



*C.S. Lewis  
Faculty Forum  
Academic Conference*

*Oxbridge 2005*

Oxford: 25-28 July 2005

Cambridge: 1-4 August 2005



## ABOUT THE FFAC . . .

The Faculty Forum Academic Conference (FFAC) is part of the C.S. Lewis Summer Institute, *Oxbridge 2005—Making All Things New: The Good, the True and the Beautiful in the 21<sup>st</sup> Century*. The Summer Institute is Directed by J. Stanley Mattson, Ph.D., Founder and President of the C.S. Lewis Foundation, Redlands, California, USA and Oxford, UK.

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### Oxford Sessions

July 25, 26, & 28, 2005

2:30 & 4:00 p.m.

Oxford University

Examination Schools Building

75-81 High Street, Oxford, England

### Cambridge Sessions

August 1, 2, & 4, 2005

2:30 & 4:00 p.m.

Cambridge University

Faculty of Music

11 West Road, Cambridge, England

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Gayne J. Anacker, Ph.D.

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Dean, College of Arts and Sciences &

Prof. of Philosophy

California Baptist University

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# OXFORD UNIVERSITY

University Examination Schools

Monday ~ 25, July

**Room 1—2:30pm**

***Abolition of the Humanities – Beauty in Science***

**Scott J. Masson, Ph.D.**

*Assistant Professor of English Literature, Tyndale University College*

***“The Abolition of Man and the Crisis of the Human Sciences”***

The abolition of man is at the heart of Lewis's science fiction trilogy. It is depicted variously: in Ransom's initial assumption in *Silent Planet* that spiritual beings are less real than he; in the gruesome manner in *Perelandra* in which Weston, believing himself in pursuit of a higher 'spirituality', gives himself over to dark powers; finally, in *That Hideous Strength* in the disembodied brain that is the idol for the N.I.C.E. As is typical for the science fiction genre there is a commentary on the present. This paper will discuss the subtext of Lewis's fiction, the abolition of a theological anthropology from the humanities.

**Tracee D. Hackel, M.Div.**

*Associate Pastor of Christian Education and Discipleship  
Chapel by the Lake Presbyterian Church*

***“Modern Science and Christian Faith: Beauty, A Common Dialect?”***

This paper will look at the relation of truth to the aesthetic experiences of scientists, primarily physicists, and the relation of truth and beauty in Trinitarian theology. The paper will suggest that those scientists steeped in Trinitarian theology are those most likely to make great discoveries.

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**Room 1—4:00pm**  
***Communication — Lewis and the Tao***

**Steven A. Beebe, Ph.D.**

*Professor and Chair, Department of Communication Studies  
Associate Dean, College of Fine Arts and Communication  
Texas State University – San Marcos*

***“C.S. Lewis and the Tao: Inspiration for the Good, the Beautiful,  
and the True in Human Communication”***

This paper argues for the development of a Tao of human communication – a universal set of principles that provide a means of identifying effective and appropriate communication behavior in pan-cultural contexts. The intersection of universal ethical values (the Tao) and broadly applicable principles of human communication is the paper’s focal point. Drawing upon the work of scholars who advocate the existence of universal ethical values, the paper suggests that what constitutes the good, the beautiful, and the true in human communication be described in a set of over-arching human communication principles which operationalize ethical communication behavior.

**Kyle V. Morris**

*Department of Communication Studies  
Texas State University – San Marcos*

***“Preludes of the Tao in The Pilgrim’s Regress and the  
Communication of C.S. Lewis”***

It is unlikely that the value of communication in our constantly shrinking world can be questioned. Thus, the importance of communication warrants the observation of historical figures that achieved mastery of this critical skill. Given the long practice of communication in his lifetime, it could be argued that C.S. Lewis was indeed a master communicator. Ultimately, this paper

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advocates that Lewis held an ‘unconscious competence’ of his own philosophies and the way in which he conveyed those ideas. By proving Lewis as an effective communicator, we can evaluate his practices in hopes of improving our own ability to effectively communicate.

**Room 2—2:30pm**

***Lewis: Spiritual Formation and Moral Imagination***

**William A. McCreary, Ph.D.**

*Associate Dean, College of Pharmacy, University of Utah*

***“The Concept of the Good and the Dynamic of Grief in the Spiritual Formation of C.S. Lewis and Carl G. Jung”***

Grief and the experience of profound loss opens the human psyche to the limiting factors of life, the vulnerability of being human, the nature of change, and the reality of God. In the lives of C. S. Lewis and C. G. Jung, grief rocked their worlds of lived experience. At critical junctures in their becoming, the experiences of death and loss threatened and darkened their inner and outer lives. Yet through these life altering experiences, both men came to a new, richer, clearer, and truer understanding of Christ and the meaning of Life. Spiritually, the greatness of both Lewis and Jung formed through their lived experiences of grief.

**Gayne J. Anacker, Ph.D.**

*Vice President, C.S. Lewis Foundation*

*Dean of College of Arts and Sciences, Professor of Philosophy*

*California Baptist University*

***“Narnia and Moral Imagination”***

The *Chronicles of Narnia* are loved for many reasons, but one of the most significant is surely their moral resonance. The rich array of characters, events, decisions, and consequences—all embedded in engaging stories—spark the moral imagination and lead to

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significant moral reflection. In this paper, I provide a working definition of moral imagination and show how *The Chronicles* trigger moral imagination. I conclude by briefly sketching two philosophical implications strongly suggested by this dimension of these classic stories. First, virtue ethics is the proper framework in which to think about ethical theory. Second, the normativity of morality precedes ethical theory.

**Room 2—4:00pm**  
***Literature and Christian Faith***

**George Willis Williams, III, M.Div., Ph.D. Cand.**  
*Department of Religion, Baylor University*

***“Priestly Poets: Donne and Southwell as Writers for God”***

Any 21<sup>st</sup> century seeker of the good, the true, and the beautiful would be wise to heed the example of past poetic seekers of these ideals. I am interested specifically in the two poets John Donne and Robert Southwell. These two rough contemporaries (late 16<sup>th</sup>-early 17<sup>th</sup> centuries) were both born into Roman Catholic families at a time when Catholicism was illegal in England, and, while both retained a strong hold on their Christian faiths, their social responses to very similar beginnings were nearly opposite ones. This focused consideration of their often explicitly Christian poetry will examine what unites and divides these “priestly poets” as they pursue their faith through their art.

**Paul J. Contino, Ph.D.**  
*Associate Professor of Great Books*  
*Associate Director, Center for Faith and Learning*  
*Pepperdine University*  
*Co-Editor, Christianity and Literature*

***“Striving Toward Being: Milosz and Merton at the Metropolis”***

As it did upon Lewis, Dostoevsky’s *Brothers Karamazov* made a

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powerful impact upon two of the twentieth century's most important Christian authors: the Nobel Prize winning poet Czeslaw Milosz and the monastic writer Thomas Merton. This essay will explore the way in which the series of letters exchanged by Milosz and Merton evoke the encounter between the Manichean Ivan and the monastic Alyosha: Milosz evinces both the desire to be healed by his interlocutor and to discomfit him. Merton's influence may be discerned in Milosz's final poems, in which the reader hears a voice of gratitude for a graced world.

**Room 3 – 2:30pm**

***Philosophical Hermeneutics, Truth, and Beauty***

**Lauren S. Barthold, Ph.D.**

*Assistant Professor of Philosophy, Gordon College*

***"Rethinking Truth: The Relevance of Philosophical Hermeneutics for Christianity"***

Discourse about truth has tended to go in one of two directions. On one side, there are those who, following Descartes, demand a conception of truth based on the certainty, logic, and objectivity of scientific method. On the other, there are those who maintain that the relativism and subjectivism of contemporary life render all talk of truth meaningless. I believe this to be a false dilemma and argue that the work of the hermeneutical thinker Hans-Georg Gadamer presents us with a conception of truth that avoids the pitfalls of both objectivism and relativism and hence emerges as more viable for upholding a biblical faith.



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**Michael R. Young, Ph.D.**

*Professor, Honors College, Faulkner University*

***"The Relationship of the Good and the Beautiful to Hermeneutics:  
An Analysis of Hans-Georg Gadamer's Idea of the Beautiful"***

Though the idea of the beautiful is closely associated with the idea of the good, Hans-Georg Gadamer indicates that the two concepts are distinguishable with a special advantage going to the beautiful. While both the good and the beautiful manifest a harmony between the thing and its disclosure, the good cannot be fully grasped for it takes flight into the beautiful. The beautiful, then, has a most important ontological and resultant hermeneutical function for Gadamer, namely, mediating between ideas and appearances.

**Room 3 – 4:00pm**

***The Chronicles of Narnia***

**Paula Baldwin, M.St.**

*Lecturer of English Literature, Universidad de los Andes*

***"The Middle Ages, Narnia, and Contemporary Society: Parallels  
that Enlighten and Renew"***

*The Chronicles of Narnia* are much more than a group of fairy tales or stories about magic realms. These books present a world in which the reader can identify the weaknesses of contemporary society as well as the solutions to reverse the process of disintegration he observes in his surrounding world. Through a superimposition of worlds, C.S. Lewis suggests a parallel between the Middle Ages and Narnia, and between the latter and contemporary society. With an imaginative narrative, yet without intending to transform our present world into a medieval one, Lewis is able to rescue the chivalric tradition of that period which was the proving ground for the virtues that can enlighten and renew our existence.

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**David C. Downing, Ph.D.**

*R. W. Schlosser Professor of English, Elizabethtown College*

***“Consider the Source: Creative Synthesis in the Chronicles”***

C. S. Lewis disliked source criticism. He thought that guesses about an author’s creative sources, however plausible, were more likely than not to be wide of the mark. He also complained that source critics expended so much energy “getting behind the text” that they lost sight of the text itself. I would like to suggest some criteria for responsible source criticism, of the sort Lewis himself engaged in occasionally, in contrast to the misguided “Quellenforschung” that made him grind his teeth.

**Room 4—2:30pm**

***Lewis—Macro Examinations***

**Ronald R. Ratliff, M.L.S.**

*Assistant Professor, Humanities Reference Librarian  
Kansas State University*

***“C.S. Lewis in the University: His Life and Faith as a Guide for Us”***

Christians called to the secular university often become objects of scrutiny, scorn, and rejection, C. S. Lewis experienced all this. Yet his great learning, gift of communication, and Christ-likeness enabled him to weather the storms and become one of the greatest apologists of all time. This paper examines the struggles Lewis endured at Oxford and how he obeyed Christ through difficulty. His works “The Weight of Glory” and *The Abolition of Man* provide insight into our own era and helps to guide us. By emulating Lewis’s submission to Christ, we will be able to transform our lives and universities

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**Michael D. Gose, Ph.D.**

*Professor of Humanities, Pepperdine University*

***"An Evaluation of the Works of C.S. Lewis from a Polyfocal  
Conspectus"***

Why would I with great enthusiasm add the collected works of C.S. Lewis as an appendix to my Bible, yet be reluctant to assign his works to Religion, Philosophy, Literature, and Great Books courses I might teach? This paper was an opportunity to try to answer that question for myself. I have concluded that it is because Lewis' works are consistently revelatory, which is a personal, experiential and spiritual consideration rather than a public, academic, and analytic one. (My next question is how can I, then, best send my students on legitimate pilgrimages to his works?)

**Room 4—4:00pm**

***Lewis: Comedy and Joy***

**Terry Lindvall, Ph.D.**

*The Mason Fellow of Religion, The College of William and Mary*

***"The Comic as a Mode of the True and the Good:  
C.S. Lewis and the Beauty of Laughter"***

Negative views of the comic have been pervasive with many thinkers seeing in the comic the hostile, obscene, and arrogant aspects of people. Thinkers such as Pascal, Chesterton, and Lewis, however, have sought to redeem laughter and the comic by seeing that laughter presupposes a standard of the good and that a joke can be beautiful. In this paper, I propose to delineate how Lewis' orthodoxy provides for a reasonable and compelling foundation for the comic, for showing through joy, play, jokes, and laughter that God can be recognized and glorified.

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**Lesley-Anne Dyer, M.Phil., Ph.D. Cand.**  
*Faculty of Divinity, Cambridge University*

***“Joy and the Restless Heart: Life Made New in Lewis and Augustine”***

How does God “make someone new”? Looking at *Surprised by Joy* and the *Confessions*, this paper examines the life and biographies of C.S. Lewis and Augustine, both of whom were converted to Christianity as adults, and both of whom wrote accounts of their conversion, accounts which tell similar stories in strikingly different manners. The words and influence of family, acquaintances, and books formed the mind and heart of these men, but one thing drew them upwards and onwards toward new life.

**Room 5—2:30pm**  
***Lewis and Eastern Orthodoxy***

**Chris Jensen, M.Div.**  
*Adjunct Instructor of Religion, Linfield College*

***“Shine Like the Sun: C.S. Lewis and the Doctrine of Deification”***

C.S. Lewis once said that the whole purpose of Christianity was to create “gods and goddesses.” Such language may sound puzzling or even heretical in an age when the traditional doctrine of deification has been largely forgotten. But deification (also known as theosis or divinization) is central to Lewis’s vision of reality and is bound up with his understanding of salvation, desire, myth, temptation, and sacramental life. To understand deification not only promises to bring us closer to the mind of C.S. Lewis, but to illumine the perennial human quest for happiness while offering a fresh perspective on the possibilities of the faith.

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**Crystal Downing, Ph.D.**

*Associate Professor of English and Film Studies, Messiah College*

***"The Beauty of Eastern Orthodox Truth: A New Connection  
between C.S. Lewis and Dorothy L. Sayers"***

Two years after she began corresponding with C. S. Lewis, Dorothy L. Sayers wrote an Anglican clergyman that she "almost wanted to rush out and get converted to Orthodoxy immediately." In this paper, I will suggest how Lewis, among others, ignited an Eastern fire in Sayers' Anglo-Catholic imagination—a fire illuminating truths that Sayers, like Lewis, held dear. Eastern Orthodoxy, then, becomes the fulcrum upon which I balance similarities in thought between Lewis and Sayers, explaining why Sayers tottered closer to the fulcrum than did her friend.

**Room 5—4:00pm**

***Lewis and Inklings***

**Dominic Manganiello, D.Phil.**

*Professor, Department of English, University of Ottawa*

***"A Terrible Beauty: True and False Visions of the Good in Descent  
into Hell and Till We Have Faces"***

Both Charles Williams and C.S. Lewis treat the paradox of a "terrible beauty" in their fiction. In *Descent into Hell* Williams counterpoints the destinies of Wentworth, who is doomed to "look, in the Dantean phrase, on the head of the Gorgon [or Medusa] in Dis," and Pauline, who learns that salvation can be "quite often a terrible thing...a frightening good." In *Till We Have Faces* Lewis also contrasts the ominous and the numinous. Orual progresses from seeing the "ruinous face" of the goddess Ungit to seeing, like Dante, "the most dreadful, the most beautiful" face of the god of Love.

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**Matthew Lee, M.Phil.**

*Philosophical Theology, Oxford University*

***“Beatific Psychology in Lewis, Tolkein, and Chesterton”***

This paper brings to light a psychological principle in the writings of C. S. Lewis, J. R. R. Tolkein, and G. K. Chesterton—what shall be called the “Principle of Beatific Directedness.” This principle, rooted in the idea of the beatific vision, is (roughly) that the fulfillment (or ‘happiness’ in the robust sense of *eudaimonia*) of a created psyche depends upon an orientation of directedness towards God the Supreme Good. This paper demonstrates that the writings of Lewis, Tolkein, and Chesterton presuppose this principle, but that the three writers develop the idea in different (though largely complementary) ways.

**Oxford University**

**University Examination Schools**

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**Room 1—2:30pm**

***Lewis and Ethics***

**David A. Horner, D. Phil.**

*Associate Professor, Talbot Department of Philosophy  
Biola University*

***“The Pursuit of Happiness: C.S. Lewis’s Eudaimonistic  
Understanding of Ethics”***

In “The Weight of Glory” Lewis asserts that “[I]f there lurks in most modern minds the notion that to desire our own good and earnestly to hope for the enjoyment of it is a bad thing, I submit that this notion has crept in from Kant and the Stoics and is not part of the Christian faith.” Lewis’s alternative, classical approach sees ethics as essentially connected to the pursuit of happiness (properly understood). This is called “ethical eudaimonism,” from the Greek term, “*eudaimonia*” (traditionally translated as “happiness”). In this

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paper I explain eudaimonism, reveal its pedigree, and defend its virtues.

**David L. Rozema, Ph.D.**

*Professor of Philosophy, University of Nebraska – Kearney*

***“Lewis’ Rejection of Nihilism: The Tao and  
the Problem of Moral Knowledge”***

In *The Abolition of Man* Lewis describes the *Tao* as the conviction that things can merit our valuing of them, and thus that there are proper congruencies between things and our emotional responses to them. In contrast to the *Tao* stands the nihilist’s view that all values are mere social constructions. A natural question here is: Who is to say what emotional responses are appropriate with respect to any given thing? Lewis’s answer is: “Someone within the *Tao*.” But this leads to an apparent difficulty. For if being “within the *Tao*” is to actually *have* the appropriate responses to things, then only those who actually *have* those responses would know what they are. The solution lies in distinguishing Lewis’s two uses of “knowing.”

**Room 1—4:00pm**

***Lewis on Evil***

**Philip C. Tallon, M.A., Ph.D. Cand.**

*School of Divinity, St. Andrews University*

***“C.S. Lewis, the Problem of Evil, and Aesthetic Defeaters”***

Use of aesthetics in theodicy has been a reoccurring motif in Western theology, rising to the surface in Augustine, Leibniz, Edwards, in Process Theology, and most recently in the work of Marilyn McCord Adams. Adams work suggests at least two helpful uses for aesthetics, as she holds up the beatific vision and the role of the imagination as beneficial for theodicy. I want to

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examine these two and then, using C. S. Lewis as a source, suggest a few helpful changes as to how these goods can be employed in theodicy.

**Michael Ajay Chandra, M.A., Ph.D. Cand.**  
School of Divinity, New College, University of Edinburgh

### *"Therapy for the Tragic: Kierkegaard and C.S. Lewis on Evil and Narrative"*

This paper compares Søren Kierkegaard's discussions of tragedy in *Either/Or* and *Fear and Trembling* with C.S. Lewis's retelling of the myth of Psyche in *Till We Have Faces*. Kierkegaard and Lewis do not present a theodicy. Instead, they prompt us about our complicity with evils—particularly through how we narrate ourselves—and point us towards means for healing. This comparative reading provides grammatical pointers about Orual's character and makes the treatment of tragedy in the pseudonymous corpus more concrete. It illuminates how self-indulgence and self-deception deform relationships. It also identifies common remedies: storytelling, repentance, and transformative contact with the divine.

## **Room 2—2:30pm** *Lewis, Others, and Transformation*

**Stella Y. Ma, Ph.D.**  
*Instructor and Spiritual Director,*  
Imago ChristiChurch Resource Ministries

### *"Beauty and Imagination: Companions in Spiritual Formation"*

In light of the two ideals, 'Truth' and 'Goodness', how is the pursuit of 'Beauty' essential to spiritual growth and transformation? How do Beauty and Imagination relate to God, His plan, and how should we respond to them today? This paper offers



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some key thoughts concerning the essential roles of Beauty and Imagination in our spiritual lives and growth. Through selected experiences and writings of the 'Inklings' and their friends, we will reflect on the role of a spiritually transformed Imagination in relation to Beauty, and the relevance of Beauty to us individually, and within the Body of Christ.

**Shirley Holland, Ed.D.**

*President and Founder, His Presence Restoration Ministry*

***"The True Self: Undragoned and Who is ...."***

Both C.S. Lewis, Christian apologist, and James Masterson, psychiatrist, address the self. Lewis comments powerfully on the nature of self transformation and the development of the self through both his stories and his essays. Masterson's therapeutic program provides an effective approach to psychological healing of clients with personality disorders which Freud, Jung, and others failed to address. Masterson contrasts the real and false selves, revealing ten capacities of the "real" self. Both thinkers, in different ways, provide genuine understanding of the movement from the present self to the true, real self, a transformation that is the deep desire of God for his people.

**Room 2—4:00pm**

***Inner Journeys***

**L. Jeanne Fryer, Ph.D.**

*Faculty Associate, Teacher Education Program  
Claremont Graduate University*

***"Women's Silent Voices: Discovering Beauty –  
Lessons from 'Inside'"***

What allows the human soul to survive and thrive in seemingly unbearable circumstances? This narrative study of incarcerated

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women addresses how these women were 'made new' through building of community and recognition of life's beauty. Through analysis of interactive interviews with women residing in a U. S. federal prison camp, common themes of current experience were identified. The themes were: belief in something beyond themselves, having a mentor, productive activity/mastery, feeling 'connected', curiosity, giving and structured physical activity. The presentation illustrates through interview vignettes each of these themes and how they contributed to the women's art of community building and recognition of life's beauty.

**Douglas D. Henning, Ph.D.**

*Undergraduate Associate Academic Dean, Professor of Psychology*  
MidAmerica Nazarene University

### ***"Changing Religious Loyalties: A Seeker's Journey"***

Recent studies in the U.S. reveal that over half of new worshipers have transferred from a congregation of similar faith tradition, a significant percentage have changed from a different faith, and 15 percent of the entire population has changed religious preference or identification. One suggestion is that for many people this represents a form of spiritual seeking. This paper presents a model for understanding the behavior of changing religious loyalties that goes beyond a simplistic notion of a highly mobile society made up of restless individuals. Writings of C S. Lewis and J. B. Phillips are considered as important contexts for thinking through this phenomenon.

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**Room 3 — 2:30pm**  
***Lewis: Mission and Apologetics***

**Benjamin P. Knighton, Ph.D.**

*Dean of the Research Programme, Oxford Centre for Mission Studies*

***“Making All Things New in Africa: Mission as Replacement or Fulfillment in the 21<sup>st</sup> Century”***

If C.S. Lewis saw British culture as in imminent danger of abandoning its Christian heritage, he did not foresee the churches' centre of gravity moving towards Africa. The paper will look at two starkly contrasting African cultures in order to parallel C.S. Lewis wrestling with trends in British society. He wrote to restore much in European culture that was God-given. When Christian mission is at work in Africa has it tried to replace the culture or to fulfill them? C.S. Lewis' *Narnia Chronicles* will help to delineate the nature of Christian redemption by contrasting his approach to other faiths.

**Gregory M. Anderson, Ph.D.**

*Senior Pastor, International Community Church*

***“The Evidence Desires a Verdict: Lewis's Good, True, and Beautiful Apologetic”***

Josh McDowell's *The Evidence Demands a Verdict* is an evidentialist apologetic that has been very helpful to the faithful but not so persuasive to the unbeliever or even seeker. The paper turns to Lewis to provide a more adequate defense of the faith. “The dialectic of Desire, faithfully followed” was the apologetic of C.S. Lewis. His What Lewis calls a “desire” or *Sehnsucht* turns out to be a winsome witness to Christ. Using his “Weight of Glory” and other writings, the paper demonstrates that C.S. Lewis used the good and the beautiful to help bring his readers to the truth.

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**Room 3 —4:00pm**  
***Higher Education: Christ in the Academy***

**Daryl E. McCarthy, D.Min.**  
*President, International Institute for Christian Studies*

***“Hearts and Minds Aflame For Christ: Irish Monks – A Model for  
Making All Things New in the 21<sup>st</sup> Century”***

Scores of Irish monks between 600 and 800 AD left their homeland and spread out across Europe, teaching Scripture and the arts and sciences to kings and peasants alike and establishing centers of education and culture. These monastic centers promoted a full-orbed Christian worldview especially in education and the arts and dramatically transformed the spiritual, cultural and intellectual contours of a decaying Europe. This fascinating chapter in history reminds Christians today that by focusing on the good, the true and the beautiful, we can model how Christ truly makes all things new for both individuals and cultures.

**Lai-Ling Maria Lam, Ph.D.**  
*Associate Professor of Business Administration, Malone College*

***“Seeking the Good, the Truth,  
and the Beauty in Marketing Education”***

The paper presents the education model that I have been implementing in the Christian college. The model is based in the application of a Natural Law approach (i.e., to be aware of the laws written on our hearts cannot be denied) and the Ethics of Virtue approach (i.e., to develop habits to achieve the fundamental goods that natural laws require a person to pursue). It is centered around two key themes: (1) affirm each student’s worth and accept Christ as the Light, (2) lead each student toward a well-oriented life through acquired virtues and infused virtues.

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**Room 4 — 2:30pm**  
***Narnia: Topics***

**Amanda N. Copen, M.A. Cand.**

*Department of English, California Baptist University*

***“Aslan Meets Harry Potter:***

***A look at Fantasy and its Role in Christianity”***

This presentation highlights “intentional parallels” that can be drawn between the fantasy and spiritual world. How do they draw children (and adults) closer to their spiritual quest (intended or not)? What common symbols alert our minds to draw these parallels? I would like to take a look at the role of fantasy in literature over past decades and how it incorporates into our present society. Children’s literature, especially, sets the young mind to thinking about relevant spiritual issues. I offer a unique perspective into fantasy literature, specifically citing Lewis, MacDonald, and Rowling, as a tool which springboards towards eternal things.

**Kyoko Yuasa, M.A.**

*Associate Professor of English Literature, Sapporo University*

***“Narnia Chronicles as Literature in  
Japanese Higher Education”***

The Narnia Chronicles inspire Japanese college literature students and motivates them to think and express themselves. It brings the Gospel to people with little or no Biblical knowledge. My teaching approach is to read C.S. Lewis’s fiction based on three principles of teaching: as a facilitator by introducing a question and answer induced discussion in Japanese; as a coach with a clear vision to encourage the students to read in English; and as a Christian who can demonstrate faith to my students.

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**Room 4 —4:00pm**  
***J.R.R. Tolkien, The Lord of the Rings***

**Elisabeth G. Wolfe, M.A., Ph.D. Cand.**  
*Department of English, Baylor University*

***“My Precious’: Gollum vs. the Pearl Jeweler”***

Ancient Christian teaching emphasizes the difference between the way of life and the way of death. Two Tolkien-related characters illustrate this difference with startling clarity: the “jeweler” narrator of *Pearl*, which Tolkien translated, and Gollum, whom he created. Both have – and lose – something they call “my precious,” which they love inordinately above all else. The loss of the “precious” devastates both characters, and each undertakes a journey to recover the lost object of his desire. However, the “precious” cannot be legitimately regained, so both face the same choice: relinquish the “precious” and live, or attempt to reclaim it and die.

**Gina R. Dalfonzo**

*Writer, BreakPoint Radio and The Wilberforce Forum*

***“Humble Heroism: Frodo Baggins as Christian Hero in the Lord of the Rings”***

How does one create a hero when heroes have fallen out of favor? In a disillusioned age, J. R. R. Tolkien envisioned a character who would embody an old-fashioned heroic ideal—but in an unconventional way. At the heart of Tolkien’s saga is a small, timid, unprepossessing creature. The building of such a figure into a hero reveals the strongest influence on Tolkien’s thinking: his devout Catholic faith. In this paper, I explain how Frodo’s humility, mercy, and courage—and even his failure—exemplify a Christian vision of heroism.

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**Room 5 —2:30pm**  
***Education: 'Chest' and 'Heart'***

**Kathryn A. Flynn, Ph.D.**

*Research Associate, Claremont Graduate University*

**Carole Weeks, Ph.D.**

*Assistant Principal, Soto Street Elementary School*

***"Relationship as a Cornerstone of Education"***

C. S. Lewis' work exemplifies an educational philosophy that he himself embodied and embraced: namely the inherently inexorable transmission of values in education. For Lewis, the critical well-spring of education resided in acquisition and development of "chest." "Chest," the central matrix between cerebral and visceral life, makes a human a human. "Chest" renders education deeply valuable and can not depart from its primary source within the Tao, either for teacher or student. We discover this Tao as fundamentally relational and will explore 'relationship in education' through an examination of a case study conducted within the diverse modern spectrum of inner city schools in Southern California. Student, parent, and teacher voices will be presented.

**Carol Bliss, Ph.D.**

Claremont Graduate University

***"Bringing Heart into the Classroom"***

How can educators enhance the good, the true, and the beautiful in college classrooms of the 21<sup>st</sup> century? What kinds of classroom and pedagogical practices can be implemented to develop a richer, more satisfying learning environment? Cross disciplinary strategies include creating a climate of dignity and respect for all, developing authentic communication, and integrating values and meaning into class discussions and assignments. Bringing 'heart' into the classroom as both intellectual and educational value

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positively impacts learning and creates fuller, richer, and deeper experiences for both students and faculty.

**Room 5 — 4:00pm**  
***Education: Pedagogy and Relationships***

**Linda F. Wendler, Ph.D.**

*Associate Professor of Education, Chapman University College*

***“Becoming Fully Human: Education as Transformation in the Writings of C.S. Lewis and Paulo Freire”***

C. S. Lewis: British scholar, Christian apologist. Paulo Freire: Brazilian reformer, social justice visionary. These men appear to have little in common. However, comparing Lewis and Freire reveals that both share a passion for education based upon valuing the good and the true in pedagogy. The key to understanding their view lies in exploring the convergences and intertextual links between Freire’s *Pedagogy of the Oppressed* and Lewis’ *The Abolition of Man*. Both are informed by a passion for dialogue. They call for a pedagogy that avoids “men without chests” and which is based on the imperative to shape and transform the whole student.

**Teresa J. McCarthy, Ph.D.**

*Writer-in-Residence, International Institute for Christian Studies*

***“Irrigating Deserts: Why Relationships with Students Are Imperative”***

Research on today’s university students finds that the postmodern student who has been shaped by deconstructionism learns primarily, almost exclusively, through the professor/student relationship. The converse is also true. If the learner strongly dislikes a professor, feels invisible, or doesn’t feel valued by the professor, research shows that the student will not actively engaging in the learning process. This paper looks at the causes/effects of students’ need for personal relationships with faculty, the



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*why* to this 21<sup>st</sup> century trend and how professors, trained in the 20<sup>th</sup> century, can still impact students in order to “irrigate deserts” as Lewis said.

**Oxford University**

**University Examination Schools**

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**Room 1—2:30pm**

***Naturalism in Mathematics and Science***

**Russell W. Howell, Ph.D.**

*Professor of Mathematics, Westmont College*

***“Does Mathematical Beauty Pose Problems for Naturalism?”***

Why are mathematical theories—that most say are generated from *aesthetic* considerations—successful? Wigner (1960) first named this problem in his now famous “The Unreasonable Effectiveness of Mathematics in the Natural Sciences.” Since then others have added to the discussion, including R.W. Hamming (1980) and Mark Steiner (1998). Steiner argues that the success of mathematics makes the universe look *user-friendly*, and is at odds with any form of naturalism that denies humans a privileged status. This paper reviews these arguments and extends them, looking more deeply at evolutionary explanations, and suggesting a tentative synthesis of competing ideas.

**Leonard R. Brand, Ph.D.**

*Professor of Biology and Paleontology, Loma Linda University*

***“When the Search for Truth Challenges the Philosophy of Naturalism”***

There is an apparent conflict between academic freedom – the right of scholars to follow truth wherever it leads, and biblical truth which prescribes limits in what is true and what is not. A viable process for the integration of faith and learning must resolve this

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seeming conflict, while encouraging, not discouraging continued research in both science and religion, and even suggest insights that can enhance scientific discovery. A process will be proposed for accomplishing this, while not compromising either the scientific method or religious faith. Examples will be given.

**Room 1—4:00pm**

***Science and Faith – Lewis and Mathematics***

**Thomas S. Ingebritsen, Ph.D.**

*Associate Professor, Department of Genetics, Development, and Cell  
Biology, Iowa State University*

***“The Role of Science in Scripture Interpretation: An Evangelical  
Perspective”***

Evangelical Christians view scripture as the self-interpreting word of God and the ultimate authority for Christian life. God also reveals himself through creation and science is a useful tool for understanding this message. The question is how to integrate these two sources of God’s truth. I suggest that science can be used to inform scripture interpretation as long as it plays an ancillary role. I will introduce two criteria that can be used to identify appropriate passages and consider two examples of their application: references to the rising and setting of the sun and to the timing of creation events.

**David L. Neuhouser, Ph.D.**

*Emeritus Professor of Mathematics  
Director, Center for the Study of C.S. Lewis and Friends  
Taylor University*

***“C.S. Lewis and Mathematics”***

This paper explores Lewis’s experiences learning mathematics in school to discover why some parts of mathematics caused him trouble and others did not. It then describes his difficulties with,

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abilities in, and understanding of mathematics. Lewis' own words clarify his attitude about mathematics. Contrary to popular belief, Lewis did appreciate mathematics and science and used the logic he loved in geometry in his apologetic works as well as using both mathematics and science to illustrate concepts in his writings on Christianity.

**Room 2—2:30pm**  
***Lewis: Reading and Storytelling***

**Leland Ryken, Ph.D.**

*Clyde S. Kilby Professor of English, Wheaton College*

***“Reading The Lion, the Witch, and the Wardrobe  
with C. S. Lewis”***

The title for the address comes from the procedure that I followed when co-authoring a reader's guide to *The Lion, the Witch, and the Wardrobe*. My chosen format was to comb the critical and theoretic writings of Lewis for fruitful avenues of analysis for the successive chapters of *The Lion, the Witch, and the Wardrobe*. From this body of criticism and theory it is possible to determine the three things that I develop in my address: (1) how *not* to read *The Lion, the Witch, and the Wardrobe*, (2), how *to* read *The Lion, the Witch, and the Wardrobe*, and (3) how to read a children's book as an adult reader.

**Jerry Camery-Hoggatt, Ph.D.**

*Professor of New Testament and Narrative Theology*  
Vanguard University

***“God in the Plot: Storytelling and the Many-Sided Truth of the  
Christian Faith”***

In his poem, “Reason and Imagination,” C. S. Lewis calls attention to dimensions of reality that are not easily probed by the rational mind alone. Reason, personified as Athena, must be complemented by imagination, personified as Demeter. Thus

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Lewis draws upon a critical distinction between knowing something narratively and knowing by means of critical-rational method. This paper argues that complementarity is rooted in three realities: the world itself, the knowing mind, and language as a mediator between these two. A “true” knowledge of the world is acquired dialectically in a vibrant and ongoing interaction between rational thought and narrative thought.

### Room —4:00pm

#### *Lewis: Garden Motifs and Terrible Beauty*

**Salwa Khoddam, Ph.D.**

*Professor of English, Oklahoma City University*

#### *“The Garden and the Wilderness in The Chronicles of Narnia”*

One specific structure of landscape that has been widely used by Christian writers to narrate the cycle of Christian history, from paradise to wilderness and back to paradise is the garden image. A close reading of *The Chronicles*, in canonical order, reveals that, while the garden imagery appear to some degree in all the *Chronicles*, three types of gardens are central in Lewis’s Narnian landscape to tell his story of Fall and Redemption: 1) the garden created (Garden of Eden) in *The Magician’s Nephew*; 2) the garden restored (terrestrial paradise) in *The Voyage of the Dawn Treader*; and 3) the garden eternal (celestial paradise) in *The Last Battle*, the terrestrial paradise prefiguring the celestial one.

**Andrew P. Cuneo, D. Phil.**

*Assistant Professor of English, Hillsdale College*

#### *“Beauty Will Save the World – But Which Beauty?”*

This essay will argue that its title (taken from the characters of Dostoevsky) can only be answered by distinguishing between types of natural and spiritual beauty. While many thinkers, from Plato to

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Lewis articulate the thirst for Beauty, the thirst for and attraction to Beauty can be problematic. In particular, Lewis discerns a quality which he calls *terreauty* – an experience of terror and beauty so mingled as to suggest that experiences of true Beauty are typically accompanied by mortal fear. Beauty thus becomes in Lewis's fiction an experience of crisis, judgment, and consolation.

**Room 3—2:30pm**  
***Lewis and Human Nature***

**Christopher J. Beiting, D.Phil.**  
*Associate Professor and Chairman,*  
Department of History, Politics, and Economics  
*Dean of Students, Ave Maria College*

***"C.S. Lewis? Answer to 21st Century Transhumanism"***

The movement known as "transhumanism," with its radical attempts to redefine what is human, has been gaining in popularity over the years. However, while the movement touts itself as something new, in reality it is an outgrowth of older ideas, updated to take advantage of the new technology and attitudes of the 21<sup>st</sup> century. Lewis foresaw many of these problems and criticized them in his writings, particularly the *Space Trilogy*. Where transhumanism ultimately creates something ugly, Lewis by contrast defends the good, the true, and the beautiful, providing a prophetic response in the past to a problem of the near future.

**David A. Sherwood, Ph.D.**  
*Professor of Social Work, Baylor University*

***"Hnau What? C. S. Lewis on What it Means to be a Person"***

Not all understandings of what it means to be a person support moral obligation. If persons are the result of materialist processes in a random universe all bets are off regarding human ability to claim intrinsic value, dignity, or rights. Post-modern nations of radically

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subjective, “located” narratives of meaning offer no better hope for preserving the value of persons. Lewis explored these issues in writings as diverse as *Out of the Silent Planet* and *The Abolition of Man*. This presentation will survey some of those reflections with a particular view toward their implications for ethics and the social sciences.

### Room 3—4:00pm

#### *Lewis: Key Elements of His Life*

**Joseph P. Wilson, Ph.D.**

*Professor of Classical Studies, University of Scranton*

#### *“Lewis’ Confessions”*

Lewis’ *Surprised By Joy* remains one of the abiding Christian classics. The obvious parallel in literature is of course the *Confessions* of St. Augustine. More important for our appreciation may be the Augustine-like role he played in Christian apologetics; Lewis produces nothing quite like a *Civitas Dei*, but his overall contributions in theology and morals merit similar distinction. Like Augustine, too, Lewis was able to inspire others to write on theological and religious subjects. Lewis similarly inspired authors to fill in the gaps of his own writings, and to take up the torch after he was gone.

**Don W. King, Ph.D.**

*Professor of English, Montreat College*

*Editor, Christian Scholar’s Review*

#### *“Fire and Ice: C. S. Lewis and the Love Poetry of Joy Davidman and Ruth Pitter”*

Despite widespread interest in the life and work of C. S. Lewis, very little critical work has been done exploring the nature of Lewis’s relationship with women. In this essay I bring to light a heretofore untapped source of information regarding Lewis’s

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relationship with not only Joy Davidman, but also the British poet Ruth Pitter: the love poetry of each woman. I contend that Davidman “won” Lewis because of her passionate, aggressive, “winner-take-all” attitude toward romantic love as revealed in her love poetry, while Pitter “lost” Lewis because of her dispassionate, reserved, “you-must-win-me” attitude toward romantic love as revealed in her love poetry.

**Room 4—2:30pm**  
***Lewis—Values and Vocation***

**Eugene P. Kim, Ph.D.**

*Assistant Professor of Education, Pepperdine University*

***“Without Chests: Humanizing Value Theory”***

C.S. Lewis, in his concise but thoughtful volume, *The Abolition of Man*, makes an unremittingly consistent argument for the objectivity of values, weaving the Chinese spiritual symbol of the Tao as a thread of infinite singularity that pervades all religious thought. Following a survey of recent contests between objectivist and relativist positions, a unique formulation of a theory of values will be subsequently asserted, elucidated and justified. This new theory, called Grammatical Axiology, is an application and extension of Lewis perceptive and timeless reasoning, one that attempts the negotiation of objectivist and relativist claims to values.

**Devin Brown, Ph.D.**

*Professor of English, Asbury College*

***“Beethoven and the Charwoman: C.S. Lewis on Vocation”***

An examination of the calling of C. S. Lewis can provide key insights into what true vocation is. Lewis never stopped teaching at a world-famous university, never attended seminary, never entered what some label full-time Christian ministry. Instead he

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wrote fiction for commercial presses, spoke on the BBC, and created philosophical and apologetic works intended to be understood by everyone. Lewis responded to his calling by remaining where he was and making his contribution in ways that particularly suited his abilities, opportunities, and inclinations. My paper looks at Lewis's vocation and at what he said about vocation in his apologetic and his imaginative works.

### **Room 4—4:00pm** *Music and Beauty*

**Cynthia I. Gonzales, Ph.D.**

*Assistant Professor of Music, Texas State University – San Marcos*

#### ***“Representations of Beauty in Choral Music at the Beginning of the 20<sup>th</sup> and 21<sup>st</sup> Centuries”***

Arnold Schoenberg (1874-1951) is an undisputed musical influence from the turn of the 20<sup>th</sup> century. Though Morton Lauridsen (b. 1943) has not yet been judged by the test of time, the popularity of his choral music at the beginning of the 21<sup>st</sup> century is unquestioned. To compare concepts of musical beauty, the structural content of a passage from Schoenberg's "Friede auf Erden" (1907) is contrasted with that from Lauridsen's "O Nata Lux" (1997). After listening to both passages, structural differences with respect to voicing, harmony, dissonance, and the use of conjunct/disjunct lines are examined to reveal distinct profiles.

**Scott Robinson, Ph.D.**

*Associate Professor of Music, Eastern University*

#### ***“To Go Among the Saracens: A Franciscan Composer's Journey into the House of Islam”***

St. Francis of Assisi counseled his brothers "who wish to go among the Saracens" to "live among them and be subject to them in all things, preaching only when it seems good to the Holy Spirit." He



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was deeply impressed by what he saw of Islamic spirituality. In this lecture, I give a brief background on Sufism, *zikr* and Francis's missionary journeys, and build a case for making Christian use of goodness, truth and beauty wherever we find it. The talk will include recorded musical examples of Sufi *zikr* and my own music.

**Room 5 — 2:30pm**

***Lewis and Others: Faith and Literature***

**David L. Rozema, Ph.D.**

*Professor of Philosophy, University of Nebraska – Kearney*

***Clive, Søren, and Ludwig: An Unlikely Trinity***

The unity of all Christians, that which makes them “mere” Christians, is the virtue of faith in Jesus Christ. This is the answer we find in the Scriptures, and from a whole host of thinkers, including those men who formed the ecumenical brotherhood known as the Inklings. But this answer can become a truism. So we need to dispel the common illusions about what it means to “have faith in God.” Using the works of Lewis, Kierkegaard and Wittgenstein, I provide reminders that the distinctiveness of Christian faith is to be found in the idea that God as a person is the living standard of goodness and justice, and that a relationship with him essentially involves a response, a whole way of life.

**Elizabeth Evershed, M.A., Ph.D. Cand.**

*Department of English, University of Durham, England*

***“Paths Through the Mist: Writing the Good, the True and the Beautiful in Literature”***

This paper explores the role of literature in providing an encounter with ‘the good, the true and the beautiful’ with reference to some of Lewis’ writings on the subject (*Surprised by Joy*, *The Abolition of Man*, “Myth Became Fact” and *Till We Have Faces*). Noting how Lewis’

own journey to faith was supported by his contact with imaginative literature, I examine some of the ways in which good writing can 'baptize the imagination' and enlarge our capacity for receiving God, taking hints from Lewis, Tolkien, George Macdonald, Dostoyevsky, Thomas Merton and Sir Philip Sidney towards the regeneration of contemporary literature.

# CAMBRIDGE UNIVERSITY

Faculty School of Music

Monday ~ 1, August

**Room 1 — 2:30pm**

***Cyber Ethics – Science and Faith***

**Walter C. Daugherty, Ed.D.**

*Senior Lecturer, Department of Computer Science  
Texas A&M University*

## ***“Toward a Global (Cyber) Ethic”***

Cyberethics (or computer ethics) has many definitions, from “ordinary ethics applied to computer-related situations” to “an emerging global ethic which will subsume or displace other ethical systems.” After briefly surveying the surprising history of cyberethics and a number of areas of public and private concern, this paper proposes a starting point for a systematic global cyberethic based on fundamental and (almost) universally shared “natural laws” such as “protect the vulnerable.” With society and business increasingly permeated with computer and information technology, cyberethics is growing in importance, and may in fact become the prevailing global ethic in the 21<sup>st</sup> century.

**Robert C. Fay, Ph.D.**

*Professor of Chemistry, Cornell University*

## ***“Science and Christian Faith: Conflict or Cooperation?”***

The popular image of the relationship between science and Christian faith is one of conflict. By contrast, this paper will attempt to show that despite episodes of tension, the overall relationship between science and Christianity has been largely cooperative and

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fruitful. The development of modern science will be traced, and it will be argued that the presuppositions needed for science were provided by core Christian beliefs. The conflict model of Draper and White will be discussed with reference to the Galileo affair and Darwin's theory of evolution. Finally, the complementarity of science and Christian faith will be emphasized.

### Room 1—4:00pm

#### *Faith within the World of Ideas*

**James Powell, Ph.D.**

*Professor of Chemistry, Chairman of General Education*  
Ivy Tech State College

#### *"Lewis and Tolkien: Mythmakers in an Age of Modern Science"*

The fictional writings of C. S. Lewis and J. R. R. Tolkien contain critical parallels to the rise of modern science. *The Chronicles of Narnia* and *Lord of the Rings* are literature parallels to Einstein's Relativity and Hubble's Expanding Universe. Myth is necessary in human history as we seek an inner understanding of our place in the universe, our relationship to it, and our origin and destiny. As science is to nature, so myth is to the human heart. As science is outer quest, myth is inner quest. If nature is truth, so too story is truth. Both are essential elements in our humanity.

**Dr. Daryl McCarthy**

International Institute for Christian Studies

#### *"Reformation or Revolution? Christian Scholars and a Christian Worldview in Secular Universities"*

Since the public university is one of the most influential institutions shaping the leaders of our world, it is imperative for Christian scholars to teach at secular universities. They are fulfilling a necessary and valuable role in the expansion of God's kingdom. This paper examines several reasons why it is strategic for

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Christian scholars to be active in secular universities, presenting a robust Christian worldview. One need only contemplate the difference it no doubt would have made in the impact of C. S. Lewis had he withdrawn from the university to go into "full-time Christian ministry."

**Room 2—2:30pm**

***Deep Themes in the Fantasy of Tolkien and Lewis***

**Charles E. Bressler, Ph.D.**

*Professor of English, Houghton College*

***"Tolkien's Aphorisms as a Key to the Deep Truths of Tolkien's Cosmogony and Mythology"***

Peppered throughout Tolkien's *The Lord of the Rings* are many aphorisms. For the most part, Tolkien scholars have either ignored or simply left unexamined these pithy statements. When the word aphorism is itself examined and placed into historical context, it is my contention that an analysis of Tolkien's aphorisms in *The Lord of the Rings* reveals the deep truths of his cosmogony and mythology by highlighting the hierarchy of Tolkien's mythic world. When spoken, many these aphorisms bring healing, encouragement, chastisement, and understanding to their hearers while simultaneously clarifying the truths of Tolkien's mythology.

**Michael P. Muth, Ph.D.**

*Assistant Professor of Philosophy, Wesleyan College*

***"Beastly Metaphysics: The Beasts of Narnia and Lewis' Reclamation of the Medieval Metaphysics of Participation"***

This paper will argue that Lewis' use of bestiary material in *The Chronicles of Narnia* provides a fanciful, yet profound, entry point for understanding Lewis' attempt to reclaim the Platonic/Augustinian metaphysics of participation in which the bestiaries lived, exploring how this metaphysics undergirds the medieval

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doctrine of the transcendentals – the True, the Good, and the Beautiful. Lewis sought to make this way of thought, so characteristic of the Middle Ages, new for our world and was thus a forerunner of contemporary attempts to reclaim and renew this past, such as the works of Alasdair MacIntyre and the Radical Orthodoxy movement.

### Room 2—4:00pm

#### *Lewis: Literary and Critical Themes*

**John E. Morrison, M.S.Ed., M.A.**

*Assistant for Pastoral Care, St. Peter's Episcopal Church, N.Y.*

#### *"Light and Dark Materials: C.S. Lewis contra Philip Pullman"*

At the end of *The Amber Spyglass*, the final volume in Philip Pullman's trilogy *His Dark Materials*, one of the characters says that the Kingdom of Heaven "was all finished," that we "shouldn't live as if it mattered more than this life in this world, because where we are is always the most important place." This perspective is ultimately empty, and directly opposed to C.S. Lewis's vision of grace and glory in *The Last Battle*. Exciting though Pullman's work is, it remains theologically bankrupt, while Lewis' fiction reminds readers of the power of truth, goodness, and beauty and the value of living this life focused on the next.

**Carina Rumberger Yanda**

Department of English, Houghton College

#### *"Shifting Stories: Female Images in C. S. Lewis's The Chronicles of Narnia"*

C.S. Lewis lived in the male-dominated, academic society of Oxford, and these experiences of fraternal social camaraderie carried over into Lewis's *Chronicles of Narnia*, where there is a conspicuous absence of *authentic* female figures. The major female characters in the *Chronicles* are either prepubescent heroines or

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adult villains. Lewis, however, can be seen in later writings to have grown into a much richer and more nuanced appreciation of women. Close examination of problematic female images in the Narnia texts and Lewis's subsequent reparations of some of these flaws evidence this shift and provides a deeper understanding of the underlying presuppositions of the *Chronicles of Narnia* themselves.

**Cambridge University**

**Faculty School of Music**

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**Room 1—2:30pm**  
***Architecture and Aesthetics***

**Marc E. Schiler, M.S.**

*Professor of Architecture, University of Southern California*

***"Stewardship as an Aesthetic"***

Philosophers once wrote of aesthetics or the aesthetic experience as if it were approaching something real, powerful and sublime. But aesthetics have become temporary artifacts of history and culture, or human psychology. Thus, Derrida's approach that we must, "deconstruct the hegemony." Unfortunately, this has led to no position at all. A reinscribed aesthetic of sustainability can be supported by the concept of stewardship, in conjunction with the concepts of firmness, commodity and delight, as well as historical and contextual approaches to architecture as a cultural domain. This paper provides the groundwork for such an aesthetic of architecture, from a Christian perspective.

**Herta Gaus, M.B.S.**

*President of the American Institute of Architects,  
Inland California Chapter*

***"Emancipating Architecture: Toward a Serious Aesthetic"***

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The Conference's theme of "The Good, the True, and the Beautiful" suggests virtues that have been out of vogue in architecture. In comparison to serious global issues architecture has been occupied by rather inconsequential concerns. Academia, on the one hand, has tended to focus on form and pseudo-intellectualism while practitioners focus on making a living. The first followed the arts into darkness the second became subservient to economic interests. Neither could hope to be cited by future generations for their contribution to global affairs. Can and should Architecture become emancipated and establish its own sets of principles that will promote goodness and find measures of truth and beauty?

### Room 1—4:00pm

#### *Art in the Church*

**Philip E. Harrold, Ph.D.**

*Associate Professor of Church History*

Winebrenner Theological Seminary – University of Findlay

#### *"Smuggling for God: What the Emerging Church Movement Can Learn from C. S. Lewis's Incarnational Aesthetic"*

In its dazzling attempt to embody the Gospel in postmodern contexts, the Emerging Church (EC) movement embraces the arts with unprecedented enthusiasm. Through story, symbol, and the ambience of mystery, "we want the aesthetics to scream out who we are," a leader of the movement declares. In marked contrast with late modern evangelicalism, the "emergent conversation" resonates with C. S. Lewis's incarnational aesthetic—especially his use of story for "smuggling" Christian ideas into post-Christian contexts. I will explore this redemptive deconstruction (Louis Markos), and critique the EC in light of Lewis's robust theology of Incarnation and phenomenology of sympathetic imagination.



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**Karen L. Mulder, Ph.D. Cand.**

*School of Architecture, University of Virginia  
Adjunct Professor in Historic Preservation, Goucher College*

***"From the Mirror of the Infinite to the Broken Looking Glass:  
Unveiling Beauty in German Glass Installations after the  
Holocaust"***

For centuries, liturgical, large-scale windows metaphorically shielded the sacred from the profane, imbued light with spiritual presence, and literally illuminated divine messages. During war reparations, Germany's shattered postwar outlook challenged a new generation of artists with the daunting task of establishing new religious symbols to speak authentically into a deeply crushed, cynical national conscience. Subsequently, while Germany's parishes dwindled, glass artists readjusted to a new clientele: dutiful streams of international tourists whose entry fees bankrolled Germany's historical churches. This original research explores the unique liturgical iconography developed to address a nation's broken faith, and a global audience's comprehension in a secularized culture.

**Room 2—2:30pm**  
***Existentialism and Terror***

**Gavin S. Fort**

Department of English and History, Biola University

***"Terrorism v. Justice: Sartre and Camus' Existential Ideology  
within the French-Algerian Conflict"***

The two most influential 20<sup>th</sup> century French intellectuals, Jean-Paul Sartre and Albert Camus, departed from a standard of justice when their ideologies were challenged at the Battle of Algiers. The former embraced violence, and the latter desired to find a third way, not making a virtue of violence. Yet, just as the historical conflict itself could be seen as unjust, so their existential thought was

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incongruous with the historical situation because it was not properly grounded in the historical. Thus, the relevance of this paper's structure becomes clear: only when ideology is properly demystified, that is, when analyzed within the context of history, will its sincerity be revealed.

**Room 2—4:00pm**

### ***The Hermeneutics of Good Reading – The Wholeness of Owen Barfield***

**Roger Newell, Ph.D.**

*Assistant Professor of Religious Studies, George Fox University*

#### ***"Recovering the Art of Good Reading: The Use of the Feeling Intellect in Biblical Hermeneutics"***

In *An Experiment in Criticism*, C. S. Lewis describes a way of "good reading" which guides readers through the perils of both scholarly and popular misreadings which interfere with textual receptivity. The famous text of Mary's response to the Angel in Luke's gospel serves as a case study of how Lewis cultivates the *feeling intellect* to build a bridge between an academic and a devotional approach to reading Scripture. In a time when many in modern (and post-modern) culture have lost the capacity to respond directly to the Biblical text, Lewis's approach to good reading is well worth revisiting.

**Patricia Ralston, Ph.D.**

*Associate Professor of English, Covenant College*

#### ***"Owen Barfield's Prose and Poetry: Wholeness Blossoms from 'Imagination's Earth'"***

In his poem "La Dame a Licorne," Owen Barfield recognizes the "appetite to birth" which "inhabit[s] . . . My very heart, imagination's Earth." This appetite characterizes Barfield's

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approach to life; he returns to language as creative agent—to birth his writing—and himself. In prose and poetry, he communicates the threat of stagnation or of fragmenting disconnect from our birthing selves, in which the creative voice is lost, the word unspoken. We read his work and bemoan the fragmentation that divides us from our best selves. Yet his work propels us, as it did him, to a vision of springtime redemption engendered by Imagination.

**Cambridge University**

**Faculty School of Music**

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**Room 1—2:30pm**

***Art and Faith***

**Kevin S. Sparks, M.F.A.**

*Professor of Art and Chair, Department of Visual Arts  
Asbury College*

***“‘Kinkadia’ as Via Negativa: Wondering Toward Sacramental  
Taste among the Shadows of Fallen Form”***

The painting of Thomas Kinkade raises significant aesthetic concerns, which become theological given Christian believers’ curious yearning for “Kinkadia.” The atmosphere of escapism and overt sentimentality in his work is alarming. In *Theological Aesthetics*, Hans Urs Von Balthasar suggests that by neglecting Beauty, we necessarily neglect something of the True and the Good. Currently, personal whim is the decider of the beautiful; however, the Genesis phrase “. . . and He saw that it was good . . .” implies a radical equation of perceptual experience and ethical value. There is a great difference between Kinkade’s blinding pigments of superficial escapism and the transfiguring Light of the World.

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**Duncan Simcoe, M.F.A.**

*Associate Professor of Visual Arts, California Baptist University*

***"Truth and Beauty in the Hebrew Tradition:  
What has Jerusalem to do with Athens?"***

The 'abuse of beauty' by Modern artists was/is often seen as further evidence of the un-redeemable nature of Modernism as a whole. Surely non-aesthetic 'art', atheism and evolution were cut from a common cloth? I contend that what is being manifested by this perception is the difference between the classical tradition of art and philosophy as distinct from the intra-cultural dialectic embodied in the Hebrew Scriptures. An analysis of the Prophetic and Devotional 'Voices', as exemplified in language and actions, provides an alternative, Biblical reading of the abuse of beauty and its institutionalization within western culture.

**Room 1—4:00pm**  
***Philosophy and Faith***

**Michael W. Payne, Ph.D.**

*Professor of Theological Ethics, Reformed Theological Seminary*

***"Why It Takes 'Time' to Know the 'Good'"***

The following essay addresses the importance of "time" in comprehending and imagining the "good," the "beautiful," and the "true." I explore this by briefly analyzing the oppositional relation between "lightness" and "heaviness" as they are embodied in the characters Tomas and Tereza, the central protagonists in Milan Kundera's *The Unbearable Lightness of Being*. By appropriating Nietzsche's notion of "eternal recurrence," Kundera hopes to overcome the mindless hedonism of Tomas and the otherwise inappropriate retrieval of metaphysics by Tereza. The paper concludes by noting that the human experience of the 'Good' is only possible in a world created by God and renewed and

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redeemed by Christ.

**Room 2—2:30pm**

***Faith and Values in the Contemporary East***

**Maxwell J. Goss, M.A., Ph.D. Cand.**

Department of Philosophy, University of Texas

***“Analytic Humanism”***

In this paper I cast a vision for Christian thought in the 21<sup>st</sup> Century. I argue that the “analytic” school of philosophy is, despite erstwhile associations with a thoroughgoing naturalism, a rightful heir of the tradition of Christian humanism and offers perhaps the most promising avenue for the renewal of Christian humane letters in a post-Christian era. I lay out four hallmarks of analytic philosophy, showing how each has its roots in the Christian tradition. I show how analytic philosophy can support a full-orbed conception of human existence showcasing both the imaginative and rational sides of human consciousness. I conclude by holding out as a model G.E.M. Anscombe, who embodies the spirit of what I call “analytic humanism.”

**Joshua Kalapati, Ph.D.**

Reader in Philosophy, Madras Christian College

***“Relevance of Christian Apologetics in the Hindu Context: Some Challenges and Prospects”***

C.S. Lewis observed that at the end of all religious quests one must choose between Hinduism and Christianity, the former absorbs all others and the latter excludes them. When religions are based on different worldviews, inter-religious apologetics is inevitable. This paper explores three key issues in Christian apologetics vis-à-vis Hinduism: a) *Truth versus Tolerance*-- how to present the Biblical truth in a milieu which tolerates every other worldview; b) *Exclusivism versus Inclusivism*-- how to render the exclusive

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statements of Jesus meaningful in a context which professes all-inclusiveness; and c) *Uniqueness versus Universality*--how to communicate the unique as well as the universal dimensions of Christ in the Indian pluralist context.

**Teresa J. McCarthy, Ph.D.**

*Writer-in-Residence, International Institute for Christian Studies*

#### ***“English Language Learning: Teaching and the Chinese Student Democracy Movement of 1989”***

C. S. Lewis believed that even in the teaching of English, good values must (should) be conveyed. Lewis believed ideas had consequences and teachers influence the way students see the world. Nowhere is this principle better illustrated than in the Student Democracy Movement of China in the 1980s. In response to Deng’s *Open Door Policy* (1979), hundreds of Western English teachers went to China. As a result, pro-democracy and pro-freedom ideas/values were conveyed in the English as a Foreign Language (EFL) classroom. This paper discusses how the primary influence of the Student Democracy Movement of 1989, which ended tragically, was the students’ learning of English taught by Westerners thus proving Lewis’s idea that language teaching is not values-neutral.





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