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## The imagination of God

### Godly Play as an „imaginative approach” to Religious Education

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## Structure

### Introduction

1. „Imagination” – term and characteristics
2. „Imagination” in Godly Play theory
3. The imagination of God

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## 1. Imagination – term and characteristics

- 1.1. Most commonly attached to images (visual)
- 1.2. Often depicting specific memories in the past (*reproductive*)
- 1.3. Employing various senses
- 1.4. Stimulating neurologically complex interaction including body language
- 1.5. Supporting individually different ways to find solutions
- 1.6. Through reflection, individual imaginative strategies can support learning (e.g. maths)

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## 1. Imagination – term and characteristics

- 1.7. Opens new perspectives (*productive* sense for the unreal, unthought, crazy, „the inside of experiences“)
- 1.8. Social dimension plays a limited, but very subtle role
- 1.9. children construct a semi-permeable boundary between imagination and actual possibilities.

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## 2. „Imagination” in Godly Play theory

- The „creative process“ is imagination in action
- Ambiguity: creating or destroying life
- Incarnation: fullest expression of the ambiguity of imagination

## 3. The imagination of God

- 3.1. The Bible as a document of the imagination of God
- 3.2. “inbilden” (Meister Eckart)
- 3.3. A model to place imagination in religious education

### 3.1. The Bible as a document of the imagination of God

- A) Human Imaginations: an anthropological medium in order to communicate approach and relationship to God  
Parables take imaginations which are *reproductive* to everyday life to serve a *productive* religious imagination
- B) Gods imagination:
  - put the world in front of him (creation)
  - makes himself imaginable (naming himself)
  - reveals his intentions with the world

### 3.2. “inbilden” (Meister Eckart)

2Cor 3, 18 „in eandem imaginem transformamur”:  
God `imprints´ his image into the Christian faith and thus *transforms* Christians into the image of the glory of the Lord  
→ The subject of imagination is first of all not the human being, but God

Human beings get a share in Gods imagination  
→ can become imaginative = “Bildung”

### 3.3. A model to place imagination in religious education

