

# Three Kinds of Memory

with Linnea Good, NBS Canada Festival Gathering 2019

## Musical Speech

Some holy texts are musical, in the sense that they have repeating patterns, similar phrasing and “breaths” or a song-like quality. These lend themselves well to a musical form of memory-making.

- Speak the lines normally, to hear how the accents or heavy beats most naturally fall for you.
- Then exaggerate those rhythm patterns, letting the line fall into as smooth a speech pattern as possible, even if it is not exactly how you would speak (bold or highlight them)
- When you come to a line that is completely different from the previous section, allow it to be completely different and exaggerate that, too. (ie. the boxes below)
- **We are not doing this for the sake of performance: it is to give a flow that aids in memory.**
- Finally, begin to remove the rhythm and let it fall back into regular speech cadence.

### Matthew 5:38-48

"You have heard that **it** was said  
'An **eye** for an eye and a **tooth** for a tooth'

Iambic  
(swing beat)

But I say to you:

**Do not resist an evildoer.**

**1** But if anyone **strikes** you on the **right** cheek, **turn** the other **also** [1 2 3 4]

**2** and if anyone wants to sue you and take your coat,  
give your cloak as well; [1 2 3 4]

**3** and if anyone forces you to go one mile, go also the second mile.

Give to everyone who begs from you,  
and do not refuse anyone who wants to borrow from you.

"You have heard that it was said,  
'You shall love your neighbour  
and hate your enemy.'

3/4 time  
(waltz)

But I say to you: Love your enemies  
and pray for those who persecute you,

so that you may be children of the Most High;

## Kinaesthetic Memory

Working with children, I noticed that actions lock in words very quickly. If we are working at the level of “Meaning”, we can tell the gist of a story, but if we are working at a deeper kind of memory, we are going to have to say the exact same words every time. The connecting words are critical to this. I am interested in creating connecting gestures that trigger our memory of the words.

Your exercise: To create gestures that connect the end of one line or segment with the beginning of the next. **(Again: We are not doing this for the sake of performance, but for the memory)**

### Philippians 4:8 – with memory gesture

Whatever is true,  
    whatever is honourable,  
        whatever is just,  
            whatever is pure,  
                whatever is pleasing,  
                    whatever is commendable,  
  
if there is any excellence  
    and if there is anything worthy of praise,  
  
think about these things  
    and the God of peace will be with you.”

## SPATIAL MEMORY

Called the Loci or the Memory Palace Method, this approach was adopted by the ancient Roman and Greeks. The method is recorded in rhetorical treatises, such as Cicero’s “De Oratorio”, Quintillian’s “Institio Oratoria” and Yates (in the 60’s) “The Art of Memory”. In Ancient times, Simonides of Ceos recalled everyone who was lost when a banquet hall collapsed by situating them in their seating arrangement. And so the method began to be explored at that time.

Situate objects individually along a trajectory in a known space, such as your home. Follow the path you have set to “retrieve” the items in your mind. Do not seek to put the things in places that “make sense”, by leaving your path. Put them in the space that comes next on your way.

Could this help with lists of things, genealogies or place names, such as in the Pentecost story..?

Feel free to contact me with questions, observations or requests for resources at <Lg@LinneaGood.com>. See my YouTube Channel: Biblical Storytelling in Interesting Places.

<www.LinneaGood.com>

## SPATIAL MEMORY Worksheet

### Matthew 1:2-6 (NRSV)

Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Aminadab, and Aminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of King David.

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        and Jacob the father of Judah

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            and Aram the father of Aminadab

                and Aminadab the father of Nahshon

                    and Nahshon the father of Salmon

and Salmon the father of Boaz  
by Rahab

    and Boaz the father of Obed

    by Ruth

        and Obed the father of Jesse

            and Jesse the father of King David.