

THE ST BARNABAS SOCIETY

Pentecost 2016



The great Solemnity of Pentecost and these beautiful days following give me the opportunity to thank you for your support of the Society and to wish you well for the Summer. We will celebrate the Feast of St Barnabas in Oxford on Saturday 11th June and I extend a warm invitation to you all to join us. The Spirit who filled Barnabas to do great things for the Lord and for His Church is the Spirit who calls us all to deeper conversion. The journey to full communion with the Catholic Church for our beneficiaries is assisted by your generosity, by your prayers and by the friendship and support the Society offers. Sarah Lusted writes about the life of her family since she and Jack left the vicarage and became Catholics together with their four children. John Owens reflects on the Holy Spirit, 'the sweetness of heaven'. Our district organisers have written about the way they are received in parishes and I have yet more to say about the great Mgr Vernon Johnson. This year, three of our beneficiaries will be ordained to the priesthood. It is also a joy to include a message from Oliver Welsford, our beneficiary at the English College in Rome, a seminarian for the diocese of Portsmouth, who wrote to us just after serving Mass for our Holy Father, Pope Francis in St Peter's. May the prayers of Our Lady of Wasingham, St Barnabas, Blessed John Henry Newman and Blessed Dominic Barberi surround our work and bring about a new outpouring of the Spirit in the hearts of those who would so like to be with us in 'the One true Fold of the Redeemer'.

FR RICHARD BIGGERSTAFF

In this issue... Heart & Home, Two Years On – Sarah Lusted, Message from Bishop Stock, Pentecost Reflection – John Owens, Welsh Dominican Convert – Rhidian Jones



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 Wasingham 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

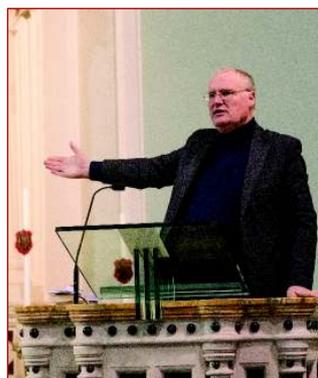
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THE DISTRICT ORGANISERS *The Response to our Appeals*

CYPRIAN BLAMIRE

"I never knew about this!" That is the commonest response from parishioners after Mass to my appeals. Many – perhaps most – have not heard of us, but when informed about the work, they respond very positively. This is a reminder of one of our challenges as a Society – to get the word out, to make ourselves known. Today marketing, advertising, promotion is a huge industry and, of course, a very expensive one. We have always avoided spending large sums of our donors' precious money on such things, and we have always been able, one way or another and by the grace of God, to make ends meet.



I have had the privilege of speaking on behalf of the Society at churches around the country for twenty years now, and I have at different times visited parishes in all of the English and Welsh dioceses north of the Thames, with the exception of Westminster and Leeds. I can say with hand on heart that the response of the people in the pews to these appeals has everywhere been most heartening to me personally. On their way out of church, parishioners will often pause to talk about their own conversion experiences. Sometimes they have themselves been raised in the Church but they will tell me about a parent's conversion. They will also often advert to convert clergy of their own acquaintance, almost always in favourable terms. In fact the courageous and devoted witness of convert clergy around the country is one of the best supports of our work, encouraging Catholic people to be generous to us. It is not unusual for EWTN and its *Journey Home* programme of interviews with converts to get a mention.

In the early days of my work for the Society, I sometimes found that my talk would spur one or two parishioners to lament the departure of priests who wanted to get married; sometimes they would ask whether the Society did anything to help such priests. Needless to say, it doesn't – not because we are unsympathetic to them, but because that cause does not fall within our remit. There is often a great sadness behind this, since such priests have touched lives deeply, and the individuals concerned grieve over their loss. On a similar tack, there is the occasional parishioner who feels that the admission of married ex-Anglican clergy to the Catholic priesthood, as an exception, should surely open the way to the ordination of married Catholics. They sometimes suggest that celibacy should become 'an option' – not knowing perhaps that the married ex-Anglican priests are themselves not generally of this opinion at all. However, I generally avoid polemic when I am 'on appeal' as I don't feel it is likely to be helpful to our cause. Sometimes another parishioner or the parish priest will join in the conversation and make a helpful contribution to the discussion like 'Catholic priests know what the rules are when they are ordained' – to distinguish the 'normal' case of the Catholic priest in the Latin Church from the special case of ex-Anglican clerics whose decision to marry in no way infringed the rules of their profession at the time when they were employed by the Church of England.

I do get a little perturbed by the frequency with which my presentation stimulates individuals to express the wish that the Church would soon start ordaining married persons and women as a matter of course. Again, I do not choose to enter into debate about this but I sometimes sense that they assume – quite wrongly – that I will agree with them.

WILLIAM JOHNSTONE

When I first thought seriously about becoming a Catholic I was warned about some of the cultural differences I would encounter in the Church. I never found this to be much of a problem. Swapping my comfortable curate's house for a room in a presbytery took some getting used to, but what really struck me was the volume of people that attend Catholic churches in this country. In some London parishes, the numbers coming through the doors over a weekend can reach well into the thousands.

This puts a Catholic priest in a unique position; every week he has the rare privilege of standing up and addressing a substantial gathering of people. I don't think this happens in any other walk of life these days. Regular political meetings seem to be a thing of the past and with the huge variety of media outlets, TV performers get nowhere near the ratings they would have enjoyed in my childhood. And yet the Catholic priest remains, utilising old style oratory in a rapidly changing world.

The other noticeable feature of Catholic congregations is the sheer variety of people that they encompass. The only way I can describe it to my non-Catholic friends is by comparison with a supermarket. We all need to eat and in a supermarket we encounter all kinds of people; young, old, wealthy, poor, humble

or well-to-do. And so it is with the Catholic Church; we never quite know who we are going to bump into.

When I first started doing appeals, I used to begin my talk with what I liked to regard as an ice-breaker; a little anecdote to draw people in before I got on to my main topic. In reality it was a rather corny joke which sometimes worked well but more often than not failed spectacularly. I stopped using it completely when on one occasion after delivering the punchline I looked up and to my horror saw the comedian Frank Skinner blinking up at me.

On another occasion a woman coming out of church stopped and asked me for a gift aid envelope. As we went through the usual palaver of searching for a pen (I never seem to have one on me) I realised that I was talking to Ruth Kelly, the Labour politician and former Secretary of State.

The appeals for the Society are not just about generating money; they are moments of real contact for us. It is always



good to chat with people about their own journey into the Church. Often they will have married a Catholic and converted to the faith, perhaps at great personal cost. Sometimes there are people sitting in the congregation who are entitled to our help. I am always amazed when I hear of convert clergy who have never been told about us; they do exist, some of them really struggling to make ends meet. It is always great to make contact on these occasions and offer families real support.

My abiding memory of making appeals for the Society is of an elderly, well-dressed gentleman approaching me after Mass, shaking my hand and thanking me profusely. I was slightly taken aback, he seemed so grateful and I didn't know why. He explained that he had been the son of an Anglican Vicar. His father had given up his ministry to be received into the Catholic Church and since in those days there was no possibility of a married man being ordained, he had retrained as a solicitor. Throughout this period the entire family had been supported by the Converts' Aid

Society, the old name for the St Barnabas Society. 'I want to thank you for my Catholicism', he said with tears in his eyes. It was one of those special moments when it all seemed very worthwhile.

The District Organisers

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William Johnstone

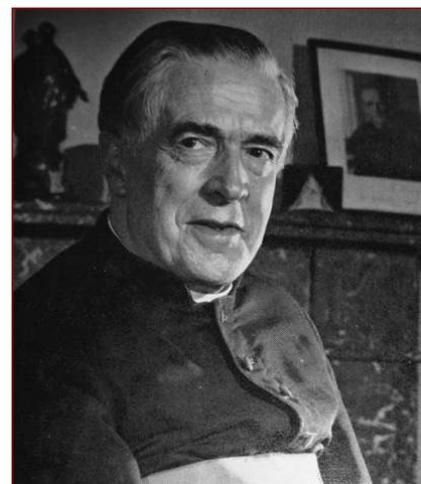
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HEART & HOME *One Lord One Faith*

Monsignor Vernon Johnson continues to contribute to St Barnabas Converts' Aid through royalties the Society receives from his books, and especially *One Lord, One Faith* published by Ignatius Press. The book is described as 'a classic work of apologetics', and it is also wonderfully biographical. Vernon gives us so much of himself, a soul in a dilemma, being led to where he would rather not go. His friend for the journey was St Thérèse of Lisieux and indeed his book *Spiritual Childhood* (also published by Ignatius) details this close and loving friendship of the man who learns from Thérèse, who takes him 'back to the Fatherhood of God and throws new light on the oldest of Catholic truths.' My joy at discovering Vernon Johnson was not just through his writings. When I became a Catholic in 1993 a holy old lady in the parish of St Martin, Brighton – Miss Brazenor was her name – told me that I was the thirteenth. 'The thirteenth', I had said. 'The thirteenth priest of this parish to have gone to Rome'. Imagine my delight when I discovered that one of those early Lewes Road convert clergymen was the great Vernon Johnson. Curate at St Martin's from 1910-13, I had served the same time exactly 80 years later. In the early 90s my move was typical of many an Anglo-Catholic curate. Candidly, the prospect of the ordination of women in the Church of England had thrown the whole idea of church and any notion of catholic identity outside the Catholic Church, up in the air. Over the years since November 1992's General Synod vote there has been an accommodation of groups and parishes like the title parish of Johnson and Biggerstaff. Vernon's analysis of this is strikingly contemporary. But he is also able to identify another trend which now seems to occupy our Society's work. Many of our Society would not have identified themselves as Lewes Road, biretta wearing clergymen with a penchant for things Roman, especially in church. For Vernon the picture is broader and it has to be for us too. The Catholic Church, obedient to Her Lord, proclaims the Kingdom and calls to conversion. Vernon gets the tone just right when he says: *There is another set of English people – a relatively small but steadily increasing company, by no means confined even mainly to Anglo-Catholics, but representative*

of all varieties of English life. They are beginning to doubt. Those who are not Anglo-Catholics are conscious of the failure of English religion generally: they are finding it inadequate for their soul's needs: they don't know why, but they feel it is all wrong. They are realizing that the Catholic religion,



that religion which four hundred years ago was suppressed by penal laws severer than any other in our national history, is gradually reappearing with a vigour and a strength which they cannot explain on any human reasoning. They see that the great weakness in English religion is its endless sects and controversies, and they are conscious that the Catholic possess a unity unknown in any other society of the world. Their own national prejudices are being weakened by the international spirit moving the world, and they feel the attraction of an international church. They see men and women whom they would least expect to do so becoming members of that Church, and they are wondering and doubting what it all means.

It is strange to think that the convert clergyman, Vernon Johnson, was not only key in the profile of our Society and its governance, but even now speaks to our situation. This man of spiritual friendship whose own friends have written so eloquently about just what he meant to them continues to inspire us to reach out to those seeking full communion with the Catholic Church. This is a movement of heart, in order to find a lasting home and the Society is there for those on the journey.

FR RICHARD BIGGERSTAFF

TWO YEARS ON *Quite a journey*

My husband and I, along with our 4 teenage children were received into the Catholic Church on the Feast of Christ the King, November 2014. It has been an eventful 18 months. We have moved house twice, I gave up a job I enjoyed and my eldest started university. We had originally thought that my husband, Jack, would be ordained an ordinariate priest within a few months. However, as it turned out that was not possible as we were merely a family, not a group.

The hardest part was the waiting, not knowing what was going to happen and when. We had made the jump...and we were caught, the Saint Barnabas Society being particularly fantastic. They have provided a roof over our head and food on the table, along with a friendly listening ear. After about six months of hearing nothing Jack started looking for a secular job and he was snapped up to teach science in a secondary school. This keeps him occupied and brings in some money. I still felt I could not plan for a job myself so decided to volunteer at the local primary school. My priority was to support my husband and be there for my children. Now Jack has recently been accepted for training by the Arundel and Brighton diocese and, if all goes well, should be ordained in a couple of years time..

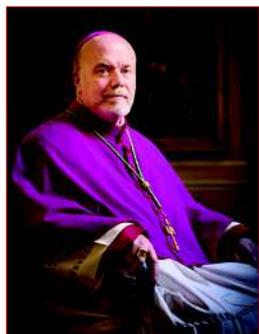
So yes, it has been eventful, but I have never regretted the decision we made to become Catholics. I have met some lovely people and made new friends. Many others have thought we were mad and could not understand why we just didn't carry on as usual or at least until Jack retired. But the support we have received from other clergy, friends, the people of St Anselm's Church, Pembury and The Saint Barnabas Society has been

great. People have been happy to share their faith and talk about the Catholic faith which I find very refreshing. In fact, once a Catholic knows you also are a Catholic it is like when two VW camper vans pass each other, they just have to sound their horn and wave. There is a real sense of being part of something bigger, world wide, not just middle England. A friend introduced me to the Magnificat monthly. Along with the prayers, psalms and Mass readings it is full of short inspirational reading which are ideal to fit into the day. The meaning of a famous piece of art is also explained along with the lives of the Saints. So much is on offer to enrich our own lives.

The children regularly attend Mass with Jack and I at St. Anselm's. They have been asked to become servers or read a lesson, but so far have not agreed; I think they are much happier just being in the congregation lying low now they are not 'the vicar's kids' so to speak. I was really pleased that three of our children fully participated in the Easter Triduum. Like many other teenagers they sometimes complain about having to get up early on a Sunday for Mass. When people comment that it must have been hard for you the kids say that they don't see what all the fuss is about. Luckily they have not had to change school, so everything in that respect has gone very smoothly. They are all happy and settled and I couldn't ask for more.

It has been quite a journey, and that is only the beginning. We have all learnt a lot, but my biggest lesson is that of Trust and Patience.

SARAH LUSTED



MESSAGE FROM...

BISHOP MARCUS STOCK,
BISHOP OF LEEDS

I should like to commend to you the work of the Society. I myself have known of their work for many years. Many people and families from different backgrounds in Christian ministry have been supported by the Society and many have been helped on the way to priesthood in the Catholic Church by the Society. Please continue to pray that many will seek full communion in the Catholic Church.

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 for catering purposes*

PENTECOST REFLECTION

On Ascension day, the Lord went on ahead to His heavenly kingdom as His human nature departed from us into heaven. Ten days later on Pentecost Sunday, the Holy Spirit came down upon the Church. This is what St. Aelred of Riveaulx calls a more profitable bargain; that the full sweetness of the earth, our Lord's humanity, was exchanged for the full sweetness of heaven, the Holy Spirit. Our Lord said, 'And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

The two events associated with the pre-Resurrection Pentecost, the harvest and the giving of the law, are perfectly realised in the first Christian Pentecost. Grace was heralded by the law and the law was fulfilled by grace. Fifty days after the sacrifice of the lamb marking the deliverance of the Hebrews from the Egyptians, the

law was given on Sinai; fifty days after the Resurrection of the true sacrificial Lamb the Spirit comes and writes the law on the hearts of believers.

The typology goes further, the law was given amidst noise and lightning on Sinai, the Spirit was given amidst noise and something like fire, a fire reminiscent also of the fire that did not burn of the burning bush. The cenacle (the upper room) is the new Sinai, from which the identity of a peculiar people is to arise.

The true harvest of Pentecost begins immediately with 3000 and 5000 souls from many nations entering the Church after hearing the message of St. Peter in their own languages. The Church, located then in but one nation, spoke in the tongues of all to signify that which was to come; that the Church by evangelising the world would one day speak all of the world's languages having

fulfilled the command to go and make disciples of all nations.

St. Peter writes, 'no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.' St. Peter condemns private interpretation of Acts 2, 1 Corinthians 12-14 or any other part of the Scripture. It is only in the Catholic Church where the fullness of truth is found and only in her that the promise of our Lord, 'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth,' makes any sense given that she is the Church of that first Pentecost. It is the very newness of even the oldest Protestant sect, that led this Biblical Clergyman into the Catholic Church in order to experience Pentecost where it occurred, amongst the clergy and laity of the Church of Christ.

JOHN D. OWENS

A WELSH DOMINICAN CONVERT

On a crisp, sunny February morning I drove from my home in Oxford to Douai Abbey in rural Berkshire. I was eager to read the private papers of Fr Illtud Evans OP stored there at the abbey archive in order to learn more about this much-travelled Welsh Dominican friar.

G.K.Chesterton, writing in the decade after the First World War, described the Welsh as 'a most mysterious people whose mystery is not recognized by their closest neighbours since the great majority of Englishmen have no notion of the Welsh type or spirit'.

Although born in London, John Alban Evans was brought up amid the language and culture of North West Wales. From Towyn County School he entered St David's College, Lampeter in 1931 as a Bates English Prizeman. He came to the Order of Preachers in 1937, made his profession in 1938 (taking the name, Illtud), and was ordained priest in 1943. Before coming to the Order he had embarked upon a career in journalism, the tools of which trade were employed throughout his ministry – particularly, in editing *Blackfriars*, and writing innumerable articles and reviews.

An understanding of 'the Welsh type or spirit' can only come from a realization that the culture of Wales is Christian to the core. The poetry which John Alban wrote during his student days reveal him to be a natural Thomist. His praise for the beauty of creation was based upon his knowledge of it. In his poem, *A Suburban Garden*, (1932) he writes:

So still the garden's morning haze;
So elegant this petulantly active butterfly,
Teasing the riotous maze
Of sullen purple phlox and flaunting marigold;

Undoubtedly, his experience of worship in the College chapel (an episcopal peculiar) led to his later conversion. The College's Society of St David, to which he belonged, could best be described as Anglo-Papalist. Vespers were sung in the chapel on the Eve of All Souls, and the Immaculate Conception of Our Lady, and prayers were offered for the conversion of Wales.

It was the culture of Wales that stirred up the emotional intensity and vigour of Fr Illtud's ministry. Among his many spiritual gifts shone forth his Christian compassion and interest in people. He

had a natural sympathy towards the anxious and socially deprived. He invested a lot of his time and energy in helping those in prison, and he wrote extensively upon prison conditions and penal reform.

In the 1950's he moved from Blackfriars, Cambridge to become Prior of London. During this period, his natural eloquence was put to use not only as a preacher but also as a retreat-giver and broadcaster. His book, *One and Many* (1957), describes how Christ lives in each Catholic, making the many one.

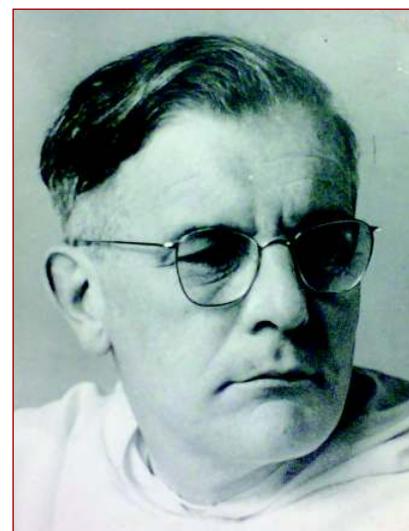
He lived in New York in the early 1960's before moving to the Dominican Provincial House of Studies, Oaklands, California in 1966 as Preacher-General. There he taught homiletics and conducted diocesan retreats until 1970 when he suffered a stroke and had to return to England.

Fr Illtud returned to Cambridge but he continued to travel. The ardour of his apostolic spirit never waned. His spiritual odyssey ended with his death in Athens on 22nd July 1972, aged 59, and his burial at the Catholic cemetery in Heraklion. Yet, a substantial collection of his private papers found their way to his homeland (and are stored at the University Archive in Lampeter).

Fr Gerard Meath OP, writing in the Catholic Herald (4th August 1972), summed-up Fr Illtud's life as 'a triumph of God's grace, given in the cross; the cross of his own turbulent apostolic spirit, the cross of his loneliness in the love of his Master; and the cross of sickness which fettered and shackled his vigorous priestly life'.

RHIDIAN JONES

With gratitude to Alison Day, Archivist of Douai Abbey for her assistance and hospitality during my research for this article



DIVINE MERCY

I had the great joy of being in Rome this Easter. It is a place that I love visiting and which now has a sort of home from home quality for me. It is wonderful to travel somewhere that is familiar where we can just slot in to a certain kind of rhythm. We return from such places feeling truly refreshed.

An added benefit for me this time was that I was there for the Feast of Divine Mercy which Pope Francis described as 'the heart of the Year of Mercy'. On the evening I arrived, many of the churches were open for most of the night and there was a steady stream of people praying and making their confession. The Church of Santo Spirito in Sassia which St John Paul II dedicated to the Divine Mercy in 1994 was packed with people all weekend; Mass was celebrated almost every hour and pilgrims from all

over the world kept pouring in. It was deeply moving to see the queues in front of the confessionals and thousands of penitents, many of them young, being restored to life in Christ.

I had quite a bit of time for reflection and I thanked God for the privilege of being a member of this wonderful worldwide family. I get asked all the time why I converted to Catholicism and it often feels impossible to explain in just a few passing moments. But in Rome that weekend I think the answer was expressed more eloquently than any words. The universal need for mercy and restoration lies at the heart of it and by the look of things that need is as strong as ever.

WILLIAM JOHNSTONE



OLIVER WELSFORD WRITES FROM ROME

'On Monday 22nd of February the English Seminarians gathered at S. Peter's Basilica for Feast of the Chair of Peter. We had the opportunity to meet with the Holy Father before the Mass, which was being offered for the work of the Roman Curia, the Office that oversees the mission of the Universal Church.

It was a great honour to assist at the Liturgy, and a particular highlight of our time so far in Rome. Thank you for your prayers and practical support to me as I begin this time of discernment – my hope is that the encouragement you give me may now bear fruit in my formation.

Please pray for me, as I pray daily here for you.'



*Yesterday is gone.
Tomorrow is not yet come.
We have only today.
Let us begin.*

*– Looking forward to the canonisation
of Blessed Teresa of Calcutta*

WOLVERCOTE CHAPEL *Praying with Blessed Dominic Barberi*

Each morning, after the Prayer for England, we invoke the intercession of Blessed Dominic Barberi. This great Passionist priest received Blessed John Henry Newman into the Church. He is a model of apostolic zeal and the most gentle and warm of men. We ask his prayers for those who are finding their way into the Catholic Church. As you may remember, the Archbishop of Birmingham gave us a relic of Blessed Dominic. Archbishop Bernard has encouraged the cause for Dominic's canonisation and has provided this beautiful prayer.



O God, who so lovingly raised Blessed Dominic to the heights of holiness, learning and apostolic zeal and made him a powerful minister of your mercy, listen to our humble request.

We pray that you will in your goodness, grant a miracle through the intercession of Blessed Dominic, so that the Church may further honour him on earth and that many more people will come to know and invoke the help of this faithful servant of the Church.

We ask this through Christ Our Lord

Amen.

Mary, Mother of Mercy: pray for us.

Blessed Dominic Barberi: Pray for us.

Blessed John Henry Newman: Pray for us.

Pope Francis Preaches at the Mass of Pentecost, Rome 2015

The world needs the fruits, the gifts of the Holy Spirit, as Saint Paul lists them: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal 5:22). The gift of the Holy Spirit has been bestowed upon the Church and upon each one of us, so that we may live lives of genuine faith and active charity, that we may sow the seeds of reconciliation and peace. Strengthened by the Spirit – who guides, who guides us into the truth, who renews us and the whole earth, and who gives us his fruits – strengthened in the Spirit and by these many gifts, may we be able to battle uncompromisingly against sin, to battle uncompromisingly against corruption, which continues to spread in the world day after day, by devoting ourselves with patient perseverance to the works of justice and peace.

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 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.

FROM THE CHAIRMAN OF THE BOARD OF THE SOCIETY

A couple of times in my life I have taken big employment risks. The first was in 1977 when I left a secure job in a major UK petrochemical company to join a petrochemicals trading group. Fortunately it worked out but not without some scares along the way. The second was in 1986 when I led the management buyout of the UK subsidiary, snatching it from the grasp of a German group that had already 'hand-shaken' on a deal with the American owner; I told them what I was doing and had I failed I should have been looking for a new job.

In both cases a driving consideration was the conviction, if I don't do this I shall never again be content.

To this day it amazes me that Pauline was wholly behind me in these decisions which had such implications for her and our family.

The convert too must know at some point, 'If I don't do this I shall never be content' but their conviction is entirely a religious one whereas mine was earthly (though I do remember casting myself on God's providence at Farm Street at one point in 1978); and they can be certain that their conversion will leave them materially worse off; possibly destitute.

How many clerics I wonder have that conviction: if I don't do this I shall never be content, yet stay where they are or remain in a state of indecision? Some who are married might not have a spouse like Pauline behind their belief or have one who is antagonistic to it.

Blessed John Henry Newman believed that the grace to convert, once given, must be acted upon without undue delay because it will not be on offer indefinitely. We should pray especially for all those clerics who are convinced that they should be received into the Universal Church but who are finding it difficult to take that final step.

And we should thank God for the gift of all those men and women who have cast themselves on God's providence and risked so much to come into the embrace of Christ's Church.

Gerald Soane

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.

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

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