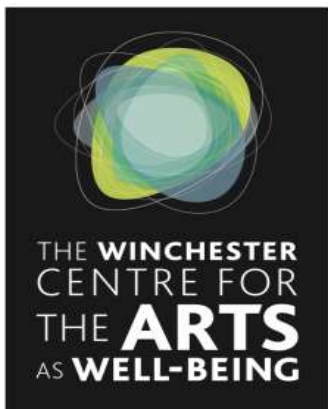


# ***Music, Spirituality, Forgiveness, Reconciliation and Celebration***

The Rev Professor June Boyce-Tillman

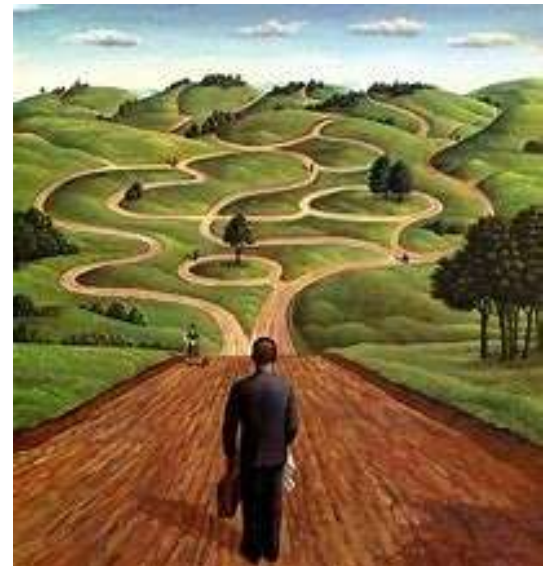
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# The Journey

The journey to recovery from abuse is a long, arduous and somewhat repetitious one of re-framing experience, relinquishing dysfunctional belief systems about the self and those in power, and actively forming relationships of mutuality. (Shooter 2016 p15)



# Forgiveness Song

to the tune *My Bonnie Lies over the Ocean*

1. A crack has appeared in the cosmos,  
A crack is appearing in me;  
A crack has appeared in the cosmos;  
Forgiveness will set us all free.

## CHORUS

*Letting go, letting go,  
Let loose healing mercy in me, in me;  
Letting go, letting go,  
Forgiveness is setting us free.*



# Forgiveness Song contd

2. This cracking invites us to journey;  
A journey begins within me;  
This cracking invites us to journey;  
Forgiveness will set us all free.

CHORUS

3. This journey will lead us through  
anger;  
Is leading through anger in me;  
This journey will lead us through anger;  
Forgiveness is setting us free.

CHORUS

4. Fierce anger is calling for justice;

Is calling in me;  
Fierce anger is calling for justice;  
Forgiveness is setting us free.

CHORUS

5. Injustice is shouting for vengeance;  
Injustice is shouting in me;  
Injustice is shouting for vengeance;  
Forgiveness is setting us free.

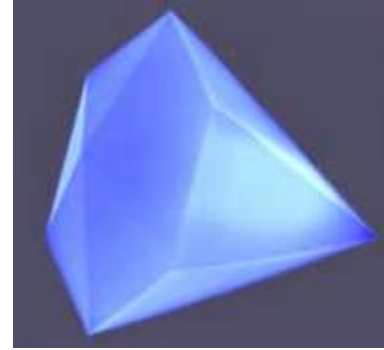
CHORUS

6. Our vengeance will rest in forgiving;  
Will rest in forgiving in me;  
Our vengeance will rest in forgiving;  
Forgiveness is setting us free.

CHORUS



# Crystallization



Crystallization combines multiple forms of analysis and multiple genres of representation into a coherent text or series of related texts, building a rich and openly partial account of a phenomenon that problematizes its own construction, highlights researchers' vulnerabilities and positionality, makes claims about socially constructed meanings, and reveals the indeterminacy of knowledge claims even as it makes them. (Ellingson 2009 p4)

# Plan

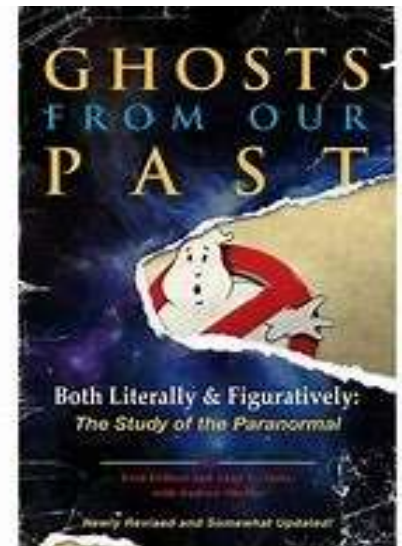
- Prelude – The literature
- Movement one – A ritual of mutuality
- Movement Two – A ritual after death
- Movement Three – A song
- Postlude – Authentic interiority



# RUBBISH – or ON THE RIGHT USE OF THE PAST

Sometimes there is so much of the past  
That there is no room for the present;  
To deny the past may cause problems  
But to live with it will cause more.  
If your heart is full of ghosts  
There is no room for the living.

June Boyce-Tillman London 1988





# Prelude

Stages based on Elisabeth Kubler Ross (1996)

- denial
- anger
- bargaining
- depression/sadness
- acceptance/celebration.





# Four choices

Bilinda (2014) (who lost her husband in Rwanda)

- To acknowledge the reality of what had happened
- To reject revenge
- To acknowledge the common humanity of all involved
- To believe that God's love could enable repentance on the part of the perpetrator.



# Stages

- First stage - a safe place for the expression of anger and fear
- The need for the offence to be accepted as real and not forgotten (Flaherty 1992 p141). Luke 17 vv3-4
- 'Forgive and forget' owes more to *King Lear* than Christian theology

(Marie Fortune 2002 pp109-10)



# Stages

- The second stage - naming the shame and guilt
- The third stage - reconciliation with the self and giving up self-persecution by damaging behaviours
- Giving up the survivor identity - can be done through creativity, ritual and a supportive community

(Shooter (2012 pp12-14)



# VIA NEGATIVA

To forgive, you must enter  
The way of forgiving

To accept the possibility  
That some wrongs are beyond redemption by  
An act of reconciliation.  
To entertain the burning anger  
The consuming fire  
That leads you  
To want to root out  
All remains of that person  
In the very depths of your being –



# VIA NEGATIVA contd

And also  
Free all the superficiality  
Of living  
The trinkets, the baubles  
The tinselly ornaments  
As well as the deep scars  
In the soul and heart.

The way of not hoping for  
anything else  
But the delight  
In the loss  
Of something that was  
Overwhelmingly evil  
To spew it out  
For ever



# VIA NEGATIVA contd

And want no more  
To slap the board  
And cry 'no more' –  
Never –  
No part in my life  
No relationship with me  
To abandon even the hope of  
forgiving.  
To allow only others to hold it for  
you  
To abandon myself  
Totally  
To not forgiving.

Then, and only then  
After the valley of negativity  
May come again a  
Glimmer of hope on a distant  
horizon  
A possibility that someday  
You will meet them again face  
and to face  
And not kill them.

June Boyce-Tillman date unknown



# Hymn about abuse

Protect us from a premature forgiveness,  
From preachers' words that reinforce the pain,  
From glib dogmatic institution statements  
That crush bright anger's liberating flame;  
So when in time the kairos moment beckons  
We will find trust in humankind regained.



Christians have too often met [survivors of abuse] instead with indifference, suspicion and incredulity. They have been reluctant to address their cry for care and their cry for justice. They have preferred to advise, preach and give their counsel rather than to listen, learn and simply be alongside. They have thought that they know the journey to be travelled and the speed it should take, and have sometimes compounded suffering and harm through what was imagined to be pastoral ministry.

(The Faith and Order Commission 2016 p40)

# MOVEMENT ONE

## The difficulty of forgiving

*Dear Mister God,*

*I know it is difficult being you.*

*I have tried and am giving up.*

- The use of this term is taken from Fynn (1974)



And forgive us our trespasses



# The Ritual



- “Thank you for the good times we have shared together.”
- 
- “I am sorry for all the times that I have hurt you.”
- 
- “Goodbye as my husband.”
- 
- “Hallo as the separated parent of our children.”

# Conclusion

7. Forgiving will set free our  
grieving:

Will set free the grieving in me;

Forgiving will set free our  
grieving:

Forgiveness is setting us free.

CHORUS

8. Our grieving will turn to  
lamenting

Lamenting is deep in my heart;

Our grieving will turn to  
lamenting;

Forgiveness is setting us free.

9. Lamenting will reach out for  
comfort,

Is reaching for comfort in me;

Lamenting will reach out for  
comfort;

Forgiveness is setting us free.

CHORUS



# Movement Two- A ritual of death

Sing of a place – a flowering field

Where divisions end

I'll meet you there, I'll meet you there

June Boyce-Tillman



# We sing a love

by June Boyce-Tillman



1 We sing a love that sets all people free,  
That blows like wind, that burns like scorching  
flame,  
Enfolds like earth, springs up like water clear.  
Come, living love, live in our hearts today.





# Caring Love



2. We sing a love that seeks another's good,  
That longs to serve and not to count the cost,  
A love that, yielding, finds itself made new.  
Come, caring love, live in our hearts today.



# Strengthening Love

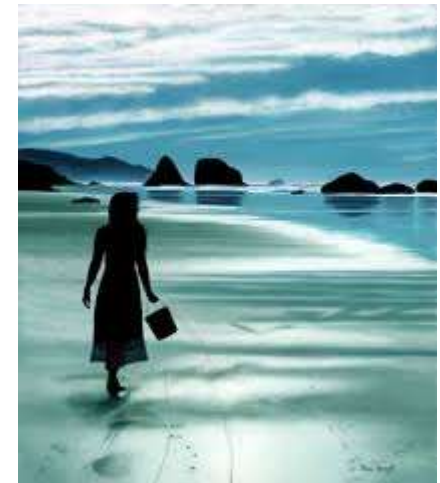
3. We sing a love, unflinching, unafraid  
To be itself, despite another's wrath,  
A love that stands alone and undismayed.  
Come, strength'ning love, live in our hearts  
today.



# Pilgrimage



4. We sing a love that, wand'ring, will not rest  
Until it finds its way, its home, its source,  
Through joy and sadness pressing on refreshed.  
Come, pilgrim love, live in our hearts today.



# Joy - The METAPHYSICAL



5. We sing a burning, fiery, Holy Power  
That seeks out shades of ancient bitterness,  
Transfig'ring these, as God in ev'ry heart.  
Come joyful love, live in our hearts today.



# METAPHYSICAL -The Higher Power

We sing a burning, fiery, Holy Power  
That seeks out shades of ancient bitterness,  
Transfig'ring these, as God in ev'ry heart.  
Come, joyful love, live in our hearts today.



# Forgiveness song contd

10. That comfort brings deep  
understanding;  
Brings deep understanding in me;  
That comfort brings deep  
understanding;  
Forgiveness is setting us free.  
CHORUS

11. Our deep understanding restores  
us;  
It starts that restoring in me;  
Our deep understanding restores us;  
Forgiveness is setting us free.  
CHORUS

12. Restoring can bring reconciling;  
Can bring reconciling in me;  
Restoring can bring reconciling  
Forgiveness is setting us free.  
CHORUS





# MOVEMENT THREE – A song

## *Fathers and Sons* by Rik Palieri

1. Fathers and Sons, since time began,  
Iron clad hearts weighing a ton.  
A shake of the hand — a slap on the back,  
Old memories from a worn leather strap.

### CHORUS

The hardest thing for a father to do,  
Isn't swinging an axe or tying little shoes,  
So open your heart let your spirit shine through  
By showing your son your love.





# Fathers and Sons contd

2. My Father and me would never agree,  
Fussing and fighting since the day I was three.  
A giant of steel, who just couldn't feel  
How to show his son his love.

CHORUS

3. The autumn winds blew as the young child grew  
As he cursed at a man, that he never knew.  
While doing the chores, he cursed him much more  
And never gave his father his love.

CHORUS



# Fathers and Sons contd

4. Too many days have come and have passed  
And the days of my childhood are out of my  
grasp.

Thinking back on the time that we were denied.

Now my father and I we both want to cry

CHORUS



# MOTHER AND DAUGHTER

## CHORUS

Mother and Daughter, once joined together,  
Mother and daughter, what do you fear?  
Life in its richness has thrown you together;  
Mother and daughter you are so near.



# MOTHER AND DAUGHTER contd

1. What can I say of our living together?

How can I speak from the depth of my heart?

How forge the song from the depths and the eddies?

In such a maelstrom, where shall I start?

CHORUS

2. I would remember the colours of autumn,

Treading the beech mast and crunching the snow,

Presents at Christmas and smelling the lilac,

Sweetness in trifles and water's soft flow.

CHORUS



# MOTHER AND DAUGHTER contd

3. Time is erasing the times of the weeping,  
Loving turned crazy and tears that won't cry,  
Raging and storming and knots of endurance,  
Times in the dark and the breath that won't sigh.

CHORUS

4. We were both caught in a chain of misusings,  
Trapped women's talents in houses too small,  
Bodies mishandled and murmuring madness;  
Can we break free from what held us in thrall?

CHORUS



# MOTHER AND DAUGHTER contd

5. Now we are separate, living's turned easy.  
I find forgiveness in wounds that can heal.  
Now we can look in the face of the other;  
This then is your song to say how I feel.

## CHORUS

(Boyce-Tillman 2006 p110-11)



# Forgiveness song contd.

13. That deep reconciling brings  
wonder;  
It brings a great wonder in me  
heals cracking;  
That deep reconciling brings wonder;  
Forgiveness is setting us free.

CHORUS

14. That wonder will heal the deep  
cracking ;  
Will heal the deep cracking in me;  
That wonder will heal the cracking;  
Forgiveness is setting us free.

CHORUS

15. A crack is repaired in the cosmos;  
A crack is repairing in me;  
A crack is repaired in the cosmos;  
Forgiveness is setting us free.

CHORUS

Written by  
June Boyce-Tillma





# Postlude - Authentic Interiority

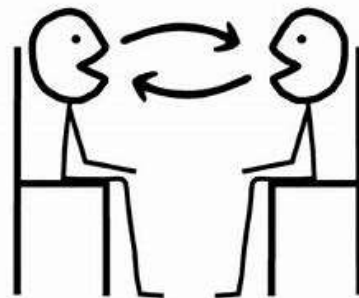
Living from a state of relational self-presence of a particular kind. The kind of self-presence I have in mind is not static but dynamic. It is grounded in a capacity for self-transcendence that empowers the person to function in his or her common human knowing and choosing... relationality, reflectivity, responsibility, and reflexivity, that fidelity to beauty, intelligibility, truth, goodness and love, requires in the concrete.

(Michael O'Sullivan)

- <https://www.slideshare.net/MichaelOSullivan7/authentic-subjectivity-and-social-transformation> Contacted Feb 2nd 2018

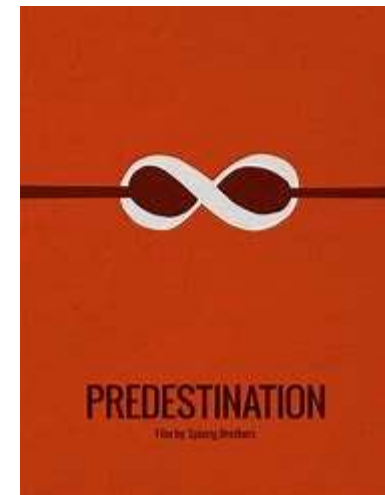
# The private, social and public

- Public aspect - often concentrates on legal requirements in safe guarding procedures.
- Separating reconciliation, repentance and forgiveness (Bash 2007 pp58-62, Cantacuzino 2015). I
- Is forgiving for the benefit of the perpetrator?
- Do we need a face-to-face meeting?



# Predestination in secular form

- Predestination has reappeared at various points in European history.
- Certain people are predestined for heaven and certain others for hell
- This is what you have experienced as a child and, therefore,  
this is what you can expect  
as an adult.



# Not a life but a recitation

4. We would remember  
Our shattered life dreams,  
Reshape their patterns,  
So we can be healed.

5. Take all the fragments,  
Bright ones and dark one,  
Love them, sort through them  
So we can be healed.



# i thank You God for most this amazing e.e.cummings

i thank You God for most this amazing  
day: for the leaping greenly spirits of  
trees  
and a blue true dream of sky; and for  
everything  
which is natural which is infinite which is  
yes

(i who have died am alive again today,  
and this is the sun's birthday; this is the  
birth  
day of life and of love and wings: and of  
the gay  
great happening illimitably earth

how should tasting touching hearing  
seeing  
breathing any—lifted from the no  
of all nothing—human merely being  
doubt unimaginable You?

(now the ears of my ears awake and  
now the eyes of my eyes are opened)

Landscape



# Thank you for your mindfulness!



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Boyce-Tillman (2016), *Experiencing Music – Restoring the Spiritual: Music as Wellbeing*,  
Oxford: Peter Lang

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