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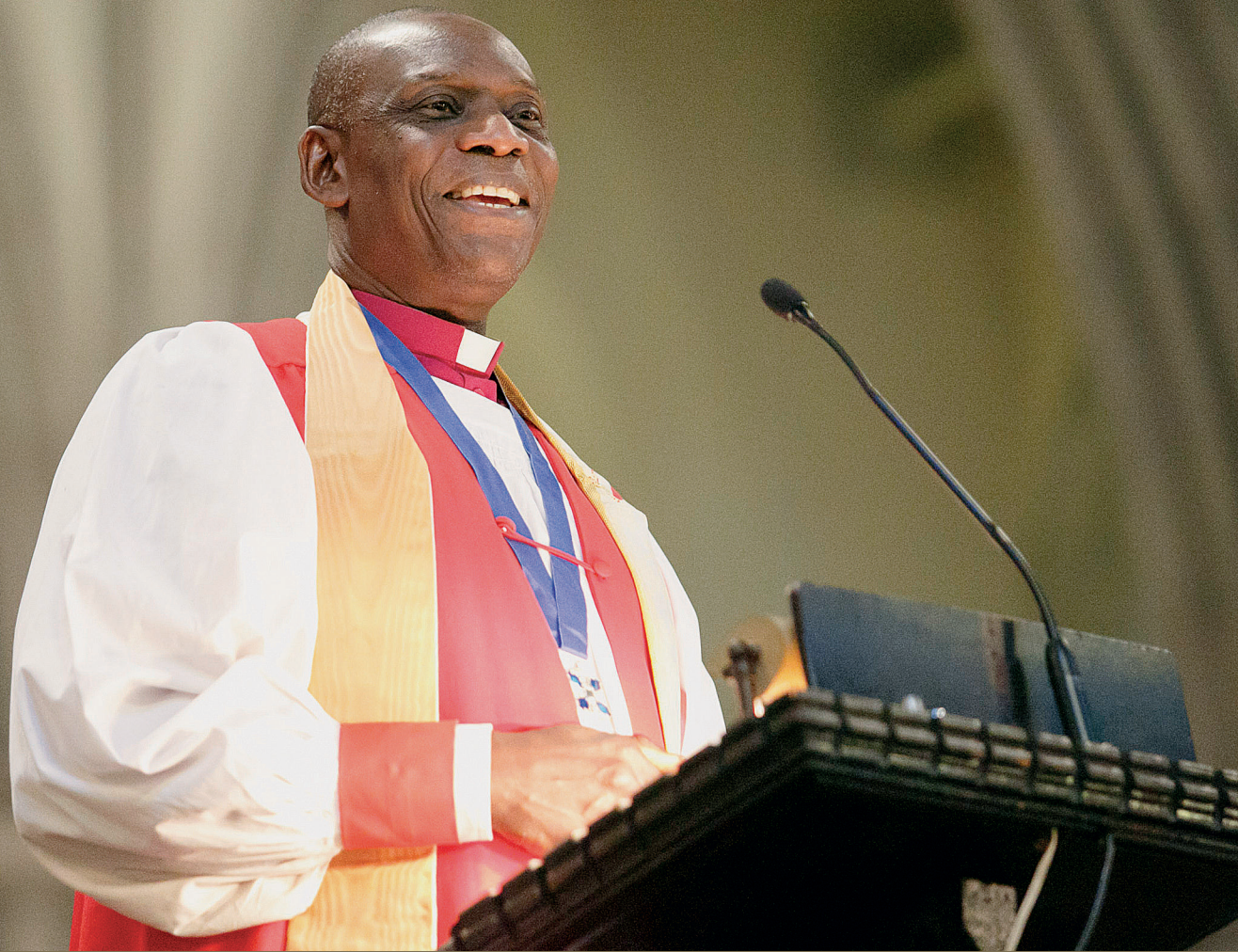
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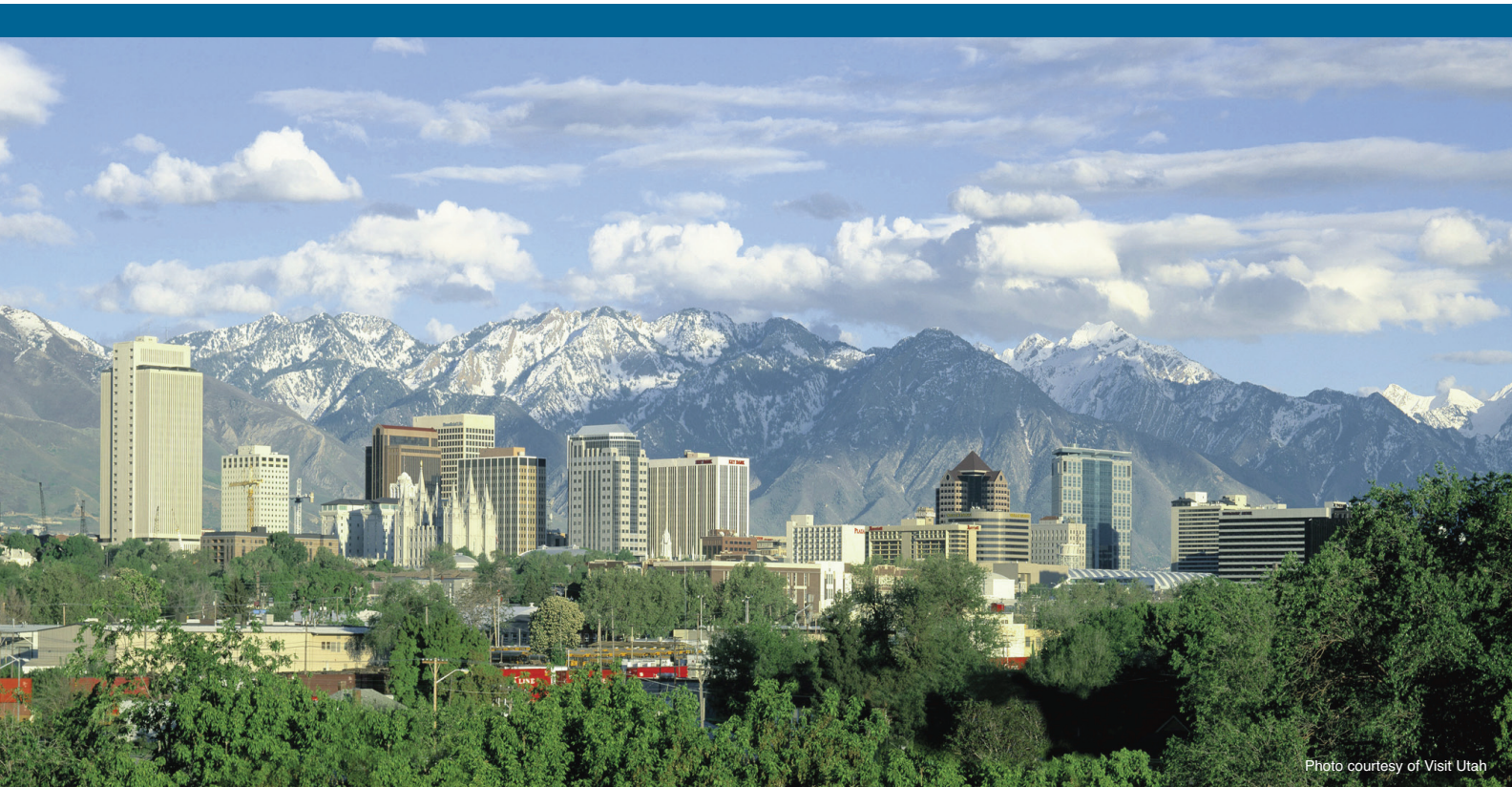


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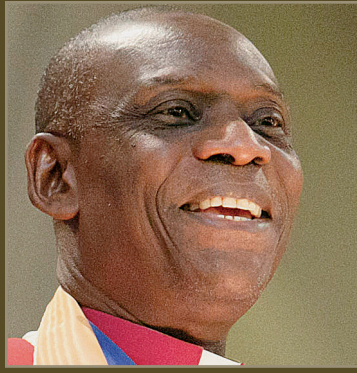
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ON THE COVER

“The Church is called to love and protect everyone without discrimination”
—Josiah Idowu-Fearon (see “Doubts and Praise Greet Appointment,” p. 3).

Michael Hudson photo

THE LIVING CHURCH

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LIVING CHURCH Partners

We are grateful to the Episcopal Church in Connecticut and Trinity Church, Vero Beach, Florida [p. 24], St. Bartholomew’s Church, Nashville, and the Diocese of Upper South Carolina [p. 25], and the Church of St. John the Divine, Houston [p. 27], whose generous support helped make this issue possible.

Doubts and Praise Greet Appointment

The appointment of the Rt. Rev. Josiah Atkins Idowu-Fearon as the next secretary general of the Anglican Communion drew both skeptical questions and praise from Episcopalians. Bishop Idowu-Fearon and the chairman of the Anglican Consultative Council quickly responded to the skepticism.

Questions arose primarily at *Episcopal Café*, which linked to reports by the *Dallas Morning News* and the Nigerian newspaper *New Telegraph*. The Nigerian paper quoted the bishop as expressing support for making homosexual activity criminal.

"In Benin on Sunday 23rd March, 2014 at St. Mathew's Cathedral where Knights and their wives were being admitted, I encouraged them to continue to uphold family values in their homes bringing up their children as Christians in order to make a difference in their society," the bishop said in a statement on April 4. "I then went on to challenge the National Assembly, comparing corruption with homosexuality that they had just

criminalized. I wished the National Assembly had spent all that time and energy to criminalize corruption rather than homosexuality, which is not damaging the Nigerian society as is corruption.

"I have never supported the law in Nigeria that criminalizes the gay community and I will never support it. The Church is called to love and protect everyone without discrimination, 'love the person but hate the sin' whatever the sin may be, corruption, sexual sins of all kinds, misuse of power or anything else."

Presiding Bishop Katharine Jefferts Schori offered supportive words, as did her predecessor, the Rt. Rev. Frank T. Griswold, and the Rt. Rev. Ian Douglas, Bishop of Connecticut, in a story by Matthew Davies of Episcopal News Service.

Bishop Jefferts Schori said Idowu-Fearon "has worked hard to keep the conversation going among people who would often not want to talk to one another."

"Josiah is, above all, a man of com-

munion, a careful listener, and a respecter of the different ways in which we are called to articulate and live the good news of God in Jesus Christ," Griswold said.

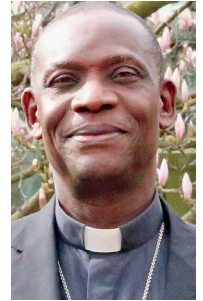
Bishop Douglas said he has known Idowu-Fearon for more than a decade through a variety of inter-Anglican bodies and responsibilities and finds him "committed to God's mission of reconciliation, both between people of different faiths and between the churches of the Anglican Communion."

The Rt. Rev. James Tengatenga of the Anglican Consultative Council wrote:

"The Communion is in need of leadership at the [Anglican Communion Office] from the majority world, a situation that is long overdue. Bishop Josiah has demonstrated in his life and in his person the integrity required of the position and the fact that he is African also demonstrates the recognition of the place of Africa in the Communion.

"The Communion is called to move on and we consider that Bishop Josiah is a gift to all for facilitating this movement into the fullness of the Communion's witness in a divided, broken world. There is more than one issue to address and while some may question his suitability, many in the Communion from different convictions on the issues and both sides of the Atlantic Ocean can vouch for his integrity and commitment to reconciliation.

"May the 'Way of the Cross' we walked yesterday [April 3] remind us what the Church is about. May we listen to where the Spirit of our crucified Savior is leading us. Now is a moment of decision."



Idowu-Fearon

Fire Deepens Ties

St. Joseph's Church in Fayetteville, North Carolina, has maintained strong ties with nearby Episcopal churches since its founding in 1873. Those ties strengthened in Holy Week as the parish found itself worshipping with other congregations during the busiest liturgical week of the year.

According to an article in the Fayetteville Observer, an accidental fire on March 24 left the church unusable during Holy Week. The congregations of St. Joseph's and St. John's Church, Fayetteville, worshipped together on Palm Sunday, and St. Paul's in the Pines and St. Joseph's worshiped jointly on Easter.

"I know that God has his hand in doing something more than we can ever imagine that he's doing, but I think the first thing that he's doing is bringing us all together like we should be," the Rev. Teddra Smith, St. Joseph's rector, said in an interview with WRAL.



Archbishop Honors Students Murdered in Kenya

The 150-plus Kenyan students killed on Maundy Thursday are martyrs, the Archbishop of Canterbury said in his Easter Day sermon at Canterbury Cathedral. "They are witnesses, unwilling, unjustly, wickedly, and they are martyrs in both senses of the word," the Most Rev. Justin Welby said.

In a pre-dawn attack on April 2, a gang of Islamic extremists killed security guards and attacked Moi University in the provincial town of Garissa in northwest Kenya. Somalia's al-Shabab Islamic militants claimed responsibility. Among the dead were 13 Christian Union members gathered for a prayer meeting. One of the dead was found still on his knees.

"These martyrs too are caught up in the resurrection: their cruel deaths, the brutality of their persecution, their persecution is overcome by Christ himself at their side because they share his suffering, at their side because he rose from the dead," Welby said. "Because of the resurrection of Jesus from the dead the cruel are overcome, evil is defeated, martyrs conquer."

A host of Christian leaders, including Pope Francis, have joined in expressing sorrow at the dreadful massacre. Archbishop Thabo Makgoba of Southern Africa tweeted: "Heartfelt condolences for those so cruelly murdered in Garissa. Why should Al Shabab kill not only our sons, but our defenceless daughters?"

Perpetrators lined up students and asked them, "Are you Christian or Muslim?" Muslims were freed and Christians were executed — either by gunshot or decapitation. The number killed was the largest in Kenya since the jihadist bombing of the American Embassy on Aug. 7, 1998, which left 316 dead.

Gradually emerging are stories of extraordinary courage by survivors. Cynthia Cheroitich, 20, hid for 13 hours in a cupboard under a pile of clothes, slaking her thirst by taking sips from a bottle of body lotion. She said her faith helped her in the or-

deal. "I was just praying to my God," she said.

Salias Omosa, a 20-year-old education student, said the victims were awakened at gunpoint. Muslims and non-Muslims were picked out by how they were dressed. Omosa recounted the events as she was trembling with terror and sitting in the refuge of a military camp. Local Christian agencies were already at work offering post-

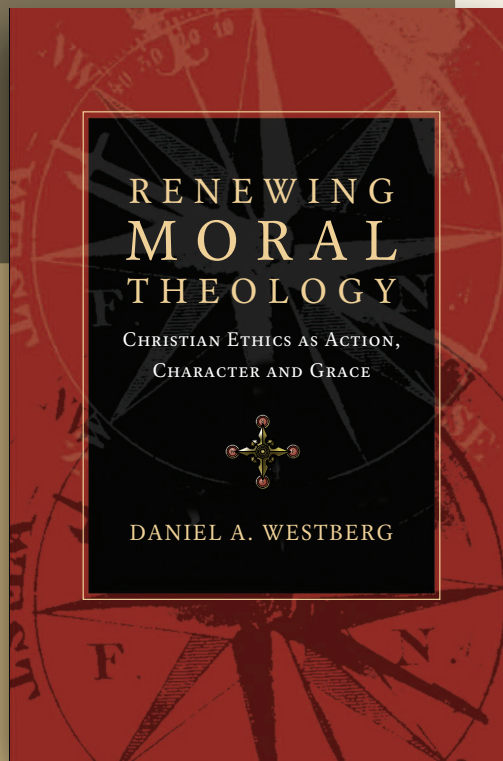
traumatic counseling to families of the bereaved and surviving students.

Garissa is located about 70 miles from Kenya's somewhat porous border with Somalia. Moi University was founded in 2011. Many of its students, mostly drawn from western Kenya, are Christians. Locals believe the death toll greatly exceeds official numbers.

John Martin in London

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Compassion Made Visible

Sarah Thebargé's health crises helped her see others' invisible suffering.

If you had met Sarah Thebargé at 26 years old, you might not have imagined her dedicating her life to invisible people. Thebargé was no stranger to the Gospel — her father's vocation as a Baptist pastor ensured familiarity with Christ, and she was a regular churchgoer in college — but her life had exemplified secular success. She had completed one Ivy League education and had embarked upon another. She was in a relationship that seemed destined for marriage — with plans for a warm, successful life and beautiful family in Southern California.

At 26, Sarah Thebargé had certainly not lived a perfect, painless life — but she was visible and life was good.

Thebargé's exploration of the suffering of invisible people began with her own. At 27, her life took a dramatic turn while working on her master's degree in journalism at Columbia University in New York City. She was typing at her dining room table when she noticed a pool of blood forming on her blouse. After rushing to her bathroom mirror, she realized the blood flowed from her right nipple.

Because Thebargé had already earned an MSc in medicine from Yale, she immediately recognized this as a symptom of breast cancer. Diagnostic tests quickly confirmed this fear, effectively shredding the life she had built. Until then, the writer says, her life had been characterized by capability. After her diagnosis, Thebargé found herself powerless against approaching events: aggressive surgery, recurrence, radiation, chemotherapy, the dissolution of her relationship during treatment, and a grave infection that nearly killed her.

Thebargé decided, during hospitalization for this infection, that the life she had led was over — it was time to pursue a new life elsewhere and to leave the old one behind. "I sold



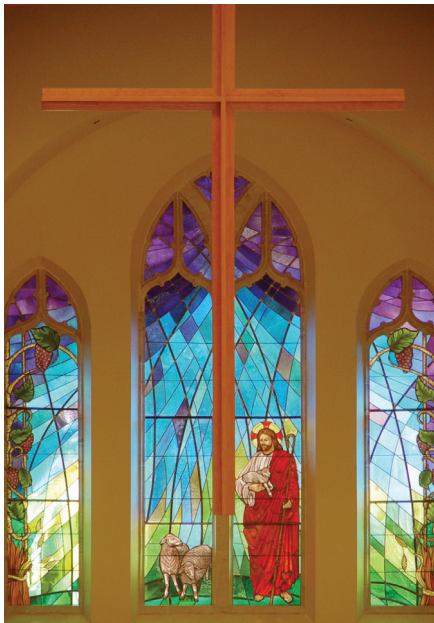
Thebargé

everything I had and got a one-way ticket from the East Coast to Portland, Oregon," she said.

When she arrived in Portland, she found herself feeling completely broken, struggling to construct a new life in a new place after extensive and alienating trauma. A chance encounter with a family of Somali refugees on the city's light rail system dramatically shaped this new life. Thebargé was riding the train one day when a Somali mother boarded with her children. Because the train was crowded, there was not enough room for the children to sit with their mother. "The three-year-old ended up climbing into my lap and falling asleep," Thebargé said. "That ended up as a conversation with the mom, which became a relationship with the family."

This relationship grew into a book, *The Invisible Girls*, as Thebargé realized she shared many common experiences with the Somali family — including an escape from trauma into new circumstances.

"The premise of the book is that when I meet them on the train for the first time, we look very different on the outside — skin color, ethnicity,



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tradition, language,” she said. “But when I got to know them, even though we had many differences on the outside, we were very similar on the inside. I knew what it was like to be a refugee of sorts.”

Both the Somalis and Theborge had experienced not just suffering but a sense of invisibility — others had looked away at critical moments in their lives. On that train, their stories merged and became redemptive. “The real reason why they resonated with me is that I’d been an invisible girl,” Theborge said. “It wasn’t just my story or their story, it was our story.”

The Invisible Girls is an inspiring and sobering memoir on pain, redemption, and healing. The book’s success has helped cement a future for the girls — all of the proceeds go into a trust fund established for them. It has also brought wider exposure to Theborge, now 36, who worshiped at Trinity Episcopal Church in Santa Barbara before embarking on a whirlwind speaking tour about *The Invisible Girls* months ago.

Theborge’s recent writings serve less as a testimony on suffering and invisibility than a witness on the interactions of the Church with suffering and invisible people. To Theborge, these interactions are too often characterized by a lack of empathy that is pervasive in our culture toward people whose lives are different.

“I think with refugees, there’s a tendency to think that if people can’t articulate their emotions in English that they must not feel them,” she says. “I realized, as I was working with the family, that their vocabulary was very limited and they may not be able to articulate how they were feeling — but they were every bit as sensitive and intricate and aware as I am, even if they didn’t have the language.”

Empathy was key to Theborge’s connecting with the refugees — she immediately wondered what their life was like and what it would be like to be a single mom with five kids in a strange place. “Their experience was as foreign and as difficult as if I

had been dropped in the middle of Somalia and didn’t have any money and didn’t know anyone,” she said. “When I saw the Somali people on the train, I had a lot of empathy for people in that place — empathy for how you can be in a situation where you feel completely powerless.”

Theborge, therefore, saw the family as people rather than labeling them as refugees or the poor. “When I had cancer, I was more than a cancer patient — I was always Sarah un-

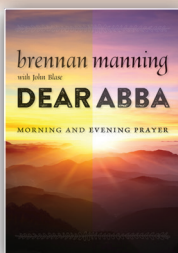
der that. That’s how I saw the Somali family: as holistic, valuable people. I had been where they were.”

She says the challenge comes, however, in serving others with our presence instead of prescriptions of advice, attempts to fix everything, or misplaced charity — especially when we have not shared another’s experiences.

“When it comes to people who are different from us, or who are in dif-

(Continued on next page)

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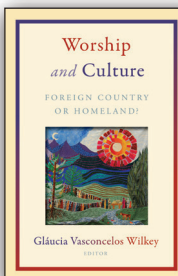
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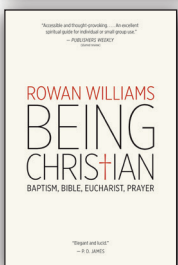
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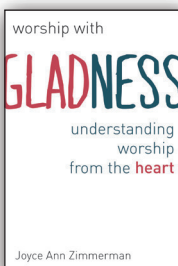
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Thebarge

(Continued from previous page)

ferent life circumstances — people living on the street or people who are very ill — our first instinct is that if we engage in the situation, we have something to offer or can make things better,” Thebarge said. “So often, that’s not the case. There are so many situations in life that we will never be able to fix, so many problems we will never be able to solve.”

According to Thebarge, this can result in a lack of engagement because we feel we have nothing to do or offer — ignoring our finest potential gift.

“One of the most profound things we can do for people who are in difficult situations is give them the gift of our presence. I think that this represents the incarnation of Jesus. When God loved the world, he didn’t send Jesus to fix all our problems,” she says.

“Jesus didn’t overthrow the Roman government. He didn’t even heal all the sick. He came next door. He broke bread with us, walked with us, wept with us. He showed that God was love. I think this is what we can do for each other — not be paralyzed because we don’t have the ultimate solution but realize the best gift we can give people is to show up and give them our presence.”

Thebarge thinks of Job’s suffering — and how his friends’ focus on finding the right words to say drove him deeper into sadness. “The only mistake that Job’s friends made was that they opened their mouths. If they had just kept their mouths closed and sat with him and cried with him, they would have been the best friends in the world.”

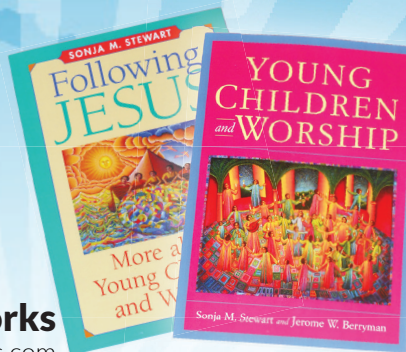
Like Job’s friends, the Church can be tempted to speak to those who suffer rather than serving as a ministry of presence, she said. “I think the Church does people a disservice if we try to make church a place where you can come to get more information about God or if you have a

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problem a place to come to get an answer or a solution. We do people a disservice if we present God as a formula — if you do this, if you say this,

you're guaranteed to get this outcome. I think the best thing that a church can do, maybe the highest purpose that it can serve, is to be a place where people can come and experience what God is like."

For Theborge, this means the Church should help its members reflect God in one another. Her experience of God is of love, presence and goodness. "It's God's presence in our difficult situations that is God's gift to us. God doesn't give us answers or explanations; God gives us himself. This is the best reflection of God that the church can be: that we're people who sit with each other in the dark. We're people who show up and don't leave. We're people who love each other and don't let go."

As Theborge writes her second book, she seeks to differentiate between our views of self-worth and usefulness with God's perspective on our lives. She says we often see ourselves as wide brushstrokes in a landscape painting, while God's plans for us more closely resemble pointillism. She sees God present in faithful people working in very small spaces — that God is very much alive in the people and tasks our culture describes as unimportant.

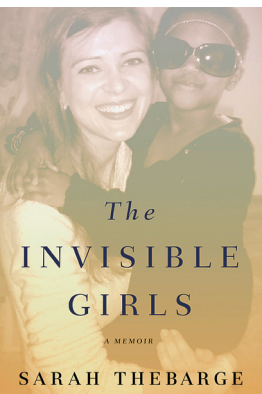
"The things we think are nothing become everything," she said. "They all add up to tell a story about who God is and what God's like."

For more information, visit sarahtheborge.com/invisible-girls-trust-fund.

Matthew Townsend

Correction

A photo caption for "A Cathedral's Uncertain Future" [TLC, April 19] should have read: "The financial status quo is unsustainable for Christ Church Cathedral in downtown Hartford, its priest-in-charge says."



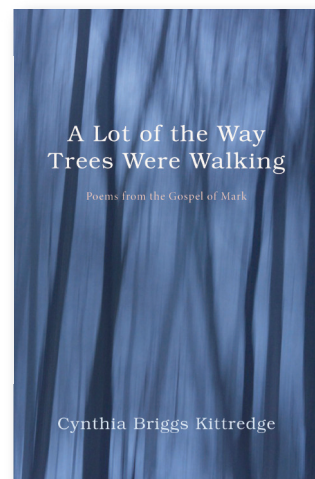
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Poems from the Gospel of Mark

Cynthia Briggs Kittredge

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Cynthia Briggs Kittredge is Dean and President and Professor of New Testament at Seminary of the Southwest in Austin, Texas. She is the author of *Community and Authority and Conversations with Scripture: The Gospel of John*. She is co-editor of the *Fortress Commentary on the New Testament*.



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Headmaster Charles F. Wallace: "I think parents want their children to be happy and safe and flourishing."

Ira Lippke photos

More than Music

Saint Thomas Choir School teaches life lessons.

By Matthew Townsend

Rachel Segger of Madison, Connecticut, knew of the opportunities offered by Saint Thomas Choir School but had not considered enrolling her sons. "Both my husband and I are trained church musicians, and we had always known about the choir school — but even so we never envisioned sending our own grade-schooler away to boarding school. Our view of the choir school was always something along the lines of "Wow, what a great thing for *those* kids."

During a visit to New York City when he was in fifth grade, Augie Segers had the chance to visit the choir school and immediately loved it.

"The idea of living a life that revolved around singing in church was a prospect that excited him more than we would have imagined. Within a few days he asked if he could audition," Segger said. After researching the school, the Seggers enrolled their son. Augie is now completing the eighth grade, and his brother Elyot, 9, enrolled last year.

At the choir school, a mission of Saint Thomas Church on 5th Avenue, boys like Augie and Elyot have received a focused musical education since its founding in 1919 by T. Tertius Noble. Boys rehearse every morning save Monday and sing in six church services every week, in addition to their studies, sports, and community life. About 35 boys live on site, as with choral schools in the United Kingdom.

The Rev. Charles F. Wallace, the school's headmaster, describes a "conversion" that families like the Seggers experience after touring the school. "I think parents want their children to be happy and safe and flourishing in an environment which challenges them and helps them to grow," Wallace said. "That's something parents see from a very early time in the boy's life here."

He said that boys like Augie take to the school very quickly — though they also must adjust to life without their parents. "For the boys, it's easier than it might be for their parents. The boys adjust relatively quickly. We expect that they'll be homesick and I'm pretty upfront about that."

Both Augie and his parents had to adjust to that separation. "During my first year at the choir school, I was homesick regularly and found it hard to live away from home. I missed my family and I also missed singing in my home parish," Augie said.

His mother also struggled at first. "It actually seems silly now, but my main reservation about sending Augie to boarding school at first was that it felt like I would become less a part of his life. Because of their busy schedules, the boys are only able to call home on Monday and Wednesday evenings, and not being able to talk to my child every day took some getting used to," Segger said.

At the choir school — which is in its 10th year of running a summer choral program for girls — teachers, housemothers, and staff live on site, and they help with these transitions. "There are a lot of grownups in their life here and they like it," the headmaster said. Parents tend to visit on Sundays, attending church services, having lunch with the boys, and spending time together in the evening.

While the school recruits for boys with strong musical promise, Wallace stresses that the curriculum is about more than music.

Academics can be demanding, he said, though a class size of five to six students allows for extra support. Even so, the musical require-

ments would seem daunting to many adults. "It's an enormous amount of repertoire that they encompass, ranging from music from the 14th century right up to the present day," said John Scott, music director at Saint Thomas Church. "It's constantly changing and varied. In a typical season from September to June, they may sing something like 400 pieces of sacred music."

With three Evensong services and three Sunday services each week, the boys frequently learn a piece of music on Tuesday morning and sing it Tuesday afternoon, Scott said.

This workload requires an independent spirit. "You are living away from home at the age of 10," Wallace said. "You are expected to do some pretty extraordinary work without the daily presence of mom and dad being there with you. You have to learn to be independent."

While the boys become more independent, they also form an uncommon community with one another.

For Wallace, a crucial component of this community is the structured environment that helps instill discipline in the boys. "We place great value on manners here," he said. "While we want the boys to feel relaxed and very much at home in this environment, there's a protocol on how you're expected to behave."

Aside from manners, the boys cannot escape the finer details of conflict resolution at the school. Because the school is small, boys find it impossible to leave disputes unresolved.

"If there are issues to be resolved, there's no avoiding that individual. If you were in a school of 1,200 pupils, you could get away with that," Wallace said. "Here, you're sitting at the same table."

Conflicts often clear up with little intervention from staff.

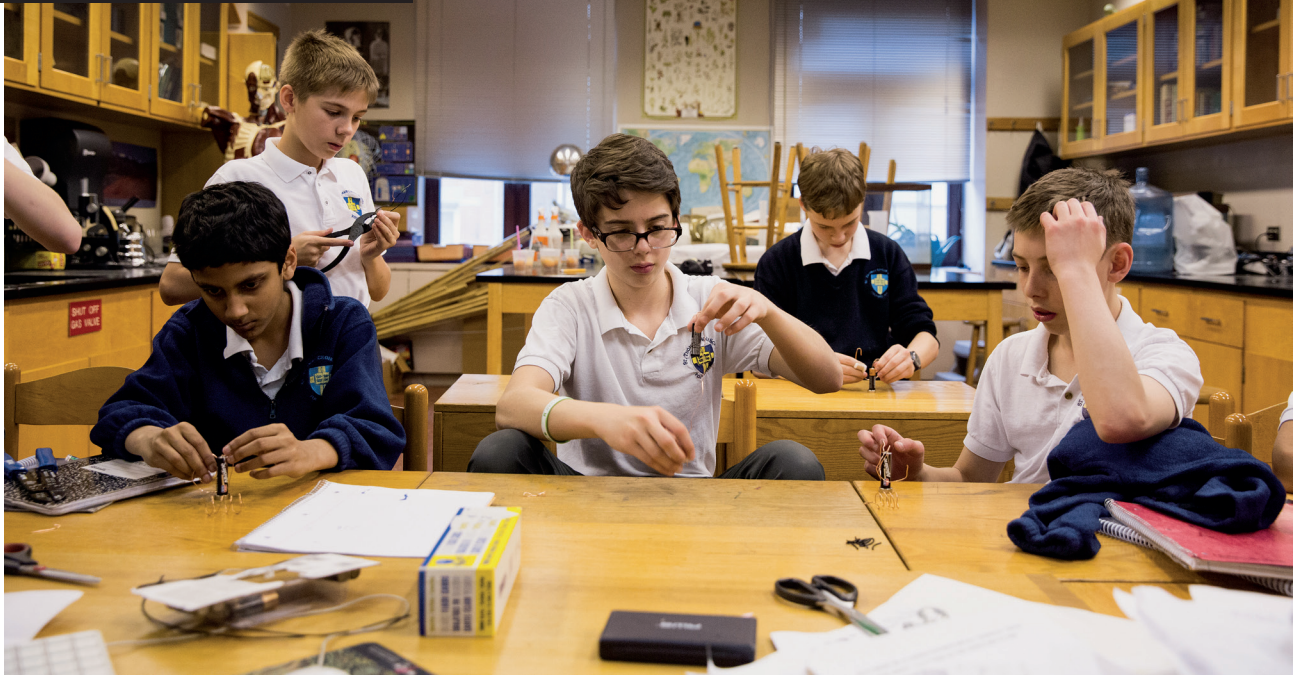
"I'm always amazed by the ways the boys can sort it

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Students sing up to 400 pieces of sacred music in a year.

More than Music



Choristers troubleshoot problems in science class.

(Continued from previous page)

out — they're like brothers here," Wallace said. "The boys look out for one another. They counsel one another and console each other."

St. Thomas Church supports the school financially, especially with funds for boys of fewer financial resources. Without subsidies, parents would need to pay more than \$14,000 per year.

"Every child here, regardless of need, is receiving a subsidized education," Wallace said, adding that the parish pays about 85 percent of fees. Most families pay about \$3,000 per year, but no one is asked to pay the full amount.

For many boys, the path that begins at Saint Thomas Choir School leads to high-quality high schools and universities. "We do our best to ensure that because a boy has performed well here academically, musically and socially, that he is in a very good place to move on to very competitive schools," Wallace added.

According to Wallace, discipline is one of the cornerstones that helps the boys move into a bright future: the demands of the school and the high standards set for the boys' behavior means they're cut from a different cloth. "They become extraordinarily articulate, polished young men," he said. "So as they go off to their high school interviews, they have poise and presence, they have stamina, they know what hard work looks like, and they know the rewards that come from hard work and discipline."

Augie agrees. "Now, being an eighth grader, I love boarding life to such an extent that I want to continue it in high school. Looking back on the past four years, I realize how lucky I've been to receive such a great

musical and academic education."

Rachel Segger said Augie will attend St. Andrew's School in Middletown, Delaware, next fall. "Augie entered the choir school as a quiet boy who loved the church and loved to sing, but never saw himself as a soloist or leader in any way. Four years later, he will be graduating as head chorister and as a confident 14-year-old with professional experiences under his belt that many musicians don't gain until much later in their adult careers."

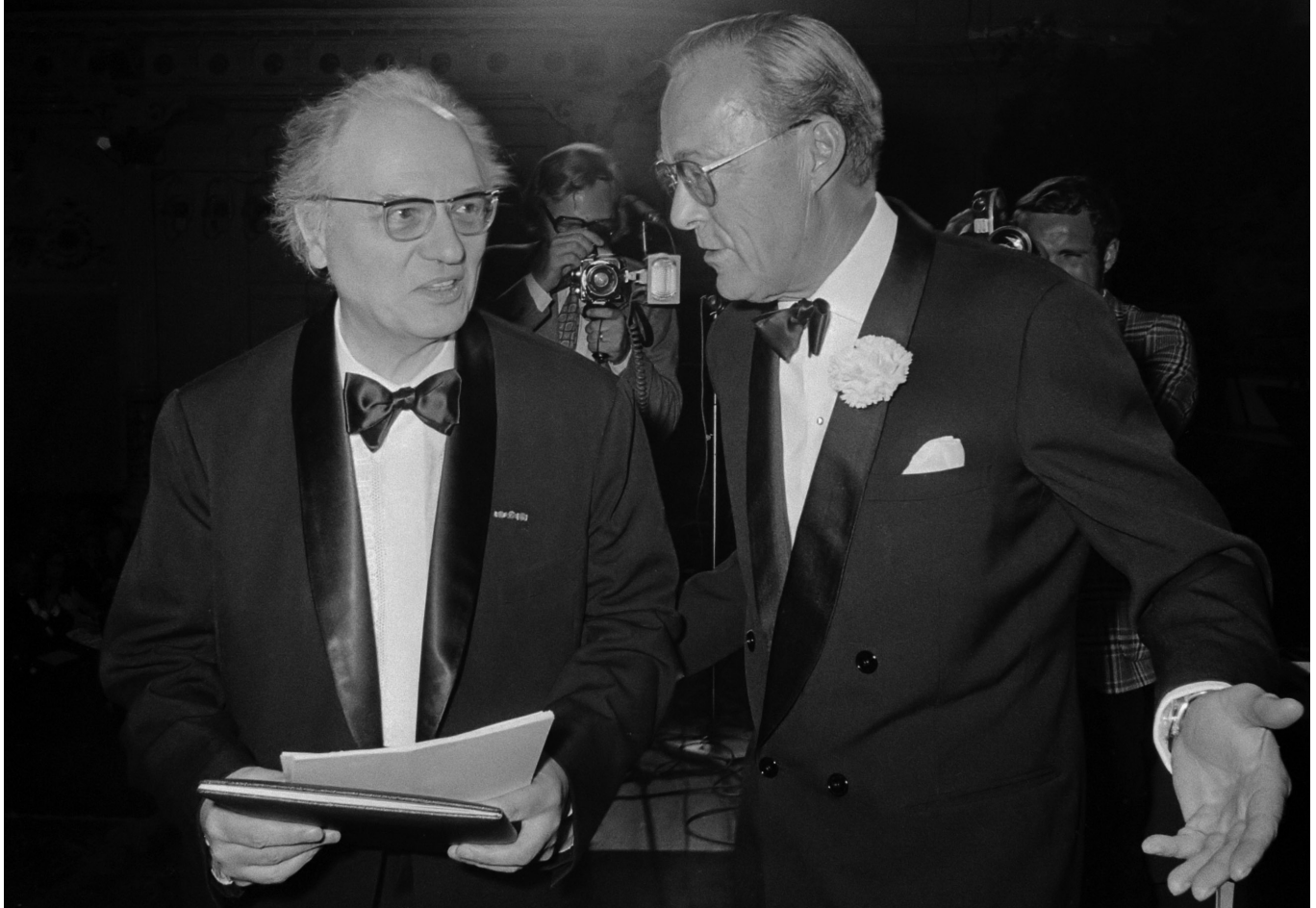
In Wallace's 12 years at the school, he has seen more boys coming in who have not been baptized. Yet he's also seeing increasing curiosity in the boys as they encounter tradition.

"I do think that there's a shift taking place ever so gently, and we're seeing that even in a place as small as this," he said. "I do think there's something going on."

Some boys have even talked about seeking ordained ministry. The school emphasizes that its students learn how to become functional, rooted members of their future communities. "The world needs that — the world needs people who become dedicated and loyal. Those are important values the boys can take to other places," Wallace said.

"There is great interest, and I hold out a great deal of hope for the future. That kind of work takes place in communities like this — just by getting on and being faithful to your mission and having a sense of your purpose. Nothing revolutionary. Nothing extraordinary. Just faithful service."

Matthew Townsend is communications missionary for the Diocese of Rochester.



BOOKS

Olivier Messiaen with Prince Bernhard of Lippe-Biesterfeld, later Prince of the Netherlands, in 1971. Wikimedia photo

Rhythms of Catholicism

Review by David Heetderks

Olivier Messiaen (1908-92) is a formidable figure in 20th-century modernist music. In the 1930s and '40s, he developed a unique musical style full of colorful, dissonant harmonies that juxtaposed extreme contrasts of loud and soft or fast and slow. He devised new ways of thinking about musical time, creating highly irregular rhythms and complex collages that overlaid multiple rhythmic patterns.

He was among the first globally multicultural composers, claiming as formative influences ancient and non-Western musical systems and cultures. After World War II, his career found unexpected rejuvenation when he gave lectures at the famous Darmstadt International Summer Courses for New Music and became a guide to composers who would be towering figures in the mid-century avant-

garde. Incongruous as it may seem today, Messiaen was also a devout Roman Catholic.

The relation between Messiaen's faith and his avant-garde musical ideas is a fascinating topic, but it is not to be explored lightly. Messiaen left behind reams of dense commentary on his music in score inscriptions and treatises. He discussed his faith and music in interviews late in life, but his statements are only partially true. These sources require analytical and historical scholarship to peel away the layers they contain and reveal Messiaen's private life and complex theological development behind them.

Stephen Schloesser undertakes this unpeeling. Much like Calvin Stapert's books, also published by Eerdmans, *Visions of Amen* combines biography, theology, and musical analysis and aims to make the composer accessible to general audiences. But

Schloesser's book is more ambitious. It aims to engage scholars as well as general readers, and it incorporates sources previously unknown to non-Francophone readers. At 594 pages, its scope is vast. This ambition pays off with fascinating insights for many sections; for others, it results in digressions and tenuous claims.

The first half of Schloesser's book provides a biography of the composer up to World War II, emphasizing his developing theological and religious thought. Its description of Messiaen's early life will upend conceptions of those who know him solely through published interviews or oft-used biographical sources (such as *The New Grove Dictionary of Music and Musicians*). Messiaen claimed that he came to Catholicism unprompted by any members of his family, but

(Continued on next page)

BOOKS

Rhythms of Catholicism

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Schloesser shows that this is almost certainly false: Messiaen's father, Pierre, likely influenced the composer's faith. Pierre grew up in a highly pious household, and gravitated to Catholic revivalist writers in response to the conflict between church and state at the turn of the century.

Pierre's relationship with the poet Cécile Sauvage, Messiaen's mother, is complex, and Schloesser's depiction of it is a page-turner. Pierre fell in love from reading her poetry, and a shared love of literature became the bond upon which the couple founded their romance. They married despite familial disapproval and Sauvage's agnosticism. The young Olivier Messiaen witnessed a great deal of strain in his home caused by his parents' difference in faith, the demands of their careers, Cécile's postpartum depression during the first three years of his life, her clandestine affair with another writer, the tumult of World War I, and Cécile's eventual death from tuberculosis.

The composer's early life, as well as his mother's bleak poetry, informs the undercurrent of loss and melancholy that Schloesser identifies in his early compositions and that, the book argues, reappears sporadically throughout his *oeuvre*. The chaotic family dynamic in which the composer was reared, sadly, reproduced itself in adulthood when Messiaen's wife began to succumb to mental illness as World War II began.

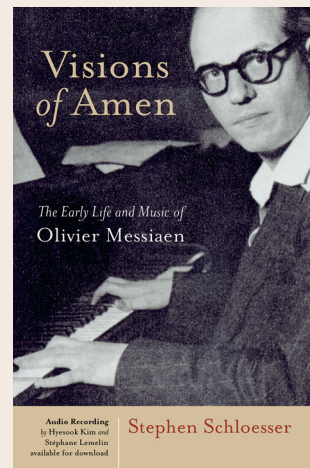
Despite the composer's later claims, his father's faith also influenced his self-understanding as an artist. It is quite possible that Messiaen's introduction to the ideas of philosopher Henri Bergson, whose distinction between different types of time would prove formative for the composer's ideas about rhythm, came from his father (p. 96). In

1927–28, Pierre gave his son, then a young man, Jacques Maritain's *Art and Scholasticism*, which argued that religion and the avant-garde are compatible (p. 80). Despite Messiaen's claim to have not understood the book, the composer's writings reveal an undeniable influence.

Messiaen spent the rest of his life exploring how to be a Catholic avant-garde musician. Schloesser's close readings of Messiaen's commentaries demonstrate that many of his forward-thinking ideas about rhythm and musical expression resulted not in spite of his Christian faith but because of it. After graduating from the Paris Conservatory, the composer took up a position at the Church of the Trinity in Paris. Adopting the label of a "mystic" composer, he became notorious for wild organ improvisations that were nonetheless rooted in the French practice of performing as a commentary on a religious text (pp. 142–44).

His score inscriptions in his early career were steeped in the writings of Columba Marmion, one of the most popular devotional writers after World War I. In the 1930s, he desired a more solid theological foundation and recast himself as a "theological" composer, plumbing the depths of Thomas Aquinas in his music and commentaries. Messiaen's interest in juxtaposing extreme opposite states derived from surrealism, part of the *zeitgeist* of interwar France, but this adoption rested on his belief that it was compatible with the idea of a union between the physical and spiritual. Schloesser's comments on the song cycle *Poemes pour Mi*, which the composer wrote for his first wife, even engender a discussion on changing attitudes toward marriage found in the Catholic Church.

The most uneven portion of the book is its central one, where



Visions of Amen

The Early Life and Music of Olivier Messiaen

By **Stephen Schloesser**.

Eerdmans. Pp. 594. \$50

the author gives a movement-by-movement account of Messiaen's *Visions of Amen*, a two-piano work that broadly outlines a narrative of creation, Christ's suffering, judgment, and the final consummation of God's salvific plan. The account is interesting, but it rambles. Many readers will find a slog in its 163 pages — almost a third of the book's main text. Messiaen wrote the piece at the end of World War II for Yvonne Loriod, a young piano student with whom he was falling in love (although he remained married to his wife until her death).

The work represents a summation of musical techniques Messiaen used in the first half of his career, and his multiple commentaries on it provide a rich set of data from which to mine his views on music and theology. But Messiaen's discussion is so far-ranging that critical interpretation would benefit from a single narrative thread to tie it together. Schloesser's discussion lacks this thread. Instead, it gives the impression that the author believed any potential extramusical connection, however tenuous, must be included.

The book's chapter on *Amen of Judgment*, the sixth movement of *Visions*, is a telling example of both its analytical strengths and weaknesses. The chapter opens with imaginative connections between Messiaen's score and his theological influences. It suggests that periodically throughout the movement three high bell-like piano sounds of equal duration represent what Bergson calls "clock time"—an outward marking of the length of events that contrasts with "duration," which is time as it is experienced subjectively by an free individual.

As a symbol of clock time, it represents the end of possibility or will: "[c]hoices are no longer possible. 'The damned are fixed in their state'" (p. 404). Messiaen's cryptic description of a "bell of evidence" in his composer's note leads to a fascinating discussion on the practice of ringing a bell in the medieval ritual of excommunication, evoking terror and solemnity and creating the two types of fear — roughly, "fear" and "awe" — discussed by theologian Ernest Hello. Although there is no direct evidence Messiaen had this connection in mind, he would have been aware of the ritual, and the relationship might provide the foundation for a persuasive, imaginative interpretation.

But rather than exploring this topic more deeply, the chapter devotes the rest of its pages to proposing other, more tenuous connections. Schloesser states that *Tarare*, an obscure Salieri opera, "might have" (p. 423) also been in the composer's mind while he wrote the movement. *Tarare* also features a scene of judgment that involves bells, but the only evidence that Messiaen was interested in it is that he excelled in music history and that the score would have been available to him.

Moreover, the author undermines his own argument by showing how

ubiquitous bells were in French life. The *Tarare* connection offers little insight; it merely provides thin justification for a digression on the opera. The end of the chapter compares brief percussive effects in the movement to another work by Messiaen that features percussion. The composer compared the latter work to Poe's story "The Pit and the Pendulum," which leads to a discussion of the concept of the abyss in French literature. At several degrees' removal from the original topic of the chapter, the insights that readers are supposed to draw about *Amen of Judgment* are lost.

Finally, the connections the author makes between extramusical associations and musical gestures suggest a fuzzy understanding of instrumental technique. For example, Schloesser compares a performance direction given to the percussionist in the score of *Tarare*, in which one bar is beat softly to one bar loudly, to Messiaen's description of a quick "flam" stroke used in *Amen of Judgment*. Percussionists would have to squint to see the passages as similar.

Readers interested in a deeper appreciation of the two-piano work *Visions of Amen*, or those seeking a casual biography, will have to sift through less helpful passages. Nonetheless, there is no question that the book is a major achievement. It provides invaluable research and insight for any reader curious about what motivated Messiaen's complex musical and theological thought. Many of its ideas will reveal new ways of listening to the composer's music. The book shows that just as Messiaen's music layers part into a dense, multicolored collage, it also overlays multiple extramusical and theological associations.

David Heetderks is an assistant professor of music theory at Oberlin College Conservatory.

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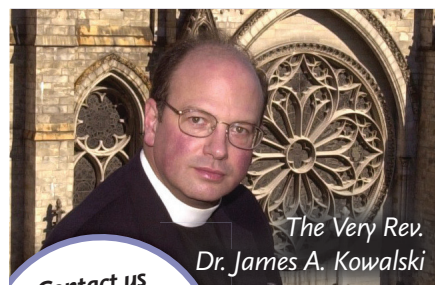
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Church and Empire

Review by John C. Bauerschmidt

The insight provided by Peter Brown's works across many years ought to leave us in no doubt of the importance and significance of this study of wealth and Christianity during the late antique period. This fine work will not fail to delight either the general reader with an interest in the subject or the scholar in search of new perspectives. Brown's ability to do both so gracefully is a gift.

Brown is now professor emeritus at Princeton, and this latest work demonstrates his characteristic command of the source material and secondary sources, as well as a wide-ranging knowledge of other subjects and an ability to make connections between them. As many have noted before in other contexts, Brown seems to have read everything on his

Lampedusa's novel *The Leopard* and the histories of Ireland and Hungary in order to shed light on the late Roman world. The analogies are apt and illuminating, and the reader can only be grateful.

The backdrop for this book is the period around the fall of Rome, as the subtitle indicates. As a means of investigation, the subject of wealth in Christian churches in this period appeals because it cuts across lines of separation between the elite and ordinary folk, as a subject of common concern. Brown intends the study to be "a diagnostic tool" that allows the researcher and student to enter into the heart of Roman society and to see the process by which the Christian society of the West emerged.

The book also charts a series of recent changes in our understanding of the late Roman world. If the conversion of Constantine did *not* place

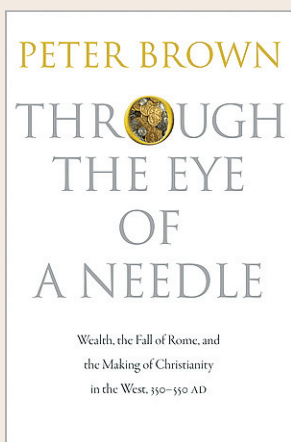
we must think again about the way in which the Church functioned in such a context, and its relationship with wealth.

In other words, Christianity may have been far more reliant in its rise on "middling folk" than on the wealthy even in the period after Constantine. It is only in the period toward the end of the fourth century that the wealthy enter the church in significant numbers, and Christianity gains a new ascendancy. Yet Brown is also clear that to a large extent the empire always remained a "profane" institution, which collapsed in the West in the fifth century with few Christian mourners.

Brown proceeds by focusing on a series of writers from the period. Part of what intrigues him is the question of just how representative the figures he focuses on are: Symmachus, Ambrose, Augustine, Paulinus, and others. He is conscious of the claim that these "elites" are a skewed sampling, failing to reflect more mundane concerns: a version of a "hermeneutic of suspicion" that sees the preponderance of evidence from elites as distorting our appreciation of what was "really going on." This claim he rejects, preferring to see his writers as reflecting more widespread concerns and themes.

Brown gives us a wonderful portrait of life in the towns and cities of the late Roman period, in which wealth counted far less than power and influence in public life, and in which the embellishing of the community through public works (buildings and monuments initially, and then the grand show of the games) both demonstrated loyalty to the place and garnered honor within it.

The civic life of the empire is marked for Brown by amazing continuity in *amor civicus*, the love of



Through the Eye of a Needle

Wealth, the Fall of Rome, and the Making of Christianity in the West, 350-550 AD

By **Peter Brown**.
Princeton. Pp. 759. \$39.95

subject, and a lot more besides. He moves effortlessly from ancient archeological source material (where he notes the late-breaking reinterpretations of some familiar landscapes) to the work of Andrea Dworkin, which is quite a leap. He brings in at other points Giuseppe di

Christian churches on the decisive high ground of society, then this change must have taken place later. If Roman society in the late period was *not* simply divided between the very rich minority and the very poor majority, and was possessed of a diverse and healthy middle class, then

one's own city. In this period, the prosperity of society depended on agriculture, and local position had come to depend on imperial patronage, which had flooded the Roman world with gold from more effective means of taxation. The empire had survived the storms of the third century, buffeted by invasion and civil war, and a period of renewed prosperity had ensued.

It is in this context that Christian views of wealth come into contact in a significant way with the mainstream of life in the Roman world. Part of the story that Brown tells is how Roman *amor civicus* intersects with Christian love for the poor, leading to an interesting transmutation. The patron's concern for his city and its citizens led to a gradual reconceiving of who the poor were, and an approximation of categories.

Those who became recipients of the charity of the Church were not so much those without resources as they were people who had traditionally been dependent on patronage of one sort or another, the *plebs*. The relationship between the people and their patrons, however, was not one of strict subservience. The *populus* were feared and consulted. Patrons and people encountered each other at the basilica and at the games, and the clergy were largely recruited from the *plebs media*. The poor were being reconceived as a part of civic life, the public itself. To oppress the poor was to threaten to oppress everyone.

In the monastic community founded by Augustine in Hippo we find the same commitment of the Church to public life, even in the midst of the radical vows of monasticism. The chief contrast for Augustine in monastic life was a choosing of the common good of the community rather than what was private, in particular private property. Brown brings out forcefully that for Augustine, the sin of the Devil and the sin of

Adam were a choosing of their own wills rather than the public law of God. For Augustine, both had acted "boasting as if in their own strength, in their private resources, in which all pride takes delight" (Letter 140.24.61).

Another part of the story is the move from a radical rejection of wealth in the earliest period of Christianity to a more modest use of riches. The good use of wealth avoided pride, and put this wealth at the service of the Church. This move is again articulated in Augustine's works and those of others in this period as well. Augustine outlined in treatises and sermons how a community of sinners could become a community of givers. The "somber democracy of sin" that he preached also empowered more modest donors to join in a great transfer of wealth from this world into the king-

dom of heaven. Brown notes that the medieval connection between the expiation of sin and the giving of alms had not yet been made, though he believes that in Augustine's time the course was already being set.

Wealth also came to be conceived as a powerful tool for bridging the great abyss between this world and the next: another form of use that was not modest at all. The great shrine of St. Felix built by Paulinus in Cimitile near Nola to enshrine the relics of the saint stands as a symbol for Brown of the new sort of public work undertaken by the bishops of the church, a *commercium spiritale* or spiritual exchange that bound heaven and earth together. Brown also notes that, in some ways, by the beginning of the fifth century the radical critique of wealth had simply gone out of date in the reduced cir-

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BOOKS

Church and Empire

(Continued from previous page)

cumstances of the late empire, in which the prospect of losing everything had become immediate for everyone.

In many ways, this book charts a series of changes in Christian attitudes to wealth that parallel changes charted by Brown in his earlier book, *The Body and Society* (Columbia, 1988). Part of Brown's argument there was to show how in the late antique world the notion of a "discordant sexuality" inherited through Adam had come to touch all; an Augustinian theme that showed how "sexual shame" now engulfed the institution of marriage and the ordered life of the city.

Through the Eye of a Needle touches upon the same notion of the democratization of sin, and the growing emphasis on the need for its daily expiation. The common theme is the shared bonds of sin within humanity, and the same emphasis upon the community life of the Church as its remedy. In this case, the remedy for sin was not just for martyrs or for the wealthy or for monks but for everyone who gave alms to the Church and to the poor, no matter how small the gift. Augustine's parishioners were engaged in "a collective venture in salvation" that demanded not simply heroic acts of ascetic renunciation or acts of civic generosity on the part of the wealthy but a more permanent and ordered pattern of giving that involved every member of the Church.

This is a wonderful book, giving us a new entry point into the late antique world and the rise of Christianity. At every point Peter Brown deals sympathetically and generously with his material, entering imaginatively into the thought of this distant world. Many will continue to mine this great work in years to come, and remain in his debt.

The Rt. Rev. John C. Bauerschmidt is Bishop of Tennessee.

Men Want a Real Church

Review by Sam Keyes

Where are all the men? It's a question that persists in the Church, and it generates answers that have nothing to do with the question. So many things may be blamed: feminine worship styles; liberal theology; no theology; too much theology; broad cultural expectations of masculinity; changing economic conditions; and family dynamics. In other words, whatever your personal beef with Church, it's relatively easy to assert that it has something to do with the dwindling numbers of men in pews.

In *Men and the Church*, Jay Crouse largely avoids these speculative fallacies for the sake of the more practical question of where men have gone. They have not gone missing, in fact, and they are not very hard to find. If we reduce Crouse's advice (whether to pastors or lay leaders) to a single theme, it is nothing more than the plea to treat men seriously as people, not as bundles of theoretical masculinity. Make it a point to meet them, get to know them, welcome them for who they are, invite them into something difficult.

Men and the Church embeds a variety of sociological tools, though these are less about telling us why men have drifted away than they are about telling us what contemporary men tend to do and think. Scattered throughout these observations are several anecdotal accounts of how ministry with men has worked. Then come very practical suggestions for how churches can start men's ministries.

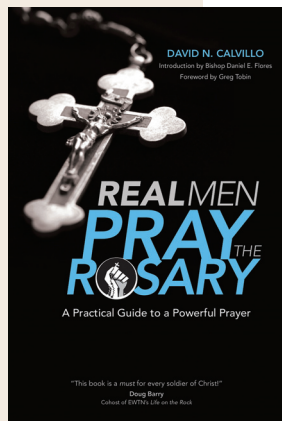
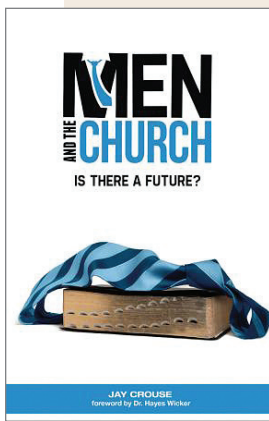
The core, for Crouse, is not a magic formula for programs as much as a commitment to the individual man. No men's ministry, however glamorous, will succeed in drawing men if it is not

led and supported by serious Christian disciples. And so the starting point, in many places, will be finding men who are willing to invest in the lives of men, forming serious one-on-one disciple/mentor relationships.

The solution to the Church's apparent gender gap, then, is not that it should somehow become more "masculine," but that it should be the Church. That is, the Church should invite all people, including men, into authentic relationships with God and one another. Crouse has a practical understanding of how different denominational traditions can appeal to different masculine spiritual temperaments, but his underlying assumption is not to be missed: it is *Church* that men need, not a particular program or activity. And if we can dare making a speculative causal claim, it might be that precisely in its devolution into another club, another optional enrichment activity, another drain on time and resources, the Church has alienated the men who need and want the kind of deep relational reality that Christian community offers.

One very specific (and Catholic) instance of this relational invitation is David Calvillo's *Real Men Pray the Rosary*, and the lay apostolate of the same name. Calvillo describes his journey to the rosary, which for him always represented a kind of old-fashioned religion of grandmothers and sissies. To the contrary, he has found a renewed masculinity in deep Marian piety. Real men pray, he insists, because Jesus prayed.

This is Christocentric Marian devotion if there ever was one, and Calvillo's book positively glows with the enthusiasm and conviction of someone who has followed St. Louis de Montfort's method of "total consecration" to Jesus through Mary. Here is



Men and the Church

Is There a Future?

By **Jay Crouse**. Xulon Press.

Pp. 282. \$16.99

Real Men Pray the Rosary

A Practical Guide
to a Powerful Prayer

By **David N. Calvillo**.

Ave Maria Press. Pp. 160. \$13.95

both a direct challenge (it ends with a charge to pray the rosary for 33 days) and a practical guide to the rosary for initiates.

What Calvillo shares with Crouse is the rather refreshing assumption that Christianity does not need to be somehow hyper-masculinized to appeal to men. What it needs is to be itself, and to be direct about its call to men: “real” men are, in the Christian understanding of things, men who are good and true, men who love courageously with the love of Jesus. Sure, guys may be drawn into Christian friendship by an invitation to a sporting event or a barbecue, and churches should certainly invest in such things. But churches — and in particular their committed male members — need to lose the apologetic assumption that men will not be interested in Church. Men will only be drawn to the Church if the Church treats its claims and its identity not as an idle curiosity for the naturally “spiritual” but as the essential place where men and women both can be the “real” men and women they long to be.

The Rev. Sam Keyes is priest-in-charge of St. Paul’s Church in Greensboro, Alabama.



BOOKS

All the Light We Cannot See

By **Anthony Doerr**. Scribner.

Pp. 544. \$27

Light in Wartime

To say that *All the Light We Cannot See* is a luminous novel may sound trite until you read it. To be honest, it is one of those books that I did not want to end, so I drug out reading the last few pages for days. Anthony Doerr crafted each line of his novel as if he were writing an evocative poem.

Take these three sentences where the narrator describes the effect of Nazi occupation on a once idyllic French seaside village: “If there are fireflies this summer, they do not come down the rue Vauborel. Now it seems there are only shadows and silence. Silence is the fruit of occupation; it hangs in the branches, seeps from the gutters.”

The novel centers on two unlikely protagonists — Marie Laure, a blind French girl, who has an unmitigated love of the natural world, especially mollusks, snails, and small crustaceans, and Werner, an orphaned German boy, who has an equal affinity for mathematics, electronics, and radio waves. Their two lives collide in a most unexpected and dramatic way that ends in a certain salvation for both.

After putting the book aside, I have come to think of Marie Laure as a Bartimaeus figure, the one who cannot see, but actually sees far more than those around her. As the darkness of Nazi occupation descends on what was once a bright place, Marie Laure can still “see” the smallest vestiges of beauty untouched by terror.

Werner, on the other hand, emerges as a Pauline figure. Enveloped in the gray ugliness of the Nazi war machine, he finally bursts free to save his enemy. With sacrifice, the light reappears.

This is not only a fine novel for adults, but a good one to read aloud to children — allowing for a bit of sensible censorship of the Russian assault on Germany and few other graphic wartime scenes.

*The Rev. Patrick Gahan
San Antonio, Texas*

BOOKS

Make Room for Healing

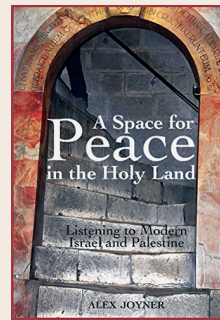
“With new understanding we can reject both despair and old patterns that merely choose sides.” This is both the central thesis and an honest plea from Alex Joyner in *A Space for Peace in the Holy Land*. Joyner’s concise book explores how Christians might distinctively and effectively engage the deep divisions and conflicts that characterize relations between Israel and Palestine.

In the light of Christ crucified, Christians may identify — as Jesus did — with all who suffer under the weight of sin, sorrow, and brokenness, and strive to create open spaces where God’s healing and reconciling love may do their work. Such sin, sorrow, and brokenness are not the exclusive purchase of either

side, Joyner asserts, supporting his position by deftly juxtaposing the separate narratives of both Israel and Palestine from the establishment of modern Israel following World War II through current times. The project brings into clear relief the entrenchment over time of prevailing political and social climates, mired in deep mistrust and fear.

Joyner offers “interludes” that tell of people striving for healing and reconciliation through various initiatives. These stories present a handhold for hope in the midst of a seemingly hopeless situation by demonstrating what can happen when people are treated with genuine dignity and respect.

A Space for Peace in the Holy



A Space for Peace in the Holy Land

Listening to Modern Israel and Palestine

By **Alex Joyner**.
Englewood Review of Books.
Pp. 157. \$4.99 (Kindle)

Land provides a helpful, broad-strokes, historical survey of the development of modern Israel and Palestine for those interested in more than passing knowledge. More importantly, it challenges Christians to work for peace “not as the world gives” but according to the mind and spirit of the crucified Christ.

The Very Rev. Brian Grantz
South Bend, Indiana

One by One

Historians are increasingly gaining comfort with longer horizons. Starting in the 1970s, scholars became obsessed over ever-narrower questions and timeframes. But historians like David Armitage at Harvard and Jo Guldi at Brown have recently issued challenges to their colleagues to look beyond specializations and see larger structures at work in history.

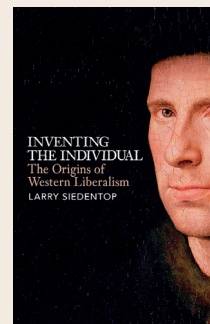
One recent contribution to this trend is Larry Siedentop’s *Inventing the Individual: The Origins of Western Liberalism*. Siedentop, an American-born emeritus fellow of Keble College, Oxford, has written a highly readable account of how classical liberalism — with its attendant rights tradition and focus on individual freedoms — developed. Against other treatments of the subject, Siedentop insists that the development of the individual is an inherently Christian gift to the world. That’s right: the individual was not an invention of Renaissance humanists or Enlightenment philosophers, but has distinctly Christian roots.

Siedentop is not the first to notice

the Christian roots of the individual. Among others, Francis Fukuyama made similar claims in his book, *The Origins of Political Order* (2012). But Siedentop’s work pushes the origins of the individual much earlier than other treatments.

Siedentop charts a long story, beginning with the apostle Paul and culminating with the conciliar movements of the late Middle Ages, which demonstrates how Christians resisted the Roman preoccupation with the family and thus gradually came to “invent” the individual. Important players in this development are early eremitic monks, who went to the desert to pursue individual holiness; St. Gregory the Great, who emphasized the care of individual souls; and St. Augustine, who gave new impetus to the individual will. Later come 11th- and 12th-century popes such as Leo IX, Gregory VII, and Innocent III, who initiated key developments in natural law, and theologians such as William of Ockham, whose claims of equal liberty eventually led to a system of individual rights.

Siedentop’s work is impressive but not without flaws. He only defines *liberalism* at the end of the work,



Inventing the Individual

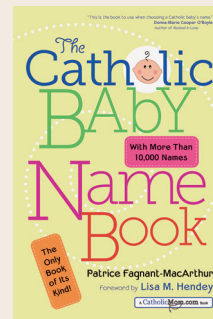
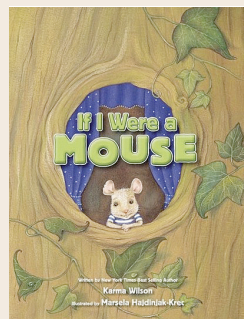
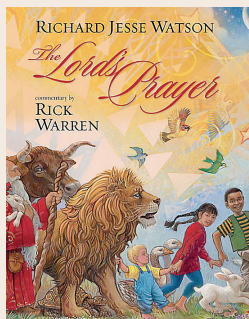
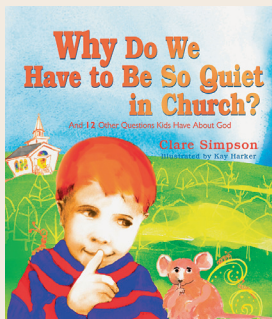
The Origins of Western Liberalism

By **Larry Siedentop**.
Harvard. Pp. 434. \$35

which may confuse some readers. Jesus appears relatively infrequently in the book; but wasn’t Jesus the first to re-examine the centrality of the traditional family (Matt. 10:35-37; Mark 3:33-35)? And Siedentop’s uncritical handling of Ockham’s nominalism underreports the confusion that the desacralized world bequeathed to the individual.

Overall, this is an excellent study that will edify readers across the confessional and political spectrums. It continues the process of rediscovering Christian influence in many of the greatest achievements of the West. It explains how the Western world as we know it came to be.

Kevin Dodge
Dallas



Stories Great and Small

The Lord's Prayer

Commentary by **Rick Warren**. Illustrated by **Richard Jesse Watson**. Zonderkidz. Pp. 24. \$7.99

If I Were a Mouse

By **Karma Wilson**. Illustrated by **Marsela Hajdinjak-Krec**. Zonderkidz. Pp. 32. \$15.99

Why Do We Have to Be So Quiet in Church?

And 12 Other Questions Kids Have about God

By **Clare Simpson**. Illustrated by **Kay Harker**. Paraclete. Pp. 32. \$14.99

The Catholic Baby Name Book

By **Patrice Fagnant-MacArthur**. Ave Maria. Pp. 544. \$15.95

By Jon and Hollie Adamson

Reading, especially in the context of a family, is often a communal experience rather than a solitary one. The word of the read-aloud story dwells among us — squished into the folds of the couch, piled onto a bed, or around the dining table. This word can be comfortable and familiar, from the well-worn pages of a cherished book read again and again, or strange and exciting, from this week's book borrowed from the public library. Whether for comfort or thrill, necks crane, torsos lean in, and hearts are attentive as the story begins.

The Lord's Prayer by Richard Jesse Watson serves well as bedtime reading. Watson's expressive illustrations of children's faces from across the human family, richly set against the familiar words of the prayer, does not fail to grab interest. His work should be familiar to families already, as he is the illustrator the best-selling Christmas book *One Wintry Night*. The King James Version of the prayer is used as the text, which may be minimally awkward for families used

to praying other versions regularly. That fact can be used as a moment of instruction about how people pray in different languages, times, and places.

The illustrations of *If I Were a Mouse* are its main strength. The illustrator, Marsela Hajdinjak-Krec,

provides clues on each page that hint at what is to come on the next. A reader may fail to notice that the first such clue comes on the copyright page, which may give the story a bit of an abrupt start. The rhyming text reads with pleasure and chronicles a child's imaginations as a series of animals. The book's conclusion is an affirmation of the child as a creation of God blessed with the ability to imagine. While true, the ending tends to break the storytelling spell into an exercise of psychological self-affirmation. The final illustration draws all of the clues together in a satisfying whole, however.

Why Do We Have to Be So Quiet in Church? purports to be a "fun book to keep children company" in the pews and presents a series of ques-

(Continued on page 24)

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Christian Formation through Music

By Steven R. Ford

Our brains are apparently hardwired for music and singing in a way they simply are not for things like language and logic. I can still sing

“Jack o’ lantern, jack o’ lantern, big and bright and yellow,” which I learned in kindergarten, but I remember virtually nothing else from that entire year of my life. I can croon, word for word in the shower, hymns that were sung in church when I was very small, but I have no recollection whatsoever of any sermons I heard. I remember nothing (and I do mean *nothing*) about high school trigonometry, but I sometimes still sing to myself the Simon and Garfunkel songs that were popular while I was suffering through it.

Music and songs “Abide With Me,” just as they do with everyone else, both now and through ages past. In fact, the most ancient known passage of Scripture (“The Song of Moses,” Ex. 15:1-15) began its life as a sung ballad. Hymns popular among the Levites in the reign of Solomon and even earlier (Psalms) continue to be sung and pondered and prayed to this very day. Hardwired songs in our brains, apparently, can be hotwired into our souls. When that happens, the result might well be faith. The earliest Christians sustained their spirits, after all, by singing “psalms, hymns, and spiritual songs” together (Col. 3:16). We continue to do that today.

What constitute spiritual songs for us personally? One of them, for me, is Lesbia Scott’s simple hymn (sung to the tune called *Grand Isle*) that I learned as a kid and continues to inspire me at age 61: “[F]or the saints of God are just folk like me, and I mean to be one too” (Hymnal 1982, 293). Another of importance

to me is Simon and Garfunkel's "American Tune," the melody of which is taken from a chorale in Bach's *St. Matthew Passion* (there's a degree of class in my musical taste that's totally absent in all other parts of my life). And the words clearly speak to my soul.

Paul Simon's haunting lyrics initially give voice to the regrets and disappointments I've felt in my journey through life all too frequently. "Many's the time I've been mistaken / And many times confused / Yes, and I've often felt forsaken / And certainly misused." But who hasn't? Simon continues: "I don't know a soul who's not been battered / I don't have a friend who feels at ease / I don't know a dream that's not been shattered / Or driven to its knees. ... [When] I think of the road / We're traveling on / I wonder what went wrong." It echoes the Book of Lamentations, as it does a number of Psalms.

The song goes on, however, to describe a dream that in my mind *cannot* be shattered, as I've grafted it onto my soul as an article of faith. "And I dreamed I was dying / And I dreamed that my soul rose unexpectedly / And looking back down at me / Smiled reassuringly / And I dreamed I was flying / And high above, my eyes could clearly see / ... And I dreamed I was flying."

A dream inspired by music becomes a hope and even a promise once it's become part of one's soul. Simon's "scripture devoid of Scripture" just happened to instill in me the eternal Christian truths that "unity ... overcome[s] estrangement, forgiveness heal[s] guilt, and joy conquer[s] despair" (Book of Common Prayer, p. 429). It ultimately assures me, beyond any doubt, of my own eventual resurrection.

In more than 30 years of my priesthood, yet another song has bumped

around in my head to the point that it's joined with my soul. This one *is* Scripture, just like the Psalms and the canticles. It's Suzanne Toolan's adaptation of John 6:32-40, set to her own simple tune. "The bread that I shall give is my flesh for the life of the world. / And they who eat of this bread, they shall live forever. ... I am the Resurrection, I am the life. / They who believe in me, even if they die, they shall live forever ... [A]nd I will raise them up on the last day" (Hymnal 1982, 335).

Music and songs abide in us in ways that words and logic do not. Songs become Scripture, and scriptural (and even quasi-scriptural) songs can touch our hearts and become part of our souls. If there's a more effective tool in Christian formation than music, I have yet to come across it.

The Rev. Steven R. Ford assists at St. James the Apostle, Tempe, Arizona.

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A LIVING CHURCH Partner

BOOKS

Stories Great and Small

(Continued from page 21)

tions a child might have about God, worship, and discipleship. The answers, drawing on Scripture, are at a level that younger elementary students would be able to read. Important terms such as *reverence* are introduced, and short prayers for penitence as well. The illustrations — seemingly intended to be whimsical — border on the sloppy and are distracting to the adult eye. The otherwise worthy material is muddled by the book's conclusion by the child-narrator that the Church was made “just for me” — an unnecessary addition of individualism.

The Catholic Baby Name Book by Patrice Fragnant-MacArthur provides an antidote to individualism and self-affirmation. The book is an unlikely candidate for story time in some sense, but it will not fail to attract the attention of young, voracious readers. More than 10,000 names are included, many of which give a brief narrative of the life of a saint or blessed. The book includes those canonized during the pontificates of St. John Paul II and Benedict XVI. Names — those special words — have a power to make us who we are, bind us to the Communion of Saints, create family tradition, and develop a healthy sense of identity. Children may want to know more about certain saints after browsing through this book, and it makes recommendations for additional resources.

Books, as words to our families, provide endless opportunities for us to give an accounting for the hope in us (see 1 Pet. 3:15). The communal enjoyment of reading provides a homely complement to the liturgical practice of reading, both of which engender a reflective, teachable spirit that builds up the Body of Christ. Books of that type are to be treasured indeed.

Jon and Hollie Adamson are the parents of two young boys and live in Niles, Michigan.

PEOPLE & PLACES

Deaths

The Rev. **Edgar George Adams, Sr.**, a retired U.S. Navy Reserves chaplain, died Feb. 13. He was 83.

A native of Troy, NY, he was a graduate of the Georgia Institute of Technology and Philadelphia Divinity School. He was ordained deacon in 1959 and priest in 1960. He served churches in greater Philadelphia, Maryland, and Virginia.

He is survived by his wife, Rebecca Walker Adams; his former wife, Jeanne H. Adams; a brother, John D. Adams; sons Edgar G. Adams, Jr. and Mark S. Adams; daughter Virginia Adams Simon; five grandchildren; and a great-granddaughter.

The Rt. Rev. **Rustin R. “Rusty” Kimsey**, fifth bishop of Eastern Oregon, died April 10. He was 79.

Born in Bend, OR, he was a graduate of the University of Oregon and Episcopal Divinity School. He was ordained deacon and priest in 1960. He served churches in Redmond, Baker City, and The Dalles before being consecrated as a bishop in 1980.

While serving as a member of the Episcopal Church's Executive Council beginning in 1969, he was appointed as a representative on the Anglican Consultative Council. In 1977 he served as the church's chairman of the first Partners in Mission Consultation.

Kimsey retired as Bishop of Eastern Oregon in 2000. He served as Assisting Bishop of Navajoland (2005-06) and Assisting Bishop of Alaska (2009-10).

The bishop is survived by his wife, Gretchen Kimsey; sons Sean Kimsey and Larry Parlin; daughter Megan Jarman; a brother, Lloyd Kimsey; and two grandchildren.

The Rev. Canon **George Poffenbarger II**, a native of West Virginia who served as a priest in several states, died Feb. 5. He was 84.

Born in Charleston, WV, he was a graduate of Ohio University and Episcopal Theological Seminary in Kentucky. He was ordained deacon and priest in 1966, and served churches in Michigan, North Carolina, New Jersey, and West Virginia.

While serving as an interim priest in North Carolina, he helped organized chaplain care for retired clergy and their spouses.

He is survived by his wife of 57 years, Sandra Courtney Poffenbarger, of Durham, NC; a son, Matthew Poffenbarger, of Portland; a daughter, Livia Poffenbarger Kelly of Franklin, NJ; and six grandchildren.

Be Connected or Die

Jesus, the Resurrection and the Life, is our life too: "Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches." United with Jesus, his followers are part of an organic unity with him and one another. The vine is united to the branches and lives in them but it does not depend on them. Without the branches' dependence on the vine, their vascular connection to it, they do not produce fruit. Detached branches are worse than barren; they are dead or dying.

How can I abide in you, Lord? How can I stay attached to you? The reading from 1 John unfolds its answer with a dense elaboration of love. Love, love, and more love: "God is love, and those who abide in love abide in God, and God abides in them." Love is our life, or to extend the metaphor of viticulture a little further, maybe we should say that love is our lifeblood.

Moreover, if love is necessary for life and the medium of our living, that need necessarily moves us toward one other and holds us together. Impelled or attracted, the glue is the same: *Love one another*. There is no way to abide in Christ without other Christians: "No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us." Hearing this extended riff on love, reservations or questions about "organized religion" sound weird, like discordant interruptions and non-sequiturs. The idea that "faith" can only be compromised or tarnished once it's shared is foreign and unintelligible in this picture. Christian faith can only exist in the beholden belonging of the branches to the vine. A collection of independent branches is not a purer or more vigorous vine but a pile of yard waste.

A loveless faith is not a living one. I think this is what the Letter of James means when it says, "For just as the body without the spirit is dead, so faith

without works is also dead" (James 2.26). The Church Fathers loved to insist that our prayers find a hearing and our sins absolution only through fasting and almsgiving. It sounds strange to ears at all tuned to Reformation sensibilities, but it's a cliché in ancient preaching. Evidently the Fathers were less worried about works-righteousness than they were about a dead and loveless faith. Workless faith is lifeless not because our works must save us, but because fruitless faith is loveless. "You will know them by their fruits," Jesus says in the Gospel of Matthew. This epistle reading poses a similar conclusion: "Whoever does not love does not know God, for God is love." Love may be an inner disposition toward our brethren that connects us to the vine, but it should bear fruit in outward works. As last week's reading put it, "how does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses to help?" (1 John 3:16).

Whether only to be pruned or to be cut out altogether, all of us can expect some trimming. "He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit." Abide in Christ, abide in love. But, love one another as if your life depended on it. Because it does.

Look It Up

Read Matt. 7:15-20 and Gal. 5:22-26.

Think About It

What fruits are you bearing? What needs pruning?

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God's Cosmic Praise Band

“Sing to the Lord a new song!” And yet it sounds like the same old song we’ve been hearing. In Acts, the proclamation of the gospel unfolds outward from Jerusalem unto the whole world. Last week St. Phillip baptized the Ethiopian eunuch and this week the Spirit is poured out on the Gentiles. And John’s rhapsody on love rolls on: “As the Father has loved me, so I have loved you; abide in my love.” Sound familiar?

Psalm 98 echoes the universalist themes from the passage in Acts. The fulfillment of God’s messianic promise means at the same time the vindication of Israel and the blessing of the whole world through Israel: “He remembers his mercy and faithfulness to the house of Israel, and all the ends of the earth have seen the victory of our God.” In the psalm this fulfillment comes as a kind of wild rumpus with timbrel and harp, a global uproar. All the ends of the earth join in praising the God of Israel, and not only all the nations, but also the whole creation. No one — and seemingly no *thing* — gets left out of the cosmic praise band: “Let the sea make a noise and all that is in it, the lands and those who dwell therein. Let the rivers clap their hands.” If that last line does not make you smile then you must not be saying it right. “Great is the Lord and greatly to be praised,” another psalm says, “in the city of our God” (Ps. 48:1). But the city itself has spilled out to take in the whole world: “you have increased the nation, you are glorified; you have enlarged all the borders of the land” (Isa. 26:15). A joyful noise indeed.

“Abide in my love.” Does this song ever get old? Will I ever outgrow the true vine, ever be ready to branch out on my own? No. Will I ever be able to be a child of God without brothers and sisters? No. The Lord has made it this way: “This is my commandment,” he tells us, “that you love one another as I have loved you.” This is how you stay attached to Jesus: “If you keep my

commandments, you will abide in my love.”

“I have said these things to you so that my joy may be in you, and that your joy may be complete.” Our life is a partaking in the life of Christ. His life is divine and immortal, and he promises that our partaking of it will never be over. In this alone lies all our hope for eternal life, to receive from our Lord life undying and everlasting, to drink living water and “never thirst again.” What else does he promise us but “a well of water springing up to eternal life” (John 4:14)? And how else do we share in his immortality, participate in the divine life itself, become transformed by it, transfigured by it, and likened to it? How else but love? Remember, what we will be has not yet been revealed. What we do know is that we will be like him, for we shall see him as he is. This song remains new for we still have not learned the last verses. And we will never exhaust them.

Our song will always be new because there will be no end to love. Our faith will be eclipsed by sight, our hope fulfilled, but love will not end. Love is our life and love will be our life unto the ages of ages: “For in him we live and move and have our being” (Acts 17:28).

Look It Up

Read 1 Cor. 13:8-13.

Think About It

Do you feel in tune with God’s song?

Jesus' Prayer, Our Response

The apostles stand at a crossroads. St. Matthias is chosen to replace Judas. They were one apostle short; evidently they could not just leave the spot unfilled. The 11 had some criteria in mind, and they chose two men who fit those criteria. But the final choice came down to something no more deliberate than a roll of dice.

When the Coptic Orthodox Church of Egypt had to choose a successor for the saintly Pope Shenouda III a few years ago, the final decision was also made by drawing lots. Candidates were prepared and vetted, but that only narrowed it down. In the end Pope Tawadros II ascended the throne of St. Mark because a blindfolded child picked his name out of a glass bowl. The Christians of Egypt stood at an important and momentous crossroads. Islamists had swept away an entrenched secular regime and now held power, and everything seemed to be at stake. The Copts put in their own best efforts but finally they threw their hands in the air and trusted that the Lord's will would be done.

Jesus' prayer for the disciples in John 17 represents something of a parting discourse. Jesus is about to be betrayed and handed over, but before he goes to his Father, he prays for those who belong to him who must remain in the world: "I am not asking you to take them out of the world, but I ask you to protect them from the evil one." The prayer is a dense choreography of bestowal and donation between the Father and Son, and the disciples are taken up into the movements: "I have made your name known to those whom you gave me from the world. ... Now they know that everything you have given me is from you; for the words that you gave to me I have given to them." What Jesus has he has from the Father, and what the Father has given him he has given to those the Father has given him. He prays not on behalf of the world but "on behalf of those whom you gave me, because

they are yours."

We know where we are supposed to fit in this prayer. But who do we belong to, exactly? "All mine are yours, and yours are mine," Jesus tells his Father. "Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. While I was with them, I protected them in your name that you have given me." The disciples and all of us who believe after them are marked by the name, but whose? "Your name that you have given me," says Jesus. Do we belong to the Father? Or do we belong to the Son? The Son doesn't have a name of his own because he alone receives his Father's name — he is the *only begotten*. Keep us yours forever, Lord, make all the nations yours, *in the name of the Father and of the Son and of the Holy Spirit*.

"So that they may be one, as we are one." This prayer for unity rightly serves as a warrant and mandate for the work of unity among divided Christians. It really does require us to seek and build unity, because our division really does contradict the will of Christ. But in the end our hope for unity lies not in our own best efforts but simply in this: that it is the Lord's will. Make us one, Lord, as you will us to be. Make it so. Preserve us in your name, Lord, keep us from the evil one. Keep us in the Father's name that he has given you, the name above every name.

Look It Up

Read Psalm 133.

Think About It

How may I and my parish cooperate with God's will for unity in the body of Christ?



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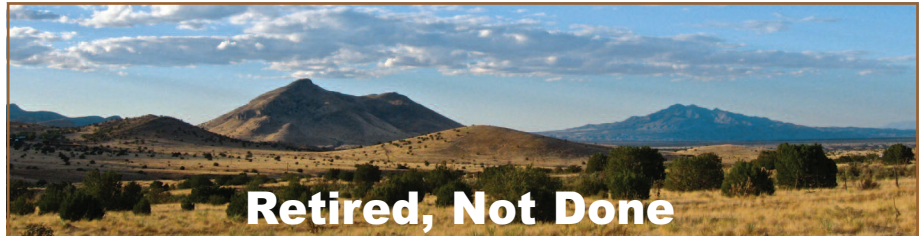
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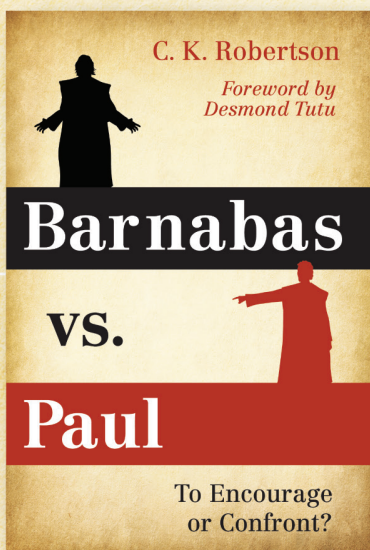
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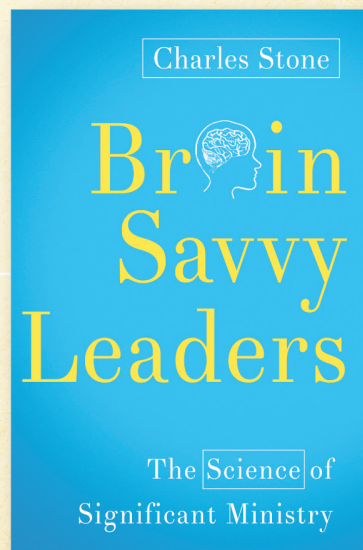


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