot Centre. Many thanks to all who helped, to those who attended and for all donations received.

Liz Booth

Coffee morning

September coffee morning, Saturday 8th September, 10:00 – 12:00. All welcome.

Prayers for healing

Please pray for John Ferris, Rosie and Jim Hastie, Rena Morrison, John Murphy and Darren Rodgers. Jacob Eli Chapman is now doing well and only needs a scan every 4 months, but his grandfather Michael's health continues to deteriorate. Very many thanks, your prayers are always greatly appreciated.

Alva Caldwell

Bishop's Lent appeal

The proceeds so far for the Lent Appeal show that, at £1585, St Ninian's is top of the list - I am hugely pleased by, and very proud of, this effort. Well done.

Gregor +

Men who lunch

The September meeting will be on Tuesday, 11th September at 12.30h at the White Cart Inn, Busby, G76.

Intimations to me by the preceding Sunday at the latest please, i.e., Sunday, 9th September.

Graham Vahey
0775 481-2836.
gvahey@mac.com

Bible reading

Every so often we resolve to learn more about our faith or read the Bible more regularly. Some of us use the Bible Reading Fellowship's notes, either New Daylight or the more in-depth Guidelines as a help. There are also some new options, details of which are on the noticeboard. The cost in 2019 is £18 for the year. If you would like to join us, let me know in September so that I can order for you for next year.

Rosemary Anwar

Thank you

Many thanks to everyone for all their prayers and good wishes over the past weeks. I am glad to say that I have just had the all-clear from the hospital – excellent proof that prayers do work.

Yvonne

From NICU, the Royal Hospital for Children

On behalf of the staff, parents and mostly importantly the babies of the Neonatal Unit, we would like to thank you for the lovely knitting you kindly knitted and donated to our unit. They will be put to good use. Thank you.

Morag Liddell, Senior Charge Nurse

All the right notes

Aren't vowels beautiful?



They can be short or long, stretched or shortened, modified or...

They are also easier to work with than consonants, for they are not as noticeable if they are not pronounced or sung together, like t,t,t,t T; or d,d,d,d D – as for S... ssssssssssssssss. Well,

I've got into trouble with that one before now.

Of course, vowels do need to be managed. A long note, say at the end of a line in a hymn needs the vowel to be shaped at pace, so that the length of the note is correct, a bit like hair pins <>. If the vowel is cut short, so then is the length of the note. That's why some hymns get faster and out of sync – especially tunes with bumpy rhythms – like running for a bus!

Given the choice of *thou* or *you*, I would pick *thou* every time, for it's nicer to sing and the vowels give the opportunity to do something with the word, whereas, *you* might sound just like U – almost rude! Of course, if I were to ask a young person: "How art thou this fine morning?" they'd look at me more strangely than usual. Perhaps they'd understand a text message better: "mrng hz u". No vowels, for vowels will use up the character allowance on the SMS. Perhaps we should try singing hymns in 'SMS speak' and see if they make any sense!

Words have been around for a long time. They are the means for people to communicate even when the order of the letters in a word are re-arranged. However, some words (and languages) have become lost over time and texts are sometimes re-written so that the generation of the day can better understand what they mean.

The obvious example is the Liturgy.

Growing up in the Church of Scotland, it was not until I took up my first organist's post at St. Augustine's Church in Dumbarton that I was introduced to the 1970 Liturgy – I was a young thing... The text was wonderful! I was hooked, and I soon discovered there were some fabulous settings of it, like Darke in E and F, and by Murrill, Jackson, Howells to name but a few. (I hasten to add that I didn't discover these at St. Augustine's!)

I'm not sure that I understood it all at the time, but I guess that's the point of

changing the language, so that it is understood more easily.

I remember when the 1982 Liturgy was introduced and the comments that were made about it at the time, for many people don't like change. Some wonderful phrases were replaced, for example, the response to "The Lord be with you" changed from "and with Thy Spirit" to "and also with you". One article by a disgruntled parishioner suggested that this might go a bit further and read "Likewise", or even "Ditto"!

However, this created an opportunity for musicians to write new settings. Some are well liked and others not.

New hymns and new tunes were written in an attempt to bring the church up to date. Some developed the traditional style of hymn tune, while others embarked on a more popular style, known in some quarters as 'happy clappy'. Some work and some fail miserably, barely passing O-level harmony. Also, some are written for other instruments like the guitar, which work well, but sound silly on the organ. There is a place for all hymns and songs, but it requires thought about where they are placed and how they are performed; they are, after all, a person's contribution to worship and shouldn't be dismissed. I've written some new hymns myself, including one that we sing here every year, but teaching a congregation new tunes isn't always the best option.

Tunes are important – what a person grew up with plays an important part in their worship: not only providing a means of expression, but also creates a meaningful memory of their life. Back to the old chestnuts again but imagine if we were to replace the whole of Christmas with new music... much of that 'magic' would be lost.

The other side of the coin is a person who has missed out on singing traditional hymns. Not too long ago, I discussed the music to be played at a wedding and was asked if I could play *Bind us together* – after playing it over, they were so glad, because it was the only one they knew. I remember feeling very sad.

Recently, there have been attempts to modernise the text of hymns. One hymnary published last year, takes the text from older hymnaries and brings it up to date. The hymn, *O Thou who camest from above* has become *O Holy Spirit from above*.

This works well, because it keeps the original tune and alters the text just slightly. Not much fun trying to find it in the index though...

You might have noticed, that over the past few weeks, we have been singing new hymns to existing tunes, from a hymnary by John Bell and Graham Maule. This not only allows people to sing the new hymn because they already know the tune, but makes the new text stand out, for subconsciously, the brain is trying to match the text to the tune.

Perhaps, this might be the way forward for many congregations depending on their resources. Nothing wrong with a good new tune though... mustn't cut off one's nose to spite one's face...!

Incidentally... I'd still go for *Thou*. ☺

David S

Saints alive

September is also a busy month for saints in our Lectionary and here are some with notes of interest.

3rd September: Gregory the Great, teacher, missionary and Pope, AD608. A notable pope of the RC Church, best known perhaps for organising the first, large scale mission to Britain to evangelise the Britons.

4th September: Birinus, AD 650. This is listed simply as a Commemoration, but nonetheless, Bishop Birinus was the first Bishop of Dorchester and is known as the Apostle to the West Saxons.

13th September: ++John Chrysostom, AD 407. Archbishop John was a teacher and known for his preaching in the early Church where he was Archbishop of Constantinople.

15th September: +Cyprian of Carthage, martyred AD 258. Early Christian writer, with commemoration locally in our Diocese.



16th September: St Ninian, cAD430 is known as the Apostle to the Southern Picts and the Scottish Lowlands. He was based at Whithorn in the English borders and his mission house was painted white and therefore called 'Candida Casa', or White House. There is no doubt he existed but he is sometimes confused with Finnian of Molville. There are a number of dedications to Ninian in our Diocese, and notably our own church is dedicated to him and his work in the early Church in Scotland.

St Ninian as intercessor: donor portrait in the Book of Hours of St Ninian and the Virgin, date c. 1692. Photo: public domain

17th September: Hildegard of Bingen, OSB, AD1179. Abbess of her Benedictine Community in Germany she is known as a visionary, but she was a writer, composer and philosopher. Listed in our Lectionary as a 'Lesser Festival'; incorrectly I believe as she influenced many, and still does today.

From a copy of the Rupertsberg Manuscript, the original written by Hildegard herself, an image showing her receiving divine inspiration and dictating to a scribe. Photo: public domain.



25th September: +Finbar of Caithness, cAD610. He is noted as having centred his work on the Isle of Barra in the Hebrides, although he is also well attested in Cork. He became a hermit on Barra but disciples gathered around him. He founded a Community at Cork and there are dedications to Finbar throughout Scotland.

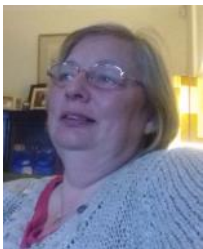
27th September: St Vincent de Paul, AD1660, founder of the Lazarists. We know the St Vincent de Paul organisation for its charitable work amongst parishes and to those in practical need. There are many branches of this notable charity in and around Glasgow, usually based in local RC churches.

Graham Vahey

Getting to know you—Irene Nairn

This is something new for the magazine and I have been asked to give it a go by Isabel – so here goes!

My name is Irene Elizabeth Nairn – my first name means “Peace and Tranquillity” – it was my parents’ choice so don’t blame me – their reason for choosing it was that it had 5 letters so there would be no favouritism when compared to my brother (Robin) and my sister (Fiona). I guess that is one thing I remember about my parents is that they treated the three of us all the same even though my grandfather at his golden wedding said thank you for supplying such three diverse grandchildren.



I have been coming to St. Ninian’s since the mid-1990s – accompanying my mother for the first few years on an ad hoc basis as I was not living in Glasgow – and then “full-time” since about 1997. Why the Episcopal Church? Back in 1926 during the Great Strike my maternal grandparents moved from Kent after they were married. My grandfather was sent up by his father to sort out the family-owned factory, anticipating that it would

take no more than two years. Their worldly goods had to come by sea and took six weeks. Looking around for a church which would be familiar to them, they pitched up at St. Ninian's. Needless to say they forgot to move back down south. My mother was born and when she was about 10, they moved to St. Margaret's, Newlands. My mother tried the Church of Scotland as she felt that when she married my father and had a family, that family should worship together – however when my older siblings came out of Sunday School worse than they went in, she contacted Mrs Goldie (Margaret Anderson's mother) and asked if there was room at St Margaret's Sunday school for them and so back she went. In the mid-1990s she started looking round for somewhere else – and despite not being too fond of “bells and smells” found St. Ninian's to be very welcoming. So I never really made a decision about where I worshipped – it just happened.

A favourite hymn? I find this quite difficult as I feel it depends on the circumstances but up near the top must be *O God, you search me* – no it is not in the hymn book but sometimes the choir sing it as the anthem – inspiring words expressing how God knows you and is with you whatever life throws at you and beautiful music by Bernadette Farrell.

I studied Hotel and Catering Management at Strathclyde and looking back this was a very happy part of my life. Why not? Alcohol Appreciation on a Wednesday morning and practical experience in cooking and running restaurants. I was particularly fortunate as the first year the campus was based at what is now Rosshall Hospital before moving into brand new premises on the main campus in town – so I got the best of both worlds. After qualifying, I worked in catering in Glasgow, Dundee, Ayr and Edinburgh. In 1998, a change of direction saw me move into retail and I have been working for Boots ever since.

What else? Well as most you know I am part of the backstage crew for the RATS drama group after finding out that I was hopeless at remembering words when I got onto the stage. I have two cats – Puzzle and Jigsaw – to be honest I am more of a dog person but it would be unfair for me to have one when I am working full-time. I try and swim regularly.



Jigsaw (r) and Puzzle (l). Photos supplied by Irene.

Any volunteers for next time? There is a list of questions you can answer if you'd rather not produce a free text like this. Please let me know. IS.

Communities on the edge

From the newsletter of Rev. Dr John McCulloch, minister of St Andrew's Church, Jerusalem

In 2015 a United Nations report warned that Gaza could become 'uninhabitable' in five years. Three years later, the situation is much worse. With 97% of the water not fit for human consumption, around 60% unemployment rate amongst the youth, and (according to UNRWA) with 80% of its population relying on food aid, the situation is deteriorating by the day.

You don't need to visit Gaza to sense the desperation felt by those who are living there. Over the last few months the international media has covered 'The Great March of Return' demonstrations at the military border/fence that separates Gaza from Israel. According to the Middle East Monitor, at the time of writing this report 123 Palestinians have died as a consequence of live fire on the part of the Israeli Defence Force, and it is estimated that those wounded exceeds 14,000. The rising number of casualties is a sickening barometer of the despair felt by the population of Gaza that they are ready to lose their lives at the security fence at the hands of the IDF who have used live fire against the crowds, many of whom were protesting far back from the fence.

Gaza also has a beautiful coastline, which is undeveloped and yet would be a thriving coastal resort if the blockade were lifted and there was a political settlement for its long-suffering people. Both Gazans and Israelis we've spoken with recall times when this was once the case and Gaza's beaches were as vibrant and diverse as those in Tel Aviv and Haifa. One of the cruel ironies now is that the people of Gaza cannot swim in the sea, because it is so heavily polluted. With only 3 hours of electricity a day, and limited construction materials allowed in, Gaza cannot operate its sewage plants, so raw sewage is released into the ocean.

In June 2018 a delegation from the Church of Scotland visited Gaza to meet with some of our partners. We support a number of organisations run by both Christians and Muslims. The Christian community is a tiny minority in Gaza, roughly 1,000 people, and yet provides vital services for the whole community, and so we would like to highlight the work of two of the Christian organisations we support. The Al Ahli hospital is run by the Anglican Church, and it is inspiring to see the high level of care they provide in such a challenging context. We were privileged to meet with Dr Suhaila Tarazi, the hospital director, who gave us a picture of the challenges facing the medical community in Gaza. Due to restrictions by the



Palestinian Authority, 43% of basic medicines are now at zero stock. As a result, patients are often sent home without antibiotics or painkillers, and risk of infection is high. Facilities for cancer diagnosis and initial operations are available, but further treatment in Gaza is not possible due to the extreme shortage of drugs. Of course, the lack of electricity is an extreme drain on the hospital's resources. Two donated solar panels ensure the emergency room and operating theatre have necessary electrical supplies, but other departments rely on expensive generators.

The Near East Council of Churches runs three primary health clinics across Gaza. These health centres provide vital primary care to families living in refugee camps, where anaemia and malnutrition are common amongst the children. Funded by organisations such as Embrace the Middle East, UNICEF, and Act Alliance, they offer dental care, pre- and ante-natal monitoring, family planning, well-baby clinics, psychosocial support, and general primary care medicine. Because of the funding they receive, the NECC clinics have a policy of keeping a 6-month stock of basic medical supplies and therefore find themselves providing support that the government hospitals cannot. This has been an invaluable service to those wounded in the Great March of Return.

One cannot come away from Gaza unaffected by the conditions of despair and privation the people of Gaza are having to endure and the increasing intractability of a situation where three de facto authorities control nearly every aspect of the lives of all who live there. The ethos and ideology of Hamas is reproachable, and does not represent the views of the majority of Gazans. However, in not differentiating between the civilians and the Hamas leaders, the right-wing Israeli media and politicians are able to justify frequent 'retaliatory' airstrikes in response to rockets fired by groups such as Hamas and Islamic Jihad from populated places within Gaza (and more recently, incendiary kites launched from its border). When air raids and the shelling from tanks hit a place as densely populated as Gaza, the vast majority of casualties will be civilian. The military blockade and collective punishment of the young population of Gaza will only serve to fuel more acts of desperation on the part of Gazans who have no future, no hopes, and no dreams that anything will ever happen for the better.

Contributed by Eamonn Rogers

Photo: John McCulloch

DUTY ROTAS

| Date | 2 September Pentecost 15 | 9 September Pentecost 16 | 16 September Patronal Festival |
|----------------------|--|---|---|
| Sides-people | E Graham C Graham | A Marr A Caldwell | G Vahey E Laurie |
| Readers | G Vahey | T Baylis | R Anwar |
| Readings | Deut 4.1-2, 6-9 James 1.17-27 Mark 7.1-8, 14-15, 21-23 | Is 35.4-7a James 2.1-10, 14-17 Mark 7.24-37 | Jer 1.4-9 2 Cor 5.17-6.2 Mt 9.35-38 |
| Servers | (r) I Nairn (l) R Anwar (th) | S Whitton P Whitton | S Whitton R Anwar I Nairn |
| Intercessions | I Nairn | P Whitton | E Rodgers |
| Elements | L Booth E Graham | R Anwar N Gordon | A Forrest J Seenan |
| Coffee | A Forrest T Baylis V Rodgers | J McLean C Shearer J Maxwell | D Sinclair J Sinclair V Rodgers |
| Welcomer | C Graham | | E Graham |

DUTY ROTAS

| Date | 23 September Pentecost 18 | 30 September Pentecost 19 | 7 October Pentecost 20 |
|----------------------|--|--|--|
| Sides-people | E Graham C Graham | A Marr A Caldwell | G Vahey E Laurie |
| Readers | V Davey | S Walker | Y Grieve |
| Readings | Wis 1.16-2.1,12-22 Jas 3.13-4.3, 7-8a Mark 9.30-37 | Joel 2.21-27 Phil 4.4-9 John 6.25-35 | Gen 2.18-24 Heb 1.1-4; 2.5-12 Mark 10.2-16 |
| Servers | (r) J Whannel (l) I Nairn (th) | R Anwar S Whitton | I Nairn R Anwar |
| Intercessions | Y Grieve | Rector | S Walker |
| Elements | T Baylis R Anwar | C Seenan A Gifford | L Booth E Graham |
| Coffee | A Marr Y Grieve A Grieve | A Forrest T Baylis V Rodgers | J McLean C Shearer J Maxwell |
| Welcomer | C Graham | 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 Forest, 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 |
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