

**August 25, 2019**  
**Dance in the Bible**  
**Our Bodies, Our Selves**

**First Reading** ~ *Psalm 150:1-6*

Alleluia!  
We praise you, YHWH, in your sanctuary;  
we praise you in your mighty skies!  
We praise you for your powerful deeds;  
we praise you for your overwhelming glory!  
We praise you with the blast of the trumpet;  
we praise you with lyre and harp!  
We praise you with timbrel and dance;  
we praise you with strings and flute!  
We praise you with clashing cymbals!  
Let everything that has breath praise YHWH!  
Alleluia!

**Second Reading** ~ *From "Embodiment: An Approach to Sexuality and Christian Theology", by James B. Nelson*

The body is [an] instrument of communion. The body is language. As such, the body is not merely the necessary physical substructure through which the spoken and written word must come, as if the body were only vocal cords or fingers on typewriter keys. The body can be word itself--as Christians recognize in Jesus Christ, the Word made flesh.

**Third Reading** ~ *From "Indecent Theology", by Marcella Althaus-Reid*

Jesus Christ's true life is hidden in the historical theological interpretation narratives. Its meaning can only be peeled off in our creative religious imagination. There, we find a Christ 'who gives us something to think about'. Christ's historical deeds are too brief, distant and too heavily mediated from us. His resurrection is totally elusive, outside the boundaries of our religious imagination, but it need not for that reason be less effective. On the contrary, there is more possibility to produce an efficacious Christology with our creative imagination, nurtured by our own historical experiences, than by just following thirty something years of his life which have been reduced to less than thirty something minutes of reading in the Gospels.