

ALL SAINTS CHURCH BOYNE HILL MAIDENHEAD

PARISH NEWS

www.allsaintsboynehill.org.uk

Issue 7

29 April 2020



Dear parishioners and friends of All Saints, Boyne Hill,

I want to begin this letter by saying thank you to all of you who are contributing so much to the community of All Saints. We are moving into our 7th week of writing this newsletter and we are still uncertain about what the future holds not just as a community, but as a country and indeed as the World. One of the concerns that is fed back to myself and Jeanette and I am sure other members of the pastoral care team is the loss of sharing companionship at church and being able to share the Eucharist. Other concerns are perhaps financial worries, maybe the uncertainty of jobs, the worry over family members. I am sure all of us are holding Mike and Jan Moss in our prayers as their son Nick continues to fight this awful virus in hospital. We think too of Nick's wife Louise and his children George and Lucy as they try to cope at this deeply distressing time. Other people will be worrying about family members serving at the frontline. We continue to pray for John Bolodeoko, Helen Broad, Joanne Hawkes, Pauleen Hole's daughter Karen, Carole Nicholson, Richard Stafford and a person well known to us from Cox Green, Eleanor Kershaw. All of these people work within the medical and care profession. Others of you will perhaps be struggling with the isolation and missing community gatherings. I know I am missing gathering with people and particularly missing sharing the Eucharist in Church.

There are however many things to say thank you for;

1. Thanks to Jeanette and the Pastoral Care Team forming a group of people that are getting food for people, getting medical supplies when needed and building relationships over the phone. The RBWM are impressed with our set up and the work we are doing and are keeping contact with us to both support us and seek our potential help in the community.
2. This weekly newsletter has I hope provided comfort with sermons, articles and news as well as readings, music and hymns and information of where you can find the Church of England and Oxford Diocese services on Sundays. This week please note that there are Church of England services via a telephone link for those without internet provision. My joy over the newsletter is that different contributions can be found from many people including Revd Judith, Jo Sheppard, Jeanette, Brian with music, Greg Hurst a journalist for the Times newspaper providing thoughts on the week too. Thanks to Jan and Mike for their contributions in collating this letter and for keeping us updated with news of Nick.
3. Rod Broad is doing a fantastic job keeping the web-site up to date with valuable information. This is a large and challenging task and Rod is learning new skills all the time to help with our communication. Thanks too to Jayne Chapman for Facebook and You Tube contributions and Julia Wakeling for Twitter contributions.
4. I would like to thank Michelle Symonds and her daughter Abigail for doing such a professional and attractive looking Blog site for me to ramble on. This is an attempt to keep connected with you and I hope this is of some help.
5. We are still fund raising for charities. Thanks to everyone who contributed to the hospices appeal this week. We have too as a church provided support to the NHS with money for equipment at a time of real need.

6. We are trying to keep contact with Tiny Saints thanks to Tanya and Facebook and with Monika's help still trying to offer recorded assemblies to Boyne Hill And All Saints Schools. This is still in its infancy but we hope to offer some support to the students at school.
7. Jeanette has continued to offer support as far as is possible to our local Care Homes of Normanhurst, Clara Court and Larchfield by offering prayers. We hope to offer some kind of recording of music in the future for staff to use.
8. Sue Nordberg is still supporting the All Sorts folk with telephone contact and hearing how they are all doing in these difficult times.
9. There are many stories of you supporting each other and indeed some neighbours.

I know the Diocese and the Church of England generally believe that community is growing in a different way. So, when we go back to be church in the traditional, and dare I say most beautiful and helpful way, we will continue on-line links and communication.

To enable all these things to happen I want to thank people for your continued financial support whether that be through the Parish Giving Scheme or Standing order. I know some have given cheques too. During this time it is people like you as well as those who are giving their time and energy and skills and gifts that enables the church to stay afloat and ensure we are on a stable footing to continue and renew our ministry when we are able to meet again to worship. It has to be said though, that Rod our treasurer estimates that we will be down by an estimated £20,000 in various forms of income this year. However, we are financially viable as we do have reserves thanks to the prudence of the stewards of this church over the years.

As you can see from above that although the community cannot worship at church, we are still active. If you are someone who contributed through the plate or through envelopes and would like to help through planned giving you can contact PGS on 03330021271. **Please see the attached sheet at the end which gives full details**, and information is also on the church website. That said I fully understand that many of you will be facing some level of hardship due to these difficult times caused by this virus. Finally, can I thank all of you for being baptised members of the Christian church who support the community, look after Street's historic building and live with a sense of Christian service.

To feed us in our Christian lives we are as a church one of Word and Sacrament. Here are my article and bible study for this week.

The Eucharist

This week I am going to use as my guide a book I was given as a newly ordained deacon in the church in Wales in 1993. The book is called 'Dare to Break Bread' by Geoffrey Howard. The book is no longer in print but can be found on-line.

The Bishop of Coventry at the time, Simon Barrington-Ward said of this book 'From fragments of the Sahara and of the urban desert of Britain, of Africa and of Salford, Geoffrey Howard has shaped a Eucharist of all his days and stirs us into doing the same.'

In this book Fr Howard looks at the component parts that make up the whole of the liturgy that contains the hope of the Christian story. In this first week I will share Howard's understanding of the expectations we may have on arriving at church.

Expectations:

Geoffrey the priest arrives on the Sunday for the service expecting to be uplifted by the Eucharist. He asks God in his prayers that he may know his presence and 'feel good' about the 'carefully selected hymns and well-prepared sermon'. The people he meets that morning are:

Robert who is single, in his early thirties who lives in a communal flat that is poorly looked after with the smell of urine and cannabis in the stairwell. His sister lives with schizophrenia, his mother rarely moves from the chair and he himself suffers with depression and anxiety. Robert would have the hope and expectation of a new home and healing for his family. Geoffrey knows that Robert will not be present at the eucharist when others are feeling happy. Because Robert doesn't share their joy.

Geoffrey feels the presence of God, but that morning Frank comes to church for the first time since his wife died. He forgot his glasses and couldn't follow the service. Jane came with her two little boys and was so distracted she didn't hear the gospel let alone be blessed by it.

Geoffrey's list of members of his congregation continues. Imagine too what concerns came through his recollections of people from Africa.

God answers Geoffrey by saying 'when you go to your children's rooms and bless them when they are asleep, they never knew you had blessed them. In the morning when they argue over the cereal, they do not know they have been blessed. The fact they do not know they have been blessed doesn't diminish its power.'

Fr Geoffrey prays that morning 'Lord as I come to the Eucharist today, I want your touch to be like that given to a sleeping child. You can give the wind, fire and earthquake to those who need it. Let your presence be more like the breeze when we are not so aware of it.'

My feelings on this are that when we come to the Eucharist, we should hope to feel transformed by worship that uplifts and inspires us. However, we have to know too that many folk, are seeking refuge and are not able to feel that gift of love. Equally those of us leading worship, hard as we try are not always in that position to entertain and uplift. It is just as well God is still present and desires to offer us his gift of New Life and his word that may burn within some but quietly smoulder in others.

Next Week: Howard reflects on 'The Confession'

Word – Bible study on 1 Corinthians – Read 12:31 – 13:13

Many people, writes Tom Wright, know this reading from wedding services. In -fact, I have preached endlessly on the movement from Eucharist in Chapter 11, to gifts in Chapter 12 and the love of Agape of chapter 13. In chapter 14 we find the teaching of corporate worship.

1. How might the love God given us in creation, in redemption and in his Holy Spirit enable us to rejoice in community and respond in love for those around us?
2. How do the attitudes and outlook in 13: 4-7 compare with the values of the world?
3. in chapter 13 Paul presents the possibility of a life based on Jesus. The life is inspired by the Spirit, the life which as a baptised member challenges us to live Christianity throughout the week. Can we discern how we might support our community and those in the wider world?
4. Why do you think Love is greater than faith or hope? (13:13)

Here is a prayer from Tom Wright's book 'For Everyone Bible Study Guides' 1 Corinthians SPCK – these books can be ordered from Quench Bookshop.

Pray for yourself, that you will more consistently speak and act in love within the body of Christ. Pray for your fellow Christians that you will esteem them as fellow members of the body. Pray for your church of All Saints that it may be marked by love rather than pride, ambition or conflict. Thank God for his grace in Jesus, which covers all our failures. Amen.

May you all be blessed by God's presence this week.

With my prayers,

Fr Jeremy

MUSIC Brian Graves

In my introduction to the first Sounds of Worship, I mentioned that all sorts of sounds other than the usual church music can create associations with worship. For Easter 4, some of the music I will be discussing has associations outside of worship which raises the difficulty of experiencing the music without getting side-tracked by the other associations it might evoke.

The gospel theme relates to the parable of the shepherd being the gate keeper to the sheepfold. Jesus tells his listeners that he is the Good Shepherd who protects and knows each of his flock personally.

This imagery of the shepherd would have been very familiar to his disciples because of their knowledge of the Psalms, particularly, Psalm 23.

The Lord himself is my shepherd,
What more could anyone ask!

In green meadows he pastures me,
To quiet waters he leads me
There he restores my strength.

He guides me by paths of virtue
for love of his name.

I fear nothing lurking
In the dark ravine,
With your weighted crook beside me
To encourage me.

You prepare a banquet for me
Under my enemies' eyes;
You perfume my head with oil
And fill my cup.

Yea, goodness and kindness pursue me
Every day of my life;
My home, the house of the Lord
As long as I live!

This version of the psalm is a translation of the original Hebrew text prepared for The New Jerusalem Bible for reading and recitation. We are more accustomed to either the King James Bible or various metrical settings used in hymns.

It might be useful at this point, to say a few words about the origins of the Psalms themselves.

The Psalms as they have come down to us are a collection of 150 poems compiled from various smaller collections. Often referred to as the Psalms of David they were not composed by or specifically for David (the shepherd king) but rather for the use in the Temple at Jerusalem. Initially by the kings of the house of David in the First Temple built by King Solomon c966 B.C. The majority of the Psalms were written during the period 931-587 B.C. although more added up to a few decades before the birth of Christ. This initial period which concludes with the destruction of the first Temple in 587 B.C. (A second Temple was founded in 520 B.C.).

Psalms were used for a variety of rites and rituals in the first Temple which was not entirely for the exclusive use of the King because it was open to the public.

These earlier Davidic Psalms cover the various aspects of the Covenant between God (Yahweh) and his chosen people. Psalm 23 expresses confidence in Yahweh as the shepherd of the faithful in the first three stanzas and as a host at the meal associated with the thanksgiving sacrifice in the Temple in the last 2 stanzas.

I will focus on two settings of Psalm 23 which we would have used on this Sunday. The first is “The Lord’s my shepherd, I’ll not want.” AM 800. This version is a shortened paraphrase by Stuart Townend.

1. The Lord’s my shepherd, I’ll not want.
He makes me lie in pastures green.
He leads me by the still, still waters,
his goodness restores my soul.

*And I will trust in you alone,
and I will trust in you alone,
for your endless mercy follows me,
your goodness will lead me home.*
2. He guides my ways in righteousness,
and he anoints my head with oil,
and my cup, it overflows with joy,
I fest on his pure delights
3. And though I walk the darkest path,
I will not fear the evil one,
For you are with me, and your rod and staff
Are the comfort I need to know.

We encountered Stuart Townend a couple of weeks ago as the author of “In Christ alone”. On this occasion, Townend is both author and composer and this song pre-dates “In Christ alone” by 4 or 5 years. Unlike the more familiar traditional versions of Psalm 23 which tend to be verse-by-verse metrical translations, Townend has inserted a repeated refrain which emphasises spiritual protection rather than physical protection. The verses themselves also truncate reorder of the sections of the Psalm. The result is a song with a gentle and calming demeanour to it.

The Lord’s my shepherd Townend: <https://www.youtube.com/watch?v=xXPPzuCJMcs>

The second setting of Psalm 23 is an anthem version by Howard Goodall. It too is a paraphrase of the Psalm but retains the basic order of the words. The challenge of listening to this piece is to do so without the associations of the Vicar of Dibley and to hear for what it is, a very effective setting of words which covers the mood changes from the opening calm to the threat of evil and return to peace and protection.

What both these settings illustrate is the enduring power of the Psalms, written nearly 3,000 years ago. They speak to us as much today as they did then. Especially so in the case of Psalm 23, as we live in times where protection, physical and spiritual, is a key concern. Also, the way in which the musical treatment of these words continues to inspire and evolve.

My second hymn is “I will sing the wondrous story” AM 671.

I will sing the wondrous story
Of the Christ who died for me,
How He left His home in glory
For the cross of Calvary.
Yes, I'll sing the wondrous story
Of the Christ who died for me,
Sing it in the light of glory,
Gathered by the crystal sea.

I was lost, but Jesus found me,
Found the sheep that went astray,
Threw His loving arms around me,
back into the narrow way.
Days of darkness still come o'er me,
Sorrow's paths I often tread,
But the Saviour still is with me;
By his guiding hand I'm led.

He will keep me till the river,
Rolls its waters at my feet,
Then he'll bear me safely over,
Made by grace for glory meet.
Yes, I'll sing the wondrous story
Of the Christ who died for me,
Sing it in the light of glory,
Gathered by the crystal sea.

The words of this hymn link the passion, Easter hope and the good shepherd theme although instead of still waters the metaphor is of a flowing river carrying the soul to safety of heaven. The author is Francis Harold Rowley (1854-1952) who was an American Baptist Minister. He wrote this hymn in 1886 and it was originally set to music by Peter Bilhorn the organist at Rowley's Church. Rowley and Bilhorn gave the hymn to Ira Sankey as a gift who published it in the 1887 edition of “Gospel Hymns and Sacred Songs and Solos” after which it achieved recognition by a wide audience. Having made it to these shores, the words have undergone various changes, presumably to be more acceptable to C of E congregations and uses tune Hyfrydol. This tune was composed by Rowland Huw Prichard (1811-1887) a Welsh musician who was a native of Graienyn, near Bala. He lived most of his life in the area, serving for a time as a loom tender's assistant in Holywell, where he died. In 1844 Prichard published Cyfaill y Cantorion (The Singer's Friend), a song book intended for children in which the tune Hyfrydol first appeared.

Hyfrydol, of course, will be very familiar because it is used with the hymn “Hallelujah, Sing to Jesus”, but, as is becoming increasingly frequent, is the interchangeability of tunes and words in hymn books which creates new associations as well as evoking old ones.

<https://www.youtube.com/watch?v=mv8wo-t6C1I>

COLLECT

Almighty God, whose Son Jesus Christ is the resurrection and the life: raise us, who trust in him, from the death of sin to the life of righteousness, that we may seek those things which are above, where he reigns with you, in the unity of the Holy Spirit one God, now and for ever. **Amen.**

N T READING Acts 2: 42 – 47

Many were baptized and were added to the community. They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

GOSPEL John 10: 1 – 10

Jesus said to the Pharisees: 'Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers.' Jesus used this figure of speech with them, but they did not understand what he was saying to them. So again, Jesus said to them, 'Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.'

SERMON Fr Jeremy

If you were asked, what is the universal symbol of Christianity? The majority would probably respond with the cross. Yes, we can think of the powerful symbols of the paschal candle and new light and life. Obviously, the symbols of bread and wine that become for us the gift of New Life but what we remember in the Eucharist is the cross that leads to New Life. Death leading to Resurrection.

In the earliest days of Christianity though, the instrument of Christ's victory, the cross was seldom represented as early Christians were reluctant to depict the gallows on which common criminals were executed. In a book (The Image of Christ) from the National Gallery and with an Introduction by Neil MacGregor who was the Director of the Gallery at the time of publishing we find late 3rd or early 4th century images of Christ carrying the sheep across his shoulders reminding us of the one who will lay down his life for his sheep.

In John chapter 10 we discover the shepherd as one who cares for the sheep, meets their needs, and protects them from harm and is the gateway to New Life. The shepherd is the one who we find leads people to fresh pastures and rescues any that find themselves in difficulty. We discover a shepherd who is the servant, the one who puts others needs before his own and who is willing to sacrifice his life that we might have new life.

We as Christ's people (His sheep) should know and discern his voice and his vocation for us. We need to know what part we can play in being a member of his body the Church. This church as Pope Francis has reminded us should be a church open to all, a church of mercy, a place where pastoral care is of paramount importance. In 1 Peter 2. 9-10 we discover that 'You are a chosen race, a royal priesthood, a dedicated nation, a people chosen by God for his own, to proclaim the glorious deeds of him who called you out of darkness into his marvellous light'.

The church that is expressing this love, this care, this passion to reflect the way of Christ will encourage others to follow. In the early part of Acts that we have as our text today and Acts 4:32 we find two texts that I used as part of my presentation on interview for All Saints nearly 15 years ago. As Tom Wright tells us (Acts for Everyone) we find in Acts 2.42-47 the four marks of the church. The Apostles teaching, the common life of those that believed, the breaking of bread and prayers. This means the communion of people giving tirelessly to supporting each other and with agencies supporting the wider communities not just locally but across the world. What a challenge – This is a great mission. In Acts 4:32 people were excited 'The whole group of believers was united in heart and soul. – Others were eager to join!'

I have in sermons (the spoken word rather than the written) dared to make a comparison with a film. Yes, you know I love cinema. That film which dear Elaine used to chuckle at when I mentioned it. The 1989 classic romantic comedy 'When Harry met Sally'. The film set over a 12 year period in New York where young professionals Harry (Billy

Crystal) and Sally (Meg Ryan) go from meeting at college to becoming good friends and, the viewer hopes, becoming a couple. The film made Meg Ryan a star not least because of that two -minute scene of heavy breathing in a packed restaurant. One on looker says to the waiter 'I'll have what she's having!' It is maybe a bit rude, but we want the outsider to be interested, to be drawn into the story, to be excited by the Christian journey.

The model of the Good Shepherd leads to the model of a pastoral church. A church as St Peter says we are all called to. The understanding of the church as 'Communion' I believe helps us to be this church.

1. A church of Trinitarian relationships. A vertical relationship with God as the Father, the Son and the Holy Spirit. The horizontal relationship described in Acts 2 with each other built upon agapeic love.
2. A church that through our Baptism we become beloved adopted sons and daughters of Christ. We are to use our gifts to go into the world, to walk in God's light to rejoice in God's love and to reflect God's glory. We are the Body of Christ using our gifts.
3. A sacramental church – as Henri De Lubac, a leading light of Vatican II said, 'If Christ is the sacrament of God, the church is for us the sacrament of Christ.' (De Lubac, H. Catholicism) . I think this means that if Christ reflects God's love within the world, when Christ rose to New Life, we were given his Spirit at Pentecost to live as a resurrection people. We partake of the body of Christ to become the body of Christ to the world.
4. We are the people of God or a pilgrim people. We are journeying together through this life not as perfect people but as vulnerable people who need the love of the Good shepherd and the support of each other. We though, are journeying together and we are noticing others on the way that need our care, our love. We journey knowing that the best is yet to come, journeying towards the heavenly banquet.
5. Leaven to the World – we discern God's word, we pray over it, we break bread together and we care for each other. With Christ as our faithful Shepherd we pray that we can offer pastoral care to those around us.

In this time of terrible need, of fear and worry for the future, of worries for loved ones we give thanks that we have the loving Shepherd to guide and protect us. We give thanks too for all those in key roles within our world offering that pastoral love to others. Within our own church we give thanks in prayer for all of you building community pastorally even when we cannot physically gather. Let us continue to be the pastoral church that the loving shepherd, Jesus desires of us.

In the name of the Father, Son and Holy Spirit. Amen.

Young Saints at Home

This week we have put together a lesson plan, including a story and activity, for parents or carers to lead a session with their children. This lesson is about Doubting Thomas. **The plan can be found on the Newsletter page of the website, click [HERE](#).** This is a trial, so we are interested in your [feedback](#). [Please contact Jenny Wilks at \[jwilks@jwa-consultancy.co.uk\]\(mailto:jwilks@jwa-consultancy.co.uk\)](#), if you have any questions or feedback."

Inspirations

Give to me O Lord, a steadfast heart, which no unworthy affection may drag downwards; give me an unconquered heart, which no tribulation can wear out; give me an upright heart, which no unworthy purpose may tempt aside. Bestow upon me also, O Lord my God, understanding to know Thee, diligence to seek Thee, wisdom to find Thee and a faithfulness that may finally embrace Thee.

God of all goodness, grant us to desire ardently, to seek wisely, to know surely, and to accomplish perfectly Thy holy will, for the glory of Thy name.

A prayer of St Thomas Aquinas

So do not fear, for I am with you; do not be dismayed, for I am your God.
I will strengthen you and help you; I will uphold you with my righteous right hand.
For I am the Lord your God, who takes hold of your right hand and says to you
Do not fear, for I will help you.

Isaiah 41: 10 & 13

People are often unreasonable and self-centred.
Forgive them anyway.
If you are kind, people may cheat you.
Be honest anyway.
If you find happiness, people may be jealous.
Be happy anyway.
The good you do today may be forgotten tomorrow.
Do good anyway.
Give the world the best you have and it may never be enough.
Give your best anyway.
For you see, in the end, it is between you and God.
It was never between you and them anyway.

A prayer of Mother Teresa

Please keep sending these inspirational words. If they help you, they may help others.
Sue Nordberg nordbergjs@aol.com

Reflection by Greg Hurst

“Why, sometimes I’ve believed as many as six impossible things before breakfast,” says the protagonist in *Alice In Wonderland*.

On week six of the through-the-looking-glass world of lockdown we have grown used to some strange things. Elbow bumps and namaste bows replaced handshakes.

Police chiefs talked of inspecting the contents of customer’s shopping baskets or arresting people for sitting on a park bench or taking a car journey to walk their dog.

Facemasks became commonplace; I went to post a parcel and saw a woman wearing a neatly-sewn face covering made from a J Cloth with ear loops.

Our language has become Orwellian. Phrases like social distancing, self-isolation, shielding, contract tracing and furloughing staff trip off our tongues.

Pedestrians cross the road to avoid one another without giving offence.

And our interactions have changed. My parents in Windsor told me they now have a chat over the fence once a week with their next-door neighbours.

It later emerged that this involves my parents seated on their drive in plastic chairs and their neighbours standing on their own chairs on the other side to converse over the top of the fence.

Regardless of how we gradually begin to exit the lockdown, will all these oddities fade too or will some stay with us? How many of us will heartily shake hands? Will masks become a common sight in public places, as in Asia? Will this experience change us?

As Alice observes: “It’s no use going back to yesterday, because I was a different person then.”

PS from the Covid19 Frontline

Day 37 of the lockdown and Day 35 for our son, Nick, but he is still with us after another roller coaster week. Sadly last Friday they discovered he has had a stroke so we now expect him to be transferred with his ventilator to High Wycombe where they have a specialist Stroke Unit. He remains in intensive care. When you read Greg’s reflection above we can imagine Nick having thoughts similar to Alice at the end. We, however, need another dollop of that priceless gift of patience as days have become weeks. We are, as ever, grateful for all the kind thoughts, prayers and very kind gestures we have received. Bless you all!

Mike & Jan

LAUNCH OF NEW TELEPHONE SERVICE



The PGS is delighted to announce the launch of a new telephone service, designed to enable prospective donors to set up a regular Direct Debit donation to your parish **over the phone**.

How will it work?

The service will go live on **Monday 27th April 2020** and will operate weekdays between 9 - 5pm.

Please encourage prospective donors to set up a regular gift to your parish by calling our dedicated telephone line:

0333 002 1271

One of our administrators will take them through the sign up process – this normally takes around 15 minutes. They will need to have the following information to hand:

- Personal bank account details
- The name of the parish they wish to donate to
- They will need to confirm if they want to increase their gift in line with inflation each year
- Confirm if they are eligible for Gift Aid
- The PGS code for their parish (usually 9 digits in length) *

Boyne Hill - All Saints
Oxford -- 270627367

***Note: This is the one piece of information that the donor will not have. Please ensure they have this information, to guarantee the gift goes to the correct parish. See reference above**

What happens next?

Donors will receive written confirmation (by email or post) of their Direct Debit, including details of the parish they are supporting, the amount of their gift and the date of their first donation.

Please note that if they currently give to the church via standing order, we advise them to wait until receiving the confirmation letter from PGS before attempting to cancel it.

How will our parish be notified of the donation?

The parish's Planned Giving representative will receive a monthly statement, detailing the names of those who have donated (unless they choose to remain anonymous) and all the gifts given through the PGS.

What if they need to change their donation?

If donors wish to make any changes to their Direct Debit, they should notify a member of the PGS team by phone 0333 002 1260, email info@parishgiving.org.uk or in writing to the address below.

Praise for the new service:

"I found the ease of using the new telephone service very satisfactory. The whole process was efficient and only took 15 minutes. The staff were very helpful and I would thoroughly recommend this service."

Dr Simon Thorp, Eastbourne St Saviour