Carson-Newman Studies

Vol. X, No. 2  Fall 2003  ISSN 1081-7727

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Carson-Newman Studies is published annually by the office of the Vice President for
Academic Affairs at Carson-Newman College, Jefferson City, Tennessee. Correspondence should
be addressed to the Editor, P.O. Box 71938, Carson-Newman College, Jefferson City, TN 37760.
Opinions expressed in the articles are those of the authors and not necessarily those of the
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A Word
from the Editors

Year by year the variety of subject matter treated by Carson-Newman faculty, staff, and alumni continues to reveal broad scholarship and interests. One of the strengths of an academic community is the diversity of the ideas that circulate among its members. From the highly technical to the broadly sermonic this year’s edition of Carson-Newman Studies demonstrates this diversity.

The array of ideas is led by the challenging address offered by Sharon Teets, recipient of the 2002 Distinguished Faculty Award. She reminded the academic community that it must be above all a living community where constant change is creatively accommodated. Each year the recipient of this most coveted award sets the tone for that year’s work. Sharon Teets led the campus in a year of understanding who we are as educators who are committed to the Christian faith.

Various addresses, scholarly articles, and sermons explore these ideas from many other perspectives. It is not unexpected that this year of the completion of formal self-study should provoke such reflections among thoughtful faculty and staff.

We thank all the contributors to this year’s issue and invite others of the faculty, staff, and alumni to offer their intellectual efforts for future issues of Carson-Newman Studies. The forty-third issue of this academic journal will be better still because of your efforts.

Don H. Olive, Editor
Michael Arrington, Managing Editor
Who Moved My Cheese?

[Distinguished Faculty Award Address, 2002]

Sharon Teets

Spencer Johnson and Kenneth Blanchard’s *Who Moved My Cheese?* (1998) is a tiny little book, ninety-four pages to be exact, that tells the tale of four characters—Sniffy and Scurry and Hem and Haw, who live in a maze. They live quite a happy existence, because they readily have all the cheese they need to eat. The world falls apart when, one day, there is no cheese at Cheese Station C! Sniffy and Scurry quickly move on through the maze to find another Cheese Station, but Hem and Haw, as their names imply, waste valuable energy whining around about the loss of the cheese, and they, of course, begin to get pretty hungry and agitated. Haw finally begins to look for new cheese, and of course, finds it, along with Sniffy and Scurry, at Cheese Station N. Haw learned some things along the way, and even though there is an abundant and even better-tasting supply of cheese here, he remembers the long gone Cheese at Station C, and observes carefully to note daily changes in the supply at Station N, just to be sure he averts another C disaster!

Unlike most of the parables Jesus told, in which we are left on our own to interpret the meaning, throughout this tale about change, the reader is given little hints about the meaning of the story. For example, on a picture of a block of cheese, the reader sees the statement, “If you do not change, you can become extinct.” Obviously, cheese is a metaphor for anything that is important to an individual (jobs, relationships, recognition, and golf). The story of how the characters negotiate the maze (their environment) and how they find new cheese (or not), is supposed to provide us insight in to how to deal with change.

The main points of the parable are summarized in one page, entitled, The Handwriting on the Wall:

- Change happens (they keep moving the cheese)
- Anticipate change (get ready for the cheese to move)
- Monitor change (Smell the cheese often so you know when it is getting old)
Adapt to change quickly (the quicker you let go of old cheese, the sooner you can enjoy new cheese)

Change (move with the cheese)

Enjoy change (save the adventure and enjoy the taste of new cheese)

Be ready to change quickly and enjoy it again (they keep moving the cheese)

This book is priced at $19.95 new, and it’s still even priced at $10.00 at a well-known used bookstore in Knoxville! It has sold 10,000,000 copies since 1998, and the jacket cover, as well as the Whomovedmycheese.com web site, lists dozens of corporations, like Mercedes Benz and the Mayo Clinic, that are using this book and its training programs to help employees deal with change. The NCAA has recommended this book to universities to help incoming faculty and students deal with change. The phenomenal response to this simplistic tale, which is written by the author of the well-known One-Minute Manager (Teacher, Mother), demonstrates that we, as a culture, are fascinated with, consumed by, and terrified by change!

During our sesquicentennial year, President James Netherton asked students to think back to what the world was like about 50 years ago, and he reminded students, among other things, that television was a black and white medium that only the most affluent families owned and that computers were the size of entire rooms. He asked students to think about what people could have been taught in their four years of college that would have prepared them adequately to deal with all of the changes that have occurred in the last fifty years, which he suggested was about the lifespan of most people’s working careers. He concluded by reminding students that they were not finished with their “education” --that, they, in fact, were just beginning, and he was hopeful that they had acquired the necessary skills at Carson-Newman to continue their learning for the rest of their lives. It is probably accurate to say that faculty at most colleges and universities would agree that they are hoping to help students develop the capacity to be lifelong learners.

What does it mean to be a lifelong learner? What does it mean to be always in the process of education? Some people equate education to schooling; hence, the comments that one often hears, “He has a good education,” or “I want to finish my education before I start my family.” However, a more inclusive and accurate definition of education might be something like “the lifelong process by which individuals achieve their potential as human beings—in all aspects of their lives.” Dealing with change in a way that helps a person to continue to develop
positively throughout the lifespan, therefore, is the central task of the education process.

Who Moved My Cheese? may be a tool for raising awareness about how to deal with change, but as faculty members, surely we have more to offer students than simply telling them to “enjoy change!” College students, especially those that are traditional students, are between the ages of eighteen and twenty-two or so, and this is one of the most significant developmental periods in terms of the formation of enduring values (Perry, 1998). Non-traditional students are often beginning new careers, and they are often interested in being very deliberate about their course of action. Surely colleges and universities cannot shirk their responsibilities in helping students think deeply about changes that are taking place in their lives as they acquire new knowledge and skills. Nor can they justify teaching that does not encourage students to consider carefully the condition of the world in which they live, and the roles they will play in shaping the world of the future.

Certainly, colleges that claim to be Christ-centered must help students focus on how they can use their knowledge and skills not only to advance themselves personally, but also to work for justice and fairness for people who do not have the same level of knowledge and skills. There are volumes of scholarly and popular works about the issue of dealing with change (Kanfer & Goldstein, 1992)—how to accept change, how to change ourselves, how to get other people to change, but this paper will focus on one specific skill for dealing with change—the ability to think reflectively. It will be argued that the basis for not only adapting to change, but to become proactive change agents, is the ability to think critically and to live life in what Maxine Greene calls a “wide-awake” state (Greene, 1988). The paper begins with a review of sources supporting the importance of reflection, continues with definitions of reflection, and concludes with descriptions of, and encouragement to use, models for reflection that may be incorporated into course work or into one’s own professional practice and/or personal lives.

On the importance of reflection

Writers from different disciplines have advocated the importance of developing the skills of reflection. Mary Catherine Bateson, cultural anthropologist and daughter of Margaret Mead and Gregory Bateson, in her book entitled Peripheral Visions: Learning along the Way (1994), notes that our culture is in a period of rapid change and she states “systems of education are everywhere in ferment” (p. 9) and that “the rise of fundamentalism within any tradition is always a symptom of the unwillingness to try to sustain joint performances across
disparate codes—or, to put it differently, to live in ambiguity, a life that requires constant learning. The risk of such a failure is the challenge that faces our society—our entire species—today” (p. 13). She further notes that, “Men and women confronting change are never fully prepared for the demands of the moment, but they are strengthened to meet uncertainty if they can claim a history of improvisation and a habit of reflection” (p. 6).

John Dewey much earlier stated in *Experience and Education* (1938), “To reflect is to look back over what has been done so as to extract the net meanings which are the capital stock for intelligent dealing with further experiences. It is the heart of intellectual organization and of the disciplined mind” (p. 87). Dewey, who was always an advocate of education as a critical foundation for democracy, stressed the relationship between being able to think and the ability to experience freedom, which he defined as “the power to act and to execute independent of external tutelage. It signifies mastery capable of independent exercise, emancipated from the leading strings of others, not mere unhindered operation.” (Dewey, 1933, p. 87). Dewey would argue that students must not just be taught in ways that simply encourages them to regurgitate the professor’s views in order to do well on an exam—they must be taught in ways that develop their capacity for independent thought.

These two writers, from different points in the 20th century, have singled out reflection as the skill required for intellectual discipline and for responding to personal and cultural changes.

**Definitions of reflection**

John Dewey defined reflective thought as that which involves (1) a state of doubt, hesitation, perplexity, mental difficulty, in which thinking originates, and (2) an act of searching, hunting, inquiring, to find material that will resolve the doubt, settle and dispose of the perplexity” (Dewey, 1933, p. 12). His ideas on reflective practice as a type of scientific method have been used by a host of other writers who define and describe the habit of reflection. Donald Schon (1998), in writing about reflective practitioners, distinguishes between two types of reflection: Reflection on action and reflection in action. The first type requires the reflective practitioner to pause after some particular action has been completed to assess how things have gone. Persons reflecting on action might ask themselves questions like, “What went well? What didn’t go so well? and, What might I do differently next time?” The meaning derived from the reflection process is then used subsequently to help the practitioner perform more effectively.
Reflection in action is that kind of reflection that goes on all the time. Any good parent, teacher, or observant human in interaction with another person knows about this—it’s observing how things are going while they’re happening, and making changes if something’s not working. For example, a teacher might begin a lesson with the intent to explain a particular concept. In the process, however, the teacher might observe that students do not appear to know the meaning of other concepts that are essential for understanding the lesson of the day. Teachers who reflect in action are able to assess the problem and re-direct the lesson in a way that is productive for the students.

More recently, we also hear about reflection before action—Stephen Covey, in *7 Habits of Highly Effective People* (1989), encourages us to “begin with the end in mind.” Grant Wiggins (1998), a leader in the field of assessment and evaluation in education, shows us how to do what he calls “backward design.” He helps teachers learn how to begin with the idea of what the end result should be, then design the assessment strategies, the learning activities, and the evaluation strategies based on the end goal. In a practical sense, persons trying to use reflection before action might ask, “If I could get to the end of the semester and feel that my students and I had been successful, what would it look like?” Then, of course, other questions follow, such as, “What would we have to do in order to get there?” People can apply this kind of thinking to their own personal lives, “If I can get to the end of the weekend and feel that I’ve used my time well, what would I have done?” or “If my goal is to have a happy visit with my relatives, what would I be doing during the time they’re here visiting?”

Dewey talked about reflection as the cornerstone for “intellectual organization and the disciplined mind.” For some people, reflection occurs rather naturally. For others, it does not. As cultures change more rapidly, and as people become accustomed to microwaves and instant messaging, the capacity for reflection, for most people, is one that needs nurturing. Fortunately, there are many practical models for developing reflective capacity, and the remaining section of the paper will present a variety of models that may be helpful to use in one’s work and one’s personal life.

Models of Reflection

Faculty members have historically relied upon readings and thought provoking lectures to inspire students to think critically about issues in a variety of disciplines. Although there is certainly nothing wrong with a creative lecture to stimulate critical thinking, increasingly students arrive as first-year students with a preference for more active
engagement with content. And, while the course instructor may THINK that she or he is raising interesting issues for discussion, it is hard to know how students are processing the information or responding to the professor’s remarks unless some response is required of each student. It’s often been said that unless the professor takes a proactive strategy for involving all students in class discussions, about 80% of the comments are made by about 20% of the students. Who knows what the rest of the students are thinking and/or feeling about the professor’s remarks? At the risk of taking somewhat of a “cookbook” approach to critical thinking, a variety of models are presented; some are clearly more useful in some disciplines than in others.

On Carson-Newman’s campus, the Writing Across the Curriculum program was one of the most pervasive efforts to infuse critical reflection in all disciplines. From the late 1980s, through the present time, a series of writing retreats have encouraged faculty members to use writing as a vehicle, not only for communication and to meet academic requirements, but also to stimulate thinking. A writing prompt at the beginning of a discussion or as a reflection upon a discussion is one simple way to involve every student in thinking about a given issue. Students may write in response to watching an instructional video or a film from popular culture, participating in an activity either in class or out of class, attending a Concert-Lecture series presentation, or a host of other activities. Tracking student thought processes through course journals can demonstrate the growth of the students’ abilities to analyze, reflect, and think critically. Numerous publications provide suggestions for ways to incorporate writing across the curriculum for the purpose of stimulating critical thought processes, but a good starting point for ideas will be found in the Carson-Newman College Writing Guide.

Some models for active engagement of students can be adapted from strategies that are used with younger children. Even at the earliest years of elementary school, teachers may begin to involve children in reflection through what has come to be known as the use of K-W-L Charts. Typically presented in a three-column chart, when a new unit or topic of instruction begins, the teacher poses the question, “What do we already know about this topic? (K). Students will contribute ideas, either individually or through small group discussions, and this process seems to activate prior knowledge and experience relevant to the topic, as well as providing a vehicle for the teacher to assess the extent of students’ understanding of the topic. If a considerable amount is already known, then the teacher may be able to move on to cover the topic in greater depth, rather than focusing on introductory or surface-level information. The second column is devoted to posing
questions in response to the overall question, “What do we want to know?” (W). The teacher may also share with the students what they may be required to know as a result of having been enrolled in this particular course. The final column is headed by the question, “How shall we learn? And/or “How will we know when we have learned the content/skills posed in the second column. (L) The L column provides a vehicle for actively engaging students in the process of designing the ways in which they will learn content and/or skills, as well as a means for evaluating what has been learned since the unit of instruction began.

Historically, the simplest way to require students to think actively is to involve them in problem solving. Problem-solving models may have different numbers of steps, but most incorporate some variant of the following steps:

- Identify the problem, which may involve discussion of complex issues, various points of view, and values;
- Brainstorm alternatives for solving the problem and the consequences associated with each alternative, which again may involve discussions of issues, values, and resources associated with each potential solution;
- Choose a solution;
- Implement the solution; and
- Evaluate the outcomes, with the possibility of initiating new problem statements.

A more “catchy” title has been applied to a problem-solving model, with some additional features in the model itself. That model is known as the STRIDE model, with each letter standing for a step of the problem solving process. The steps of that problem-solving model are:

- S--What is the situation? (Describe the problem or the task at hand);
- T--What is the target (goal)?
- R--What are the resistances, defined in terms of internal and external resistances, or deterrents, to meeting the goal?
- I--What are the ideas for achieving the target?
- D--What is the design, or the plan, for achieving the target goal?
- E--How will we evaluate, or how will we know whether or not we are successful?

The process concludes either successfully or not; and, if not, then the question once again becomes, what is the situation? For some people,
being disciplined about trying to see the problem from a variety of perspectives leads to a more complete resolution of the problem (STRIDE, n.d.).

Even though the steps to problem-solving and some sort of “scientific method” are taught in early elementary school and throughout the remainder of the pre-college years, students seem to appear in college without having either the discipline or the skill to use a process systematically. Problem-based Learning, a strategy that makes use of cases and/or real-life problems to engage students with using content knowledge and skills to solve problems, has recently gained popularity in a variety of college and university settings in disciplines ranging from the health sciences to education. In some disciplines, the use of case analyses is another related form of problem-based learning (Schwartz, Mennin, & Webb, 2001).

Paulo Freire, the well-known Brazilian educator, who wrote Pedagogy of the Oppressed (1989), argues that “reflection—true reflection—leads to action” (p. 52). Action cannot be taken until the individual confronts the realities of a situation and the meanings that underlie those realities. A series of four questions have often been used to try to get at the kind of reflection that Freire advocated:

- What do I do? (Confront the present reality, and describe the current practice and/or behavior of the individual.)
- What does this mean? (Explore the values and/or beliefs represented by the current practice.)
- How did I come to be this way? (Explore the history of the individual and the socialization that led to the present practice and the maintenance of the practice.); and
- What might I do differently? (Brainstorm alternatives to the present behavior and/or practice.)

Freire’s ideas about using education for liberation undergird the practices of community-based research. His argument that “true reflection leads to action” may be part of a solution to what Dewey, in an earlier time, has argued may be a problem with formal schooling. He notes that as education for life in a given society moved from the informal activities of families and communities to the formal classroom, what is learned in the classroom may be valuable only in the classroom and have no real application to life beyond the classroom (Dewey, 1916). What began as a movement toward service learning, in which
academic content and service to the community were connected through a variety of projects involving students in the community, has now evolved into what is known as community-based research. Faculty may move students from simply becoming aware of issues related to their disciplines to taking action to help promote social change. Community-based research (CBR) is grounded in three principles:

- CBR is a collaborative enterprise between academic researchers (professors and students and community members).

- CBR validates multiple sources of knowledge and promotes the use of multiple methods of discovery and dissemination of the knowledge produced.

- CBR has as its goal social action and social change for the purpose of achieving social justice. (Strand, Marullo, Cutforth, Stoecker, & Donohue, 2003, p. 8)

Clearly, when students and faculty work with community members to identify problems, conduct the necessary research to bring about needed change, and reflect on an ongoing basis upon the process, students will learn not only on how to reflect upon change, but begin to develop skills as change agents.

Parker Palmer’s central thesis of the book, *The Courage to Teach* (1998), is, “Good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher” (p. 10). Teachers who help students think critically, and develop their own sense of identity and integrity, must spend some time on the development of their own identity and integrity. One model of reflection which may be potentially useful, particularly for faculty at a college that claims to be Christ-centered, is what is known as theological reflection.

Although there are multiple strategies and stimuli for a theological reflection (i.e., a critical incident that has produced strong feelings, a provocative piece of text, a piece of scripture, a film), the theological reflection process leads a small group of individuals through the process of identifying thoughts and feelings aroused by the stimulus, connecting those thoughts and feelings to similar incidents, generating a metaphor for the thoughts and feelings, and exploring religious traditions in relationship to the metaphor. The reflection process concludes with insights and implications for further action or thought. Generally, each theological reflection activity will usually take an hour or more. For individuals who are interested particularly in bringing their faith into their daily actions, the theological reflection process is invaluable.
However, in order for theological reflection to become somewhat of a way of life, individuals will find that being engaged in a group over a length of time will encourage the process. Helping students to think theologically on a consistent basis may be beyond the scope of any one class, but a faculty member who is disciplined about his or her own theological reflection process may find that students can benefit from the occasional use of the process in the discussion of a thorny issue.

Related to theological reflection is still another model for reflection, of particular use to faculty. The story is told about the time Dan Rather interviewed Mother Therese. In one of his penetrating questions, he asked, “Mother Therese, when you pray to God, what do you say?” And she replied, “Oh, I don’t say anything, I listen.” So, of course, being an excellent interviewer, he followed with, “And what does God say to you?” To which she replied, “Oh, God doesn’t say anything either, God listens.” Practicing being in the presence of God, with silence, and openness may be one of the best reflective practices.

Even though the professional literature or the business literature doesn’t often call it centering prayer, most any advocate of effective stress management and/or leadership will argue for quiet time . . . time for thoughts for reflections, time for emptying ourselves of our concerns to allow for new wisdom, new insight, and perhaps discernment of God’s will. As Brother Lawrence (1958) states, “That practice which is . . . most needful in the spiritual life is the practice of the Presence of God. It is the schooling of the soul to find its joy in His Divine Companionship, holding with him at all times and at every moment humble and loving converse, without set rule or stated method, in all time of our temptation and tribulation in all time of our dryness of soul and disrelish of God, yes, and even when we fall into unfaithfulness and actual sin” (pp. 70-71).

In a more contemporary version of Brother Lawrence’s sentiments, Marian Wright Edelman, founder of the Children’s Defense Fund and child advocate, offers this prayer, “God, I am scurrying around like a chicken with her head cut off, making a mess everywhere I light. Why, God, when I know if I wait quietly and listen for Your guidance, I do better and work more efficiently, do I rush about—driven by time rather than by You? Help me, God, to slow down, to be silent, so I can hear you and do your will and not mine (Edelman, n.d.).

In this section of the paper, a variety of models of reflection have been presented. The paper will conclude with a few cautions about the use of reflection. If students and faculty truly become reflective, if they really think critically, the process may have its dark moments. Parker Palmer, in his book *Let Your Life Speak* (1999), tells the
story of his own depression as he tried to find a course for his life. It is a Quaker premise that, “Have faith and way will open.” That is, if you just have enough faith, God will show you the way. Parker Palmer confessed to an older Quaker woman, named Ruth, “people keep telling me that ‘way will open.’ Well, I sit in the silence, I pray, I listen for my calling, but way is not opening. I’ve been trying to find my vocation for a long time, and I still don’t have the foggiest idea of what I’m meant to do. Way may open for other people, but it’s sure not opening for me.” Ruth confessed, “I’m a birthright Friend and in 60+ years of living, way has never opened in front of me.” He was very discouraged, until she grinned, and said, “But a lot of way has closed behind me, and that’s had the same guiding effect” (Palmer, 1999, p. 38).

Reflection and change are sometimes painful—learning is not always pleasurable . . . Judith Viorst (1998), who is probably most famous for the children’s book, *Alexander and the Terrible, Horrible, No Good, Very Bad Day*, wrote about changes that have to come about as “necessary losses.” There are times of darkness, and we’re somehow, in our microwaveable, bright society, led to believe that darkness and slowness to get through the darkness, is a bad thing. Sometimes, we’d rather avoid pain and growth than to reflect and change.

However, we must, for our own integrity and ourselves and as models for our students, become not only adaptive to change, but change agents. In a world where still, in the United States, 25% of children under five years of age live in poverty—we need to have folks that will become thoughtful, reflective, and proactive in their training to have, as our college mission states, “a world-wide impact.”

Hannah Arendt, in the introduction to the book, *The Life of the Mind* (1978), notes that upon observing Adolph Eichman, she had expected to see the personification of evil. What she saw, instead, was what she called the “banality of evil.” She states, “I was struck by a manifest shallowness in the doer that made it impossible to trace the uncontestable evil of his deeds to any deeper level of roots or motives. The deeds were monstrous, but the doer, at least the very effective one now on trial—was quite ordinary, commonplace, and neither demonic nor monstrous. There was no sign in him of firm ideological convictions or of specific evil motives, and the only notable characteristic one could detect in his past behavior as well as in his behavior during the trial and throughout the pre-trial police examination was something entirely negative: it was not stupidity but thoughtlessness” (p. 4).

Both in our own lives, and in our work with those around us, we need to be ever full of thought. Sometimes, it’s discouraging. Sometimes, we grow weary of the questions, such as “I missed class yesterday—did we do anything important?” Sometimes we’re tempted to say,
as I have, “No, not a thing—we saw you weren’t here, and we just disbanded for the day.”

But, as Dr. Fite reminded us at summer commencement 2002, our only option is to be optimistic—as he noted—there’s no point in claiming the world is all bad, the students are all bad, the future is bleak—it’s the only world we’ve got—we’ve got to believe that we can help students develop the capacity to change and to change the world to be a better place. It might not be many, but a few may be all we need, for as Margaret Mead once said, “Never doubt that a small group of thoughtful citizens can change the world. Indeed, it is the only thing that ever has.”

Finally—we all know that much of education—that is the lifelong process by which each individual achieves his/her potential or becomes the person God want him/her to be—takes place outside of formal schooling settings in the presence of people who are not technically labeled as educators, so for all of us, in the event that some person who has read this paper is labeled as “teacher” or “professor,” in the words attributed to St. Francis of Assisi,

“Preach the gospel every day of your life—use words if necessary.”

References


The Soul of Christian Higher Education:  
Unleashing the Eternal Wonder in the 
Heart of Every Child of God  

[Student Honors Banquet Address]  

D. Brian Austin  

Well, there’s no way I can live up to that introduction, so I should just sit down now before I provide too much counter-evidence to Mark’s laudatory comments. But service to the truth requires that I not let you leave here with false impressions, so I should go ahead and speak.  

I would like to thank the Honors Council and Dr. [Mark] Hus-sung for the invitation to speak to you tonight, and President [James] Netherton and Provost [Michael] Arrington for encouraging and supporting this vital element of the Carson-Newman experience. But most thanks are due to you students, whose hard work and commitment to real thinking and learning has made this evening possible and whose commitment makes our jobs as faculty members so endlessly enriching. I thank you for all you have taught me, and I thank God for you.  

INTRODUCTION  

Carson-Newman College is a Challenging, Nurturing Community. President Netherton gave us this slogan over two years ago; and it has proven to be a good, concise description of what we do here.  

I would like to speak tonight about what we do here at Carson-Newman College, what makes it special in today’s culture, and how it differs from the approaches of other colleges. And I would like to encourage us as a community to do it even better, so that we can position ourselves to become a shining model of the best way to do Christian higher education, one that other schools of integrity and vision will want to emulate.  

Allow me to begin with two stories, one fantastical and the other all too real. Sharpen your ears for this one.
These two snakes were hissing in a pit. Their mother was growing tired of hearing them, so she said “why are you hissing in our pit, why don’t you go outside and hiss there?” The pit-hissing children replied, “it’s raining outside, that’s why we’re hissing in our pit.” “I can’t stand the hissing in here anymore, why don’t you go over to Mrs. Pot’s pit and hiss there?” So the children slithered their way through the rain to Mrs. Pot’s pit and began to hiss there. When Mrs. Pot heard their hissing, she, too, became angry and said, “what are you children doing? Why are you hissing in my pit?” They replied, “we were hissing in our own pit, but our mother said we should stop hissing in our pit, and that since it was raining we should come over here and hiss in your pit.” “Well, you can’t hiss in my pit,” said Mrs. Pot. “You’ll have to go home and hiss in your own pit.” Crestfallen, the two snakes slithered back home in the rain and began to hiss in their own pit again. Even more distressed, their mother said, “I thought I told you to go to Mrs. Pot’s pit and hiss there, why are you hissing in our pit?” “She told us we couldn’t hiss in her pit, and that we had to come home and hiss in our own pit.” Incensed, the mother replied, “Ooh! The nerve of that woman! I can remember Mrs. Pot when she didn’t have a pit to hiss in!!”

Apparently, Mrs. Pot had something to learn about nurture.

Several years ago I had a conversation with a faculty colleague from a department whose average grades were much higher than the average grades in my classes were. He was a brilliant teacher who is no longer at C-N. I was lamenting to him my recent experience with a low-performing class of twelve students. Of the twelve, four had failed. I hate having to record low grades—it is my least favorite task of teaching—but if they earn it, I must record it, and these students earned their marks. My colleague was astonished. His jaw actually dropped. He said, “You mean you actually give F’s?!!” I said, “Only if they have earned it.” He confided that he had never recorded an “F” for a student in his several years here, and that no one he knew of ever did either. Apparently, he had something to learn about challenge.

Tonight, I would like to share with you the beginning of a vision about faith and learning in Christian higher education, which is really a vision of what higher education should be about anywhere. We need a vision of higher education where challenge and nurture are two sides of a coin, where uncompromising demand unites with unconditional love, where faith and works inspire each other.
In a time when American students are falling behind globally in educational achievement and the moral and spiritual health of the Western world is in an unprecedented decline, there is scarcely a more important issue for professor and administrator to address as clearly and honestly as possible. My specific proposals for Christian higher education are formed and ready, but will have to wait for another time; now is the time to share the vision and the outline, with the details to be filled in later.

I would like to undertake this task by painting a kind of verbal triptych (that medieval altarpiece in three parts, with pictures on each of the three panels), on a theme suggested by President Netherton at his inauguration speech. At that time, he quoted Plato, intellectual patron saint of mathematicians and philosophers. Plato reports these words, quoted by Dr. Netherton, as having been spoken by Socrates (probably the second greatest teacher of all time).

In *The Republic* Socrates speaks of the science of mathematics, but later generalizes to all higher learning, when he says “Yes, I said, and now having spoken of it, I must add how charming the science is and in how many ways it conduces to our desired end if pursued in the spirit of a philosopher, and not of a shopkeeper!” (It is important to note that Plato is not criticizing shopkeepers here—he knew they were essential to his Republic—but is suggesting that our deepest studies must be driven by something other than the material profit-motive). Every year I teach Plato anew and am always amazed at the relevance of his concerns to ours almost 2500 years later.

Everyone knows how Socrates was arrested for blasphemy and for corrupting the youth, how he presented his own defense, was convicted and sentenced to drinking poisonous juice from the hemlock plant. But there are other parts of his story that are less well known and which are remarkably pertinent for our contemporary discussion of education.

**THE WAY OF EUTHYPHRO**

In the courtyard of the courthouse, prior to the beginning of his famous trial, Socrates meets young Euthyphro, the title character of one of Plato’s early dialogues. I envision him as a handsome youth, intelligent and energized by his passion for justice, a “good guy” who cares. Euthyphro is in court that day to bring murder charges against his

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own father, whom he accuses of killing a slave by letting the slave die of exposure. Euthyphro is brashly confident that his understanding of justice is the right one, so sure that he is willing to put his own father’s life at risk. He wants none of this intellectual hand wringing that threatens to weaken his God-given resolve to make this life-and-death decision.

Socrates challenges the young man’s arrogant certainty by introducing still unanswered questions about the nature of justice (also translated “righteousness”). The young man never really hears what Socrates is saying, refuses really to engage the questions that the elder man presents, and finally, unable to raise a logical counterargument to Socrates, becomes angry and leaves the scene to pursue his internecine litigation.

Thus, Euthyphro remains for the ages a symbol of someone who boldly affirms universal and momentous convictions he is completely unwilling to question, a man whose confidence in his rightness is inversely proportional to his grasp of the reasons for that rightness. He was so sure that he was right about righteousness that he was willing to destroy another person over it. Socrates made many enemies of people like Euthyphro, whose beliefs he poked holes in, whose convictions he showed to be faulty and ill considered. These are among the ones who tried to destroy Socrates.

We do not want to be Euthyphros, and we certainly do not want to create a Euthyphro kind of college, where all the answers to the really important questions are already decided and therefore beyond the need for further analysis.

THE WAY OF THE SOPHISTS

On the opposite panel of our triptych stand the sophists, another set of the enemies of Socrates. The sophists were paid teachers of rhetoric, the political consultants of their day. They were experts at the art of verbal persuasion, and would teach that art to paying clients, regardless of the beliefs these clients held and wanted to promote. They were also notorious for their relativism--their presumption that truth, beauty, justice, goodness, etc., were all in the eye of the beholder. They had spent so long creating powerful and apparently passionate cases for often contradictory positions that they had ceased to believe that there even was such a thing as truth, or righteousness. They only believed in enriching themselves, increasing their prestige and power. They became wealthy and powerful by restating what their clients already believed, but with fancy words and gestures. They called this focus-group
pandering “wisdom” and gained the praise and the money of those to whom they pandered. Their “customers were always right.” It can be quite lucrative for certain myopic shopkeeper-teachers to engage in “value-free” education.

We do not want to be sophists, we certainly do not want to create a sophist kind of college, where everyone likes us but no real teaching, learning, or character building takes place.

THE WAY OF SOCRATES

In the center of our triptych stands the way of Socrates, the master teacher, who chose the most difficult way. He avoided the temptation of easy and permanent answers and the comfort they bring, answers he knew to be inadequate to his intensely mysterious and mystical experience. He avoided the temptation of building a mass following through force of rhetoric (though he certainly could have done so). He carved out a way different from that of Euthyphro, who believed too much, and different from that of the sophists, who believed in nothing.

He passionately pursued truth, beauty, and justice in the conviction that they were real and eternal, and whose magnificence far outstripped his human ability ever to grasp them fully or finally. The more he learned, the more he realized he did not know. When called the wisest man on earth by the oracle at Delphi, he braced at the thought. He later understood why he had this reputation for wisdom. “People call me wise,” he said, “because they presume that I myself possess the wisdom that I find wanting in others; but the truth is, O men of Athens, that God only is wise; and in this oracle he means to say that the wisdom of men is little or nothing; he is not speaking of Socrates, he is only using my name as an illustration, as if he said, He, O men, is the wisest, who, like Socrates, knows that his wisdom is in truth worth nothing.”

Socrates dedicated his life to God, as he understood God, knowing just how little he really understood God. He knew next to nothing, but knew that righteousness and service to God were real and that nothing mattered more than seeking them.

He was sure enough of the viability of his quest that he was willing to die for it. Thus was his faith free, without fear even of death. Thus, did his faith in God and right surpass that of Euthyphro, who was willing to destroy but not be destroyed, who built up artificial props beneath his beliefs out of fear that they could not stand on their own.

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Thus did the faith of Socrates surpass that of the sophists, who were hopelessly trapped in their selfish ambitions and who acted out of fear that their pocketbooks and prestige might shrink.

We would do well to emulate this teacher of teachers and to create a Socrates kind of college, one whose mission is forever to understand better the creator and to live courageously and sacrificially in service to that creator, admitting that our current understanding of that creator is incomplete and faltering. We now see only as through a glass darkly.

The forces that created the Euthyphros and the Sophists remain with us today, and have had an impact on Christian higher education. The spirit of Socrates remains as well, just as difficult to live and to institutionalize now as it was then, but just as loudly calling honest seekers to virtue and to Godly service.

In order to clarify what I mean by these forces’ effect on Christian colleges, allow me to point out what I see as some characteristics of colleges that reflect the influences of forces that shaped Euthyphros, the sophists, and Socrates.

CHARACTERISTICS OF EUTHYPHRO-LEANING CHRISTIAN COLLEGES

- Most encourage critical thinking, like almost all colleges, but identify certain questions that are out of bounds for critical analysis. (This makes it impossible for students to attempt to integrate the entire swath of their experiences.)

- They emphasize adherence to humanly created doctrines and creeds and place high importance on doctrinal fidelity to these creeds. The president of one such college says that “thinking rightly about God is eternal life”\(^3\) (my emphasis). Another requires that all students and faculty accept the Westminster confession and that applying students promise to “rid their minds of all sinful attitudes.” (At least for Baptists, this creedalism is an unacceptable departure from their proven tradition. For others honestly seeking, the finality of human creeds may well block growth toward understanding the living

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God. This approach also fails to see that Christianity is not a worldview, but a way of life.)

- They usually assume an “us vs. them” stance. Charles Colson, for instance, in praising one Christian college’s approach, says that it is the Church’s “cultural mandate” to “take dominion and bring God’s truth to bear on culture and society.”⁴ (This is unacceptable to followers of Jesus, the Jesus who explicitly rejected the Devil’s temptation to “take dominion” and instead emptied himself of pretensions to control and domination.)

- They often display a simultaneous vilification and adoption of postmodern habits of thought. Many a Christian publication defends a Christian “worldview” in part by suggesting that a Christian intellectual starting point is as good as any other. (Thus while they criticize postmodern relativism, they succumb to it at the same time.)

CHARACTERISTICS OF SOPHIST-LEANING CHRISTIAN COLLEGES

- Many have adopted public education’s emphasis on “value-free” education. (When in fact no one—researcher, teacher, dean, or college president—lifts a finger to do anything without some reason to do so, without serving some kind of value that inspires him or her.)

- Most make judgments about the value of faculty based very heavily on prestige and ability to secure grant money either from private or public sources. (Peer-reviewed accomplishments are essential, as is funding, but other considerations should be at the heart of education.)

- In some places, there is nearly an allergy to employee expressions of ethical or spiritual convictions that go against the secular mainstream. (This discouraging of dissent often goes by the name “political correctness,” and happens at the Euthyphro-leaning institutions as well, where dissent in the other direction is penalized.)

⁴ Ibid. x.
Many places promote an explicit relativism that claims an innate equality of all large-scale views of the world. (The triumph of such an attitude is the death of education itself, since the heart of good thinking is the discrimination between more and less acceptable views.)

CHARACTERISTICS OF SOCRATES-STYLE CHRISTIAN COLLEGES

They show respect for the autonomy of each student and constituent as a unique child of God, and thus they refuse to manipulate students into accepting any prepackaged “worldview.” Christianity is not a worldview anyway; it is a way of life. This conviction is also true to the Baptist commitment to priesthood of the believer. Socrates showed this respect by inventing the Socratic method—asking questions that lead students toward answers that are truly their own.

They affirm the freedom and confidence that allow even fundamental convictions to undergo critical scrutiny from honest and expert seekers after truth. As I tell my students at the beginning of every semester, “There are no questions that are out of bounds for our consideration.” We believe that Christianity can hold its own ground in the open marketplace of ideas, and that it is primarily fear that motivates the practice of placing artificial protections around it.

The liberal arts, the liberating arts, in a Christian setting, truly affirm that “the truth shall make you free.” This freedom is profoundly a freedom from fear—our lived Christian convictions need no creedal walls built around them.

Thus academic freedom, which President Netherton has promised “must always be”\(^5\) at C-N, is prized.

After the model of Socrates, they insist on high-level faculty expertise in all areas of study. No shortcuts via piety or expediency will be allowed.

• They emphasize sacrificial service to God and other persons—a willingness to give (Jesus, Socrates) rather than to injure (Euthyphro) or to take (the sophists).

• They humbly exhibit a deep awareness that no human being has answered all of the big questions yet. (Once a student asked me for advice on a life question because it appeared to him that I “had it all together.” This really pumped me up for a minute until, mortified, I realized how far I was from his assessment of me and how his misassessment might grant undue weight to my words in his mind.)

• But they are a community of persons who, like Socrates, live courageously by the limited light that they now possess.

• And that courage urges us to believe strongly enough to die for our beliefs, as Socrates did and as Jesus did, but not to kill or destroy for them.

CONCLUSION

This college, therefore, must continue its pursuit of this third way, not because it is expedient or helpful to the bottom line (and it would be both, if pursued single-mindedly), but because it is the right thing to do. Such a path tries to follow the example of Jesus and of Socrates, of humbly living out our conviction that truth and righteousness are real and eternal, even if human words are inadequate to capture them. Exactly what did Socrates mean when he said our studies should be undertaken with the spirit of the philosopher, not that of a shopkeeper? He himself explains on the same page: our study, particularly of mathematics, but of all important subjects must be pursued, “not as amateurs, but they must carry on the study until they see the nature of numbers with the mind only; nor again, like merchants or retail-traders, with a view to buying or selling,” rather we must study, teach, and learn with an aim toward “knowledge of the eternal, not of anything perishing.”

With this lofty goal in mind, one of the worst things that I could do to my students is to stand before them as one who has answered the really big questions once and for all. I am at best disingenu-

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6 Plato, *The Republic*, Book VII, 525c
ous and at worst a liar if I encourage them to believe that I have arrived at the place where they should go. I must, in an attempt at Socratic honesty and Christlike compassion, show them that I still seek a better understanding, a better vector through life. I hope that I have successfully navigated some rough waters and that my experience might help them move to a better place, but my rough waters are not all behind me; they swirl in parts of my life right now, and almost always. I must, rather, model for them someone who is committed to searching out the truth and living courageously with the limited light that I have now. I must model for them one who tries to understand Jesus better every day and who lives day to day in light of what I now take God’s will for my life to be. If I ever give up on trying living a Christ like life and if I ever cease to share the fulfillment of this kind of living with my students, then I will go teach somewhere else or go sell shoes again.

So, I am fortunate beyond measure to work in a Christian college that affirms in its very mission statement a commitment to “open intellectual inquiry.” I am blessed to be a part of a Christian community of higher education where academic freedom (and the uncompromising responsibility that goes with it) is prized in its documents and by its president. Faculty and students alike are blessed by a culture where no questions are out of bounds for serious searchers, but where we teachers are living by Christian answers as the best light we have. If we fail to explore, analyze, criticize, and revise even our founding convictions, then we run a profound risk of missing the truth. Such a cultural footing is vulnerable, it is risky, but education that is not risky is not education at all. As individual learners and as an institution we must never fall victim to the temptation to believe blindly what is comfortable, easy, or monetarily profitable. All claims must be subject to the scrutiny of the honest community of investigators, in the faith that these faithful pilgrims will know the truth in the end.

On January 28, 1986, about seventy-three seconds after its launch, the space shuttle Challenger exploded in a horrific fireball over the Atlantic Ocean. Millions throughout the world watched in stunned silence. Many months later it was determined that the O-ring seal in the joint of one of the solid rocket boosters had failed. At the press conference announcing its findings, the presidential commission on the Challenger disaster yielded the floor to member Richard Feynman. Feynman was among the most respected physicists of the twentieth century whose genius was often compared to that of Einstein, but who was better at math. Feynman, prior to reading his remarks, picked up a small circular rubber gasket and stretched it out several times, showing its impressive elasticity, before submerging it in his glass of ice water. He
then described a series of problems with risk assessment and the management of data.

Over two years earlier, engineers with Morton Thiokol International were trying to solve a difficult problem with deterioration of the O-ring seal material. They saw significant hot gas blow-by on a number of previous launches and were quite worried that this problem could cause a catastrophic failure and LOV (loss of vehicle). They also noticed that failure of the seal was greater when the vehicle had been exposed to below-freezing temperatures.

On the night of January 27, the air temperature at the Kennedy Space Center dropped below freezing, subjecting the O-ring seals to temperatures that exceeded their design specifications. Two engineers at Morton Thiokol tried hard to have the launch cancelled. They called a meeting of managers, explained their concerns, showed charts of their extensive research on previous O-ring seal problems, and recommended that the launch be scrubbed. They even attended a teleconference with NASA officials and told them not to launch. At both NASA and Morton Thiokol, higher-level managers overrode the decisions of those who knew the most about the O-ring seal material.

We do not know the thinking of these managers who decided to ignore the facts presented by the engineers, but we do know that NASA was Morton Thiokol’s chief client, and that NASA was facing potential funding cuts by a U.S. Congress irritated at earlier launch delays. We also know that to the average person, the O-ring seal material looks and behaves like ordinary rubber. I can imagine someone thinking “looks like rubber, acts like rubber; my car tires do fine in the cold; these seals will be fine.”

The engineer who had raised the most serious concerns (beginning many months earlier), Roger Boisjoly, was incensed and mortified that the launch was going ahead. He had to be coaxed into even entering the room with the closed circuit TV to watch the launch. As the shuttle lifted into the air another engineer mouthed a brief prayer of thanks that the launch had succeeded. A few seconds later, seven astronauts were dead, their broken bodies falling back to earth amidst the fiery ruins of their spacecraft.

After Richard Feynman finished his brief remarks that day, he retrieved the small rubber gasket from his ice water and slowly compressed it between his fingers. The gathered crowd was speechless as the once rubbery-elastic circle crumbled to pieces on the table in front of him.

We must tirelessly seek the truth, with an especially heightened attention to those beliefs that are the most comfortable or desirable, or someone will get hurt. If we ever assume the stance of the
managers who would not be bothered with new discoveries, who refused even to address institution-threatening questions, then not only we, but also our students and our posterity, will pay dearly. We love our students, and wish to equip them as best we can with tools to know and to live the truth. If we ever encourage them only to accept a pre-packaged view of the world, insulated and barricaded from honest inquiry, then we may be contributing to their painful and untimely demise. If a Socrates comes along, with an honest and conscientious challenge to a cherished belief you have, thank him.

So my friends, my students, I have tried to do my job as a philosopher, one seeking after the most pure and fundamental reasons for believing and doing anything. I have tried to look upon you not as customers, but as sacred charges, children of God, each unique and priceless. Yes, you are paying me to do my job, for which I am grateful, but my job is not to deliver a product to a customer. I am a teacher, and there are more than a hundred such teachers here, who do not look upon you students as mere customers.

There is a famously repeated motto of many contemporary shopkeepers, one that I heard when I sold shoes as a student, and that many of you are hearing from your employers today. It says, “The customer is always right.” Unfortunately, much higher education has bought into this motto, as more and more teachers feel pressure to give A’s because that is what the “customer” wants, and as colleges preach to the students only those things that they already believe and call it “wisdom.” Such a “customer” does not grow. She is not nurtured because she is not challenged (interestingly Plato foresaw exactly this problem with democratic societies—he says that in declining days of a democracy, the teachers will fear their students and thus give them what they want and even imitate their behavior. See book 8 of The Republic).

There are tremendous pressures on institutions of higher learning to give in either to the “value-free” relativist faction in society or to give in to the separatist belligerent cocksureness of the Euthyphro faction. “The Market” is demanding as much. But true leaders among individuals and institutions act wisely to shape the market; they do and will continue to be a leader. It will be stunningly difficult for us to follow the way of Socrates, the way of Jesus. The way will be difficult, but for true educators seeking not simply respond to it. Carson-Newman has been to follow the way of the Rabbi of all Rabbis; there is really no other choice. Let me conclude with the words of another great Rabbi, the 17th century philosopher Spinoza, who concluded his masterpiece with the following: “If the way I have shown to lead to these things now seems very hard, still, it can be found. And of course, what
is found so rarely must be hard. . . . But all things excellent are as difficult as they are rare."

And difficult is our Christian professorial calling to shepherd for a few years our sacred charges. May we resist the shortsighted shopkeeper’s temptation to see them only as customers? May we ever seek the vision to see the unique child of God behind every face. And may we glory together in our unpredictable vocation that works to unleash that eternal wonder that lies at the heart of every child of God. And may we fully grasp that this vocation is not a safe one. Spinoza also said, “I do not know how to teach philosophy without becoming a disturber of the peace.” I do not know how to encourage a child of God without becoming a disturber of the peace.

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The Dialectic of War and Peace in the Psalms: Can the Psalms Speak to the Events of 9-11?

Wayne Ballard

September 11, 2001. “There’s been a report that a plane just crashed into one of the buildings of the World Trade Center.” These were the words spoken to me by a colleague on the third floor of Taylor Hall at Campbell University as I prepared to launch my daily routine of walking to the Post Office to get my mail. After successfully retrieving my mail for the day, I stopped by the Student Center watching with horror along with dozens of other members of the Campbell community who had gravitated in front of the many televisions throughout the facility. The images of the events in New York were unsettling as the reporters struggled to gather information in order to bring some understanding to the mayhem. We sat stunned as reports of other terror acts were being reported: a crash at the Pentagon and a plane crashing in Pennsylvania. Then, still in disbelief, our little community witnessed perhaps the gravest sight endured by those who experienced this event via television: the first tower thundering towards the earth.

This journal entry is formative for a proper understanding of what I seek to accomplish with this paper. As I struggle to respond to the events of 9-11 as an American middle-aged, white male there is a tension within me – should I cry for vengeance, or can I model the teachings of Jesus in turning the other cheek in the face of our enemies. The Psalter of the Hebrew Bible has provided a solace for the troubled souls who have struggled with various internal conflicts for over two thousand years. This paper will focus on a solitary conflict, the dialectic of war and peace in the Psalms, as a means for answering the question: How do the psalms speak to events like 9-11?

November 24, 2002. “What did the Psalms originally sound like?” This question was raised by a participant to a presenter who had just finished presenting a paper to the Book of the Psalms research group in Toronto, Canada during the annual meeting of the Society of Biblical Literature and American Academy of Religion. I remember smiling somewhat condescendingly to myself thinking, “no one really
knows or can know what the psalms sounded like in their original contexts.”

It was obvious that many others in the room shared in my feelings of “superiority” to the question posed, and felt somewhat compassionate for the presenter who was given the task of delicately responding to this most innocent of questions.

It can be speculated that much like our modern hymnody, the psalms of war and the psalms of peace were perhaps readily recognizable by the rhythmic meter found in their music by their original audience. One can imagine like Suzanne Haïk-Ventoura or Wray Bryant what the early music of the psalms would have sounded like, but ultimately the voice of those songs is lost. It is likely that the tone, quality of pitch, and meter present in the psalms of war and peace would have been readily distinguishable just by listening to them, but regrettably, that avenue of pursuit is not available beyond the speculative or theoretical. Therefore, the tasks of this paper are threefold: first, to identify the psalms of war and peace based on their literary qualities alone, second, isolate the tensions found in the texts between the polarities of war and peace in these psalms, and third, extrapolate what these tensions can contribute to the lives of people living in a post 9-11 society.

Much discussion on the issue of war and peace in the Hebrew Bible was generated in the twentieth century. The individual efforts of four scholars are particularly insightful as background information for the present study.

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1 This comment reflects my honest response at the moment the question was presented. The recording here of my honest response is not intended to disparage the important contributions of scholars like Haïk-Ventoura, or the continued work of E. Wray Bryant who has followed a similar path in trying to re-create the musical contributions of the Hebrew texts based on the diacritical marks of the Masoretic scholars. See E. Wray Bryant, A Multidisciplinary Evaluation of Suzanne Haïk-Ventoura’s Musical Interpretation of Tiberian Masoretic Accents (te’amim) (Richardson, TX: B.I.B.A.L. Press, 1999).

2 Compare if you will the music that accompanies hymns like Onward, Christian Soldiers (Words by Sabine Baring-Gould 1834-1924, music title St. Gertrude by Arthur S. Sullivan, 1842-1900), or A Mighty Fortress is Our God (Words by Martin Luther 1521, translated by F.H. Hedge 1853, music title Luther, by Martin Luther, 1483-1546), to less hostile hymns like Peace, Perfect Peace, in This Dark World (Words by E.H. Bickersteth, 1875, music title Pax Tecum, by G.T. Calbeck, 1877) or Holy Night! Peaceful Night! (Words by J. Mohr, 1818, music title Holy Night, by Franz Grüber 1787-1863).
In his seminal work on Holy War, *Der Heilige Krieg im alten Israel*, Gerhard von Rad recounts the principles ancient Israel established as an institution defined as “Holy War.” Von Rad suggests this institution is only valid in Israel from the period of the Conquest through the reign of King Josiah. He further claims that remnants of this institution remain in the form of a Holy War motif sprinkled throughout the Hebrew Bible, but especially concentrated in the Psalms. Von Rad therefore claims that the tension between war and peace in the Psalms can be explained in terms of a theological understanding of Israel’s God, based on a pre-existent institution in Israel’s cult.³

In *Perspectives on War in the Bible*, John Wood claims that three divergent views of war run concurrently throughout the history of the Israelites. He suggests that the various perspectives of Holy War, Just War, and Pacifism exist in a dialectical fashion in the texts and the history represented in the Hebrew Bible.⁴

William Klassen, in an unpublished essay “From God of War to God of Peace: A footnote to the LXX,” argues that changes found in the Septuagint’s version of Exodus 15:3 and Isaiah 42:13 alter the image of Israel’s God from a God of war to a God of peace. He suggests these changes represent a fundamental shift in the manner in which Israel viewed herself and her relationship to God. Thus, Klassen also envisions a dialectical tension between war and peace as present in the competing texts and editing of the Hebrew Bible.⁵

Paul D. Hanson, like Klassen and von Rad, suggests that a radical change takes place in Israel’s understanding of War and Peace in relationship to her God throughout the pages of the Hebrew Bible. According to Hanson, the horrific war-mongering stories like those found in the Conquest narratives of Joshua 6-11 are reflective of the attitudes descriptive of the period of the monarchy within Israel. Hanson states that other stories of Israel’s wars display a more passive role for Israel in War, relying on the actions of God, which are due to reliance on the traditions stemming from the earlier periods of history such as the Exodus traditions extending to the traditions of the Tribal League.

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which he claims operated under the twin themes of righteousness and compassion.⁶

Von Rad, Klassen, and Hanson explain the dialectic between war and peace in the Hebrew Bible in terms of radical changes brought about by the historical, social, and economic factors in early Israel. Wood suggests an alternative approach viewing the different voices of war and peace in terms of simultaneous competitors present throughout the various stages of Israel’s history. With an acknowledgement to the accomplishments of these great scholars let us now examine the dialectic of war and peace in the Psalms.

**Discovering the Dialectic of War and Peace in the Psalms**

Images of war and peace dominate much of the Psalms. In modest terms, at least two-thirds of the Psalter includes imagery identifying the God of Israel in terms of a Divine Warrior who fights on behalf of God’s people.⁷ Psalms 7:10-14, 46, 68:12-24, 74:12-17, or 144:1-10 are representative of the many occurrences of military imagery found in the Psalms. Psalm 24:7, 8 and 44:4-8 explicitly claim military prowess for the God of Israel.

Lift up your heads, O Gates!
and be lifted up, O ancient doors!
that the King of glory may come in.
Who is the King of glory?
The LORD, strong and mighty,
the LORD, mighty in battle.
---- Psalm 24:7-8 NRSV

You are my King and my God;
you command victories for Jacob.
Through you we push down our foes;

through your name we tread down
our assailants.
For not in my bow do I trust,
nor can my sword save me.
But you have saved us from our foes,
and have put to confusion those
who hate us.
In God we have boasted continually,
and we will give thanks to your
name forever. Selah
----- Psalm 44:4-8 NRSV

Though Divine Warrior imagery is prevalent throughout the
Psalms, the actual Hebrew word for war, מלחמה milchama, however,
only occurs ten times in various ways in the Psalms.\(^8\) William Klassen
defines war as “a state of armed conflict between two groups in which
lethal violence is used to coerce one to do the other’s will.”\(^9\) In addition
to the Hebrew word used for war, there are also multiple other refer-
ences to similar issues such as enemies, unjust suffering, or weapons of
war that may be considered equally germane to the discussion at hand.
Discussion of these and other related topics, however, must lie beyond
the scope of this study for brevity sake.\(^10\)

\(^8\)References to מלחמה in the Psalms include 18:35, 18:40, 24:8,
27:3, 46:10, 76:4, 89:44, 120:7, 140:3 and 144:1. (Note: these verses
are listed by their versification as found in the Biblia Hebraica Stutt-
gartensia, ed. by Elliger and Rudolph, (Stuttgart: Deutsche Bibel-
stiftung, 1967). See Abraham Even-Shoshan, ed. A New Concordance
of the Old Testament: Using the Hebrew and Aramaic Text (Jerusalem:
\(^10\)For further discussion see Erich Zenger, A God of Venge-
ce? Understanding the Psalms of Divine Wrath, trans. by Linda M.
hatred, enmity, violence, retaliation, and even revenge are not sub-
motifs in the psalter: they are substantive parts of it. Thus we can
scarcely be surprised that the psalms and their image of God have
aroused resistance and rejection in Christian theology and psychology,
sometimes even leading to rejection of the Old Testament and of the
Bible as a whole.” p. 13. See also Hans-Joachim Kraus, Theology of the
Psalms, trans. by Keith Crim (Minneapolis: Augsburg Publishing
Conversely, there are also many psalms that are a call for peace, or descriptive of the God of Israel as a God of peace. Psalm 34:11-14 states,

Come, O children, listen to me;  
I will teach you the fear of the  
LORD.  
Which of you desires life,  
and covets many days to enjoy  
good?  
Keep your tongue from evil,  
and your lips from speaking  
deceit.  
Depart from evil, and do good;  
seek peace, and pursue it.  

--- NRSV

Also consider Psalm 147:12-14.

Praise the LORD, O Jerusalem!  
Praise your God, O Zion!  
For he strengthens the bars of  
your gates;  
he blesses your children within you.  
He grants peace within your  
borders;  
he fills you with the finest of  
wheat.  

--- NRSV

House, 1986). “Three metaphors illustrate the uncanny and gruesome assaults of the foes. (1) The foes of the individual are often compared with a hostile army that attacks the helpless and surrounds them with overwhelming forces (Ps. 3:6; 27:3; 55:18; 56:1; 59:1-3; 62:3; etc.). The situation is that of war (Ps. 35:1. … (2) The enemies of the individual are compared with hunters or fishers who seek their prey (Ps. 7:15; 9:15; 31:4; 35:7-8; 57:7; 59:7; 64:4; 140:5). … (3) The enemies of the individual are compared with wild, ravenous beasts which suddenly spring on a person (Ps. 7:2; 22:12-13; 27:2; 35:21).” pp. 130-131.
The Hebrew word for peace, שָלום shalom, is used in such a global context today as a formal greeting that it has lost some of its original efficacy. As numerous other scholars have referenced, the Hebrew word שָלום shalom, means much more than a simple hello or goodbye. The word in its original contexts conveyed the concept of completeness or wholeness. It can mean to restore that which was broken or shattered. In the case of war, it cannot be interpreted as simply the cessation of fighting, but instead as the actual restoration of the communities and lives of those involved in armed conflict. An “order of שָלום shalom,” is suggested by Paul Hanson as an alternative reading to simply translating this term as peace or restoration.

The order of שָלום shalom, therefore is not an order governed by the forces of nature; it is not an eternal structure, inferred from a metaphysical theory; it is not an immutable social system extrapolated from a primordial myth; and it is not identical with the rule of any earthly authority; rather it is a gift of fellowship granted by a gracious God to a receptive people. From the human side, therefore, its principal quality is worship.

Throughout the Hebrew Psalter, the word שָלום shalom is used to describe the cessation of war, wholeness to those stricken into incom-

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11 See Joseph P. Healey, “Peace,” in The Anchor Bible Dictionary, vol. 5, David Noel Freedman, ed. (New York: Doubleday, 1992), pp. 206-207. See also Sigmund Mowinkel, The Psalms of Israel’s Worship, trans. by D.R. Ap-Thomas, vol. II (New York: Abingdon Press, 1962). “To have ‘blessing’ includes whatever the Israelite understood by the term salom, ‘wholeness’, ‘welfare’, ‘harmony’, or ‘peace’, as it is usually translated. Every living thing has its particular blessing, which means that life is allowed to expand in ‘peace and harmony’. Man’s blessing is the joint possession of clan and people: the individual share in it differs with regard to degree and strength and form. It is the mysterious ‘potency’ and power and strength, immanent in life itself; so that the Israelite berakha in many ways corresponds to the power that the phenomenology of religion has called ‘manna’. ‘Blessing’ belongs to the ‘sacred things’; it is a holy power, living in the lives of clan and individual. The word really indicates a health-giving power, creating and promoting life, the power of blessing, ‘blessedness’. ‘The blessed one’ (barukh) is a person ‘having in himself blessing’.” pp. 44-45.

12 Hanson, “War, Peace, and Justice in Early Israel,” p. 41.
pleteness through illness, and to an order of peace describing a restoration of Divine relationship bringing deity and worshiper in communion to one another.\(^{13}\)

There are numerous examples that can be cited as descriptive of attitudes of war and peace throughout the Hebrew Psalter. Though opposing claims made to the same proposition, vis-à-vis war or peace, do create a natural tension or dialectic within a corpus of writing such as in the Book of the Psalms, this dialectic is also inherent within the text itself in at least three psalms: 46:9, 76:3 and 120:6-7. Psalms 46:9 and 76:3 record,

He makes wars cease to the end of the earth;  
he breaks the bow, and shatters the spear;  
he burns the shields with fire.  

---- Psalm 46:9 NRSV

There he broke the flashing arrows,  
the shield, the sword, and the weapons of war. - Selah  

---- Psalm 76:3 NRSV

Perhaps no other psalm represents this tension more explicitly than Psalm 120:6-7.

Too long have I had my dwelling among those who hate peace.  
I am for peaceשׁלוֹם;  
but when I speak, they are for warהמֶלחָם.  

---- NRSV

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This verse represents the only occurrence in the Psalms where war and peace are explicitly juxtaposed in a confrontational manner within the same verse.\textsuperscript{14} Psalm 120:6-7 therefore will serve as the point of entry into understanding the dialectic of war and peace in the Psalms.

Psalm 120 is generally regarded as the introduction to a larger collection of psalms identified as the Psalms of Ascents including Psalms 120-134. Ironically, the explicit tension found in Psalm 120:6-7 has not been the focus of much attention in the relationship of war and peace in the Hebrew Bible. Perhaps this is due in part to the attitude displayed by Psalm interpreters like Gunkel or Mays concerning their understanding of war and peace in this psalm. Both Gunkel and Mays choose to dismiss the tension found within this psalm as metaphorical language, though Mays does state that the theme of peace does permeate the collection of the Psalms of Ascents.\textsuperscript{15}

By viewing the dialectic as metaphorical or symbolic, it appears that the attention is focused only on the problems facing a solitary author rather than the concerns of a people or perhaps a nation. Though I do believe that Gunkel and Mays are correct in their assessment in a strictly literal sense, their dismissal of the impact of this passage has been tragic in our understanding of war and peace in the Psalms.

Psalm 120:6-7 must be revisited as a beacon calling the readers of the Psalms to reflect and re-focus their presuppositions and notions concerning a worshiper’s response to war and peace in today’s world. This text has specific implications on the attitude of war and peace reflective of Israel in its original context and for our world today. In addition, as an introduction to the Psalms of Ascents, this tension serves as one \textit{Leitmotiv} (leading motif or theme) for the entire collection as we shall now see.

\textsuperscript{14}A similar message is conveyed implicitly in Psalms 35:20 and 55:20-21.

The Dialectic of War and Peace as a Leitmotif for the Psalms of Ascent

The Psalms of Ascents as a collection are a regenerative resource for many modern day Psalm scholars.\(^{16}\) Three traditional approaches that are usually ascribed as providing a context for the Psalms of Ascents include describing them as pilgrimage psalms used by those traveling to the Temple from the outermost parts of the kingdom (or perhaps from Exile)\(^{17}\), the association of the fifteen Psalms of Ascents as relating to the fifteen steps of the Temple as a sort of processional liturgy, or viewing them as relating to the individual’s ascent to God.\(^{18}\) Loren Crowe concludes the Songs of Ascents in their present form are the result of a redactor’s work taking pre-existing psalms and “formatting” them to fit the theme presented by the superscription appended to each of the psalms, “Songs of Ascents.”\(^{19}\)

The superscription applied to the psalms traditionally known as the Psalms of Ascents, השיר המצלות shir hammalot, does provide a well-known framework for investigating Psalms 120-134 as a collection.\(^{20}\) But within this collection, the dialectic of war and peace evidenced throughout the Psalms of Ascents serves as another Leitmotif that has been somewhat overlooked.

Psalm 120:6, 7 serves as an introduction to both the collection of Psalms of Ascents and the Leitmotif of the tension between war and peace present within this collection. The tension present in the expres-

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\(^{19}\)Ibid.

\(^{20}\)Psalms 122, 124, 131, & 133 add ידידי ledavid to the superscription השיר המצלות. Psalm 127 adds לשימולו lishelomoh to this superscription.
sion ani-shalom, “I (am for) peace,” and hemma lammilchama, “they (are for) war” found in the conclusion of verse seven functions as an introduction to the editor/redactor’s underlying theme of struggling with war and peace in the building of this collection. Psalm 122:6-8 repeats this tension in its repeated proclamation of prayer for the peace of Jerusalem: “Pray for the peace of Jerusalem” (v. 6), “Peace be within your walls” (v. 7), and “I will say, “Peace be within you”” (v. 8). Psalms 125 and 128 both end with a curious benediction, shalom al-Israel, “Peace upon Israel.” Finally, the last clue in the collection of the editor’s fascination with war and peace comes in the penultimate psalm of the collection, Psalm 133. Psalm 133:1 does not mention war or peace per se, but instead it calls for unity and peace:

“How very good and pleasant it is
when kindred live together in unity!

--- NRSV

Thus, it appears that the editor/redactor is concerned not only with the grouping together of these psalms within a collection for use in either a pilgrimage or processional event, but the editor/redactor is also speaking to the socio-political circumstances of his/her present day. The editorial context appears to be partly related to living in the middle of tension presumably between the prospects of war and the hope of peace.

Psalm 120:6-7. Psalm 120 begins as a cry unto the God of Israel for deliverance. It does not fit easily into pre-existing categories due to the shifting focus in the psalm; it begins with a cry of despair and ends with a call for peace. Many commentators are content with labeling this psalm as a pilgrimage song. Verses six and seven express the tension present in the author’s environment--too long has the author lived in the midst of hatred and war as described in verse five in the places of Meshech and Kedar. Previous scholars have rightly noted the symbolism associated with the mentioning of these two place names, but many commentators fail to provide any context contempo-

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rary to the author’s complaint of the given situation. The author states that he/she is living in the middle of a dialectical tension between the ideal of peace and the reality of war. Michael Goulder navigates the pitfalls endemic to the problematic nature of Psalm 120 by suggesting it was used in the context of a service led by Nehemiah’s official psalmist at the Festival of the Tabernacles in 445 B.C.E. during Nehemiah’s pursuit of rebuilding the walls of Jerusalem. Though problematic, Goulder does provide at the very least a historical example that may prove to be acceptable for a physical location for Psalm 120 and the dialectic of war and peace which was part of the experience of Nehemiah along with the other returnees in Jerusalem.


For they do not speak peace,
but they conceive deceitful words
against those who are quiet in the
land.

---- Psalm 35:20, NRSV

My companion laid hands on a
friend
and violated a covenant with me
with speech smoother than butter,
but with a heart set on war;
with words that were softer than
oil,
but in fact were drawn swords.

---- Psalm 55:20-21, NRSV

\footnote{Weiser, *The Psalms*, p. 742. Weiser confesses, “Since, however, the references to places in v. 5 are probably to be understood in a figurative sense, we shall have to forgo that explanation, just as we shall have to refrain from discussing in greater detail the external historical situation to which the psalm owes its origin. As far as that situation is concerned, we are here as much in the dark as in many other psalms.”}

Psalm 35:20 and 55:20-21 like Psalm 120:6-7 provide evidence for the existence of a dialectical tension between war and peace in the lives of certain psalmists. Moving beyond historical-critical concerns into the world of literary invention – these words convey a simple picture – the author seeks peace, but war is found all around him/her.

As an introduction to the Psalms of Ascents, Psalm 120:6-7 provides a foundation for understanding the frequent calls for peace in the remaining psalms in this collection. Apart from this introductory formula the repeated calls for peace in the Psalms of Ascents can be relegated to the traditional use of a simple blessing or greeting.

_Psalm 122:6-8._ This pilgrimage psalm is often referred to as a psalm of Zion. It follows Psalm 121, which may be viewed as an affirmation of God's help in times of peril. Psalm 122 lauds Jerusalem as a destination of merit. Verses 1-5 and 9 celebrate the Temple in Jerusalem as a rallying point for the tribes of Israel providing justice, patriotism, and national pride for the people. Verses 6-8 return to the theme of the desire for peace started in Psalm 120:6-7.

Pray for the peace of Jerusalem:

“May they prosper who love you.
Peace be within your walls,
and security within your towers.”
For the sake of my relatives and friends
I will say, “Peace be within you.”

Verse six is replete with paranomasia in the Hebrew text that cannot be effectively reproduced in English. Hear the assonance in the following words: שַׁאֲלוּ שָׁלוֹם יְרוּשָׁלִּים yishlayu (pray), שִׁלְוָה shalom (peace), יְרוּשָׁלִּים yerushalyyim (Jerusalem), and ישלום shalom (may they prosper).

The author uses the word שָׁלוֹם shalom, three times in verses six through eight in three distinctive ways. In verse six, peace is to be sought as a gift or blessing for Jerusalem. Like Psalms 120:6, 7 the utterance of such a prayer may implicitly be an admission that peace is needed in a place where it is absent. Peace in verse seven seems to advocate peace as a military cessation from war in placing peace in the presence of walls and towers. The final use of peace is once again placed in the context of a future blessing, “I will say, ‘Peace be within you.’” This phrase may also provide the impetus for two benedictions

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that follow later in the Psalms of Ascents at the conclusion of Psalms 125:5 and 128:6.

Psalms 125:5, 128:6. The benediction שָלוֹם עַל-יִשְׂרָאֵל, “Peace upon Israel,” is appended at the conclusion of both Psalms 125:5 and 128:6. Loren Crowe describes this benediction as one of the “Repeated Formula” unique to the Psalms of Ascents ascribed as late emendations to the psalms. Delitzsch claims this benediction was used as a priestly blessing with a priest “stretching out his hand over Israel as if pronouncing the benediction of the priest, gathers up all his hopes, prayers, and wishes into one prayer: “Peace upon Israel.” As a benediction, the phrase “Peace upon Israel” seemingly has nothing to do with the psalms to which they are appended. Form-Critically, however, within the larger collection they do serve as mnemonic bridges suspending the Leitmotiv of the tension of war and peace throughout the collection of the Psalms of Ascents. They gently remind the reader of the statement in Psalm 120:6-7 of the ever-present tension they are living in. In another sense, these two benedictions also serve as fulfilling the admonition found in Psalm 122:8 “I will say, “Peace be within you.” In both cases, these benedictions are added to the third Psalm following a previous expression of this motif.

Psalm 133:1. The final thrust of the Leitmotiv is placed in the final psalm of the Psalms of Ascents, Psalm 133, placed strategically right before the closing doxology attested in Psalm 134. Curiously, Psalm 133 uses alternative language when describing this motif from the words used previously in the collection, expressly, המלחמה milchama and שלום shalom. The content of the entire psalm focuses on the merits of the fulfillment of peace juxtaposed to the detriments of war. Verse

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25 It is reasonable to hypothesize, on this basis, that the RF’s (Repeated Formulas) were part of a redactional effort to give cohesiveness and a Jerusalemite flavor to songs that originally had no such flavor, and that this occurred during the late post-exilic period.” See Loren Crowe, The Songs of Ascents (Psalms 120-134): Their Place in Israelite History and Religion (Atlanta: Scholars Press, 1996), p. 141. Keet also suggests the likelihood of understanding these benedictions as later emendations to the Psalms. See Keet, A Study of the Psalms of Ascents, p. 48.

26 C. F. Keil and F. Delitzsch, Commentary on the Old Testament, Psalms 1-35, trans. by Francis Bolton (Peabody, MA: Hendrickson Publishers, 1989), p. 287. Note: Though the present text was printed in the form used as recently as 1989, the writers’ and translator’s work was first completed a century earlier in 1871.
one proclaims boldly that unity/peace is both good and pleasant. There is relative agreement that a proper context for understanding this psalm pictures a gathering of kin sitting with one another during the celebration of a festival or cultic celebration. Moving again beyond the historical-critical restraints of form or context, the language of this text points us in the direction of understanding Psalm 133:1 as a concluding statement made in response to the opening statement in Psalm 120:6-7. Verses two and three add two similes describing the preference of peace: precious oil on Aaron’s beard and the dew of Hermon. Thus, implicitly in the text, the author/editor frames the collection with his/her own solution to the tension of war and peace—war is bad, peace (reflected when brothers live in unity) is good.

Thus what is begun in Psalm 120:6-7, as a cry expressing the tension present in living among those who desire war while the speaker inwardly desires peace, is brought to a conclusion with an affirmation of the merits of living in unity with others. In this light, the Psalms of Ascents serve another purpose beyond the usual explanations given such as a spiritual ascent of an individual, songs of a processional, or pilgrimage songs. The collection itself can be seen as a purveyor of the message of a worshiper seeking or hoping for peace while living in the midst of those who clamor for war. The collection, quietly, and perhaps sub-consciously whispers into the eyes and ears of the readers/hearers the message: שָׁלוֹם צֵל־ישׂראל, “Peace upon Israel.”

The dialectic of war and peace in the Psalms of Ascents can be used to reinforce each of the arguments made by Gerhard von Rad, William Klassen and Paul Hanson who all share a similar approach in viewing changing perspectives in Israel’s theology concerning war and peace. Each approach explains the presence of the dialectic of war in peace in terms of historical shifts in the official response of the writers towards war and peace.

For example, von Rad’s claim that holy war as an institution was only valid for a particular place and time is set over against the language calling for peace throughout the biblical texts that may indeed be from differing time periods. Klassen’s work focuses on the textual

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28 See von Rad, Holy War in Ancient Israel. Klassen, “From God of War to God of Peace: A Footnote to the LXX.” And Paul Hanson, “War, Peace, and Justice in Early Israel.”
changes evident between the Masoretic Texts of the Hebrew Bible, and the earlier Greek translations of the Septuagint that can also be explained by a change of perspective due to the historical situation of the Greek translator. Hanson persists that two schools of thought are present within the tension between texts of war and peace. Hanson proposes that the traditions coming out of the Exodus focus on war and peace in terms of righteousness and justice, while the traditions associated with the monarchy reflect an imperialistic marshalling of forces against the enemies of the state of Israel present in the mentality of holy war.

Conversely, John Wood’s proposition that Holy War, Just War, and Pacifism competed for acceptance throughout Israel’s history can also claim a level of acceptability based on the dialectic of war and peace in the Psalms of Ascents. The sheer existence of this tension confirms Wood’s thesis that at least at the time of the editing/compiling of the Psalms of Ascents two competing voices were being raised: the cries for peace, and those advocating war. Of course, with the difficulty of dating many portions of texts dealing with war and peace in the Hebrew Bible, Wood’s thesis must necessarily remain in the realm of the speculative.

Can the Psalms Speak to the Events of 9-11?

One response to the question, “can the Psalms speak to the events of 9-11?” is an emphatic, yes! The dialectic of war and peace demonstrably present in the Psalms of Ascents speaks to the present situation of living in a post 9-11 world in two distinct ways. First, the place of the individual in relationship to the tension of war and peace is addressed in the Psalms of Ascents. Second, the place or role of the community in responding to the events of 9-11 also plays an important part in this tension.

The last year and a half has proven to be a time of uncertainty. Economic uncertainty, especially in the areas of job security and investments, has led to a constant plummeting of the leading indicators of economic health. Personal security and well being have been challenged like no other time in the recent history of the United States. Fear drives people to hoard food, purchase emergency survival necessities, and promotes a general malaise among many people across our land. Foreign and domestic travel has been threatened to the place of issuing travel alerts at home and abroad. The words found in the Psalms of Ascents are pertinent to our world today in a renewed way.

In my distress I cry to the LORD, that he may answer me:

--- Psalm 120:1, NRSV
I lift my eyes to the hills—
From where will my help come?

---- Psalm 121:1, NRSV

Out of the depths I cry to you,
O LORD.
LORD, hear my voice!
Let your ears be attentive

to the voice of my supplications!

---- Psalm 130:1, 2, NRSV

Uncertainty, fear, and distress certainly appear to also be part of the world of the writers of the Psalms of Ascents. External and internal enemies plagued the writers of these psalms as they penned their petition and cries to their God for deliverance in their respective situations. The similarity between the writers of the Psalms of Ascents and the modern world are no more apparent than in the writers’ cry for peace amidst the constant threat of war and violence.

The responses given by the editor of the Psalms of Ascents are equally valid for us today, “I am for peace,” “pray for the peace of Jerusalem,” or “peace be upon Israel.” These words, written centuries before the time of Christ, reverberate throughout his teachings as well. Exhortations such as “turn the other cheek (Matthew 5:39),” “love one’s enemies (Matthew 6:44),” and “pray for those who persecute you (Matthew 6:44),” call individuals of the Christian faith to work for peace even when others around them, sometimes hiding beneath the veneer of Christendom, are calling for war and bloodshed as a viable response to a perceived threat.

Through the use of the Psalms of Ascents the worshiping community of Israel expressed their concerns of living in tension between war and peace. The dangers are apparent for those who hold to the idea that the Psalms of Ascents were pilgrimage songs. On the journey itself the travelers faced the constant external threat of marauders, thieves, and highwaymen. The threat of disease or difficulty of travel in a barren, rocky environment also posed a type of internal threat to the pilgrims. The Psalms of Ascents can be read as providing a collective cry for safety on their perilous journey. Hear the words from Psalms 124 and 129.

If it had not been the LORD who was
on our side

- Let Israel now say -

if it had not been the LORD who was
on our side,
when our enemies attacked us,
then they would have swallowed us
up alive,
when their anger was kindled against us;

---- Psalm 124:1-3, NRSV

“Often they have attacked me from
my youth”
- Let Israel now say –
“often have they attacked me from
my youth,
yet they have not prevailed against
me.

---- Psalm 129:1, 2, NRSV

The sheer nature of the attack of 9-11 has made a similar impact on the psyche of travelers today. The airline industry has suffered tremendous losses. People are highly tentative of attending public events where large numbers of people are present for fear of terrorists’ reprisals. The fears expressed in these psalms, perhaps related to fear of travel, are impacting for us today as well.

Communities of worship in today’s world have also been challenged in a renewed way since the events of 9-11. Christian leaders are badly divided in response to this tragedy with some calling for preemptive strikes against those deemed unworthy of efforts of diplomacy, while others seek peace at any costs. Many in today’s worshiping communities feel the words of the introductory psalm of the Psalms of Ascents.

I am for peace;
But when I speak,
They are for war.

---- Psalm 120:7, NRSV

Conclusion

What did the psalms sound like? One viable suggestion might be that the Psalms of Ascents consisted of musical arrangements reflecting the tension present within the words of the psalms. A tension between the images of war and images of peace does exist throughout the words of the Hebrew Psalter, with the Psalms of Ascents serving as a harbinger for this Leitmotif allowing it to find its highest expression.
The dialectic present in these ancient texts reminds each one of us that our lives are not so different from other worshipers of earlier times and places.

_Deus nobis haec otia fecit:_ God has given us this tranquility. _Be it ours never to inflict upon others that from which we have been screened ourselves._

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Analysis of Aerosols Using Atmospheric Sampling Glow Discharge Ionization and a Quadrupole Ion Trap Mass Spectrometer

Christine N. Dalton, Mohammed Jaoui, Richard M. Kamens, and Gary L. Glish

ABSTRACT: Biogenic hydrocarbons readily undergo oxidation by ozone, forming significant quantities of aerosols. However, identification of individual products has not been performed. An on-line method has been developed for the analysis of gas and particulate reaction products. The method is based on the direct introduction of gas and/or particulate oxidation products into a custom-built atmospheric sampling glow discharge ionization source (ASGDI) coupled to a quadrupole ion trap mass spectrometer. To better understand the fragmentation occurring in the glow discharge ion source, a variety of biogenic compounds and terpene reaction products containing keto-groups, hydroxy groups, aldehyde groups, or epoxy groups were analyzed, and reference mass spectra were generated. Real-time measurements have also been obtained for the analysis of gas and particulate reaction products from the reaction of ozone with several monoterpenes, including α-pinene, β-pinene, Δ3-carene and d-limonene. The results presented here compare well with those from on-line atmospheric pressure chemical ionization techniques (APCI).

INTRODUCTION

Natural sources release a variety of reactive organic compounds into the atmosphere. Atmospheric chemistry of nonmethane biogenic hydrocarbons has received a great deal of attention because of their natural occurrence, large emissions globally, and high reactivity. These biogenic hydrocarbons readily undergo oxidation by ozone, OH radicals, and NOx radicals to form secondary organic aerosols, and have been implicated in the generation of ozone. Analysis of trace or-
ganics in air, including secondary organic aerosols, is becoming increasingly important for several reasons. Airborne particulate matter and ozone affect air quality and have been linked to increased mortality and morbidity rates.\textsuperscript{4} Normally, off-line techniques, based on sample pre-concentration followed by solvent extraction and GC-MS, are used in the determination of gas and particle reaction products from the oxidation of biogenic or aromatic volatile organic compounds.\textsuperscript{5-8} While these techniques have yielded significant information into the identity of the reaction products, off-line techniques are time consuming and limit the possibility for field analysis. Also, insight into the native gas or aerosol mixture is not obtained. Recently, techniques for real-time measurements have been introduced. In situ long path FTIR spectroscopy has been developed for kinetic studies and provides information about reaction products, particularly those containing a carbonyl moiety.\textsuperscript{9} However, the technique is prone to errors if multiple components contain the same functional group. Atmospheric pressure chemical ionization (APCI) ion trap mass spectrometry has recently been implemented for the on-line analysis of aerosols.\textsuperscript{10-12} Although still in the development stage for aerosol analysis, APCI can provide qualitative information for gas and/or particle reaction products. The work presented here demonstrates a new on-line method using atmospheric sampling glow discharge ionization (ASGDI) with a quadrupole ion trap mass spectrometer for analysis of gas and particulate oxidation products. No solvent extraction or derivatization is involved with ASGDI, and all products formed in the reaction chamber directly enter the mass spectrometer for analysis in real-time.

**MATERIALS AND METHODS**

A schematic diagram of the instrumental setup is shown in Figure 1. Ozonation reactions were carried out in a 500 L Teflon bag surrounded by a black curtain to exclude light. Ozone was generated using medical air and pumped into the 500-L Teflon bag to produce an ozone concentration of 150 to 400 $\mu$g/L. After ozone production, each biogenic hydrocarbon ($\alpha$-pinene, $\beta$-pinene, d-limonene, and $\Delta^3$-carene) at a concentration of 617 $\mu$g/L was injected in separate experiments and allowed to react with ozone.

To monitor the formation of oxidation products the air from the Teflon bag was directly introduced into the ASGDI source of the quadrupole ion trap mass spectrometer. The discharge occurs between
two stainless steel plates in the ion source, using a potential difference of ~350V (resulting in 4 mA current). Air enters the source through a 100 μm aperture at 1.4 mL/s and serves as the discharge gas, resulting in 0.3 Torr in the source region. A customized Finnigan ITMS quadrupole ion trap was used for mass spectrometric analysis. The base pressure in the ion trap region is $3 \times 10^{-5}$ Torr, and helium is subsequently added to the ion trap for an operating pressure of ~1 mTorr. ASGDI reference spectra were acquired for 28 compounds (biogenic compounds or oxidation reaction products), including limononaldehyde, pinonaldehyde, pinic acid, pinonic acid, and norpinic acid.

RESULTS AND DISCUSSION

On-line ASGDI mass spectra were obtained for gas and/or particulate oxidation products formed from the ozonation reactions of each of the four biogenic compounds (α-pinene, β-pinene, d-limonene, and Δ3-carene). Spectra were continuously acquired to monitor the course of the reaction. Representative spectra for the α-pinene reaction are shown in Figure 2. The spectrum acquired immediately after injecting the hydrocarbon into the Teflon bag is shown in Figure 2a, while the spectrum after one hour of reaction with ozone is shown in Figure 2b.

After injecting α-pinene, a number of reaction products were clearly identified in addition to the parent hydrocarbon. After one hour of reaction, the intensity of the reaction products increased by two to
three times, and the intensity of the ions with $m/z$ less than the protonated molecule (fragment ions formed during ionization) doubled. These increases in ion intensity indicate increased reaction product formation in the Teflon bag. Similar results were observed for the oxidation reactions of the other three biogenic compounds. Gas and particulate reaction products identified with on-line ASGDI analysis include dicarboxylic acid, keto-carboxylic acid, hydroxy-keto-carboxylic acid, and ketone products. The reaction products identified here are consistent with the results from previous off-line techniques.

![Figure 2.](image.png)

To determine optimum instrumental parameters and compound behavior in the glow discharge, reference spectra were obtained for 28 known oxidation reaction products and biogenic compounds, including the four biogenic compounds used in the oxidation reaction. The compounds contained various carbonyl functionalities, including ketone, hydroxy, aldehyde, carboxylic acid and epoxy groups. The ASGDI mass spectrum for pinonaldehyde (PAHD), one of the known products from the reaction of $\alpha$-pinene with ozone, is shown in Figure 3a. A fragment ion specific to PAHD ($m/z$ 107) allows it to be distinguished from limononaldehyde (LAHD), an isomeric reaction product of d-limonene, because a different characteristic fragment ion ($m/z$ 123) is present in the mass spectrum for LAHD. Collision-induced dissociation was utilized for identification of the reaction products and to elucidate dissociation pathways. The MS/MS spectrum for PAHD is shown in Figure 3b, and the MS/MS spectrum for LAHD is shown in Figure 4a. The ratio of $m/z$ 107 to $m/z$ 123 can be used to differentiate the isomers. The ratio of $m/z$ 107 to $m/z$ 123 is $>1$ for PAHD but $<1$ for LAHD. Reaction products containing the carboxylic acid moiety, such as pinic acid, can also be analyzed using ASGDI in positive ion mode.
The MS/MS spectrum for pinic acid is shown in Figure 4b with different product ions than those observed for PAHD or LAHD. Characteristic product ions or ion ratios were identified in the MS/MS spectra for each reaction product, allowing positive identification of the reaction products.

**Figure 3.** a) Mass spectrum of a known reaction product, pinonaldehyde; b) MS/MS spectrum of pinonaldehyde.

**Figure 4.** a) MS/MS spectrum of limononaldehyde; b) MS/MS spectrum of pinic acid.

**CONCLUSIONS**

Real-time monitoring of gas and particulate reaction products in a highly complex mixture is demonstrated in this study through a new on-line method using ASGDI combined with a quadrupole ion trap mass spectrometer. On-line aerosol studies show that real-time monitoring is possible when μg/L levels of biogenic hydrocarbons and ozone are used to initiate the oxidation reaction. ASGDI analysis along
with MS/MS of known reaction products was used to elucidate structural information of the reaction products. Reaction products identified here are consistent with the reaction products identified by published techniques.

ASGDI ion trap mass spectrometry can be used to analyze both liquid phase and gas phase samples, allowing detection of environmentally relevant contaminants in various matrices, including air and drinking water. While quantitation of organic compounds in gas phase samples has not been performed with ASGDI, quantitation of trace organic compounds in drinking water has been achieved. ASGDI allows direct determination of trace organics in air with no sample preparation, making this method simple and less time consuming.

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ACKNOWLEDGMENTS
Environmental Protection Agency Science to Achieve Results (STAR) Program
Altered States:
Sleep, Dreams, Somnambulism, and
Death in MacDonald’s *The Portent*

David N. Goff

George MacDonald, one of the more prolific writers of the nineteenth century, often used his fiction to explore ideas of religious or philosophical interest. MacDonald (1824-1905) lived and wrote during the time that psychology was beginning to emerge from philosophy as an independent discipline under Wilhelm Wundt (1832-1920), and years before Sigmund Freud (1856-1939) began the scientific exploration of the human subconscious (Leahy 181, 207). He had a “preoccupation with dreams” and used “the Gothic mode as a bridge to explore the unconscious . . . probing the inner workings of the mind” (Raeper 201).

MacDonald’s exploration of the subconscious or unconscious states of the human mind were not rooted, however, in modern psychological concepts, but were influenced instead by his theological and philosophical background, particularly as influenced by the metaphysical ideas of the German Romantic philosopher-poet Novalis. *The Portent*, one of MacDonald’s early novels (1864), explores the ideas of sleep, dreams, somnambulism, and death in the context of the Scottish “second-sight” and through the vehicle of an exciting and mystical love story.

MacDonald probably first encountered the writings of Novalis in 1842, when at the age of nineteen he was a student attending King’s College, Aberdeen University. During one of his breaks, he apparently spent some months cataloging a library in a “great house in the north” which proved to be one of the formative experiences of his life. Richard H. Reis comments in "The Imaginative Fiction" that “a library and a house with a network of uncharted corridors and abandoned chambers . . . are two of MacDonald’s obsessions” (par 40); and Lewis notes in his “Introduction” to *Phantastes and Lilith,*
The image of a great house, seen principally through the eyes of a stranger or a dependent . . . haunts his books to the end. It is therefore reasonable to suppose that the ‘great house in the north’ was the scene of some important crisis or development in his life. Perhaps it was here that he came under the influence of German Romanticism (7).

Raeper seems much more certain of the details of this time of MacDonald’s life, suggesting that the ‘great house in the north’ was Thurso Castle, home of Sir George Sinclair, a German scholar whose family had long been associated with the MacDonalds. Here the young George MacDonald would have had the opportunity to study German and may have been “introduced to the strange, yearning, mystic writings of Novalis. . . .” (48-49). Wherever and whenever MacDonald actually encountered Novalis, there is no doubt that German Romanticism in general, and the writings of Novalis in particular, had a strong influence on his developing theology and the ideas he later expressed in his own writings.

Novalis is the pseudonym used by Friedrich Leopold, Freiherr (Baron) von Hardenberg (1772-1801), “the greatest poetic genius of early German Romanticism and one of the largest and most influential minds of the entire movement” (Silz 39). He took his pseudonym from one of the ancient titles used by his family: “de Novali” (O’Brien par. 7). Novalis was betrothed to a young girl, Sophie Kuhne, whose early death “constituted the central tragic experience of his life” and “inspired and colored his subsequent poetic production. . . .” (Silz 39). After the death of Sophie, he was both overwhelmed and inspired by grief. Tieck, an early biographer, puts it thus:

In this season, Novalis lived only to his sorrow: it was natural for him to regard the visible and the invisible world as one; and to distinguish Life and Death only by his longing for the latter. At the same time too, Life became for him a glorified Life; and his whole being melted away as into a bright, conscious vision of a higher Existence. From the sacredness of Sorrow, from heartfelt love and the pious wish for death, his temper and all his conceptions are to be explained. . . (18).

Though this grief was genuine, and its mark remained on him through the remainder of his short life, Novalis emerged from this time of loss with a deeper sensitivity to pain and suffering and an appreciation for the dark side of human experience. This experience of grief, interpreted through his quiet, but intense Christian faith, led directly to
the writing of his *Hymns to the Night*, and indirectly to the development of his philosophy of Christian Romanticism. This Christian Romanticism, which merged mystical Christianity with Kantian Idealism, later proved to be one of the primary forces in the development of both the Romantic Movement and American Transcendentalism.

The Christian Romanticism of Novalis appealed to George MacDonald, and he translated Novalis’ *Spiritual Songs* and *Hymns to the Night* into English. He also published *Spiritual Songs* at his own expense. Novalis’ novel *Heinrich von Ofterdingen* strongly influenced MacDonald’s adult romance *Phantastes* and his children’s story *The Princess and the Goblin* (Raeper 108). Novalis was one of the seminal thinkers of the Romantic Movement, a lover of nature and fascinated with issues of life and death, morality and religion, dreams and reality, and many other dualities. Thomas Carlyle describes the thought of Novalis as follows:

Novalis, a man of the most indisputable talent, poetical and philosophical; whose opinions, extraordinary, nay altogether wild and baseless as they often appear, are not without a strict coherence in his own mind, and will lead any other mind, that examines them faithfully, into endless considerations; opening the strangest inquiries, new truths, or new possibilities of truth, a whole unexpected world of thought, where, whether for belief or denial, the deepest questions await us (*Novalis* 7).

This is not to say that Novalis is always easy to comprehend. Poetry and philosophy are fields of endeavor that often demand intense concentration, and sometimes deep study to fully apprehend the meanings of the authors. Novalis as a philosopher-poet can sometimes be very deep and abstruse. Carlyle himself admits to difficulty understanding Novalis, stating “With the best will, and after repeated trials, we have gained but a feeble notion of Novalis for ourselves” (11).

Despite the complexity of Novalis’ thought, his indisputable impact on MacDonald’s thought and writings demands that the significance of this influence be explored when it becomes apparent. MacDonald’s novel, *The Portent*, seems to so clearly demonstrate the touch of Novalis on MacDonald’s imagination that a proper examination of this work will require recognizing the role of that inspiration in developing the ideas inherent in that story.

*The Portent* is the story of Duncan Campbell, a young Scotsman, and the impact of the “Second Sight” on his life and that of his beloved, Lady Alice. There is a strong association in the novel between this unusual gift, which manifests itself in Duncan as hearing rather
than sight, and sleep or a sleep-like state. Duncan’s first experience 
with the auditory portent which was to be an omen of “some ill to one 
of the family, and most probably to the one who hears it” (MacDonald, 
*Portent* 21) takes place when as a young man of nineteen he lay “half-
dreaming” (MacDonald, *Portent* 7) in a cave-like rock formation on a 
highland hillside. This portentous sound was “the sound as of the iron-
shod hoofs of a horse, in furious gallop along an uneven rocky surface” 
with the peculiarity of “a certain tinkle or clank…such as would result 
from one of the shoes being loose” (MacDonald, *Portent* 8).

MacDonald intensifies the suspense and mystery by only 
slowly and gradually revealing the secret meaning behind this fateful 
portent through the agency of Duncan’s former nurse and foster-
mother, the old highland seeress Margaret. Margaret, a distant member 
of Duncan’s family who possesses the Second Sight, combines the 
down-to-earth common sense of Dickens’ Nellie Dean with the mysti-
cal wisdom of the “Great Grandmother” figure of MacDonald’s chil-
dren’s stories. She is his mother figure (his mother died shortly after he 
was born under mysterious circumstances), a devoted friend, and a 
staun ch champion against the forces of darkness that beset him in his 
later years.

Seeking guidance the next day, after his first experience of the 
mysterious portent, Duncan resorts to Margaret, who he discovers in a 
trance-like state and realizes that she is “seeing.” When he tells her of 
his auricular experience, she responds in fear, but promises to reveal 
the story behind her fear before he leaves home, consoling him mean-
while with the words, “I have known it happen sometimes without any-
thing very bad following” (MacDonald, *Portent* 11).

Duncan’s mother is the next person described in the novel as 
being in a trance or sleep-like state. A short time after Duncan’s first 
experience of the portent, he goes to Margaret to bid her farewell and to 
hear from her the promised story about the mysterious sound. After 
telling him the story of two brothers who died in conflict over a girl 
they both love, Margaret then proceeds to the story of Duncan’s own 
birth. She tells him that shortly after his birth, his mother “lay as if in a 
trance, neither dead, nor at rest, but as if frozen in ice” (MacDonald, 
*Portent* 22).

Later that night, after getting lost in a storm on the way home, 
he again sees Margaret in a similar deathlike sleep or trance and deter-
mines that he will not disturb her, but makes his way on home ((Mac-
donald, *Portent* 27). He leaves home the next day, to commence his 
duties as tutor to the two young sons of Lord Hilton, and the sleeplike 
trances of Margaret and his mother foreshadow the strange somnambu-
listic trances of his future love, the beautiful and mysterious Lady Al-
ice. Duncan himself is seldom shown sleeping in the novel and he seldom describes his own experiences of sleep. He is the narrator, the active mind and imagination, who observes, considers, and discusses the mysterious states of consciousness experienced by those he loves and who love him. MacDonald adds verisimilitude to the story by having Duncan question the reality of his own experiences, leaving only the peculiar “portent” of the title as a phenomenon that seems to have no alternative and rational explanation.

Upon his arrival at Hilton Hall, Duncan quickly discovers that his room adjoins a deserted wing of the house, “empty utterly, save of dust and cobwebs” (MacDonald, *Portent* 40). He discovers the entrance to this part of the house, quite accidentally, while exploring his chambers. When he shares this discovery with his employers he is informed he is free to explore at his leisure. He initially takes no advantage of this, but soon finds that he is lonely and has a great deal of free time on his hands. He discovers that the Hiltons’ have a library and begins to read extensively from it to pass the time. In perusing the books Duncan finds that there is no organization to the library and obtains permission to clean, arrange, classify, and catalog the books in this large, but disordered, library as a way to pass his lonely leisure time.

After some weeks of living in this fashion, he is in his room reading when he hears a strange cry from the deserted portion of the house. He immediately goes to discover the cause of the mysterious sound and finds Lady Alice sleepwalking. She is awakened by and faints at his approach. While kneeling by her “cold and motionless” body in the moonlight (MacDonald, *Portent* 49), Duncan hears the awful portent of the clanking shoe and carries her unconscious body to his room. There she awakes and demands angrily to know how she got there.

Her anger soon passes, however, when she recognizes that Duncan had acted honorably and had not taken advantage of her while she was unconscious. Later, she allows him to show her the hidden entrance to the ruinous portion of the house which allows him to convey her safely and secretly back to her own room. In the process, of course she learns the way herself which knowledge she later is able to use in her somnambulistic state to find her way back to his room again without anyone else knowing. Thus begins the first of what eventually came to be many nightly meetings and the beginnings of what Duncan describes as “that phase of individual development commonly called love; of which the real nature is as great a mystery to me now, as it was at any period previous to its evolution in myself” (MacDonald, *Portent* 55).
As he comes to know Lady Alice, Duncan soon realizes that she is a highly intelligent young woman whose mental abilities have been suppressed by her guardians, Lord and Lady Hilton. She is the heiress of a small fortune that is in the keeping of Lady Hilton, as her guardian, due to her abnormal mental state. This lack of mental ability seems to have been maintained by the Hiltons' for an undisclosed number of years by depriving her of opportunities for education and normal intellectual development. Lady Alice's sleepwalking is apparently caused by the limits placed on her mental activity during her waking life, forcing her overactive intellect to express itself in somnambulism. Once her intellect is stimulated during her waking life, through studying under Duncan with the other children and helping him organize the library, her somnambulism disappears.

When Lord and Lady Hilton resist her intellectual development on the grounds that Duncan's social status is inadequate for her to interact with him, she withdraws from this daily activity and resumes her nightly somnambulatory wandering. After the first time that Duncan takes her to his room and leads her back to her own through the ruinous portion of the house, her nightly ramblings regularly bring her to Duncan's chamber. There she awakens with a strange mixture of joy and shame, glad to be in his presence but embarrassed to have shown that so openly by going to him in her unconscious state.

It is not long before Lady Alice is asking Duncan to resume teaching her again during these secret and mysterious meetings. As their love develops and her intellectual ability grows, the sleepwalking stops and they arrange to meet secretly in a deserted chamber (which is believed by the residents to be haunted) in the ruinous portion of the house. There, in the darkness of the haunted chamber, Duncan's instruction illuminates Lady Alice's highly capable intellect that had been severely restricted and repressed by her supposed guardians. Though she blossoms intellectually under his tutelage, she hides it during the day behind a vague and empty expression, as they also hide the developing love that they share.

It is interesting to note that neither Duncan nor Lady Alice has any fear of the ghosts that allegedly people the haunted chamber. Duncan seems to have no awareness of them until he sees them through the perspective of and in company with Lady Alice. These ghosts become their allies, rather than fearsome enemies, who protect them in their secret meetings. These alleged ghosts were “as a wall of fear about us, to keep far off the unfriendly foot and the prying eye,” (MacDonald, *Portent* 86) thus enabling Duncan and Lady Alice to hold their clandestine meetings without fear of discovery, until Duncan makes the fatal mistake one night of lighting a candle. Years later, after Duncan and
Lady Alice are reunited, she alludes to her lack of fear of the ghosts, saying, “When a ghost meets me, I just walk through him, and then he’s nowhere; and I laugh” (MacDonald, Portent 139). Clearly there is no fear involved in such a response.

MacDonald uses Lady Alice’s somnambulism as a literary device to further explore the altered states of consciousness that are integral to this novel. While she is sleepwalking she is described as “open-eyed but sightless, pale as death, and clad in white, ghostly pure and saintlike” as “the slumbering dead” and as “in something deeper than sleep . . . yet not in death.” MacDonald describes Duncan’s ability to call Lady Alice to him in her somnambulistic state as having exercised “a kind of necromantic art.” Looking at her in her somnambulistic state was described as a sort of sacrament, as “the present symbol of an absent life.” Her awakening he describes almost poetically as “the dawn of a soul on the horizon of the visible” (MacDonald, Portent 59-60).

Lady Alice’s somnambulism is an altered state of consciousness that only persists while her intellectual development is hindered and her emotional life is stunted by her life of peculiar loneliness. As her intellect develops under Duncan’s tutelage, her love for him grows, and her relations with the other members of the Hilton family develop, Lady Alice begins to sleep normally for a time. Unfortunately, Lady Hilton is disturbed by these changes and interferes with the lessons bringing about a psychological and emotional decline and the return, periodically, of Lady Alice’s somnambulism.

Her mental powers, however, had been awakened under Duncan’s tutoring and she maintains her intellectual capacity. As time passes, she finds that she can summon Duncan, by a sort of telepathic vision, as he had previously summoned her. They are now open in expressing their love to one another, meeting secretly in a supposedly haunted chamber in the deserted wing of Hilton Hall.

One fateful night, Duncan brings a light so that he can share a poem with Alice. They soon discover that they were born at the same time and that their mothers died at the same time and under similar circumstances. Their tryst is interrupted by the portentous sound of the clanking shoe, followed by Lord Hilton with armed servants and lights. Duncan is cast forth, wounded, and Lady Alice is spirited away. They are separated for an unspecified number of years, but eventually Duncan finds her again and she is restored to him by his power to call her to himself while she is in the somnambulistic trance. After their marriage, her somnambulism disappears, as does their shared supernatural experiences, as they become “very much like other people” (MacDonald, Portent 159).
Dreams are another area of altered consciousness explored in *The Portent*. Duncan’s “sleep was troubled with awful dreams” (MacDonald, *Portent* 27) on the night before his departure from home, after learning from Margaret the story behind his auditory experience. After his initial discovery of the deserted wing of Hilton Hall, Duncan becomes a regular explorer of that region in his dreams (MacDonald, *Portent* 41). Later, after they have acknowledged their love for one another, Lady Alice is able to summon Duncan to join her in the haunted chamber by sending him a mental vision of that room in a kind of waking dream (82-83).

Years later, after retiring from the Scots Greys, Duncan returns to Hilton Hall in his search for the lost Lady Alice. There he has a very realistic dream, as well as his own experience of sleepwalking, as he wanders in his dream in search of Lady Alice, beginning in the haunted chamber where he fell asleep, and awaking in the library in which he had finally closeted himself in his dream (94).

MacDonald discourses directly in *The Portent* on sleep, dreams, death, and waking and at one point directly refers to Novalis (MacDonald, *Portent* 28). At the end of the third chapter, after Duncan’s night of tormenting dreams, MacDonald soliloquizes at some length about dreams and waking:

> What a wonderful thing waking is! The time of the ghostly moonshine passes by, and the great positive sunlight comes. A man who dreams, and knows that he is dreaming, thinks he knows what waking is; but knows it so little, that he mistakes, one after another, many a dim and vague change in his dream for an awaking. When the true waking comes at last, he is filled and overflowed with the power of its reality. …So shall it be with us, when we wake up from this dream of life into the truer life beyond. …This must be what Novalis meant when he says: “Our life is not a dream; but it may become a dream, and perhaps ought to become one” (MacDonald, *Portent* 28).

It is clear from this passage from Novalis’ *Fragments* that MacDonald was fascinated by the dream imagery in Novalis’ writings. Though MacDonald himself does not identify the source of the quote, merely attributing it to Novalis, Thomas Carlyle identifies it in his fine essay on Novalis, rendering it thus: “Our life is no Dream, but it may and will perhaps become one” (52).

The influence of Novalis and the concern with altered states of consciousness persisted throughout MacDonald’s literary career. In *Phantastes* (1858), one of his earliest works, published approximately
six years before *The Portent*, MacDonald prefaces the story with a lengthy quote in German by Novalis. The story begins with the young protagonist, Anodos, awaking from a deep sleep. The second chapter is prefaced by an epigram from Novalis’ *Heinrich von Ofterdingen*, a Romantic coming-of-age novel involving a mystic quest. The final chapter bears the famous “dream” quote noted above, both in German and in English. The translation here is slightly different: “Our life is no dream; but it ought to become one, and perhaps will” (MacDonald, *Phantastes* 180).

Near the end of his career, we see in *Lilith* (1895) that MacDonald is still fascinated with this same concept. He begins the novel speaking of the protagonists “metaphysical dreams” (MacDonald, *Lilith* 187) and concludes it with another discussion of dreams including the Novalis quote as the final words of the novel, though once again with a slightly differing translation: “Our life is no dream, but it should and will perhaps become one” (MacDonald, *Lilith* 420). As George MacDonald was so fascinated by this fragment by Novalis, an understanding of its meaning may be an important key to understanding what MacDonald was attempting to express in *The Portent*.

The first part of the epigram seems very straightforward and varies little in its repeated forms. There is no appreciable difference in meaning between “Our life is no dream” and “Our life is not a dream.” Certainly no distinction in meaning is required. As the former rendering seems to be the more common one used by MacDonald, and also appears in Carlyle’s rendering (52), it would seem that the latter rendering is simply an interpretation by MacDonald in the context of his story for the sake of clarity. The interpretation of this statement likewise seems straightforward. Our life is nothing more or less than it seems to us to be. Whatever other philosophies might suggest about the reality of our present life, Novalis (and MacDonald through him) asserts the reality of our present experience, painful though it may be.

The latter phrase of the fragment, though it varies slightly, seems to stay true to the meaning: “. . . but it should and will perhaps become one” seems to easily lend itself to the extrapolated form that MacDonald uses in *The Portent*: “but it may become a dream, and perhaps ought to become one.” It should be noted however, that here a reversal of order is apparent and the seeming clear statement (at least in English) “it should” is gently modified here to “perhaps ought.”

It would probably be safe to assert, however, that this variation is insignificant in relation to MacDonald’s own thinking as he uses the more direct form both earlier (*Phantastes* 1858) and later (*Lilith* 1895) in his writing career. Returning to the aforementioned phrase, “. . . but it should and will perhaps become one,” the interpretation of what
Novalis was attempting to say is beyond the scope of this discussion. As the statement is one of Novalis’ *Fragments*, it is not set in an interpretable context, and would require a major bio-bibliographical study of its own.

It is possible, however, to discover what MacDonald was attempting to do with this *Fragment* of Novalis, as he has elaborated on the subject in some detail as quoted above from *The Portent*. “So shall it be with us, when we wake up from this dream of life into the truer life beyond” says MacDonald, “and find all our present notions of being, thrown back as into a dim, vapoury region of dreamland, where yet we thought we knew and whence we looked forward into the present” (28). MacDonald seems to be suggesting that the difference in one’s state of consciousness has a profound impact on one’s perception of reality.

Death, therefore, is the entry point into a higher form of reality than life, just as waking life involves a higher level of conscious awareness than a dream. Just as an awakened sleeper can look back upon a dream as a vague and dim unreality, even though the dream seemed very real while it was being experienced, likewise, when a person has experienced death, this current life will have a similar degree of vagueness and unreality. Thus, this life will have, in essence, “become a dream.” The oughtness suggested in the statement indicates that this is the appropriate and natural sequence of events, just as it is natural for one to awake from sleep.

MacDonald makes clear that he is not suggesting that this life has no reality. It must be kept in mind that the first part of the statement clarifies that this life is not a dream. That is, it is not a dream as perceived by our present state of consciousness of reality. This life is indeed real in that it has its own form of reality. But someday, when we have experienced the higher life to which death is but a gateway, this life will be as a dream. In *The Golden Key*, Mossy, the male protagonist, is talking to “The Old Man of the Sea,” and is asked, “You have tasted of death now. . . . Is it good?” “It is good,” Mossy says, “It is better than life.” “No,” says the Old Man, “It is only more life. . . .” (68-71).

George MacDonald seems to have considered death itself to be little more than an altered state of human consciousness. In discussing the haunted chamber where Duncan and Lady Alice met in secret, he refers to the ghosts who were supposed to occupy the room as “the twice-born—the disembodied dead” (86). He refers frequently to Lady Alice awakening from her somnambulistic slumber in terms that refer to revivification, for example: “had I not…roused without awaking the slumbering dead” (59), “I watched . . . the dawn of a soul on the hori-
zon of the visible” (60), “I had once more the delight of watching a spirit-dawn, a soul-rise, in that lovely form” (73), and “My saving angel glided blind into my room, lay down upon her bier, and awaited the resurrection” (79).

Similarly, Duncan describes his old nurse, Margaret, in the trances whereby she experiences the second-sight as “pale as death,” “A stranger . . . would have thought she was dead,” “the deathlike woman,” (27) and “still as death,” (117). When Margaret dies, after expending the last of her energies in a sort of spiritual quest to find Lady Alice, her death is described as follows: “She smiled feebly, closed her eyes, and went with the sun, down the hill of night. But down the hill of night is up the hill of morning in other lands, and no doubt Margaret soon found that she was more at home there than here” (122).

Clearly death to MacDonald was not a fearsome enemy, but a natural transition to a different and higher state of being. William Raeper states this very concisely in his biography of MacDonald:

Though death is a theme central to Victorian literature, MacDonald does not treat it as a problem, but rather as the aim of all existence. Death is what gives meaning to life. It is something to be longed for, most clearly expressed perhaps in Diamond’s death in At the Back of the North Wind, and at the end of Mossy’s and Tangle’s pilgrimage in The Golden Key where death is only more life (148).

C. S. Lewis expresses a similar view in his introduction to Phantastes stating “the whole book had about it a sort of cool, morning innocence, and also, quite unmistakably, a certain quality of Death, good Death” (11). J. R. R. Tolkien concurs, stating that “Death is the theme that most inspired George MacDonald” (135).

The Portent explores MacDonald’s ideas about sleep, dreams, somnambulism, and death, suggesting that they are not qualitatively different states of being, but rather are various attributes of human consciousness. The supernatural elements of the tale, particularly the Scottish “second-sight,” are plot elements that provide a context for the exploration of these unusual states of mental activity while at the same time providing the reader with a tender love story and an exciting Romantic tale of action and adventure. As Raeper has said, MacDonald’s “greatest achievement is as a novelist of the unconscious, giving expression to the inner workings of the mind and grasping at a dimension of human experience which has been largely ignored or else rejected as
indescribable” (213). In this sense, The Portent could perhaps be con-
sidered one of MacDonald’s finest literary works.

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A Three Prong Approach to Preceptor and Faculty Evaluation of Students

Cynthia Huff

Who is responsible for the evaluation of students in a nurse practitioner track of a master’s program, preceptors or the faculty? To ensure that the best possible outcome for students is obtained, the evaluation process must be a joint effort. The evaluation process begins when the faculty member contacts the perspective preceptor and concludes after the faculty member’s final clinical evaluation of the student.

Discussion

The clinical coordinator contacts and visits all new perspective preceptors each summer. At this time the coordinator discusses and gives the preceptor a packet which includes the (1) program philosophy, (2) responsibilities for the preceptor, student, and clinical faculty, (3) faculty expectations and standards for students, (4) number of clinical hours required, (5) a copy of the student evaluation by preceptor and faculty form, (6) preceptor expectations, (7) preceptor qualifications, (8) availability of faculty support to the preceptor, and (9) letters of agreement. The visit includes a tour of the facility and the name and phone number of the clinical coordinator.

A high priority is placed equally on student success, clinical competence and client safety. Each student is visited in the clinical site by the faculty member teaching the course a minimum of twice a semester for ongoing evaluation of progress and oversight of the clinical learning environment. During the midterm visit, faculty observes the student in the provision of client care and in his or her interactions with the preceptor and staff. The faculty member accompanies the student from the first point of contact (client chart on the door), into the room for observation of the student/client interaction, obtainment of the history and physical, report to the preceptor, development of the plan, and finally back into the client room for implementation and education.
During this time, the faculty member normally does not contribute to the visit. Exceptions to this might occur if the student misses a vital piece of information or examination technique needed from the client. In this instance, the faculty member asks permission of the student to ask the question or perform the needed exam. The faculty member and student visit clients who are there for both well and sick visits.

Lastly, the faculty member discusses with the preceptor both their own and the preceptors opinion of the student’s progress, strengths, and areas for improvement. The faculty member is familiar with the progression of all students at this point in their education and is often able to guide the preceptor in areas on which the student needs to focus. The same evaluative process is completed at the end of the semester.

Summary

This process allows early detection and intervention by faculty to correct student problems in a manner that allows for success. Interventions are planned with the preceptor and student for the clinical area or for the faculty member and student to address in the lab or classroom. The final evaluation ensures that the necessary changes have been completed. For a master’s program, the three-prong approach: preceptor selection and orientation, faculty and preceptor student evaluation, and early intervention ensure student success, clinical competence, and client safety.
Reflections on Christianity 
in the Twenty-First Century

Earl R. Martin

Rapid changes in the worldwide Christian movement during the latter half of the twentieth century prompted some religious scholars to say that we entered a *Post-Christian Era.* In the half-century following WWII they pointed to its cause arising from a combination of: stunning technological advances, rampant secularization, prevailing humanistic thought and the paradoxical burgeoning of new religions. It coincided with the era labeled *Postmodern.* In my view a more descriptive and accurate modifier is the *Post-Christendom* age instead of *Post-Christian.* Post-Christendom describes a generation in which European Christianity experienced the demise of the Constantinian model. By and large Christianity as the official state religion has become outmoded. That is true notwithstanding the resurgent prominence of Orthodox Churches in the ex-Communist countries of Russia and Eastern Europe.

The Prospect of a New Reformation

At the threshold of our entry into the twenty-first century a noted scholar now proposes that what we are facing is a new reformational reality. Philip Jenkins, a historian of religion at Pennsylvania State University, insists that we are facing a new situation of reformation and counter-reformation that is as momentous as the original Protestant Reformation of 500 years ago. It may well become an even more consequential transformation of global Christianity than was the first Reformation. He refers to it in his book as, *The Next Christendom: The Coming of Global Christianity.*

Jenkins promises that this will be a century of immense religious ferment. Religion will replace ideology as the significant force for socio-political change. Christianity will be at the forefront of change. He writes,

Christianity as a whole is both growing and mutating in ways that observers in the West tend not to see. For obvious rea-
sons, news reports today are filled with material about the influence of a resurgent and sometimes angry Islam. But in its variety and vitality, in its global reach, in its association with the world’s fastest-growing societies, in its shifting centers of gravity, in the way that its values and practices vary from place to place—in these and other ways it is Christianity that will leave the deepest mark on the twenty-first century.\(^2\)

Such change will not always occur peacefully. It is an expectation that portends political-religious conflicts that may transform nations and peoples globally. The prospect that Jenkins offers challenges the narrow provincial perspectives of American Christians—Roman Catholics and white Anglo-Saxon Protestants alike.

**Phenomenal Demographic Growth:**
**Factors for Christianity’s Transformation**

The *global South* describes that region of the globe including Africa, Asia, Latin America, and Oceania. It not only excludes North America and Europe but also Australia and New Zealand. Traditionally it has been called the *Third World*—in the context of the cold war. Perhaps a more accurate term is *Two-thirds World.* It is where two-thirds of the world’s population is found. Nevertheless, some authors continue to refer to Christianity in the region as *The Third Church.*

Consider the remarkable presence of Christianity in the global South. It is the result of burgeoning growth. Out of the current two-plus billion Christians throughout the world there’s a disproportionate concentration of Christians in the global South. The figures read like this: Africa - 368m, Latin America - 487m, Asia - 318m, Oceania - 25,000. Compare these numbers with North America 262m and Europe 559m. All together Christians of the global South amount to 60% of Christians of the world!\(^3\)

The growth rate in Africa has been phenomenal. I personally became aware of it firsthand, when my wife and I went as missionaries to Africa in 1957. At the time of our arrival I recall there was an estimated 115 million Christians. Twenty-five years later when we left Africa in 1982, the Christian population of the continent was an estimated 203 million. The current estimate is 370 million—almost 50% of the continent’s total population.

A signal factor in the equation is biological growth. The population growth-rate of Christians in the global South far exceeds the rates in North America and Europe. Researchers predict that by 2025, 50%
of the Christian population of the world will be in Africa and Latin America. Likewise, it is also projected that by the year 2025, three-fourths of all Roman Catholics in the world will reside on the three continents of Latin America, Africa, and Asia.

Yet another component is the prodigious growth of Pentecostalism. Its increase has flourished primarily in the global South. Futurists forecast that by 2050, there will be more than one billion Pentecostal Christians worldwide.

Finally, a remarkable demographic determinant figures significantly in the future of Christianity. It is the migrations of Christians from the global South into the North Atlantic community – Europe and North America. It is a phenomenon with which the reader can identify. Jenkins cites the example in a certain church in London, England half of those attending regular worship services are black. It is well known that the prolific Hispanic population of the USA will reach 50% by 2050.

The Vision of a Transformed Christianity

The theme of a New Reformation calls for a concurrent New Counter-Reformation. It develops out of a growing polarization between the values, goals, and trends of North versus South. The churches of the global South are likely to dominate the agenda. It will create serious tensions. It portends a widening breach between Northern and Southern Christianity. The zeal of Christian spirituality is certain to bring significant consequences. Diverse Christian cultural norms will become increasingly determinative in societies and social movements. Reform initiatives in the North regarding such matters as celibacy of the priesthood in the Roman Catholic Church, sexual ethics, abortion and gender issues in ministry will likely be overruled by the conservative values of the global South. The interrelationship between Christianity and non-Christian religions will likely regress into less dialogical openness with less cooperation.

The dominant role of Southern Christianity raises the distinct possibility that a future Pope will be from Africa! It is of particular significance that with the next election of a new Pope forty percent of the Cardinals will be from the global South. In some circles Francis Cardinal Arinze of Nigeria is mentioned as a possible candidate. He is known to be strictly conservative on the need for rigid theological orthodoxy and he manifests social concerns similar to the current Pope John Paul II. This is not a fortunate prospect for Northern Catholics who seek reforms in theology, devotion, sexual ethics and gender roles, and . . . issues of authority within the Church.4
Should the idea promoted by Northern Catholics of a Third Vatican Council materialize, it would likely become more radically traditional because of the weighty representation from the South. It could affect matters involving liturgy, worship, theology, and morality. A revival of using older liturgies might emerge. Pre-Vatican II beliefs would hold sway. For example, there could be renewed insistence on the power of priests, bishops, and the papacy. Ironically it would be a scenario that would revisit the situation of the 16th century Council of Trent that spearheaded the Counter-Reformation in Europe. There is a stunning suggestion that trends in Southern conservatism in the Roman Catholic Church might lead to a kind of New Counter-Reformation, if not actual schism!

Jenkins contends that a burgeoning Pentecostal movement will bring a revival of New Testament Christianity. It will manifest itself through fervent personal faith, prophetic and spiritual gifts that will magnify ministries of healing and exorcism. Its evangelical emphasis on revitalized Christology will seek to overcome the forces of evil, witchcraft, poverty, oppression, and disease – e.g. the AIDS pandemic. It will stress biblical literalism with reference to healing passages. Eschatological and apocalyptic fanaticism will be evident. Extremist messianic groups will continue to emerge. An example is the recent abduction of 5000 children in Uganda by the insurgent movement, The Lord’s Resistance Army, pressing them into military service.

The erosion of nation-states will provide fertile opportunity for Christian nation-states to emerge! According to a recent CIA report, Governments will have less and less control over flows of information, technology, diseases, migrants, arms and financial transactions, whether licit or illicit, across their borders. The very concept of ‘belonging’ to a particular state will probably erode. Therefore, the alleged decline of the traditional secular nation-state raises the distinct possibility of new governmental entities with clear Christian identities. Already it is evident in Africa. Zambia declared itself a Christian nation in 1991.

Others thought to be considering such an identity change are Kenya and Liberia. If this identity change developed on other continents, it would evolve into neo-Constantinianism. Such developments will cause one to wonder what it will mean to the policy of official tolerance of divergent religions, freedom of religion and to the practice of separation of Church and State. It suggests the possibility of religious competition, persecution, and the rise of religious terrorism and conflict that would impact Christian populations throughout the globe.
Conclusion

There has never been anything stagnant about the Christian movement. Its contemporary situation is in a process of ferment. Traditional lines of influence have reversed. The future of Christianity hangs in the proverbial balance. In his concluding words Jenkins articulates the ominous prospect,

By any reasonable assessment of numbers, the most significant transformation of Christianity in the world today is not the liberal Reformation that is so much desired in the North. It is the Counter-Reformation coming from the global South. And it’s very likely that in a decade or two neither component of global Christianity will recognize its counterpart as fully or authentically Christian.6

The scenario presents a formidable challenge for the typical American Christian to perceive and acknowledge.

Endnotes

1 The article, “The Next Christianity” in The Atlantic Monthly, October 2002, pp. 53-68, prompts these reflections. The author is Philip Jenkins, Distinguished Professor of History and Religious Studies at Pennsylvania State University. His article is relevant to his latest book, The Next Christendom: The Coming of Global Christianity.

2 Ibid. 54.


4 Ibid. 64.

5 Ibid. 67.

6 Ibid. 68.
Slippery Slope of Oil

Ken Morton

The United States is the world's only remaining superpower since the collapse of the Soviet Union. Incredibly, our current military spending is as much as the rest of the world combined (1). In spite of all that is strong and good about the United States, the histories of countries such as Egypt, Rome, France, and England tell us that none can maintain dominance forever. Prophets have warned us about the economy, the environment, moral and social decay, and terrorists. Ongoing developments in the Middle East and our growing dependence on imported oil have prompted me to do some studying about oil. Petroleum geologists are now warning us that the earth's supply of this black "liquid gold" cannot keep up with humanity's growing appetite for it much longer.

First, some basics. Oil is a finite geological resource formed long ago. We can't find more oil than the earth contains, and we have to find it before we can use it. Oil doesn't come from underground pools, but is trapped in certain kinds of porous rock. Pumping oil out of the ground is not like using a straw to get a milkshake out of a cup; it is more like sucking the milkshake out of a sponge. We will never get all the oil out of any well, even with advanced recovery technologies. Experience has proven that production of oil from a field or region follows a more or less bell-shaped curve. Annual production is low initially but then increases up to a maximum as more wells are drilled and brought into production. When existing wells begin to dry up and no new wells are found to replace them, production from the field or region begins to decline. The peak of production from a well, field, or region comes when we have extracted about half of the total oil that will ever be obtained from it. Petroleum geologists can try to predict the year when production will peak, but they can't be certain until after the peak has passed and the decline has begun.

The United States has already experienced its peak production and is now on the slippery backside of the production curve. For the lower 48 states, oil discovery peaked in 1930, production peaked in 1970, and by 1998 production had fallen to half of the peak level. (2) Because new production outside the "lower 48" failed to keep up with
demand, imports now account for about 53% of our usage (3). Some geologists use the term "rollover" to describe what happens when production peaks (4). It is a crisis point where the economy switches from having an excess supply to having a demand that cannot be fully met. The pumps do not suddenly go dry. Half of the oil is still left to be recovered, but the price begins to rise sharply as scarcity begins to set in. I recall buying gas in 1969-70 for as little as 19 cents per gallon. Later as the price doubled and tripled, I naively thought there would be a magic ceiling at $1.00 a gallon. The Arab oil embargo in 1973 brought long lines at the pumps and sounded a wakeup call, but we Americans seem to have been hitting the snooze button until recently. The United States is not the only country to have experienced a rollover, however. Like the United States, the former Soviet Union boasted large petroleum reserves and was a global superpower. Nevertheless, it experienced a rollover in the mid 1980’s--shortly before it disintegrated. Given America’s enormous appetite for and dependence upon oil, I wonder whether our economy could survive another oil price shock caused by a worldwide oil shortage.

On a global scale, will new oil discoveries be able to keep up with the twin demands of increasing population and higher per capita consumption? The data clearly shows that giant fields are becoming harder to find in spite of extensive exploration and advances in technology (5, 6). Big reservoirs are easier to find and are usually discovered first, so the size of newly-discovered fields tends to decrease as we move into the future. Global discovery of new oil peaked in 1960 and is now roughly one-third of the 1960 rate of discovery. Since 1980, new discoveries have failed to keep up with production (7). For the last several years, we have been pumping about 24 or 25 billion barrels a year, but new discoveries are only 3 to 10 billion barrels a year. Of the total world production, 95 percent now comes from fields that have already peaked and are in decline.

Five years ago, there were more than 20 giant fields in the world, each capable of producing at least one million barrels of oil per day. Now there are only four giant fields: one each in Saudi Arabia, Kuwait, Iraq, and Mexico. (6) Combined production from all areas outside the Middle East peaked in 1997 (4). In the near future, the majority of the world's oil is expected to come from the Middle East, with possible additions from certain areas that have heretofore been inaccessible (parts of the United States and the former Soviet Union, polar regions, etc.) However, “we now know the location, size, and shape of almost all of the potential world oil basins, and there are not likely to be many, if any, large surprises. The world has been rather thoroughly explored.” (8) “The oil-drilling rig count over the last 12 years has
reached bottom. This is not because of low oil price. The oil companies are not going to keep rigs employed to drill dry holes. They know it but are unable ... to admit it. The great merger mania is nothing more than a scaling down of a dying industry in recognition that 90% of global conventional oil has already been found.” (9)

A global rollover is inevitable, but when? Although some geologists accurately predicted rollovers in the United States and Soviet Union twenty or thirty years in advance, the BIG rollover for the entire planet is harder to predict accurately because there are more variables. Conservative analysts have said it will be as early as 2003 or 2004 (5). Other independent experts say it will be in the next decade or two (10.) An Exxon Mobile official stated last year that the current level of investment is significantly below what is needed just to meet the anticipated demand in 2010 (7).

A range of more optimistic dates is given in a recent United States government report from the Energy Information Agency (EIA). A “middle” scenario, depicted in slide 14 of reference #2, predicts the peak in 2016 based on some very important assumptions. In this scenario, the total amount of oil available is assumed to be much larger than previous estimates—so large, in fact, that the United States Geological Survey believes there is only a 50/50 chance of having this much oil (slide #9). On the other hand, this scenario assumes that production will grow at two percent per year until 2016, followed by a decline of two percent per year on the back side of the peak. If production fails to grow at this rate due to conservation, sluggish economies, or political upheaval, then the peak would be delayed.

The amount of this delay would appear to be measured in years, not decades. To achieve delays measured in decades, it is necessary to postulate precipitous drops in production shortly after the peak has been reached—a pattern that is not consistent with actual experience to date for aging fields. While attending the International Workshop on Oil Depletion in May 2002 investment banker Matthew Simmons, who has advised President Bush on energy policy, stated: “We need a wakeup call. We need it desperately. We need basically a new form of energy. I don’t know that there is one.” (11). Regarding the debate between optimists (i.e., economists who believe we have many decades of oil left) and pessimists (i.e., geologists who say we are close to the peak) banker Simmons says: “The jury has decided optimists have lost. Too much real data now proves their total thesis was wrong.” (12). It seems clear that the Mother of all Rollovers is close enough to affect decision-making today.

The prospect of an impending global rollover is almost too frightening to contemplate. Oil is essential to rich and poor alike, but
developing nations will be especially hard-hit. Global tensions are bound to rise as nations compete for dwindling supplies—especially in areas already prone to political instability. Farmers are so dependent on oil for fertilizer, fuel, herbicides, pesticides, and antibiotics that one observer defined agriculture as "the process of converting oil to food". Fabrics, plastics, rubber, and many other materials that we take for granted are manufactured from oil. Transportation by land, sea, and air will be more costly. Distribution networks, commerce, real estate values, international trade, national economies, and the budgets of states, cities and families will be affected. And do not forget: everything at Wal-Mart arrives by truck!

How are we to respond to this threat? Here are some classical ineffective responses to warnings involving natural disasters:

- Despair: "It is going to be bad, but there is nothing I can do about it, so I might as well give up."
- Denial: "It won't really happen. It's never as bad as the pessimists say. It is so far away that I don't have to worry about it."
- Defection: "I'm not responsible. 'They' will take care of it." ("They" = scientists, corporations, governments, God).
- Detachment: "I'll get in my own lifeboat and not worry about anybody else."

What are some healthy responses to our situation? There are many things we can and must do, beginning now. As individuals, we must become well-educated about this vital issue because we will not be motivated to make the necessary changes until we have internalized the gravity of the situation. For starters, you could begin with the Internet references cited at the end of this article and then do your own research. We also need to "talk it up" with our friends and within our organizations to help others become aware. We need to persuade our leaders in government and commerce to acknowledge the situation openly and start making significant policy changes instead of cosmetic gestures. They cannot and will not make the hard choices if they perceive substantial change as unnecessary or politically damaging. We need global-sized investments of money and ingenuity to develop alternative technologies for materials and energy (wind, solar, hydrogen, geothermal, tides, etc.) Without this investment, these alternatives cannot fill the oil gap on the time scale needed—even when many alternatives are combined (11, 13). If we conserve, we can delay the oil peak some or flatten it into a less catastrophic plateau before the inevitable decline begins. To delay and soften the rollover, our individual life-
styles and purchasing patterns must change now to reflect the fact that our 100-year binge on cheap oil is about to end.

We Americans have a special role to play in oil conservation. We have five percent of the world's population but currently use 25 percent of the world's oil (14); two thirds of what we use is burned for transportation. Nearly all of our transportation (95%) depends on oil (15). Imagine that for one day the world's oil production were divided evenly among all of the world's people. You and I would each get about half a gallon. How would we use it? If 2/3 of it were used for transportation, we could drive the average car about 6 miles, but there would be no fuel left for trucks, trains, buses, or planes. The other 1/3 of our personal share would be parcelled out to produce that day’s food, materials, heating oil, etc. In reality, Americans use 3.0 gallons of oil per person per day (16), or about 6 times our “fair share.” The planet simply cannot support another United States. Is it any wonder that some people view the United States with a mixture of envy and hatred?

What does Carson-Newman need to do as an institution? It is plain good sense, both economically and environmentally, to reduce the energy demand of all present and future vehicles and buildings. We must seek economical ways to supplement fossil fuels with alternative technologies, remembering that “payback time” for the added cost will be considerably shortened as conventional energy costs rise. Planners and investors must anticipate changing demographics and challenging economic conditions. And, finally, we must review our academic and nonacademic programs with an eye toward making our graduates better informed and able to respond to the demands they will face. The kind of graduates we can produce will be needed as problem solvers, examples, servants, and leaders in the uncertain world ahead. Worldwide, only about one in every 100 people has the advantage of a college education. Educators must not take this privilege lightly. Billions of people around the world are counting on those of us who have knowledge and power to use it wisely on behalf of all.

While people of all cultures and religious faiths must work together on oil, I think there are some special notes for Christians. Some might see the oil crisis as the trigger for Armageddon. However, we must remember that even Jesus himself did not claim to know the timing of the end, and we dare not presume to know more than Him! Meanwhile, our ultimate trust and allegiance belong to Him and His kingdom—not ourselves, our families, our lifestyles, our political freedom, or our nation. While caring for our own, we must also act on the Biblical insights that God loves everyone else too, and seems to have a special tenderness for those at the bottom of the ladder who suffer the most. Jesus never promised comfort and prosperity to His followers.
Instead, He offers us something far greater: He and the Father will come and live within us. I hope that our dependence on this Inner Presence will become more real as we begin to realize that we cannot depend on oil.

References

All Internet references were checked for accessibility on July 23, 2003.


10. For a site that features predictions by a number of petroleum geologists see: [http://www.oilcrisis.com/](http://www.oilcrisis.com/)


Great Attributes in Athletics

David Needs

It has often been said that athletics and education do not mix. In some instances, this is the case; but in most cases athletics can be a vital part of the education process. Often a victim of stereotype, student-athletes face scrutiny under the assumption that they are in college for their athletic ability and not for their academic ability. Athletic programs face similar scrutiny, because it is assumed that these programs only intent is to win and care little for the well being of the athlete or the college. While each of these stereotypes have some merit, college athletics has an important role in the education process, and has some great attributes that are worth taking a look at.

Ethnographer Herb Childress states school is looked at as place of learning, but in his year long study of schools he saw was little learning and mostly boredom.¹ He did see great enthusiasm for extracurricular activities, however. Childress looked for the reason why students were bored with their regular subjects and had passion for extracurricular activities. Self-described as a critic of football for its violence, he put forth seventeen reasons why football is better for learning than high school. The reasons vary, but among them is the value of repetition and practice.

Viewed as something of a remedial practice, repetition is often thought to be as antiquated as the one-room schoolhouse. Repetition is great for building basic skills and great for building confidence for the development of complex skills. It is easy to remember those elementary school days and reciting multiplication tables, but what is good about this use of repetition is that the ability to multiply has stayed with us and once the skill was conquered, we were able to build on it and attempt to master more complex arithmetic. There are similar truths with athletics, through repetition; skills are performed again and again until they can be done as plays. Childress makes a point that practice is an area where athletics excels. Students are often given homework that is

¹Childress watched a hundred different students throughout a year in various circumstances in and out of the classroom.
very similar to what they have been doing in class; thus adding to or speeding up the boredom with a subject.

In athletics, what an athlete does to prepare for practice or their “homework” is very different in team sports. Athletes lift, run, and practice basic skills, but, all of these activities are very different than organized practice.

Teamwork has long been viewed as an important part of athletics. Teamwork has been viewed as a way of getting individuals to put aside self-interest and seek that, which is best for those they are working with. Teamwork builds on necessary educational skills such as communication and cooperation. According to educator Bettina Lankard, just putting people on teams does not guarantee success.\(^2\) Lankard finds that team members must respect each other and be willing to listen and work with each other. Most educators would agree, team projects in the classroom often reflect the work of the strongest members of the team. Team members seek to cover for the less-motivated or less-skilled members by doing more than their share and thus the project is a reflection of the better students and has little to do with lesser members. In athletics, the opposite is true; opposing teams seek to exploit the weaker members, so positive peer pressure and encouragement are used to help the less skilled become better. Instead of just doing their work for them, like in the classroom setting, coaches and team members work extra and try to help the individual and thus they help the team.

Athletics promotes diversity and inclusion. History has shown that athletics has always been a leader in encouraging equality for all individuals regardless of circumstance. Reporter Marion Boykin claims Jackie Robinson entry in to Major League Baseball allowed for all to play together, regardless of skin-color.\(^3\) Robinson’s entry also predated the landmark case of *Brown v Board of Education*, a case that started our nation down the road of desegregation. Many historians believe Robinson’s entry into baseball was a catalyst for *Brown* and other civil rights cases, because baseball served as a working model for integration.

Athletics continue to serve as a model for diversity. Athletic rosters are often much more diverse than the rest of the student body at most colleges and universities. One needs only to watch the movie Re-

\(^2\)To Lankard good communication is the greatest challenge to good teamwork.

\(^3\)Boykin states that Robinson’s entry didn’t just let us play baseball together but made us better people.
member the Titans to see how the bonds of athletics can overcome racism and hatred. In the world of athletics, a person is rewarded for their accomplishments and their contributions to the team. Traditional land mines like affirmative action are avoided because athletics is performance based. Teams are not balanced to achieve a picture of demographics; instead teams are built to achieve success.

Success is a goal in athletics that is not always measured in victories. In the era of “big money athletics” this fact is often forgotten. Coaches today are not only measured by victories, but also by how many players graduate, how many are on the roster, how players interact socially, if they can raise money for the college, and how their players are prepared for the next level. This standard has encouraged many colleges to adopt more rigorous standards in its hiring and firing practices. This standard has also encouraged coaches to go much deeper in developing quality relationships with players. Even in the recruiting process coaches make promises to athletes, parents, and high school coaches to give the athlete the proper environment in which to succeed. Players now receive much more guidance from coaches and athletic staff members on how to make it in college and where to go if they need help. Thus a safety net is in place to help athletes not slip through the cracks by using up their eligibility and not being ready to graduate. Some would argue that this in turn gives an athlete an advantage that regular students don’t enjoy. While this argument does have some merit, most would agree that by developing programs that seek to provide a safety net, most colleges have sought to do similar safety net programs like tutoring labs and more in depth advising for regular students, too.

Athletics is capitalism at its finest. Programs and athletes are rewarded for hard work and success. Hardworking athletes train in the off-season running, lifting weights, and study films all so they can be better at their sport. Their purpose is to prepare for future contests; they practice foul shots by the hundreds, putt again and again, and swim those countless numbers of laps all for the chance of success. As in capitalism, there are winners and losers. Athletes work for the chance of being the best. In all sports, except for Division I A football, every school and has a chance to be a champion. Like in capitalism, individual achievement does not guarantee corporate success; the same is true

Remember the Titans is a true story of how two coaches in Alexandria, Virginia helped a football team deal with forced integration, and in turn how the success of the team helped the community overcome racial differences.
with athletics. Individual performances do not guarantee team championships. A quality structure must be in place with solid leadership from coaches, a commitment to teamwork, and support from the administration all provide the individual a chance to succeed; but more so the team can succeed. When a team succeeds so does the institution it represents. Success encourages more media coverage, for the institution. The student body and alumni, clad in clothing from the college bookstore, attend events to be part of the success. Donors send checks to the institution for athletics and other programs because they want to be part of the success. Finally, students want to come to the college, even if they are not in athletics, because the college has a reputation as a winner.

Athletes learn lessons that last a lifetime. Athletes have learned the price of success is not cheap. Constant training, practice, dieting, film study, and meetings have taught athletes the meaning of discipline. This discipline can be used later in the corporate world, in small business, in medical practice, or as a parent. Athletes learn how to deal with both winning and losing. Winning and losing happens throughout one’s life time, often with more importance than a collegiate competition; but it is the athletes desire to keep trying to win that stays with a person when the going gets tough. One of the reasons ROTC programs actively recruit athletes, is because athletes have so many qualities that are essential to being a good officer. It was George C Marshall in World War II, who wanted an officer for a secret and dangerous mission, and asked for a West Point football player. Athletes are coached to be assertive, confident, and dedicated. The problem with some athletes is they are one-dimensional; they don’t transfer these qualities into the classroom or their post-college life. Athletes who taste success later in life are ones who can take the lessons they have learned and take the positive qualities of how they were coached and use them in everyday life.

Athletic learning is interconnected. In athletics different skills are merged into how they are related and relevant. Herb Childress finds that there is little connection in academic circles of why a creative

\[\text{\textsuperscript{5}}\text{Interview with Professor of Military Science Carson-Newman College.}\]
\[\text{\textsuperscript{6}}\text{This Marshall quote is located on a plaque at the entrance to West Point’s Michie Stadium.}\]
Each field of study tends to be isolated. Foxfire and a few other programs in academics take an approach that seeks to blend various fields of study into a common project or developing inter-related skills; this approach is done every day in team and individual athletics. Individual athletes learn various skills that are often very different, and merge these skills into what they need to perform. In football for instance, a wide receiver learns how to block, how to catch, how to run pass routes, studies opposing defenses, and how to run the ball after a catch. Each of these skills is very different and requires considerable study and practice. When an individual masters these skills they must be molded to fit into how and when they can be best used as an offensive strategy. The plan must also take into account the ten other individuals that make up an offense. In this football example, various very different skills are merged and team members see how their skills are used. An athlete is given a real picture of how the skills they seek to master have real application.

Athletics has many great attributes. Not all the attributes mentioned here are certainly exclusive to athletics; but they are some of what make athletics an important part of the education process. Athletics teaches lessons that are also taught in the classroom, at a recital, on the stage, or while doing a practicum. Athletics carries popular credibility because athletes constantly perform in a public forum. Their performance is always subject to scrutiny. Media coverage and fan attendance force the athlete to be held accountable for all that they do. These public performances don’t give added importance to athletics they just make them different. Unfortunately, some see a commitment to athletics as a conflict with academic integrity. To them a strong commitment to athletics means that academic standards will be compromised. It is the responsibility of administrators, athletic staff, and professors to make sure the student-athlete doesn’t lose the importance of a great education. Hopefully the athlete will see the value of practice, know the importance of teamwork, be proud of their team’s diversity, realize what it is to be successful, build on their hard work and training, take those life lessons and apply them, and finally realize that all learning is interconnected. The attributes that make athletics great don’t need to be forgotten off the gym floor; creative professors and administrators have been using them for years. These creative professors and administrators...
have found that athletics, and what it teaches can be one of many parts of a great education.

Works Cited


How Could Jesus Be So Wrong?

[Peace Chapel Sermon]

Don H. Olive

Text: I Samuel 3

Yahweh was notoriously hard to pin down. Israel constantly erred in thinking that since she was a chosen nation, she had prerogatives. One of my favorite stories is that of young Samuel, dedicated to God’s service under the old priest Eli at a far-away place called Shiloh.

Dedicated to Yahweh’s service by his mother Hannah, Samuel lived with the priest and his wicked sons. In the night God called to Samuel who, thinking it was Eli calling, woke Eli to see what was needed. After two awakenings Eli realized that God was addressing Samuel. He told him to reply, “Speak Lord.”

The message was not a good one. Because of the wickedness of the sons of Eli, God through the Philistines would bring judgment upon Israel such that “the two ears of everyone who hears it will tingle.” In the next battle with the Philistines 4000 Israelites were killed. In order to avoid a second such defeat, the Israelites determined to force God to fight for them by taking the holy gold box, ark of the covenant, mercy seat, cherubim and all to the field of battle. Their reasoning was sound: God must be on our side.

The next day in battle the Philistines killed 30,000 more, the ark was captured, Hophni and Phineas, sons of Eli, were killed, the news killed old, blind, fat Eli, and Mrs. Phineas went into labor to birth a son she called Ichabod—the glory has departed. Yahweh treated Israel as the enemy! How could God be so wrong?

This Old Testament story is prelude to an incident at Newport, Tennessee. As interim pastor at an unnamed church in that small city in 1991, I was asked to attend a citywide, all churches sponsored prayer service (rally) in support of the first Gulf War. The church of which I was interim pastor had been chosen as the location, because it had the largest auditorium in the city. After several rousing patriotic songs, concluding with a feverish rendition of the Battle Hymn of the Repub-
lic, I was asked as the host pastor to offer the first prayer for victory for our country.

Instead, I read the words of Jesus: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, 'Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven'” (Matt. 5.44) These words from Matt. 5 were not exactly what the organizers and participants wanted to hear at a war rally.

But since I was the host and had the floor, I asked for a mere five minutes of silent prayer for the enemy, Saddam Hussein, in obedience to Jesus. I leave you to imagine the five eternities of silence at a war rally. (I actually timed five minutes and threw in 30 extra seconds for good measure, since Saddam was so bad an enemy).

But my sorry, unbecoming conduct at the rally is not the point, although it made the Morristown newspaper! The pastor of another church who chastised me after the service made the point. When I pointed out that I had only asked Christians to do precisely what Jesus said do, he became so angry that he said what he really thought (always a dangerous thing): “How could Jesus have been so wrong?”

What a marvelously frank response! It was precisely what all of us think and do not say, because we seldom are angry enough. We are such puny sinners, as Kierkegaard put it! Fractured beings in this world, but not of this world, we still are scandalized that the “in the world” part of us is constantly being surprised by the “not of this world part.” This is never truer than when issues of war and peace are at hand. When all about us beat the drums of war with the false promises of human peace, we await God’s surprises, for they will most surely come.

**Surprise No. 1:** Real peace is the peace of Jesus and not ours: "Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid (John 14.27).

Two points: First, the peace of Jesus is his. It is the peace that he possesses and demonstrated in the midst of war. When struck, he did not strike back; when forced, he did not resist; when killed, he prayed forgiveness for his murderers. His peace is to return good for evil, kindness for cruelty, acceptance for rejection. And he gave that peace to us. We receive it as a gracious gift; we could not win it if we tried, and we wouldn’t.

Second, we have this peace as perpetual vulnerability. World peace is imagined to be security and safety from all harm, first and second harm. Lincoln is reputed to have said, “Fool me once shame on
you; fool me twice shame on me.” Jesus’ peace is that which counts not even shame, as reason to seek invulnerability. And neither is fear of the real or imagined danger. Jesus’ peace denies the right of retaliation and pronounces so-called preventative violence demonic. Satan always strikes the preventative blow.

The peace bought by violence is given by the world; but it is charlatan and sham. Jesus’ peace is that of absolute nonviolence, the outward expression of inward forgiveness. The aegis of his peace was and is still suffering in order to be like him and share the fellowship of his suffering. Jesus said, “Take up the cross and follow me to Golgotha, and know that this is good news!” How could Jesus be so wrong?

**Surprise No. 2:** The genesis of war and the loss of peace is love, not hatred. To have Jesus’ peace means to hear him say: “Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple” (Luke 14.26). “Love your enemies and pray for those who persecute you” (Matt. 5:44).

When Jesus says, “Hate your mom and love Saddam,” we recoil in utter disbelief. The sentimental appeal to love every one (although we usually mean those like us); the political use of “family values” (though never such really was); the fostering of religious patriotism (though the appropriate phrase is “under God’s judgment”)—all these manifestations of love, of teaching the world to sing in perfect harmony, come crashing about our feet. In our heart of hearts we know that all attempts to have Jesus say, “Just kidding!” do not work.

When we want to say that Jesus is speaking figuratively, or eschatologically, or metaphorically, or in mysterious puzzles and riddles, we remember who we are. We remember that we are very willing to sacrifice any moral precept upon the altar of love. In the name of love we know ourselves as willing to kill and destroy. Hatred is not strong enough. Most human beings find it difficult to kill. Hatred often leads us to fantasies of despicable acts, but seldom to outright violence. J. Glenn Gray in his book *The Warriors* underscores this reluctance with a bit of military history.

He notes that in the early days of World War I, forty percent of the soldiers never fired their weapons at the enemy. They passively resisted killing another human being, one who often resisted equally in the opposing trench. Since it is shamefully difficult to fight a war with soldiers who will not kill, the platoon system was born. For, in a platoon friendships are formed, camaraderie flourishes, and killing in order to protect one’s buddies is born.
Thus, Jesus, the Prince of Peace invades our sensibilities by radically challenging our most assured truth: “Love is the harbinger of peace.” As we are called upon to go to war in the name of love of country, love of family, love of children, and love of life itself (the American way of life, democracy, and the free enterprise system), we hear anew the words of Jesus: “Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple.”

And make no mistake about it. To come to the Prince of Peace requires a radical renunciation of our loves. We war to protect that about which we are naturally disposed to care deeply. A threat to it is almost a universal justification for violence. Through many years of teaching Christian ethics, only one timid hand has been raised to say that he would not joyfully kill an intruder who was threatening the life of his mother. Classmates soundly berated the owner of the timid hand, for everyone ought to love his mother (apple pie, and Chevrolet). Lovely young adults from lovely homes taught to love others as they love themselves are transformed into wanton killers by a threat to hearth and home! Jesus said, “They cannot be my disciples.”

As a boy, my mother charged me with “take care of your sister.” Upon seeing a bully teasing her, I struck an entirely lucky blow to his nose that brought blood and momentary disengagement. I hurried away in victory, but mostly in fear that he would get up off the ground and beat the dickens out of me! Out of love for sister and honor of mother, I delivered harm to another.

How little different are those who out of love for unborn life, bomb abortion clinics, terrorize already frightened women, and murder physicians who perform abortions. How little different are those who in the name of ecology place metal spikes in trees to kill and maim the sawyers who cut the felled timbers into lumber. How little different are those who out of passion for the many good causes of this world countenance coercion and violence and murderous warfare.

No surprise, then, that at this moment, the love of country and flag and mom back home infuses the military with the will to kill and destroy, not merely in retaliation, but out of awful fear of harm to the beloved. Even Augustine’s justification for war did not include the killing of others out of real or imagined fears. But Jesus saw deeper than Augustine did. War has never been waged by some just war calculus. War rages because we love. A love for our children that moves us to violate the children of others is a love that alienates us from Jesus, the Prince of Peace. **How could Jesus be so wrong?**
**Surprise No. 3:** Real peace is not to be found in the present evil age, but only in a new creation. The old creation cannot bear the weight of values, which in spite of themselves destroy instead of making whole. In the old creation a weapon system of fearful destruction, is labeled “Peacekeeper.” Wars are waged to establish peace. Ovens are stoked with human bodies in the name of peace. Airmen grace their bombers with the names of their loves. The Enola Gay delivers her cargo.

The wounds to this world are too deep to be mended by us who are possessed of habits far too corrupt to trust our own best intentions. So, Jesus says, “Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers and sisters, what more are you doing than others? With these simple words Jesus transvalues our terrible loves and announces the presence of his kingdom of peace.

In the new order—a new heaven, a new earth, a new creation, a new Jerusalem—the love of Christ brings peace. Here love finds new voice, as the love of enemy mirrors God’s act of love for us. He rejects the rejection of love, as in the resurrection God rejected our rejection and gave us the power to love without fear. As lovers of the enemy that may destroy life itself, we are made peacemakers, the children of God. We live peaceably because we know that is the only way we can live as joint heirs with Christ in a world that is constantly at war.

This peace brooks no illusion that the enemy will be transformed by love. The children of God know that loving enemies is dangerous and deadly, for Christians have stood at the foot of the cross. No saccharine words here. For Jesus calls us to join him in a community of resident aliens, where peace so deep and love so strong are ours, with the sure issuance of rejection and suffering. “My peace I give to you.”

**How could Jesus be so wrong?**

No. . . . How could Jesus be so right?
Preservice Teacher Attitudes towards Mathematics Teaching

Stephanie Robinson and Gerri L. Adkins

Since 1989, when the National Council of Teachers of Mathematics (NCTM) published *Curriculum and Evaluation Standards for School Mathematics*, there has been a call for reform in mathematics education. This document challenged the way that mathematics was being taught by presenting changes that were necessary in mathematics content, instruction, and assessment at the K-12 levels (Reick, 1995). In its document, NCTM stated “the teacher must shift from dispenser of knowledge to facilitator of learning” (Quinn, 1998, p. 236).

In 1991 NCTM published *Professional Standards for Teaching Mathematics*, that “articulates a vision of teaching mathematics and builds on the notion found in *Curriculum and Standards* that good and significant mathematics is a vision for all children, not just a few” (Van de Walle, 2001, p. 4). Four years later, in 1995, NCTM published *Assessment Standards for School Mathematics*, which sounded the need for integrating assessment and instruction and pointed out that assessment plays a vital role in implementing change (Van de Walle, 2001). In April 2000 NCTM released *Principles and Standards for School Mathematics*, an updated version of *Curriculum and Evaluation Standards*.

With such a demand for change in mathematics education, it is important to note the ways in which teacher education programs are influencing preservice teachers. This paper examines the effects of mathematics methods courses on preservice teachers’ anxiety and attitudes toward mathematics. It also examines the effects that mathematics methods courses have on preservice teachers’ pedagogical beliefs and behaviors.
BACKGROUND

Anxiety toward Mathematics

Mathematics anxiety, which can be defined as “a lack of comfort that someone might experience when required to perform mathematically, both on tests and in everyday life” (Conrad & Tracy, 1992, p. 4), has been researched more than any other affective domain (Tooke & Lindstrom, 1998). Although this research suggests that the level of mathematics anxiety in preservice teachers may be no greater than that of the general population (Tooke & Lindstrom, 1998), it does suggest that mathematics anxiety is prevalent among preservice elementary teachers (Sloan, Vinson, Haynes, & Gresham, 1997).

In 1992 Conrad and Tracy conducted a study to investigate the effects of an experienced-based mathematics methods course on preservice teachers’ anxiety toward mathematics. The participants included sixty-three elementary education students, fifty-six females and seven males, who were enrolled in a mandatory mathematics methods course. At the beginning of the semester, these volunteer subjects were asked to complete the Mathematics Anxiety Rating Scale (MARS).

Each week, for a total of fifteen weeks, the subjects met for 3 hours and 20 minutes in an elementary classroom in order to practice the mathematics concepts and teaching methods modeled by their professor. At the conclusion of the fifteen-week period, the subjects were again given the MARS. Conrad and Tracy reported that many preservice teachers showed significantly lower mathematics anxiety, indicating that “an experienced-based mathematics methods course can prepare teachers to teach mathematics with less anxiety” (p. 11-12).

Sloan, Vinson, Haynes, and Gresham at Athens State College in Athens, Alabama conducted a similar study in 1996. This study investigated the effectiveness of a methods course in reducing the level of mathematics anxiety among three groups of preservice teachers majoring in elementary education. They too administered the MARS to their subjects at the beginning and end of the methods course. Throughout the ten-week course the subjects, sixty-one in all, participated in activities that included the use of manipulatives. Sloan, Vinson, Haynes and Gresham wrote that “the manipulatives were incorporated in a conceptual manner with techniques, strategies, and activities aimed at the K-3 curriculum” (Sloan, et al., 1997, p. 16). The results of the study indicated that the methods course did indeed significantly reduce the subjects’ level of mathematics anxiety (p<.05).

In addition to administering the MARS, the researchers also conducted personal interviews with their subjects. In these interviews
many subjects pointed to the methodology and the welcoming atmosphere of the course as the reason for their lower level of mathematics anxiety. Sloan, Vinson, Haynes, & Gresham stated, “The most unanimous and interesting comment was that the participants felt as though their math anxieties could have in fact been prevented in elementary school, if they had received instruction through concrete manipulatives” (Sloan, et al., 1997, p. 22).

Even though research has indicated that anxiety toward mathematics is widespread among preservice teachers, it has shown that for many their level of anxiety can be significantly reduced through an experienced-based mathematics methods course. This is important because it is this anxiety that has been known to affect both the teaching and learning of mathematics. Therefore, a mathematics methods course should be included in the curriculum for preservice teachers in order to reduce their level of anxiety toward mathematics (Tooke & Lindstrom, 1998).

Attitudes toward Mathematics

Attitudes toward mathematics can be defined as “the level of like or dislike felt by an individual toward mathematics” (Quinn, 1997, p. 108). Research has shown that preservice teachers tend to possess a less favorable attitude toward mathematics than other college majors (Quinn, 1997). Preservice teachers’ attitudes toward mathematics not only affect their learning to teach mathematics, but they can also affect their students’ performance in mathematics. In his research on teacher attitudes toward mathematics, Aiken found that students’ negative attitudes toward mathematics can be a result of their parents’ attitudes toward mathematics, poor academic performance in mathematics, or teachers’ attitudes toward mathematics (Wagner, Lee, & Ozgun-Koca, 1999).

Robert Quinn (1997) conducted a study to examine the effects of mathematics methods courses that use manipulatives, technology, and cooperative learning on preservice teachers’ attitudes toward mathematics. Quinn used Aiken’s Revised Mathematics Attitude Scale, developed by L. R. Aiken in 1963, to measure the attitudes of 47 preservice teachers at the University of Nevada, Las Vegas. Quinn administered the Aiken’s Revised Mathematics Attitude Scale at the beginning and end of the semester to both elementary and secondary preservice teachers. Based upon correlated-groups t-tests, Quinn concluded “that preservice elementary teachers’ attitudes toward mathematics had improved significantly between the beginning and the conclusion of the elementary mathematics methods course,” but that for the secondary
scores the difference was not statistically significant, $t(18) = 1.65, p = .117$ (Quinn, 1997, p. 111). One plausible explanation for the lack of significant changes among secondary preservice teachers' attitudes was that they possessed more positive attitudes toward mathematics at the beginning of the methods course than their elementary peers did.

Research shows that preservice teachers’ negative attitudes toward mathematics can change as a result of a nontraditional mathematics methods course. This impact is critical because teachers’ attitudes can have an effect on their teaching performance as well as their students’ attitudes and academic performance.

**Content Knowledge and Pedagogical Beliefs**

Research studies show that preservice elementary teachers lack the deep understanding of mathematics that is required for teaching it at a conceptual level. Many researchers assert that emphasis on pedagogical content knowledge, rather than subject matter content knowledge, is the answer for developing effective mathematics teachers (Hadfield, Littleton, Steiner, & Woods, 1998).

Educators involved in the current mathematics reform movement stress a constructivist approach to learning, where students are encouraged to actively build their own knowledge. This method of teaching requires many teachers to change their beliefs about mathematics, mathematics teaching, and mathematics learning (Steele, 1994).

Marta Civil (1992) analyzed the pedagogical beliefs held by eight preservice elementary teachers enrolled in a mathematics methods course for elementary majors. The summer course met for two hours every day, five days a week, for eight weeks. All of the participants were female. Civil, the instructor for the course, stated that she did very little lecturing. Instead, she emphasized small group discussions and a constructivist approach to learning mathematics.

With regards to teaching mathematics, Civil states that the most predominant idea held by all of the participants was that the role of the teacher was to give the information to the students. This traditional view of the teacher’s role stemmed from the participants’ own traditional school experiences. Civil concludes that as a result of the mathematics methods course these preservice teachers became more reflective learners of mathematics. However, they still struggled in “trying to make sense of this course in view of their existing conceptions about teaching and learning mathematics” (Civil, 1992, p. 20).

Langrall, Thornton, Jones, and Malone (1996) conducted a study to determine what affect, if any, improved pedagogical knowledge and multiple interactions with the practices documented by
NCTM would have on preservice teachers’ beliefs and actions in mathematics instruction. Their study included seventy-one undergraduates who were enrolled in an elementary mathematics methods course at Illinois State University. The class met for four hours each week and the NCTM Standards documents (1989, 1991) were used as the text. Throughout the course the instructors modeled an inquiry-based approach toward mathematics teaching and learning. The Beliefs about Teaching Mathematics Inventory was administered at the beginning and end of the course in order to assess each participant’s beliefs about teaching mathematics. The authors state that the findings “indicated a significant overall gain toward more positive beliefs” (p. 275). They conclude that:

This study demonstrates that an intervention program that consistently enhanced students’ knowledge of key characteristics of the Standards (NCTM, 1989, 1991), engaged them in collaborative tasks involving the learning and teaching of mathematics, and provided opportunities for them to engage in reflective analysis can influence both their beliefs about teaching and their instructional practice. Their beliefs became more oriented toward the principles espoused in the Standards. (p. 279)

Research has shown that the attitudes and beliefs of preservice teachers about mathematics and mathematics teaching can be influenced by appropriately designed mathematics methods courses. Program and course evaluations seek to determine the effectiveness of specific courses and curriculum designs.

METHODS

Purpose and Participants

The purpose of this pilot study at Carson-Newman College was to establish the foundations for a future investigation into the effects of experienced-based mathematics methods courses on the attitudes and behaviors of preservice elementary teachers. The participants in the study were 35 preservice teachers taking mathematics methods during the fall semester of 2001. Of the 35 participants, 18 were undergraduate students majoring in Elementary Education with Licensure, and 17 were graduate students in the Master of Arts in Teaching program. At the undergraduate level, sixteen were female and two were
male. At the graduate level, twelve were female and five were male. All of the 35 preservice teachers that were enrolled in the K-4 Mathematics Methods course and the 5-8 Mathematics Methods course agreed to participate in this study. These courses, which must be taken simultaneously, serve as an orientation to methods and materials for teaching mathematics in the elementary and middle school.

Setting

For the two courses, students met for 3 hours and 20 minutes each week, and received 4 semester credit hours. Throughout the sixteen-week semester the students participated in, designed, and led activities that focused on curriculum, planning, and strategies for teaching and assessing K-8 mathematics. These activities were based upon the standards proposed by the NCTM, focusing upon the process standards of problem solving, reasoning, communication, connections, and representation. The students participated in, and created, activities that included manipulatives, hands-on materials, cooperative learning, and technology. The emphasis was on small group discussions and activities, a constructivist approach to learning and doing mathematics, and reflection on readings and activities. The required text for both courses was *Elementary and School Mathematics*, by John A. Van de Walle (2001).

A practicum experience was also included for both the undergraduate and graduate participants. Each participant was assigned to an elementary and a middle school classroom where mathematics was being taught. The practicum experience required the following: at least fifty hours in the schools, eight hours of focused observations, a curriculum resource evaluation, a teacher interview, two videotaped lessons, and two teacher work samples. Participants were also required to maintain a journal for reflection.

Measures

At the beginning and end of the semester the students were asked to complete a student autobiography, a six-item questionnaire developed by the course instructor in order to assess each participant’s attitudes and beliefs about mathematics and mathematics teaching (Figure 1). The questionnaire was administered during class. The participants were given as much time as they needed to complete the questionnaire.

Additional data was collected from eight graduate students who had completed the program and obtained teaching positions. The
information was gathered from their student teaching experiences in the spring of 2002, from comprehensive examinations fulfilling requirements of the Masters program, and with telephone surveys of those in their first year of teaching in elementary schools during fall of 2002. In each case evidence was sought that would demonstrate application of the course emphases. The survey also included questions regarding the process standards, materials available and used in class, and the types of teaching strategies or activities utilized.

RESULTS AND DISCUSSION

The data reported from this pilot study demonstrate that experienced-based methods courses can have an impact on the attitude and behavior of preservice teachers. Activities conducted in class, as well as the lessons created and implemented by the preservice teachers, allowed these participants to experience a constructivist approach to teaching and learning mathematics. In addition to the change of responses recorded in the pre- and post-course questionnaire, retention of
improved attitudes and behaviors can be seen as much as a year later as participants conducted their own classrooms.

Questionnaires

Initial questionnaires indicate that preservice teachers enter methods courses with a moderate level of anxiety or poor attitudes toward mathematics, as indicated in the literature. Comparison of the questionnaires before and after the course confirms that attitudes for undergraduate students as well as graduate students, traditional and non-traditional students, can be impacted by an experienced-based methods course.

The participants looked forward to presenting mathematics concepts and skills with activities and hands-on materials after experiencing that type of mathematics themselves. Responses indicating this preference increased from 29% to 60%. Students were, however, made more aware of the difficulties of engaging their students in these types of activities, and the risk needed to create a community of learners.

Although responses to the question of what they would dislike included topics such as algebra, many of the participants were more willing to teach the upper grades. Prior to the course 80% of the participants chose K-4 as the grade level they would like to teach, compared to 69% afterward. Those choosing grades 5-8 increased from 20% to 31%. The field experience probably had as much to do with this change as the course.

The self-reported attitude scores also supported the conclusion that these preservice teachers felt better about teaching mathematics, even if they were not sure of their own conceptual knowledge. Taking the risk and being confident in their ability to acquire the knowledge were welcome changes. Attitudes toward mathematics were rated on a scale of 1 to 10 (low to high). The pre-assessment mean for all participants was 6.36, with a standard deviation of 2.53. The mean for the undergraduate participants was 6.83 and the mean for the graduate participants was 5.85. The standard deviation for the undergraduate and graduate participants was 2.43 and 2.6, respectively. Mean scores on the post-assessment were 7.56 (SD = 1.62), 8.02 (SD = 1.31), and 7.15 (SD = 1.82) for all participants, undergraduate students and graduate students, respectively.

T-tests revealed that the differences in pre- and post-course undergraduate scores, pre- and post-course graduate scores, pre-scores for undergraduates and graduates, and post-scores for undergraduates and graduates were not statistically significant. Although the differences were not statistically significant between any of the pertinent
groups, practical significances did exist. By calculating the effect size as defined by Gall, Gall, and Borg (1999, p. 167), and establishing .33 or larger as indicating practical significance (p. 72), it was determined that differences in all groups did result in practical significances (Table 1). The largest difference was in the undergraduate scores before and after the course, with the differences in graduate student scores second in size. Taken in conjunction with the qualitative data gathered from the other sources, it can be determined that the observed results are sufficient to have implications for practice.

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<td>Graduates pre and post</td>
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<td>Undergraduate pre and post</td>
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To determine the factors relating to attitude, the participants were asked where and how their attitudes were formed. The majority of participants attributed their attitudes toward mathematics to experiences with teachers (54%), personal abilities (20%), and parents’ influence (14%). Others claimed that their attitude toward mathematics was developed throughout their school career, by specific topics, and through the use of manipulatives. In response to this question after the course, two participants responded that their attitudes toward mathematics had changed as a result of the methods courses. One participant wrote, “Before this class and my practicum experiences, I had a very negative outlook on math. Frankly, I hated it. Now I realize that math can be fun!”

Another indication of a change in attitude toward mathematics can be seen by the definitions of mathematics before and after the course. The change from mathematics as the study of numbers (69%) to the study of patterns, problem solving, and relationships to real life (57%) demonstrates a different perception of mathematics. The change in perception can be seen in the response of one participant, “Math is problem solving! I used to think that it was just numbers. But now I see that it includes so much more!”

An additional question, which referred specifically to the effectiveness of the mathematics methods course, was included on the
Seventeen undergraduates and fifteen graduates (91%) wrote that their attitudes toward mathematics and teaching mathematics had changed as a result of the methods course. They wrote that they now had a more positive attitude toward mathematics and teaching mathematics and felt less nervous about teaching mathematics. For example, one graduate wrote, “It has changed my attitude. I feel more confident in my mathematical abilities and so I am a lot more comfortable and even excited about teaching math.” An undergraduate responded, “I have a much better attitude because I have developed several ideas on how to make math fun and interesting.”

Participants’ positive comments regarding the impact of the course are reflected throughout responses to other questions. Words, however, are not enough to ensure the impact of the course; evidence of behaviors that reflect these words is critical.

Experiences in Schools

Demonstration of the focus criteria used in mathematics lessons and the NCTM process standards emphasized during the course were sought from activities following the course: from student teaching observations and evaluations, from responses to comprehensive examinations and from surveys given to beginning teachers. This data was collected from eight graduate students who had already completed their programs and obtained licenses. Documentation from student teaching packets and evaluations revealed that positive comments relating to mathematics were found regarding six of the participants. Evidence was found that four had used manipulatives, hands-on materials, cooperative learning, and calculators. They used a variety of teaching strategies that made connections to the real world and provided multiple representations for the mathematical situations being addressed. Responses to comprehensive examination questions from three participants referred to the process standards put forth by NCTM as important to mathematics teaching. One participant stated that it was important to create a “community where students can learn through doing, not lecture.”

The follow-up survey from six of the eight participants as they progressed through their first year of teaching also indicated a continuance of the behaviors and attitudes focused upon in the course. More than two-thirds responded that they frequently used problem solving strategies and situations, and made connections among mathematical ideas and in contexts outside mathematics. Five helped their students reason and construct mathematical arguments frequently or sometimes. All six respondents frequently or sometimes taught students to use
mathematical representations to organize, record, communicate, or model data or problems. Eighty-three percent use manipulatives and resources that provided for active involvement by their students. Calculators were sometimes used by 50%, but computers were rarely used. Four or more of the beginning teachers talked about problems with the whole class, used cooperative learning groups, encouraged students to defend approaches and answers, and used real-life problems. They did not use written assignments, oral presentations, or projects with students frequently.

Although the number of participants followed through student teaching, graduation, and the beginning year of teaching was small; retention of attitudes and behaviors could be seen. It is important that the beliefs strengthened in a mathematics methods class carry forward to actual teaching experience, not only saying the right words, but also demonstrating those beliefs and attitudes through behaviors.

SUMMARY

In response to the call for reform in mathematics education, mathematics methods courses are providing the opportunity for many preservice teachers to experience a constructivist approach to the teaching and learning of mathematics. Preservice teachers enter these courses with preconceived attitudes, anxieties, and beliefs toward mathematics and mathematics teaching. These preformed dispositions are a direct result of their own traditional school experiences, and they tend to remain resistant to change. Fortunately, research studies have shown that change is possible.

Preservice teachers’ level of anxiety, negative attitudes, and pedagogical beliefs can be significantly reduced as a result of an experienced based mathematics methods course. Change in mathematics education begins when preservice teachers encounter theories and models that promote and encourage moving from a traditional to a more constructivist approach based upon the NCTM Standards. It has been said that teachers teach as they were taught. Experiences in a methods course such as that described in this paper, and in many studies of courses seen in the literature, are imperative to provide the models to be emulated by new mathematics teachers.
References


Distinguished Alumni Award Responses

John H. Ratledge, II (C-N ’76)

2002-03 Distinguished Alumnus

Chosen, in light of the Carson-Newman mission and commitment to excellence, for his scholarship and his dedication as a classroom teacher, his professional and community leadership, his internationally acclaimed musicianship, as well as his contributions to the enrichment of the human spirit.

Barbara Tuchman’s A Distant Mirror: The Calamitous Fourteenth Century is a historical novel that offers a comprehensive investigation of the middle Ages. People of that period existed under mental, moral, and physical circumstances so completely different from our own; and yet so much the same, that uncanny, yet disturbing parallels can be seen between our own actions and medieval thought, once again, giving evidence to the permanency found in human nature. The 14th century was a glittering time of crusades, castles, chivalry and romance; while, on the other hand, it was one of the most catastrophic and ferocious times in all of history.

Think about it. A medieval society marked by debauchery, social and religious hysteria, fanaticism, corruption in the church, greed, avarice, misadministration, the decay of morality, a decline in manners, a chasm between the rich and the poor, the Black Death--all these sound so familiar and combine to create conflicting images for those who are thinkers and students of the human condition.

We should be haunted by the similarities. How odd that societies that existed 700 years ago reflect an eerie similarity to our own. We are all active participants in history, as we live our lives and as we reflect on earlier days. Voltaire said, “History doesn’t repeat itself. Man

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always does.” Wendell Berry speaks of our place within the world in his *Sabbath Poems* from a collection of poems entitled: *A Timbered Choir*:

    I was present in
    The long age of the passing world,
    in which I once was not, now am, and will
    not be,
    And in that time, beneath the changing tree,
    I rested in a keeping not my own.

    A keeping not my own . . .

And such is my circumstance tonight, as I glance into my own *Distant Mirror*, looking back some thirty years ago to an infinitely less complex time in my life. Both past and present, however, are linked through the commonalities that define who I am while providing inflection and nuance to my living.

In 2003, there is war in Iraq, and there was War in Vietnam in 1972. I was in the last draft class, and the lottery gave me the Number 007. (By the way, I am not James Bond; and I have never nor will I ever own a golden gun.) Knowing that young men with numbers up to 121 were drafted, that there were no more college deferments, and that I really could not kill another human being, I hoped that God would somehow shield me from a war I didn’t believe in and leave me comfortable deep within the Garden of my Eden, the Utopia called Carson-Newman College. Richard Nixon brought the troops home the second semester of my college career, and my education continued without service to my country.

Today, as a fifty year old man thinking about his youth and the evolution of his spirit, I speak to you as one experienced in life, to some degree accomplished in his craft, open, and hopefully a person of greater depth than the eighteen-year old who was naive, vulnerable, inexperienced, eager yet frightened, one who may have loved the moment more than contemplating his place within the prism. Perhaps, as Dylan Thomas said, “Oh as I was young and easy in the mercy of his

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2 Tuchman, xiv.

means, time held me green and dying though I sang in my chains like the sea."

I have now experienced the death of a parent, held the hand of a dear friend as they met the God Presence face to face; and I have grieved the loss of many. As a freshmen, I had not tasted death, and perhaps was a bit too “green” to understand the importance of significant, authentic living by making a contribution to society, or more importantly, of being fully prepared for eternity.

Although we humans often crave definition to our destiny, part of the thrill of new beginnings comes by embracing the unknown. With knowledge comes responsibility--the responsibility to continue to acquire wisdom and to explore that which perhaps cannot be easily understood, but which gives definition and credibility to our existence.

A famous tightrope artist once said, “Life is living on the wire--living on the edge. All else is waiting.” Living on the “edge,” although not always easy or comfortable, fosters self-discovery, defining who we truly are and what we are capable of feeling, believing, or achieving.

As a conductor, I have seen much of the world while working with orchestras in Europe, where no English was spoken or understood; and the only communication possible was through gesture and facial expressions. Yet at eighteen years of age, I wanted to be a music major, but could not read the language of its craft or possess a credible facility with any instrument which would allow my voice within the discipline to be heard.

Who was I? Who am I today, and who will I become in the future? This remains an enigma to me, for I am an emerging confluence of ideas, philosophies, and dreams. I stand before you tonight just an ordinary man who works hard, much like many of you in this room. But I am not like a blind man seeking corners in rounded spheres of knowing and unknowing but one who breathes innocence once more, chiseled from the strata of Life’s experiences which have defined my existence.

I am humbled by the acknowledgment offered by my under-graduate alma mater for whatever degree of success I have made to this point. Though not coddled at Carson-Newman College, I was given the opportunity to explore and begin my pilgrimage as an intellectual being. Dr. Philbeck, one of my freshmen religion professors, questioned my faith. Did he really question my faith or was it that of my parents?

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That question was significantly more important to discover. I will never forget the question he asked, “Does it really matter that Mary was a virgin?” After gasping, after immediately judging him for his liberal theology when he only asked a question, to the very second, I was required to respond as an adult. I was challenged to think independently, even radically, and although my concept of virgin birth did not change, the response to the process of owning my faith did.

I declared math as my major of choice, and I took piano as an elective from the late Alma Baskerville. I would practice my *First Lessons in Bach*, hands separately, while listening to Mary Dotson (Wolfe) playing her Chopin *Scherzo in Bb minor* in the practice room next to mine. The revelation was clear and painful: three years of piano in the third, fourth, and fifth grade could not possibly distinguish me in the professional music world. How was I to make up for lost time? Humiliated, I would leave the music building embarrassed at my paltry attempts at learning an instrument too late in life.

And, yet, one day I realized that the process of learning was an integral component of participating in a greater microcosm of this thing we call Life; that God may not be concerned with the pinnacle itself, but that pursuing the goal could be its own reward. The philosophical imperative that once you have knowledge, you must respond reverberated in my being. I did respond.

Mary Dotson had a tremendous musical background and had cultivated her gift of playing the piano throughout her childhood; however, her musical prowess did not preclude the development of my own giftedness even though I was a novice. The juxtaposition of the experienced simultaneously coexisting with those who are beginning the journey was as natural as breathing clean, moist air on the bank of a river in summer’s lazy month of days.

I began practicing four or five hours a day, a luxury that most music majors, oddly enough, did not have. In doing so, I found my passion in a unairconditioned practice room in Chambliss Fine Arts Building. My passion was music, that which vibrates our inner strength, by resonating a common humanity and cultivating a collective faith articulated through a universal language of peace. It was here at Carson-Newman College that I found my passion.

Carson-Newman provided a solid platform for me to embrace my giftedness. Neither the music faculty, nor I truly knew what was to come; and I am still not sure what actually has happened or where my gifts will eventually take me. If I were to isolate one individual who impacted my musical development more than any other, it would be Professor Charles Jones. It was he who inspired me, who challenged me, and who believed in me. When I gave my pre-hearing for my sen-
ior recital, his comments were brief, very brief. He wrote, “Yes!” I still have that note. He recognized and acknowledged my pilgrimage from a Clementi *Sonatina* to a Beethoven *Sonata*, and from Schumann *Scenes from Childhood* to a Chopin Étude, Op. 10, Number 8. The transformation was not probable, and yet it happened.

I feared Fessor at first, for he was such an accomplished musician, a fine singer, a fabulous pianist, and his choirs... well, they were fantastic! Fear yielded to reverence and highest respect. To this day he remains an icon for a generation of Carson-Newman music majors, not just me. I shall never forget hearing the A cappella Choir performing Johannes Brahms’ Motet, Op. 29, No. 2, *Schaffe in mir Gott*. I still have chills which run up and down my spine when remembering that performance at First Baptist Church thirty years ago. I was in the presence of something significant which would change my life forever.

Due to personal insecurities, I did not audition for the A cappella Choir for two years. But fortunately, I was privileged to sing under Fessor’s direction the last year-and-a-half of my undergraduate education. A part of all the music I make comes from the rich heritage I received from this quiet giant; and, for that, I will always be grateful. Thank you Fessor!

Carson-Newman is a Baptist institution. I ask, how has Christianity distinguished Carson-Newman from secular institutions of learning and how has the denomination inflected its own sheen on generations of intellects and hearts? Christian education is not simply sheltering young adults from the harsh realities of a cold, evil world, but should be the opening of their minds as part of an evolving spirituality. Within a global context, believers should demonstrate a manner of Christlike living in their professional, social, and spiritual interaction with other human beings wherever they are and in whatever circumstance. Environment does not necessarily foster belief, nor should it shield influence of any kind, for our response to life’s circumstances defines our character.

Where did the idea that intellectualism and spirituality are mutually exclusive originate? The ability to think and align one’s self in the Center Place must coexist in the pursuit of a composite personhood. Doesn’t true enlightenment foster tolerance of different viewpoints? Christ, Himself, *defined* intellectualism—He was all-knowing. Christ, Himself, *personified* spirituality—He was Spirit, Son, Father, THREE.

Christ Himself, single-handedly, *codified* a manner of living and changed history forever. Care of the soul does not prohibit the stimulation of the mind. Holiness can be cloaked in one’s ability to
reason, as well; and, hopefully, we have not become a society that can only feel and no longer think independently.

Religious ideology does not always define a specific path, and yet, all this questioning, embracing contemporary pedagogy to illuminate established paradigms of spiritual and metaphysical truth, of simply living, thinking, being—all this makes up our past, enabling us to clearly see the present, and in due time to discover who we truly are. Who are we?

Think about the heartbeat....
It fosters its own music
in cannon with the ebb and flow of the sea.
Remembering the peace
experienced in our Mother’s womb
as we swam submerged,
not breathless,
but completely one in time and space,
we are sustained by its own gentle waves
which lap on not-so-distant shores
of our first remembrance
and an emerging consciousness.
Life itself,
just the privilege of Living,
almost calls home to the God-Presence,
as if saying in its own special way,
“Here I am.”

You ask me, “Who am I?”

I am both grain and chaff-
that which is useful and tossed away,
often like a discarded soul,
but no less substantial,
sacred yet profane
while glorifying the God-Presence
in a dynamic exchange of wills.
However complex,
all combine
to give color,
nuance,

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and depth
to an otherwise beige existence.

Who am I?
I am son and daughter
of the Heavenly Father,
a significant presence
manifesting itself
through the deeds of a life ennobled.

Who am I?
I am a Living Soul!6

How thankful I am for godly parents, who by their very mode
of living exemplified what it means to be Christlike. What a heritage is
mine! I am also grateful to those professors at Carson-Newman who
created an intellectual center, an academic hub, if you will, which fed
my love for learning and guided my pilgrimage toward the acquisition
of knowledge, the need for sharing with others, and who inspired the
freedom found in discovering one’s best self. For all this, I say thank
you.

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Pamela (Chinn) Parkinson (C-N ’94)
2002-03 Outstanding Young Alumna

Honored for her early professional accomplishments both at
local and state levels, her commitment to lifelong learning and ser-
vice within her profession, church and community, her loyalty to
Carson-Newman, and the potential contributions she will make to
our world.

I greatly appreciate being recognized by my alma Mater. This
is especially true in light of the fact that so much of who I now am is a
result of my experience at Carson-Newman College.

The education I received at Carson-Newman has been espe-
cially valuable to me, because of its groundings in the liberal arts. I am
very thankful to have received an education based on these principles

6Ratledge, John. From On the Wind. Rome, Georgia: The
that have cultivated a love of learning, critical thinking, and the ability to see beyond my own personal perspective.

Carson-Newman not only offered me a strong, broad academic program, but it also offered a wide variety of opportunities for practical, “real-life” experiences. I had the opportunity to work as a student worker in the admissions office where I was able to begin experiencing the world of work, what it meant to earn a paycheck and the nature of being a responsible employee.

I was able, through the Baptist Student Union, to apply and work as a summer missionary and participate in, as well as lead, various mission endeavors. These experiences took me to the Upper Peninsula of Michigan, Hilton Head, S.C., Chicago, and also allowed me to work close to campus with local families in need.

As a student in the Honor’s Program I was given the opportunity to complete an Honor’s Project, which allowed me to challenge and develop my research and writing skills, which was especially valuable preparation for graduate work and later research.

Through organizations such as BSU and Blue Key I was able to take on leadership positions where I gained formative experience in decision-making, organization, and service. Through other organizations I was able to learn to participate when I was no “in charge” but was nonetheless a vital part of a group of people working toward a common goal.

Most importantly, Carson-Newman granted me exposure to individuals of high character who taught me how to be a real-life person who contributes to my world using the gifts I have been given. I made life-long friends at Carson-Newman. These people were fellow students, professors, and staff members. I can still vividly remember my freshman year.

I did not know a soul, and I admit I was scared to death. But, the sense of family at Carson-Newman so quickly surrounded me that by the end of the first week, I had more things to do than time to do it. I quickly developed friendships with other students and was amazed to meet so many great people. At Carson-Newman, however, it was not just my peers that became close friends, but many members of the faculty and staff as well.

From mentoring sessions in Dr. Fletcher’s office where he helped lead me to choose my field of graduate study and career path to Sunday lunches at Dr. and Mrs. Whitney’s house where we shared about our families, talked about our experiences, and enjoyed one another’s company. At Carson-Newman I never felt that I was without guidance from people I could trust and count as friends.
Leaving Carson-Newman was difficult, but I took with me so much from that experience, that it will always be a part of me and who I am. During those four years in college, I was able to develop the gifts that God gave me through my classes and my experiences. I was also able to develop relationships that were meaningful and that I have sought to model in my life today. As I journey through life I will always continue to grow and learn, thanks to the strong foundation of knowledge, the wisdom of experience, and the relationships that I gained during the years I spent at Carson-Newman.

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J. Earl Stallings (C-N ’43)
2002-03 Distinguished Alumnus

Honored for his embodiment of the Carson-Newman mission to prepare leaders of integrity, evidenced by his lengthy and dedicated service to the Church, as well as his courageous and pivotal role of leadership in the struggle for racial harmony within his community during the 1960’s Civil Rights era.

President Netherton, fellow honorees, ladies and gentlemen:

It is a significant honor to be recognized by my alma mater. As I travel memory lane to the years of 1939-1943, I am mindful of the place this institution had in the lives of Ruth and Earl Stallings. It prepared us to travel the road into the future with road marks placed by Carson-Newman College. There were irreplaceable milestones.

Through its people, administration, faculty and students, it enabled me to catch a glimpse of the future. It set my feet on the proper path that would lead to a life of fulfillment.

The major influence came from the people who made Carson-Newman a place of hope for the present and a lighthouse to illuminate the path that led into the future. Someone said it well: “The Builder” whose author is unknown.

A Builder buildeed a temple
He wrought it with grace and skill;
Pillars and groins and arches,
All fashioned to work his will.
Men said, as they saw its beauty,
“It shall never know decay;
Great is thy skill, O Builder!
Thy fame shall endure for aye."

A Teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan,
For the temple the Teacher builded
Was unseen by the eyes of man.

Gone is the Builder’s temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust
But the temple the Teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Was a child’s immortal soul.

--Author Unknown.

I begin with the President, Dr. James T. Warren: In the spring of 1939, he invited a twenty-three year old high school senior to consider Carson-Newman College as a place to further his education. He alleviated my fears about the finances needed to accomplish this goal. He offered encouragement to make me believe that all things were possible if one had faith to believe in himself and totally commit himself to the task ahead. He was my confidant, my friend, and the father I did not have. Dr. James T. Warren was the primary influence in helping me see the impossible was possible to achieve.

Near the close of my freshman year, he invited the receptionist in a Knoxville medical clinic to become his secretary. This made it possible for my wife of two years to come to Carson-Newman. We spent the next three years living in the apartment in the gymnasium.

I am mindful of the assistance that came to me from Dr. and Mrs. E. M. Cook. As the host and hostess of the “The Barn,” their hospitality offered me encouragement in particular when, after the evening meal, all the men migrated to Sarah Swann and Henderson Hall and I was left alone in the “dorm.”
Then, there was Dr. Anne Smith. She taught me to understand the vast resources of information and encouragement to be found in the study of English literature.

Professor Powell Hale helped me to understand the need to find proficiency in public speaking. He taught me to stand tall and erect, and to learn to use my voice as a true spokesman for God. Not the least of his contributions was he became a frequent visitor to our door with a bottle of fresh milk.

As a child, I lived in the midst of the Revolutionary and Civil War battles fought in my home state of North Carolina. There was an author of children’s books about the Civil War that nurtured my desire to know more about the place and time in which I lived.

At Carson-Newman College, Miss Tennessee Jenkins introduced me to an understanding of history that spanned the ages. She helped me to understand that “no man was an island unto himself.” She challenged me to be a part of writing the history of my time.

I could speak of the Dr. S. W. Eubanks, who introduced me to a valid explanation of biblical truths. He brought alive in me a desire to do the same for others who would cross my path.

Dr. Elmer Sydnor walked us through the pages of English literature and challenged me to understand the cultural heritage of the past that would mold and shape my life and ministry. Their names are unforgettable. After sixty-three years, the light of their lives illuminates my path. Who are they? Albert Sloan, Carl Bahner, William Bass, James Ellis, Fred Noe, Frosty Holt, Janie Swann Huggins, and Judson Ives implanted the wisdom of the ages in my mind and heart.

Dr. Renee Leake, one of your recent additions to the Carson-Newman family said of one she knew, “I have seen first hand in young professionals like Charmen Quinn that Carson-Newman truly prepares its students for life and work in the real world.” I say of them as Dr. Robert Schuller said of his high school teacher—Mrs. Alenite, “She helped my lifetime dreams come true. I was in high school and she introduced me to music, drama, literature, and other courses that caused my lifetime dreams to come true. She had no idea how she changed my life and helped me to discover and cultivate my talents and helped to discover my calling.

As I express my thanks for the Carson-Newman influence in my life for the past sixty-four years, I simply say “pass it on.” Unshared knowledge and joy is an unlighted candle. Light the torch and pass it on.

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Recognized for her profound and exemplary witness of one of Carson-Newman’s most treasured values—Christian compassion and service to others—as evidenced by turning a personal family tragedy into triumph through her untiring advocacy and far-reaching achievements on behalf of the mentally ill.

It has been my experience that with our hopes, dreams, and goals for our life come many “unexpected” joys and challenges. How we respond to the “unexpected” is most often what shapes not only our character, but our destiny as well.

My years at Carson-Newman provided a safe, caring, learning environment. In addition to the prescribed coursework, class time often included the opportunity to discuss other points of view. We were afforded the priceless challenge of developing sound reasoning skills.

The “unexpected” in my life has brought joy and sorrow, challenge and accomplishment. The day I was accepted as a Carson-Newman student was a joyful day. The challenge was leaving home and beginning a new journey. My first semester brought the sorrow of the Henderson Hall fire witnessed from the Swann Dorm balcony. The challenge was met through the valor of the Carson-Newman faculty. A number of faculty lost their life long writings, works, and collections but never faltered in demonstrating their faith and hope. This was a living example of courage and forgiveness. This “unexpected” experience created a closeness and camaraderie. Our makeshift classrooms provided a unique and fun learning environment, and never once did anyone complain.

This experience was perhaps the most memorable of my Carson-Newman years, which would strengthen a foundation of Hope, Faith, Courage, and Forgiveness that would guide me through the “unexpected” for the rest of my life. For this priceless Carson-Newman legacy, I thank you.
Well, it is a great pleasure to be here! I’ve been looking forward to this visit for a long time. I can say that literally, because Dr. Teague, who orchestrated my coming, was on the ball. I think it must have been about two years ago that your initial letter of invitation came. I was in better shape then, as I had not developed the back and hip problems that I have now. But I wanted to come anyway. So here I am, and it is a beautiful day outdoors. I am already glad that I did!

Now, this occasion is a little bit of a surprise for me. I had thought that this session—I am sure that I did not read the correspondence carefully enough—was going to be sort of sitting around a large table with our coffee and talking together. And it is a little bit different than that! But I do hope that we can maintain some of that informal atmosphere. I will add to that by letting you know that it is now a little after 6:30 a.m., my time in California; and I think of Caruso that tenor who was asked once by a friend to sing at his wedding. Caruso readily agreed until he discovered with alarm that it was going to be a breakfast wedding. Whereupon, he explained, “My God, I can’t even spit before lunch!” I feel a little bit that way, but we will see what we can do.

This evening I will lead off in a more usual format. By the way, expecting a casual thing, I did not even wear a tie. But those things don’t matter to Californians. This evening I will verge on pontification. I will be summarizing fifty years of study in the world of religions. But this morning is right on the cutting edge with some new thought that have come into my horizon in the last month or so. I thought I would use you as a trial balloon to see if it flies or not! The title is “Has Higher Education Become the Established Religion of America?” I am going to give you a pretty hard sell on the thesis that it has. And, so, here we go.

First of all higher education is established, established in the sense of moved into place. We have a fluent and an upward moving society. I, as you have heard, grew up in China and had my boyhood there in the mission field. In this small town, rural area seventy miles northwest of Shanghai, I remember going with my father to have a set of silver teaspoons made. Silver was quiet cheap in China then. His
parting words after the negotiation and placing of the order was, “We really look forward to these and hope that you will do a good job.” The silversmith bristled; it came as an insult to him. He said, “I have been a silversmith for 400 years.”

The elocution there is very instructive. The generational continuity was so fervent that he did not separate himself as an individual from his lineal family. People took on the vocation of their parents. This was the normal pattern. At the moment we have a granddaughter staying with us for a few weeks. She just got her masters degree in science writing at Boston University, and she is looking for a job. The economy is down; jobs are hard to come by. We look for jobs; and, of course, if we want to be upwardly mobile, we have to have a college or university degree. That is almost a prerequisite and this is the establishment part of the higher education that I am pointing too.

If I say college and university I am using these interchangeably. You will understand that universal higher education is a little more abstract. Thus, it is almost enforced upon those who want to be in the upper middle and upper classes that they have education in that sense.

Now, I come to established religion. I am using this word in a very broad sense to target what I personally think is the heart of every religion, namely a worldview. Religion that is genuine, living, and delightful will sweep out an entire universe, if it is not merely a convention that people take over because it is in the society. And it is in this sense that I think that higher education now for students and most of the faculty has become a religion.

By the way, I am very impressed that Carson-Newman is not the typical organ of higher education; I have to tell you that. It has been a long time, in fact, never, since any faculty gathering at my latest appointment at the University of California at Berkeley opened with scripture reading and a prayer. I mean that would be *outre*, it would be totally inconceivable.

In the discussion period I am mindful that you will want to take into account such pockets. I personally value them because it is the kind of college to which I went when I landed in this country from China. But, I am talking about the mainline, mainstream colleges and universities which tend to set the tone for higher education in America today. And I am going to come right away to one of my major points.

The contemporary university is secular to the core. Now, let me back up with a little history. Higher education in America, as we all know, was founded to train ministers. Ministers had to know how to read the Bible to begin with. And, since the ethos was protestant at that time, the ethos of the first colleges was Protestant. Typically the presi-
dent would teach classes on Bible and some aspect of Christian doctrine and that got higher education going in this country.

With the passage of a century or so, the pluralization of American immigrants, and the advancement of technology that model ceased to work. I have no nostalgia for it, for it had to go. It could not serve the way our country was developing. We can read the story of the painful act of separation when colleges broke their ties with their religious background. But, that separation had to be made, for it freed the universities of the abomination of their boards of directors being mainly church leaders. But, where to go from there? The university had no model to take the place of the protestant model of training people for religion and their faith, as well as in the classroom skills that they had to acquire. They needed a model badly, and one was waiting for them.

The German universities in the 18th and 19th centuries were the best universities in the world. In fact, as recently as my own father-in-law, a Harvard educated professor at the University of Chicago, had to spend a year in Germany just to update his credentials, although in this mecca of universities at that time, he did not learn a thing. Nevertheless, there it was. Now, leading universities were research universities. This was in the heyday of the Enlightenment, spelled with a capital E! — _Aufklärung_, or something in German.

The Enlightenment was going to be a “new” day in civilization, because wisdom was going to take over from the “dark” ages of the church domination and stand on its own feet. If we want to look at the architect of those German universities, we can pinpoint a single major thinker of the time, August Comte, who put it all in a very “catchy” formula. He divided civilization, human history, into three periods: the religious, the metaphysical, and the scientific.

The religious was to be found in the youth, the childhood, of the human race. We [moderns] can forget all about the Religious. Metaphysics is better because it introduces reason. But reason turns on speculation and its endless arguments. That period is science. Science has the controlled experiment that can winnow false hypotheses from true, dismiss the first, and then fill the ever-greater mansion of scientific knowledge that paved the way for the future. It was onward and upward every day with every step almost like the crazed aphorism, “every day and in every way, I’m getting better and better.”

Would you believe it? Okay. And would we believe this myth of perpetual progress engineered by scientifically grounded technology? You know, not a single intellectual historian today defends the Enlightenment Period. Its thinkers were so naïve and living by the myth of perpetual progress. However, that model is still in force as the model of the university today. And the important point is the university puts
the finishing touches on those who go out to rule America. And since
the university is secular to the core, which means that the rulers of our
nation are secular.

Now, I grant them an important distinction: I am not talking
about their private lives. Some of them are believers and some of them
make great show of their religious faith. I am suspicious that it is for
publicity, for vote getting reasons rather than sincere religion; but I
should not be too suspicious. I’m sure that some of them are sincere.

Here I have to introduce the second important distinction, and
I have recently come upon a delightful way to do this. The distinction is
between the intellectuals in our society who shape our culture and by in
large run our government and the rest of the people who are still basi-
cally religious.

The British [I really love the way the British use their lan-
guage, the English language; I think they do it with much more class
that we customarily do here, where our diction is getting sloppier and
sloppier] word for the intellectuals is the “chattering class.” After din-
er the “hoi polloi” turn on the boob tube and watch television. Intel-
lectuals sit around talking, discussing ideas. So, I think that is a good
phase.

So, when I say that secularism is in the university, I am speak-
ing of the “chattering class.” It may not be numerically the same as the
number of college graduates. I do not know; I’m not a sociologist. I do
not know how many of our citizens are college graduates. But there is a
huge division on this point, and even in the “chattering class” there are
people who do have very sincere religious faith. My provost while I
was at MIT was Charles Townes who received the Nobel Prize for dis-
covering the laser. That is about as high as one can get in science. Hap-
pily, we bonded there because we were the only two people at MIT
who were religious!

Now, happily, we have drifted to Berkeley were he still has a
lab at the university and our churches, he is Congregational and I am
Methodist, are cater-cornered from each other. He is in his pew, as I
am, every Sunday that we are in Berkeley. His wonderful wife, who is
eighty-seven, works hours every week with the homeless. Religion is
so important to her. We had dinner with them just last week, and she
was saying, “I couldn’t do that work with the homeless without my
religious faith.”

So, I am saying that some of the intellectuals have genuine,
genuine faith like Jimmy Carter and many others. But it is not public;
it’s privatized religion. It is not a part of our public culture until politi-
cians need it, as at 911, when we hope to wrap ourselves not only in the
flag but in the religious songs such as the “Battle Hymn of the Repub-
lic” and “America the Beautiful.” Stephen Carter, Afro-American law professor at Yale, titles his work, *The Cultural Disbelief*. This describes the public domain. He claims that it is the powerization of religion in the culture of the intellectual that is damaging our collective life.

Now, I have said it in terms of my thesis, but I have not given you very many examples. Or any, I guess. Anyway, let me just point to a couple of instances that what I am saying is correct. If we were to point to any journal as being the house organ of the “chattering class,” I would nominate the *New York Review of Books*. It is an excellent magazine! I read it as much as I can, every other week. It has been in existence for twenty-some years, and in all that time it gives splendid coverage to politics, history, science, art, every facet of our culture, except religion. Not once in its history has it reviewed a theological book.

Now, as Alfred Whitehead said, “Religion and science are the two most powerful forces in history. How can it be that this powerful organ of the intellectual shuts out ABSOLUTELY the religious? It will occasionally review a book about religion but that’s really in the domain of history. I’m talking about theological books, which puts forward a theological view of the world. Absolutely blackballed! Another evidence is that scientists have become the “high priests” of our culture. And it is bizarre, if you watch things, what they think they can get away with. Now again, not all scientists; I have also quoted with much reverence, Charles Townes and his wife. But I am talking about the “noisy” scientists that get the attention of the media: Stephen Hawkings, Oxford, Daniel Dennis, MIT, and even Weinburg one of our leading scientists. They said that in ten years it is going to be as silly to believe in God as it is now to believe that the world is flat.

You know that is a stupid statement! It is absolutely stupid! But they get away with it because they are scientists. Stephen Hawkings says, “Religion is the only thing there is that causes good people to do bad things.” Stupid! Dumb! I mean, think about Enron or all the scandals that come out. It is not religion that is causing those people to do bad things. I always get on an emotional roll when I think about these people who are supposed to be intelligent.

One more—Richard Dawkins linked up with Steven Pinker who heads the Cognitive Science program at MIT. They did tours, mini tours—London and Paris, too. People were fighting for tickets to get in, long lines. Their title was “Has Science Killed the Spirit?” And their answer, upon which they united, was “It depends on what you mean by spirit?” If you mean spirit like that evident at a spirited football game, “Why, No! We still have school spirit.” Science has not killed that. But,
as an entity within the human, they ridiculed it as a homologous, a tiny person inside the body. Science has killed that.

Darwinism, of course, is at the frontier of that feud today. Hard core Darwinism asserts that we human beings are only the result of the survival of the fittest. Now, I am going to tell you something; I think I am very well up on that issue, a “hot line” to the Darwinian issue. I am familiar with two people who have their doctorates from the University of California Biology Department in developmental biology. Neither of them can get a job because they think that the Darwinian theory does not pan out. Just in terms of plain facts. But even church colleges will not hire them because that is against the flow of the established church position, which is that Darwinism has the answer and the alternative, intelligent design, does not make it.

They are wrong on that. We are living in the age of “The Darwinian Sunset” and our children are not going to think Darwin anymore. It takes a little time, for we have cultural lag. But, I am certain of that. But I have talked enough!

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My title, as you have been told, is “The Enduring Truth of the Great Religions.” I have come to think of these great religions as the world’s wisdom traditions, because I think they are the data bank for the highest wisdom the human mind can obtain. Now, of course, not everything in them is wise. They have cosmologies, worldviews of the physical universe that have been retired by modern science. Their comments on social behavior may have been picked up from the mores of their time—slavery, caste, gender relations, and things like that. They are not wise. Their wisdom, however, consists in the one thing most important. What is the nature of ultimate reality and how can we human beings use the opportunity of human life to mesh our lives in the best way with that ultimate nature of things?

One more qualifier before I launch into the subject directly. I am going to tell you what they have in common, that is, the highest common denominator that runs through all of them. They are certainly not carbon copies of each other, but, if we had a whole semester, I would tell you both sides of the picture, how they are alike and how they are different. I like the Irish tailor’s definition of trousers: They are singular at the top, and plural at the bottom. And that is true of these religions. But tonight we will have our hands full with what they have in common.
Three things are important, first, what should we do? The answer to this comes down to ethics or how should we behave ethically? Then, the second, who we are? If I spelled it out, it would be more like, “Who is it that we would like to become?” What virtues should we aspire to cultivate and fill our lives with? And, then finally, there is the issue of, “What do we [aspire to] be?” Here, I am talking about the vision, the vision of the widest-angle lens we can get on the nature of things.

Ethics

There are four danger zones in human relationships. They are force, wealth, sex, and the spoken word. And remember I am claiming to report what all the great religions say in common regarding these matters. It is worth noting in passing that these are interpersonal danger zones, meaning by that, that they do not plague animals.

Force: Of course, there is plenty of force in nature, but usually it has a specific focus. The two primary foci are food and sex. Force is used for ends. But when the ends are had, they stop. To my knowledge, the last time I looked into it, there are only two animal species other than us that develop warfare. One is the ant, and I forget what the other is.

Instinct puts a cap on this danger zone, and it keeps it in bounds. Two lions may fight over an antelope; but, as soon as the winner eats its fill, it walks away and leaves the rest to others. Humans do not do that. We are involved in conspicuous consumption. As the Dalai Lama puts it, “You know the stomach is really not very large, it doesn’t take much to fill that stomach, and if we would just be content with that, [all would be well].” But no, we want to pile it on and on; and one wonders what Bill Gates spends his waking hours in the night thinking about. I bet you it is how to make his pile even bigger.

None of the great religions are absolutely pacifistic. Tragically, they realize that there are times when death must be inflicted. If a crazy person were to come in the door and start spraying the audience with bullets and there was a security guard present, the guard would be in full right to shoot the gunman. Also, some complicated cases of just war are recognized and used to condone killing.

There are pacifistic streams in the religions such as the Mennonites, the Friends, and the Quakers, but not the full religions. The full religions admit the two cases mentioned. The Decalogue really says the whole story of all the religions, TH0U SHALT NOT. I was taught originally the version “kill;” but I am told, more accurately, “Do no murder.”
Wealth. The religions have no objection to people making money and making their piles as large as they want, as long as they use ethical means to do it. The Koran is especially explicit on this. I recently heard a Muslim refer to the Koran, as the “business man’s book.” I can understand that, but this reference is not permission to pillage over from someone else’s pile onto your own. No, stealing is the inflamed passion of injustice that can rip a community apart. Thou shalt not steal.

Sex. Among the religions there is more variation in understanding it than the others. That is because sex is the only one of the four that has two sides to it, a positive and a negative. On the positive side, I have heard it said by high ranking Anglican clergy, that when two partners are united in sexual love, backed by complete heartfelt love for the other party and where what one most wants to receive is exactly what the other most wants to give--and it is such at climax--it is impossible to say whether the dominant awareness is of one or two or whether it is physical or spiritual. It all comes together. This cleric said that in his theory, God lets those moments sprinkle through history the possibility as the clearest window to the bliss that God enjoys all the time. But that is when sex is at its best.

But, then, look at the other side--pornography, rape, adultery, child abuse, and white slavery. Sex is the most sordid possible of human relationships. So, there is a difference there, there is a gap. And so the religions differ more. For some, chastity is the highest religious way of handling this--Roman Catholic clergy and Buddhist Monks. For the Jews, marriage is an injunction. The Muslims do not have a precise parallel to canonization, but they have something like it. And only one Muslim has been elevated to that spiritual esteem in all Islamic history who was not married. His backers had to push desperately to get him in the category because the reaction of most Muslims was “Well, look, the man was not married, what did he know about life?” We can ponder that.

Spoken word. So, to the spoken word. Again, the religions are not against people. They are really very reasonable, for example, they are not against the “white lie.” You leave a party and you tell your host and hostess, “I had a lovely time.” The religions are not going to disapprove, because the intent of courtesy is justifiable. But this business of absolute prevarication is condemned, especially when the stakes are high. The court of justice has to know what happened; and, therefore, the religions join in affirming “Thou shalt not bear false witness.”
Virtue

Who are we? Which really is, who would we like to become, which translates into what are the virtues with which we would like to inform our lives? Here the tidiest formula is humility, charity, and veracity. In the West the first two of these have fallen on evil days, and their original meaning has been compromised very seriously. Let’s take humility. I think Charles Dickens with his *David Copperfield* did that word in all by himself with the figure of Uriah Heep. I am so humble and so on. That is not humility at all; that is groveling, something very different. The true meaning of humility is to look upon oneself as one and fully one and to stand straight and tall.

This self-respect in humility takes us immediately into charity, which is to look upon your neighbor as fully one just as you are fully one, and equally one with you. This idea takes us into empathizing with the neighbor’s feelings, as if they were our own. Rejoice with those who rejoice and weep with those who mourn. Now, we cannot do that perfectly. It is impossible to feel the pain of a mother in Africa whose baby is starving in her arms, because she does not have the milk to feed it. It is humanly impossible! But the trajectory is clear; we should move in that direction, as far as we can.

Finally, veracity. That begins with not lying, as in ethics. But that is merely the runway from which veracity rises into the stratosphere of sublime objectivity, wherein we see things exactly as they are. We do not ordinarily do that. We see them distorted by our own desires, our wishes, our prejudices, and so on.

Addressing a group of my own students, the Zen master asked them why they wanted to practice Zen meditation. The one graduate student in the group apparently felt it was encumbered upon him to respond. He answered, “Roshi, I have been increasingly drawn to Buddhism over the last two years, as I have read its texts. But I keep hearing that there is something about Zen Buddhism that you cannot understand only with your rational mind, that you have to experience intuitively; and it is in the hopes that I can cultivate that capacity to penetrate Buddhism experientially that I want to engage these weeks in Zen tactics.”

Roshi said, “That is not a good reason for practicing Zen!” And then he mellowed a bit and said, “The reason for practicing Zen is not to understand anybody’s teachings, not even those of the Buddha. The point of Zen training is to come to see things exactly as they are. We do not do that. The mind is like a great mirror that would reflect anything that you put before it, but do we see those things? No! We have already painted on the mirror of our minds. A young man falls in
love with a young woman. Is it that woman that he loves? Oh, he is in
love with the picture of that woman that he has painted on his mind.
Oh, it is a beautiful picture, but it is not that woman and therein lays all
manner of sorrow.” He said, “It happens here in Japan every day, just
like it does in America.” Veracity is to work at erasing those pictures of
things in the world that you’ve painted on your mind.

Now, I will discuss the Asian [ideas] of the same three [vir-
tues]; but they approach them through the back door, so to speak. They
are called the three poisons, which are craving or greed, a version of
hatred, and ignorance. These poisons are what block us from the vir-
tues. I once asked the master, “Why do you always come down on the
negatives?” (Here I was speaking like a crass westerner, you know,
“accent the positive, eliminate the negative, and don’t mess with Mister
In-between.”) He said, “We do speak of the virtues in positive terms,
but we speak more of what blocks us from them. We feel that is more
effective, because the virtues are ‘out-there’ ideals to which we aspire.
The poisons are right here. And so we devote our energy to expunging,
drop by drop, molecule by molecule, each poison with the firm assur-
ance that if we get rid of those, the virtues will come pouring into our
lives automatically.”

Vision

Now, we will climb to the highest rung of the ladder, and I
see I have already given you the answer. Again, three things. All the
religions say that reality is ultimately more single, more unified, more
integrated than our daily lives show. Have you heard of the new educa-
tional toy to train your grandchildren to face life? It is a jigsaw puzzle
no two pieces of which fit together. Now, that will train them, teach
them what life is like; and that is the way it seems most of the time.

The religions, on the other hand, use the metaphor of a mag-
nificent tapestry hanging in a museum. We are looking at it, but we are
looking at it from the wrong side. And, as those of you who are into
carpet making or weaving know, on the wrong side a tapestry looks like
a meaningless crisscross of different colored threads, none of which
makes any sense. And what the wisdom traditions would do is take us
by the hand and lead us to see it from the right side, where the mean-
ingful, full glory and the integratedness of that great tapestry are in full
view.

By the way, in passing, science has given us a perfect parallel
element, because the deeper scientists probe into the foundation of
nature, the more they find the forces locking all together. Space, time,
and matter we used to think of as three different things. No! You can-
not speak of any one of the three without bringing in the other two. “Hear, O Israel,” the Shema, “the Lord is One, the Lord thy God is One!”

Second, the religions say, “Reality is more than we realize.” I want to spend my remaining five minutes here, because this is something that we do not fathom. The more is the more of works. Science has told us that the universe, which used to be a little cozy system, is now a mind boggling fifteen billion light years across, rushing away faster and faster with a billion galaxies coming into being every hour. You know my mind just smears when I try to think of that. But that’s only quantitative!

What do wisdom traditions say? This I fear you are not going to believe! They say that the vertical line that speaks to values, meanings and purposes, which science can’t touch, is as much larger than our cozy little world was four hundred years ago as the physical universe is larger. The scholastic phase for it is, that it all culminates in the end, perfect “??” perfect being. We can’t really take in what “perfect being” would be like. But we know where to set our sights.

The lure of religion and the wisdom traditions lies in knowing that there is more than anything you have ever experienced before in the way of value and more than you can possibly ever conceive. It came through to me when I was a boy, I don’t know, twelve or fourteen, in a short poem by Rudyard Kipling called the “The Explorer,” It runs like this:

“There’s no sense in going further”--
it’s the edge of cultivation,”
So they said, And I believed it--
Broke my land and sowed my crop --
Built my barns and strung my fences
in that little border station
Tucked away below the foothills
where the trail runs out and stops.

Till a voice, as bad as Conscience,
rang interminable changes
In one everlasting Whisper
day and night repeated -- so:
“Something hidden. Go and find it.
Go and look behind the Ranges --
Something lost behind the Ranges.
Lost and waiting for you. Go!”
And I think as much as anything that this expresses the dynamic that has fueled my life, a belief that our commission is to go and look and find.

Now . . . finally, mystery. The religions say that reality is more mysteries than we had ever realized. Now, mystery is a word that has really fallen among robbers. I am angry (anger is not a religious virtue) and angry with the so-called mystery writers, the detective stories authors. They are appropriating this wonderful word for their “hack” profession. Murder mystery? A murder mystery is no mystery at all. It’s a problem! Who dun it? An on the last page we find out. But a mystery is that “special” kind of problem that has no answer, because it is like the horizon. The closer we come to it the more it falls back. So it is with mystery.

There are two kinds of “unknown,” the “known unknown” (I don’t know that, but I am going to find out) and the “unknown unknown.” We did not know the latter was there we learned about the “known unknown.” The larger the island of knowledge, the longer the shoreline of mystery.

Thank you very much.
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