

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

**PRAISE HIM -**  
*Songs of praise in the New Testament*

**Session One**

*Page 3 of the Course booklet*

*Track [9] on the CD / p. 5 in the Transcript booklet:*

*Sleeping with Bread; Holding What Gives You Life*

by Dennis Linn et al, 1994

ISBN: 978-0809135790

*Page 3 of the Course booklet*

Dr Sheila Cassidy (born 1937) is an English doctor, known for her work in the hospice movement; as a writer and as someone who, by publicizing her own history as a torture survivor, drew attention to human rights abuse in Chile in the 1970s.

*Track [4] on the CD / p. 2 in the Transcript booklet:*

*The Joy of the Gospel: Evangelii Gaudium*

by Pope Francis, 2014

ISBN: 978-1593252625

**Q.10** about the Church of England General Synod vote for women bishops on 14<sup>th</sup> July 2014.

**Historical background:**

In 1975, General Synod agreed there was "no fundamental objection" to the ordination of women to the priesthood. But efforts to legislate for this failed in 1978, and it wasn't until 1985 that Synod voted to allow women to become deacons. The first were ordained two years later.

The battle for women to join the priesthood – and the ongoing debate over their eligibility for the episcopate – took rather longer:

1992 General Synod votes to permit women to be ordained in the priesthood.

1994 1,500 women deacons ordained as priests. Here is a list of the first tranche.

2005 A motion to begin the process of removing the legal obstacles to women as bishops is approved by the General Synod.

2011 42 out of 44 dioceses approve draft legislation to introduce women bishops (London and Chichester voted against).

2012 The legislation fails narrowly at the General Synod by just six votes in the House of Laity.

2013 Synod votes in favour of new "guiding principles" to smooth the path towards female bishops. Mediation experts are called in to help opposing groups resolve their differences.

2014 General Synod asked for second time to give final approval to legislation introducing women bishops.

**The measure Synod voted in favour of on 14 July 2014:**

*Bishops and Priests (Consecration and Ordination of Women) Measure*

*To make provision for the consecration of women as bishops and for the continuation of provision for the ordination of women as priests; to repeal the Priests (Ordination of Women) Measure 1993; and for connected purposes.*

## *Bishops and Priests (Consecration and Ordination of Women) Measure*

### *1 Provision for consecration of women as bishops and for continuation of provision for ordination of women as priests*

*(1) It shall be lawful for the General Synod to make provision by Canon for enabling women, as well as men, to be consecrated to the office of bishop if they otherwise satisfy the requirements of Canon Law as to the persons who 5 may be consecrated as bishops.*

*(2) It shall continue to be lawful for the General Synod to make provision by Canon for enabling women, as well as men, to be ordained to the office of priest if they otherwise satisfy the requirements of Canon Law as to the persons who may be ordained as priests.*

*(3) The Priests (Ordination of Women) Measure 1993 (No. 2) is repealed.*

### *2 Amendment of Equality Act*

*In Schedule 6 to the Equality Act 2010 (c.15), there is added at the end—*

*“Bishops*

*4 The office of diocesan or suffragan bishop is not a public office.”*

### *3 Repeals*

*The enactments mentioned in the Schedule are repealed to the extent specified in the second column of the Schedule.*

### *4 Citation, commencement and extent*

*(1) This Measure may be cited as the Bishops and Priests (Consecration and 20 Ordination of Women) Measure 20-.*

*(2) This Measure comes into force on such day as the Archbishops of Canterbury and York may jointly appoint.*

*(3) Subject to subsections (4) and (5) this Measure extends to the whole of the Provinces of Canterbury and York except the Channel Islands and the Isle of 25 Man.*

*(4) This Measure may be applied to the Channel Islands, as defined in the Channel Islands (Church Legislation) Measures 1931 and 1957, or either of them, in accordance with those Measures.*

(5) If an Act of Tynwald or an instrument made under an Act of Tynwald so 30 provides, this Measure extends to the Isle of Man, subject to such exceptions, adaptation or modifications as may be specified in the Act of Tynwald or instrument.

Source : <http://www.theguardian.com/world/2014/jul/14/church-of-england-general-synod-female-bishops-women-vote>

## Session Two

### Page 10 of the Course booklet

'... talking about God: Christian nations slaughtering each other across the world, Love Thy Neighbour, how can he allow all this to go on, etc etc ... Answer is simple. Man made in God's image, men stupid violent murderous destructive, ergo God stupid violent murderous destructive'

The above quote (in the margin box at the top of page 10) is taken from p. 368 of Louisa Young's novel *My Dear, I wanted to tell you* (2012 edition; ISBN 978-0-00-736144-1). It is an extract from a diary kept by a WWI soldier (who is badly wounded in the trenches) and which sheds light on his religious feelings.

**Track [15] on the CD / p. 9 in the Transcript booklet:**

### Love (III)

Also known as *Love bade me welcome*

by George Herbert (1593–1633)

Love bade me welcome. Yet my soul drew back  
    Guilty of dust and sin.  
But quick-eyed Love, observing me grow slack  
    From my first entrance in,  
Drew nearer to me, sweetly questioning,  
    If I lacked any thing.

A guest, I answered, worthy to be here:  
    Love said, You shall be he.  
I the unkind, ungrateful? Ah my dear,  
    I cannot look on thee.  
Love took my hand, and smiling did reply,

*Who made the eyes but I?*

*Truth Lord, but I have marred them: let my shame  
Go where it doth deserve.  
And know you not, says Love, who bore the blame?  
My dear, then I will serve.  
You must sit down, says Love, and taste my meat:  
So I did sit and eat.*

George Herbert (3 April 1593 – 1 March 1633) was a Welsh-born English poet, orator and Anglican priest. Herbert's poetry is associated with the writings of the metaphysical poets, and he is recognized as "a pivotal figure: enormously popular, deeply and broadly influential, and arguably the most skillful and important British devotional lyricist."

Born into an artistic and wealthy family, Herbert received a good education that led to his admission in 1609 as a student at Trinity College, Cambridge, where Herbert excelled in languages, rhetoric and music. In his mid-thirties he gave up his secular ambitions and took holy orders in the Church of England, spending the rest of his life as the rector of the little parish of Fugglestone St Peter with Bemerton, near Salisbury. He was noted for unflinching care for his parishioners, bringing the sacraments to them when they were ill, and providing food and clothing for those in need. Henry Vaughan called him "a most glorious saint and seer". Never a healthy man, he died of consumption at the early age of 39.

Throughout his life, he wrote religious poems characterized by a precision of language, a metrical versatility, and an ingenious use of imagery or conceits that was favoured by the metaphysical school of poets.

[http://en.wikipedia.org/wiki/George\\_Herbert](http://en.wikipedia.org/wiki/George_Herbert)

***Track [15] on the CD / p. 8 in the Transcript booklet:***

David Suchet talks about the well-known *Footprints in the Sand* poem. Authorship of this poem has been claimed by the estate of Mary Stevenson – (copyright © 1984 from original 1936 text). For copyright reasons we may not quote the poem here, but the link below will take you to the text on the official website:

<http://www.footprints-in-the-sand.com/index.php?page=Poem/Poem.php>

**Track [15] on the CD / p. 9 in the Transcript booklet:**

Sr Wendy Beckett quotes *The Darkling Thrush*, a poem by Thomas Hardy. Originally titled *The Century's End*, 1900, it was published on 29 December 1900 in *The Graphic*. A deleted '1899' on the poem's manuscript suggests that it may have been written the year before.

Thomas Hardy, OM (2 June 1840 – 11 January 1928) was an English novelist and poet. While Hardy wrote poetry throughout his life and regarded himself primarily as a poet, his first collection was not published until 1898. Initially, therefore, he gained fame as the author of novels. However, beginning in the 1950s Hardy has been recognized as a major poet; he had a significant influence on the Movement poets of the 1950s and 1960s, including Philip Larkin.

Hardy's family was Anglican, but not especially devout. The irony and struggles of life and a curious mind led him to question the traditional Christian view of God. His religious life seems to have mixed agnosticism, deism, and spiritism.

Hardy frequently conceived of, and wrote about, supernatural forces, particularly those that control the universe through indifference or caprice rather than any firm will. He also showed in his writing some degree of fascination with ghosts and spirits. Even so, he retained a strong emotional attachment to the Christian liturgy and church rituals, particularly as manifested in rural communities, that had been such a formative influence in his early years, and Biblical references can be found woven throughout many of Hardy's novels.

[http://en.wikipedia.org/wiki/Thomas\\_Hardy](http://en.wikipedia.org/wiki/Thomas_Hardy)

**Page 11 of the Course booklet**

**Question 12.**

Three-parent babies are human offspring with three genetic parents, created through a specialized form of *In vitro* fertilisation in which the future baby's mitochondrial DNA comes from a third party. The procedure is intended to prevent mitochondrial diseases including muscular dystrophy and some heart and liver conditions. It is the subject of considerable controversy in the field of bioethics.

The process, still in the research stage, is currently prohibited in the United States, but is being actively researched in China. Some research is also taking

place in the United States and in the United Kingdom, where the government said they were planning to make the procedure legal in 2014.

Although the donor egg is said to contribute only 0.1% to the genetic make up of the child, when examining the genetic material of these children there are still three identifiable genetic parents.

Opponents argue that scientists are "playing God" and that children with three genetic parents may suffer both psychological and physical damage.

[http://en.wikipedia.org/wiki/Three-parent\\_baby](http://en.wikipedia.org/wiki/Three-parent_baby)

### *Page 11 of the Course booklet*

## **A Hymn to God the Father**

*by John Donne (c. 1572 – 1631)*

*Wilt thou forgive that sin where I begun,  
Which was my sin, though it were done before?  
Wilt thou forgive that sin, through which I run,  
And do run still, though still I do deplore?  
When thou hast done, thou hast not done,  
For I have more.*

*Wilt thou forgive that sin which I have won  
Others to sin, and made my sin their door?  
Wilt thou forgive that sin which I did shun  
A year or two, but wallow'd in, a score?  
When thou hast done, thou hast not done,  
For I have more.*

*I have a sin of fear, that when I have spun  
My last thread, I shall perish on the shore;  
But swear by thyself, that at my death thy Son  
Shall shine as he shines now, and heretofore;  
And, having done that, thou hast done;  
I fear no more.*

John Donne was an English poet and a cleric in the Church of England. He is considered the pre-eminent representative of the metaphysical poets. His works

are noted for their strong, sensual style and include sonnets, love poems, religious poems, Latin translations, epigrams, elegies, songs, satires and sermons.

Despite his great education and poetic talents, Donne lived in poverty for several years, relying heavily on wealthy friends. He spent much of the money he inherited during and after his education on womanising, literature, pastimes, and travel. In 1615, Donne became an Anglican priest, although he did not want to take Anglican orders. He did so because King James I persistently ordered it. In 1621, he was appointed the Dean of St Paul's Cathedral in London. He also served as a member of parliament in 1601 and in 1614.

[http://en.wikipedia.org/wiki/John\\_Donne](http://en.wikipedia.org/wiki/John_Donne)

## Session Three

*Track [24] on the CD / p.13 in the Transcript booklet:*

Graham Kendrick (b. 1950) has been described as a ‘father of modern worship music’ whose songs are ‘crammed full of poetic, divine, biblical truth’ that have ‘sculpted a view of God that has impacted generations.’

For more than 30 years he has been at the forefront of Christian music in the UK having written and recorded hundreds of songs.

Moira Sleight quotes from *The Servant King (from Heaven you came)*.

## Session Five

*Page 24 of the Course booklet*

**Question 2.**

‘Then sings my soul, my Saviour God, to Thee;’ comes from the hymn *How great Thou art*.



O Lord my God! When I in awesome wonder  
Consider all the works Thy hand hath made.  
I see the stars, I hear the rolling thunder,  
Thy power throughout the universe displayed.

*Then sings my soul, my Saviour God, to Thee;  
How great Thou art, how great Thou art!  
Then sings my soul, my Saviour God, to Thee:  
How great Thou art, how great Thou art!*

When through the woods and forest glades I wander  
And hear the birds sing sweetly in the trees;  
When I look down from lofty mountain grandeur  
And hear the brook and feel the gentle breeze:

And when I think that God, His Son not sparing,  
Sent Him to die, I scarce can take it in;  
That on the cross, my burden gladly bearing,  
He bled and died to take away my sin:

When Christ shall come with shout of acclamation  
And take me home, what joy shall fill my heart!  
Then I shall bow in humble adoration,  
And there proclaim, my God, how great Thou art!

*How Great Thou Art* is a Christian hymn based on a Swedish poem written by Carl Gustav Boberg (1859–1940) in Sweden in 1885. The melody is a Swedish folk song. It was translated into English by British missionary Stuart K. Hine, who also added two original verses of his own composition.

It was voted the United Kingdom's favourite hymn by BBC TV's *Songs of Praise*. *How Great Thou Art* was ranked second (after *Amazing Grace*) on a list of the favourite hymns of all time in a survey by *Today's Christian* magazine in 2001.  
[http://en.wikipedia.org/wiki/How\\_Great\\_Thou\\_Art](http://en.wikipedia.org/wiki/How_Great_Thou_Art)

**Track [39] on the CD / p.20 in the Transcript booklet:**

*The Pilgrim's Progress from This World to That Which Is to Come; Delivered under the Similitude of a Dream* is a Christian allegory written by John Bunyan and published in February, 1678. It is regarded as one of the most significant works of religious English literature, has been translated into more than 200 languages, and has

never been out of print.

John Bunyan (28 November 1628 – 31 August 1688) was an English Christian writer and preacher. He faced legal challenges to fulfilling his calling but did not make any concessions to the authorities. As a dissenter who was not ordained in the Church of England, he was unlicensed to preach. He preferred to face and endure twelve years of imprisonment at great sacrifice to himself and his family, rather than resign himself to giving up preaching. Although he has been described both as a Baptist and as an Independent, i.e. Congregationalist, he himself preferred to be described simply as a Christian.