

READING: Job 38:4-40:2; John 6:35-50

HOPE: “a longing for harmony and deep relationships; a longing for a unified cosmology, in which everything is connected; a world where the imagination is allowed to flourish and where play is welcomed; and a sense of otherness—something transcendent and grander than the immanent frame of our modern world.” (55)

- A key aspect of a holy enchantment is the relational thread between humanity and the natural world.” (61)

DUALISM: “most Pentecostals have bought into the idea that there is a great split between the material and the spiritual. Believing they need to make a choice between the two, they take the road of the spiritual and, in doing so, create a form of spirituality that is a poor representation of the great natural harvest festival: Pentecost.” (68)

- “this divorce between heaven and earth. ... Like children of divorce parents, they get to live with one parent (the immanent frame of the natural world) and visit the other parent on Sundays (the transcendent, spiritual world). ... At worst, we fall into the deadly trap of seeing it as a vast collection of resources. As best, we see the creation as an object that needs protection and care.” (72)
- Snyder & Scandrett: “How easy it is, then, for Christians to assume the divorce of heaven and earth. Many of us have unconsciously accepted a worldview that inverts the direction of salvation. We think salvation means going up to heaven rather than heaven coming to earth, as the Bible teaches. We have been taught that Jesus ascended to heaven so that our spirits could join him there eternally!—rather than what the Bible says: Jesus will come to earth to redeem all creation, including our own physical bodies. To a surprising degree, contemporary Christians are modern-day Gnostics.”

ANCIENT SOCIAL IMAGINARY: “Such enchantment was the social imaginary that framed the writing of the Bible. ... In all the Gospels, Jesus is portrayed as the only source of power to break the hold of evil. His miracles—feeding the multitudes, healing the sick, raising the dead, and setting the demon-possessed free—usher in a new age of the kingdom of God.” (78)

HILDEGARD offered an enchanted vision of creation. ... each of the elements possessed a ‘pristine sound that it had at the time of creation. “Fire has flames and sings in praise of God. Wind whistles a human to God as it fans and flames. And the human voice consists of words to sing paeans of praise. All creation is a single human in praise of God.” (56–57)

- “Up to the rise of the Enlightenment, most people inhabited an ethos reflecting cosmic unity.” (58)

CREATION: Jamie Smith: “Endemic to a Pentecostal worldview is the implicit affirmation of the dynamic, active presence of the Spirit not only in the church, but also in creation. And not only the Spirit, but also other spirits. Thus central to a Pentecostal construal of the world is a sense of “enchantment.” (68)

GOD SPEAKS: “Five Sayings: (John 14:16–17, 25–26; 15:26–27; 16:7–11, 12–15) together form a coherent unit on the nature of the divine human relationship that would come about as a result of the Holy Spirit being sent.

1. The coming of the Spirit would bring experiential knowledge of God (14:7, 20) and would actualize the indwelling of the Father and Son, thus fulfilling the prayer of Christ for the unity of the disciples and their unity with the Godhead (17:21).
2. The Spirit would communicate the words of Jesus. The Paraclete would teach the disciples all things and remind them of everything he had said (14:25–26). ...
3. The Spirit would serve as an internal guide for the standards of the relational life in Christ. Love is to be the essential characteristic of this life. It is to be expressed in obedience to Jesus (14:15, 21, 23; 15:14). ...

IMAGINATION & REASON: “Some things, such as ‘the perception of beauty and other aesthetic qualities,’ could not ‘be entirely captured by rational thought.’” (74)

- “Albert Einstein ... ‘Imagination is more important than knowledge,’ he said. ‘For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution. It is, strictly speaking, a real factor in scientific research.’
- Prince Caspian, nephew to the Telmarine king, learns of the magic of the old days from his tutor. ... He receives a stinging rebuke: “‘That’s all nonsense, for babies,’” said the King sternly. ... “You’re getting too old for that sort of stuff. At your age you ought to be thinking of battles and adventures, not fairy tales.” ... [similarly] the language of ‘making a decision for Christ’ highlighted a conversion as a matter of cognitive assent.
- Evangelistic methods such as ‘The Roman Road’ involved getting a person to agree with logical reasoning.” (74–75)

INTERDISCIPLINARY: “We are seeing a renaissance of the imagination. It is becoming the focus of study in various disciplines: the humanities, neuroscience, cognitive and developmental psychology, and anthropology, to name a few. Theologians and biblical scholars are bringing the imagination back into their discussions. ...

EUCATASTROPHE “Tolkien believed in approaching the Christian story as a form of *eucaastrophe*, God redeeming corrupt humankind. In this sense, be understood the Gospels as ‘embracing all the essence of fairy-stories.’ For Tolkien, ‘The birth of Christ is *the eucaastrophe* of [human] history. The Resurrection is *the eucaastrophe* of the Incarnation. The story begins and ends in joy.’ To Tolkien’s narrative, I would add that Pentecost is the *Grand Eucaastrophe*, the Great High Feast that celebrates the outpouring of joy on all creation.” (77)

Patrick Curry points out that the only ‘legitimate’ place these days to find the enchanted world of our ancestors ... such as Tolkien’s *The Hobbit* and *The Lord of the Rings*. ... into a unified world where the lines between humans, other creatures, the earth’s trees, and vegetation are quite thin.” (63)

RE-ENCHANTMENT: A renewed emphasis on the imagination is good news for those seeking to re-enchant the world. ... the imagination as ‘one of the essential ministries in nurturing the life of faith. For faith is not a leap out of the everyday but a plunge into its depths.’” (76)

**AI:** “Unfortunately, we live in a wonder-deficient world. No longer open to the transcendent, people struggle to experience the mysterious pull of wonder. Wonder deficit is closely related to nature-deficit disorder. Nature has a way of inducing wonder: majestic sunsets, beautiful mountains, whales sporting in the ocean, the first flowers of spring, fall leaves shimmering like gold. ... Technology has the power to shut down the parts of our brain that engage the imagination.” (79)