

Inaugural lecture: Ferdi. P Kruger

Remembrance as optic lens of the mind in the editing of memories through participatory listening in liturgy

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Abstract

Research indicates that worshippers have to contend with a process of recognition (remembrance) during participation in liturgy. This article identifies two centre-points within the listening process, namely listening as central activity during participation as well as listening in order to see differently that will result in doing differently. The research question is: What kind of dynamic perspectives could emanate from research on remembrance as the editing of memories in enabling listeners to cultivate a cognizance of seeing? A listener's remembrance has to do with recollecting familiar things, events and words. Remembering brings new meaning and understanding. Recognition is the spark that ignites participants' ability to participate in the listening-process. This investigation was done from a practical-theological vantage point with inter-disciplinary engagement with social psychology and communication sciences. Anamnesis is examined from the perspective of recognition viewed from the sermon to the Hebrews. The article closes with perspectives on the creative functioning of recognition as part of active listening.

1. Introduction

Every local church is functioning within a specific neighbourhood, a specific town and a particular segment of the world (Ott & Strauss, 2010:266). One of the painful things in being together in the South African society is that people don't see things in precisely the same manner. People are perceiving the reality of history and of society in diverse ways (Smit, 2008:260). Dietrich Bonhoeffer (1959:8) was also concerned about the particular way faith communities should perceive reality and raised the challenge of seeing the world *sub specie Christi* as the paramount theological activity for Christians. Troeger (2009:64) is providing a perspective that could assist us, namely that it is at the level of imagination that engagement with daily life takes place. Imagination is the optics to hold before the mind's eye an image of something that is present, but also not present. Engagement with daily life through the lens of remembrance within the participation in liturgy could offer a further dimension on the importance of liturgy that engages with daily life.

Smit (2008:262) is therefore making an interesting comment in debating that the expression *agere sequitur esse* (what we do, follow from what we are) should be altered to *agere sequitur videre* (what we do, follow from what we see). Hauerwas (2002:142) further embroiders on this idea and describes the participation

of the church (community of believers) as being God's new mediated language. Listening within this kind of communication has to be accepted as something of uttermost importance. The connectivity amongst the community of believers is based on a specific memory (remembrance) of the Saviour that also creates the miracle of a people whose very differences contribute to their unity (Hauerwas 2002:149 and Smith 2013:19). The concept of remembrance as vital activity has to be emphasised as essential for liturgical engagement with an attentive eye for remembrance of God's presence in all spheres of human life (De Klerk & Kruger, 2017:4). Now, one should simultaneously ask how this aspect could be cultivated in a pervasive way without allowing a praxis of the act of listening considered to function as a unilateral formality.

Two powerful tension (voltage) fields are influencing each other, namely listening as a single element amongst others in participating on liturgy as well as of the realization of the relevance of liturgy for daily life. Both centre-points have an inter-dependence on each other. Within the dynamic flow of actions between the centre-points, the idea of the church as *ecclesia audiens* (listening church) as Karl Barth once described it, should be regarded as important. A community of believers is according to Barth's view called to proclaim God's Word but fails in doing this when failing to listen (Bentley, 2009:29). The emphasis on listening as one of the activities in order to learn to do things differently is in deep need for an ontological shift towards listening in order to learn to see life differently with the result of living faithfully. Remembrance (recognition) is a pivotal key in unlocking the act of seeing because people use their senses to forge connections with the physical environment and thereby orientating themselves in space.

People's memories are creative blocks within a meaningful participation in liturgy. Within the understanding of liturgy, the idea of something powerful that is in the process to be created, is pivotal. One example will be mentioned, namely the view on the past that is not dead and is not even past.¹ This view expresses the connotation that the past will inevitably play in on present reality. Therefore, the past is not simply the past tense, but it is actively present in people's memories and in their imagination. The past could live in either a positive or in a negative way in

¹ Cf. Sapiro (2016:391) on Faulkner's (1962:229) view on not only do we have a grip on the past, but the past also has a grip on us. Therefore, the past is not simply the past tense, but it is actively present in our memory and our imagination; it lives in a positive and negative way in our bodies, thoughts and dreams.

people's thoughts. Exactly how people remember or forget the past, or how they should remember and forget, is simultaneously not a simple matter (Vosloo, 2015: 3).

Within this paper, I would like to achieve the following outcome, namely to firstly delineate the interdisciplinary scope of my particular research-focus and consequently to pen down the relevancy of this focus for the disciplines of homiletics and liturgics. One should debate whether the increasing emphasis on participation and on experiencing in liturgy is supposing that the listening process is meant to be a passive matter. Listening after all, should not be understood in abstraction from the dialogical interaction of liturgy itself. The activity of listening, being part of liturgy, plays a paramount role in moving communities of faith in the direction that God has in mind for them as His people in a given context (Cilliers, 2001:343). This is why Atkins (2004:25) could state that "*At the heart of all worship, is the act of remembrance*". The research problem for this research could be formulated in the following manner: "*What kind of dynamic perspectives could emanate from research on remembrance as the editing of memories in enabling listeners to cultivate a cognizance of seeing?*"

According to a typical visualization of Dingemans' methodological insight, this research will be divided into three movements that relates to each other in a hermeneutical manner, namely:

- Analysis of the practical theological situation;
- Normative perspectives; and
- Strategies for changing the problematic praxis.

2. Remembrance as optic lens for the depth level of *sursum corda*

Continuous interest in how modern Christianity could possibly connect with postmodern people that are sometimes dissatisfied with the traditional way of conducting worship services is being scrutinized with regular intervals (cf. Brienen 1987:172; Wolterstorff 1992:276; Kimball 2004:89-90; Bohannon 2006:56; McLaren 2008:143, Viola, 2008:15, Pakpahan 2012:118 and Wepener 2017:136). Profound concerns about the praxis of worship services that historically spoken, gradually

became a mere preaching service with a one-sided emphasis on listening in order to do, is simultaneously being highlighted in research (cf. Wolterstorff, 1992:292 and De Klerk & Kruger, 2017:33). Creative engagement of listeners or the idea of providing an interpretative space within the listening process where listeners should complete the sermon within the reality of their own lives, has become a specific focal point in research (Malström, 2016: 572; Allen 2010: 8–9. McClure, 1995: 22 and Buttrick 1987: 70). Liturgical involvement or participatory engagement within the listening to sermons has become a focus with broad shoulders.

Reflection on this topic has to deal with the idea that liturgy in itself is an ensemble of signs or of actions where the dominant value lies in the order of signification of meaning (Kubicki 2006:63). Worship services are terminological spoken focussed on the significance of meeting the living God. In the heart of this idea is the consolation that God is interceding into the congregation so that the congregation might rise to Him (Immink (2014:163 and Pleizier, 2013:233) The first movement in this dynamic sweep (encounter) is always God's move towards the congregation and the first decisive movement of worship is mirrored by the upwards movement of God's people, called the *sursum corda* or the lifting of our hearts (Witvliet, 2003:135). The idea of remembering what the worship service is about and also of elevating a meeting from a mere cognizance of just another kind of meeting, is evident. The power of recognition (anamnesis) lies in reliving the saving acts of God in such a powerful manner that it enables us to appropriate all God's promises. It is about the realization that liturgy also gives new meaning to the sandglass of time.

Remembrance viewed from a liturgical angle has to deal with the memory of familiar aspects that form the foundation for living memories and vivid experiences (Welker 2000:126). Remembrance therefore draws people into the reality of the fullness of the life in Christ. Moltmann (2008:103) is famous for precisely this and indicates the importance of remembrance in saying: "*without the memory of Christ's passion there is no Christian meditation on the future life and conversely, without hope for the coming of Christ and therefore the remembrance of Christ loses its power*". It is in itself something that blows away one's breath. But, one should acknowledge that it is not a movement back in time through mere memories (in memoriam) but a vivid (dynamic) movement of remembrance of the reality of God's presence.

For people to participate and to remember, the lens of *sursum corda* in liturgy, the whole human being has to be engaged and should be renewed through the senses. Recognition of the fact that liturgy actually signifies something beyond immediate experience indemnify liturgy from mere formality (Saliers 1994:144). In liturgy people do not only hear in order to hear, sing to make music, they do not only speak to teach and learn. Hauerwas (1989: 95) is well-known for the expression that worship is actually enabling participants to look into the right direction. Smit (2008:262) refers to Calvin's view, namely that humans are blind and can't see. Therefore God is speaking to people and based on people hearing God's voice, they can see. Wolterstoff (1992:292) continues in explaining that liturgy is a specific manifestation of a vision regarding what God and His children has to do with each other. Green (1989:107) explains that in listening to really hear, people inevitably learn to see. Liturgy in itself is parabolic, which takes people to somewhere else (*sursum corda*) and speaks of something poignant that tries to make connections (Saliers 1994:144).

Hervieu-Léger (2000:87) is a typical example of scholars at the turn of a new millennium that have shown interest in the consumer culture as well as a crisis of memory (amnesia) in a postmodern world. The idea of *novum in vetere latet* (the new is hidden in the old) is therefore evident within her research. Hervieu-Léger underlines the idea that religion and memory after all, intrinsically belong together. A religious community for example accepts tradition (inter alia within the confession and liturgical activities) and draws from it the necessary continuity between the past and the present (Urbaniak, 2015:1). In such a way, tradition also a tradition of assembling of frequent basis, becomes a powerful shaping agent of the present (Hervieu-Léger 2000:87).

Ricoeur (2004:128) elaborates intriguingly on this exact idea and states that a creative dialectical tension between individual and collective memory will always be evident, a kind of tension that would not be completely resolved². People normally remember pieces of an event (liturgy and preaching) but tend to forget others, and the event-details being recalled, are shaped by their current mind-set and moulded by thoughts and experiences that have occurred between the original event and the

² Ricoeur (2004:131) is therefore helping us to realize that an intermediate level of reference between the poles of individual memory and collective memory exists. In this sense of the word it is plausible that Ricoeur embroiders on the idea of "*privileged others*" in defining the close relationships between people that are influential in the remembrance of memories. In remembering, communion with other participants contributes in a profound manner to meaningfulness.

moment of remembering (Kensinger, 2009:8). To be more concrete, experiences that elicit arousal, are furthermore more likely to be remembered than experiences that do not evoke an emotional response. The concerning aspect is that negative information will be remembered with a greater sense of vividness than positive information (Dewhurst & Perry, 2000:545). People often claim that they remember the details of negative events, whereas they are more likely to only know from a distance that a positive event occurred, without remembering the particular details (Ochsner, 2000:244). Memories in other words, are in need to be edited and this is exactly why the research-field of recognition (remembrance) is influential. The activity of listening in liturgy that takes place on a regular basis, are offering peep-holes on the potential to stir someone's memory (Arthurs, 2017:5-6).

Listeners are in need for the stirring of memories while remembering or partially concealing past experiences. In fact, in every worship service, participants in liturgy remember the good message regarding Christ's death and his resurrection (Saliers, 2010:8 and Smit, 2008:310). All people do have memories of their relationship with God, of previous sermons about the same passage and the image of reality being created by messages. Schlinger (2014:11) is taking this idea of *sursum corda* one step further and indicates that listeners are eventually acting dialogically as speakers themselves in admitting to also listen to sermons, reacting to sermons and in responding to sermons in daily life. In listening to words, vivid images of people's memories are being retrieved.

England (2017:18) further elaborates on this and mentions the spatial promise of listening among others to other participants singing as well as the functioning of listening to liturgical music. It is more the case because of the fact that music and singing within liturgy are purposefully designed in order to communicate. Listening to words and to the way in which people are expressing themselves are cultivating elements in recognising significance. England (2017: 17) continues on this trend in indicating that sacred music continues to be a means of negotiating the relationship between human selves and the sacred. England (2017:21) concurs and highlights the following, namely: "*Pitched sounds must succeed one another in time, in order to constitute any sense of melodic continuity. As they pass one's hearing of them, so they fade and then die into the past, but the one who is listening to them holds those pasts present to and in the sounds that follow them. In this*

way, to transpose the grammar, the listener creates a form of “narrative” continuity. “

Gaarden³ applies the same principle to listening to preaching and indicates that the main aim with listening is not a mental understanding of words, but rather a new understanding (meaning-identification) where listeners' own stories could have a dialogue with the words of the sermon for example. The words utilized, unveil and activate a remembrance of experiences⁴. One word, even one concept, could unveil many things. The delivering of messages to listeners should not only be constructed correctly according to certain principles, but has above all to allow listeners to see God.

Long (2009:162) explains the difficult task of the activity of listening within liturgy that has to translate a theological claim into everyday experience and to help people see what this could look possibly like in their own lives. The illusion of believing that what is heard by the listeners will necessarily bear resemblance to what preachers have said, has rather to be avoided. Cilliers (2012: 5-6) thoroughly indicates on the footprint of this idea that listening can play an important role in adding colour perspectives before one's eyes. This art of re-visioning of reality, could also be called the reframing of perspective. Reframing is about revisiting the existing things of the old and the past. It is articulated in the prefix of 're-'. It is both *re* and *creatio* at the same time (Cilliers, 2012: 6). Within this unique functioning of reframing the unique place of remembrance should be hosted. Let us look into this matter.

3. Analysis of the practical theological situation

3.1 Descriptive perspectives and charting of the homiletical landscape

Changing trends demarcate directional contours of a distance that practical theologians has travelled over the years. Some scholars even mentions the idea of paradigm shifts within Practical Theology (cf. Louw, 2011:13). Louw highlights the following paradigm shifts over the years, namely a line moving from the ecclesial to Practical Theology that should engage in a critical dialogue with the zeitgeist in order to transform society. This movement further moves towards discernment for ethical norms for individual transformation and resulted in forming theory by means of a critical engagement with practice. The further paradigm shift occurred with a bigger

³ 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, June 2014.

⁴ Ibid., 7

emphasis on social sciences and eventually a paradigm shift towards in becoming more praxis orientated (doing).

The important contribution of Fred Craddock in prompting preachers towards an inductive approach towards sermons announced a new dawn. The idea that preaching should lure listeners along a journey of surprise in order to exclaim "*Aha, I get it*", is of direct interest (Craddock, 1985:21). The German scholar, Ernst Lange concurred with Craddock and developed a new theory for homiletics in declaring that the listener is the theme of the sermon (Lange, 1976:59). Lange was outspoken about the fact that the situation of the listener should also be an integral departing point in the preparation and the delivery of a sermon. Scholars in favour of a new homiletic rapidly started to reflect on what preaching should actually achieve. A few examples of influential scholars that have soon raised their voices in favour of a new homiletic are, Buttrick (moves and structures within a sermon, 1983) and Lowry (the homiletical plot, 1982). This kind of research opened the door for further intriguing research on permeating communication with an emphasis on context. The echoes of this voices were also influential in a realisation that people become what they worship (Beale, 2008:21).

Different variations on the element of preaching within liturgy that should communicate with listeners within the concreteness of their own lives were soon offered on aspects like inter alia the accent on communicative preaching (Dingemans, 1996:44 and Pieterse, 2001:68), creative preaching (Cilliers, 2001:130), prophetic preaching (Brueggemann, 1978:13; Müller, 1996:65; Pieterse, 2001:95; Tubbs-Tisdale, 2010:61) and the ethical dimension in preaching (Firet, 1979:19; Cilliers, 2000:20; Long, 2009:18, De Wet & Kruger, 2013:19). Lately the idea of a public practical theology has become extremely relevant (Miller-McLemore, 2012: 6; Venter, 2016:2 and Magezi, 2018:3). Within the major turns and shifts noticeable, it is clear that the pivotal role of the preacher within the triangular relationship between text, listener and preacher also emerged with leaps and bounds (Dingemans 1991:14; Kruger & Venter 2002:181 and Troeger, 2007:119).

The highly dynamic model of meta-discourse adopted by Hyland (2005:22) is reflective of decision-making during communication and consequently highlights the system of making meanings. In charting the shape of new developments, another shift in research has emerged, namely the shift towards defining imagination, re-

imagination as well as the stirring of memories (cf. Brueggemann, 2005:18, Troeger, 2005:119 and Arthurs, 2017:13). The place of the listener in the communication process of liturgy is currently an intriguing aspect with multifaceted angles being scrutinized. One of the emerging aspects is the difference between mere hearing and effective (mindful) listening (cf. Kruger, 2017: 14; Sabbagh, 2016:12, Roskies, 2015:221; Tyagi, 2013: 44; Pakpahan, 2012:118). The aim of achieving full, conscious and active participation in worship has been a universal cry of scholars and the leaders of worship (Burton-Edwards 2013:41). Continuous liturgical formation should involve liturgical activities, because by participating in liturgical activities the mind, emotions and body of members work together as a holistic entity, as the Body of Christ (cf. Smith 2009:40).

This is exactly where this particular research being offered in the inaugural speech, intends to focus on, namely the importance of listening within the immediate framework of participation in liturgy. The aim of this presentation is to indicate that listening as integral activity of liturgy has to reckon with hearing, understanding, remembering, evaluating and responding to messages (Tyagi, 2013:2).

3.2 Analysis of the concept of recognition (remembrance) within an interdisciplinary framework

3.2.1 Analytical perspectives on recognition from the viewpoint of social psychology and communicational sciences

Cartledge (2003:15) and Pieterse (2001:13) indicated the importance of an inter- and intradisciplinary approach to practical theological research, in this case a communicative-hermeneutical approach. Such an approach enables researchers not to over-simplify in research.

3.1.1.1 Recognition (remembrance) as a process of engramming from the viewpoint of social psychology

Memories fade like ink aging on a handwritten letter (Arthurs, 2017:32). Therefore neuroscientists often utilize the concept of engramming in order to describe the process of remembering. An engram is a pathway created in the brain when people are receiving information or are having new experiences. This pathways could be coined memory traces (Arthurs, 2017:32). Within the process, the engramming of new

information is being harmonized with the old. Swartz *et al.* (2004:241) connect the concept of recognition with remembrance. Atkins (2004:15) also connects with this idea and makes an intriguing point when describing recognition as a process of remembrance within the framework of the ability to remember things with which you are familiar. Eysenck and Keane (2010:261) aptly highlight the idea that recognition has to do with the functioning of memory, which includes both memories of the past and familiarity with things of the past.

Language and especially listening is indispensable in this process (Kruger, 2017:14). Language after all, enables people to recall facts and has a definite trigger effect in people's lives. It can be compared with the lines of a bar code when selling products. Words evoke memories and have a trigger effect. Casey (1987:51) connects his insights with the German concept of *Wiedererinnerung*. This concept denotes the idea of remembering things again, in effect re-remembering something. The idea of reminding what has been dismembered or amputated is evident (Arthurs, 2017:22). Schemes are mental structures of preconceived ideas on which people are organizing their knowledge (Arthurs, 2017:32). People are more likely to notice things that fit into their schemata and they are actually reinterpreting it in order to make it fit. It is important to note that people are incapable of paying attention to all data they receives (Arthurs, 2017:33). This could also explain why people are listening to the same message but different aspects are being remembered. People are harmonizing and are inventing detail to make a memory harmonious with their current beliefs (Casey, 1987:21). Schemes and previous experiences involving preachers and the act of preaching are closely interwoven and will influence the kind of things that will be remembered (Eysenck & Keane, 201:401).

In this sense of the word, schemes could be regarded as previous learning experiences (Swartz, & De La Rey, 2004: 241). People's recognition of preaching and of liturgy differ, precisely because their learning experiences and their encounters differ (Freeman, 2012:37). A local congregation of a faith community has various kinds of experiences regarding the ministry of the Word and every member of the community of believers respectively also has their own kind of experiences. Schemata are functioning as index cards that are enabling people to react to information they received. Maladjusted schemes could possibly affect the act of listening in a negative sense. Editing of memories is inevitable.

3.1.1.2 The interaction between remembrance and inner speech in promoting communication

Hustvedt (2011: 211) indicates that people are able to create stories (narratives) out of the things they remember. Hustvedt emphasizes remembrance as a pivotal stage in people's involvement in the realization of inner speech. The little voice inside a person's head, or inner speech, is a common everyday experience. It plays a central role in human consciousness at the interplay of language and thought. Inner speech is central in various cognitive functions. Murphy (1989:15) underlines the sometimes-unconscious operation of inner speech and indicates that when listeners listen to messages and the way liturgical acts are conducted, they do it through inner speech as a communicative medium. Inner speech provides people with the ability to identify their thoughts with language.

Also referred to as *verbal thinking, inner speaking, covert self-talk, internal monologue, and internal dialogue*, inner speech clearly plays an important role (Roskies, 2015:222). The concept of inner speech could be regarded as influential in participating in liturgy as well as listening to sermons, for it is defined as the way in which people communicate interpersonally (Wood & Wood, 1999:200). Words, sermons, or a particular passage from Scripture, are excitable and often lead towards a memory of another preacher, another sermon or even a previous experience. Listening within a participatory understanding of liturgy has to do with the acknowledgment of what is being heard, will have an influence on people's own inner speech.

3.1.2 Inter disciplinary perspectives from communicational sciences on active listening and recognition as the spark in the listening process

Whatever is happening in people's lives at the time of listening and the way they are speaking to themselves at that time not only have an influence on what they remember, it also influences the way in which listeners are listening (Kruger 2018:22). Preachers often feel as if they could just as well have been speaking to a wall in that what they were saying and what people had heard are not the same (Grant & Borchers 2009:45). Grant and Borchers (2009:3) point out that people do not actually listen with their ears only. They hear with their eyes (vivid remembrances) and with their sense of touch as they become aware of the feelings and emotions that arise from the message. People are also listening with their minds and with their

imagination. Ramey (2010:10) expands more on this idea and highlights the deeper-lying challenges listeners face. He describes people who have a listening-burnout. Week after week, seemingly good communication are heard, but without penetrating hearers' minds or transforming people' lives. Ramey even mentions the idea of a kind of expository listening as a process that discerns what to do with a sermon while listening to it.

Liturgists (also preachers) could possibly blame listeners for not really listening to what is being communicated, but the process is much more complicated. Different elements determine the quality of what is heard. The listener's horizon of understanding and the unique kind of experience should be regarded as important during the preparation and the delivery of sermons. Remembrance (recognition) is now singled out as an important phase of igniting the participatory listening process to achieve the fusion of horizons. Disturbance during any phase could possibly cause the process to be skewed. Remembering (recognition) within the active listening process has to do with the process of storing the meaning of messages so that it could be recalled later on and to be edited (Steinberg, 2011:173).

Active listening is a process of making sense of oral input by carefully attending to the message itself. Tubbs and Moss (2004:246) express their opinion regarding the various ways in which people could possibly listen to communication, namely false listening (pretending to listen to messages), biased listening (people hear what they want to hear) and partial listening (people have good intentions to listen, but they become distracted). Active listening entails to enable listeners to identify that they are familiar with the message and that they have had previous encounters in this regard.

2.2.1.5 The stomach of memories- Augustine's view

Augustine elaborates on a particular aspect of the interpersonal participation of listeners by saying '*I came into the fields and spacious palaces of my memory, where are treasures of countless images of things of every manner*' (Casey, 1987:2). Augustine describes human memory as a stomach that holds both pleasant and less pleasant memories (Venter & Symington, 2007:45). The senses of human beings have conveyed memorable things to the storehouse of memory, according to Augustine (Casey, 1987:11). Augustine also compares memory to a storehouse and a field. Augustine's most striking metaphor for memory may be the 'stomach of the mind'

(*venter animi*), where food is stored without tasting, but later brought forth for rumination. This metaphor strikes the ear as odd and even as repulsive, but the image is brilliant. It implies that memories are held and digested, eventually nourishing the whole body.

In conjunction with Augustine's view the phrase '*The Lord's remembrancers*' was coined by Lancelot Andrewes, chaplain to Queen Elizabeth and King James I (Arthurs, 2017:29 and Casey, 1987:12). Andrewes drew his metaphor from the royal court. The king's (or queen's) Remembrancer is the oldest judicial position in continual existence in Great Britain, having been created in 1154 by Henry II. Today it is a ceremonial role, but for centuries the Remembrancer's job was to put the lord's treasurer and the barons of court in remembrance of pending business, taxes paid and unpaid, and other things that pertained to the benefit of the crown. Liturgists (preachers) are reminded of their responsibility to enable participants to see the old and the new of remembrances in order to have new perspectives for the future. The storehouse of listeners' memories is valuable. In enabling listeners to remember valuable aspects of God's treasury are being offered and as explained earlier on an editing or engraving of memories is eventually taking place. This is why the acts of listening and of remembrance could be described as a reminding process.

4 Normative perspectives on remembrance – αναμνησις

Remembrance has to do with the understanding of reality of the past in such a way that the events of the past become a force in the present (Arthurs, 2017:13). It is true in more than one way that remembrance (recognition) equals intriguing participation. Therefore igniting people's remembrances in preaching and in liturgy, reunites them mentally, emotionally as well as volitionally to the God who is being proclaimed in the sermon. In this section perspectives from the Old and New Testament will now be offered.

4.1 Old Testament perspectives on recognition- remembrance

The concept of remembering is standing central in the Old Testament and as such expands further to enable a specific function within the present (Loader, 2012:583). The verb for *zkr* for example occurs 222 times in the Old Testament (Merrill, 2000: 28). Viewed from a liturgical viewpoint, remembering enters the process, for it is precisely the person and works of God that must be brought to

mind as objects of adoration and wonder and these are recovered only as the worshiper has the capacity to recall them (Vallet, 2001:158). But, it is important to realize that it is characteristic from the Old Testament that every event and especially every feast were used as a teaching opportunity⁵ (Poorthuis, 1989:25). The following two examples are being offered in order to illustrate this idea. The importance of the Sabbath and the idea that Israel should observe (remember) the Sabbath day to keep it holy, holds the idea of being devoted (Le Roux, 2006: 1010). In time, Moses (according to the Old Testament) appointed men, priests, whose main task it was to see that the people never forgot what happened that night they ate the Paschal lamb. The lamb kept alive Israel's faith in God. And the Lord told them that the first-born of their sons should be given to him and that they should do the same with their sheep. The first-born of the beasts were to be sacrificed and the first-born sons were to be redeemed with a lamb (Le Roux, 2006:1012).

The importance of conveying the remembrance from one generation to another generation should also be recognized. Children (and even adults) after all, learn best by what they see and experience when something is demonstrated ritually or symbolically experienced, real learning takes place. In Hebrew culture the children occupy a special place in the learning process. Adults can even learn much from the questions of children (Le Roux, 2006:1026). Fundamental to Israel's faith was the recognition and recollection that Yahweh was Israel's God (Merrill, 2000:6). In the Old Testament, people were encouraged not only to remember God's acts, but also to remember God himself (Pakpahan, 2012:118). In view of God's relationship with Israel through his covenant and the relationship between the two covenant partners, listening to God and remembrance of Him receives priority. Not only does Israel remember God, God himself actually remembers his relationship with His children to his people.

Baxter (2010:7) indicates that various aspects of what should be remembered is indicated in Old Testament and that God himself makes it clear what he wants people to remember. He even requests Israel (Joshua 4) to establish memorial stones, twelve of them, when they enter the Promised Land. Whenever they look at the Jordan

⁵ On the doorposts of each house it is still customary for the Jewish people to nail a *mezuzah*: the word, simply meaning "doorpost", came to be applied to a small box, made of wood or metal, in which a rectangular piece of parchment containing Deuteronomy 6:4-9 and 11:13-21 is set. The biblical basis for this practice is Deuteronomy 6:8: "You shall write [the divine words] on the doorposts of your houses and your gates." They [clarify: the Hebrews or the Jews, or both?] use every opportunity to teach the 'words of God' to their children.

River, they should remember the fact that it was God's gracious and almighty acts that enabled them to enter the land of Canaan. In this instance the memorial stones also provided parents with a teaching tool, they were able to instruct the next generation according to their memories. But, Baxter regards it as important to realize that the memorial stones were important so that all people could understand that the hand of God is mighty (Joshua 4:24) (Baxter, 2010:9).

At the very least, this remembering within the covenant seems to imply that the God who performed the past mighty deeds is the same God who is present with his people as they remember those deeds. He is present at the same, as the living God, bound to them in election and covenant as He was to their ancestors in days past, for He is Yahweh, *'I am who I am.'* Remembrance (recognition) could be regarded as an umbrella concept in which aspects like think about, meditate upon, pay attention to and recalling are regarded as important building blocks (Holyack & Morrison, 2005: 12). In fact, the act of remembrance is based on the assurance that God himself is a remembering God.

Remembrance (recognition) of past events and of God's acts in the past creates new memories and makes encounters with Him meaningful events. People in the Old Testament are therefore also exhorted to remember God in their various feasts like Passover, the Feast of the Tabernacles and the Purim Feast (Vorster, 2011:57). With these feasts people remembered God's acts of deliverance (cf. the exodus motive) and his providence. However, it is important to realize that the source for remembrance is always God's activity. The past subsequently becomes present in cultic rituals and therefore believers become participants in God's mighty deeds of salvation in the past (Jones 1986:437). Fundamental to Israel's faith was the recognition and recollection that Yahweh was Israel's God (Vallet, 2001: 32). An encounter with the person of God as a way of remembering Him is not complete without an understanding of and response to His mighty works (Baxter, 2010:10).

4.2 New Testament perspectives on remembrance (anamnesis)

From the perspective of the New Testament, remembrance (recognition) is closely related to the idea of significance or the meaning of events and words (Pakpahan, 2012:139). Through the act of remembrance, the person or deeds that are remembered are brought to the realm of the here and now (Brouwer, 2009:25).

Meaning for meaning-seekers is being created in this process. From a New Testament perspective, the idea of re-lived and a re-experiencing of experiences within a new and meaningful realm is vivid. Pakpahan (2012:115) explains the fact that the concept of remembrance (anamnesis) is often utilized within the context of an encounter with God (liturgy) within the New Testament. Through remembrance, the active God of the past is remembered as active in the present. This very idea provides a dynamic hope for the future. It moves like a wheel that is able to move backwards, but also forwards. The well-known scholar from the Netherlands, Gerrit Immink (2014:53-55) hits the nail on its head in saying that Christ is expected in the worship service, but He is not at people's command. Liturgists are servants and not mere magicians. Therefore the idea of epiclesis, the invocation for the Holy Spirit is important. It is the Holy Spirit that opens people's minds and is providing receptivity in people's hearts (De Klerk, 1987:40-42)

In the letter to the Hebrews, also regarded as a three-dimensional sermon believers are reminded of the appeal to fulfil responsibilities of faith (Kruger & Venter, 2006:54). In the book (sermon) of Hebrews, people in a problematic praxis of decay are addressed. Hebrews is written or preached to people who became disheartened due to concrete circumstances. Uncertainty regarding what their understanding should be of difficult circumstances, prompted them towards the question if it is still worth to be a Christian in the contemporary world (Kistemaker, 1984:5). Bruce (1990:5) highlights the idea that in order to achieve this a distinct line of argumentation being adhered to, namely the idea of consideration of the value of the message of Jesus Christ in their lives (cf. Hebrews 3:1 and also 12:2-3).

A unique kind of structuring of the content is offered within the sermon to the Hebrews (cf. Hume, 1997:9-13). The idea of persuasion through preaching is coming to the fore, especially when one considers the fact that seven times within Hebrews the idea of attitude are being mentioned and each time within the admonishing (paranetic) sections of this book (sermon) - Hebrews 3:6, 4:11, 4:16, 6:11, 10:19, 10:35 and 13:6. The challenge in persuading believers that have lost energy and the sense of the meaningfulness of aspects like inter alia encouraging each other, communion with each other and meeting each other is striking. The listeners have longed for the good old days (in memoriam). The writer of the Hebrews sermon do not adhere to the contours of communicating via the lines of *in memoriam*. Contrary to the

in memoriam idea, the Hebrews sermon is underlining the aspect of what it entails to live in the last days and the importance of today (Kruger & Venter, 2006:65).

Two dispensations are being contrasted to each other, namely the past and the present (Hebrews 1:1-3). God has communicated *polumeros kai polutropos* through fathers and prophets in the past, but spoke in the last days through His Son. The purposefulness of God's communication is striking. God did not say all things at once but did it purposefully over the years. This is an important lesson for preachers and liturgists, namely to do careful planning. In doing this the preacher in the Hebrews sermon is utilizing Old Testament quotations at least on 35 occasions (cf. Ellingworth, 1993:37). The author utilized vivid memories of the past in order to provide dynamic perspectives for the present. The author enumerates various figures from the Israelite tradition in order to encourage the first listeners or readers to remain loyal themselves (Cromhout, 2010:1). The prominent leaders of the past have to be remembered but they do not longer feature (accept for their examples) as a vibrant and active part of the community of Jesus followers in the sense of the word that the past should be duplicated again (Koester, 2005:241).

The importance of today within Hebrews 3 as an important day is filled with activity. The reference to Psalm 95:7-11 in highlighting the lesson from history that ignoring God's communication is dangerous, is striking. The message is clear, namely that God's communication has to do with the fact that He Himself is speaking. In listening today to God's voice has also the dimension of listening decisively. This idea is being elaborated on for example within Hebrews 10:3 where the concept of **αναμνησις** is being utilized in close connection with the sacrifices of the Old Testament. According to Bruce (1990:237) sacrifices through the high priest was a remembrance of the sin of humans. Flanigan (1997:197) concurs and indicates that the '*yom kippur*' (the day of atonement once a year) has underlined the idea that a vivid remembrance of what was and is reality in the present should provide direction for the future. People have been remembered of their sins and reconciliation in Christ. Long (1997:102) rightly explains the stark contrast between something that should happened regularly in the past and the message that Christ did something of significance, once and for all. Johnstone (1994:133) is connecting the idea of Christ's reconciliation with daily and frequent remembrance. Therefore the interrelationship between knowledge of sin and reconciliation should be remembered frequently and on daily basis (Du Toit 2002:161).

5 Strategizing perspectives on remembrance within the disciplines of Homiletics and Liturgics

To guide participants within the liturgy of a worship service entails to remind listeners week-after-week even if listeners are prone to forget (Arthurs, 2017:25). Preaching what listeners have heard since they were children are in fact no homiletical nightmare but a reminding of the great truths of faith. This is also described as the stirring of memory that is able to prompt thankfulness, raises hope against any hope, fosters humility, encourages obedience and prompts mercy in a merciless world (Arthurs, 2017:8).

5.1 Listening and the memoria Christi

According to this research a static understanding of the essence of a worship service could not be maintained. The dialogical character and the various communicative acts within liturgy rather indicate a dynamic kind of understanding (listening-seeing-participation-continuation of liturgy). The dynamic flow within listening to the liturgical communication of distinct elements entails that participants have to realize that even their listening has relevance to listening in order to see differently in order to do differently. This is exactly where the optic lens of remembrance is a helpful mechanism. Van der Laan (1995:21) indicates the cognizance of *memoria Christi*. The vivid remembrance of what God has done in and through His Son, is standing central within the essence of liturgy (Vos & Pieterse, 1997:102). Listening within the worship service will be influential not only for a participatory understanding of liturgy but also for one's own perspective (seeing) of being transformed by liturgy. Participants are participating in the act of listening and also in remembering the memories about Christ. Bohren (1974:159) described this as "*Die Geistesgegenwart umfasst die Zeiten*".

In listening to liturgical language, Scripture Reading, preaching, singing as well as other liturgical activities, remembrance is functioning as dynamic catalyst in order to allow the past to function in a creative manner in the present. Listening is a launching-pad for enhancing remembering opportunities of God's presence. Everything that is communicated have to clean the optic lens of remembrances before listeners' eyes. This is simultaneously the challenge in participating in liturgy, namely to see according to the contours of remembrances but then according to remembrances that have been edited (engrammed).

5.2 Reminding (stirring as memory) as agent for the significance of daily life

Remembrance as reminding, stirring of memory and as the editing of memories is an aspect that needs to be scrutinized even more within research. Gaarden (2014:28) indicates that it is not merely about a mental understanding of words, but more about a new understanding (meaning-identification) where listeners' own stories could have a dialogue with what is being communicated. The liturgist (preacher) with the attitude as listener amongst listeners should first of all wade into the waters of remembering (Arthurs, 2017:116). Each word and section of formulation has to be carefully scrutinized in order to enrich people's memories (Arthurs, 2017:126).

Remembrance is enabling listeners to connect things that have been dismembered and amputated. In fact, the challenge is to remind people about things they actually know. The unique message of each liturgical element is prompting listeners to see what they may have been forgotten. A memorable participation within liturgy offers a permeating opportunity to scrutinise the fractured reality of life by remembering God's concern for human beings and the brokenness of life. The realisation of this remembrance is something that should be applied to people's lives. Listening within liturgy as such invites people to look and to see that new perspectives on daily life are indeed needed. The beauty of this is indeed in offering new perspectives on reality as well as about stirring of memory and not simply to repeat threadbare platitudes (Arthurs, 2017: 7).

Something more poignant is evident in the process of active listening. Liturgists are aware of the fact that the words that are being utilized will surely connect with previous experiences (schemata) in listeners' lives. Listeners often refer to this connection when they talk about listening to sermons afterwards. They are not always able to remember the exact formulation or the words the preacher used in the sermon, but they are able to link the sermon with a concrete situation in their lives (De Leede & Stark, 2016:141). It seems like that Troeger's (2009:62) view that it is at the level of the imagination that engagement with life takes place, is something to reflect on in communicating liturgical language that are offering hope to people. Imagination is the ability to hold before the mind's eye a surprising image of something that is present but also not present. The associative interaction that takes place when listening results in a remembrance of a new set of questions and of new challenges within the listeners' minds to manifest (previously explained as inner speech). This new understanding is

not necessarily always the exact intent of the liturgist, which is why what is remembered could differ from what has been communicated.

A further part of involvement that remembrance (recognition) could offer to listeners as they listen to sermons, could be called critical interaction with the content. This critical interaction will occur when a preacher's understanding and exposition of a text for example is not consistent with the listener's interpretation (Gaarden, 2014:22). This clash between what is preached and what is evident according to people's own inner speech could also pave the way for a new kind of understanding. Gaarden (2014:25) indicates that there is also talk of another kind of participation in the listening process, namely a kind of participation that is beyond human words. This could be called contemplative participation where listeners know they have listened but afterwards they cannot recall information. Listeners are convinced of the fact that the liturgy means a lot to them, but they are not able to retrieve information. Listeners are adamant and sure about what the worship service has done for them. They feel relaxed and silenced in their state of being. It is clear that participation is more mysterious than one could see with the naked eye. A lens of remembrance is indeed providing dynamic possibilities.

6. Conclusion

In this article the author was investigating whether remembrance as optic lens of the mind in the editing of memories through participatory listening in liturgy could offer new perspectives for the disciplines of liturgics and homiletics. In conducting a qualitative literature study it became evident that an ontological shift is inevitable. A shift from a passive approach to listening in order to do, should be altered to an active and participatory approach of listening in which memories of listeners are edited via vivid remembrances. This approach could enrich the praxis within liturgics as well as homiletics in order to become aware that remembrances are needed for listeners in order to become participants. It is clear that the relationship between liturgical language and the activity of listening should be addressed carefully. Only one single word is indeed able to retrieve an image.

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