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### George MacDonald & Childlikeness

Daniel Gabelman's *George MacDonald: Divine Carelessness and Fairytale Levity\** (2013) is published by Baylor University Press. Among the books that Gabelman engages are: Ian Bradley, *The Call to Seriousness: The Evangelical Impact on the Victorians\** (Jonathan Cape, 1976); Walter E. Houghton, *The Victorian Frame of Mind, 1830-1870\** (Yale, 1957); John Huizinga, *Homo Ludens: A Study of the Play-Element in Culture\** (Beacon Press, 1955); Robert Kirk, *The Secret Commonwealth of Elves, Fauns and Fairies\** (New York Review of Books, 2007); Alison Milbank, *Chesterton and Tolkien as Theologians: The Fantasy of the Real\** (T&T Clark, 2007); William Oddie, *Chesterton and the Romance of Orthodoxy\** (Oxford, 2008); Stephen Prickett, *Romanticism and Religion: The Tradition of Coleridge and Wordsworth in the Victorian Church\** (Cambridge, 1976); Stephen Prickett, *Victorian Fantasy* (Baylor, 2005); John Saward, *Perfect Fools: Folly for Christ's Sake in Catholic and Orthodox Spirituality\** (Oxford, 1980); Andrew Stott, *Comedy\** (Routledge, 2005); Slavoj Zizek, *The Puppet and the Dwarf: The Perverse Core of Christianity\** (MIT Press, 2003).

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### Imagination and Embodied Knowledge

James K. A. Smith's *Imagining the Kingdom: How Worship Works\** (2013) is published by Eerdmans, as was its prequel, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation\** (2009). One of the books on which Smith relies heavily is Mark Johnson's *The Meaning of the Body: The Aesthetics of Human Understanding\** (Chicago, 2007). In that book, Johnson argues that our experience of movement is central to our sense of meaning: "even prior to conscious experience, our bodies are inhabiting and interacting meaningfully with their environments beneath the level of conscious awareness. I want to suggest that even at this nonconscious level, these characteristics of movement are forming the basis for both the meaning of our movements and, at the same time, the meaning of the world we move within. I am thus using the term *meaning* in a broader sense than is common in most philosophy and linguistics." It is through embodied experience that our imaginations — working with an intuitive knowledge of metaphor — establish meaning. Consider these examples in Johnson's book: Such concepts as curved, twisted, diagonal, vertical, zig-zag, straight, and circular get their meaning primordially from our bodily postures, our bodily movements, and the logic of those movements. You understand what twisted means through your bodily experience of the forceful exertions and kinesthetic sensations accompanying

## Part 1

### 1 Introduction

- Daniel Gabelman**, on how George MacDonald's celebration of the "childlike" promotes levity and a joyful sense of play, rooted in filial trust of the Father
- Curtis White**, on the troubling enthusiasm for accounts of the human person that reduce us to mere meat and wetware
- Michael Hanby**, on why there is no "neutral" science, how all accounts of *what* science does and *why* contain metaphysical and theological assumptions

## Part 2

- Alan Jacobs**, on why the *Book of Common Prayer* has lived such a long and influential life
- James K. A. Smith**, on how some movements in modern philosophy provide re-sources for recovering an appreciation for the role of the body in knowing the world
- Bruce Herman and Walter Hansen**, on Herman's paintings and how conversing about works of art enables us to grow in understanding of the non-verbal meaning they convey

\*An asterisk means that the book is in print; if you wish to purchase it from our friends at Eighth Day Books, call 1.800.841.2541.

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the act of twisting yourself or twisting objects. Furthermore, all of this bodily meaning is appropriated even when twisted comes to be used in a psychological or moral sense (as in a 'twisted' or 'warped' personality that leads to 'twisted' misdeeds). To give another example, you know the bodily meaning of standing straight and tall, and you appropriate this meaning in your conception of moral 'uprightness.' You learn the corporeal logic of circular motions with your eyes, feet, and hands, and this body knowledge carries over into your understanding of circular arguments, circular processes, and temporal circularity. . . . [M]any of our most fundamental concepts, including those lying at the heart of ethics, politics, and philosophy, have their roots in movement and other bodily experiences at a pre-reflective level." Note also Johnson's earlier book, *The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason\** (Chicago, 1987), and two books he co-wrote with George Lakoff, *Metaphors We Live By\** (Chicago, 2nd edition 2003) and *Philosophy in the Flesh: the Embodied Mind & its Challenge to Western Thought\** (Basic, 1999).

### Other Works Mentioned

Curtis White's *The Science Delusion: Asking the Big Questions in a Culture of Easy Answers\** (2013) is published by Melville House. Michael Hanby's *No God, No Science? Theology, Cosmology, Biology\** (2013) is published by Wiley-Blackwell. Alan Jacobs's *The Book of Common Prayer: A Biography\** (2013) is published by Princeton. Bruce Herman and Walter Hansen's *Through Your Eyes: Dialogues on the Paintings of Bruce Herman\** (2013) is published by Eerdmans.

The **MARS HILL AUDIO** Journal is produced at our studio in rural central Virginia, outside of historic Charlottesville. The Journal is one of several audio products we distribute, all of them intended to encourage greater wisdom about interaction with contemporary culture.

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