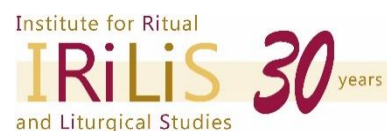


Chat of the Expert Meeting

'Ritual Techniques: New Openings in Ritual and Liturgical Studies'

20 January 2022



15:38:31 From Lizette Larson-Miller to Everyone:

thank you Teresa...do you have a sense of whether the psalms where all creation praises God factor into the Testament of Adam, or provide a source for this amazing horarium?

15:39:25 From Teresa Berger ["sie"] to Everyone:

yes, Psalm 148 especially

15:40:12 From Ron Anderson to Everyone:

Two questions for Teresa: 1) do you see the listing of the hours as constructing a narrative—and what narrative? 2) What connections do you see with African Christianities and their accounting for the place of the “non-human”?

15:42:43 From Kevin Reuter to Everyone:

Aren't there some studies about elephants and dead rituals? I heard also that some apes were caught in an act that possibly could be deffined as a ritual

15:43:51 From Joanna Wojtkowiak to Everyone:

The book 'Archives of Conjure' by Solimar Otero studies how the dead are active agents in the lives of the living and might be also of interest here: <http://cup.columbia.edu/book/archives-of-conjure/9780231194334>

15:44:52 From Teresa Berger ["sie"] to Everyone:

no doubt animals also ritualize BUT I think that's a different lens from the theological claim that everything created worships

15:45:59 From Teresa Berger ["sie"] to Everyone:

Thank you for the book recommendation, Joanna!

15:46:03 From Kevin Reuter to Everyone:

How can I distinct that lens?

15:46:43 From Nina Glibetic to Everyone:

Comment for Teresa: what kind of a connection do you see between this Horarium and the ancient monastic cycle of prayer each hour of day and night (psalm + prayer, usually private)?

15:48:53 From Nina Glibetic to Everyone:

Thank you!

15:50:27 From Kimberly Belcher to Everyone:

I've been reading about liturgies responding to climate change, and I'm really persuaded by this notion that no real change will take place without a sense that creation is itself animated and agentive. The Horarium reminds us that this is not a new postmodern development, Teresa

15:51:23 From Teresa Berger ["sie"] to Everyone:

oh exactly! That genealogy is what I am working on

15:51:26 From Kimberly Belcher to Everyone:

It's particularly provocative that human praise plays such a tiny role in the cosmic cycle :)

15:51:35 From Kimberly Belcher to Everyone:

Good, looking forward to quoting you

15:52:20 From Andrew Irving to Everyone:

Fantastic! Sorry I just go now to teach. But full of inspiration.

16:28:48 From Celestin Nsengimana to Everyone:

The presentation is very interesting. What do you mean by "cultural hope"?

16:29:10 From Lizette Larson-Miller to Everyone:

thank you Thomas, in my experiences with many funerals, how does the reality that people bring with them their own sense (often secular) of where the dead are and how we are related meet the reception of images from the official texts. In other words, is there a bit of parallel and not meeting interpretations going on between peoples' assumptions and beliefs and those of the 'church'?

16:31:30 From Brenda Mathijssen to Everyone:

Thank you both so much! Following up on what Joanna is discussing, I wonder how both Anne and Thomas would initially/preliminary conceptualise the idea of techniques? In Anne's presentation I had the idea that technique is understood as rather rigid or negative assumptions, while one could also argue that technique is something that evokes leniency or openness. e.g. in the sense of body technique.

16:32:31 From Janieke Bruin - IRiLiS to Everyone:

The use and interpretation of 'heaven' and 'angels' in funerals is very interesting here.

16:33:27 From Brenda Mathijssen to Everyone:

Thank you Anne!

16:34:11 From Stefan Böntert (Bochum) to Everyone:

In 2020 ca. 1/3 of the catholic deceased people in Nordrhein-Westfalen (Germany) shifted away from catholic funeral and was buried by secular ritual concepts. <https://www.kirche-und-leben.de/artikel/jeder-dritte-2020-verstorbene-katholik-wollte-kein-katholisches-begraebnis>

16:34:48 From Joanna Wojtkowiak to Everyone:

Absolutely Janieke, in humanist funerals there is discussion about whether that term might be used at all! Some humanist celebrants do not want to use religious terms, while others do, but only in a contextualised way or if another speaker during the funeral will use the term it is fine

16:35:35 From Joanna Wojtkowiak to Everyone:

I see that there is not a clear-cut or strict rule to re-design humanist funerals, but the discussion is ongoing and also shifting and changing

16:36:42 From Kimberly Belcher to Everyone:

This overlaps too with the lack of non-human agents in our liturgical imagination, as Teresa was speaking about. Even in our Christian funerals the non-human agents are playing a small role relative to the specific memory of the deceased

16:38:55 From Lizette Larson-Miller to Everyone:

I was just thinking of this Kim...especially regarding peoples' pets in heaven!

16:39:01 From Kimberly Belcher to Everyone:

Maybe angels are more lenient than God

16:40:40 From Marcel Barnard to Everyone:

Tutu was aqua mated!

16:41:58 From Kevin Reuter to Everyone:

Sorry, I have to go, thank you for all the input!

16:42:17 From Carolyn Pritchard UK to Everyone:

There is a tension between people requiring a funeral for their deceased...between their need for memorial and celebrating the life and wanting long eulogies and the requirements of the textual liturgy

17:16:55 From Katie Bugyis to Everyone:

Thanks, Kim!

17:18:15 From Daniel Tsoi (Durham, UK) to Everyone:

Sorry I have to go but it is really interesting afternoon... Thanks.

17:19:25 From Karin to Everyone:

can a ritual be seen as owned by a culture?

17:20:59 From Mirella Klomp (PThU) to Everyone:

Or: the dynamics between cult and culture

17:21:34 From Mirella Klomp (PThU) to Everyone:

(dynamics which are then to be described/qualified etc)

17:29:09 From Brenda Mathijssen to Everyone:

Thank you all for this great discussion. I have to leave now but look forward to the next event and your papers. Thanks everyone

17:31:04 From Marcel Barnard to Everyone:

Thanks all for your presentations and for the discussions!

17:32:04 From Marcel Barnard to Everyone:

I am not sure whether I invented the notion or Paul Post or even someone else?

17:32:51 From Mirella Klomp (PThU) to Everyone:

That's academic history!

17:33:03 From Lizette Larson-Miller to Everyone:

thanks to all the comments and presenters - I have gained so much from hearing your comments and reflections - lots of integration to happen!

17:33:42 From Katie Bugyis to Everyone:

Yes, many thanks to all the presenters and participants!

17:34:20 From Teresa Berger ["sie"] to Everyone:

can we make sure that "cult" and "culture" doesn't erase the larger whole, namely the world and cosmos in which everything lives and has its being?

17:35:29 From Mirella Klomp (PThU) to Everyone:

@Teresa: absolutely, these are very open and inclusive notions, as far as I am concerned!

17:35:43 From Marcel Barnard to Everyone:

That is a question now, Teresa. I think that I used the notion the first time more than 20 years ago. Currently indeed we need to have an open eye for the entire cosmos.