

- 1
- 2 **Response:
Pray the Story**
Keynote Session 2 – Sarah Agnew
- 3 **Terminology reminder**
Embodied Performance Analysis: method for interpretation

embodied performance: lived enactment
- 4 **Embodied Performance principles for shaping gathered worship**
- 5 **Our bodies in worship**
 - Prayer?
 - Communion?
 - Remembering our Baptism?
 - Entrance to worship?
 - Signs and symbols?
 - Using our voices?
 - Sit when we would stand or stand when we would sit?
- 6
- 7 **Emotions in worship**
 - Lament?
 - Emotional expression in Bible reading?
 - Emotions in preaching?
 - Emotions of preachers?
- 8
- 9 **Relationships in worship**
 - Encourage us to see each other?
 - Whose voices do we hear in the stories that are told?
 - Whose voices do we hear leading us?
 - Is our language affirming or alienating?
- 10 **Beautiful Promise**
Hold on now,

good earth, all creation;
 hold on now,
 it won't be long.
 God has heard
 and will not abandon:
 gather 'round,
 for hope is coming.
 Ah! Ah!
 Beautiful is the promise
 Ah! Ah!
 Beautiful is the peace.

11 **Beautiful Promise**

Wake up now,
 you people, get ready!
 Wake up now,
 the prophets have seen!
 Listen to the Spirit,
 she's stirring,
 calling out,
 'Make haste, and follow!'
 Ah! Ah!
 Challenging is the promise.
 Ah! Ah!
 Challenging is the peace.

12 **Beautiful Promise**

Christ will come,
 be born here among us,
 when we tell
 the story again.
 Angels came in dreams
 to whisper,
 angels sang in
 dazzling chorus:
 Ah! Ah!
 Beautiful is the promise!
 Ah! Ah!
 Beautiful is the peace.
 words: Sarah Agnew (c) 2019

music: 'Bring the torch, Jeanette, Isabella' – Traditional French Carol

Calvary Rochester, Minnesota, 1 December 2019. Music Director Brian Williams.

13

14 **Embodied Performance**

principles for Bible study

15

16 **Listeners, note:**

- what you see in the reader
- what you feel from the reader
- what you feel yourself
- what stories from our time, place, world, community are evoked as you listen

17 **EPA of Job 3: body**

- Gesture - 'get up', 'go' – suggests movement
- Subtext in expression says 'now will you go?'
- Pauses – stillness and movement, waiting for word to reach the king for Breath of Life to see the peoples' response
- Pace – the king's actions say more

18 **EPA of Job 3: emotion**

- Fire and brimstone – Jonah judges
- Fear in the hyperbole
- Desperation – 'who knows?'
- Surprise
we need time to become immersed in the story anew, when we are familiar with it already

19 **EPA of Job 3: audience**

- Divine names
Holy One (not God)
Breath of Life (not the / Lord)
- Cultural capital – explain sackcloth and ashes as the act of

mourners?

20 **EPA of Job 3: Critical Reflection**

Collate your thoughts on the range of meaning.

From the possibilities, what choices would you make for

- posture, movement, gesture, voice
- emotional expression, tone, and range
- intonation, translation, comment

when mediating this portion through performance or reading it aloud for listeners today?

21 **Prayer**

'God awaits our return'

Jonah 3