

*KIRÁLY Lajos*¹:

Pastoral Aspects of the Occasional Services

Abstract.

This study examines the casualias as central to the ministry of the church from the perspective of pastoral care. At the root of the casualias is ritual, which, according to Emile Durkheim, has as its true function the strengthening and maintenance of group cohesion and solidarity, the expression of unity, the weaving of bonds between the individual and society. Pastoral psychology studies of casualias have shown that they play an important role in the community and relational experience, as communication and correlation take place between the transcendent and the human, between man and man: the individual is strengthened and experiences the welcoming, supportive, and helping presence of the community. The individual is no longer alone with his or her problems and difficulties, as he or she has a burden-relieving experience of being in contact with the community. This connection is not only embodied in words but also brought to life through non-verbal moments and ancient symbols. I will point out that providing help, according to pastoral psychology, is a communal task, which is why rituals and casualias have therapeutic and pastoral care potential.

Keywords: casualia, pastoral psychology, ritual, community, experiential society

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The Relationship between the Individual and the Community

The occasional services are central to the ministry of the Reformed Church, and as people's attitudes, interests, and communicative capacities have changed over the centuries, so too have the elements of the occasional services. As the saying from the Emperor Lothair I² puts it: *Tempora mutandur, nos et mutamur in illis*. In other words, as time changes, so does man³ and the circumstances he creates and the world around him.

The pastoral-psychological questions are how the liturgical elements are related to each other, what effect they have in the worship service, and where communication and correlation take place between transcendence and man, man and man. We are concerned with the psychological impressions of worship, with emotion in addition to the rational, which takes its place in the occasional services. In this nexus, the individual is strengthened and experiences the welcoming, supportive, and helping presence of the community. The individual is no longer alone with his or her problems and difficulties, as he or she has a burden-relieving experience when in contact with the community. This relationship is not only expressed in verbal forms (preaching) but also through non-verbal moments and ancient symbols. At the same time, the connection of the individual and the community with the past is strengthened through the symbolic system of the occasional services, from which they draw strength in the present and find solutions for different situations and states of being. According to András Feldmár, the essence of a conversation between two people is whether or not I am in it as a connection. Stephen Karpman's "drama triangle theory"⁴ presents the relationship between individuals as the victim (he plays the role of the *victim*, believing that only bad things happen to him), the *persecutor* (his strategy is intimidation), and the *rescuer* (he likes to appear in the role of the good) in his study by analysing the fairy

² Lothair I, Roman emperor (795–855).

³ OROSZ, Kálmán (2013): Önfejlesztés, -megvalósítás és -meghaladás [Self-development, Self-actualization, and Progress]. In: Gutman, Bea (ed.): *A lélek dolgai*. Budapest, Kulcslyuk. 56.

⁴ KARPMAN, Stephen (1972): Fairy Tales and Script Drama Analysis. In: *Transactional Analysis Bulletin*. 11, 2. 37–42.

tale Red Riding Hood and the Wolf. These roles can be used interchangeably. Worship and occasional services alas are opportunities to review and redefine these roles.

Ferenc Mérei,⁵ a network researcher, examined “how humans adapt to society and how they shape society”, and argued that an innate programmed development in the human child would determine its life. A key idea of Mérei’s is “co-existence” as a dynamic phenomenon that “leads the child to be aware of the other”.⁶ The influence of community is felt in the shaping of human traits, as the “best known weapon against malleability in creativity is community”.⁷

Helping, according to pastoral psychology, is a communal task, which is why the therapeutic and pastoral potential of rituals has been studied and shown to have a pastoral effect on many occasions.⁸ The individual receives stimuli from the other person or community, and in their absence, the reticular activation system⁹ can start a process of atrophy. The singing of liturgical hymns also articulates the singer’s identification with the suffering Christ, and their “ritualized performances provide a relieving, tension-relieving, but also affirming and confirming experience in communal liturgy”.¹⁰ It can release, or perhaps ‘sing out’, an emotional charge that it would not otherwise have had the opportunity to do.¹¹ A similar idea is expressed by Anselm Stolz, who writes, “mysticism is essentially equivalent to the experience of being part of the flow of divine life which is made

⁵ Ferenc Mérei: psychologist, educator, network researcher (1909–1986).

⁶ MÉREI, Ferenc (1996): *Közösségek rejtett hálózata* [The Hidden Network of Communities]. Budapest: Osiris. 7, 9.

⁷ BERNE, Eric (1964): *Games People Play. The Psychology of Human Relationships*. USA, First Ballantine Books Trade Edition. 13.

⁸ HÉZSER, Gábor (2007): *Pásztorálpszichológiai szempontok az istentisztelet útkereséséhez. Elméleti és gyakorlati lehetőségek* [Perspectives Pastoral Psychology on the Quest for Worship. Theoretical and Practical Possibilities]. Budapest, Kálvin János.

⁹ Reticular Activation System (RAS) – the area at the junction of the brain base and the spinal cord that determines what information will reach our brain. It also controls wakefulness and the level of consciousness.

¹⁰ KURTA, József: Liturgia és lelkigondozás találkozása egy középkori énekben [Liturgy Meets Pastoral Care in a Medieval Chant]. In: *Református Szemle*. 99, 4. 525.

¹¹ HÉZSER 2007, 70.

available in the sacraments”.¹² In the light of Béla Buda's thought, a certain therapy is taking place since psychotherapy is “part of all human communication, the intention to influence, with the aim of bringing about a change in behaviour”.¹³ This is also true of singing and music, about the latter of which Lev Tolstoy says is nothing more than “an acceleration of the emotions”, but he adds that it expresses the message in a much more holistic way than words – especially in an age in which “the quality of preaching is deplorable”, and one of the reasons for this is that preachers are also “sinful people living in crisis, in a state of crisis”.¹⁴ This is why music is an essential element of occasional services and rituals. Listening¹⁵ can help us in the process of attunement because we get in touch with each other emotionally.

The Occasional Services: From Cradle to Grave

Just as Karinty made a journey around his skull to explain “why he lays his troubled story before the reader,”¹⁶ we travel the our entire lives to show that the stages of crisis¹⁷ are at the intersection of certain occasional services. Erik H. Erikson,¹⁸ an American psychologist of Danish origin, describes the psychological development of man in eight

¹² GÖRFÖL, Tibor [year missing]: *A keresztyén misztika néhány problémája* [Some Problems of Christian Mysticism]. http://vigilia.hu/node/Vigilia_2015_07_facsimile.pdf (downloaded on: 12 April 2017) [own translation].

¹³ URBÁNNÉ VARGA, Katalin (2001): A muzsikának oly nagy ereje vagy... [Music Has Such Great Power...]. In: *Parlando*. 43, 4. 2–19.

¹⁴ BUSTYA, Dezső (2006): Lelkigondozó prédikálás [Pastoral preaching]. In: *Református Szemle*. 99, 5. 512–521.

¹⁵ GYÖKÖSSY, Endre (1980): Pasztorálpszichológiai problémák [Pastoral Psychological Problems]. In: *Theológiai Szemle*. 23, 1. 289.

¹⁶ KARINTHY, Frigyes (1996): *Utazás a koponyám körül* [Journey around My Skull]. Cluj-Napoca, Dacia. 5.

¹⁷ KIDWELL, Jeannie S. – DUNHAM, Richard M. – BACHO, Roderick A. – PASTORINO, Ellen – PORTES, Pedro R. (1995): Adolescent Identity Exploration: A Test of Erikson's Theory of Transitional Crisis. In: *Adolescence*. 30. 120. 785.

¹⁸ Erik Homborger Erikson (1902–1994), developmental psychologist and psychoanalyst.

stages of identity development. According to Bagdy, it is in these stages of life that we learn what we have to solve and learn.¹⁹

The occasional service of baptism is generally associated with the first stage of identity development, a stage of life defined by the term *primordial trust versus distrust*,²⁰ which is also invoked by recent research and support procedures.²¹ The development of primordial trust in infancy provides the opportunity to love, to rejoice, and to hope. At this stage, attachment to the one who gave us life is very important. It is also important to stress this because research in Hungary shows that only 50% of the adult population can attach securely,²² which means that half of the population is affected by attachment disorders. The child of Aphrodite and Anchises, Aeneas was raised by the nymphs for five years, only then brought by his mother to be “raised next to his father”.²³ Today, parents working abroad often leave the child’s upbringing to grandparents, and this can damage the sense of attachment and trust. Seymour Levine’s experiments on rats have shown that caring not only led to emotional development, but it also had a positive effect on brain biochemistry.²⁴ In the occasional service of baptism, in addition to the sense of being gifted, there is also a sense of uncertainty and fear in parents’ lives.

Confirmation in Erikson’s work is the stage of youth: identity, identity versus diffusion of identity; in the words of Petőfi: “I was no longer a child, and I was not / Yet youth. This is the most beautiful year of life, / Like the most beautiful moment when the dawn / Is half-stripped of the night’s carpet.”²⁵ In these lines, too, the youth’s sense of

¹⁹ BAGDY, Emőke (2013): Önismeret, tudatosítás, lelki önvédelem [Self-knowledge, Awareness, Spiritual Self-defence]. In: Gutman, Bea (ed.): *A lélek dolgai*. Budapest, Kulcslyuk. 29–53.

²⁰ HÉZSER, Gábor (1995): *A pásztori pszichológia gyakorlati kézikönyve*. Budapest, Kálvin János. 67–76. For the other stages of life, we use the titles formulated by Gábor Hézszer.

²¹ VOGEL-SCIBILIA, Suzanne E. – MCNULTY, Kathryn Cohan – BAXTER, Beth – MILLER, Steve – DINE, Max – FRESE, Frederick J. (2009): The Recovery Process Utilizing Erikson’s Stages of Human Development. In: *Community Mental Health Journal*. 45, 6. 405–414.

²² PÁL, Ferenc (2014): *A magánytól az összetartozásig* [From Loneliness to Belonging]. Budapest, Kulcslyuk. 29.

²³ *Aineiasz*. In: TRECSÉNYI-WALDPFEL, Imre (ed.) (1990): *Görög regék* [Greek Tales]. Bucharest, Kriterion. 314–315.

²⁴ LEVINE, Seymour (1960): *Stimulation in Infancy*. In: *Scientific American*. 202, 5. 80–86.

²⁵ KERÉKES, Ferenc (manag. ed.) [year missing]: *Petőfi összes költeményei* [The Complete Poetical Works of Petőfi]. Budapest, Laude. 55. [own translation].

loneliness, the desperate state of mind that pervades this transitional period, resounds.²⁶ At the same time, the youth is characterized by a desire for freedom and to meet people, and by flirtation (beckoning and repulsion).²⁷ At the same time, in the adolescent's life, the clashes between trust and distrust, autonomy and lack of autonomy and shame, initiative and guilt, creativity and inferiority are a crisis in his life.²⁸ The ability to delay and wait seems to be lost in our age, and the need to "want it now" is increasingly dominating the young people. Although confirmation²⁹ is a communal worship service, the church must never lose sight of the fact that confirmation is for the confirmand.³⁰

Marriage occurs during the Eriksonian stage of adulthood, which he describes as *intimacy versus isolation*.³¹ An individual is only capable of marriage and a lasting relationship if his/her sense of identity is sufficiently stable and a sense of mutuality is present. Intimacy³² allows for a sense of community, but its absence leads to isolation. Marriage is never a private affair³³ since it involves not only two people but also two families,³⁴ which may experience crises due to cultural differences. Music can be a common language in this diversity, which can strengthen the spouses and help them through crises.

²⁶ VIKÁR, György (1980): *Az ifjúkor válságai* [The Crises of Youth]. Budapest, Gondolat. 7–8.

²⁷ BÜHLER, Sarolta (1925): *Az ifjúkor lelki élete* [The Spiritual Life of Youth]. Budapest, Franklin-Társulat. 66.

²⁸ HÉZSER 1995, 71–72.

²⁹ According to Sándor Szénási, confirmation is „the occasion of coming to faith”. In: SZÉNÁSI, Sándor (1989): *Megtaláltuk a Messiást! Református konfirmációi olvasókönyv* [We Have Found the Messiah! Reformed Confirmation Reading Book]. Budapest, Református Zsinati Iroda Sajtóosztálya. 7.

³⁰ HÉZSER 2007, 120.

³¹ KACERGUI, Mary Ann – ADAMS, Gerald R. (1980): Erikson Stage Resolution: The Relationship between Identity and Intimacy. In: *Journal of Youth and Adolescence*. 9, 2. 117–118.

³² The “intimacy motive is the desire to have a warm, close, reciprocal communicative relationship with another person, to feel close to another person. (...) it means the desire to merge with another.” In: CARVER, Charles S. – SCHEIER, Michael F. (2006): *Személyiségpszichológia* [Personality Psychology]. Second, revised edition. Transl. by Ágnes Albert et al. Budapest, Osiris. 122.

³³ CHETCUTI, Kristina [year missing]: *Marriage Is Not a Private Affair*.
<https://www.timesofmalta.com/articles/view/20110209/local/marriage-is-not-a-private-affair.349314> (downloaded on: 4 July 2023).

³⁴ Horton Cooley introduced the concept of the “primary group”, which includes the family, while the “looking-glass self” is formed by seeing the reactions of the people around us. SHAFFER, Leigh

The funeral – in the better cases – occurs in the Eriksonian *old age* stage of life: *integration versus doubt and despair*. The pastoral care giver, however, turns to the bereaved, in whom the deceased lives on and whose loss gives rise to ambivalent feelings. In a time of doubt and despair, the most important attitude of a counsellor is to remain silent and quiet, which, as we shall see later, is complemented by listening to music, in addition to verbal communication.

The Occasional Services against the Existential Vacuum

The concept of an *existential vacuum* was coined by psychiatrist Viktor E. Frankl,³⁵ who, after experiencing the horrors of World War II, was sent to a concentration camp, where he met people whose lives were empty, with an immense sense of meaninglessness and emptiness. According to him, man cannot exist without suffering, and it is necessary to find meaning and new purpose in suffering.³⁶ Against this feeling of existential vacuum, he always found a purpose worth living for and a source of strength. Gábor Hézszer refers to the Israeli physician-sociologist Antonovsky, who, in his search for an answer to the question of what drives a person towards illness or health, replied that it depends on one's source of resistance.³⁷ Symbolic communication in occasional services,³⁸ emotional experience, supportive community, music and the therapeutic effect of healing³⁹ all seek to help the person in a vacuum and to move them out of their sense of oppression.

S. (2005): From Mirror Self-recognition to the Looking-Glass Self: Exploring the Justification Hypothesis. In: *Journal of Clinical Psychology*. 61, 1. 47–65.

³⁵ Viktor Emil Frankl (1905–1997), physician, philosopher, founder of the third Viennese psychotherapeutic movement, logotherapy, and existential analysis.

³⁶ FRANKL, Victor E. (2013): *Mégis mondj Igent az életre. Egy pszichológus megéli a koncentrációs tábor* [*Yes to Life in Spite of Everything. A Psychologist Experiences the Concentration Camp*]. Transl. by Éva Kalocsai Varga. Budapest, Jel Könyvkiadó. 15.

³⁷ HÉZSER, Gábor (2014): *Újra szárnyra kapni* [Taking Wing Again]. Târgu-Mureş, Lector. 162.

³⁸ BROWN, Teresa L. Fry (2008): *Delivering the Sermon. Voice, Body, and Animation in Proclamation*. Minneapolis, Fortress Press. 9.

³⁹ PEMBROKE, Neil (2013): *Divine Therapeia and the Sermon. Theocentric Therapeutic Preaching*. Eugene, Pickwick Publications. 92.

According to musicologist Ede Terényi,⁴⁰ “stillness is the hardest thing to make move”.⁴¹ For the occasional services, such as for the rite, the shift in perspective is facilitated by the “moving” of the immanent towards the transcendent.⁴² As Márai put it, “the great painter looks to the sky and paints the earth, faithfully. The dabbler paints the sky, feverishly, while looking at the hen’s eye, anxiously.”⁴³ The possibility of man, as represented in the occasional services, to look to the sky and to unite the individual who has experienced a natural or developmental crisis with the rites of community – the rites of baptism,⁴⁴ confirmation, marriage and burial – is reinforced. The person in crisis seeks a solution, even by imposing rites of life to isolate aggression. We know of rituals that were intended to make amends or to make things right (e.g. forgiveness of sins, atonement), while the so-called transformed rituals were performed during the preparation of food or at sunrise, accompanied by various sacred songs. The rite is the passage of the soul to infinity.⁴⁵ Even the suicidal experimenter is looking for a solution, not death, and the help is focused on the environment and relationships, on interactions.⁴⁶

It is a place where the soul can heal, where it can experience joys and difficulties, and where it can express all that cannot be expressed in words, and through which we can connect to our own life story.⁴⁷ Worship and occasional services have always been linked

⁴⁰ Ede Terényi (1935–2020), composer, musicologist, professor of composition.

⁴¹ TERÉNYI, Ede (2004): *Zene. Tegnap, ma, holnap* [Music. Yesterday, Today, Tomorrow]. Cluj-Napoca: Stúdiom Kft. 48.

⁴² According to Peter Popper, transcendence is “the appearance of family projection on a cosmic scale”. In: POPPER, Péter: *A belénk égetett múlt* [The Past Burned into Us].

[https://www.youtube.com/results?search_query=](https://www.youtube.com/results?search_query=popper+p%C3%A9ter+a+bel%C3%A9nk+%C3%A9gett+m%C3%Balt)

[popper+p%C3%A9ter+a+bel%C3%A9nk+%C3%A9gett+m%C3%Balt](https://www.youtube.com/results?search_query=popper+p%C3%A9ter+a+bel%C3%A9nk+%C3%A9gett+m%C3%Balt) (downloaded on: 4 July 2016).

⁴³ MÁRAI, Sándor (2001): *Ég és föld* [Heaven and Earth]. Budapest Helikon. 8.

⁴⁴ Baptism is both a *sowing* and an *initiation ceremony*. BÉKÉSI, Andor (ed.) (1987): *Kálvin a sákramentumokról* [Calvin on the Sacraments]. Budapest, Református Zsinati Iroda Sajtóosztálya, 114–117.

⁴⁵ RESHEL, Azriel [year missing]: *How Sacred Rituals Can Transform Your Daily Life*.

<https://www.byronmagazine.com/news/how-sacred-rituals-can-transform-your-daily-life> (downloaded on: 11 July 2023).

⁴⁶ HÉZSER 2014, 51, 61.

⁴⁷ SCHMIDT, Donald (2009): *Emerging World: A Creation Spirituality Lectionary*. USA, Coroana. 129.

to the idea of experience. Today, however, this moment seems to have been compromised. Peter cries out in Mt 17:4: “Lord, it is good for us to be here...” Social programming, according to Eric Berne, results in traditional, ritual, or semi-ritual contact.⁴⁸ In occasional services, the community is present in the individual and the individual in the community. Psychology calls it imprinting, i.e. a deep and indelible imprint for life, when it can be learnt from the community during a “sensitive period”.⁴⁹ Researchers have found that the phenomenon also leads to extremely rapid conditioning in the animal kingdom because if an animal focuses on the imprinting object or person early in its development, during the sensitive stage of its development, it will always prefer the imprinting object or person.⁵⁰ The individual can experience the caring and nurturing love of the community in the occasional services.

In many cases, our ecclesiastical rites no longer appear as rites of conversion but only as reminders of the rite that once provided the source of strength: spontaneity has become normative behaviour, experience has become ideological norm, and *communitas* has become impersonal coexistence.⁵¹ The root of the occasional services is the ritual, whose real function, according to Emile Durkheim, is to strengthen and maintain group cohesion and solidarity, to express unity, to strengthen the bond between the individual and society.⁵² The individual participating in the ritual, the “I” becomes what s/he is, his/her ego is temporarily deactivated, thus providing a sense of security of belonging to a community by experiencing a sense of unity and purity. Communion or baptism is a good example of this experience in the Reformed occasional services. Among other things, these can help against a sense of existential vacuum.

⁴⁸ BERNE 1964, 17.

⁴⁹ BAGDY 2013, 30–31.

⁵⁰ SIEGAL, Mordecai (2006): *Just Got a Kitten. What Do I Do?* New York, Fireside. 164.

⁵¹ BENCZE, Boróka (2008): *A vallásos életmód és a pszichoszomatikus rendellenességek* [Religious Lifestyle and Psychosomatic Disorders]. Part of a doctoral thesis. Cluj-Napoca, Református Tanárképző és Zeneművészeti Kar. 50.

⁵² DURKHEIM, Emile (2002): *A vallási élet elemi formái: A totemisztikus rendszer Ausztráliában* [Elementary Forms of Religious Life: The Totemic System in Australia]. Transl. Zoltán Vargyas. Budapest, L’Harmattan. XV.

Occasional Services in the “Experience Society”

The concept of experience has also inspired authors of fiction. Eugen Simion,⁵³ in his novel *Age of Experiences, Age of Confessions*, tells of his experiences in Paris, where even a seminar at medical school “took on an almost religious ritual”.⁵⁴ The individual in worship, as an integrated member of the community, is supported by the preaching of the Gospel and by music (audibility) and sight (visuality). At the same time, the worshipper searches for and selects among experiences, which is expressed by the notion of the *experience society*, which, according to Gerhard Schulze,⁵⁵ is “a concept of relative proposition that, in historical and cross-cultural comparison, attributes a relatively high importance to experiences in the construction of the social world”.⁵⁶ The hallmarks of an experience society⁵⁷ are abundance, well-being, and experience, where subjectivity is valorized. This society is characterized by the fact that while the real value of wages increases, time spent at work decreases, leading to questions about how and in what ways individuals spend their leisure time in a choice of abundance. At the same time, the possibility of choice is increased, as is the possibility of choice and improvement in all areas of life – family, health, lifestyle, etc. The objectives include the kind of action that in the present – if possible, immediately – triggers an experience and the *desire*⁵⁸ to live it. Service providers aim to create the impression that the key to the experience lies in the consumption of (expensive) goods (expensive travel and the need for luxury goods).

⁵³ Eugen Simion (1933–2022), writer, critic, member of the Romanian Academy of Sciences.

⁵⁴ SIMION, Eugen (1983): *Élmények kora, vallomások kora* [An Age of Experiences, an Age of Confessions]. Transl. Erzsébet Kántor. Cluj-Napoca: Dacia. 110.

⁵⁵ Gerhard Schulze (1944–), Professor of Social Research Methodology, Bamberg – Otto Friedrich University.

⁵⁶ ÉBER, Márk Áron (2007): *Élménytársadalom. Gerhard Schulze koncepciójának tudás- és társadalomelméleti összefüggéseiről* [Experience Society. On the Knowledge and Social Theory of Gerhard Schulze’s Concept]. Budapest, ELTE Társadalomtudományi Kar. 7, 29.

⁵⁷ At the same time, Samuel Pfeifer says we are well on the way to becoming a therapeutic society. In: PFEIFER, Samuel (2000): *Pszichiátria és lelkipálosok* [Psychiatry and Pastoral Care]. Transl. Tamás Beluszky. Budapest, Koinónia. 14.

⁵⁸ *Leviathan*, Julien Green’s tragicomedy of fate (1929), is a masterful portrayal of the characters’ longing as “the soul” rebels against “the shame of the body”. GREEN, Julien (1976): *Leviathan*. Transl. Marcell Benedek. Bucharest, Kriterion. 50. “Guéret... felt that the fierce desire, which would never leave him alone, was in everyone, and tormented people day and night.”

Music and singing play an important role in social cohesion: for example, in worship or when singing in a choir, music can transform togetherness into a wonderful experience. This is what complements the left-brain verbal culture of the human being with the emotions of the right brain. There are many programs around the world (El Sistema – Venezuela, Harmonia – USA, Szimfónia – Hungary) that help socially disadvantaged children to make music together in a music program, not only to increase their learning skills but also to strengthen their sense of belonging to a community.⁵⁹ “Music beyond time” provides communication between humans and the supernatural, talking about their joys, fears, and sorrows.⁶⁰ However, postmodern man tends to surround himself with props instead of people, what Popper,⁶¹ following Hamvas, calls a *prop culture*. These are constantly being changed by man, and this is transferred to human relationships, where “to replace” and “to possess” become the watchwords. In the Reformed Church, it is important that neither cognition (rationality) nor experience should die out of our worship. We often hear criticisms of other denominations that our worship and preaching is dogmatic and non-experiential.

As early as the first half of the 1990s, Myron W. Krueger wrote in *The Experience Society* that virtual reality would bring about huge changes in many areas of life and science.⁶² In the intervening period, we have seen the growth of the production capacity of the “experience market,”⁶³ the development of demand, the development of the pleasure industry. This is coupled with an increase in manipulation and quality, with the aim of selling everything on the advertising space in a way that delivers an experience to the individual and the community. Viral films, viral ads, YouTube and Twitch formats, gifs,⁶⁴ looping videos are new opportunities and platforms in the world of music and moving

⁵⁹ CSÉPE, Valéria (2016): *Zene, agy és egészség* [Music, Brain and Health]. In: Falus, András (ed.): *Zene és egészség*. Budapest, Kossuth. 36.

⁶⁰ DESZPOT, Gabriella [year missing]: *Zene és kreativitás* [Music and Creativity]. In: Falus, András (ed.): *Zene és egészség*. Budapest, Kossuth. 55.

⁶¹ POPPER, Péter: *A boldogság nyomában* [In Pursuit of Happiness].

<https://www.youtube.com/watch?v=j9d0WBSknCw> (downloaded on: 12 February 2018).

⁶² KRUEGER, Myron W. (1993): *The Experience Society*. In: *Presence: Teleoperators and Virtual Environments*. 2, 2. 162.

⁶³ The Experience Market, also known as Gauba, opened in Budapest in 2010.

⁶⁴ GIF – *Graphics Interchange Format*. The first format was published in 1987.

image. These new solutions are of course also used by musicians – for example, looping is one of the biggest weapons of the *One Man Band*.⁶⁵

From the pastoral-psychological point of view, it is important to consider what liturgical-emotional forms, prior to the occasional services or after them, what forms of pastoral care music can provide to the church member living in an experiential society. If the occasional services, the liturgy becomes un-experiential and loses its beauty, an atmospheric vacuum⁶⁶ can be created, which is unbearable. Leman argues that musical experience involves embodied cognition rather than symbolic mental processing, even when it involves passive listening.⁶⁷ In sectarian worship, music provides an experience that, combined with the beauty of the room, can be attractive to congregants where there is a deficit in religious practice.

Occasional Services in the Liturgy

To examine the roots of the Christian liturgy in the church, Margaret Barker cites the Letter to the Hebrews, in which Christ is presented as the one and only eternal high priest whose sacrifice in death makes eternal redemption for sin.⁶⁸ A similar thought is expressed in the “teaching of the Second Vatican Council, *Sacrosanctum Concilium*, on the sacred liturgy (...) by which, most of all in the divine sacrifice of the Eucharist, *the work of redemption is accomplished*, it contributes in the greatest measure to the expression by the lives of the faithful and to the demonstration to others of the mystery of Christ and the specific nature of the true Church, which is both human and divine”.⁶⁹

⁶⁵ <https://www.youtube.com/watch?v=rQiaktHriKY> (downloaded on: 16 January 2018).

⁶⁶ HÉZSER 2007, 25.

⁶⁷ MCDERMOTT, James – GIFFORD, Toby – BOUWER, Anders – WAGY, Mar (2013): Should Music Interaction Be Easy? In: Holland, Simon – Wilkie, Katie – Mulholland, Paul – Seago, Allan (eds.): *Music and Human–Computer Interaction*. London, Springer. 31.

⁶⁸ BARKER, Margaret: *The Temple Roots of the Liturgy*.

<http://www.marquette.edu/maqom/roots.html> (downloaded on: 11 July 2023).

⁶⁹ *The Constitution of the Second Vatican Council on the Sacred Liturgy, Sacrosanctum Concilium, 4 December 1963, Introduction, 1.* <http://uj.katolikus.hu/konyvtar.php?h=1> (downloaded on: 11 July 2023).

In simple terms, the liturgy is a “garment” in which heavenly content is revealed.

The occasional services have a place in the liturgy, about which István Miklós Földvári writes that it was initially the par excellence of ancientness, and its principle could be formulated as follows: “do not take anything from what you have inherited, but you can add your own”.⁷⁰ This is why the Middle Ages saw the emergence of new ceremonies, new texts, new rituals, and new melodies, but the old remained intact. The liturgy has “swelled” over time, becoming an ever-growing but never diminishing phenomenon. Yet, during the liturgical “clean-ups”, they were able to distinguish between fashionable phenomena and “ancient elements that go beyond human memory”.⁷¹ The knowledge of beginnings became important because it meant power over things and the authority to change them,⁷² so the 19th-century Anglican and Catholic parties looked to the past for authority and legitimacy. At the same time, Földvári distinguishes between cultural and spiritual history, with each age creating its own liturgy, which is adapted to the needs of a new age. The author distinguishes between a paraliturgy and a liturgy proper, the former containing the folk music of the Mass. Referring to the medieval commentaries, Földvári says that the most important thing in the liturgy is to “protect continuity”.

The author distinguishes between *paraliturgy*⁷³ and *liturgy*⁷⁴ and between the *performative*⁷⁵ and the *content*⁷⁶ of the liturgy and rejects the historical approach to liturgical content, preferring instead a typological approach. In the West, St Jerome⁷⁷ and his contemporaries are associated with the first systematization of the pre-existing liturgy, which already includes the catechumenate and the order of baptism. According to

⁷⁰ FÖLDVÁRI, Miklós István (2012–2013): Az ókeresztény liturgia – avagy hogyan ne írjunk liturgiátörténetet? [The Early Christian Liturgy – Or How Not to Write a Liturgical History?]. In: *Magyar Egyházzene*. 20, 4. 365.

⁷¹ Ibid.

⁷² The Reformation did the same for the liturgy and the Scriptures.

⁷³ It refers to community or private ceremonies, which were created on the margins of the liturgy or as an appendix, with the subsequent consent of the church. This includes the litany or the congregational rosary.

⁷⁴ The mass, the chant, and the processional or sacramental rites.

⁷⁵ It represents the collateral factors in relation to which the liturgical content is realized.

⁷⁶ Functions of texts, Gregorian chants, spaces, objects and costumes, rubrics of rituals.

⁷⁷ Sophronius Eusebius Hieronymus (Greek: Ιερώνυμος, 347–419 or 420), theologian, church father, and church teacher.

Földvári, the early Christian liturgy is “nothing other than the essence of the liturgy of all times: its basic structure and the most ancient and widespread layer of its theological set” and tries to look at the fragment from the point of view of the whole, and not at the whole from the point of view of the fragment.⁷⁸ In many cases, “the early Christian liturgy was the original myth that gave the power to change”.

Zsolt Kozma, in his work *Liturgika* [Liturgyics], writes about the worship of Jesus Christ throughout his life, especially on the cross of Calvary, so the worship of the congregation goes beyond itself.⁷⁹ The task of worship is to focus the attention of the congregation on *Jesus Christ who speaks* (preaching) and on *the responding congregation*. Pointing to God and Christ is done by signposting and meaningfully directing our gaze to the one and true worship. And the essence of worship is representation, which has a dual function: on the one hand, it brings out hidden reality, and, on the other, it faithfully adheres to reality. It distinguishes between simple worship (homily) and worship with a message (sacrament). Although he warns that the means of representation is the word and not an end in itself, whether picture, sculpture or music, we are looking for an answer to the question of how music can help the human being created by God to express and feel the unspeakable in the occasional services. József Sipos, quoting from the minutes of the General Assembly of 1901, recommends to the Synod “that a uniform order of liturgy and an order of divine worship be established as obligatory for the whole universal Church”.⁸⁰

The elements of worship and occasional services can be divided into two groups: the Word (“calling”) side and the congregational (“answering”) side. The latter includes singing. In this context, the congregation is present as a helpful, supportive, and welcoming community. It is thought-provoking to ask preachers today “how much do they love those they preach to?”⁸¹ This is essential in the ministry of preaching. One of the prerequisites for this is personal contact, which means walking with open eyes and an open heart: not only knowing whose Bible story is whose but also knowing which Christian hymn is in or out of the hymnal of one’s choice.

⁷⁸ FÖLDVÁRI 2012–2013, 368.

⁷⁹ KOZMA, Zsolt (2000): *Liturgika* [Liturgyics]. Cluj-Napoca, Református Misztótfalusi Kis Miklós Sajtóközpont. 13.

⁸⁰ SIPOS, József (1941): *A Szatmári Református egyházmegye 40 éves története* [The 40-Year History of the Satu Mare Reformed Diocese]. Budapest, Balázs István könyvnyomdája. 127.

⁸¹ BUSTYA 2006, 515.

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