

A little more information about some of the matters
raised in the course booklet for

MAKING ROOM

Session One

Page 6 [Track 13] of the Transcript booklet/CD

More details of the In Touch scheme David Gamble talks about can be found on the Methodist Church website via the link below:

<http://www.methodist.org.uk/ministers-and-office-holders/pastoral-care/do-churches-need-a-pastoral-care-policy/the-in-touch-scheme>

Session Two

Page 11

The short story about Martin the Cobbler is in Leo Tolstoy's book *Where Love is, there God is* (sometimes translated as: *Where Love is, there God is also*) and also known as *Martin the Cobbler*.

Page 12

www.carecent.org

Based in York, **Carecent** is an ecumenical centre for all homeless, unemployed or disadvantaged members of the community. In conjunction with other agencies, it is their aim to seek ways of moving people forward to an improved lifestyle. In order to achieve this, **Carecent** provides food, clothing and fellowship in a clean and friendly environment.

Carecent gains charitable status through the Methodist Church.

Page 13 of the course booklet and [Track 23] page 10 of the CD/ transcript

School for Prayer by Metropolitan Anthony of Sourozh (Archbishop Anthony Bloom) is published by Darton, Longman and Todd

Session Three

Page 14 [Track 35] of the Transcript booklet/CD

Simon Stanley is referring to Paul Anka's lyrics in *My Way*, one of Frank Sinatra's best known songs:

Regrets, I've had a few, but then again, too few to mention

Session Four

Page 23 of the course booklet

Fill Thou my life, O Lord my God

by Horatius N. Bonar

*Fill Thou my life, O Lord my God,
In every part with praise,
That my whole being may proclaim
Thy being and Thy ways.*

*Not for the lip of praise alone,
Nor e'en the praising heart,
I ask, but for a life made up
Of praise in every part:*

*Praise in the common things of life,
Its goings out and in;
Praise in each duty and each deed,
However small and mean.*

*Fill every part of me with praise;
Let all my being speak
Of Thee and of Thy love, O Lord,
Poor though I be and weak.*

*So shall no part of day or night
From sacredness be free,
But all my life, in every step,
Be fellowship with Thee.*

Page 18 [Track 44] of the Transcript booklet/CD

David Gamble is referring to Exodus 33.18-21.

Page 19 [Track 47] of the Transcript booklet/CD

The Taizé Community is an ecumenical monastic order in Taizé, Saône-et-Loire, Burgundy, France. It is composed of more than one hundred brothers, from Catholic and Protestant traditions, who originate from about thirty countries across the world. It was founded in 1940 by Brother Roger Schütz, a Reformed Protestant. Guidelines for the community's life are contained in *The Rule of Taizé* written by Brother Roger and first published in French in 1954.

The community has become one of the world's most important sites of Christian pilgrimage. Over 100,000 young people from around the world make pilgrimages to Taizé each year for prayer, Bible study, sharing, and communal work. Through the community's ecumenical outlook, they are encouraged to live in the spirit of kindness, simplicity and reconciliation.

<http://www.taize.fr>

Page 20 [Track 50] of the Transcript booklet/CD

The painting David Gamble is referring to is *The Light of the World* (1851-3) which is an allegorical painting by William Holman Hunt representing the figure of Jesus preparing to knock on an overgrown and long-unopened door - illustrating Revelation 3.20: "Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me".

According to Hunt: "I painted the picture with what I thought, unworthy though I was, to be by Divine command, and not simply as a good Subject. The door in the painting has no handle, and can therefore be opened only from the inside, representing "the obstinately shut mind".

Hunt, 50 years after painting it, felt he had to explain the symbolism.