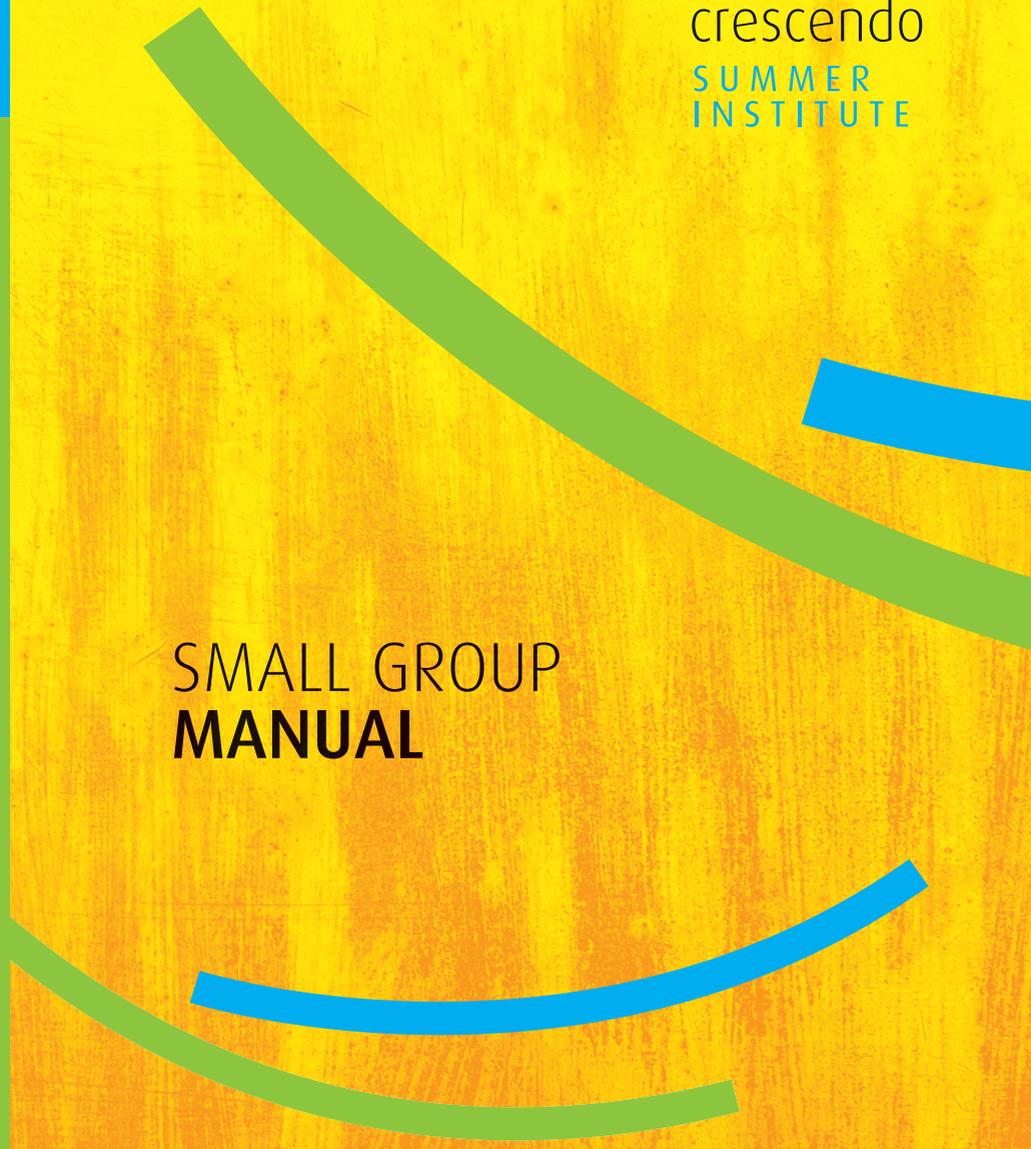
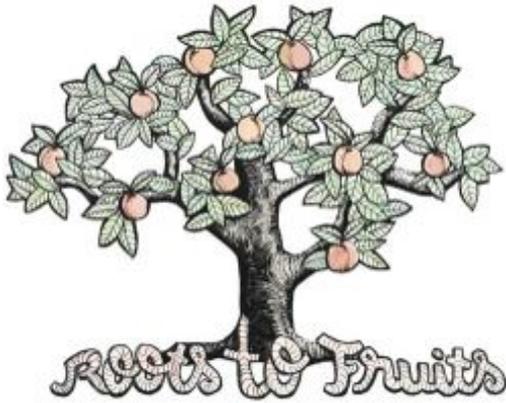




10th
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SUMMER
INSTITUTE



SMALL GROUP
MANUAL



INTRODUCTION

Good roots – good fruits

Perhaps one of us is a hobby gardener? It really is fun to grow your own tomatoes, lettuce or flowers in your own garden or on the balcony. But before you can think about gathering the fruits, you have to have suitable soil. Then the seeds are planted in it, the roots take hold. The roots are very important. They feed the plant. Otherwise one would wait in vain for pleasing fruits or beautiful flowers.

In the present day, there is a fatal tendency: there is a wish to see ever-faster results and success in human beings – in culture as well. It is as if one did not allow plants to develop roots and to grow healthily. The harvest has to be immediate!

It is interesting that even the “biologically impossible” is often achieved and quick success is seen. But, in the worst case, it is noticeable that “you did not have enough time to develop properly and put down roots, whether as an artist or in your in whole personality. You have fruits to show. But are they really pleasing? And are the roots deep enough to enable you to survive even dry periods?”

We want to reflect here on good roots and good fruits. We wish you much pleasure in this!

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1 Good roots – good fruits

Our present time wants “fast fruits”

What is the central theme of the following discussions? Let us read the Foreword.



In the pop field in particular, it is most striking: young persons are made into stars overnight. For a few weeks they are right “at the top”. But soon they are forgotten and they fall far. Or let us think about the economy: fast gains on the stock market regardless of cost bring entire countries into great difficulties.

So is this a phenomenon affecting the whole society, a general tendency of our time?

Is this tendency also there in “high-level” culture? What can we say, on the basis of our own observation or experience, on the following points?

- * Fast success instead of enough time to study
- * Competitive thinking instead of a sharing among those learning and those teaching (the meaning of the word “university”/ universitas)
- * Marketing instead of promoting quality

"Nine good, lasting fruits"

We have now spoken about how “quick fruits” are often demanded today. The time for putting down “good roots” and ripen is absent. But exceptionally good fruits need time! In the Bible there is a list of good “fruits”:

Letter to the Galatians 5,22+23: Love, joy, peace, patience, friendliness, kindness, faith, gentleness, self-control.

Here it is not a matter of things which are “nice to have”, but of the development of a good character and of the factors which distinguish “good” and “bad” in our society and culture. **Thesis: If we take these things seriously, we will start a revolution! If we disregard them, it will be the end of our society (and our culture) – and of us ourselves.**



Short exchange of views: what do this bring spontaneously to mind? Do we agree with this thesis? Let us look at the list of fruits again and ask ourselves what comes into our mind when we do so.

Fruits or rules?

Be careful: we must distinguish between “fruits” and rules! **Love, joy, peace, patience, friendliness, kindness, faith, gentleness, self-control** are not rules, but are the results of a changed character and a changed culture. We can also call them virtues (Latin: virtutes).

Joy does not mean “Keep smiling” – “peace” does not mean “always look for compromises”...

What experiences do we have with “fruits” (virtues) and rules? Where are rules necessary, where unnecessary? What tendencies do we observe in our society? In the world of art and culture?

The additional major question is “How can these fruits/virtues ripen in our society and in our life? How can these fruits become our “second nature”? What thoughts occur to us here?

2 Joy (Part 1)

“Freude schöner Götterfunken” [“Joy of beautiful divine sparks”] – some examples...

*A heavenly joy! But who hath ever heard,
Who hath seen joy, or who shall ever find
Joy's language? There is neither speech or word;
Nought but itself to teach it to mankind.*

– Robert Bridges (1833-1930)



What pieces of music (and other pieces of art, literature etc.) come to your mind that are the most joyful? Who is the most joyful composer? What composer comes to mind who wrote the most sombre, sorrowful music?

Have you ever known someone who is very joyful? Describe the most joyful people you have known: What are they like? Why are they joyful? What do they have in common?

Joy – why?

In this lesson, we ask, how do we find joy? Is joy a reasonable expectation for life? Is it something we expect to find? Is it sustainable?

As musicians and artists, we probably tend more to care and worry. The basic feeling of melancholy (as in the famous picture by Albrecht Dürer) is probably closer to us than overflowing joy. This is certainly because we, as artists, are generally more inclined to introversion and profundity.

We may actually rely on sorrow to inspire us, to connect us to the inner expression we need to imbue our music with that ‘something extra;’ to play from the heart, so to speak.



But what about joy?

Can we also imbue our music with joy?

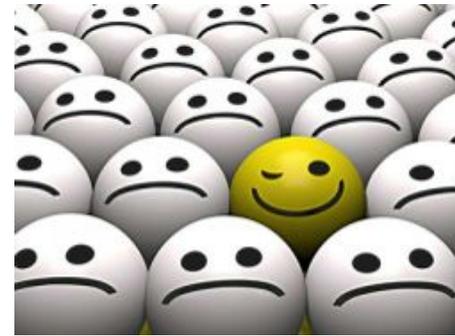
If we are too happy, too joyful, will our music lack something?

(Part 2)

Joy – superficiality or profound?

Joy and light spirits are often equated with superficiality. But joy can be also be meant very seriously and have deep roots. And a lack of joy can cast massive shadows on life.

So it is not a matter of a simple “keep smiling” rule, but of more.



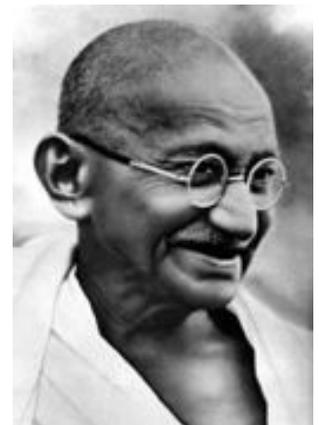
What effects does joy have in our lives?
What are the things that steal joy?

Roots of joy

Mahatma Gandhi (1869-1948) said, “Joy lies in the fight, in the attempt, in the suffering involved, not in the victory itself.”

Like many other things in life, joy is not something we can seek, but a by-product of other pursuits. If we seek joy directly, we will surely miss it.

But, we need to know, are we meant to know joy? If so, is there not a deep source, a good soil for joy?



Is your joy dependent on relationships?
Is your joy dependent on your success as a musician? Are you depressed following a performance that didn't go so well?
Are we striving for material solutions trying to find joy?

Joy and faith: how do these fit together?

Are these really compatible: faith and joy? Can joy come out of faith? Let us read the following quotations and look at joyful Brother Lawrence:

In Nehemiah 8:10, **Nehemiah** (5th cent. B.C.) spoke to the people, “Do not grieve, the joy of the Lord is your strength.”

The great theologian **Thomas Aquinas (1225-1274)** wrote that the highest joy is seeing God ‘face to face’ since one has attained all that one’s heart can desire.

“You will show me the path of life. In your presence is fullness of joy.” Psalm 16:11

Another example: **Brother Lawrence (1608-1691)**



Nicolas Herman lived in France, from 1608-1691. He took part in the Thirty Years' War as a soldier, but had to break off his military career after a grave wound. After some years in the service of a nobleman, he entered the Carmelite monastery in Paris and worked there in the kitchen and the shoemaker's workshop as "Brother Lawrence". He was no theologian, but his 16 letters and 7 sheets of notes and a summary of four discussions are full of wisdom and spiritual depth.

Brother Lawrence soon became known above all for the joy which he radiated. He could sing joyfully during the most laborious tasks and pass on his joy infectiously to others.

He tells, for example, how his inner joy comes from God *"...which I may call an actual presence of GOD; or, to speak better, an habitual, silent, and secret conversation of the soul with GOD, which often causes in me joys and raptures inwardly, and sometimes also outwardly, so great that I am forced to use means to moderate them, and prevent their appearance to others."*
And he suggested to others: *"That we should feed and nourish our souls with high notions of GOD; which would yield us great joy..."*

When you think of God, do you think of joy or sorrow?

Does God want us to have joy?

What do you imagine an encounter with God to be like? Joyful? Sorrowful?

Depressing? Fearful? Indifferent?

Consider and discuss the following words of Jesus in **John 15:9-11** "As the Father has loved me, so have I loved you. Now remain in my love. If you keep my commands, you will remain in my love, just as I have kept my Father's commands and remain in his love. **I have told you this so that my joy may be in you and that your joy may be complete.** My command is this: Love each other as I have loved you."

The question again, does God want us to have joy? The answer is clear, but again, the joy Jesus promises is a by-product. In this passage what two things are necessary to find joy?

Do we have experiences of our own with this?



A gardener's work: letting joy ripen

Which of the following phrases do you agree with?

“Dare to give your life for others; there you will find meaning for your existence.” (Brother Roger, the founder of the Taizé Community)

“We naturally desire God, the source of all joy. We are drawn to joy because we are drawn to God.” (Father James Martin)

“Don't let the fickle winds of temporal circumstances determine the quality of your joy. Remember that deep within you is the determinant of all real joy—the person of Jesus Christ.” (Charles Stanley)

"Faith can help to find joy and to make it grow in us." (Don Monkos)

How can we apply the following scripture to become fully alive?

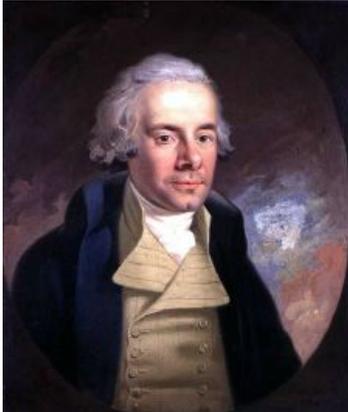
Romans 15:13 “May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.”

Prayer: Consider asking God to fill you with the Holy Spirit and give you joy.

Practice: Find a piece of music that is joyful to you. Before you play it, ask God to release joy through you into the music to bless others with the joy of the Lord.

3

Peace



What comes into our minds spontaneously when we hear the word 'peace'?

What do we still have in our memories from this morning's TUNE IN?

A Peacemaker

Let us take a look at a personality who was a “peacemaker” in a quite decisive way: **William Wilberforce** (1759-1833). Anyone who has seen the film “Amazing Grace” (2006) knows about this fascinating man.

To begin with, let us read the text aloud or quietly and ask ourselves what concept of “peace” we meet here.

William Wilberforce was born in 1759 in Hull (England) as son of very wealthy parents. For several years, after the death of his father, he was strongly influenced by his uncle and aunt, who were fervent Methodists (=the Methodist movement was a influential Christian movement at first mainly among poor people) and by **John Newton**, a former slave trade captain and later a opponent to slavery – and the co-author of the famous song “Amazing Grace”. Then, his grandparents fought against the influence of these Methodists and introduced Wilberforce into the totally different world of upper class society.

Aged only 20, Wilberforce became a member of the British parliament, being a close friend of **William Pitt jun.**, the later Prime minister (Pitt became Prime minister aged 24 years, which caused a newspaper to print these mocking verses: “A sight to make surrounding nations stare / A Kingdom entrusted to a school boy’s care”).

Long conversations with **Isaac Milner**, professor of physics at Cambridge (on the chair of Isaac Newton) brought William Wilberforce back to Christianity and to the conviction that “*God Almighty has set before me two Great Objects: the suppression of the Slave Trade and the Reformation of Manners*”. The “Reformation of Manners” would include the fight against child labour, the widespread alcoholism, sexual trafficking, animal cruelty and the inhuman practices of governmental power (public hangings, inhuman conditions in prisons, etc.).

The fight against slavery was Wilberforce's main task, which took almost a lifetime. He had to fight against the interests of the slave trade companies. **John Wesley** (1703-1791) wrote to Wilberforce a letter with the remarkable words, speaking out a serious warning: *"Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils."* And the fight was indeed very hard!

In 1807 the "Slave Trade Act" was the first big triumph of Wilberforce, followed by the Slavery Abolition Act in 1833, two days before his death.

We have to mention some characteristics of Wilberforce: He was a man who was *"willing to share the credit for all that he did with others"*. He had a close group of friends, called the "Clapham circle". But he also could work with people with whom he disagreed and didn't share his convictions. And he didn't "grandstand and fulminate at those who were wrong, even if the subject was the horror of the slave trade."

"The world that Wilberforce left behind was dramatically different from the one he had entered seventy-three years earlier. Not only had the slave trade and then slavery itself been abolished, but the once foreign and strange idea that one should help those less fortunate had taken hold. As a result, much else would change, and those changes have been with the West ever since." (Eric Metaxas)

What does this short portrait tell us about the subject of "peace"? What other qualities occur to us here?

What other examples from history (or from your own life) come to mind?

Peace – a fruit in our life?!

Where are we called to be peacemakers? Where must we take steps – towards forgiveness, reconciliation, righteousness, cooperation...?

What inner and external resistance is there, and how can we overcome it?



The Peace Prayer of St. Francis (by an anonymous author, 1915 A.D.)

*Lord make me an instrument of your peace,
where there is hatred, let me sow love
where there is injury, pardon
where there is error, truth
where there is doubt, faith
where there is despair, hope
where there is darkness, light*

and where there is sadness, Joy.

*Lord grant that I may not so much seek to be consoled as to console
to be understood, as to understand
to be loved, as to love.*

*For it is in giving that we receive,
it is in pardoning that we are pardoned,
and it is in dying that we are born to eternal life.*

Amen

Where have we already experienced what is described in this “prayer of peace”?

How would this look when we implement it in our own lives?

ROOM FOR NOTES:

4 Patience



JUST BE PATIENT!
In time, grass will turn into milk

Are you a patient or more an impatient person?

In which situations do you lose your patience? And where, on the other hand, do you find it easy to be patient?

Different layers of “soil” or “meaning”

The word “patience” has different, interesting meanings. If fruit is to grow, we must first know the soil. If patience is to grow, we must first get to know, and be sure of, the layers of meaning where our patience can put down “roots”.



1st meaning: to be able to wait for something – in a waiting situation, for example. (Picture: queue waiting in front of the Eiffel Tower).

What other examples from your life come to mind?

What do you think of this aphorism? “Without patience no hope – without hope no patience.”

2nd meaning: to have stamina in doing something

It is often a question of your type whether you have stamina or not. What type of person are you? Do you have stamina? How does this influence your work as a musician and artist?



3rd meaning: to be able to suffer – during an illness, for example, or in a difficult situation, in (artistic) failures...

Do you know such situations?

What helped you to have patience?

4th meaning: to be able to give time to another person

Several times in the Bible we find next to “friendliness” the word “patience” (e.g. In the 1st Letter to the Corinthians 13, 1-13 and in the Letter to the Galatians 5,22).

Which people who have had patience with you come to mind? People who have given or allowed you a lot of time? Perhaps, in particular, mentors along your path as an artist?
Are you capable of giving time to others?

5th meaning: makrothymia = being slow to anger

This is the word “patience” from our starting text in Galatians 5,22. “Makrothymia” (long + anger/zeal = it takes a long time before one becomes angry). It is relatively rare in classical Greek. But we find the word frequently in the Bible. It is a good example of how a word can take on a new meaning in a new context. “In biblical linguistic usage, the word acquires a special depth” (G.Kittel, theol. dictionary).



- First of all, it is said of God that he is “patient = slow to anger”. Exodus 34, 6: “The Lord, the Lord, a god merciful and gracious, patient and of great grace and faithfulness!” God would be perfectly justified in being nothing but angry with us. But now he is at the same time also gracious, because he loves us.
- We humans should have the same attitude.

A good example for this is a parable which Jesus tells (**Matthew 18, 23-35**). It concerns 10,000 hundredweights of silver. This is a huge sum. In 30 years, an ordinary worker in those days earned 1 hundredweight of silver. The 100 silver coins corresponded to 1/3 of an annual income.



“Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. As he began the settlement, a man who owed him ten thousand talents of silver was brought to him. Since he was not able to pay, the master ordered that he and his wife and his

children and all that he had be sold to repay the debt.

At this the servant fell on his knees before him. 'Be **patient** with me,' he begged, 'and I will pay back everything.' The servant's master took pity on him, cancelled the debt and let him go. But when that servant went out, he found one of his fellow servants who owed him a hundred silver coins. He grabbed him and began to choke him. 'Pay back what you owe me!' he demanded.

His fellow servant fell to his knees and begged him, 'Be **patient** with me, and I will pay it back.' But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt.

When the other servants saw what had happened, they were outraged and went and told their master everything that had happened. Then the master called the servant in. 'You wicked servant,' he said, 'I cancelled all that debt of yours because you begged me to. Shouldn't you have had mercy on your fellow servant just as I had on you?' In anger his master handed him over to the jailers to be tortured, until he should pay back all he owed. This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart."

What does patience mean here?

How can we a) acquire this kind of patience and b) allow it to grow?

What does the prayer in "And forgive us our debts, as we forgive our debtors" (The Lord's Prayer) have to do with this?

ROOM FOR NOTES:

5 Love

(Part 1)

What is love?

There are countless definitions of love. And, naturally, the world of art and music is full of love stories.

Which great accounts and representations of love, which have particularly moved you, occur to you spontaneously – from literature, film, visual art, opera... ?



Love is not easy to define. The following famous text does not give us any definitions of terms, but says what love does or does not do. Let us read it:

“Love is patient,
love is kind.
It is not jealous,
it does not boast,
it is not conceited.
It is not proud.
It does not dishonour others,
it is not self-seeking,
it is not easily angered,
it keeps no record of wrongs.
Love does not delight in evil
but rejoices in the truth... (from the eulogy of love in 1 Corinthians 13, 1-13)

Can we think of experiences for which these words are true?
Or of people with whom we can associate one of the words?

How could we continue to write this text?

“Love is....

Love does...

Love does not...

How does love come into our lives?

A reminder: in our lives and in our culture, **good fruits** should ripen: **love, joy, peace, patience, friendliness, kindness, faith, gentleness, self-control**. How can this happen? If we take the plant as a picture, there are two key things: the plant must put down roots in good soil. We use the expression “**good roots**” for this. And we have to do the **gardening work**.

Let us begin with the question of how love comes into our lives, and how it can grow.



There is a romantic concept of love: this includes “love at first sight” – or the idea that “love comes and goes as it wishes. It plays with us. We are the victims of Cupid.”

Equally narrow is this definition: “love is a method”; “love can be learnt through tips and rules”. And, in fact, there are many books giving advice on love, marriage etc. Many are certainly good. But love is more than a method.



“Spring Feelings”

The same applies as for other fruits: gardening work is needed! Love is like a plant which grows within us and which must be looked after.

The following questions occur to most people spontaneously when they think about “love”: “How do I get more love?” – “How do I find the love of my life?” – “Who gives me love?” All this is certainly important.

But the point is that “love” is not completely wrapped up in itself, but is something that one must give away.

An equally important question is therefore: “How can I give more love?” – “How can I become capable of love?”

Let us read the following Bible passage:

Mark’s Gospel 10, 17-21

As Jesus started on his way, a man ran up to him and fell on his knees before him. “Good teacher,” he asked, “what must I do to inherit eternal life?” “Why do you call me good?” Jesus answered. “No one is good—except God alone. You know the commandments: ‘You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, you shall not defraud, honour your father and mother.’” “Teacher,” he declared, “all these I have kept since I was a boy.” Jesus looked at him and loved him. “One thing you lack,” he said. “Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.” At this the man’s face fell. He went away sad, because he had great wealth.

Why did the man go away sad?

What does this say about the subject of “Love as gardening work”?

What does this mean for us?

(Please note: it is not a question here of “eternal life”, but that the young man wishes to be compatible with the “new era” which is dawning.)

ROOM FOR NOTES:





(Part 2)

Good roots – good soil

We all have good “soil” for love within us, soil in which we put down roots and which makes us capable of love.

For example:

- * through persons who have loved and love us
- * through a basic feeling that “I am loved”.

Which persons or experiences come to mind which have laid down a good “soil of love” for us?

When we read the text from the 1st Letter to the Corinthians (see above), we will also certainly come to the conclusion that our ability to love is very limited. We need another soil in which we can put down roots; a soil in which our love can grow.

The Encyclical “Deus caritas est” (God is love) by **Pope Benedict XVI** (2005) explains the words “eros” and “agape”. Agape is used in the Bible / New Testament for God’s love. “Both are often contrasted with each other as ‘ascending’ and ‘descending’ love.” Both kinds of love are important. But the love which is known as “agape” is applied to something which goes far beyond human love: a selfless and unconditional love.

“Rooted in love”

Paul writes thus in the Letter to the Ephesians 3,16-17:

“I pray... that God may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith, and you may be rooted and established in love.”

Which experiences have we already had that show that God has good intentions towards us and that he is “love”?

Paul is referring to the love of Jesus Christ. What does he mean by that?

Apparently there is a connection between “that Christ may dwell in your hearts by faith” and “rooted in love”.

How is this to be understood?

Prayer: *How could a prayer with Ephesians 3 (and possibly 1st Corinthians 13) be expressed?*

Write down a prayer that corresponds to you:

Exercise: *Observe and write down what is released and changed in your life when you take Ephesians 3,16f. seriously. You can also write down your experiences (and of course your questions) and mail them, for example, to brink@crescendo.org or to your small group leader.*



Gentleness

Some questions

In many cultures, and noticeably so in our modern society, “gentleness” (semantically related to “courteousness”, “goodness”, “consideration”, “friendliness”) is not something esteemed, or highly fashionable.

Gentleness means a “soft touch”, rather than harsh and aggressive behaviour.

How are you conditioned by this attitude?

Where and how does – or should – gentleness appear in your life?

– actively (can you train “gentleness”?)

– passively (do you experience gentleness?)

Is gentleness strong?

In the book Tao te King, **Laotse (4th cent. B.C.)** writes that feeble water is stronger than stone.

Good examples for the political power of gentleness are the passive resistance which **Mahatma Gandhi (1869-1948)** and **Martin Luther King (1929-1968)** taught and practised. Both, by the way, were assassinated. **Nelson Mandela** could also be mentioned.

In one speech, Martin Luther King said, *"We shall match your capacity to inflict suffering by our capacity to endure suffering. [...] Do to us what you will, and we shall continue to love you. [...] Throw us in jail and we shall still love you. Bomb our homes and threaten our children, and we shall still love you."*



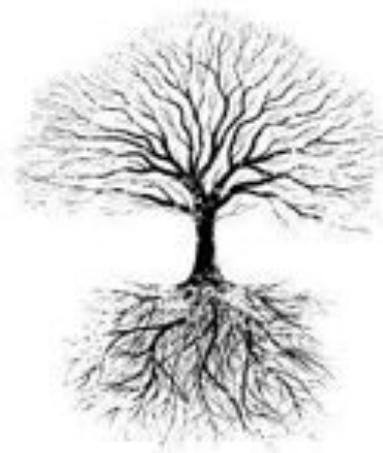
Gentleness is often seen as something quiet and reserved, rather weak and meek. How do you see gentleness being a “powerful”, and effective, trait or expression for change and healing in a society of egoism and forcefulness?

What role can art and music play here?

How from must a programme “gentleness” take for our cultural life?

The root of gentleness

Are we capable of being gentle? Or, better, do we have the courage and strength for gentleness? – Gentleness, by the way, does not rule out engaged battling (see Martin Luther King). Jesus, for example, full of anger, overturned the market stands in order to battle against a superficial and commercialised religiosity.



So gentleness, like the other fruits in the Letter to the Galatians 5,22f. (**love, joy, peace, patience, friendliness, goodness, faithfulness, gentleness, self-control**), needs strength. The question is, how deep do our roots go in order to supply strength and nutrition? Every person has, as part of his nature, good soil. On top of this there is often a good environment (upbringing, circle of friends, society) which puts down a good layer of humus. But ultimately, deep down, we need another source of strength which brings out these “fruits”.

This is why the apostle Paul calls these fruits “fruits of the Holy Spirit”. It is the same Spirit who was at work in Jesus. And we receive him when we are “rooted in Christ and he lives in our hearts” (see the chapter “Love”).

At the same time, it means living in the Holy Spirit and being active in him.

A comparison: the Holy Spirit is often described as wind. We can ask that this “wind” should come into our lives. But if we want to sail, we have to open our sails, steer our ship (or even turn it round) and, with the help of others, stay on course. Then we can pick up “speed”!



What does this mean for us? Have you already had experience with this? What does it mean to receive the “spirit of gentleness”? (read the text below as well)

Jesus says in Matthew 11,28-30, “*Come to me, all you who are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly of heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.*”



Jesus thus distinguishes himself from those who lay a “hard yoke” on man by demanding impossible things from them. In earlier times, they would make a yoke easier by wrapping it in soft cloths. God would like to establish this spirit of gentleness in us through his Holy Spirit: we could ask him to let us experience his “gentleness” and to make us gentle ourselves.

Praye: *Jesus Christ, heal my bad memories and my inner wounds, where I have experienced hard-heartedness and harshness from other people. Help me to be able speak to others about this. And I also want to speak to you about it... Help me where I myself am hard-hearted, harsh and demanding, whether to myself or to others. Help me to stop judging others, treating them harshly or oppressing them with words and deeds (perhaps to help me to look better, or out of fear and a defensive reaction towards them). Come, fill me with your Holy Spirit – and also with gentleness.*

ROOM FOR NOTES:



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