

# THE ST BARNABAS SOCIETY

*Christmas 2015*



A very happy Christmas and New Year of Our Lord 2016 to you all. I hope you will have time in these peaceful and holy days following Christmas to read here something of our Society, its work and mission. We believe that our work is at the heart of the Church's mission in this country. This is not simply because the Society has been helpful in seeing so many former clergymen on to priesthood in the Catholic Church. It is fundamentally because conversion is at the heart of the Christian vocation for every member of the Church. Our gentle approach to this call through our preaching and appeals, our Facebook postings and our newsletter and also how we meet potential beneficiaries as they discern the call of the Lord to the full communion of the Catholic Church, is how we operate. In this issue you will read of personal stories of continuing conversion as well as messages of support from our Cardinal President and from a member of our board of trustees. We also have something of our heroes; in this edition part of the edifying story of Mgr Vernon Johnson. This year our London Mass focused on one of our greatest heroes, Henry Edward, Cardinal Manning. Our preacher, Fr Nicholas Schofield, took us to the heart of the mission of the Church through the contribution of Manning. He said:

'As a Catholic, Manning was hardly ever out of sight – as a zealous pastor in the depressing slums of Bayswater and Notting Hill, an author, a spiritual guide and a friend to converts. As Archbishop, he showed the same zeal as St Charles Borromeo and become known as the 'Poor Man's Cardinal', especially after his decisive intervention in the London Dock Strike of 1889. When he died in 1892, tens of thousands, both rich and poor, paid their respects. Manning was surely Westminster's Borromeo'.

With stories like this, who can doubt that the work of our Society is at the heart of the Church in this country.

FR RICHARD BIGGERSTAFF



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## THE SOCIETY PRAYER

*Heavenly Father, we thank you for the life and work of your servant St Barnabas.  
Through his intercession may all who work for the St Barnabas Society be strengthened to  
follow his example of joyful encouragement.*

*Help them to extend a warm and generous welcome to those who have left home and  
livelihood to be united with Christ's One, Holy, Catholic and Apostolic Church.*

*Through Jesus Christ our Lord.*

*Our Lady of Walsingham Pray for us  
Blessed Dominic Barberi Pray for us*

AMEN

*St Barnabas Pray for us  
Blessed John Henry Newman Pray for us*

## CONTACT US...

The St Barnabas Society  
President: Cardinal Vincent Nichols  
Archbishop of Westminster

Director: The Revd Richard Biggerstaff

4 First Turn, Wolvercote, Oxford, OX2 8AH

Tel: 01865 513377

directorstbarnabas@gmail.com  
www.stbarnabassociety.org.uk

# THE DISTRICT ORGANISERS

CYPRIAN BLAMIRE:

## From Bible Christian to Catholic

For my Anglican ordination in London in 1973, I (along with one or two others) chose to wear a black scarf in preference to the more customary stole. This tells a great deal about my state of mind with respect to notions of Catholic theology. I can now see that I was venting a deep hostility to sacramentalism. I saw



myself in the ministry as preacher, teacher, spiritual counsellor rather than as servant of the altar. I was actually defining my identity by my opposition to the Catholic view of the faith.

As a lad, I had sung in the choir in one of the Anglo-Catholic shrine churches, Holy Trinity in Winchester. What they called 'the mass' was the norm, but I couldn't make any sense of it. At the age of 17 I was caught up in the burgeoning evangelical movement which swept up so many young people in my generation. Up to that point I had felt deeply alienated from the worship in Holy Trinity, but on the other hand, the teachings of Jesus which I heard read Sunday by Sunday in the gospels did reach into my heart and touch me. So when I went to a gospel concert and heard young lads scarcely any older than myself talk about how the thing that really mattered was my personal relationship to God through prayer and study of the Scriptures, I felt they were addressing me directly. I could stop worrying about what went on in church, for what really mattered was me and God.

For the next ten years I would happily identify as an evangelical Protestant Christian. I believed there was a simple bible

message which called for each individual to ask Christ into their heart. I identified with other evangelicals across the Protestant denominations much more than with most of my fellow Anglicans. Though I did not feel at home in the Church of England, I did feel at home at ecumenical evangelical gatherings or rallies.

So when I began to hear the insistent call into the Catholic Church within me, I was frightened. Memories of that sense of alienation from the rituals and liturgies of my Anglo-Catholic youth flooded back, difficult memories of a deeply conflicted period of my life. It felt as though I would be going backwards, not forwards. But by now I had grown increasingly aware of the questions that evangelicalism did not seem capable of answering. In particular, how to account for the years between the Early Church and the Reformation, which we claimed were lost years of deviation from the true Gospel? This just didn't make sense – these were the very years when the gospel was planted deep into the life of our own country. And anyway, how come we evangelicals, with our 'simple bible message', were so hopelessly divided, by contrast with the enduring, solid, firm, and united global Catholic community?

But the sheer scale and size of that community intimidated me. Up to that point, I had an identity; I thought I knew who I was, but now I had to let that go of it in order to assume a new identity. I had to learn to privilege liturgical prayer over personal prayer, to let go of my individualism and put the Church's wisdom before my own. I had to swim out of a small and very English pond where I felt I was known and identifiable and into a global ocean where I risked becoming lost. In reality, it was only when I went ahead and took the leap into the Catholic ocean that I began to learn for myself the real meaning of living by faith, that life of faith I had preached about so often to others.

WILLIAM JOHNSTONE:

## From High Church Anglican to Catholic

My Anglican ordination took place at Exeter Cathedral in June 1996. It was the early days of the Forward in Faith movement and the building was packed to the rafters. Bishop John Richards, the first Bishop of Ebbsfleet, presided at a ceremony rich in symbolism. It included prostration, vesting with stole and chasuble and the anointing of hands. The air was thick with incense and my family and friends had never seen anything like it.

My background, as my mother wistfully reminds me, was 'beautifully Anglican'. My grandfather was a country vicar in Northumberland, as was his father and his father's father. He was a big influence on me when I was growing up and his churchmanship was Anglo-Catholic in a Book of Common Prayer sort of way. I remember the vast vicarage he inhabited with coach house, servants quarters and acres of garden. (The house was sold off by the Church of England long ago). I took several voice trials and eventually became a chorister at Salisbury Cathedral. The cathedral liturgy affected me profoundly along with the clergy who were all great men; the dean at the time was Sydney Evans. I was left with a deep appreciation of the rhythm of daily prayer.

It was during my university studies at Durham that I experienced Catholicism for the first time and I was attracted to it immediately. A friend from my college was received into the

Church and my brief trips to the Catholic chaplaincy impressed me greatly; there was a sense of normality about attending Mass there which was different to the more rarefied atmosphere of the Anglican churches around me. I was also studying a lot of Newman. My tutor at this time was Sheridan Gilley; he wrote a book called 'Newman and his Age' which was based directly on his Durham lectures. It was Newman's personality more than his theology that struck a chord but some kind of seed must have been sown in my mind because I seriously began to consider converting to Catholicism during this period. The thing that held me back was the sorrow such a move would cause my family. I cast the whole idea of conversion from my mind and decided to put my positive experience of Catholicism to good use in the Church of England. I discovered the 'smells and bells' variety of Anglicanism and began to identify more and more with this wing of the Church.



But the yearning for a fully Catholic life just kept niggling away, occasionally during my time at theological college and more

dramatically on my Anglican ordination retreat at Buckfast Abbey. I embraced my time as a curate enthusiastically, ministering in urban areas with a strong Anglo-Catholic flavour. Life was too busy to be constantly questioning my ecclesial position but during quieter moments or when I was away from the parish these feelings would return.

It was during a trip to the Holy Land in 2001 that something changed inside me and I became convinced that the desire for full communion was coming directly from God. It still seemed an impossible step. I remember kneeling in front of the statue of St Therese at the Carmelite Church in Kensington and telling her plainly that she was going to have to make it happen if this was what God wanted. The Little Flower set to work as she always does and by the end of the year I had been received into the Catholic Church. It was the best decision of my life but I sometimes wonder why it took me so long.

## The District Organisers

### Cyprian Blamires

The Mount, 130 Burnmill Road, Market Harborough,  
Leicestershire, LE16 7JG

Tel: 01858 468224  
cpblamires@aol.com

### William Johnstone

4 First Turn, Wolvercote, Oxford, OX2 8BH

Tel: 01865 513377  
johnstonewj@gmail.com

## HEART & HOME *And I don't see why the Romans shouldn't get a good man*

Monsignor Vernon Johnson's Requiem Mass was celebrated in Westminster Cathedral on 27th October, 1969. This distinguished priest and preacher had become a Catholic some 42 years previously. In 1927 he had broached the topic with his elderly mother in Folkestone. Low church and the widow of a clergyman, she had encouragingly spoken of God's will and summed up her thoughts, 'And I don't see why the Romans shouldn't get a good man.'

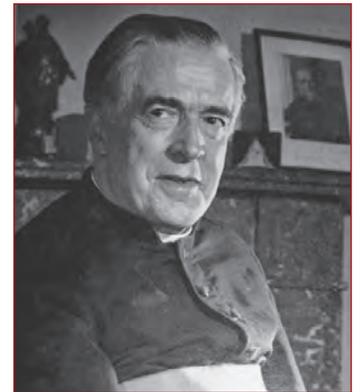
A good man he was, with, as his great friend Fr Charles Hann generously attests, that 'utter genuineness and a vivid consciousness of his own inadequacy' which surely meant he was a priest to his core, the best of priests. Known for his great devotion to St Thérèse, as an apologist for the Faith, and instructor of souls, he is also remembered for his work amongst the sick, especially at Lourdes: 'He was marvelous with the sick...', says another friend. The edition of the review *Sicut Parvuli* which recalls Fr Vernon and pays tribute to his life is the source of these edifying insights. The St Barnabas Society receives royalties from his own publications, especially *One Lord, One Faith*, which he wrote shortly after his own conversion. St Thérèse and her Carmel had inspired him, and his little spiritual biography is the first part of the book before the serious business of apologetics, for he was serious about all he undertook without being stuffy and pompous. There was something wonderfully human about Vernon.

A little CTS pamphlet published in 1939 focuses on the mystery of suffering as experienced by Lourdes pilgrims. In his conclusions Vernon reminds his fellow pilgrims that they are not to forget the Lord's words: 'The chalice which my Father hath given me, shall I not drink it?' They are to use the verse in their prayer every day until they die, they are to remember the Virgin who cradles their head, even their sick room back home is to be a paradise. Vernon, like the best preachers, has lived this wisdom and offers with the authority of lived experience. He poignantly quotes Bernadette: 'I ask my sisters to forgive me for the bad example I have set them'. Vernon says that the secret of holiness is humility, and that humility is 'seeing ourselves as we are...a strange mixture of good and bad.' For Bernadette, Vernon reminds us, humility

was the clearest, deepest and most powerful virtue, and this, rather than the miracle of Our Lady's appearance, makes her the saint she is. You can feel Fr Vernon delighting in his knowledge, his friendship with Thérèse, with Bernadette, and most profoundly with Our Lady, for it is she who take him to the Lord Himself who said, 'Learn from me; for I am meek and humble of heart and you shall find rest for your souls.'

Perhaps these friendships superseded those of his younger days. Fr Charles Hann talks of debutantes who, 'swarmed about him... and brought their young men to him... It is no exaggeration to say that the whole West End was at his feet'. Spiritual director to Princess Marie Louise, he had to bear her upset and disapproval when he became a Catholic. *One Lord, One Faith* is an explanation to such a set, but its argument and turn of phrase still makes its impact in our own days, long after the days of pious debutantes and devout princesses.

St Barnabas Converts' Aid is rich with these connections. Our history is laden with big personalities and powerful stories. They are, however, stories with an English, nostalgic flavour, and as such they still speak to many who look at the mystery of the Catholic Church and the invitation to full communion with great longing, but also a fear of what might be lost. Fr Hann, reflecting on the experience of his friend, spoke of this loss, of an empty space, a 'nostalgic loneliness which was a longing for the persons and the life of that society which he left behind him...'. Charles admits that this had been his own personal experience, but says of Vernon that he would not have admitted it: 'And that is why I can say of my great friend that he is a better man than I am'.



FR RICHARD BIGGERSTAFF

## FIVE YEARS ON *No regrets*

It is now almost five years since our family was received into the Catholic Church through the Ordinariate of Our Lady of Walsingham, together with 70 other parishioners from the church where my husband, Fr Ed Tomlinson, had been the vicar. Although the event was a joyful one, the periods of time either side of it were rather difficult, in large part due to uncertainty. We knew that we would have to leave our house and church but did not know where we would be going. Schooling was a particular concern; we were not in a good position to apply for schools, our eldest child had turned four when we did not know where we would be. I will never forget the support of the St Barnabas Society during this time which removed all short-term financial worry.

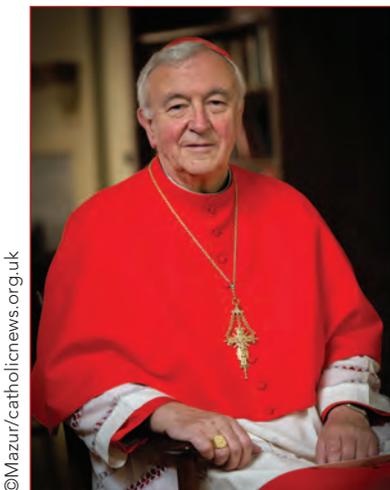
My husband has written extensively elsewhere about all that has happened since, which first involved moving to the village of Pembury, Kent and joining the congregation at St. Anselm's. There were considerable challenges, initially, in combining the established 'original' congregation with the new Ordinariate one, and Ed was fortunate to have the support of another Ordinariate priest, Fr Nicholas Levisseur. Together with committed laypeople they have overcome many difficulties and have recently overseen the construction of a new church hall, meaning that the original building (a dual-use hall functioning as a Mass centre on Sundays but rented by a pre-school in the week) has now been transformed into a permanent place of worship.

My own responsibility during this period has been for the children's work. When we first started a Sunday School at

St. Anselm's there were only a few children, and there was nowhere to meet except the small sacristy. The whole Ordinariate enterprise in our location felt very fragile, and I remember feeling anxious before Mass every Sunday, wondering how many people would come to Mass, and how many children we'd have for Sunday school. In the same way, we endeavoured to organise a variety of children's events throughout the year such as Easter workshops, summer holiday clubs, Nativity plays, all the while wondering if we'd have enough children to make them a success. Yet gradually, despite my fears, the congregation at St. Anselm's began to grow, and we were joined by several families with young children. The Sunday School, which now meets in the new church hall, has up to 20 young children each week and children who have made their first Holy Communion stay in church. Our last summer holiday club in July 2015, 'Catholics in Space', was over-subscribed. My hope is that the children have a good knowledge and understanding of the faith, will make good friendships with other Catholics and have happy memories of church-organised activities which serve to strengthen, and make them proud of their Catholic identity.

I was sometimes asked, especially at the beginning, if I ever regretted becoming Catholic. Not once have I felt this. I remember discussing the matter with Ed, when we were both still Anglicans, and we realised that our only remaining reasons for not converting were reasons of comfort and ease. How much we would have missed out, despite the sometimes bumpy ride, if we had stayed where we were.

HAYLEY TOMLINSON



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### MESSAGE FROM... VINCENT, CARDINAL NICHOLS, ARCHBISHOP OF WESTMINSTER, PRESIDENT OF THE SOCIETY

I would like to thank the St Barnabas Society for the excellent care and support it gives to those people who have answered God's call and taken the decision to seek full communion in the Catholic Church. We must welcome those who take this step with open arms and provide them with the support, both pastoral and financial, needed to make this transition. I ask you to support the society generously.

### PLEASE JOIN US ON... . . .

**Saturday 11th June 2016** 12noon at SS Gregory & Augustine, Woodstock Rd, Oxford  
Mass celebrated by Bishop Robert Byrne followed by lunch

**Wednesday 9th November 2016** 6pm at St Patrick's, Soho Square, London  
Mass celebrated by Bishop Richard Moth followed by drinks and canapés

*All are welcome but please RSVP Fr Richard Biggerstaff [directorstbarnabas@gmail.com](mailto:directorstbarnabas@gmail.com) for catering purposes*

## LOURDES PILGRIM *Receiving so much more*

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Twenty two years ago, my husband Francis and I were in a presbytery garden enjoying a glass of wine before lunch. We had been received into the Church from the Church of England some months before, and had received a very warm welcome, but were keen to enter more fully into the life of our Diocese, Arundel and Brighton. A young priest began to speak very eagerly of a sure and certain route to the centre of Diocesan life, the annual Pilgrimage to Lourdes. Twenty two years later, we have completed our fifteenth pilgrimage, and have now risen to the dizzy heights of hotel leader and deputy chief Doctor.

Our Lady's invitation, given to Bernadette, has indeed proved to be a blessing in our lives and in the lives of many converts, both clergy and lay, who join us on our journey to the Pyrenees each Summer. We are usually a group of 700 or so, including two hundred sick and disabled pilgrims, most from the Diocese, although there are always a few "serial pilgrims" who travel from further afield, having left the diocese. In fact, until last year a 100 year old lady, Peggy, would travel from Switzerland for the pilgrimage, choosing to come to England first in order to begin the pilgrimage with us. Her faith was quite extraordinary and an example to us all!

Our sons, now aged 23 and 20, were fortunate enough to join the Youth pilgrimage with a group called the Redshirts. This

group of very enthusiastic young people aged from 15-16 join us on our trip each year, but are given their own programme of catechesis and formation during the week by a skilled group of youth workers. For the past ten years, some of these wonderful youngsters have then progressed on to the adult pilgrimage as helpers.

The fellowship and friendship found in a week of prayer, service and reconciliation is tangible, and is something which our family have come to rely on for spiritual refreshment and rejuvenation each year. Whether spending time chatting to our sick or disabled, enabling them to attend daily Mass, or working for the Hospitalite team in the Baths, the service we offer is returned a hundredfold, in the love and friendships formed during these precious weeks.

Back in our everyday lives, we rush from home to work, to the gym, to pick up the children, to shop, to cook, to clean, and then back to work again. A week shared with Our Lady, and our fellow pilgrims from around the Catholic world allows us to slow down, to find the time for prayer that our busy lives sometimes won't allow. To quote my 20 year old son, Henry, he goes to Lourdes each year, at considerable expense to himself, and in the midst of a very busy life, "aiming to give all he can, but knowing that he will receive far more".

SALLY NICHOLLS

## MGR AUGUSTINE HOEY

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It was a privilege to drive two members of the Community of the Resurrection, Mirfield to the birthday party of their brother, Fr Augustine Hoey at Walsingham. Fr William Nicol, priest of the archdiocese of Westminster and pastoral director at Allen Hall and Fr Robert Mercer, former Anglican bishop of Matabeleland and now a priest of the Ordinariate of Our Lady of Walsingham were the best company and I was reminded of those CR days; the humour, the history, the holiness. From 7am we laughed and mused and told stories of Norman and Gabriel and Martin and Benedict, all CR. If you were a passenger without a Mirfield connection things might have been a bit testing, but I loved every minute.

Cardinal Nichols was the principal celebrant and preacher at the Mass and Fr Augustine gave a wonderful *fervorino* on the imperative for the unity of Christians. I bought the biography and enjoyed a turkey lunch at the Anglican Shrine. The Anglican shrine clergy were gracious and welcoming and since most of the Catholic clergy had formerly been Anglicans there was lots of common ground and lots of catching up. I sat next to the Dean of Wakefield and the Vicar of Walsingham at lunch and I was thrilled to see them both again.

I reflected that this sort of event would have been sticky twenty or even ten years ago. It's hard to say, but that's the truth of it. Fr Augustine has been following a prayer-filled dream for the unity of Christians and this celebration was a wonderful reminder that the dream is not just about painful agonising, it is also joy-filled and fun.

FR RICHARD BIGGERSTAFF



# UNITY IN DIVERSITY

Anyone who has had even the remotest connection with Catholicism in recent years will be aware of the cultural diversity of the Church in this country. It was one of the first things that struck me when I was received nearly 15 years ago. As a new Catholic, I was suddenly exposed to an amazing variety of people and nationalities. I have attended Nigerian baptism celebrations, Indian house warming parties, Filipino wedding anniversaries; the list is endless. The social mix of the Catholic Church never ceases to amaze me; there is no other institution in the world like it. And in the UK, this cosmopolitan aspect of faith is increasing all the time, beyond London and into Catholic churches everywhere.

So when it is suggested from on high that faith schools are socially divisive, it makes me feel that people should experience the reality of our Catholic churches and schools. Perhaps if they did, their thinking would be challenged. Often the social make-up of government and various commissions is far more exclusive and culturally monochrome than the people they seek to serve.

WILLIAM JOHNSTONE



## *Pope Francis speaks of the Year of Mercy*

This Extraordinary Year is itself a gift of grace.

To pass through the Holy Door means to rediscover the infinite mercy of the Father who welcomes everyone and goes out personally to encounter each of them.

It is he who seeks us! It is he who comes to encounter us!

This will be a year in which we grow ever more convinced of God's mercy.

How much wrong we do to God and his grace when we speak of sins being punished by his judgment before we speak of their being forgiven by his mercy!

But that is the truth.

We have to put mercy before judgment, and in any event God's judgement will always be in the light of his mercy.

In passing through the Holy Door, then, may we feel that we ourselves are part of this mystery of love, of tenderness.

Let us set aside all fear and dread, for these do not befit men and women who are loved.

Instead, let us experience the joy of encountering that grace which transforms all things.



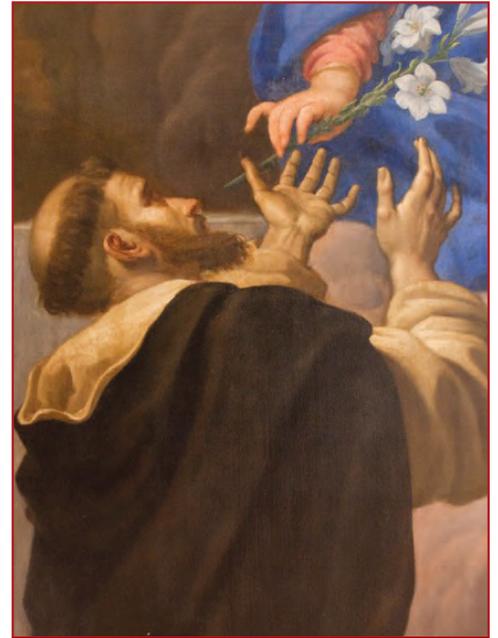
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# WOLVERCOTE CHAPEL *Celebrating The Year of Mercy*

There is something unambiguous about mercy. If a person acts mercifully we know about it. Mercy is underpinned with kindness and generosity. It is clear and never hides behind a notion of doing good by doing evil. This has been a huge problem, for the language of mercy has been hijacked. Mercy is unambiguous, life is cherished, justice promoted; mercy must always be life giving. Pope Francis movingly speaks of the priest as confessor learning the rich treasury of mercy from his own needs and frailty and it is true for us all: when we are shown loving mercy we become loving and merciful. The Pope defines mercy as: 'A wellspring of joy, serenity, and peace. Our salvation depends on it. Mercy: the word reveals the very mystery of the Most Holy Trinity. Mercy: the ultimate and supreme act by

which God comes to meet us. Mercy: the fundamental law that dwells in the heart of every person who looks sincerely into the eyes of his brothers and sisters on the path of life. Mercy: the bridge that connects God and man, opening our hearts to the hope of being loved forever despite our sinfulness'.

The Papal Bull speaks of the treasury of graces and indulgences attached to this year of mercy. This is not religious hoop hopping, this is the hope of mercy in which we live and towards which we find tangible signs and pointers. We walk through a holy door, not to perform a lucky ritual but rather to be led by the hand by Jesus, the Good Shepherd, the way, the truth and the life, the door himself. No, there's nothing ambiguous about mercy, for Jesus Christ is its very face.



©Fr Lawrence Lew OP

## BECOME A 'FRIEND OF THE ST BARNABAS SOCIETY'

This group within the Society gathers those who take a particular prayerful interest in our work. At each appeal we ask for prayers and our prayer card is widely used. Sometimes our prayers perhaps need to be more specific, although confidences and even anonymity must always be respected.

The Facebook page has often highlighted the lively contributions that many make about the questions concerned with our Society and those seeking full communion with the Catholic Church.

**To become a friend E mail or telephone Fr Richard  
directorstbarnabas@gmail.com Tel 01865 513377**



There will be a gathering of the friends at Wolvercote on Saturday 8th October 2016. We meet annually, and there is a monthly newsletter for Friends. In addition, a copy of the Wolvercote 'Madonna of the Meadow' will be sent to you. The intentions of Friends will be included in the Friday Mass at the chapel which is usually celebrated at 8am.

## FROM THE DEPUTY CHAIRMAN OF THE BOARD OF THE SOCIETY

Twelve years ago I attended my first meeting as a trustee of the St Barnabas Society, and now seems a good opportunity to reflect on that period and to paint a picture of what a Trustee typically does. The agenda for any regular meeting has a certain familiarity to it, occasion on occasion, and the Society is no different. As you might expect, most time in a two-hour meeting is spent considering the current situation of some of our beneficiaries whose support arrangements have come up for discussion. As our Chairman, Gerald Soane, said in the Easter Newsletter, their example is truly humbling. In some cases, the Director's recommendation is readily agreed, in others there are additional questions and different proposals evolve.

The Society can only serve its beneficiaries, of course, if it is prudent about the way it handles its financial assets. It owns 12 properties which both provide an income and also provide homes for beneficiaries. Property management and keeping properties in good repair are essential tasks, and although the trustees rarely get directly involved, they keep a watching brief through Trustees Meetings. As to its investments, we use and trust Cazenove Capital, part of Schrodgers, to advise our small financial committee, using funds that are geared to the needs of charities for secure homes for their money.

As a Registered Charity, the Society has to conform to the requirements of the Charity Commission, so it almost goes without saying that there is a good deal of financial and operational reporting that has to be done meticulously and overseen by the trustees, who in the end put their names to all reports in the public domain.

Perhaps the Society's major challenge is to make itself better known, a significant marketing task.

Roger Woodham

# THE ST BARNABAS SOCIETY

(successor to The Converts' Aid Society)

Please return the completed form to:  
The Director, The St Barnabas Society, 4 First Turn, Wolvercote, Oxford, OX2 8AH  
Tel: 01865 513377 directorstbarnabas@gmail.com www.stbarnabassociety.org.uk

## Contact Details

Mr/Mrs/Ms \_\_\_\_\_ Name \_\_\_\_\_ Surname \_\_\_\_\_  
Address \_\_\_\_\_  
\_\_\_\_\_ Postcode \_\_\_\_\_  
Email \_\_\_\_\_ Phone no \_\_\_\_\_

## Donation

I would like to give: £ \_\_\_\_\_

I enclose a:  Cheque  Postal Order  CAF Cheque payable to The St Barnabas Society  Cash

## Gift Aid Declaration

Please treat as Gift Aid donations all qualifying gifts of money made. Please tick all boxes you wish to apply, sign and date.

*giftaid it*

Today  In past 4 years  Future

I confirm I have paid or will pay an amount of Income Tax/or Capital Gains Tax for each tax year (6 April to 5 April) that is at least equal to the amount of tax that all the charities or Community Amateur Sports Clubs (CASCs) that I donate to will reclaim on my gifts for that tax year. I understand that other taxes such as VAT and Council Tax do not qualify. I understand the charity will reclaim 25p for every £1 that I give on or after 6 April 2008.

No, I am not eligible /do not wish to give Gift Aid

Signature \_\_\_\_\_ Date \_\_\_\_\_

Please notify the charity if you want to cancel this declaration, change your name or home address or no longer pay sufficient tax on your income and/or capital gains.

If you pay Income Tax at the higher or additional rate and want to receive the additional tax relief due to you, you must include all your Gift Aid donations on your Self Assessment tax return or ask HM Revenue and Customs to adjust your tax code.

## Standing Order

I would like to give: £ \_\_\_\_\_

Every:  Month  Quarter  Year Starting from: \_\_\_\_\_/\_\_\_\_\_/\_\_\_\_\_  
(please allow at least 3 weeks from today)

To: The St Barnabas Society, National Westminster Bank plc, Oxford North Branch,  
249 Banbury Road, Summertown, Oxford OX2 7HR

Account Name: The St Barnabas Society Branch Sort code:

From my account: Name of Account holder: \_\_\_\_\_

Bank/Building Society Account Number Branch Sort code:

Signature \_\_\_\_\_ Date \_\_\_\_\_

To: The Manager (of your Bank/Building Society)

Bank address: \_\_\_\_\_  
\_\_\_\_\_ Post code \_\_\_\_\_

## Other

- Do you wish the Society to send you an acknowledgement?
- Membership:- Please send me details of becoming a member of the Society (This involves an annual subscription of £25 and gives the right to attend and vote at the Annual General Meeting)
- Legacy:- Please send me information about leaving money in my Will to the Society
- Mailing List:- I would like to receive the Society's Newsletters