

# A Liturgical Praxeology on the Rehearsal of Attitudes



# A Liturgical Praxeology on the Rehearsal of Attitudes:

*Liturgy's Face, Interface,  
and Outlook*

By

Ferdi P. Kruger

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This book is dedicated to my wife, Celia  
and children, Abrie and Petro.

I sincerely thank you for your love, support and for allowing me to start  
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## PREFACE

Liturgy is God's quintessence of connivance based on His intention to dwell among His children. Marshall<sup>1</sup> emphasises that divine action initiates and precedes the human response to worship. The beauty of liturgical enactment deals with the reality that God Himself does the primary work of worship. He calls people to assemble and to meet Him for fascinating things to transpire. Worship as a communal response to God requires appropriate attitudes and actions, and a rehearsal of attitudes is needed. In the words of Cruse<sup>2</sup>, something happens when believers worship. Something moving or touching happens to us, something happens between the people we worship with, and, most importantly, something happens between people and God. For the researcher, the Greek concept of worship (**προσκυνέω**) encapsulates the essence of the matter. It denotes an attitude underlying our actions that relates to crouching, crawling, prostrating oneself, and reverence for the Lord. To worship entails hard work, service, and liturgical involvement. This is, after all, what leitourgia is about; it denotes activity, work, or service performed by people to benefit others. Hence, it is work undertaken for the interest and welfare of all people. However, in liturgical studies, the concern about people acting like onlookers rather than active participants reverberates continuously.<sup>3</sup>

Suppose one assumes that worship deals with the cognisance that people should become conscious about the mystery of God's presence (*mysterium*

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<sup>1</sup> Cf. I.H. Marshall ("Worshipping Biblically", *Scottish Bulletin of Evangelical Theology* 20, no. 2 [2002], p. 155) on God making worship possible.

<sup>2</sup> J.L. Cruse, *What Happens When We Worship* (Grand Rapids: Reformation Heritage Books, 2020), p. 15.

<sup>3</sup> Cf. F. Cassingena-Trévedy, *Liturgy as Essentially Poetic* (Paris: Bremen, 2021), p. 4; J.R. Bryson, L. Andres and A. Davies, "Covid-19: Virtual Church Services and a New Temporary Geography of Home", *Tijdschrift voor Economische en Sociale Geografie* 111, no. 3 (2020), p. 360; Immink (the touch of the sacred, 2014, pp. 1-2); J.B. Nikolajsen, "The Formative Power of Liturgy: The Church as a Liturgical Community in a Post-Christendom Society", *EJT Journal* 23, no. 2 (2014): 163; see F.C. Senn (*Introduction to Christian Liturgy* [Minneapolis: Fortress Press, 2012], p. 13) and Cavanaugh's (Challenges in Contemporary Theology, Blackwell Publishers, Oxford, 1998, p.7) emphasis on participation of humans in Christ.

*tremendum et fascinosum*) and liturgy coinciding with God's and people's work. In that case, God's presence should transform and make people move. The significance of *theophany* or God's appearance in the gospel should always be acknowledged. *Theophanies* were not everyday occurrences but intimately interwoven with distinct attitudes like obedience, covenant-keeping, and faithful devotion to God. Although no human being could ever prescribe to God when and how to make His appearance, it is still remarkable that Exodus 29:42–46 informs us that the Lord said He would appear to the Israelites in the **מוֹעֵד אֶהְיֶה** (the tent of meeting). The miracle of God that wants to meet His people and of people seeking God's presence with the eagerness to see him face-to-face sounds incredible. Despite this ring of something that sounds incredible, it is a central perspective in the Old Testament that participants in the liturgy were encouraged and urged to seek God's face in the temple. The concept of face **פָּנִים** (*panim*) denotes a literal face and someone's presence. The vital idea of the face is utilised 2,140 times in the Old Testament, and the Greek word **πρόσωπον** a further 76 times in the New Testament.<sup>4</sup> In Hebrews 10:22, we are encouraged to have the attitude of confidence to draw near to God with a sincere heart in full assurance of faith. We are encouraged not to give up meeting together in the light of something serious, the eschatological expectation of God's coming and decisive day (**παρουσία**).

In a life focused on seeking God's face, one's attitude matters, especially the attitudes related to liturgy. Attitudes are like the engine running the car. The more finely tuned the engine is, the better the car will participate or perform. People often say that someone's face is like an open book because you can read a lot about emotions and attitudes from someone's face. Liturgy, therefore, has a face, and God shows His attitude of affection and nearness to His people in different ways; one is through the imagery of His countenance. It remains an unpredictable reality that in the Old Testament, people's experiences of God's appearance (presence) often lead to a probe into his absenteeism and the knowledge thereof towards a petition for his

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<sup>4</sup> See J. Moskala's (*The Indispensable God's Presence: Toward the Theology of God's Face* [London: Andrews University, 2020], pp. 37–39) views on the importance of faces, theophanies and God's presence in biblical times.

presence.<sup>5</sup> This brings the researcher to the realisation that participation in the liturgy needs to be meaningfully understood (cognition) by its participants. Cognition is one's deliberate attempt to make sense of what is happening because theological understanding without worship is scaffolding surrounding nothing, and worship without theology is a building without a foundation.<sup>6</sup> The expectation of what is happening when one admits "*The Lord is present here*" should be understood as an announcement of reality but should also be acquiesced in a prayerful attitude of expecting God to fill this performative event of liturgy with His presence.<sup>7</sup> We should admit that attitudes are like structures stored in people's memories. If we embark on the idea that people's memories determine how they interpret the present realities, the notion of collective memory in worship cannot be ignored. After all, Christians are profoundly bound not by ideas but by the event and living memory of the Christ event. It makes sense to the researcher that liturgists are pointing toward the functioning of a dangerous memory of the salvific event in Christ.<sup>8</sup> Denis<sup>9</sup> explains the complexity of memories and stresses that when people remember, they opt for, erase, and sometimes compose aspects of experiences according to what they need and believe in the present. When people remember, their memories are moulded by what they have previously experienced with the help of their senses (heard, seen, and read).<sup>10</sup> The need for continuously revisiting the notion of *anamnesis*

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<sup>5</sup> Don Saliers (Worship theology, 1996, p. 13) expresses his concern about worship services not meeting people's expectations due to the notion of a churchgoer rather than participant. The emphasis Cilliers (Why worship? Revisiting a fundamental liturgical question, 2009, pp. 515–516) places on the restlessness of worship enables him to speak about a quest for a theological reframing of the liturgy.

<sup>6</sup> Cilliers' (2009, p. 519) is adamant about this idea.

<sup>7</sup> See J. Cilliers' (*The Living Voice of the Gospel: Revisiting the Basic Principles of Preaching* [Stellenbosch: Sun Press, 2004], pp. 44–45) interesting views on God's presence in saying: "The Lord is here".

<sup>8</sup> J.P. Metz (*Faith in History and Society: Toward a Practical Fundamental Theology* [New York: Crossroads Publishing Company, 2007], p. 90) warns against this pitfall of misusing memory.

<sup>9</sup> P. Denis, "Memory and Commemoration as a Subject of Enquiry for African Christianity Scholars", *Studia Historiae Ecclesiasticae* 41, no. 3 (2015), p. 7.

<sup>10</sup> T. Todorov's ("The Uses and Abuses of Memory", in *What Happens to History: The Renewal of Ethics in Contemporary Thought*, edited by Howard Machitello [New York: Routledge, 2001], p. 13) interpretation of when people remember is



(remembrance) stands central in this book. The importance of remembering deals with a purposeful or meaningful event of editing memories.<sup>11</sup>

Worship does not simply remember stories; it brings those stories to the present. This re-enactment, or re-presentation, is seen throughout the Old Testament in the altars built with stones to signify a place where God had done a significant job, to remember the miracles and promises. This feast had all remembering and enacting the work of an active and present God. Therefore, this book is focused on underlining the importance of liturgy as a performative event. It deals with God's attitude toward human beings and His outlook on the world. The constant remembering of His deeds in the liturgy could enable its participants to accept and respond with an attitude of willingness in everyday life. In this sense of the word, the liturgy doesn't only require cognitive commitment but claims to be penetrative in terms of the wholeness of life. In this research, the argument will be offered that liturgy is concerned with a purposeful and deliberate endeavour to rehearse attitudes.<sup>12</sup> People's attitudes about God, people, challenges in life, the world and worship matter, and the powerful enactment in the liturgy could provide an outlook on worship that allows people to understand that worship is indeed exciting. The researcher is convinced that people should worship and participate in the vital work of liturgy. Hence, the active process of the rehearsal of attitudes, cognition, and remembrance could provide an impetus to this search of rethinking a liturgy that moves away from an onlooking attitude towards a vivid focus on the life, death, resurrection, and *parousia* of the living Christ. With the previously mentioned idea in mind, the researcher pleads that if a prayerful attitude of work stands central in liturgical enactment, we should become aware of the notion of a performed liturgy or, to put it differently, a dynamic lived liturgy. The outlook on

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always configured by their senses, meaning that hearing, seeing, and reading are vital aspects thereof.

<sup>11</sup> B. Morrill ("Pursuing the Intrinsic Relationship Between Liturgy and Ethics: Practical Theological Promise in Poverty of Spirit", *Theologica* 50, no. 1 [2020], p. 47) and P. Atkins (*Memory and Liturgy. The Place of Memory in the Composition and Practice of Liturgy* [London: Ashgate, 2004], p. 13) enables us to realise that remembrance is lying in the centre of liturgical enactment.

<sup>12</sup> Cf. Langer's (*Philosophy in a new key: A study in the symbolism of reason, rite and art*, 1926, pp. 119-21) thought-provoking research on the rehearsal of attitudes.

liturgy as a rehearsal of attitudes could provide new perspectives on everyday life. Block<sup>13</sup> therefore says that all of life is to be viewed as worship, and based on this idea, this book deals with liturgy's face, interface, and outlook.

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Potchefstroom  
2023

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<sup>13</sup> D. Block (*For the Glory of God* [Grand Rapids: Baker Academic, 2014], pp. 82–83) on life as worship in the light of Romans 12.

## ACKNOWLEDGEMENTS

In writing a book on liturgical enactment, one quickly realizes that multiple dimensions should be addressed. In my research, I was privileged to immerse myself in the insightful literature written by scholars in this field. I was once again astonished by the multi-dimensional contours of liturgics. I want to make the following acknowledgements:

- My deepest gratitude to the Lord for enabling me to grow in my insight while writing this book. I am astonished by the amazing literature in the field of Liturgics and the liturgical awareness in daily life.
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- Celia Kruger for the cover page design and formatting of the manuscript. The six aspects of liturgy's face, interface, outlook, attitudes, cognition, and remembrance are artfully represented as a chain or bracelet. The intertwining of all mentioned aspects is therefore encapsulated in one visual representation.

## RESEARCH JUSTIFICATION

This book is meant for academics in theology and liturgics reflecting on liturgy that should enable its participants to explore the meaningfulness of liturgical enactment. The author aims to stimulate an ongoing discourse within theological research of scholars interested in the dynamic divulgements that participation in liturgy should promote. The emphasis on a liturgical praxeology that deals with attitudes, cognition and remembrance is emerging. This book roots theological research and reflection in the real life of people looking for the meaningfulness of worship and liturgical enactment. Based on the previously mentioned concepts, divulgements in liturgy participation should lead to a practice of rehearsing attitudes. The rehearsing of attitudes could be seen as a building block in enhancing everyday liturgy.

Consequently, a liturgical praxeology should deal with liturgy's face, interface, and outlook. This book intends to offer interdisciplinary perspectives with an eye on how other disciplines could enrich the discipline of liturgics. The publisher certifies that this book was evaluated according to a review process. An initial election process by the editorial board has reviewed the proposed research to determine whether it could be published. An in-depth peer review process was adhered to where a specialist had participated in the peer review process. The reviewers' comments were integrated, revised by the authors, and eventually verified by the editor. We can certify that the recommendations made and responded to by the author have improved the quality of this manuscript.

# Chapter 1

## PURPOSE AND METHODOLOGY OF THE BOOK DEALING WITH LITURGY'S *FACE, INTERFACE,* *AND OUTLOOK* WITH SPECIAL REFERENCE TO THE REHEARSAL OF ATTITUDES

### 1.1 Introduction and outset of the research

*"True worship is valuing or treasuring God above all things. Right worship depends on a right mental grasp of the way God is"* John Piper<sup>14</sup>

#### 1.1.1 Positioning of this book in the field of liturgics

Two influential books,<sup>15</sup> *The Once and Future Church* by Loren Mead and the pioneering work of Joachim Firet, *Het Agogisch Moment in Het Pastorale Optreden*, enabled me to rethink the vital aspect of liturgy as a formative event of mediation. Anyone engaging in liturgy should understand that liturgy is about more than going through the proverbial motions. Liturgy is purposeful and aims to take participants somewhere—

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<sup>14</sup> J. Piper (*Preaching as Worship: Meditations Expository Exultation* [Minneapolis: Bethlehem Baptist Church, 2017], p. 3) is interested in what he called God-centred worship. If worship is God-centred and God-exalting, formulations like the following come to mind, namely: "He is Lord, risen from the dead"; "He is majestic"; "He is mighty"; "He is holy"; "He has conquered the power of death"; "He is a shield about us, our glory, the lifter of our heads"; "He is King of kings".

<sup>15</sup> L. Mead (*The Once and Future Church: Reinventing the Congregation for a New Mission Frontier* [London: Alban Institute, 1991], p. 17) describes the changes in paradigms of faith communities that are closely related to the idea of the church being sent out into the world. Mead's research indicated that the missionary field has returned to the doorstep of the church. Firet (*Het Agogisch Moment in Het Pastorale Optreden* [Kampen: Kok, 1988], p. 33) stresses the importance of guidance or mediation in the event of what he called "*agogisch*". It denotes a purposeful process of assisting people in everyday life.

to a destiny. Liturgy deals with an attitude change, and understanding the functioning of a problematic praxis related to the change of attitudes is pivotal. Liturgical enactment could be described as a purposeful process of persuasiveness to provide new insight into the connectivity between liturgy and everyday life. Saliers, for example, has represented the problematic praxis faith communities face as a permanent or healthy tension that should be theologically anchored with the acknowledgement that worship is all about theology.<sup>16</sup> Acknowledging that persuasion regarding liturgy is anchored in offering a theological basis for changing attitudes is essential. As a departure point, it should be stressed that liturgy is God-attentive and grounded in human life.<sup>17</sup> With these thoughts in mind, we could say that worship is a central aspect of a local church and offers the opportunity to unite congregants. Surely liturgy should be communally and individually experienced when people pray, confess, and sing together. One could say that worship is what Christians do, and the liturgy enables them to do what they should.<sup>18</sup> Smit's<sup>19</sup> definition of 'attitude change' makes sense to me, namely the guidance or accompaniment of participants in the liturgy through persuasive communication so that the image of God (*imago Dei*) could become embodied in them. Based on Firet's<sup>20</sup> words, two vital moments in the *agogisch* or change should be identified: (i) understanding, and (ii) the moment of change. The point is that attitude change should be seen as a dual process rather than a quick fix. The notion of understanding is notable even before mentioning the idea of change.

However, worship and people's liturgical experiences remain much discussed, exposing someone's values every time. It is concerning that despite wonderful definitions of liturgy and the cognisance of liturgy as the heartbeat of faith communities, it seems that worship could become

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<sup>16</sup> D.E. Saliers, *Worship as Theology: Foretaste of Glory Divine* (Nashville: Abington, 1994), p. 37.

<sup>17</sup> *Ibid.*, p. 39.

<sup>18</sup> Gooch *Planning Worship: Why is Having a Liturgy Important?* (Missouri: Missouri Ministries, 2020), p. 7 reiterates the notion that worship is a central and influential act for the church.

<sup>19</sup> D.J. Smit (*Preaching as Medium of Change* [Cape Town: Sun Media, 1995], p. 26) provides a theological definition of attitude change through liturgical enactment.

<sup>20</sup> Firet (1978:298) on the two moments of attitude change. Firet is adamant that this should be seen as a purposeful process starting with understanding (cognition).

spiritless and formalistic. Sometimes, people will frankly admit that they have lost interest in worship services. Despite some interesting definitions of liturgy, something seems to have lost its spark in their lives. This study intends to indicate that the functioning of attitudes, among many other aspects, could enable us to address a problematic praxis where a loss of interest in worship occurs. Changes in someone's cognition (understanding) of worship could have provided the framework for an attitude change or the manifestation of cognitive dissonance in worship.<sup>21</sup> The imbalance underlying someone's cognitive dissonance offers tension in people's minds on the appropriate attitude toward worship. The complexity of the functioning of attitudes on the meaningfulness of liturgy for everyday life, after all, deals with the fact that it could be a firm belief in some people's lives. Still, other individuals could regard this belief as a mere opinion, and the argument's essence is lost.<sup>22</sup> An emanating aspect of people expressing their attitudes on worship deals with the danger that people tend to substantiate their attitudes by organising facts and information they received on liturgy. We could describe it as the proverbial case of word of mouth. We should remember that attitudes on liturgy develop through interaction between parent and child, periods in development, ways of learning like catechism, social and cultural influences (influence of meaning-makers), and information transmitted through mass media and personal experiences, which could be good or bad.<sup>23</sup> This study departs from the vantage point that all people have attitudes on worship, and it has to do with a settled view and outlook on the interface between liturgy and life. This notion of a rigid way of thinking or feeling about things concerns the researcher. Thus, the book is positioned to contribute to what the participants in the liturgy are experiencing in terms of the functioning of their attitudes, and wants to embark on discovering how liturgy can function as persuasive communication to facilitate attitude change.

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<sup>21</sup> C.W. Stephan and W.G. Stephan (*Two Social Psychologies* [Belmont: Wadsworth, 1990], p. 111) emphasise the functioning of cognitive dissonance. It denotes a process where an imbalance between two or more cognitions occurs.

<sup>22</sup> Z. Berg and A. Theron (*Psychology in the Work Context* [Cape Town: Oxford University Press, 2008], p. 175) focus on the multitude of ways in which attitudes are functioning.

<sup>23</sup> *Ibid.*, p. 174.

Based on the conducted literature study for this research, the functioning of attitudes, people's comprehension of the *nucleus* of liturgy, and the influence of *anamnesis* (remembrances) are neglected concepts regarding liturgy. Put differently, the mentioned aspects are referred to but seldom addressed in liturgy books. The researcher fears that ignorance of these concepts will not be in the interest of people committed to worship as a performative event. Almost forty years ago, Barnard pinpointed our discomfort with the essence of liturgy and raised the question of how the vein of life could simultaneously be doubted. The researcher agrees with his statement that mindlessness and incomprehension of congregants or with a closer look as participants in the liturgy could be contributing factors. The researcher is concerned about oversimplification when it comes to liturgical praxeology. He does not want to prescribe a one-size-fits-it-all approach in liturgical enactment. Rather, he intends to offer a triangular interplay between the three aspects of attitudes, cognition, and remembrance, which are closely connected, as will be made clear in this book. Consequently, the researcher wants to provide an orientation on the participants in the liturgy that could give some direction on how the performative event of liturgy could further be enhanced.

### 1.1.2 Delineation of the purpose of the book

Van Ruler's<sup>24</sup> reverberating echo of why people should attend worship services still clings to our minds. The researcher is convinced that this is a question surrounded by multicoloured dimensions, and it remains one that each generation and individual should answer anew for themselves.<sup>25</sup> Following the effect of this question, the book's purpose is to emphasise the reciprocity between one's attitudes and worship, which could be described as the rehearsal of attitudes.<sup>26</sup> Participation in the liturgy could be the most

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<sup>24</sup> A.A. Van Ruler, *Waarom Zou Ik Naar de Kerk Gaan?* (Callenbach: Nijkerk, 1972), p. 10.

<sup>25</sup> Van Ruler (*Waarom Zou Ik*, pp. 9-11) asks, does worship makes me a better person? He also asks, do I receive something while worshipping? Van Ruler also refers to the perception of people who are worshipping—that they are hypocritical.

<sup>26</sup> Searle (1972:5-7) and S.K. Langer (*Feeling and Form: A Theory of Art Developed from Philosophy in a New Key*, [New York: Charles Scribner's Sons, 1959], p. 102) elaborate extensively on liturgy that exposes God's attitudes toward humans. They



fundamental *locus* for appropriating the right attitudes. Thus, liturgy could also be seen as the event in which participants in the liturgy rehearse or practice the concreteness of their attitudes' influence on everyday life.<sup>27</sup> To state it more concisely using Wilbricht's<sup>28</sup> words, liturgy is the rehearsal of attitudes. Searle is well-known for coining the expression "liturgy as the rehearsal of attitudes". The researcher appreciates his approach, namely, not to propose ways to change the liturgy but rather to try to articulate the need for the internalisation of the liturgy itself to be realised. For Searle, someone's attitudes deal with habitual ways of thinking, judging, and acting; to put it concisely, it is our response to life itself.<sup>29</sup> The latter author strongly feels that if the liturgy is revelatory of God's attitudes toward His people, then our faith response must involve "*rehearsing*" those same attitudes and include a deliberate process of learning to see the world as God sees it.<sup>30</sup> Rehearsal in educational psychology refers to the cognitive process in which information is repeated repeatedly as a possible way of learning and remembering it.<sup>31</sup> Two types of rehearsal of attitudes can be identified in the education environment, namely:

- A person can engage in a rehearsal by saying things aloud or thinking of material repeatably until it becomes a part of the working memory. This is called *maintenance rehearsal*, and it is an ineffective way of getting information into the long-term memory of people.
- Another type of rehearsal is *elaborative rehearsal*. This entails connecting new material learned with already existing long-term

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emphasise that liturgy as a response should be a rehearsal of our attitudes toward God and life.

<sup>27</sup> S.S. Wilbricht's ("Mark Searle's Vision for 'Pastoral Liturgical Studies': Liturgy as 'Rehearsal of Christian Attitudes' [PhD thesis, Catholic University of America, 2010], p. 33) cognisance of liturgy as a rehearsal of attitudes is closely interwoven with the participants in the liturgy that should see life differently.

<sup>28</sup> Ibid., p. 39.

<sup>29</sup> M. Searle ("Tasks, New Methods: The Emergence of Pastoral Liturgical Studies", *Worship* 57 [1983], pp. 307-309) emphasises the importance of rituals in liturgical enactment. Hence, rituals are helpful in being symbolic transformations of life attitudes.

<sup>30</sup> S.S. Wilbricht, *Rehearsing God's Just Kingdom: The Eucharistic Vision of Mark Searle* (Minnesota: Liturgical Press Collegeville), p. 33.

<sup>31</sup> O.J. Ellis (*Essentials of Educational Psychology* [New York: Pearson Education, 2009], p. 29) on the two types of rehearsal of attitudes in educational psychology.

memories. In this type of rehearsal, repetitive tactics are not successful. A strategy such as engaging the learners' brains in an elaboration exercise will help the memories be more storable and retrievable in the future.

The researcher prefers to speak about the rehearsal of attitudes in the sense that preparation for a forthcoming event that is anticipated in daily life, which brings discomfort or anxiety, is offered in liturgical enactment. By practising what is to be said or done in a future event, the individual may lessen the stress of the event itself. Hence, in practising liturgical rituals and elements in the liturgy, the participants can remember vital aspects that should be realised in everyday life.<sup>32</sup> Thus, this research suggests a viable way to concentrate on what should change in the participants' minds and hearts to experience a longing for the liturgy to be transformative regarding their attitudes toward life. The researcher presupposes that the cultivation of an increasing liturgical awareness should manifest in people's minds; thus, the aim is to verify this idea in the current study. Herein is a presentation of the building blocks of attitudes, understanding, and remembering of the researcher's reflection on liturgy, although he is convinced that the review is limited in finding a complete answer to the problem discussed at the beginning of this section. This book is curious about the participants in the liturgy. It reflects on how a rehearsal of attitudes via liturgical participation could enable them to realise the importance of liturgy's face, interface, and outlook on life. The rehearsal of attitudes, including one's cognition, should cultivate vivid remembrances that unlock divulgements or discoveries in the liturgy.

### **1.1.3 The spark of the interplay between liturgical memory and remembrance influenced by the functioning of attitudes**

Reference has been made to a spark that has been lost somewhere regarding people's attitudes toward worship. In this book, the researcher seeks to show

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<sup>32</sup> D. Reisberg (Cognition: *Exploring the Science of the Mind* [New York: Norton, 1997], p. 31) on liturgical enactment providing space to practice vital aspects that should be remembered in daily life.

that remembrance (*anamnesis*) should be identified as a powerful igniting act of people's memories. Remembrance of the memory of what God has done in and through His Son should be regarded as a *nucleus* in the liturgy.<sup>33</sup> Liturgy offers an opportunity for people to be reminded of dismembered memories.<sup>34</sup> Augustine's famous words that describe human memory as a tummy (stomach) that holds both delightful and less pleasant memories should be acknowledged in discussing the importance of remembrance. Keep in mind the generally accepted understanding of *leitourgia* as work or service to the benefit of God and people. Based on this understanding of liturgy, the dynamic interplay between memory and remembrances or *re-member-ing* (*putting back what is dismembered*) could contribute to a liturgical praxeology in which meaningfulness of participation in the liturgy emerges. Liturgical enactment implies vigorous effort and work while participating in the liturgy. It further means involvement rather than attending the worship. In scrutinising the vital role of *anamnesis* (remembrance), the danger of limiting participation in the liturgy to a one-sided listening affair could be avoided. Smit's<sup>35</sup> reference to Calvin's interpretation, namely that humans are deprived of vision (blind) and can't see on a spiritual level, is valuable in this process. Calvin points the finger at God, communicating to people and, based on people participating in the act of listening to God's voice in the liturgy, they are now enabled to perceive life differently. The active involvement of people in the liturgy is emerging in leaps and bounds. The German concept of *Wiedererinnerung* denotes remembering things again and re-remembering something of value. The idea of reminding people of aspects that have been dismembered or amputated is, therefore, noticeable. Arthurs'<sup>36</sup> research indicates that *anamnesis* (remembrance) is pivotal for recommencing and editing people's memories.

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<sup>33</sup> Cf. C.J.A. Vos and H.J.C. Pieterse, *Hoe Lieflik is U Woning* (Pretoria: RGN, 1997), p. 102.

<sup>34</sup> Arthurs (Preaching as reminding, 2017, pp. 126-127) underlines the idea that liturgy is aimed at reminding people about things they are conscious of to boost connectivity with the reasoning of liturgy. The unique message of liturgical elements should trigger listeners to see what they may have been forgotten.

<sup>35</sup> D.J. Smit, *Geloof en Openbare Lewe* (Stellenbosch: Sun Press, 2008), p. 262.

<sup>36</sup> Arthurs, Preaching as reminding, p. 32.

Vosloo<sup>37</sup> rightly opts for a cautious approach to researching people's memories. He points to the challenging essence of people's memories and how their remembrances could lead to dynamically seeing life. Although liturgy deals with memories of the past, it is not similar to the idea of once-upon-a-time (*in memoriam*). According to the author, the past could not simply be regarded as the past tense. The past is always vigorously present in people's memories. Liturgy functions like the bar codes on products that are bought. While participating in the liturgy, the participants are reminded of the vividness of their memories of the salvific event in Christ. Past memories could function in either a productive or a disputing way in people's thoughts employing the influence of the functioning of people's attitudes.<sup>38</sup> Junker-Kenny's<sup>39</sup> research is clear about attitudes that are cognitive representations and function as evaluations of people and events. It helps people to simplify their experiences. It is, therefore, essential to understand that people form attitudes consistent with what they remember about what they have learned and experienced over the years.<sup>40</sup> This process of remembering is not a straightforward one. Kensinger<sup>41</sup> clarifies that people remember mere fragments of events in the liturgy. They are inclined to forget others, and the recollected details are shaped by their mindset consisting of thoughts and experiences that have ensued between the actual event and the excerpt of remembering.

#### **1.1.4 Demarcation of the meaningfulness of liturgy as a rehearsal of attitudes**

In the previous section, cognisance of the igniting act of remembrance and the presence of attitudes have emerged. This idea enables us to pinpoint the title of this book, namely: 'Liturgy as a *nucleus* of the rehearsal of attitudes'. We should always be reminded that someone's attitudes provide direction

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<sup>37</sup> R. Vosloo, *Reforming Memory: Essays on South African Church and Theological History* (Cape Town: Sun Media, 2017), pp. 3-5.

<sup>38</sup> Kruger (2019:6) refers to the participants in the liturgy engaging in a dynamic process of co-remembering and highlights the importance that a renewal of senses is needed to meaningfully participate in the liturgy.

<sup>39</sup> M. Junker-Kenny, *Habermas and Theology* (New York: Continuum, 2011), p. 45.

<sup>40</sup> *Ibid.*, p. 48.

<sup>41</sup> E.A. Kensinger, "Remembering the Details: Effects of Emotion", *Emotion Review* 1, no. 2 (2009), p. 8.

in life, which explains the essential role of liturgy as the rehearsal of attitudes. Suppose the expression of how we pray remains intrinsically connected to how we confess and live, as well as the notion of community (*lex orandi, lex credendi, lex vivendi, lex con vivendi*) as stated by Wainwright,<sup>42</sup> is true. The timely words of Immink<sup>43</sup> reiterate that worship's significance should be taken seriously and not overlooked. He says that worship as a communal experience in which participants in the liturgy converse with the meaningfulness of their faith in efficacious worship centres around the prominence of salvific acts. Green<sup>44</sup> agrees with this idea and points to worship as a meaningful event where participants learn to listen to God with the immediate result of seeing daily life differently.

Gaarden<sup>45</sup> is interested in this matter and emphasises that liturgical actions always function as life-changing arrows that should penetrate everyday life. Based on the research of the previously mentioned author, if worship could be described as an encounter between God and His people, then the liturgy's participants are contended to face touching facets that influence their lives. Within the heart of a meeting lies the collision between what is communicated in the liturgy and what is happening in people's minds. According to Gaarden,<sup>46</sup> this kind of collision between someone's experience of the liturgy and their attitudes allows new understanding or profound motivation for persuasion to arise. Gaarden<sup>47</sup> continues and indicates that participation in the liturgy is beyond the limits of human words due to what could be called contemplative participation. This boils down to testifying that people often have listened to messages but cannot call to mind the detail afterwards. Although people are resolute that liturgy means a lot, they cannot recoup that information. They feel tranquillity and at peace in their state of being. Cognisance of this idea offers an attitude of humbleness to liturgists realising that the real presence of God is something

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<sup>42</sup> G. Wainwright 1982, pp. 94-108.

<sup>43</sup> G.J. Immink 2014, pp. 38-44.

<sup>44</sup> C. Green, *Imagining God* (San Francisco: CA Harper & Row, 1989), p. 21.

<sup>45</sup> M. Gaarden, "The Emerging Sermon. The Encounter Between the Words of the Preacher and the Listeners' Experience" (Paper presented at Aarhus University, Danish Church Education for Pastoral Studies, Denmark, 2014), p. 3.

<sup>46</sup> *Ibid.*, p. 9.

<sup>47</sup> *Ibid.*, p. 25.

more than the naked eye could see or imagine. The dynamics underlying the powerful work of the Spirit make it all indescribable.

### 1.1.5 Problem statement

One could oversimplify the problem statement by referring to the *zeitgeist* or the spirit of the times. However, it still lacks a coherent answer to a deeper-lying phenomenon. We can make this matter even more complex by taking note of research related to modern trends. Jenkins,<sup>48</sup> for example, posits that the movement of Christianity was a mass movement towards the South and that faith communities should position themselves without ignoring this dynamic. With this movement towards the South in his mind, Schoeman enables us to realise that faith communities in South Africa have to redefine themselves within the current South African context while continuously asking whether the country could still be called a Christian or a secularised country.

We must inevitably delve deeper into the prickly pear of people's interest in worship. Kinnaman<sup>49</sup> keeps our feet on the ground in this endeavour and refers to the findings of the Barna Group. The latter executed their research during the Covid-19 pandemic and identified the following concerns:

- Some participants prefer rather to stream their pre-Covid-19 church online.
- People stream the worship service of a different church or their church online.
- People stop attending worship services, and consequently, they stop participating in the liturgy.
- People who did not regularly attend worship services started doing so during the pandemic. The number of this group of people, however, is not significant.

Although research during and after the Covid-19 pandemic has suggested that people's attitudes have been influenced by the functioning of what could be called a virtual engagement with liturgy, it seems that faith

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<sup>48</sup> Jenkins, 2002, p. 137.

<sup>49</sup> Kinnaman, 2020, p. 3.