

Roger Jones: Musical Man

Appendix

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Chapter 1:

(1) Ansell's Brewery [\[back to top\]](#)

Joseph Ansell, a maltster and hop merchant founded Ansell's brewery at Aston in 1858. The company merged in 1961 with Tetley Walker and Ind Coope breweries to form Allied Breweries. The Aston Brewery stopped brewing in 1981 with production moving to Burton-upon-Trent and latterly to Carlsberg-Tetley at their Leeds plant.

www.midlandspubs.co.uk

www.royalbeers.co.uk

(2) The Great Depression [\[back to top\]](#)

The Great Depression was a deep global economic recession that lasted broadly from 1929 to 1941. The recession led to bank failures and high unemployment, along with dramatic drops in Gross Domestic Product, industrial production, stock market share prices and virtually every other measure of economic growth. The depression bottomed out in 1933, but it was well after World War II before such indicators as industrial production, share prices and global GDP could surpass their 1929 levels.

www.history.com

Chapter 2:

(3) The Shirley Band [\[back to top\]](#)

The brass band, from Shirley in the Borough of Solihull, was formed in 1919 by William Hodesdon. The first rehearsals, with a membership of 8, were held in a barn behind a grocery store next to the Saracen's

Head pub. The band played at parades, fetes and other engagements and with the support of the Kings Head Brass Band numbers increased to 16.

In 1949 the band were invited to play for all of the home games for Birmingham City Football Club at St. Andrews. This arrangement lasted until 1959.

MD Dave Lea was principle cornet of the Coventry City Salvation Army Band and was appointed Musical Director of the Shirley Band in 2000. The band has spent much of its life in the 1st section of the UK's five brass band sections, with brief forays into the highest championship level. It is still thriving today.

National appearances: 7

Best result: 2nd in 1987 2nd Section

Worst: 14th in 1st Section in 1995

www.shirleyband.co.uk

4) Christian Endeavour [\[back to top\]](#)

Christian Endeavour is an organisation which trains and equips today's young people to be tomorrow's church leaders. The Young People's Society of Christian Endeavour was a nondenominational evangelical society founded in Portland, Maine, in 1881 by Francis Edward Clark. Its professed object was "To promote an earnest Christian life among its members, to increase their mutual acquaintanceship, and to make them more useful in the service of God."

The society was formed in order to bring youth to accept Christ and work for Him. The youth were shown that the church cared for young people. The Society enabled youth to express themselves while participating in useful tasks. It stressed a devoted, evangelistic spirit that was expressed in the Christian Endeavour pledge. Christian Endeavour created publications for youth, devised youth

programs, and sponsored events. Christian Endeavour was maintained through private donations that often came from youth. Within a year from 1881, six societies had formed. After two years, the number of societies had grown to fifty-six. The organization expanded rapidly as it grew from a single church society into a world movement.

By the end of the 19th century, Christian Endeavour was in the headlines of many major American newspapers. It took up many causes without apology; it was influential in supporting the temperance movement in the 1920s, as CE stood for family values. Christian Endeavour began extensive publications in 1886. World conventions were held to address major issues. In 1887, Francis E. Clark was elected president of the United Society, and in 1895 he was chosen as the World President of the Christian Endeavour Union. The admirable Clark held this position until his death in 1927. Daniel A. Poling then assumed the presidency. Christian Endeavour societies met at the state level for local control and met in World Conventions at intervals of three to six years (World Conventions were held in Grand Rapids in 1937 and 1951). The organisation's world headquarters moved from Boston, Massachusetts, to Columbus, Ohio, in 1952. Christian Endeavour is still operating today; their activities are reported on International and state Christian Endeavour websites.

Clark virtually created the concept of 'youth ministry' by asking young people in his Williston Congregational Church to sign a two-page commitment. Previously youth had been classified with children and not considered capable of active Christian involvement. By 1906, 67,000 youth-led Christian Endeavour societies had been organized worldwide, with four million members.

The organization is considered the father of modern day youth ministry and is now called Christian Endeavour International (CE) based in Edmore, MI. Today CE operates in over 80 nations. It

promotes youth in ministry and helps churches train and equip youth to lead the cause of Jesus Christ. Christian Endeavour International is led by CEO, Timothy Eldred, who is also the founder of Pray21

The Christian Endeavour motto was “Love and service.” In England it is now “For Christ and the Church”. This is translated into its aims which are to lead children and young people to the Lord Jesus Christ as Saviour and then to train them to serve Him as Lord and Master.

There are generally four groups in the CE:

- Helpers
- Mixers
- Promoters
- Supporters

Each group takes it in turn to plan one week’s meeting in advance and each person in the group is allocated a duty for that meeting. All this is done with a minimum of adult assistance.

www.ceengland.org

(5) Film – Man in the Fifth Dimension [\[back to top\]](#)

The Billy Graham Evangelical Association (BGEA) showed their film ‘Man in the 5th Dimension’ (produced in 70mm Todd-AO film) in the Billy Graham Pavilion at the 1964-65 New York’s World Fair. The 50 foot high movie screen presented daily showings of the film.

The theme of the 28-minute movie was clearly designed to place Graham’s evangelical message of individual conversion to Christ within the framework of the historic and scientific messages to be found in the other pavilions of the fair. What emerged was a film that presented traditional Graham, preaching using the techniques of storytelling that could also be found in other fair presentations as Kodak’s “The Searching Eye”, Johnson Wax’s “To Be Alive”, the U.S. Pavilion’s “American Journey” and “Triumph Of Man” by Traveller’s Insurance.

Billy Graham was shown at Mount Palomar observatory in a science lab expressing admiration for what science had been able to tell about the universe. Like "The Searching Eye", viewers were given sights of the wonders of the natural world and the distant universe.

As in "American Journey", there was a celebration of the nation's past when Billy Graham quoted George Washington, Benjamin Franklin and Abraham Lincoln to stress the religious principles America had been founded on as the key to her greatness. Like "The Triumph of Man", Graham highlighted those moments in history that had made a critical difference in humanity's existence (in this case, the fall of Adam, and the life, death and resurrection of Christ). Also it could be said that by wrapping the meaning of life up in the need for Christian conversion, "Man in the 5th Dimension" built on the message of "To Be Alive" (which simply celebrated life itself), by noting how much better it feels to be alive once one has converted. Whatever the merits of the film's final content, there was no disputing that the Graham Association had managed to grasp the underlying pulse of the fair's broader themes when it came time to putting their stamp on the experience and in so doing succeeded in making the Graham Pavilion a natural part of the fair's surroundings.

When the fair closed in October 1965, the Billy Graham Pavilion claimed an attendance of over five million, which placed it third overall in terms of attendance for a religious pavilion (the Vatican Pavilion, with its display of Michelangelo's Pieta, was the overwhelming winner with 27 million attending, second highest of any fair pavilion, while the Mormon Pavilion drew slightly more than the Graham Pavilion at 5.8 million). As one of four religious pavilions that required donations rather than admission charges to break even, the Graham Pavilion was the only one that succeeded in doing so. By contrast, the Protestant-Orthodox Center that had tried unsuccessfully to woo Graham for their efforts, only drew half the number of visitors that went to the Graham Pavilion, while their own film "Parable", which required a fifty cent ticket in contrast to "Man

in the 5th Dimension”’s free admission, only drew half as many visitors as the 1.25 million who saw the Graham movie. The Protestant Center ultimately reported the highest debt of any religious pavilion at the fair at over \$250,000.

In terms of actual conversion figures, Dan Piatt, director of the Graham Pavilion, stated that five percent of those who had seen the film, or approximately 5,000, had received counselling from BGEA staff members at the Pavilion, with people from over 55 nations taking part. The Christian Science and Mormon pavilions claimed slightly higher figures for their efforts but Protestantism in general also received a boost in the several thousand claimed each by both the Protestant Center and Moody Bible Institute’s “Sermons from Science”. Ultimately, Protestant Center Director Dan Potter conceded that the diverse number of pavilions, even among Protestant groups, was “the only way it could have been done here.”
www.christianfilmdatabase.com

Chapter 3

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(6) Birmingham School of Music (Birmingham Conservatoire) Birmingham Conservatoire was founded in 1859 as a department of the Birmingham and Midland Institute, and was formally constituted as the Birmingham School of Music in 1886. In 1971 the school became a constituent part of the then Birmingham Polytechnic, while retaining its conservatoire status. Sir Michael Tippett OM celebrated the inauguration of the ‘Birmingham Conservatoire’ in 1989, with Sir Simon Rattle CBE as the first President. The Conservatoire now forms part of Birmingham City University.

The Conservoir is now one of the leading music colleges in the UK, with strong regional, national and international dimensions. It is a member of both the British and European conservatoire associations and maintains fruitful links with major arts organisations, including the CBSO (City of Birmingham Symphony Orchestra). It currently has

around 500 students on undergraduate, postgraduate and research programmes, as well as a thriving junior department.

The Conservatoire is based in the heart of Birmingham's diverse music community and includes specialist facilities such as the 520 seat Adrian Boult Hall along with a state-of-the-art Recital Hall which has been customised for performance with live electronics.

www.bcu.ac.uk/conservatoire

(7) George Miles

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George Theophilus Miles FRCO was born in Pangbourne, Berkshire on 23 February 1913 and died in Birmingham on 26 March 1988. He was an English organist and organ teacher based in Birmingham.

George was educated at King's School, Canterbury and the Royal College of Music. He studied with Karl Straube at the Kirchenmusikalisches Institut in Leipzig.

From the 1930s, through recitals and in particular broadcasts, he was virtually alone in representing the continental style of organ playing in Britain, especially Bach. He was consulted by Ralph Downes on the design of the new organ for the Royal Festival Hall.

Soon after World War II he became established as a devoted and respected teacher through his hundreds of pupils from Birmingham University and the Birmingham School of Music. He was organist at St. Peter's Church, Harborne from 1946 to 1988.

George was the son of Canon Joseph Henry Miles (Curate of Castlerea 1882 - 1883, Canon of Christ Church Cathedral, Dublin 1883 - 1896, Rector of Pangbourne 1896 - 1913, Curate of West Teignmouth 1918 - 1919, Benenden 1919-1922, Chaplain of Faversham Almshouses 1922 - 1930) and Helen J Kolb. He married Margarete Böhm.

www.wikipedia.org

(8) Chris Bowater

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Chris is a celebrated worship leader and songwriter, both in the UK and across the world. He travels widely, building and encouraging churches and worship teams. His own ministry is primarily in the area of developing worship as a central aspect of individual as well as church life. Chris leads worship at Grapevine each year.

Chris and his wife Lesley serve as the senior pastors at the semi-rural New Life Church Ministries, Sleaford, Lincolnshire. Through this ministry they are seeking to live out the core values of love, faith, generosity, life in the Spirit and the word of God as an agent of change in society. The ministry aims to reach out to nations with the message of saving grace found in the Lord Jesus Christ. They strive to be a community who love God, love life and love people.

www.chrisbowater.com

(9) Aston Manor School

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Aston Manor School is a mixed comprehensive school for 11 to 16 year olds in the centre of Birmingham. The catchment for the school is primarily the communities of Aston, Handsworth and Nechells. The school first opened in September 1969 and around the time of its 40th anniversary it was granted a change in status from a Community School to a Foundation College.

A school statement reads:

“Aston Manor has a strong reputation for providing an excellent education for all its pupils in a friendly and caring environment. Our school caters for children of all abilities in a well-disciplined environment and through a wide range of extra-curricular activities. Our staff are highly qualified, experienced and committed to ensuring that every pupil reaches his or her potential.

“We currently have over 730 pupils on roll and pride ourselves on being a close-knit community, in which everyone feels valued and involved. This enables children transferring from primary schools to

settle in very quickly.”

In 2010 the school had the following seventeen departments: Art, Business Studies, Careers, Design and Technology (DT), Drama, English, Geography, History, Information Communications Technology (ICT), Inclusion, Languages, Leisure and Tourism, Maths, Music, Physical Education (PE), Religious Education (RE) and Science.

Aston Manor has 120 staff comprising 74 teachers, 39 administrative and other support staff and 7 visiting specialist teachers

www.astonmanor.bham.sch.uk

Chapter 4

(10) Jon Finlay: 1923 to 2004

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Obituary © 2004 Birmingham Post and Mail Ltd

Gentleman head teacher and OBE dies aged 81.

The first head teacher in Birmingham to be awarded an OBE has died aged 81. Jon Finlay spent his entire 40-year teaching career in the city and became a respected and well-loved local figure. He was honoured by the Queen for services to education in 1985, shortly before retiring from his post at Aston Manor School where he had been head since it opened in 1969.

Born in Selly Oak in 1923, Mr Finlay was a pupil at King Edward VI Five Ways grammar school where his own education was disrupted when he was evacuated to Monmouth in Wales during the Second World War. After leaving school, he joined the army and became a captain in the Royal Irish Fusiliers. He was wounded in Sicily.

He studied at St Peter's Training College in Saltley. His first headship

was at Sladefield Road Secondary School in Ward End.

His daughter Anne Baird said the key to his success and popularity was his ability to motivate his staff.

“Whenever I met any of his staff they were always nice to me - he was an old-fashioned gentleman. When he was a Head he taught every class in the school to make sure he knew all the children.”

Mr Finlay, who divorced in 1981, married his long-term partner Mair Jones last month, shortly before his death from cancer.

Chapter 5

(11) Suzuki method of playing music [\[back to top\]](#)

The Suzuki method, also Suzuki movement, is a method of teaching music conceived and executed by Japanese violinist Shin'ichi Suzuki (1898–1998) dating from the mid-20th century.

The central belief of Suzuki, based on his language acquisition theories, is that all people can (and will) learn from their environment. The essential components of his method spring from the desire to create the ‘right environment’ for learning music (he believed that this positive environment would also help to foster excellent character in every student). These components include:

- Saturation in the musical community. This includes attending local concerts of classical music, developing friendships with other music students, and listening to music performed by artists (professional classical musicians of high calibre) in the home every day (starting before birth if possible).
- Deliberate avoidance of musical aptitude tests or ‘auditions’ to begin music study. Suzuki firmly believed that teachers who test for musical aptitude before taking students, or

teachers who look only for 'talented' students, are limiting themselves to people who have already started their music education. Just as every child is expected to learn their native language, Suzuki expected every child to be able to learn to play music well when they were surrounded with a musical environment from infancy.

- Emphasis on playing from a very young age, typically starting formal instruction between the ages of three and five years old and sometimes beginning as early as age two.
- Using well trained teachers, preferably also trained in using the Suzuki materials and philosophy. Suzuki Associations all over the world offer ongoing teacher-training programs to prospective and continuing Suzuki teachers. A basic competency as a performer was recently made mandatory for all teachers in the Suzuki Association of the Americas; a music degree is not required.

In the beginning, learning music by ear is emphasized over reading musical notation. This follows Suzuki's observation that in language acquisition, a child learns to speak before learning to read. To support learning by ear, students are usually expected to listen to the repertoire on CD daily. Other methods--such as Simply Music, the Gordon Music Learning Theory, and Conversational Solfège, have students playing before reading notes, but may not have the same focus on daily listening and learning by ear.

Memorization of all solo repertoire is expected, even after a student begins to use sheet music as a tool to learn new pieces. This is related to this focus on music as separate from notation. Music theory and note reading are left to the teacher. The Suzuki method doesn't include a formal plan or prescribe specific materials for introducing music theory and reading into the curriculum.

Regular playing in groups (including playing in unison) is strongly encouraged.

Retaining and reviewing every piece of music ever learned is required. This is intended to raise technical and musical ability. Review pieces, along with ‘preview’ parts of music a student is yet to learn, are often used in creative ways to take the place of the more traditional etude books. Traditional etudes and technical studies are not used in the beginning stages, which focus almost exclusively on a set of performance pieces.

Frequent public performance makes performing feel like a natural and enjoyable part of being a musician.

The method discourages competitive attitudes between players, and advocates collaboration and mutual encouragement for those of every ability and level. However, there is an audition process if a student wishes to perform publicly with the Suzuki Youth Orchestra of America, a national group sponsored by the Suzuki Association of the Americas.

The parent of the young student is expected to supervise instrument practice every day (instead of leaving the child to practice alone between lessons) and to attend and take notes at every lesson so they can coach the student effectively. It is not necessary for the parent to be able to play as well as the child (or at all); only that the parent knows from the lessons what the child should be doing and how the child should be doing it. This element of the method is so prominent that a newspaper article once dubbed it “The Mom-Centric Method.”

www.britishsuzuki.org.uk

Chapter 6

- (12) John Wimber, David and Mary Pytches,
and Dr Chris Andrew [\[back to top\]](#)

John Wimber was a charismatic pastor and one of the founding leaders of the Vineyard Movement. He was raised in Kirksville, Missouri, USA in a non-religious family, but converted to evangelical Christianity in May 1963. He had previously been the keyboard player in the band The Paramours.

Some have attributed the formation of the band The Righteous Brothers to Wimber (then as Johnny Wimber) since he was the one who brought Bobby Hatfield and Bill Medley together for the band the Paramours in 1962. In the following years he attended a Quaker church in Yorba Linda, California. During this time, he led hundreds of others to convert to Christianity. By 1970, he was leading 11 different Bible study groups that involved more than 500 people.

In 1974 he became the Founding Director of the Department of Church Growth at the Charles E. Fuller Institute of Evangelism and Church Growth, which was founded by the Fuller Theological Seminary and the Fuller Evangelistic Association. He directed the department until 1978.

In this time a House Church began to form in his home. This group began to embrace some of the beliefs of the Charismatic movement. This resulted in a split with the Quaker church to which this group belonged. Wimber pastored this new church, which would later become known as the Anaheim Vineyard Christian Fellowship, from 1977 to 1994. Eventually, it outgrew his home and began to meet elsewhere. After initially joining Calvary Chapel, the church had some differences with the Calvary Chapel leadership, relating mainly to the practice of spiritual gifts. As a result, they left Calvary Chapel to join a small group of churches started by Kenn Gulliksen, known as Vineyard Christian Fellowships.

A particular emphasis of the Vineyard Movement was church planting. One of Wimber's many catchphrases - intended to capture theological and practical ideas in easy to remember sound bites - was

that “Church planting is the best form of evangelism.” Both during his lifetime and since his death the Vineyard Movement has established thousands of churches across the USA and internationally.

Wimber became a well-known speaker at international charismatic conferences with a focus on what he called “Power Evangelism” and healing through the power of the Holy Spirit. It is important to note that, while considered by many to be a charismatic teacher, Wimber himself (along with the leaders of the Vineyard Movement) repeatedly rejected the charismatic label as applying to their teachings.

Wimber took an approach to the charismatic which was somewhat different from that of peers and predecessors. This new approach led a friend, C. Peter Wagner, to coin the phrase, “The Third Wave of the Holy Spirit” to describe the concept he taught (and to avoid some current labels with their negative connotations). The Third Wave differed from classic Pentecostalism in their approach to speaking in tongues. Whereas previous groups had emphasized the gift of tongues as the only evidence for the baptism of the Holy Spirit, Wimber and those he influenced emphasised that this was just one of the many Spiritual gifts taught in the Bible.

This teaching revolutionised what was a major theological stumbling block to some mainstream Evangelicals, the demonstration of signs and wonders expressed in the present-day world in a form alleged to be alike to those of the days of the First Century Apostles. Wimber held influence with a number of them, most famously Jack Deere, C. Peter Wagner, and Wayne Grudem. Gordon-Conwell missiologist J. Christy Wilson also mentions Wimber in his book ‘More to be Desired than Gold’.

Wimber also differed from contemporaries in his rejection of the Word of Faith movement, and the associated doctrines and

showiness. The pursuit of authenticity was core to Wimber's idea of church, and this was reflected in the worship as well.

He died of a brain haemorrhage on November 17, 1997, aged 63, following a fall and recent coronary bypass surgery.

John Wimber's theological views:

John Wimber tentatively held to a modified evangelical view on baptism of the Holy Spirit that says it happens at conversion but that there is an experiential aspect (e.g. speaking in tongues) that may not be manifested or released until a later date.

Wimber says:

“...I want you to keep in mind that I'm still in the process of changing, I'm going to share with you my viewpoint today, I may change it in 2 weeks or in 2 years, I don't know... I'm just not sure I've yet fully worked out a scenario that I can live with long term. But here are my best thoughts on the subject... From time to time we will have a valid experience with an invalid label. At this time my perception is that that is what has occurred with the issue of the baptism of the Holy Spirit... At this point in time I have come full circle from an evangelical theology of filling of the Spirit, through an experience and a theology that embraced what we would call classic Pentecostal... now I've come back to a place where I think I started theologically, but I've added a dimension of experience.

“My perception is that every born-again Christian can manifest any gift that he wants to, because with the coming of the Holy Spirit you have the Source of all gifts.”

John Wimber held a complementarian view of gender roles. This view believes the Bible to teach that a husband is called to lovingly lead, protect and provide for his wife and family, and that the wife should joyfully and intelligently affirm and submit to her husband's

leadership. Complementarians also believe the Bible to teach that men are to bear primary responsibility to lead the church and that therefore only men should be elders.

Wimber said:

“I believe God has established a gender-based eldership of the church... I endorse the traditional (and what I consider the scriptural) view of a unique leadership role for men in marriage, family, and in the church... this [view] ultimately reflects the hierarchy of the Trinity.

“I personally do not favour ordaining women as elders in the local church... I encourage our women to participate in any ministry, except church governance.”

Sam Storms comments: “Others would point out that in spite of his complementarian convictions, Wimber permitted at least two notable exceptions: both Jackie Pullinger (Hong Kong) and Ann Watson (England) served as the senior leaders of their respective congregations (although I should mention that Watson viewed her role as exceptional, given the premature death of her husband, and not a position to which women in ordinary circumstances should aspire).”

John Wimber is well known for a strong emphasis on ‘authenticity’, and doing nothing for ‘religious effect.’ Here are some of his comments in this regard:

“I also visited several healing meetings... and became angry with what appeared to be the manipulation of people for the material gains of the faith healer... Pushing people over and calling it the power of God. And money - they were always asking for more, leading people to believe that if they gave they would be healed...”

“I have also seen groups where the expected behaviour of the ones

being prayed for was that they fall over. This was nothing more than learnt behaviour, religion at its worst.

“During the time of prayer for healing I encourage people to 'dial down', that is, to relax and resist becoming emotionally worked up. Stirred up emotions rarely aid the healing process, and usually impede learning about how to pray for the sick. So I try to create an atmosphere that is clinical and rational... while at the same time it is powerful and spiritually sensitive. Of course, emotional expression is a natural by-product of divine healing and not a bad response. My point is that artificially creating an emotionally charged atmosphere militates against divine healing and especially undermines training others to pray for the sick.

“I have made it a matter of policy never to accept gifts for healing. Greed and materialism are perhaps the most common cause of the undoing of many men and women with a healing ministry... When I pray over people for God to release the healing ministry, I always instruct them never to accept money for healing.

“I don't have any objection to phenomena, per se. I think Jonathan Edwards has adequately addressed the issues of phenomena in revival... However, I think if it's fleshly and brought out by some sort of display, or promoted by somebody on stage, that's abysmal. But if God does something to somebody, that's between that person and God.”

A sociologist who conducted an analysis at one of Wimber's conferences observed that hype was also opposed by Wimber's team, commenting, “A few seemed to attempt to mimic phenomena like hand shaking but their attempts were obviously artificial and they were told to stop it by the more experienced team members.”

John Wimber was known for his transparency. In a 1996 Christianity Today article he told of an amazing healing success story but also of

some sad examples of people not being healed in his ministry. He also had cancer at the time and said, "Some Christians believe we should never struggle with doubt, fear, anxiety, disillusionment, depression, sorrow, or agony. And when Christians do, it is because they're not exercising the quality of faith they ought to; periods of disillusionment and despair are sin. If those ideas are true, then I'm not a good Christian. Not only have I suffered physically with health problems, but I also spent a great deal of time struggling with depression during my battle with cancer."

Wider impact and other teachings

Wimber's teaching influenced many Christians, both inside and out of the Vineyard movement. One of the key foundations of his teaching was intimacy with God, rather than religious habit and discipline. Another characteristic is in the area of teaching, which emphasized preaching extensively from the gospels and using Jesus as the model for Christian believers. Wimber also had a deep desire to be active in helping the poor.

He strongly emphasized signs and wonders (aka 'Doin' the Stuff'), the priesthood of every believer and that every Christian has the ability to prophesy and heal the sick. While this is not a new concept, Wimber was a key figure in the introduction of the concept that praying for the sick (or anything else) shouldn't be saved for special healing services, but should take place at every Church service, and out on the streets (by every believer). As a result, many Churches have prayer time after the sermon. The Vineyard worship style has also had a wide influence on the church.

Wimber's teaching has had a significant influence on other Charismatic leaders, such as Mike Bickle, Terry Virgo, Randy Clark, John Arnott, Bill Johnson and Sam Storms. In 2007 Sam Storms wrote an insightful article commemorating John Wimber 10 years after his death.

Criticism

Wimber's theology and methods have been challenged by cessationist Christians, who claim he was in error in some of his practices. Their criticism focuses mainly on the basis of his theology and his emphasis on rapid church growth which, they allege, emphasized dramatic proofs of spiritual power and practices as being derived from New Age philosophy and humanistic psychology, rather than a reliance on the Bible as God's inerrant word.

Supporters of Wimber's theology deny that it is even remotely rooted in the New Age and humanistic psychology, pointing out rapid church growth and dramatic demonstration of God's power are clearly rooted in the teachings of Scripture. Many such critics are cessationists and are generally critical of Pentecostalism, the Charismatic movement, and its leaders. The majority of these criticisms are not limited to Wimber.

Mary and David Pytches met at St Ebbe's, Oxford in 1955. Married in 1958, they were sent to Chile in 1959 with a mandate to plant churches. Based on Valparaiso they experienced renewal in 1969. David later became the Bishop of the Dioceses of Chile, Bolivia and Peru.

They went to St. Andrew's, Chorleywood (1977-1996) where the church was radically impacted by John Wimber who first visited them at Pentecost in 1981. Out of this St Andrew's pioneered the 'New Wine' and 'Soul Survivor' conferences. The Pytches have ministered widely around the world and also written many books. They have four daughters and eleven grandchildren.

Dr Chris Andrew trained as a medical doctor and practised in the fields of General Medicine, Anaesthetics, General Practice, Child Psychiatry and Adult Psychiatry before setting up a private practice in

London in 1984. As a committed Christian he sought to combine his medical and psychological understanding with spiritual insight. His research brought him into contact with Dr Frank Lake and his interest in pre- and peri-natal trauma.

Chris worked for some time with Wholeness Through Christ, then began to run training courses in the 1980s at Bedford and Scargill House in Yorkshire. His teaching covered areas such as Transactional Analysis, Gestalt Therapy, Inner Healing and Primal Integration Therapy, along with spiritual dynamics. He and his wife Pauline went on to develop Deep Release in the 1990s. He is author of the Deep Release publications: 'A Fundamental Model towards Healing and Wholeness', and 'Passionate Prayer and Relationships: Who Needs Them?'

www.vineyardchurches.org.uk

www.healingandrevival.com

www.new-wine.org

www.deeprelease.org.uk

(13) Wholeness through Christ [\[back to top\]](#)

The primary purpose of Wholeness Through Christ is to enable people to live in a life-transforming relationship with Jesus Christ. It follows the New Testament pattern of believers whose lives are daily entrusted and submitted to God, embedded and nurtured in Jesus and guided and empowered by the Holy Spirit.

"The Spirit of the Lord is on me, because He has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed to proclaim the year of the Lord's favour." Luke 4:18-19

This ministry is a gentle balanced scriptural and powerful ministry within the church to Christians who earnestly desire to be rid of all hindrances in order to become more effective in their life and ministry. The goal of Wholeness Through Christ is to teach and

minister to those who come on courses and send them back so that they are more effective in their own churches and fellowships.

www.wholenessthroughchrist.org

(14) The Rt Rev Hugh Montefiore [\[back to top\]](#)

Obituary © Michael de-la-Noy, The Guardian, Saturday 19 May 2005

Progressive Anglican theologian and cleric who spoke up for literary freedom, women priests and the environment

The Rt Rev Hugh Montefiore, who has died aged 85 (May 13th 2005), was an outspoken and fearless bishop who forged his way from controversy to become a highly respected elder statesman of the Church of England.

His value as a Cambridge academic initially made it seem unlikely that he would be selected for the episcopate. He was also, in other ways, a maverick choice for high office. He had been born into a well-placed Sephardic Jewish family, and had converted from Judaism as a 16-year-old schoolboy when he had a vision of Christ while sitting in his study at Rugby school.

Beneath his self-confident exterior, there was much insecurity, but he had an unshakable honesty about himself - and the scrapes he sometimes got into. Born Hugh Sebag-Montefiore (he was known affectionately by the undergraduates and ordinands he taught as Hugh Montefiasco), he was educated at Rugby and St John's College Oxford, where, in 1981, he became an honorary fellow.

After war service with a commission in the Royal Artillery, he was ordained deacon in 1949, at the age of 29, and was priested a year later. After serving a brief curacy in Newcastle, he was appointed, in 1951, as chaplain and tutor at the Cambridge theological college, Westcott House.

Two years later, Montefiore's gifts as a New Testament scholar ensured that he was appointed vice principal of the college, a post from which he inexplicably resigned without having another job to go to - a "lunatic thing to do", as he later admitted. Nevertheless, in 1954 he began a distinguished, nine-year stint as fellow and dean of Gonville and Caius College, Cambridge, during the last four years of which he combined the post with that of university lecturer in New Testament studies.

Montefiore had been a student at Westcott House when, in 1949, Mervyn Stockwood, at that time vicar of St Matthew's, Moorfields, was invited to lecture. Six years later, he played a small part in Stockwood's appointment as vicar of Great St Mary's, Cambridge. Montefiore was asked by Professor John Burnaby, the dean of Trinity College, if his chapel "could stand someone like Mervyn at the university church". He said he thought they could.

It was Stockwood's spectacular gifts as a parish priest which then transformed St Mary's from a moribund church into one of the most dynamic parishes in the country, and it was the tradition of packed-out university services created by Stockwood that Montefiore inherited when he was, himself, offered the living in 1963.

But it was not until Montefiore read a biography of Stockwood in 1996 that he discovered he had been the second choice of the patrons at Trinity; their preferred man, who turned it down, was Simon Phipps, eventually bishop of Lincoln. The objection to Montefiore was, however, entirely honourable: that he was primarily interested in theological scholarship.

While at Gonville and Caius, Montefiore had signed a letter to the Times regretting the antagonism shown by Geoffrey Fisher, then Archbishop of Canterbury, towards John Robinson, the Bishop of Woolwich, who, in 1960, had been a defence witness in the Lady

Chatterley's Lover trial.

This letter was only a dress rehearsal for the rash moral courage Montefiore exhibited in 1967, when he was invited to lecture to the Modern Churchman's Union at Somerville College, Oxford. Knowing it was an open lecture, he nevertheless put forward the theory that because Jesus had remained unmarried, an unusual occurrence for a Jew of his age and time, he might have been homosexually inclined. The result was what Montefiore himself described as a "colossal scandal", and it placed a very black mark indeed against his name in the files of the prime minister's appointments secretary.

After seven years at Great St Mary's, Montefiore had both blotted his copybook and worn himself out. He was desperate for a change of occupation, and, as he himself recorded, was not looking like promising episcopal material. However, Mervyn Stockwood, who had been made Bishop of Southwark in 1959, had a gift for talent spotting, and, in 1970, when the suffragan bishopric of Kingston-upon-Thames became vacant, he offered Montefiore the job.

For eight years, Montefiore had charge of an area the size of a small diocese. Admittedly, he and Stockwood got off to a bumpy start - Montefiore was ticked off by Stockwood for arriving late for his first staff meeting; Montefiore explained that he had misjudged the traffic, and walked out. But the two bishops had much in common.

Both, for example, were fascinated by the paranormal, and were members of the churches' fellowship for psychical and spiritual studies. But Montefiore's interests were also deeply practical. In 1973, he became chairman of an independent commission on transport and its problems; together with those of the environment, they remained abiding concerns.

He was still engaged in environmental issues last year, when he was forced to resign from the board of Friends of the Earth (of which he

had been chairman from 1992 to 1998) after promoting the use of nuclear power in the fight against global warming.

Just as remarkable as his appointment as bishop of Kingston was his preferment in 1978 as bishop of Birmingham. His was the first appointment recommended by the newly constituted Crown Appointments Commission, and it is reasonable to assume that, under the previous system of choosing bishops on the old-boy network, he would never have become a diocesan.

It was in keeping with the general tone of Montefiore's ministry that the announcement of his appointment caused a rumpus. Imagining that a bishop so hot on environmental issues would cause trouble at the Austin Rover factory at Longbridge, the Birmingham Evening Mail orchestrated a chorus of disapproval, to which assorted Anglo-Catholic clergy, and the future MP, Anthony Beaumont-Dark, all lent their voices.

But with the training he had acquired in Southwark (he used to say he had learned all his 'bishops' from Mervyn Stockwood), Montefiore was ably equipped to face the real issues in Birmingham - poor housing, unemployment, lack of racial integration and the under-representation of women in church work.

Like his mentor Stockwood, Montefiore set out to be a pastoral bishop towards his clergy, turning a blind eye to minor sexual misdemeanors and to the remarriage of divorcees. While spearheading a national campaign for lead-free petrol, at the diocesan level he went out of his way to encourage black vocations to the ordained ministry, and threw his influence behind the movement for the ordination of women to the priesthood.

After six years as a diocesan, Montefiore obtained a seat in the House of Lords, an event somewhat marred by a terrifying domestic mishap; alighting from the underground at Westminster, his wife, Elisabeth,

slipped and fell beneath the carriage, the first sign of the onset of her Alzheimer's disease.

For his last five years in Birmingham (he retired in 1987), Montefiore served as chairman of the Church of England board for social responsibility, clashing with the then lord chancellor, Lord Hailsham, over divorce and penal reform, while trying to steer the general synod into a moderate stance on the use of nuclear weapons.

Both Aberdeen and Birmingham universities conferred honorary doctorates on Montefiore, due recognition of his scholarship and learning; between 1954 and 2002, he wrote, edited or contributed to some 40 books, publishing in 1995 a breezy autobiography with the snappy title, "Oh God, What Next?" For many years, he wrote a weekly article for the Church Times.

There were those - among them Mervyn Stockwood - who thought that when Donald Coggan retired as Archbishop of Canterbury in 1980, Montefiore would have made an admirable successor, but his liberal tendencies would have been anathema to Margaret Thatcher, and like Stockwood himself, Montefiore was too unpredictable to be entirely trusted by the ecclesiastical establishment.

But there is little doubt that had he attained the highest office, the bitter debates about, for example, homosexual clergy, might have been deftly disposed of, and much other extraneous, time-wasting matter swept from the general synod's agenda.

In the light of Montefiore's strenuous efforts on behalf of the Church of England, it was sad to read in his autobiography that he did not really feel accepted in the Christian community. "I was sensitive about criticism," he wrote. "I realised that I was not altogether likeable, otherwise my peers would talk to me more and befriend me. I felt I always had to take the initiative. I might appear to be brash and self-confident (I was certainly impetuous); but this often hid an

inferior feeling of unacceptedness.”

From his outgoing nature, few would have guessed at the cost of his Christian pilgrimage from the religion of his birth.

On his retirement from Birmingham, Montefiore was asked to act as an honorary assistant bishop in the diocese of Southwark, and he and Elisabeth returned to the house on Wandsworth Common, south London, where he had lived as bishop of Kingston. He devotedly nursed Elisabeth, a most able cook and gardener, until she had to go into residential care. She died in 1999. He is survived by their three daughters.

Hugh William Montefiore, bishop and theologian.

Born 12 May 1920

Died 13 May 2005

Michael de-la-Noy

The Guardian, Saturday 14 May 2005

Chapter 7

(15) East Birmingham Renewal Group (EBRG) [\[back to top\]](#)

The East Birmingham Renewal Group is an interdenominational group of between 10 and 12 Christians who meet weekly as a house group for prayer, worship, sharing and teaching. Business meetings are held every two months for evaluation and future planning.

The group's purpose is to support and encourage one another, and to develop the work of renewal in the church through the ministry of Roger and Mary Jones and colleagues Annie Routley and Helen Pollard. This is achieved through the Christian Music Ministries' programme of conferences, workshops, musicals and seminars. As the ministry has grown over the years, EBRG now ministers from East Birmingham, rather than solely to East Birmingham.

EBRG Purpose statement: the purpose of EBRG is to pray and seek God for the ministry and to support, pastor and oversee those working within CMM.

A separate Charitable Trust – the EBRG Trust holds quarterly meetings to evaluate the general direction of the ministry and to oversee finances and administration.

www.cmm.org.uk

Chapter 8

(16) Robert Raikes and the Sunday Schools [\[back to top\]](#)
Known as the founder of the Sunday Schools movement, Raikes used his position as editor and proprietor of the Gloucester Journal to publicise the cause.

There is some debate concerning the origins of Sunday Schools. Robert Raikes (1735-1811) is traditionally credited with pioneering Sunday Schools in the 1780s. By that time, however, in Gloucester and other cities the teaching of Bible reading and basic skills on a Sunday was already an established activity in a number of eighteenth century Puritan and evangelical congregations. That said, Robert Raikes made a notable contribution to the development of Sunday schooling.

Robert Raikes started his first school for the children of chimney sweeps in Sooty Alley, Gloucester (opposite the city prison) in 1780. Described as “cheery, talkative, flamboyant and warm-hearted,” Raikes was able to use his position as proprietor and editor of the Gloucester Journal to publicise the work. After his first editorial in 1783, schools spread with astonishing rapidity.

In 1785 a nondenominational national organization, the Sunday

School Society, was set up to co-ordinate and develop the work. By 1784 there were said to be 1800 pupils in Manchester and Salford, and the same number in Leeds. Significantly, it was a characteristic of Sunday schools in both the North of England and in Wales that they were attended by adults as well as children.

The idea of the Sunday School caught the imagination of a number of those involved in evangelical churches and groups. Most notably, Hannah More and her sister Martha founded several schools in the Mendip Hills that involved innovation. These lay in the range of activities they became involved in and the extent to which publicity concerning their activities encouraged others to develop initiatives. They attempted to make school sessions entertaining and varied with programmes planned and suited to the level of the students.

www.christianity.com

www.victorianweb.org

www.churchmousec.wordpress.com

www.spartacus-educational.com

(17) Mary Jones and her Bible [\[back to top\]](#)

The experience of a 15-year old Welsh girl, Mary Jones, is at the heart of the founding of the Bible Society and the global network that now exists.

Mary Jones was born in December 1784 into a poor Welsh weaving family. Her parents were Calvinistic Methodists and Mary herself became a Christian at the age of eight. They lived at the foot of the Cadair Idris mountain, in Gwynedd, North Wales.

Mary learned to read in schools organised by Thomas Charles, a preacher from nearby Bala: a preacher who had a passion for teaching children from poor families. She longed to have a Bible but without a copy she used to visit a farm two miles from her home to read the copy there. It became her burning desire to possess a Bible of her own but this seemed a vain hope with money scarce and

Welsh Bibles hard to come by. The nearest place to buy one was in Bala, twenty five miles away and Mary was not even certain that a copy could be bought there.

Mary, though, saved up her money for six years and eventually she had enough to buy a Bible. So one morning in 1800 she set out to buy her Bible. It was 25 miles to Bala, and she was barefoot, as usual. Her journey took her through valleys, across streams and around mountains. Eventually, she came to Bala and to the home of Mr Thomas Charles – the only man with Bibles for sale in the town. She found that all the copies that he had were either sold or spoken for. Distraught and heartbroken, Mary wept, but her despair touched Mr Charles, who sold her one of the copies already promised to another person.

Mary's visit impacted profoundly on Mr Charles who began to wonder what could be done for others such as Mary – for people who long for the Bible around the world. He proposed to the Council of the Religious Tract Society to form a new Society to supply Wales with Bibles and in 1804, under the auspices of William Wilberforce, the British and Foreign Bible Society was established in London.

Mary Jones died in 1864 and was buried at the graveyard of Bryncreg Calvinistic Methodist Chapel. The Bible she walked 25 miles to buy is now stored in Bible Society's archives in Cambridge University Library. It is a copy of the 1799 edition of the Welsh Bible and also contains the Book of Common Prayer in Welsh.

www.biblesociety.org.uk

Chapter 9

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(18) The Anglican international school in Jerusalem
'Where all the world goes to school'

Founded in 1962 and based on Christian values, the school fosters

understanding and reconciliation, welcoming students of all faiths or none. The Anglican International School, Jerusalem (AISJ), is an internationally accredited, pre-Kindergarten to Grade 12 [ages 3-18] school. It is dedicated to preparing students to succeed throughout the world, in schools, universities, future responsibilities and careers, and it is founded upon Christian beliefs and values.

Mission and beliefs

AISJ's mission is to create a student-focused academic and educational environment which aspires to achieve excellence. It promotes Christian beliefs and values whilst respecting the rich and diverse communities within the school and in its unique location. Its goal is to empower all students to become responsible world citizens.

The school believes that:

- Each member of the community should be valued as a uniquely created individual.
- Students should be encouraged and enabled to realize their own full potential.
- Our school environment must enable the whole being - spiritual, moral, emotional, intellectual, social and physical - to be nurtured and developed.
- Mutual respect and appreciation flow from a fostering of attitudes of honesty, integrity, care and social responsibility.
- The international nature of our community enhances the learning experiences and social interactions of our students, staff and families.
- Parental support and involvement are vital to the realization of a shared community vision.
- Effective learning is achieved through stimulating students' curiosity, creativity and enthusiasm.
- A spirit of co-operation, coupled with the development of individual study skills, self-discipline, and analytical thinking will equip our students for present and future learning.
- The Judaeo-Christian scriptures are the source for the

school's framework of Christian beliefs and values.

A Christian School

Introduction

The Anglican International School in Jerusalem (AISJ) is run by an independent amutah (charity) registered under the name of the Israel Trust of the Anglican Church (ITAC). ITAC is the Israel arm of CMJ (UK) – the Church's Ministry Among Jewish People. The school is authorized by the International Baccalaureate Organization and by the Middle States Association of Schools and Colleges, USA. A description of CMJ is contained in the Appendix.

Description

AISJ is a private and non-selective Christian school providing education to students from pre-Kindergarten to Grade 12 (ages 3-18).

Statement of Purpose

AISJ a Christian school. It is rooted in faith in Jesus Christ, which motivates a lifestyle of love, truth, mercy and forgiveness and provides an environment of educational excellence. The school welcomes students of all faiths and of none, and respects the rich diversity of the communities it serves.

Theological Foundation

As an Anglican foundation, the beliefs of AISJ are grounded in the Holy Scriptures and historic creeds of the church. It is therefore a mainstream Christian institution which welcomes people from different theological traditions and denominations.

Aims:

- Providing a context where faith in Jesus Christ is taught about and practised
- Reflecting in action and word the love of God for all people, recognizing that all are made in the image of God
- Delivering curriculum in a holistic framework that promotes

the spiritual, moral, social, physical and cultural development of each student

- Seeking to further reconciliation and oppose all forms of racism
- Nurturing in their faith those who are Christians
- Creating an open environment in which all may explore Biblical and Christian teaching and tradition

Practices

Admission

Students are welcome from all faith backgrounds or none. Admission is granted on the basis that parents sign an Admission Form to indicate that they have read this document and understand the Christian nature of the school and accept its practical implications.

Curriculum

- The curriculum is secular, broad, balanced and consistent with the Statement of Purpose and Aims of the school.
- The school draws on the best from a wide range of sources, religious and secular, in order to support a curriculum appropriate to the needs of international and local students in a Christian school.
- Religious Education is compulsory throughout the school. Whilst respecting people of other faiths, the school places an emphasis on learning about and from the Christian faith. The land and cultures of Israel, and the city of Jerusalem in particular, are invaluable resources in bringing the Bible to life. Students study major world religions including Judaism and Islam. Opportunities to explore the relationship between Judaism and Christianity are positively exploited. Only Christian staff will be responsible for teaching RE.
- Personal, social and civil responsibilities are taught within the framework of the curriculum, with an emphasis on serving the needs of others. Conflict management and resolution

- are taught and modelled.
- AISJ will seek to provide extra-curricular activities of a Christian nature.

Assemblies

- All students must attend the schedule of assemblies appropriate to their grade. Assemblies will normally be of a Christian nature, include prayer, and seek to teach the values of the Christian faith and stimulate serious thought about the spiritual dimension of life, they will not be used to 'evangelise' or 'missionise' students. (Where assemblies are not overtly Christian – such as when a visitor speaks about his experiences or interests – they will not at any time undermine the Christian ethos of the school.)
- The school celebrates the major Christian festivals of Christmas and Easter. Emphasis is also given to the Jewish feasts.

Holidays and Closures

- These are built around the major Christian festivals and Jewish feasts.
- Festivals of other faiths, including Islam, will be taken as school holidays only where they coincide with principles that govern the formulation of the school calendar.
- Parents and students are assured that they will be supported in having time off to celebrate other faith holidays including Muslim festivals .

The Staff

All members of staff are expected to give full support to the Christian ethos of the school.

The Director

The Director, as a committed Christian, is responsible, under the authority of the Board and with its support, together with the help of

Faculty, to maintain the Christian character of the school in its daily operations by:

- ensuring that Christian values permeate the whole life of the School.
- nurturing the development of a Christian community.
- offering a clear and recognizable sense of Christian purpose.
- taking the lead in relating positively to the other aspects of CMJ's work.

The Board

The Board will be vigilant to maintain and develop the Christian ethos of the school through policies and practice consistent with this paper.

Further information:

To find out more about the school, visit: www.aisj.co.il

To find out more about CMJ, visit: www.cmj-israel.org

The church's ministry among jewish people (CMJ):

CMJ has worked in the land since the 1820s. It functions interdenominationally.

CMJ owns various properties in Israel. CMJ now operates through four centres, at the heart of which is Christ Church in the Old City of Jerusalem. Christ Church opened in 1849 and is the oldest Protestant Church in the Middle East. It is a place of peace and reconciliation in Jesus, where Jewish, Arab and expatriate people work and worship together. Christ Church Centre also provides:

- A Guest House
- A Study Centre (Alexander College) offering courses on the Jewish roots of the Christian faith, which include visiting appropriate sites throughout Israel and use of our extensive library.
- A Heritage Centre: providing historical tours open to students, parents and staff.
- Practical Assistance to needy people in Israel and the

Palestinians areas.

- CMJ also runs Beit Bracha, a beautiful place for retreat, prayer and healing at Migdal, overlooking Capernaum, Tiberias, Mt Arbel and the Sea of Galilee.

www.aisj.co.il

(19) Messianic Judaism

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Messianic Judaism is a religious movement that adds to Evangelical Christian theology some elements of Jewish terminology and ritual. In 2003, there were at least 150 Messianic houses of worship in the United States and over 400 worldwide, often members of larger Messianic organizations or alliances. In 2008, the movement was reported to have between 6,000 and 15,000 members in Israel.

Messianic Judaism states that Jesus is not merely a man, but also “God the Son” (one person of the Trinity), and that salvation is only achieved through acceptance of Jesus as one’s saviour. Any Jewish laws or customs that are followed are cultural and do not contribute to attaining salvation.

Belief in the Messiahship and divinity of Jesus, which Messianic Judaism shares, is viewed by Christian denominations and Jewish religious movements as being a defining distinction between Christianity and Judaism.

Many members of the movement are ethnically Jewish, and some of them argue that Messianic Judaism is a sect of Judaism. Jewish organizations and religious movements reject this, stating that Messianic Judaism is a Christian sect. The Supreme Court of Israel has ruled that the Law of Return should treat Jews who convert to Messianic Judaism the same way it treats Jews who convert to Christianity. Mainstream Christian groups generally accept Messianic Judaism as a form of Christianity.

www.mjaa.org

(20) Shabbat and Shabbat Meals [\[back to top\]](#)

Shabbat is the seventh day of the Jewish week and a day of rest in Judaism. It is observed from a few minutes before sunset on Friday evening until a few minutes after the appearance of three stars in the sky on Saturday night. The exact times, therefore, differ from week to week and from place to place, depending on the time of sunset at each location.

Shabbat recalls the Biblical creation account in Genesis, describing God creating the heavens and the earth in six days and resting on the seventh. It also recalls the giving of the Torah at Mount Sinai, when God commanded the Israelite nation to observe the seventh day and keep it holy.

Shabbat is considered a festive day, when a Jew is freed from the regular labours of everyday life, can contemplate the spiritual aspects of life, and can spend time with the family.

Traditionally, three festive meals are eaten:

- Friday night
- Saturday morning
- late Saturday afternoon

The day is also noted for those activities prohibited on Shabbat according to Jewish law.

www.chabad.org

www.meirpanim.org

(21) The Fisher Folk [\[back to top\]](#)

The Fisher Folk is a religious order in the Episcopal Church established in the Anglican Church in England and Scotland. The roots of the order stretch back to the mid-1960s in Houston's inner-city Church of the Redeemer, and today the Community's home is in Aliquippa (near Pittsburgh), Pennsylvania, with members living in England.

Members of the order, which broadly follows Benedictine Rule, do not wear habits and the membership includes men and women, married and single, adults and children, clergy and laity.

www.communityofcelebration.com

Chapter 10

(22) The Girls' Brigade

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The Girls' Brigade (GB) is a Christian international charity working alongside girls and young women of every background, ability and culture.

Since its foundation in 1893 (as the Girls' Brigade in Ireland) GB has become known worldwide as a fun, interesting, challenging and relevant provider of activities, skills, care and Christian love for hundreds of thousands of young people.

GB is led by Christian women from local churches. These leaders are trained volunteers who are committed to providing a regular meeting time of activities and skills for girls and young women. GB groups (companies) usually meet on a weekly evening in churches, schools and community centres.

The GB programme follows four themes:

- Spiritual
- Physical
- Educational
- Service

This stands for 'SPES' which is the Latin word for 'Hope': the hope that is held for the future of each and every girl who undertakes badgework with GB.

Worldwide (GB operates in over 60 countries) the charity seeks to enable girls and young women to develop in confidence, ability, friendship and citizenship, and is committed to nurturing the unique value of every girl in its care.

Present organisation:

The Girls' Brigade was formed in July 1965 by the coming together of the following three organisations:

1. *The Girls' Brigade (Ireland)* was formed in Dublin in 1893 on twin pillars, Bible class and physical training, and had as its aim "The extension of Christ's Kingdom among girls". Membership at the time of union was 8,000.
2. *The Girls' Guildry* was a church-centred organisation, founded in Scotland in 1900, providing programmes for four age groups. Its varied activities were aimed at helping girls to become mature Christian women. The movement was interdenominational and international, with a strong emphasis on service to others. Membership at the time of union was 35,000.
3. *The Girls' Life Brigade* which was founded in England in 1902 by the National Sunday School Union (now known as the National Christian Education Council) was a church-based international movement, with a varied programme for four age groups. Its aim was "To help and encourage girls to become responsible, self-reliant, useful Christian women". International membership at the time of union was 120,000.

All these movements were designed to provide week-day activities for members of Sunday Schools and Churches and an opportunity to develop mind, body and spirit in preparation for a life of useful Christian service and witness. Methods have been adapted over the years, and the union of three organisations in The Girls' Brigade can be seen as a strengthening of purpose in the face of the challenge of the present day.

Overseas, the wide membership of the Brigade includes many races, with a variety of language and dialect. In 1923, the first overseas Company had been registered in Jamaica. Today, the Brigade is operating in over fifty countries and islands throughout the world. It also has affiliation with church youth work in Europe. Programmes of work have to be modified and in some cases extensively amended to suit differing environments. The varying climatic conditions have led to the adaptation of the official uniform in different countries. Nevertheless, the supreme aim, adhered to throughout the whole movement, is to help girls to find true enrichment of life.

As early as 1928 the Girls' Life Brigade had approached the Girls' Brigade of Ireland asking if representatives of their governing body would be willing to meet representatives of the Girls' Life Brigade to consider the possibility of a union of the two organisations.

Aim:

The aim of the Girls' Brigade is to help girls become followers of the Lord Jesus Christ and through self control, reverence and a sense of responsibility to find true enrichment of life.

The Badge:

In the centre is a cross, the symbol of Christ and his church. Below it is a lamp, that our glory may shine out upon the world. Above it is a crown, that we may own Christ as our King. Behind it all is a torch, the flame of Christ's living Spirit and our devotion to Him.

Motto:

Seek, serve and follow Christ.

Principles:

The Brigade acknowledges Jesus Christ as Saviour and Lord according to the scriptures and seeks to fulfil its Aim to the glory of one God, Father, Son and Holy Spirit

The Brigade witnesses to the standard set by Jesus Christ and gives positive teaching on the Christian attitude to life.

The Brigade promotes a just society where all people are equally valued.

Law:

A Girls' Brigade member will do her best to be loyal to Company and Church, to be honest, truthful, kind and helpful; and to remember The Girls' Brigade Motto "Seek, serve and follow Christ.

Promise:

I promise to do my best to keep The Girls' Brigade Law

www.girlsb.org.uk

www.girls-brigade-scotland.org.uk

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(23) The Roger Jones' Hymn Collection (2014 edition)

Musicals or other works in which each hymn can be found

- | | |
|--|-----------------------|
| 1. Abide with me | Two Sisters |
| 2. All glory, laud and honour | |
| 3. All people that on earth do dwell: | Saints Alive |
| 4. And can it be? | Pharisee |
| 5. Angel-voices ever singing | Angel Voices |
| 6. Blest be the tie that binds | |
| 7. Break thou the bread of life | Greater than Gold |
| 8. Breathe on me, Breath of God | Saints Alive |
| 9. Christ is alive! | Precious and Honoured |
| 10. Come, let us join our cheerful songs | Wildfire |
| 11. Dear Lord and Father of mankind | Mary Magdalene |
| 12. For the beauty of the earth | Ways to Praise |
| 13. Glorious things of thee are spoken | |
| 14. God of mercy, God of grace | Ways to Praise |
| 15. Guide me, O my great Redeemer | Pharaoh to Freedom |
| 16. Hail to the Lord's anointed | David (2004 ed) |

17. Holy, holy, holy!	Angel Voices
18. How sweet the name of Jesus sounds	Stargazers
19. I am trusting thee, Lord Jesus	Precious and Honoured
20. I cannot tell	
21. I heard the voice of Jesus say	Mary Magdalene
22. I met you at the cross	Tell me the stories
23. Immortal, invisible, God only wise	Ways to Praise
24. In heavenly love abiding	Ways to Praise
25. It is a thing most wonderful	The Torn Curtain
26. I've found a friend	Jail Break
27. Jesus, friend of little children	Jairus' Daughter
28. Jesus, lover of my soul	Pharisee
29. Jesus shall reign where'er the sun	Precious and Honoured
30. Jesus triumphant	
31. Just as I am	Ways to Praise, Rock
32. Lift up your hearts	
33. Lord, speak to me	
34. Lord, thy word abideth	Greater than Gold
35. Man of sorrows!	Pharaoh to Freedom
36. May the mind of Christ	
37. My God, how wonderful thou art	Ways to Praise
38. My hope is built	Precious and Honoured
39. My Jesus, I love thee	
40. My song is love unknown	Wildfire
41. New every morning	
42. Now thank we all our God	
43. O for a thousand tongues to sing	Jail Break
44. O Jesus, I have promised	Ways to Praise
45. O love that will not let me go	Angel Voices
46. O my Saviour lifted	Barnabas
47. O the deep, deep love of Jesus	Two Sisters
48. O thou, who camest from above	Precious and Honoured
49. O worship the King	Two Sisters
50. Praise to the holiest in the height	Snakes and Ladders
51. Rock of ages	Rock

52. Saviour, again to thy dear name we raise	Precious and Honoured
53. Spirit divine	Ways to Praise
54. Take my life, and let it be	
55. Tell me the stories of Jesus	Greater than Gold
56. There is a green hill far away	Mary Magdalene
57. Through all the changing scenes of life	
58. What a friend we have in Jesus	Ways to Praise
59. When I survey the wondrous cross	Saints Alive
60. When we walk with the Lord	Barnabas

(24) The Jail Break Programme [\[back to top\]](#)

The following dates are those given to soloists for the Jail Break tour:

30/11/04	Auditions (by appointment only)	Birmingham
11/01/05	Cast music rehearsal	Birmingham
25/01/05	Cast music rehearsal	Birmingham
08/02/05	Cast music rehearsal	Birmingham
15/02/05	Cast music rehearsal	Birmingham
22/02/05	Cast music rehearsal	Birmingham
March 05	CD recording	Lichfield
19/03/05	Jail Break focus day (day of training for ministry)	Birmingham
16/04/05	Choral recording day	Birmingham
From April	Cast drama rehearsals	Birmingham
21/05/05	Publication day (music only performance for tour organisers)	Birmingham
25/06/05	Scratch day (special day for paying group organised by Paul Barnsley)	Manchester

September Pre-visits to first tour choirs

20/09/05	Dress rehearsal	Birmingham
24/09/05	Day rehearsal	Leicester
25/09/05	Unofficial production	Birmingham

01/10/05	Premiere 1930	Adrian Boult Hall
02/10/05	Premiere 1600 & 1930	Adrian Boult Hall

Tour One

11/10/05	ULVERSTON	Coronation Hall
12/10/05	PENRITH	Methodist Church
13/10/05	COCKERMOUTH	Cockermouth School
14/10/05	SUNDERLAND	Seaburn Centre
15/10/05	NORTHALLERTON	Hambleton Forum (x2)

21/10/05	SHEFFIELD	Eccleshall Church
22/10/05	DONCASTER	Danum School (x2)
22/10/05	HULL	Methodist Central Hall

28/10/05	LEICESTER	DeMontfort Hall
29/10/05	WALSALL	Town Hall
30/10/05	KIDDERMINSTER	Town Hall

March Pre-visits to tour two choirs

12/03/06	TAMWORTH	Coton Green Centre
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Tour Two

17/03/06	GLOUCESTER	GL1 Leisure Centre
18/03/06	SALISBURY	City Hall
19/03/06	WITNEY	Wood Green School (x2)

24/03/06	COVENTRY	Methodist Central Hall
25/03/06	MACCLESFIELD	Fallibroome Hall (x2)
31/03/06	DERBY	Assembly Rooms
01/04/06	WATFORD	Rudolf Steiner School (x2)
02/04/06	WINDSOR	Eton School (x2)
03/04/06	WORTHING	Assembly Rooms
05/04/06	CROWBOROUGH	All Saints Church
06/04/06	REDHILL	Harlequin Theatre
07/04/06	CRAWLEY	Hawth Theatre
08/04/06	NORWICH	Salvation Army Citadel
09/04/06	Morning service at Meadow Way Chapel, Norwich	

June Pre-visits to tour three choirs

Tour Three

24/06/06	CARDIFF	St David's Hall
25/06/06	DORCHESTER	Herrison Hall (x2)
27/06/06	MINEHEAD	Regal Theatre
28/06/06	BIDEFORD	Edghill College
29/06/06	EXETER	Riverside Leisure Centre
30/06/06	ST AUSTELL	St. John's Methodist Church
01/07/06	PLYMOUTH	Methodist Central Hall
07/07/06	BANBURY	St. Mary's Church
08/07/06	WIMBORNE	Tivoli Theatre
09/07/06	BRISTOL	Colston Hall
15/07/06	TAUNTON	Wellsprings Leisure Centre
16/07/06	WESTON S MARE	Playhouse Theatre
22/07/06	SYMPHONY HALL finale in Birmingham (x2)	

Chapter 13

(25) Timothy Dudley Smith

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Alongside the production of 'Seasons and Reasons' Bishop Timothy Dudley-Smith has produced, in the 21st century alone, four other books of collected hymns. These are:

- A House of Praise
 - collected hymns from 1961 to 2001 (285 hymns with 50 new texts)
- A Door for the Word
 - 36 new hymns from 2000 to 2005
- Praise to the Name
 - 36 new hymns written between 2005 and 2008
- Beyond our Dreaming
 - 36 new hymns written between 2008 and 2011

www.timothydudley-smith.com