

The Middlesbrough Faith Trails



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Islam

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MIDDLESBROUGH
COUNCIL OF FAITHS

www.middlesbroughfaiths.org.uk
49 Grange Road Middlesbrough TS1 5AU
Tel: 01642 244221

Our History

Middlesbrough's origins seem to have been in the time of the Anglo-Saxons. They gave this village the name Middlest Burgh, which means "the middlemost fortified place". It was on a piece of higher ground around which, in the 19th century, the old Customs House was built, near the present Transporter Bridge.

Middlesbrough was surrounded on three sides by marshes and the "burgh" part of the name could mean that there had been some sort of fortification there in Roman times.

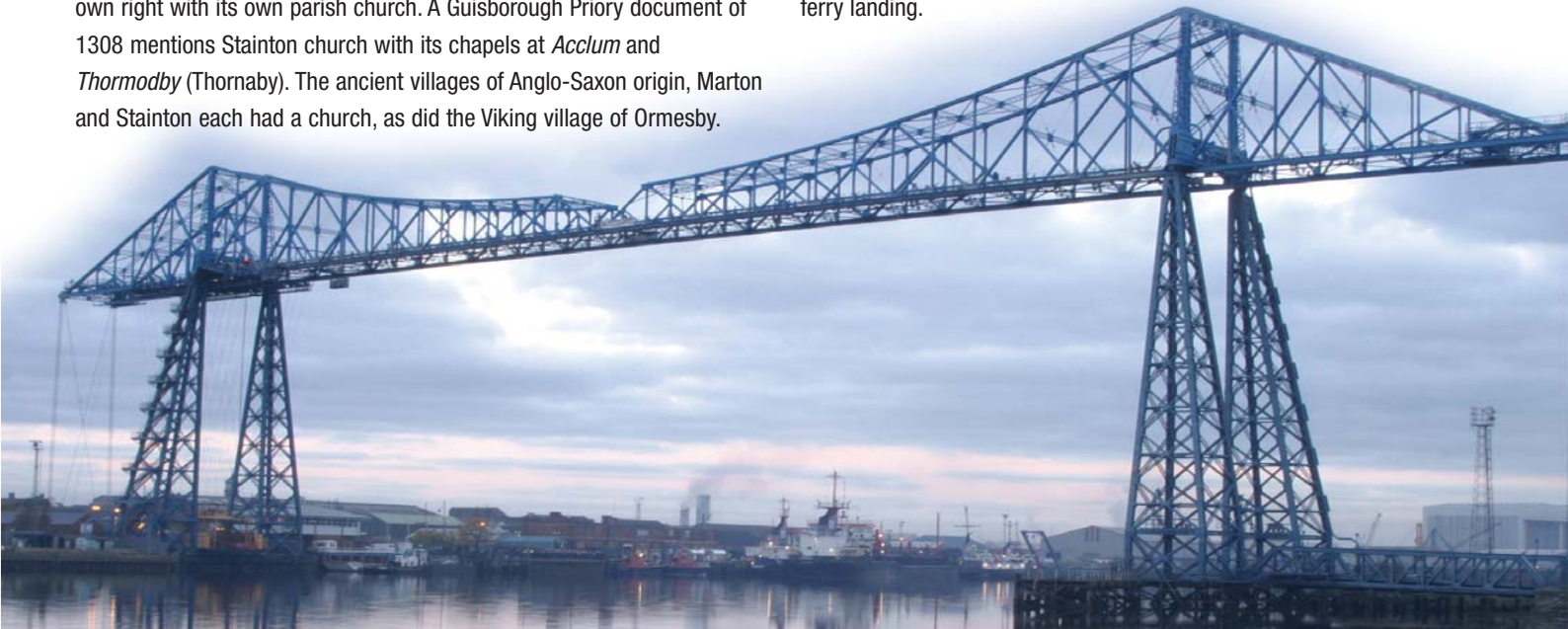
There was a church and burial ground there from before the Norman Conquest of 1066. In about 1119 or 1120 Robert de Brus gave the church at Middlesbrough and more than 200 acres of land nearby to the monks of Whitby Abbey. A new Priory, dedicated to St. Hilda, was established and was occupied by twelve monks from Whitby.

At that time Middlesbrough, Linthorpe, Ayresome and Acklam were separate villages and all of them were in the parish of Stainton. In the year 1133 it was decided that Middlesbrough should be a parish in its own right with its own parish church. A Guisborough Priory document of 1308 mentions Stainton church with its chapels at *Acclum* and *Thormodby* (Thornaby). The ancient villages of Anglo-Saxon origin, Marton and Stainton each had a church, as did the Viking village of Ormesby.

The Stainton Jewel - a 7th century gold and garnet pendant found in the church foundations at Stainton - is on display at the Dorman Museum.

Like all the monasteries in England, Middlesbrough Priory was closed in the 1530s by the government of King Henry VIII. The priory church gradually fell into disrepair. By about 1700, it had lost its roof but the walls were still standing and the graveyard was still being used for burials. The monks' quarters were converted into a manor house. In the 17th century the old open fields of the estate were enclosed to form several farms. From then on there were only a few houses for farmers near the old monastic buildings. This is the oldest part of the town, which is now known as the St. Hilda's area.

Much of the land of Middlesbrough had been owned for centuries by the Boynton family. They sold it to the newly rich Hustler family in 1637. The Hustlers built a grand house for themselves, Acklam Hall, nurtured the nearby little church of St. Mary, which became the parish church, and established the new port - Newport. This was the lowest part of the river that could be easily crossed. There were stepping stones there down to a ferry landing.



The Port of Middlesbrough



In 1829 some Darlington Quaker businessmen bought Middlesbrough farm as part of a plan to build a port and a town here. They built an extension to the Darlington to Stockton railway to bring coal to Middlesbrough where it could be loaded on to ships and sent to London.

There were then only a handful of people living in what is now our town, so unlike most English towns, the population of Middlesbrough is all descended from migrants - everyone who lives here now has their origins somewhere else. The first newcomers came in the 1830s to work at the coal staiths and the Middlesbrough pottery. By 1841, when the first ironworks opened in the town the population was over 5,000. In 1851, Bolckow and Vaughan began mining ironstone in the Eston Hills and before long Middlesbrough became the world's leading producer of iron.

The first faith communities in the new town were Christian ones: Baptist, Methodists, Unitarians, Congregationalists, Quakers and Anglicans. The Baptists had a small chapel in Marton from 1752. There are now three Baptist churches in our town.

The first Church of England church in this new area was built in 1840 but demolished in 1969. It too was dedicated to St. Hilda. There are now 18 Church of England churches in the town.

There are seven Methodist Churches in the town. Avenue Methodist

Church hosts a Chinese Christian congregation who meet monthly, and a weekly Drop-In Centre catering for asylum seekers and refugees.

The first Quaker Meeting House opened in 1846 in Wilson Street. Quakers have had two more houses before the present one which is in Cambridge Road.

The first Roman Catholic worship in the town was in West Street in 1838. The first permanent Catholic church was built in Sussex Street in 1848. It was replaced by the Catholic Cathedral in 1878, which in turn was

replaced by the new cathedral in Coulby Newham in 1988. Many of the first Catholics were Irish immigrants who came to the town to find work. There are now 13 Catholic churches in the town.

The Salvation Army began its work in the town in 1875 when Sunday services were held in the Theatre Royal, and General William Booth, founder of The Salvation Army, visited Middlesbrough in 1880. There are now three Corps with centres of worship and service in Middlesbrough.





The Infant Hercules

The discovery of iron ore in the Cleveland Hills in 1851 transformed Middlesbrough into a booming iron and steel town. Prime Minister Gladstone called the town “the Infant Hercules”. The jobs attracted the Irish, Scots, Welsh, East Europeans - mainly Poles and Hungarians, and Jewish communities expelled from Russia. There were also Muslim seamen from the Indian sub-continent, and Arabs from the Red Sea, who docked at the Port of Middlesbrough.

A Hebrew congregation was formed in 1862, and a synagogue built in 1874 in Brentnall Street. A new one was opened in Park Road South in 1938. The building still has the Star of David on its wall, although there is no synagogue in Middlesbrough now. Two of the stained glass windows from that synagogue featuring a prominent member Henry Simon are now at local schools, one at Macmillan College and the other at Hall Garth School. Some of the religious articles used in services there can be seen today in the Dorman Museum. Among the first Jews in the town were immigrants from eastern Europe who brought many skills to the town.

A Swedish Mission was established in 1875, and in 1901 a German Evangelical Church was established, for the needs of the sailors from those countries. The Scandinavian Mission continues to meet in Park Road South.

A Spiritualist Church has been established in the town since the early 1900s.



Muslims in Middlesbrough

There is evidence of Muslim sailors visiting Middlesbrough from about 1890. In 1961 Azzam Din opened the first Halal butcher's shop. The first mosque was a house in Grange Road in 1962.

Molvi Sulimaan led the prayers, and, taught the children the Quran. He worked full time at Dorman Long's. With the agreement of the management, fellow Muslim workers covered for him when he was at the mosque. In July 1967 the first full-time Imam, Yaqub Patel, was appointed at Grange Road mosque.

Middlesbrough's principal mosque, Jamia Al-madina, was opened in 1976 in the former St. Michael's Church in Waterloo Road. There are now five mosques in Middlesbrough and Muslims are the second largest religious group in the town after the Christians.

On the 3rd July 1983 The Mayor, Councillor Chris Atkin and the Imam Syed Zafar Ali Shah held the first Mayor's Service in a mosque. The bilingual service in Urdu and English included readings from the Koran and the Bible at the Jamia Mosque. In 1998 Radio Ramadhan was inaugurated, broadcasting in four languages: Urdu, Punjabi, Mirpuri and English.



The Christian Community

Most of the Christian communities were very active in organizing social, religious and educational events. They built both day schools and Sunday schools from 1837 onwards. Many of them had adult Bible classes, and libraries, where many adults learned to read and write.

There was a terrific explosion at one of the steel rolling mills near the river in 1858. Seventeen men were injured: the nearest hospitals were at York and Newcastle. Sister Mary Jacques, a member of the Christ Church Sisterhood at Coatham near Redcar was the only trained nurse in the area. She was brought to help them. With two helpers she started a small cottage hospital in Dundas Mews in 1859. It was reckoned to be the first Cottage Hospital in England.

It was too small, and a new hospital was opened at North Ormesby in 1861. Some women took religious vows, and formed the Community of the Holy Rood, a community of Anglican nuns. It was the first religious community in Middlesbrough since the Priory was closed in 1539. These nuns are featured in stained glass windows that were originally in North Ormesby Hospital, and are now in North Ormesby Medical Centre.



A Rich Diversity of Faiths

In 1967, the Sikh community established their first Temple, called the Gurdwara in Milton Street. They later moved to Southfield Road, but are now established in Lorne Street which was opened in 1990. Their place of worship is also a social centre every day of the week.

The Hindu community made their Hindu Cultural Centre in Westbourne Road, North Ormesby in 1990. Every day, except Saturday, they serve meals for a small price to anyone who wishes to eat there. In 2006 they installed a wonderful array of Hindu gods in their sanctuary. The gods, in Indian marble, were carved and adorned in India, and the whole sanctuary built in the Temple by Indian craftsmen.

There are four different traditions of Buddhism active in the town: New Kadampa, Nicheren, Vajrayana, and Zen. Three of them meet regularly at Middlesbrough Quaker Meeting House in Cambridge Road. They teach either methods of meditation or chanting, as well as the philosophy of their own tradition.

At the beginning of the 21st century there are more than 70 different places of worship in the town.

TRAIL ONE**13 places of worship**

These town-centre places of worship can all be reached by walking, cycling or public transport. They give an indication of the rich mixture of faiths celebrated in the town. Please telephone to arrange to visit.

1. Holy Trinity Church, North Ormesby Tel: 271814 or 286122

The centre of the “village community” of North Ormesby, with a thriving community and worship centre.

2. Hindu Temple, Westbourne Grove Tel: 218428

A cultural, community & worship centre for the Hindu community from a wide area around.

3. Jamia Al Medina Mosque, Waterloo Road Tel: 245855

This is both a mosque for prayer and learning the Quran, and a community centre for the Muslim community. Muslim funerals are usually held here around early afternoon prayer time.

4. Salvation Army Citadel, Southfield Road Tel: 241344 or 812038

This is the focus of social care and service by the Salvation Army to people in need, as well as a centre for informal but structured worship in which music, singing and Christian teaching are important.

5. Sacred Heart Church, Linthorpe Road Tel: 850113

Catholic Christians from many different countries, with many different languages, worship in this church.

6. United Reformed Church, Linthorpe Road Tel: 326343

Two traditions, Congregational & Presbyterian, which have been influential in British history, formed this church.

7. St. Barnabas Anglican Church, Linthorpe Road Tel: 812622 or 817306

This is a lively evangelical Anglican church which has an emphasis on a teaching ministry.

8. Methodist Church, The Avenue Tel: 824629

The church has a special ministry not only to its own congregation, but also to refugees and asylum seekers, and to the Chinese Christian community of the Tees Valley.

9. Baptist Church, Cambridge Road Tel: 826929

A lively evangelical and family-friendly Baptist community

10. Quaker Meeting House, Cambridge Road - for Quakers, and Buddhists Tel: 851919

Quakers unique emphasis is on Christian values more than doctrines. Three Buddhist groups meet here too.

11. Sikh Gurdwara Bhatra Sing Sasha, Lorne Street Tel: 826215

The Sikh community meet here daily for prayer, teaching, social life, and mid-day meals.

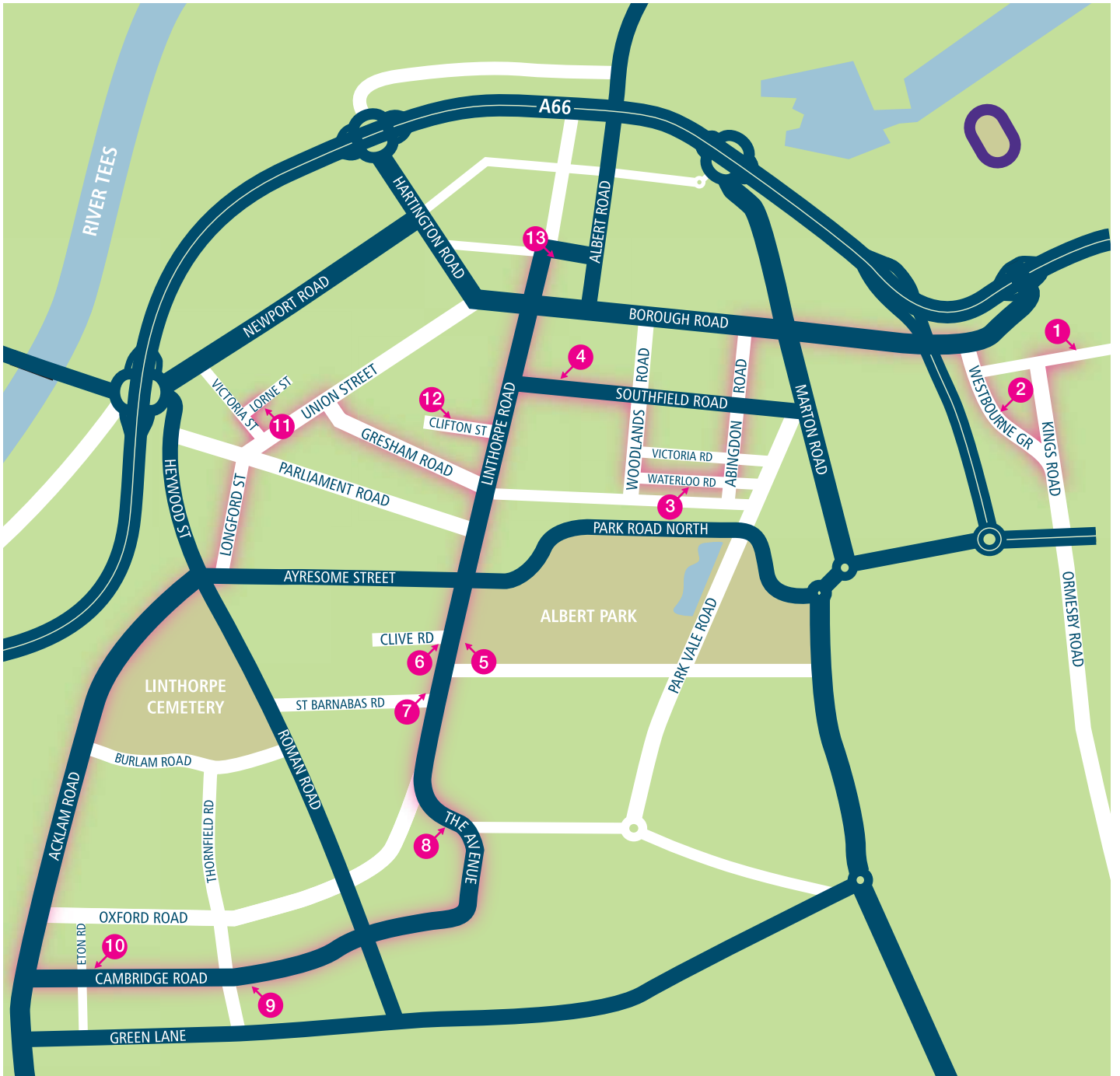
12. Middlesbrough Community Church, Clifton Street Tel: 869693

A lively, independent community of evangelical Christians, with many young families.

13. All Saints Church, Linthorpe Road Tel: 820304

This is in the Anglo-Catholic tradition of the Church of England, with a social outreach through involvement with voluntary agencies, and civic institutions.



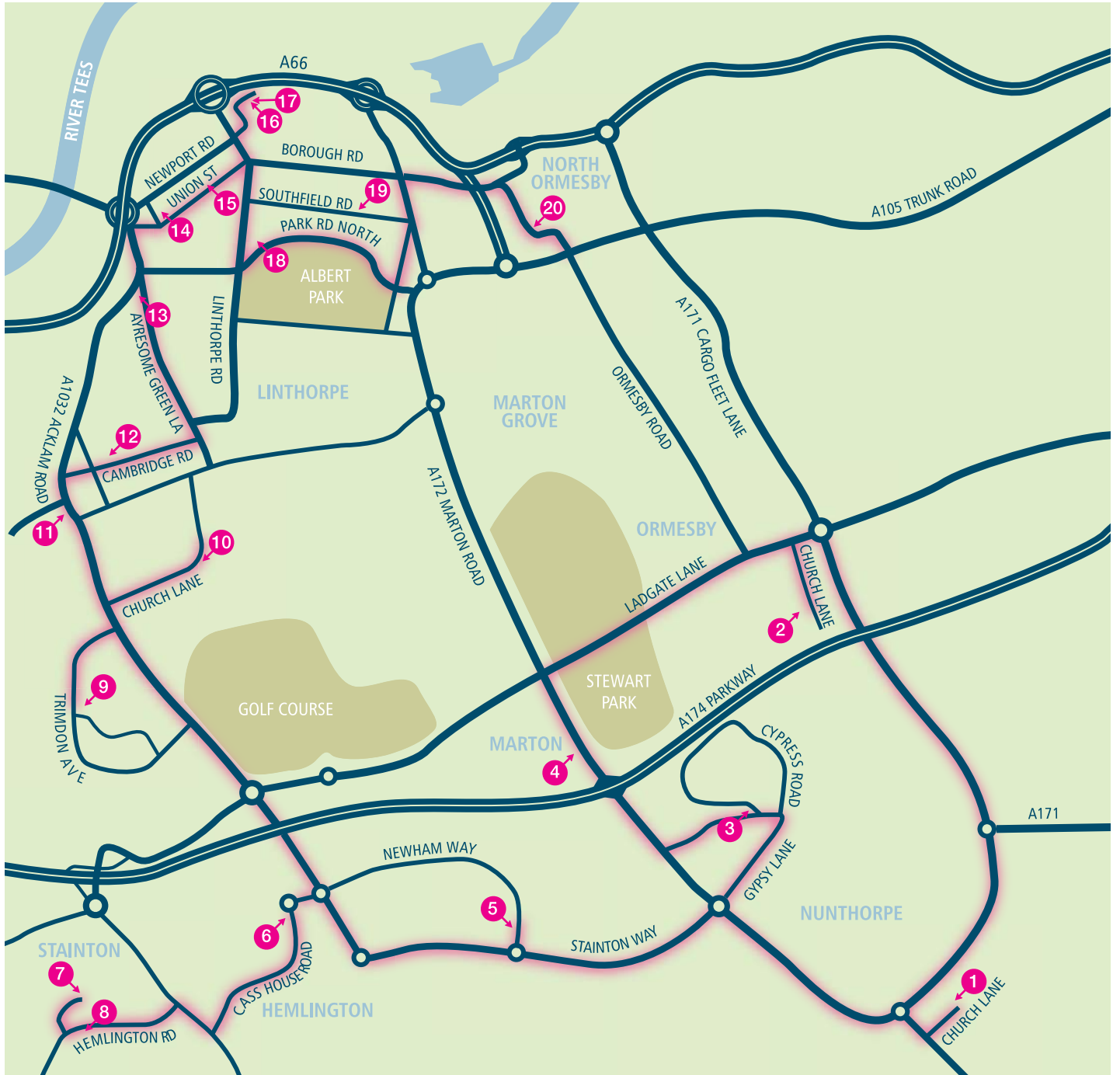


TRAIL TWO 20 places of worship

A more extensive range of places of worship, some with very ancient origins. Please telephone to arrange a visit.

- 1. St. Mary's Anglican Church**, Church Lane, Nunthorpe – A beautiful church in a glorious setting, designed by W. Temple Moore, built in 1926 by a local industrialist to serve the growing village of Nunthorpe. Tel: 316570 www.stmarys-nunthorpe.org.uk
- 2. St. Cuthbert's Anglican Church**, Church Lane, Ormesby – Orme was a Viking lord of the area, who gave his name to this village. There has been a church here for about 1300 years. There are some Viking tomb carvings in the church. It is a liberal progressive church with the Anglican catholic tradition. www.communicate.co.uk/ne Tel: 314445
- 3. St. Andrew's United Reformed Church**, The Grove, Marton
A congregation that maintains the Reformed traditions of the European Reformation in the 16th century. Tel: 326343
- 4. St. Cuthbert's Anglican Church**, Stokesley Road, Marton
Founded in Saxon times. Captain James Cook was baptised here, and some of the Ironmasters - key founders of industrial Middlesbrough, are buried in its churchyard. Tel: 326305
- 5. Roman Catholic Cathedral Church of St. Mary**, Dalby Way, Coulby Newham
This modern cathedral replaces a Victorian one on the site of the present Middlesbrough Police Headquarters. Its floor slopes, to help worshippers see better. Tel: 597750
- 6. All Nations Church**, Cass House Road, Hemlington - A lively independent evangelical mixed race congregation. Tel: 01287 633986
- 7. Methodist Church**, Meldyke Lane, Stainton - A tiny church, built 1840. John Wesley preached here in 1764. Tel: 599815
- 8. Sts. Peter and Paul's Anglican Church**, Stainton - A Saxon foundation, originally Middlesbrough's parish church. Tel: 288131
- 9. Salvation Army Citadel**, Trimdon Avenue, Acklam - Has a ministry of prayer & service to the local community Tel: 825521
- 10. St. Mary's Church Anglican**, Church Lane, Acklam - Rebuilt in the 17th century, it has a tombstone of a medieval knight. Its parish included most of Middlesbrough until about 1840. It was associated with the Hustler family of Acklam Hall. Tel: 814701
- 11. St. Francis's Roman Catholic Church**, Acklam Road - Serves the Catholic community as a centre both for worship and social life, with a strong concern for peace and justice. Tel: 818190
- 12. Quaker Meeting House**, Cambridge Road - This simple Meeting House is typical of the Quaker tradition with an emphasis on simplicity, service to the community, and a concern for the environment. Three Buddhist groups meet here. Tel: 851919
- 13. Jewish Prayer Room**, Linthorpe Cemetery - Tel: 515664
(The former syngagogue in Park Road South has the Star of David as a prominent feature on its outside wall. Artefacts from the synagogue are on display in the Dorman Museum.)
- 14. Sikh Gurdwara Bhatra Sing Sasha**, Lorne Street - Members of the Sikh community meet here daily. The temple on the first floor has a beautiful sanctuary. Tel: 826215
- 15. Congregational Church**, Union Street - This church maintains a lively Independent tradition, and has a considerable ministry to refugees and asylum seekers. Tel: 653100
- 16. St. Columba's Anglican Church** A remarkable church in the Anglican Catholic tradition, it is dedicated to Columba, the Irish missionary who brought the Christian faith to Scotland and so to Northumbria. Tel: 824779
- 17. Greek Orthodox Chapel of the Annunciation** is in St. Columba's Church. Tel: 824779
- 18. Abu Bakr Mosque**, Park Road North - One of 5 mosques in Middlesbrough, serving the wider Muslim community. Tel: 873305
- 19. Dar-Ul-Islam Central Mosque**, 30 Southfield Road - Has an important teaching ministry for the Muslim community. Tel: 884224
- 20. Hindu Temple**, Westbourne Grove, North Ormesby - The focus for worship and social life for the Hindu community from a wide area. It has a beautiful sanctuary with carved ivory gods of the Hindu faith. Tel: 218428





All Faith Groups and Worship Centres in Middlesbrough

Contact phone numbers are 01642 & worship times are morning unless otherwise indicated. Only the main act of worship each week is listed - most places of worship will hold acts of worship at other days & times.

Christian Faith

Church of England

The Church of England Diocese of York www.dioceseofyork.org.uk

All Saints, Linthorpe Road/Grange Road	Sunday 9.45	Father Glyn Holland	Tel: 820304
Holy Trinity, Market Place, North Ormesby	Sunday 10	Father Dominic Black	Tel: 271814
St. Agnes, Gretton Avenue, Easterside	Sunday 10.30	Rev. Margery Grange	Tel: 321770
St. Barnabas, St. Barnabas Road, Linthorpe	Sunday 10.15	Rev. Erik Wilson	Tel: 817306
St. Chad, Emmerson Avenue	Sunday 10.30	Rev. Sue Richardson	Tel: 816156
St. Columba, Canon Park	Sunday 9.30	Father Stephen Cooper	Tel: 824779
St. John, St. John's Gate, Marton Road	Sunday 11	Father Stephen Cooper	Tel: 824779
St. Cuthbert, Stokesley Road, Marton	Sunday 10	Rev. Mike Proctor	Tel: 326305
St. Cuthbert, near Newport Bridge)	Sunday 9.15	Rev. Derek Watson	Tel: 814999
St. Cuthbert, Church Lane, Ormesby	Sunday 9	Rev. Robert Brown	Tel: 314445
St. Margaret, The Oval, Brookfield	Sunday 10.00	Rev. Ron Smith	Tel: 282241
St. Martin, Banks Road, Whinney Banks	Sunday 10.30	Rev. Derek Watson	Tel: 814999
St. Mary, Church Lane, Acklam	Sunday 9.00	Rev. John Hearn	Tel: 814701
St. Mary, Church Lane, Nunthorpe	Sunday 10	Rev. Gill Henwood	Tel: 316570
St. Oswald, Marton Grove Road	Sunday 10	Rev. Sue Richardson	Tel: 816156
St. Peter & Paul, Stainton Village	Sunday 8 & 10 or 11	Rev. John Ford	Tel: 288131
St. Timothy, Viewley Centre, Hemlington	Sunday 10	Rev. Robert Desics	Tel: 590496
The Ascension, Penrith Rd, Berwick Hills	Sunday 9.15	Father David Hodgson	Tel: 244857

Baptist Churches

Middlesbrough Baptist, Cambridge Road	Sunday 10.30	Rev. Kevin Leavesley	Tel: 826929
Berwick Hills Baptist, Graygarth Road	Sunday 10.45	Rev. Alan Reed	Tel: 512724
Coulby Newham Baptist	Sunday 10.15	Rev. Andy Stone	Tel: 594289

Chaplaincies

- with Senior or Full-time Chaplains listed

James Cook University Hospital

Rev. Malcolm Masterman Tel: 854802

St. Luke's Hospital

Rev. Paul Walker Tel: 880964

University of Teesside

Rev. Andrew Howard Tel: 342708

Missions to Seafarers & Apostleship of the Sea Flying Angel Club, Tees Dock, Grangetown, Middlesbrough TS6 6UD Tel: 460244

Chaplains: Anglican - Colin Worswick

Roman Catholic - Tony McAvoy

Methodist Churches

Grove Hill, Farndale Road	Sunday 11	Rev. Martin Ramsden	Tel: 813089
Linthorpe Road	Sunday 11	Rev. Martin Ramsden	Tel: 813089
Marton, The Grove	Sunday 9.30	Rev. Susan Greenwood	Tel: 288075
Nunthorpe, Connaught Road	Sunday 11	Rev. Susan Greenwood	Tel: 288075
Ormesby, Pritchett Road	Sunday 11	Rev. Huw Sperring	Tel: 515522
Stainton, Meldyke Lane	Sunday 6.p.m	Rev. Susan Greenwood	Tel: 288075
The Avenue, Linthorpe	Sunday 9.30.p.m	Rev. Rosemary Nash	Tel: 824629
The Avenue, Cantonese Worship	Sunday 1.30.p.m	Rev. Lawrence Law	Tel: 591866
Trinity, Stainsby Road, Acklam Road	Sunday 9.30	Rev. Rosemary Nash	Tel: 824629

Community and Pentecostal Churches

All Nations Church

Cass House Road, Hemlington
 Sunday 10.30, Pastor John Ashwell
 Tel: 01287 633986

Bethesda Prophetic Church (French Pentecostal)

Southfield Road, Salvation Army Citadel
 Sundays at 3.p.m.
 Tel: 0791 523 0889

Teesside for Christ Church (Teesside)

Meets in Union Offices, 119-121 Marton Road
 Sunday 2 - 4 p.m.
 Tel: 07930 659801

Church of God

2 Barker Road, Linthorpe
 Sunday 11
 Tel: 825040
www.churchofgodinmiddlesbrough.org.uk

Jubilee Church Teesside

Meets at Macmillan Academy Learning Centre, Stockton Road
 Sundays 10.30, Paul Mogford
 Tel: 807089
 Office at Hope House, 1 Grange Road, Middlesbrough
www.jubileechurchteesside.com

Metropolitan Community Church

Meets informally John Lawson c/o Mesmac North East, 4th Floor,
 Prudential House, 31/33 Albert Road, Middlesbrough TS1 1PE
 Tel: 804400

Middlesbrough Community Church

Clifton Street
 Sunday 10.30
 Tel: 240015 or 869693

Providence Church

The Square, Hemlington
 Sunday
 Tel: 500015

River City Church

Currently meets in the International Centre, Abingdon Road,
 Middlesbrough, TS1 2DP - They are mobile, changes and venue may change
 4pm on Sunday. Pastors Nathan and Lindsay Bruce
 Tel: 07877 980 883
www.rivercitychurch.co.uk

The Christian Thorntree Centre

Loxley Road, off The Greenway, Thorntree.
 Sunday
 Tel: 318976
www.thechristiancentre.org.uk

Free Church of England St. Stephen

Woodlands Road
 Sunday 10.30

Greek Orthodox Church

Meets 1st Sunday in the month 4.30.p.m.
 at St. Columba's Anglican Church

Scandinavian Mission (Norway, Sweden, Denmark, Finland, Iceland)

2 Park Road South
 Saturday morning café / Sunday 7.p.m.

Roman Catholic Churches

Roman Catholic Diocese of Middlesbrough www.middlesbrough-diocese.org.uk

Corpus Christi

College Road, Thorntree
Sun 9.30 Fr. Tom O'Neill
Tel: 314501

St. Gabriel

Allendale Road, Ormesby
Sat 7.p.m. Sun 11 Fr. Tom O'Neill
Tel: 314501

Holy Name of Mary

The Avenue, Linthorpe
Sat 7.p.m. Sun 10.30 Fr. Paul Farrer
Tel: 814794

St. Thomas More

Kirkham Row, Beechwood
Sat 6.p.m. / Sun 9.15 Fr. Paul Farrer
Tel: 814794
www.holynamendstthomasmore.org.uk

John Paul Centre

55 Grange Road, Middlesbrough
Fr. Andrew Burns & Fr. Barrie O'Toole
Tel: 247831 or 251800
Open daily Monday to Saturday 10 - 3. Daily mass 12.10 p.m.

Sacred Heart

Linthorpe Road (beside the Dorman Museum)
Sunday 10.a.m. & 6.30 p.m. Fr. Gerard Robinson
Tel: 850113
www.sacredheartandstpatrick.com

St. Alphonsus

Westbourne Grove, North Ormesby
Sun 10 & 6.p.m. Fr. William Charlton
Tel: 245043

St. Bernadette

Gypsy Lane, Marton
Sat 6.30.p.m. Sun 10.30.a.m. Monsignor David Hogan
Tel: 316171

St. Clare of Assisi

102 Low Lane, Brookfield
Sat 6 p.m. Sun 9.30 Fr. John-Paul Leonard
Tel: 593686 www.stclare.org.uk

St. Francis

Levick Crescent, Acklam
Sat 7.p.m. Sun 10.30.a.m. Fr. Peter Keeling
Tel: 818190
www.stfrancisacklam.co.uk

St. Joseph

Marton Road, Grove Hill
Sat 6.30.p.m. Sun 10.15.a.m. Fr. Pat Keogh
Tel: 818023

St. Mary's Cathedral

Coulby Newham
Sat 6.30.p.m. Sun 10 & 5.p.m.
Monsignor Ricardo Morgan & Fr. Simon Broughton
Tel: 597750
www.middlesbroughrccathedral.org

Salvation Army

www.communigate.co.uk/ne/mwcsa

Middlesbrough Citadel Corps	Southfield Road	Sunday 10.30 & 5 p.m.	Majors Robert & Mary Johnson	Tel: 812038
Middlesbrough West Corps	Trimdon Avenue	Sunday 10 & 5.30.p.m.	Captains Colin & Denise Bradshaw	Tel: 825521 or 813393
Pallister Park Corps	Admirals Avenue	Sunday 10.30	Captains Alison & Jim Anderson	Tel: 327545

Seventh-day Adventist Church

Meets at St. Barnabas Church Hall

Saturday 10.a.m.

Pastor Colin Woodford

Tel: 07916 335174

United Reformed Churches

St. Andrew, Cypress Road, Marton

Sunday 9.30

Rev. Meg Robb

Tel: 326343

Linthorpe United Reformed Church, Clive Road

Sunday 11

Rev. Meg Robb

Tel: 326343

Other Faith Communities of Christian Origin

Church of Jesus Christ of Latter Day Saints (Mormons)

Cargo Fleet Lane

Sundays 10.30

David Beevers

Tel: 242204

Tel: 827369

Tel: 313872

Christadelphian Hall 36, Southfield Road

Sundays 2.p.m.

Religious Society of Friends (Quakers)

131 Cambridge Road

Sundays 10.45

Tel: 851919

Unitarian Church, Wellington Street, Stockton

Sundays 10.45 (3rd Sunday in the month) other Sundays 6.p.m

Tel: 01429 298641

Kingdom Hall of Jehovah's Witnesses

Newington Road, Beechwood

Sunday 10.30

Tel: 286200

Bahai Faith

Local contacts: Rae Rooke

Tel: 218704 OR

Paul Saunders-Priem

Tel: 01325 483134

Buddhist Faith

New Kadampa Buddhism (Atisha Buddhist Centre of Darlington) Tel: 01325 365265 or 07960 951972

normally meets at Middlesbrough Quaker Meeting House, Mondays 7.30 - 9.30.p.m.

Nichiren Buddhism (Soka Gakkai International) Sheelin Kilroy Tel: 0191 384 7679

normally meets bimonthly month at St. Mary's Centre, Corporation Road, and weekly at different venues in Teesside

Vadrajana Buddhism (Rangjuns Yeshe UK) Marysia Zielke Tel: 852222

alternate Thursday evenings at 7.30.p.m. at Middlesbrough Quaker Meeting House

Zen Buddhism Billy Barnett Tel: 01429 423924 or 07764 695634 Email: billybarnett9@msn.com

every Wednesday at 7.30.p.m. at Middlesbrough Quaker Meeting House

Hindu Faith

Hindu Cultural Society 54/56 Westbourne Grove, North Ormesby. Tel: 218428

Sundays from 12 noon. Daily - Monday to Friday lunchtime and early evening.

Islamic Faith

Prayer times are daily at the mosques - the main prayers are early afternoon on Friday around 2.p.m.

Jamia Mosque Al Medina

133a, Waterloo Road, Middlesbrough

Tel: 245855 Secretary: Hajji Jaber Tel: 07939 369199

Abu-Bakr Mosque

9 Park Road North, Middlesbrough

Tel: 873305 Imam: Walied Alman Tel: 07816 779719

Madrassa Zia-Ul-Quran

2a Bow Street, Middlesbrough

Tel: 230408 Chairman: Dr. Hanif Tel: 07940 548660

Dar-Ul-Islam

Central Mosque, 30 Southfield Road, Middlesbrough

Tel: 884224 Imam: Wajid Malik Tel: 07976 771879

Ali ibin Abu Talib Mosque

Granville Road, Middlesbrough

Secretary: Israr Hussain Tel: 351333 - phone evenings & weekends only. masjidali@ntlworld.com

Quranic Mission

Mohammed Hanif Tel: 821118 or 07732 662425

Al-Haadiyha Education Institute

Mrs. Nasreen Din Tel: 532539 or 07890 634962

Jewish Faith

Hebrew Prayer Room in Linthorpe Cemetery - available to be viewed:

Contact: Cemetery Manager Tel: 817725

Darlington Liberal Jewish Synagogue: President Martin Finn Tel: 01325 252234

Sikh Faith

Gurdwara Bhatra Sing Sasha 23 Lorne Street, Middlesbrough

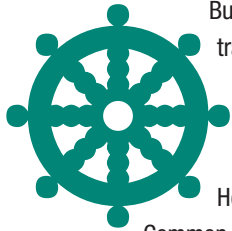
Tel: 826215 or 07894 703257

Spiritualists

Spiritualist Church 115 Borough Road

President: Tony Penketh Sundays 6.30.p.m. Tel: 318484

Buddhism



Buddhism, one of the world's great religious traditions, stems from the teaching of Prince Siddhartha Gautama, also known as Shakyamuni, or the Buddha - the Enlightened One.

He was born in India about 566 BCE (Before the Common Era). Signs at his birth indicated the significance of his career as a teacher of enlightenment. As a young man, he left a comfortable life to explore severe fasting and self-denial, but found that route to enlightenment was not productive.

He began to follow a mode of personal discipline called "The Middle Way" that avoids the extremes of self-indulgence and self-denial. His contemplation beneath the Bodhi Tree, or "Tree of Awakening" led him to understand many things about human existence. He began teaching, and gathered disciples who formed a small community.

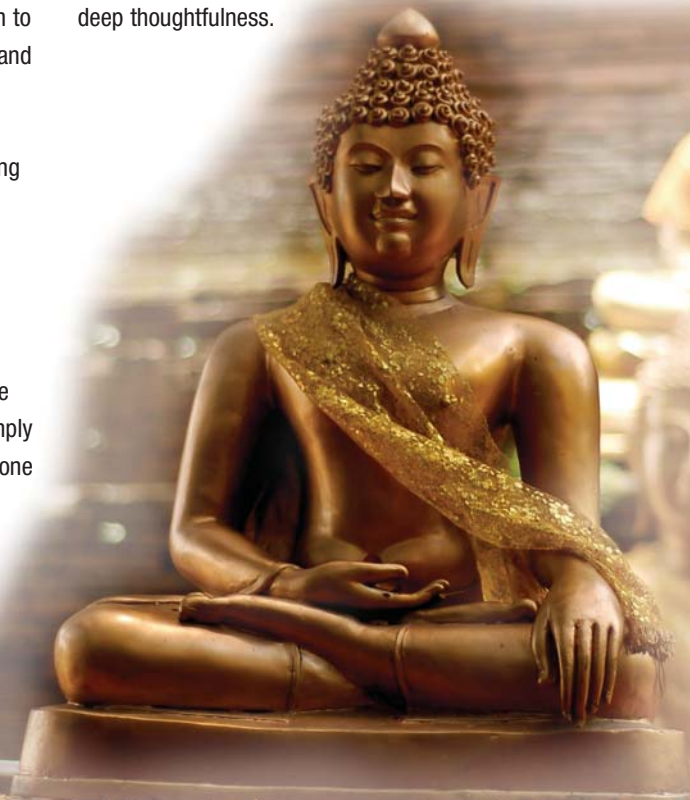
For the next 45 years of his life he moved about northern India teaching his companions his understanding of enlightenment. The goal of all Buddhists is to achieve the complete enlightenment that he achieved, which is called "Nirvana".

The Buddha taught that life is a series of births and deaths through eternity with each life seeking to attain its inherent enlightenment. The four noble truths bring inner purification. They cannot be achieved simply by reading about them, but only by fully learning and living them can one grow into the purification. They are described as Suffering, Desire, Ceasing Suffering, and the Noble Eightfold Path: Perfect - Insight, Thought, Speech, Action, Livelihood, Effort, Mindfulness, and Concentration.



Buddhist teaching has evolved in many different traditions since the death of the Buddha, but has retained the same practical focus. The Buddha was not considered a God or a supernatural being, and Buddhists do not believe in the existence of a soul.

Buddhism conveys a sense of the sacredness of all life, and a sense of social and cultural cohesion without the concept of a creator God. Modern Buddhists find their paths to greater enlightenment through various ways, such as meditation, chanting, or physical and spiritual exercises. They emphasise a way of peace, tranquility, non-possessiveness, harmony, and deep thoughtfulness.



Christianity

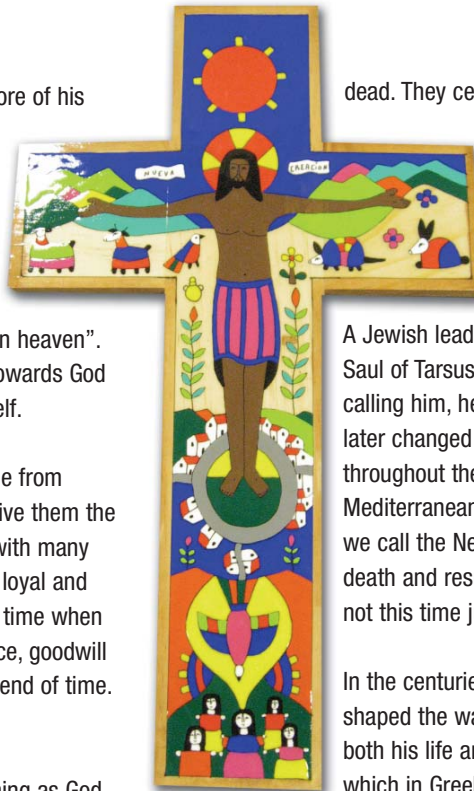
Christians believe that God gradually revealed more of his purpose for humankind through his chosen people the Jews, and then more fully in Jesus, God's Son. Their faith is rooted in the teaching of Jesus. He invited people to love God and love each other. He taught that God, the Creator of all that exists, is loving, gracious, caring, and always yearning for people to love their "Father in heaven". While he encouraged his followers to be loving towards God and each other, he made few claims about himself.

Jesus was a Jew. The Jews trace their family tree from Abraham, with whom God made a Covenant to give them the land of Israel, and to make them a great nation with many descendants, on condition that they were loving, loyal and obedient to God's teaching. Jews still look to the time when God's promised Messiah will bring an era of peace, goodwill and prosperity to all peoples of the world, at the end of time. Christians believe Jesus was that Messiah.

Jesus is regarded by mainstream Christian teaching as God incarnate who came to rescue mankind from the consequences of sin: by others as a uniquely inspired preacher, teacher, and healer who is able even today to transform the lives of those who seek to respond to him. He called his followers to change their lives and follow him. Much of his teaching he expressed in parables - little stories that pack a deep meaning, like the story of the Good Samaritan. He trained 12 disciples, and others, both women and men, to be the foundation of his church.

His teaching challenged the way the authorities at the time observed the Jewish law. He described himself as The Son of Man, saying God was his father. He was arrested, tried by Jewish religious authorities, and found guilty of claiming to be the Son of God. The Roman authorities executed him by crucifixion.

His followers, first the women and then the men, declared that three days after his death, his tomb was empty and that he was raised from the



dead. They celebrated his new life, and his departure from them - The Ascension. Following that, many of them were filled with inspiration, enthusiasm, and confidence in the Pentecost experience, to proclaim his message the Gospel (Good News) widely throughout the Roman empire.

A Jewish leader who persecuted Jesus' followers after this was Saul of Tarsus (in modern Turkey). After he had a vision of Jesus calling him, he was converted to become a follower of Jesus. He later changed his name to Paul, and took the gospel teaching throughout the Roman world. His letters to churches in the Mediterranean region form a large part of the Christian scriptures we call the New Testament. In them he taught that in the life, death and resurrection of Jesus, God had made a New Covenant, not this time just with the Jews, but with everyone.

In the centuries following this, the thinking of Greek philosophers shaped the way followers of Jesus tried to understand and explain both his life and his teaching. They called him the Anointed One, which in Greek became Christos - the Christ. Christianity became defined by its theology - its God-talk - and its belief in the Trinity - three persons in one God. This led to disputes about aspects of this teaching. First the Church of Rome and the Church of Byzantium (Constantinople) separated into the Roman Catholic and the Orthodox churches.

Then in the 16th century, the Reformation led to the formation of many different strands of Christian faith into the many different churches that exist in the world today. In some of those churches, the test of Christian faith is not so much in what people believe, as how they behave. Christians seek to follow the teachings of Jesus in their daily lives. Most Christians share in a service called Holy Communion, or Eucharist, or The Mass. It is a celebration of many aspects of Jesus life and teaching. It re-enacts the last supper he shared with his disciples before he was crucified.

Hinduism



Hinduism is the world's oldest living religion. It is resilient, peace loving, and tolerant. Its roots lie in the subcontinent of India, in the area of the Indus River more than 5000 years before the Common Era. The people living around the River Sindr (Indus) came to be known as the Hindus.

There is no one single founder. Through intense religious practices, ancient holy men gained the ultimate experience of God. These collective experiences formed the foundation of Vedic civilisation, from which emerged the "Hindu Dharma". Hindus draw on the wisdom of these holy men from various holy books, for example the Vedas, Srutis, Smrutis, Brahmanas, Upanishadas, and various Puranas. There is no specific scripture or written work that is regarded as being uniquely authoritative except Gita.

Hindus believe that there is one all powerful God. He is the creator, has divine form, is imminent, transcendent, and giver of Moksha. However there are many manifestations of God because He incarnates on earth in various forms to receive Dharma, and grant liberation.

Dharma is that which sustains the universe. It is an all-encompassing term representing divine law: a path of righteousness, religion, duty, responsibility, virtue, justice, goodness, and truth. Hindus draw their guidance of Dharma from the epic stories of Ramayam and Mahabharat. Hindus believe that the ultimate goal of life is the liberation of the soul from the cycle of births and deaths (re-incarnation), to remain eternally in the service of God.

Hinduism is liberal. It does not set a limit on one life, but offers many lives. At the same time, it is strict: it makes a person feel responsible for every action he or she performs, through the law of Karma.

What is special about Hindus is that they honour the whole creation, see the presence of God in everything. To them there are no heathens or enemies. Everyone has the right to evolve spiritually and realise the truth in their own way.



Islam



Islam means submission to the will of Allah. Allah is the Arabic word for God. Those who submit to the will of Allah are known as Muslims.

Muslims have great reverence for the man who they believe is the last prophet (messenger) of God, the Prophet Muhammad. So great is their respect for him that when they speak his name, they usually add afterwards "Peace be upon him".

Muhammad was an Arab, born into a tribe in what is now Saudi Arabia. He was a very spiritual man, who usually spent a whole month each year in prayerful thought, as well as praying regularly throughout the year. Although it seems he could neither read nor write, he found himself being given words into his mind, which he recited. For two years he kept these to himself, and then shared them with very close family members.

He reflected on the teachings of the Jewish and Christian scriptures, and longed for a revelation from God so that the Arab peoples would have their own revelation. He came to realize he must speak openly about Allah who was revealing to him these words to recite. Over many years he received from Allah the whole of the Qu'ran (the word means The Recitation) which he recited to his followers, and which were written down after he died.

He reformed the practice in Arabia at the time of worshipping many gods, which caused many people to oppose him. However he won them over, united the Arab peoples at first into the "umma" – the Islamic community, and focused the devotions of Muslims on Mecca, the city where the ancient stone which Arabs venerated, the Kaba, which is now the central point of the annual pilgrimage, known as the Haaj.

He taught his followers the key importance of what are known as the five pillars of Islam:

- 1) to declare publicly "there is no God but Allah, and Muhammad is his Prophet";
- 2) to pray five times a day;
- 3) to give money for causes that Allah approves, such as care for those in need;
- 4) to observe the month-long fast of Ramadan; and
- 5) to make the Haaj pilgrimage at least once in a lifetime.

Islam is a whole way of life - every aspect of life - religious, political, family, career, leisure is to submit to what

Allah has revealed through the Prophet, and which is written in the Qu'ran. Many Muslims learn Arabic to read and recite the Qu'ran in its original language. There are many other writings which help Muslims understand the teaching. Islam is essentially a way of peace, prayer, goodness, community, and service to others.



Sikhism



Originally “Sikh” meant simply “disciple” or “follower”. It comes from the Punjabi verb sikhna, to learn. The first Sikhs were the followers of Guru Nanak (1469-1539) who lived in the Punjab region of north-west India.

Nowadays a Sikh is defined as “any person who believes in God; in the ten Gurus (who lived between 1469 and 1708); in the Guru Granth Sahib (their scriptures) and other writings of the Gurus, and their teaching; in the Khalsa initiation ceremony; and who does not believe in the doctrinal system of any other religion.”

Their scriptures consist of spiritual teachings expressed in metrical form composed by six of the ten Gurus - the first five and the ninth - as well as verses of some Hindu and Muslim teachers who shared a similar outlook.

Guru Nanak was born in 1469 in Talwandi, now called Nanakana Sahib in his honour. It is near Lahore in India. He grew up familiar with the religious practice of Islam and Hinduism, but at the age of 30 he had a transforming experience and became a religious teacher. He was severely critical of the two religious traditions he knew.

For more than 20 years he travelled widely, encouraging women as well as men to follow “God’s path”. He was inspired to establish communities of people who shared his beliefs.

Sikhs have a strong sense of community, the fellowship of believers which is essential for spiritual and moral development. Sikhs have no weekly holy day, they go regularly to the Gurdwara - some every day, but most pray daily at home, meditating on specific passages of their scriptures. They all gather for special festivals, and the first day of the month.

The educational role of the Gurdwara is central for Sikhs. Spiritual teachers provide guidance on the scriptures and on leadership. All male Sikhs are expected to wear the turban to cover their uncut hair; to be unshaven; to wear the kirpan - a type of sheath-knife about 12 centimetres long; a bangle on their wrist; and a particular type of undergarment.

Sikh men have Singh as their last name: Sikh women have Kaur as their last name. God, Akal Purakh, is beyond the categories of male and female, though is often referred to as “He”.

To a Sikh, any work which is honest and benefits society is valued. In serving one’s fellow human beings one serves God. Sikhs should live lives uncontaminated by the five evils of lust, covetousness, attachment, wrath, and pride - like a lotus flower in a pond. The duties of a Sikh are: to keep God continually in mind; earning a living by honest means; and giving to charity. Service is not only to fellow Sikhs but to anyone, and is an essential part of spiritual development.



Middlesbrough Council of Faiths

We organise events for people of all faiths in our town to:

- Meet to share food, conversation, recreation or worship together
- Learn from, and discuss, our own and other faith traditions
- Attend each others festivals and social events
- Collaborate on issues we care about
- Share knowledge about our various faith traditions

In order to:

- Develop good personal and community relationships
- Promote understanding and respect
- Celebrate together the events and values we can all honour
- Work together on issues of common interest
- Encourage the wider community to value our faith perspectives

Faith Resources Library

We have boxes of attractive illustrated books and artefacts on six major religious traditions: Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism. We also have some artefacts for Chinese New Year. They can be hired for a small fee from either our office, or from the One World Centre, Southlands Centre. Tel: 01642 322216

Monthly Inter-faith Discussion Group

We have a programme of 10 meetings a year at which we hear about aspects of different faith traditions and communities, and then have a good discussion about what we have heard. It is very friendly and informal. See our programme sheet - available at our office, some churches, mosques and other faith centres, Central Library and the Town Hall, and the One World Centre at Southlands Centre.

Interfaith Work with Women

Our Development Worker, Sheelin Kilroy, an Irish Buddhist, is doing great work with groups of women from different faith communities. Her innovative social events always include "Fast Friends" - an easy way of getting to know others in the room quickly whether the activity or event is social, leisure, or spending time with, and learning about, the various services available to the community. To know more - look at our website, or give Sheelin a ring at the office, 01642 244221 or on her mobile 07918 697942.



Join the Council of Faiths

The work we are doing needs the support of everyone who thinks it is a positive step in building good community relations to bring together people of faith to socialise, work together, and exchange information and education about their different traditions.

49 Grange Road Middlesbrough TS1 5AU Telephone 01642 244221

www.middlesbroughfaiths.org.uk

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