

JOURNAL OF THE
UNION FACULTY FORUM

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The *Journal of the Union Faculty Forum*, now in its 32nd volume, consists of scholarly articles and creative works from all areas of study. The journal is published during each fall semester. The editors invite submissions of poetry, fiction, creative nonfiction, artwork, and scholarly articles in various academic disciplines. Acceptance is determined by the quality of the work.

Please note we have changed the submission guidelines and will no longer accept submissions via email. Please submit all works through the newly designed JUFF website: www.uu.edu/journals/juff/. Submissions should be in a MS Word format with a 12-point font. The journal accepts MLA, APA, and Turabian documentation formats.

The submission period for Volume 33 (Fall 2013 issue) will be open until August 1, 2013.

Letter from the Union Faculty Forum President

Union University has grown exponentially over the last twenty years. When I was hired, there were fewer than one hundred faculty members, and now there are over two hundred fifty faculty members. Programs have evolved and schools have initiated masters and doctoral programs to meet the growing needs of accreditation and the community at large. As this growth occurred, the Faculty Forum has continued to serve its purpose “to provide a means for the faculty to express its interests and concerns” and “to make recommendations about issues affecting Union University” to the administration. The Faculty Forum deals with issues that are beyond any one individual faculty member’s possible influence. I encourage you to become a member of Faculty Forum, the voice of the faculty.

Moreover, as one of the responsibilities of the Faculty Forum, the *Journal of the Union Faculty Forum* (JUFF) offers scholarly articles and creative works from faculty in the various areas of Union University’s academia. This year, under the leadership of Christine Bailey, *JUFF* has undergone a transformation to keep in step with an ever-evolving university. The new cover design sets the level of *JUFF*’s new vision to serve as a quality in-house publication that can be an example to others. Every faculty member is encouraged to submit scholarly work for possible publication in *JUFF*. As Forum President, I wish to thank each faculty member whose work has been included in this year’s volume. Your submissions will help take the journal into its new phase, establishing its place in the extended academic world outside of the university. You can view the newly created *JUFF* website for information regarding submissions for next year. I hope that you enjoy *JUFF* as much as I have.

My thanks go to all of the Faculty Forum members who, over the past twenty years, have dedicated themselves to serve the faculty’s interests. Continued appreciation specifically goes to Gavin Richardson for his excellent leadership and guidance as Faculty Forum president this past year, and to Vice President Randy Schwindt, Secretary Georg Pinggen, and Editor-in-Chief of *JUFF* Christine Bailey.

– Terry L. Weaver, Ph. D.
Faculty Forum President, 2012 – 2013

Word from the Editor

As this year's editor, I am thrilled to present a newly designed journal for the 32nd volume of the *Journal of the Union Faculty Forum*. Truly, the credit belongs to an impressive team that worked so diligently to bring you the 2012 JUFF.

This issue has undergone some exciting changes, and this year both faculty and students collaborated on the publication from start to finish. My Professional Editing, Proofreading, and Publishing class, a newly-developed course for Fall 2012, had the privilege of collaborating with Professor Melinda Posey's Typography class on *JUFF*'s redesign. Together, we are proud to present this quality publication that is both aesthetically pleasing and rich in content. Thus, a special thank you goes out to the faculty members who contributed to this year's issue. Their work serves as a representation of both the diversity of Union's faculty members and their commitment to be excellence-driven and future-directed.

– Christine Bailey
Director of Composition Support,
Department of English

A Note from the Students

This fall has been the maiden voyage for Professor Bailey's class and, for many of us, our first opportunity to learn about the process of editing for publication.

Our class has thoroughly enjoyed this experience, and we are thankful to have learned skills that will follow many of us into the work force. With this project, our goal was to assemble the best journal possible, and it is our sincerest hope that you will enjoy the final product as much as we have enjoyed putting it together.

Table of Contents

Lunawati L. Bennett.....	Role of Antioxidants in the Prevention of Cancer	1
Stephen Rojas		
Teresa Seefeldt		
David A. Wing.....	A Review: <i>God and the Cosmos: Divine Activity in Space, Time, and History</i>	16
Tim Smith.....	Renewing the Theological Vision for Christian Higher Education	19
Michael Wilder		
Matt Brunet.....	The Impact of Intercollegiate Athletics on College Choice	
Michele Atkins	and Student Life at a Faith-Based University	34
Gary Johnson		
Linn Stranak		
Lee Benson.....	A Plane Trip with an Old Friend	45
	The Last Trip	47
Melinda Eckley Posey.....	Sitting Up with the Dead Collection	49
Chris Nadaskay.....	Veil	55
	Lament for the Third World	
	The Cultural Dynamic	
	A Sinner's Prayer	56
	Well Done	
	Conduit	
Matt Lunsford.....	Dialogue Between Dimensions: The Communication Dilemma in <i>Flatland</i>	57
Bobby C. Rogers.....	Commentary on Commentaries	63
Gavin T. Richardson.....	Henryson's Proxy Avengers: Male Revenge Fantasy in the <i>Testament of Cresseid</i>	64
Roger Stanley.....	Lucinda Williams as Heir to the Southern Voice of Flannery O'Connor	77
Pam Sutton.....	A Witness to a Life and a Frog	81
Michael Penny.....	Bring on the Cow	83

Role of Antioxidants in the Prevention of Cancer

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1. Introduction

Cancer is currently the second leading cause of death in the United States behind cardiovascular diseases. It is estimated that more than 1.6 million new cases of cancer were diagnosed in 2012.¹ According to the World Health Organization, cancer is a leading cause of death worldwide accounting for 7.6 million deaths (around 13% of all deaths) in 2008.² Deaths from cancer worldwide are projected to continue rising, with an estimated 13.1 million deaths in 2030.² The lifetime probability of being diagnosed with an invasive cancer is more than 40%.³ Cancer is characterized by the proliferation of abnormal cells that fail to respond correctly to normal regulatory mechanisms. Carcinogenesis, a term used to describe cancer development, is a multiple-step process consisting of initiation, promotion, and progression of uncontrolled cells. At the initiation step, damage to deoxyribonucleic acid (DNA) occurs. Cells begin to proliferate and expand into abnormal cells during the promotion step. Finally during the progression step, further changes occur to these abnormal cells, leading to formation of malignant cells.⁴

Proposed ways to reduce cancer progression include the avoidance of biological, chemical, or physical agents that can promote cancer and the consumption of a healthy diet of vegetables and fruits while maintaining optimum body weight.⁵ Chemoprevention is defined as prevention, slowing down, or reversal of cancer progression using naturally occurring or synthetic agents.

Natural dietary agents have drawn a great deal of attention because of their potential to suppress cancers and to reduce risk of cancer development using decreasing oxidative stress.⁵ Oxidative stress plays a significant role in the pathogenesis of numerous disorders and pathophysiological processes including cardiovascular diseases, diabetes, and cancer.⁶ Oxidative stress is the result of an imbalance between the production and the removal of reactive oxygen species (ROS) or reactive nitrogen species (RNS).⁷ ROS or RNS can be generated from exogenous and endogenous sources. The body's antioxidant defense mechanisms include glutathione, superoxide dismutase, and catalase, protect against oxidative stress.⁸ Excess production of ROS has been associated with carcinogenesis with damage to nucleic acids, proteins, or lipids. During carcinogenesis, breaks in DNA strands and formation of abnormal DNA linkages have been observed.^{4, 9-11}

Because of the impact of cancer on the society, efforts to prevent or to treat cancer are an ongoing research interest; studies that are attempting to find the link between oxidative stress and the process of carcinogenesis have found potential chemo preventive compounds and compounds with antioxidant activities.⁹ This review is focused on the roles of selenium, vitamin E, carotenoids, flavonoids, and resveratrol as potential antioxidants for cancer prevention and treatment.

2. Selenium

Selenium is a trace element found in selenoenzymes including glutathione peroxidase (GPx) an antioxidant enzyme for detoxification of hydrogen peroxide, and thioredoxin reductase (TrxR), an enzyme involved in the reduction of protein disulfides.¹²⁻¹⁵ Both organic and inorganic selenium supplements have been studied for their effects on physiologic functions and human health, but the optimal form to be used in dietary supplementation has not been determined.¹⁴

Preclinical studies using cell culture indicated that selenium can decrease cell proliferation, promote cell cycle arrest, and induce apoptosis in cancer cells.¹⁷⁻²¹ Experiments in animal models and cell culture showed that selenium can either inhibit the carcinogenesis process acted as a cancer preventive agent or have failed to show an anticancer effect.^{17, 22-32} Observational studies of selenium and cancer risk have shown mixed results.¹⁶

Randomized clinical trials of selenium and cancer prevention have also been conducted. Overall, results have been mixed. There has been significant variability in the size of the trials, the dosage of selenium, and the form of selenium supplementation in these studies, which complicates data comparison between trials. To illustrate this, we summarized two randomized clinical trials of selenium and its effect on prostate cancer. The Nutritional Prevention of Cancer (NPC) study was a double-blind, randomized clinical trial that enrolled 1312 patients and examined the effect of selenized yeast (200 µg selenium/day) in the prevention of recurrent nonmelanoma skin cancer; a secondary analysis was conducted to examine risks of other types of cancer.^{33,34} Analysis of data from the 974 men enrolled in the study revealed a 63% lower incidence of prostate cancer in those receiving the supplemental selenium compared to the placebo group ($p = 0.002$).^{33, 34} The SELECT trial (Selenium and Vitamin E Cancer Prevention Trial) was a phase III, randomized, placebo-controlled trial in 35,533 men that sought to examine the effects of selenium (L-selenomethionine; 200 µg/day), vitamin E (α-tocopherol;

400 IU/day), or both on the risk of prostate cancer development.^{35, 36} The trial was supposed to have at least a 7-year follow-up period; however, the trial was stopped early following an interim review. Selenium supplementation, alone or in combination with vitamin E, failed to reduce the occurrence of prostate cancer in the 5-year period.^{35, 36}

Toxicity is known to occur with chronic or acute ingestion of high amounts of selenium. Common symptoms of selenosis include brittle hair and nails as well as change and potential loss of hair and nails.¹³ However, toxicity has also been reported from the range of doses used for supplemental selenium as well. Findings from the SELECT and NPC trials showed an increased risk of elevated blood sugar and development of type 2 diabetes in patients supplemented with selenium.^{16, 17} A statistically-significant, increased risk of non-melanoma skin cancer was observed in patients receiving the selenium supplementation in the NPC trial.

Based on current data, use of selenium for cancer prevention should not be recommended. Although certain populations may benefit from taking selenium for cancer prevention, further research is needed as well to identify the optimal dose and formulation of selenium and precisely which patient populations will derive favorable outcomes from selenium supplementation.

3. Vitamin E

Vitamin E is a fat-soluble vitamin with antioxidant activity that plays an important role in protecting the cell membrane from oxidation. Vitamin E consists of tocotrienols and tocopherols. In the investigation of the clinical antioxidant effects of vitamin E, α -tocopherol (either RRR- α -tocopherol or *all-rac*- α -tocopherol) is used most often because of its high biological activity.³⁷

Similar to selenium, vitamin E's effects on cancer cells have also been investigated in preclinical models, observational studies, and randomized clinical trials. Results from these studies have been inconclusive with many demonstrating no difference in cancer incidence and some showing an increased cancer risk.^{26, 31, 37-54} Table 1 summarizes the major clinical trials of vitamin E alone or in combination with other antioxidants.⁵⁵⁻⁶⁰ In addition to the lack of benefit observed in these clinical trials, adverse effects from vitamin E supplementation have been observed. The HOPE-TOO trial revealed an increased risk of heart failure and hospitalizations from heart failure in the vitamin E group.⁵⁷ The ATBC and PHS II studies showed an increased risk of hemorrhagic stroke.^{55, 56, 58, 60, 61}

Based on current data, the use of vitamin E for cancer prevention should not be recommended. Although certain populations may benefit from taking vitamin E for cancer prevention, further research is needed to identify exactly what patient populations will benefit from vitamin E supplementation and the optimal dose that will be beneficial.

4. Carotenoids

Carotenoids are a group of pigments found in a wide range of vegetables and fruits that have antioxidant activities. More than 600 carotenoids have been identified with only a few having significant biological importance, in particular beta-carotene and lycopene.⁶²⁻⁶⁴ Beta-carotene is mainly found in yellow-orange fruits and vegetables such as carrots, sweet potatoes,

Table 1 Several major clinical trials of vitamin E (α -tocopherol) or vitamin E in combination with other antioxidants

Trial	Design	Duration (yrs)	N	Age (yrs)	Sex/other sample characteristics (if relevant)	Dose of vitamin E/d	Dose of other compounds	Results
ATBC ^{5,56,60}	DB, R, PC	6.1	29, 133	50-69	Male smokers	50 mg all-rac- α -tocopherol	20 mg/day β -carotene	Decreased incidence of prostate cancer by 34% ($p < 0.01$); Decreased mortality from prostate cancer; Increased incidence of stomach cancer by 25%; Decreased incidence of colorectal cancer by 15%; No effect on incidence of lung cancer
SELECT ³²	DB, R, PC	5	35, 5333	≥ 50 (African American), ≥ 55 (all other men)	Males without prostate cancer at baseline	400 IU all-rac- α -tocopherol/d	200 μ g/d L-selenomethionine	No statistically significant differences in prostate cancer rates between study groups although there was a trend towards increased incidence with vitamin E (vitamin E HR, 1.13; 95% CI, 0.95-1.35); unblinded follow-up revealed a statistically significant increase in prostate cancer for vitamin E (HR, 1.17; 95% CI, 1.004-1.36; $p = 0.008$)
HOPE and HOPE-TOO ⁵⁷	DB, R, PC	7	9541 in HOPE; 3,994 continue in HOPE-TOO	≥ 55	History of vascular disease or diabetes mellitus	400 IU RRR- α -tocopherol		No effect on incidence of cancer between treatment and placebo groups (RR, 0.94; 95% CI, 0.84-1.06; $p = 0.30$)
PHS II ⁵⁸	DB, R, PC	10	14, 641	> 50	Males	400 IU all-rac- α -tocopherol every other day	500 mg/day vitamin C	No effect on the incidence of prostate cancer (HR, 0.97; 95% CI, 0.85-1.09; $p = 0.58$) or total cancer (HR, 1.04; 95% CI, 0.95-1.13; $p = 0.41$) between treatment and placebo groups
WACS ⁵⁹	DB, R, PC	9.4	7627	≥ 40	Females	600 IU RRR- α -tocopherol every other day	50 mg every other day β -carotene, 500 mg/day vitamin C	No effect on cancer incidence (vitamin E group RR, 0.93; 95% CI, 0.79 to 1.09) or death (vitamin E group RR, 0.87; 95% CI, 0.65-1.17)

ATBC = Alpha-Tocopherol, Beta-Carotene Cancer Prevention Study; CI = confidence interval; DB = double blind; HOPE-TOO = Heart Outcomes Prevention Evaluation-The Ongoing Outcomes; HR = hazard ratio; PC = placebo- controlled; PHS = Physicians' Health Study; RR = relative risk; SELECT = Selenium Vit.E Cancer Prevention Trial; WACS = Women's Antioxidant Cardiovascular Study. d = day

and pumpkin, while lycopene is found in tomato or tomato-based products.

Beta-carotene has been the most studied carotenoid with respect to disease prevention. Although beta-carotene has shown to be beneficial in preclinical and epidemiological studies,⁶³⁻⁶⁹ results from large clinical trials have been disappointing. In the ATBC trial, beta-carotene supplementation is associated with an 18% increase in lung cancer incidence. Increases in stomach cancer and prostate cancer have also been observed. Mortality from prostate cancer is increased in the beta-carotene group. No benefit or harm is found with cancers at other sites.^{55,56}

The Beta-Carotene and Retinol Efficacy Trial (CARET) was a large trial that enrolled participants with a high risk for developing lung cancer either because of smoking or previous asbestos exposure. The intervention used in this study was 30 mg/day of beta-carotene and 25,000 IU of retinol, and the study's primary endpoint was lung cancer incidence. The trial was halted early after an interim analysis has revealed a 28% increased risk of lung cancer in the intervention group as compared to placebo.⁷⁰ Mortality is also higher in the intervention group.⁷⁰ Because two agents were used in this trial, the effects of the individual supplements cannot be separated; however, the results show a similar trend to that which has been observed from beta-carotene alone in the ATBC trial.⁷⁰

Other studies have shown no effect on cancer incidence including no effect on total cancer in the Physicians' Health Study⁷¹ and the Women Antioxidant Cardiovascular Study⁵⁹ and no effect on recurrent nonmelanoma skin cancer in the Skin Cancer Prevention Study.⁷² Because of the lack of benefit and potential for harm observed in the clinical trials with beta-carotene, this agent should not be recommended for cancer prevention.

5. Flavonoids

Flavonoids are polyphenolic compounds found in herbs, apples, tea, grapes, honey, red wine, and other fruits and vegetables that have been shown to have anti-inflammatory, antidiabetic, antifungal, antiallergic, antiviral, antioxidant, and anticancer properties.⁷³⁻⁸⁰ Flavonoids are categorized into the following classes: flavones, flavonols, flavanones, flavonols, anthocyanidins, isoflavones, and chalcones.

Dietary flavonoids that possess anticancer properties are also known to have antioxidant activities because of their ability to scavenge free radicals^{74-76, 81, 82} and to prevent initiation, promotion, and progression of cancer development through interact selectively with protein kinase signaling cascades involved in cell defense.^{74,80,81} Flavonoids can also suppress the proinflammatory transcription of nuclear factor kappa-light-chain-enhancer of activated B cells (NF- κ B) pathways.⁷⁵ Up-regulated NF- κ B increased oxidative stress and genotoxic stress occur in the respiratory tract of smokers.⁸³ Nicotine induces angiogenesis by up-regulation of matrix metalloproteinase (MMPs), vascular endothelial growth factor (VEGF) and cyclo-oxygenase (Cox), thus causing tumor invasion and metastasis in different cancers.^{84,85}

The flavones group, which consists of wogonin, wogonoside, baicalin, baicalein, and apigenin (4',5,7-trihydroxyflavone), possesses anticarcinogenic and anticancer effects by inhibiting the p14ARF-Mdm2-p53 pathway and by lowering tyrosine kinase activities in breast cancer. A synthetic, small-molecule anti-vascular drug, dimethylxanthene-4-acetic acid (DMXAA), is now undergoing phase 3 clinical trials. This compound has anticancer activity

against non-small cell lung and ovarian cancers.⁷³

The isoflavones group, which consists of genistein, daidzen, genistin, and formononetin, displays estrogenic and anticancer properties and has been shown to be of benefit in leukemia, breast, and prostate cancer. Several synthetic isoflavones have also caused inhibition of the aromatase enzyme, which could be useful for the treatment of hormone-dependent breast cancer.

The flavanols group, consisting of quercetin, myricetin, and kaempferol also has cancer-preventive and antioxidant activities by inhibiting enzymes responsible for causing carcinogens and by modifying signal transduction pathways.^{81, 82}

Numerous pathways that alter gene transcription and smoking-induced tumorigenesis have been proposed.⁸⁶ Chemoprevention, using natural dietary compounds found in fruits and vegetables for the prevention and reduction of cigarette smoking-induced human cancer, has been summarized.⁸⁷

A double-blind, placebo-controlled clinical trial was conducted in 60 men with prostate intraepithelial neoplasia to determine the safety and efficacy of GTCs for the prevention of prostate cancer. Half of the group received placebo while the other half received three 200 mg GTCs capsules (600 mg/day). The primary endpoint of this study was the prevalence of prostate cancer. The GTCs group has shown a significantly lower incidence of prostate cancer than the placebo group with no adverse effects being observed. This study showed that GTCs are safe and effective for treating premalignant lesions prior to the development of prostate cancer.⁸⁸

An epidemiologic prospective observational study known as the European Prospective Investigation into Cancer and Nutrition (EPIC) recruited 521,448 participants to explore the association between vegetable and fruit consumption and the risk of bladder cancer.⁸⁹ The participants who were between the ages of 25-70 years were recruited from 10 European countries in 23 centers between 1991-2000. Cox proportional hazard models were used to calculate rate ratios, stratified by age at recruitment, sex, and study center, and adjusted for energy intake, smoking status and duration, and lifetime intensity of smoking. After a follow-up of almost 9 years, data collected from 478,533 participants revealed that 1015 of the participants were newly diagnosed with bladder cancer. The researchers concluded that the combined consumption of 100 g/day of fruits and vegetables had no effect on bladder cancer risk; therefore, high fruit and vegetable consumption are not associated with decrease in bladder cancer risk.^{74,89}

A series of case-control studies involving 10,000 cases of various cancers and more than 16,000 patients admitted to hospitals were conducted in the 1990s to find the association between flavonoids and risk of various neoplasms. Data regarding the dietary content of the different flavonoids and personal and sociodemographic characteristics were acquired through a standard questionnaire administered by centrally-trained interviewers during hospital stay. The results of the study have shown odds ratios between 0.32-0.81 showing inverse relationships between flavonoid intake and cancer.⁷⁷ Other studies have also shown evidence for the protective role of flavonoids in oral, laryngeal, esophageal, colo-rectal, breast, and renal cancers.⁷⁵

Among the flavonoids, EGCG, which is one of the most important components of the GTCs, provides the most promising data as chemopreventive agent. Presently, there are more than ten clinical trials recruiting participants to investigate the effects of this flavonoid

as a cancer preventive agent. Green tea catechins (GTCs), in particular (-)-epigallocatechin gallate (EGCG), have been shown to have antioxidant and anti-cancer properties. This compound inhibits cancer proliferation by decreasing nucleoside diphosphate kinase-B activity, suppressing androgen receptor expression, and signaling transduction, inhibiting telomerase activity and reducing the accumulation of genes that cause cancer.^{73-75, 80}

Although small clinical trials of GTCs showed promising data for cancer prevention, further research through larger clinical trials is needed to determine the optimal dosage and formulation of GTCs that elicit antioxidant and anticarcinogenic effects. Furthermore, although the theoretical idea of taking natural dietary compounds as chemoprevention in decreasing smoking-induced tumorigenesis represents an inexpensive and approachable way, clinical trials are needed to determine the population, how advanced the smokers are, and the amount of natural dietary consumption needed before benefits are seen.

6. Resveratrol

Resveratrol is a plant-derived polyphenol, phytoalexin that is found in red wine, grapes, peanuts, and mulberries.⁹⁰ The amount of resveratrol in natural foods ranges from 16 ng/g (bilberries) to 14.3 mg/L (red wines). The trans-resveratrol form is biologically more active than its cis isoform.⁹¹

Resveratrol has been known to prevent or slow the progression of a wide variety of diseases, including cardiovascular diseases,⁹² ischemic injuries,^{93, 94} and Alzheimer disease⁹⁵ as well as to enhance stress resistance⁹⁶ and cancer prevention.⁹⁷ It also acts as an antioxidant and an anti-inflammatory drug in animal studies by causing inhibition of cyclo-oxygenase-1 and by blocking adhesion of blood cells to vessel walls.^{98, 99} In preclinical studies, resveratrol has been shown to inhibit ROS and lipid peroxidation¹⁰⁰ and decrease phosphorylation of NF-kb that regulates genes involved in inflammation, tumor genesis, and metastasis in prostate cancer cell lines.^{100, 101} Resveratrol has been shown to reduce the number and size of esophageal, intestinal, and colon tumors,^{102, 103} and to prevent the development of mammary carcinogenesis in mice and in cell lines.¹⁰⁴⁻¹⁰⁸ It is also effective against a number of other cancer types such as liver, pancreatic, gastrointestinal, lung, and soft-tissue tumors.^{9, 109-113}

Resveratrol can also act as a phytoestrogen by activating estrogen receptors that regulate the transcription of estrogen-responsive target genes on breast cancer cells, causing apoptosis and depletion of glutathione,¹¹⁴ by inhibiting aromatase¹¹⁵ as well as by causing angiogenesis¹⁰⁵ and other mechanisms in myeloma cells.¹¹⁶ It also can block androgen receptors involved in the development and progression of prostate cancer.^{117, 118}

Paradoxically, resveratrol can act as a pro-oxidant affecting DNA or protein.¹¹⁹ It has been known that dietary polyphenols are metabolized by peroxidase to form pro-oxidant phenoxyl radicals which are reactive to co-oxidize glutathione (GSH) or NADH by causing ROS formation,¹²⁰ leading to oxidative DNA damage or apoptosis.¹²¹ Therefore, resveratrol can alter cellular redox by exhibiting antioxidant effects in normal cells and pro-oxidant effects in cancer cells.¹²²

Resveratrol provides diverse health benefits in a dose-response manner.⁹¹ At high concentration (10-40 mM), it has cancer prevention properties,¹²³⁻¹²⁷ while at lower concentration (5- 20 mM), it has cardioprotective properties.¹²⁸⁻¹³¹ After oral administration,

more than 70% of resveratrol is absorbed, with ratio of serum resveratrol/metabolite at the highest concentration after 30 minutes of consumption.¹³² Resveratrol undergoes extensive glucuronide and sulphate conjugation in the intestine and liver, producing five major antimetabolites, of which the 3- and 4-*O*- sulfate metabolites are known to have anticancer activities.^{133,134}

A clinical trial was conducted in twenty colorectal cancer patients. The patients were given either one or two 500-mg resveratrol caplets daily for 8 consecutive days prior to surgical resection.¹³⁵ During surgery, samples of tumor and normal colon tissue were obtained for analysis. Besides resveratrol, six metabolites were identified in the tissue, with resveratrol-3-*O*-sulfate glucuronide having had the maximal concentration in 14 out of the 20 patients. It was shown that consumption of resveratrol can reduce tumor proliferation by 5%. The results of this trial suggest that daily oral doses of 500 or 1000 mg produce resveratrol levels in the gastrointestinal tract that are sufficient to elicit anticarcinogenic effects, showing resveratrol as a potential cancer chemo-preventive agent.¹³⁵

A randomized, double-blind study was conducted in 40 healthy volunteers (10 per group) who were given resveratrol for 29 days at a daily dose of 500, 1000, 2500, or 5000 mg. Resveratrol was safe as indicated by clinical, biochemical, or hematological profiles during the intervention and 2-week follow-up phase. Repeated administration of resveratrol-generated metabolites (in particular, the 3-*O*- sulfate, 4'-*O*-glucuronide, and 3-*O*-glucuronide) were much higher than the parent drug in the plasma.¹³⁶ The researchers predicted that decreases in circulating insulin-like growth factor-1 and insulin-like growth factor binding protein-3 may have contributed to the chemo-preventive activity of resveratrol. At the dose greater than 1000 mg, 28 volunteers reported to have mild and four reported moderate gastrointestinal symptoms; therefore, recommended daily doses of resveratrol should not exceed 1000 mg.¹³⁶

Now more than a dozen yet-to-be-completed studies involving resveratrol are aimed to investigate the role of resveratrol in the management of type 2 diabetes, obesity, Alzheimer disease, and cancer. Several currently published clinical trials have mostly been conducted in healthy males and females, ranging from 3-31 participants using different forms of resveratrol (given as wine, grape juice, capsules, or intravenously). Doses ranging from 246 mcg to 2.5 g have been used to determine the pharmacokinetic and metabolite profile of resveratrol.¹³⁷⁻¹⁴⁹

Although preclinical studies and clinical trials of resveratrol with small numbers of participants or healthy volunteers have shown promising data, further research through larger clinical trials is needed to determine the optimal dosage and formulation of resveratrol that elicit antioxidant and anticarcinogenic effects.

7. Summary

Several clinical trials using antioxidants and natural compounds have been conducted to observe if these compounds have anti-cancer or chemo-preventive properties. Although in the past few years the knowledge base using in vitro studies or preclinical trials with selenium, vitamin E, or carotene have shown that these compounds exhibit pharmacologic and biologic effects as anti- cancer agents, when it comes to larger clinical trials, the above compounds have failed to show promising results.

Natural compounds such as flavonoids, in particular ECGC and resveratrol, were shown

to have a promising future as antioxidants and anti-carcinogenesis agents. These compounds can be consumed through fruits and vegetables. However, the idea that fruit and vegetable consumption alone is associated with a decreased risk of cancer is not yet conclusive. It must be highlighted that further research is needed because in vitro experiments cannot be directly extrapolated to the large-scale and long-term intervention, controlled clinical trials that are necessary to prove health benefits. In addition, antioxidants may interfere with the cancer treatment in patients going through chemotherapy or radiation.

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A Review

God and the Cosmos: Divine Activity in Space, Time, and History

by Harry Lee Poe & Jimmy H. Davis

David A. Wing

In 1804, Meriwether Lewis and William Clark embarked on their “expedition of discovery” to explore the largely unknown Louisiana Purchase. They had expectations of what they might encounter but were charged to record discoveries in their journals as they were made. This book presents a collection of ideas developed by the authors over the past fifteen years, highlighting the results of their explorations of how God relates to and interacts with creation. Reading this journal allows the reader to share their adventures and to learn of their discoveries. Poe and Davis do not attempt to “scientifically” prove the existence of God. Their perspective is to assume the Christian God exists, then explore multiple facets of the question “How can/does God relate to the created universe and to humanity without violating its physical laws?”

The volume is divided into two parts. The first explores the history of how several world religions view this question. Much of the second part of the book takes up the question of what kind of a universe will allow God’s interaction in and with it. In the first chapter, Poe and Davis review how Christianity, Judaism, Islam, Hinduism, and Buddhism conceptualize the relationship of each of their respective god(s) to creation. This comparison will be of considerable value to readers interested in comparative religions.

Their historical analysis on how modern science came to be concludes that it arose in the seventeenth century in Western culture because of the confluence of three influences. First, Greek philosophy contributed the concept that the universe is inherently orderly. A second influence, a respect for “two revelations” of God in Scripture and nature, developed during the Reformation period. The third influence was adoption of reason as an adequate tool to understand how the universe works during the Enlightenment. Science appeared at that time in that place because of the confluence of these

influences. Other cultures, lacking one or more of these components, inhibited the appearance of modern science. Poe and Davis adopt Arthur Peacock's organization of the sciences based on hierarchies of complexity, in which more complex levels of organization appear over time from simpler forms. They use this model to analyze how concepts of the current state of creation have changed in the last three hundred years.

Chapters two through four explore how perceptions of the physical realm have influenced people's understanding of God's role. Chapter two is a careful development of the historical perspectives of Traditional Christianity, from antiquity to 1850. Chapter three describes how process theology influenced thought subsequent to the adoption of natural selection in science. Chapter four explores the philosophical inadequacies of William Paley's natural theology and C.A. Corlison's "God of the Gaps" objections to Paley's arguments. Poe and Davis conclude that the error in both of these positions is the supposition that God must act only in a way which humans can describe by some theological system. Poe and Davis contend that modern ideas in physical, biological, and social sciences have overthrown the closed mechanical model of the universe delivered by Enlightenment rationalism. It is a historical tour through the philosophical foundations which form the interpretations of modern science.

In chapter five, Poe and Davis recount historical development of the standard model of the physical universe cosmology, from the big bang to the present. Poe and Davis also invoke Peacock's analysis that the universe developed ever-increasing levels of complexity over time. They contend that standard philosophical perspectives do not adequately account for the layers of complexity observed to exist. That is why they find Peacock's organizational scheme so useful.

Poe and Davis begin to explore in chapters six through eight what possible ways there are for God to interact with the physical universe, with biological life, and with the unique position of human beings in the creation. Modern physical science is built on the foundation of quantum mechanics. Sub atomic particles and their behavior are the stuff of which the cosmos is built. Heisenberg's Uncertainty principle states that the act of measuring a quantum level physical property or event contains fundamental uncertainty through collapse of the wave function used to describe atomic-level particle behavior. A macroscopic system's behavior is the average of vast numbers of microscopic particles interacting with each other. Macroscopic measurements impair our ability to detect the Heisenberg Uncertainty but do not eliminate it. Poe and Davis conclude that this uncertainty provides an opening for God to interact with the physical universe in ways which do not violate macroscopically describable physical laws. Next, they take up chaos theory. Their analysis concludes that this theory maintains it is fundamentally impossible for us to predict future behavior, outcomes, or results for complex physical systems in the real world to within the limits of precision of our measurements. Therefore, the physical universe is unpredictable in ways that Newtonian mechanics would not have anticipated. Openness arises because God can inject information into a quantum physical system which will influence outcomes and events. Interaction by information insertion is not physically measurable but very real according to the authors.

In chapter seven, Poe and Davis explore how God may interact with non-human life. Discovery of genes and DNA as the mechanism of inheritance provide a partial explanation for evolutionary change. But even directed mutations alone cannot provide a mechanism for the appearance of life from non-life. They reject Paley's natural theology thesis that apparent design in nature must lead one to belief in God as inadequate, but they also reject the idea that the evolutionary change through time has any predictive power over what will happen next in

evolution. Thus in Biology, as in Physics/Chemistry, the universe is an open system into which God may inject information in His divine providence to influence the direction of developments.

Poe and Davis hold that God's interaction with humans as His unique creation may be discovered in the study of history. They define history as the study of humans in social relationship to each other and to their environment. They recount theories of history from ancient to post-modern and conclude from the Christian position that Scripture reveals a purpose or goal/objective in human activity over recorded time. They assert this is a positive philosophical conclusion that is neither naturalistic nor materialistic. It acknowledges the integrated physical-spiritual nature of people as bearing the *imago-dei*, which separates humans from other life forms. The linear interpretation of history contrasts with the cyclical viewpoint held by near eastern pagan societies, in which an eternal, unchanging universe is the philosophical conclusion. Poe and Davis point out that the Christian view is that the human spirit is a coexistence of intellect, character, emotion, will, and imagination in an integrated dynamic relationship with the physical body. Thus a person becomes, as in Peacock's organization, more than the sum of his/her body parts and brain function. They maintain that development of morality is an instance of God's progressive revelation of His character to humanity. Moral development can therefore serve as a marker for the appearance of increasing complexity throughout human history as described by Peacock.

Their concluding suggestion is that personality/personhood can be demonstrated by imagination and provides an opening for God's interaction with an individual. This is perhaps the most novel assertion of the book. They see imagination as providing a link between the mundane and the transcendent. It is what David refers to in Psalm 8 as he marvels that the creator of the universe is mindful of each human. They contend that imagination is a concept unburdened by the historical baggage carried by the term soul, and may be a perspective which will allow contemporary thinkers to reintegrate body and spirit into a complete person with whom God may interact. They observe that we do not know how imagination works. Yet we observe that it works from within the body, and that all progress, knowledge, or creative activity producing a product begins in the world of the imagination before it becomes physical and open to experience by others.

Poe and Davis conclude that the supposed conflict between science and religion lies, for the most part, in the philosophical biases that people bring to the conversation. Poe and Davis reject an Enlightenment explanation of a closed clockwork universe. They adopt quantum and chaos theory assertions of an open, non-predetermined future. They contend a biblical linear view of history is the correct interpretation. This view provides a divinely ordained purpose and direction to history marked by human moral development as evidence of the increasingly complex relationship of God with humanity. The real characteristic of persons as integrated physical/spiritual beings possessing and demonstrating imagination is evidence that humans are not exclusively physical beings. These characteristics are interpreted by Poe and Davis as presenting a universe open to God's interaction/intervention without violating the principles which govern the normal workings of physical and biological systems.

The concepts presented in this book intertwine philosophy, history, science, and theology. As with Lewis and Clark's journal, each chapter in the present work unfolds the authors' wonderment at their discoveries. The persistent reader will be rewarded at the end of the journey through this book with a map of a universe open to God's interaction and humanity's ever-increasing capacity to understand its beauty.

Renewing the Theological Vision for Christian Higher Education

Tim Smith and Michael Wilder

The twentieth century is seen as the beginning of the academic demise as faith-based higher education academic institutions began transitioning away from the original faith-based institutional roots in establishing a secular educational platform.¹ Whether this occurred because of the liberal presence that began to invade Christian higher education displacing religious educational perspectives,² anger towards Christians, difficult finances,³ and/or the inability of the universities and Baptist conventions to effectively partner,⁴ the results have been devastating.

The devastating results led to universities such as Wake Forest University leaving the North Carolina Baptist State Convention in 1978, Baylor University left the Baptist General Convention in 1990, Furman University left the South Carolina Baptist Convention in 1990, and Stetson College left the Florida Baptist Convention in 1990.⁵ These decisions signaled the squandering of the historical roots of Baptist traditions and rituals in shifting dependence away from the vision of God for a secular educational platform.

In essence, Christian higher education lost its theological vision in these institutions. The institutions could no longer address the educational needs of the world from the perspective of a Christian worldview. The end result was the loss of the marks of an educated Christian that included the incorporation of spiritual virtues, moral virtues, a breadth of understanding, openness to new ideas, intellectual honesty, analytic and critical thinking skills, verbal skills of grace,

¹ David Dockery, *Renewing Minds* (Nashville, TN: B & H Academic, 2008), 9-10.

² George M. Marsden, *The Soul of the American University* (New York: Oxford University Press, 1994), 265-266.

³ Dockery, 9.

⁴ James Tunstead Burtchaell, *The Dying of the Light* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1998), 360-392.

⁵ Burtchaell, 360-392.

qualities of self knowledge, and the ability to say the right thing in the right way at the right time.⁶ To address this concern, academic leaders should reexamine the issues that led to the diminishing influence of Christian higher education and bring forth a renewed theological vision that provides for an efficient Christ-centered educational vision that academically fulfills the marks of an educated Christian. Therefore, the purpose of this paper will be to address two major issues the led to the diminishing influence of Christian higher education and propose a clear theological vision that can be implemented today in Christian higher education.

Secularization of Christian Higher Education

The Diminishing Influence of Christian Higher Education

Christian higher education has struggled to preserve its identity and mission through the articulation and implementation of a clear theological vision.^{7,8,9} This is evidenced in that:

before the nineteenth century, every college started in this country, with the exception of the University of Pennsylvania and the University of Virginia, was a Christian-based institution committed to revealed truth. All of this changed with the rise of secularization and specialization, creating dualisms of every kind - a separation of head knowledge from heart knowledge, faith from learning, revealed truth from observed truth, and careers from vocation.¹⁰

Because of this secularization or “nonsectarian”¹¹ process that has continued to erode the theological foundation of Christian higher education, prestigious universities like Harvard University that was founded by the Congregationalist denomination in 1636, Princeton University that was founded by New Light Presbyterian denomination in 1746, Brown University that was founded by Baptist denomination in 1764, and Rutgers University that was founded in 1765 by the Dutch Reformed denomination have now become secular institutions.¹² The devastating effect is that out of 4,400 accredited higher educational institutions in the United States, there remains a remnant of 900 degree-granting institutions of higher education that are considered private with a religiously-affiliated institutional focus.¹³

The impact upon Christian higher education is concerning because secularization

⁶ Arthur F. Holmes, *The Idea of a Christian College* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1987), 102-103.

⁷ James Arthur, “Faith and Secularization in Religious Colleges and Universities,” *Journal of Beliefs and Values* 29, no. 2 (2008): 198.

⁸ Stephanie Litizzette Mixon, Larry Lyon, and Michael Beaty, “Secularization and National Universities,” *The Journal of Higher Education* 75, no. 4 (2004): 401.

⁹ Robert Abelman and Amy Dalessandro, “Institutional Vision in Christian Higher Education: a Comparison of Accu, Elca, and Cccu Institutions,” *Journal of Research on Christian Education* 18, (2009): 106.

¹⁰ Dockery, 4

¹¹ George M. Marsden, *The Outrageous Idea of Christian Scholarship* (New York: Oxford University Press, 1997), 15.

¹² Dockery, 5.

¹³ Council for Christian Colleges and Universities, “Profile of Post-Secondary Education” (accessed January 1

has caused a social evolution that has promoted a differentiation between the sacred and secular in determining how people interact with and relate to the world.¹⁴ Marsden expressed the secularization process as liberal Protestantism where Christian higher education was considered a “culture that took for granted Protestantism as one significant part of its heritage, but was liberal in that it emphasized the unifying moral dimensions of its spiritual heritage, rather than the particulars of traditional Protestant doctrine.”¹⁵ This process began with the French Revolution and ended in the nineteenth century as a transformative process occurred where each subsystem, including religion, would gain a greater degree of autonomy, but would depend on an interdependent relationship with the other subsystems. Unfortunately, the religious subsystem was unable to influence the other subsystems, such as the impact of science from the Enlightenment and Darwinism,¹⁶ losing authority and influence in the larger system.¹⁷ The loss of influence was not intentional because New Englanders who built the initial educational institutions in the United States thought the study of science “would advance civilization and hence promote the kingdom of God.”¹⁸ Instead, the results caused Christian higher education institutions to adjust to the educational processes of modern society because as secularization continued to become highly specialized there was a need to interpret the intent of the religious objective.¹⁹ In essence, this became the issue because Christian higher education institutions failed to respond with a clear theological vision. This issue is important to understand because:

secularization expresses tensions, conflicts, and antagonisms between religious and social movements, churches, and sects, higher tension and lower tension denominations, religious liberals and religious conservatives. These tensions are based on contradictions between the religious and the secular, the other world and this world, the sacred and the profane.²⁰

The typical effect upon educational institutions led to the establishment of a fact/value dichotomous model where facts are considered in determining “how things are” versus the value of determining “how things ought to be.”²¹ “This conceptual gap between objective *is-claims* and the subjective *ought-claims* leads to a deep bifurcation of thought, an uncrossable boundary between issues of fact and issues of value. It relegates religion to the subjective side of the dichotomy, rendering it incapable of speaking to the factual.”²² Gould calls this the “central principle”²³ because:

I do not see how science and religion could be unified, or even synthesized, under

160. ¹⁴ Warren S. Goldstein, “Secularization Patterns in the Old Paradigm,” *Sociology of Religion* 70, no. 2 (2004):

¹⁵ Marsden, *The Outrageous Idea of Christian Scholarship*, 14.

¹⁶ Marsden, *The Outrageous Idea of Christian Scholarship*, 16.

¹⁷ Goldstein: 163.

¹⁸ Marsden, *The Outrageous Idea of Christian Scholarship*, 14-15.

¹⁹ James A. Beckford, *Religion and Advanced Industrial Society* (London: Unwin Hyman, 1989), 89.

²⁰ Goldstein: 176.

²¹ Duane Litfin, *Conceiving the Christian College* (Grand Rapids, Michigan: William B. Eerdmans, 2004), 149.

²² Litfin, 149-150.

²³ Stephen J. Gould, *Rocks of Ages* (New York: Ballantine Publishers, 1999), 57.

any common scheme or explanation or analysis; but I also do not understand why the two enterprises should experience any conflict. Science tries to document the factual character of the natural world, and to develop theories that coordinate and explain \ these facts. Religion, on the other hand, operates in the equally important, but utterly different, realm of human purposes, meanings, and values – subjects that the factual domain of science might illuminate, but can never resolve...The magisterium of religion extends over questions of ultimate meaning and moral value. These two magisteria do not overlap.²⁴

Deciding to accept one side of the dichotomous position is costly to the university and students because this leads Christian higher education to a temporary correction of the educational platform but ultimate death because “Christianity is reduced to little more than an ethical system.”²⁵ C. S. Lewis likened this dichotomous process to a “dog sniffing his master’s finger: You will have noticed that most dogs cannot understand pointing. You point to a bit of food on the floor; the dog, instead of looking at the floor, sniffs at your finger. A finger is a finger to him, and that is all. His world is all fact and no meaning.”²⁶ Instead, “our work is incomplete until we look along our subject matter, asking in what ways what we’re seeing relates to the Lordship of Jesus Christ. This is essentially what it means to think Christianity about a subject, and it extends into every course in every discipline, across the entire curriculum – including, we should note, the sciences.”²⁷ Unfortunately, academic leaders in Christian higher education have failed to understand the significance of these events, allowing the path of least resistance and now face the diminishing influence of Christian higher education. One could imagine C. S. Lewis observing this process stating:

it would seem that Our Lord finds our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are fat too easily pleased.²⁸

These thoughts resonate with Noll who believes that the issue of secularization has become a contemporary scandal because “despite dynamic success at a popular level, modern American evangelicals have failed notably in sustaining serious intellectual life. They have nourished millions of believers in the simple verities of the gospel but have largely abandoned the universities, the arts, and other realms of high culture.”²⁹ This is troubling because the historical Christian fathers, such as John Wesley, Jonathan Edwards, Charles Hodge, and Monro Grant provided diligence to the development of the evangelical mind, but modern evangelicals have “not pursued comprehensive thinking under God or sought a mind shaped

²⁴ Gould, 4,6.

²⁵ Duane Litfin, *Conceiving the Christian College* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2004), 152.

²⁶ C. S. Lewis, *The Weight of Glory and Other Addresses* (New York: Macmillan, 1980), 71.

²⁷ Litfin, *Conceiving the Christian College*, 69-70.

²⁸ Lewis, 3-4.

²⁹ Mark A. Noll, *The Scandal of the Evangelical Mind* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1994), 3.

to its furthest reaches by Christian perspectives.”³⁰ The lasting impact is a person that fails to develop the evangelical life of the mind, which is displayed by the inability to think from a Christian framework – “across the whole spectrum of modern learning, including economics and political science, literary criticism and imaginative writing, historical inquiry and philosophical studies, linguistics and the history of science, social theory, and the arts.”³¹ Therefore, the person has an inability to:

think like a Christian about the nature and workings of the physical world, the character of human social structures like government and the economy, the meaning of the past, the nature of artistic creation, and the circumstances attending our perception of the world outside of ourselves. Failure to exercise the mind in Christ in these areas has become acute in the twentieth century.”

This was noted by a shifting in Christian higher education terminology that began in the 1950s with “Judeo-Christian” that transitioned to “Western cultural heritage” and then a “free world” that placed an emphasis on the desired diversity.³²

Loss of the Centerpiece of Christian Higher Education

The profound effect of secularization or creating a free world within academe led to a second significant issue in the demise of Christian higher education: the loss of Jesus Christ as the centerpiece of Christian higher education.³³ While Jesus Christ is Creator of all things (Col 1:16), sustains all things (Heb 1:3), redeems all things to himself (Col 1:20), and judges all things (Phil 2:11), the university has turned to a “multi-university” or pluralistic approach to incorporate the views of the world in preparing graduates to address the concerns of the world instead of turning to Christ as the central anchor of education in preparing the student for the calling of the heart. This educational process has led students to “win the whole world and lose the mind of the world, *realizing that* you will soon discover that you have not won the whole world.”³⁴

The biblical irony of not having a centerpiece can best be expressed in the life and actions of Daniel of Babylon (Dan 3). Daniel was a young boy in his teens that was mentally and spiritually prepared to honor God. Daniel had not secularized or compartmentalized his personal and spiritual life and was predetermined to be faithful to God. As Daniel entered Babylon, Daniel began to have trials that could have led him to embrace the world or God. Fortunately, Daniel embraced God as his centerpiece when he “purposed in his heart that he would not defile himself with the portion of the king’s delicacies, not with wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself” (Dan 1:8). This commitment to God became tested because Daniel was cast into a den of lions for not petitioning the king (Dan 6:16) and his friends, Shadrach, Meshach, and Abed-Nego were cast into the burning fiery furnace (Dan 3:20). While embracing these harsh environments, in both situations, God showed His favor to them by keeping them free of harm.

³⁰ Noll, 4.

³¹ Noll, 7.

³² Marsden, *The Outrageous Idea of Christian Scholarship*, 17-18.

³³ Litfin, *Conceiving the Christian College*, 34-63.

³⁴ Charles Malik, *The Two Tasks* (Wheaton: Billy Graham Center, 2000), 42.

From a contemporary perspective, Barry Lopez illustrated in *The Arctic* the differing effects of icebergs that make movements in the ocean based on the influence of varying factors. With the icebergs floating besides each other, there is an appearance that the icebergs are floating in opposing directions. This is occurring because the icebergs with a majority of the surface area floating at the level of the ocean moves based on the winds and surface currents. When the icebergs have a majority of the surface area deep in the ocean, the deeper currents of the ocean cause the iceberg movements.³⁵ Therefore, the superficial icebergs represent the lost of a centerpiece, allowing the influence of external factors whereas the deep icebergs move based on intentional deep foundational changes that are anchored by a centerpiece.

Both of these illustrations demonstrate that a non-secularized approach with a solid anchor is necessary in life to face the world with challenges. Thus, the “prime motivation for the cultivation of the Christian mind must be intrinsic, not extrinsic. One responds out of allegiance to Christ, out of obedience to his command to love God with our minds.”³⁶ This intrinsic process is never assumed to be an easy process, but the Lord promises to never leave nor forsake us (Heb 13:5).

In summary, because of the ongoing impact of secularizing Christian higher education that continues to miss the centerpiece of Christ, “today there is no realistic prospect for the reestablishment of the dominance of Christianity in America’s leading universities. Yet the biases against speaking about Christian perspectives persist. In effect, in place of a Protestant establishment we now have a virtual establishment of nonbelief.”³⁷ While the establishment of a secular approach to higher education has been an over correction to remove Christian perspectives from higher education, there is not a recommendation to return to the prior state of Christian higher education.³⁸ Instead, there should be the establishment of a balanced approach that incorporates the typical scholarly principles taught in a secular institution that explains God’s creation with the integration of Christian perspectives. This educational approach is achievable if one considers both aspects of the “iceberg” and incorporates the educational processes that examine both “looking at” the finger and “beyond what is.” In this educational process, there becomes recognition of the intelligent design of God or divine finger of God within academia.³⁹ The challenge facing academic leaders is how to create an educational environment in placing the centerpiece back on the table that brings forth a balanced and clear theological vision that supports a balanced educational process. The remainder of this paper will provide a proposed pathway to address such a challenge.

Theological Vision for Christian Higher Education

Due to the process of secularization that has led to the disposal of the centerpiece that provides the primary focus of Christian higher education, there must be a refocus in strategizing an educational process that reflects a clear theological vision for Christian higher education. This new educational process must combat prior issues and provide an educational process that is applicable to the lives of college students and their families. In an interview by Hunter Baker,

³⁵ Litfin, *Conceiving the Christian College*, 58.

³⁶ Litfin, *Conceiving the Christian College*, 58.

³⁷ Marsden, *The Outrageous Idea of Christian Scholarship*, 24.

³⁸ Marsden, *The Outrageous Idea of Christian Scholarship*, 24.

³⁹ William A Dembski, *Intelligent Design* (Downers Grove, Illinois: IVP Academic, 1999), 187-210.

Phillip Eaton, President of Seattle Pacific University, states that the refocusing process must be like tuning in and integrating the differing aspects of secular and Christian radio stations so that both audiences can understand the meaning and implications of Christian higher education.⁴⁰ The reason is that “more than ever, we find ourselves believing that our Christian story of human flourishing can make all the difference in a broken, chaotic, often confused world. But we also find ourselves feeling timid, intimidated, reluctant, afraid at times, often humbling as we try to tell our story effectively and winsomely.”⁴¹

Therefore, the job of the Christian educator must be to “do the hard thinking about how Christians can make the world a better place, equip the next generation of leaders to engage our culture and the cultures of the world, teach and model how we can embrace our Christian story, and build communities of trust and grace in which such an embrace becomes compelling, attractive, and natural.”⁴² This occurs by turning

inward as Christian intellectual communities of the highest order. A commitment to the genuine community is critical. We must dig deep, with vibrant and vigorous intellectual commitment, into our Christian roots. We must renew our ability to teach and learn the Scriptures with theological sophistication across the disciplines. We must learn better how to gather in meaningful worship as communities of learning. Second, we must focus outward, as always seeking to engage the culture and change the world with our story – never, ever yielding to the comfort and security of withdrawal or separation, either Christian or intellectual...⁴³

As one engages in this process providing students with the bread of life within the context of Christian higher education instead of a stone (Matt 7:9), there are several components required in regaining the centerpiece of Christian higher education and delivering a clear theological vision.

Accepting the Call of Christ as a Christian Educator

Undoubtedly, there are many educators and academic leaders within Christian higher education that fail to understand the calling upon one’s life as a Christian role model and educator of a theological vision that is focused on the centerpiece of Christ.⁴⁴ Thus, one of the initial requirements in establishing a clear theological vision within the context of Christian higher education is the preparation of faculties that understand their calling as a Christian educator.⁴⁵ Paul provides the importance of understanding this role in Matt 10:24-25 in that “A disciple is not above his teacher, nor a servant above his master. It is enough for a disciple that he be like his teacher, and a servant be like his master.” “Therefore, when the student is fully formed, the student will look like the teacher. If his teachers do not live and work from a Christian worldview, I asked, why would he expects it of his students?”⁴⁶

⁴⁰ Hunter Baker, “Agents of Translation,” *Christianity Today*, no. August (2011): 73.

⁴¹ Philip W. Eaton, *Engaging the Culture, Changing the World* (Downers Grove, Illinois: IVP Academic, 2011), 12.

⁴² Eaton, 13-14.

⁴³ Eaton, 28.

⁴⁴ Litfin, *Conceiving the Christian College*, 76-77.

⁴⁵ Holmes, 6.

⁴⁶ Litfin, *Conceiving the Christian College*, 76.

An example of how important the recognition of this calling is on behalf of the faculty member can easily be noted in the hard sciences in the discipline of biology. As one studies the created body, the secular educator will simply describe the anatomical makeup of the body noting how the different organ systems function together. These anatomical substrates that have specific physiological functions become known as “what is” but the student fails to understand the ultimate purpose of the created structure. For the Christian educator, there is an opportunity to not only describe the created order of anatomical and physiological substrates, but also describe the One who created the body, sustains the body, and the overall intended purpose of the body. Without an elaboration of this educational process beyond the “what is” or simply “looking at” to “looking beyond,” the student will never achieve the marks of an educated Christian that broadens one’s breadth of intellect and Christ understanding. Other examples can be noted in the arts as the sculpturing of a vase can be compared to Christ as the potter’s hands (Isa. 64:8) as the One who can not only form the vase, but also forms the student.

Developing the Call of Christ as a Christian Educator

In accepting the call of Christ as a Christian educator, there should be a transformative mental and intellectual process that impacts the way in which the educator will develop and deliver the curriculum to the students. This is a crucial understanding in Christian higher education because “a Christian’s main vocation is to become a prime citizen of the kingdom of God – and this is true of every Christian, of artists, and engineers as well as ministers and evangelists. All are called to mesh their kingdoms with those of other citizens in order to work together inside the kingdom of God.”⁴⁷ Marin supports these views in that:

Christianity has to be inserted at the root of all true education. If in education we begin with nature before grace, with evidence before faith, with science before conscience, we embark on the road of surrendering to our appetites and passions and closing our ears to reason. Faith must be placed first and knowledge after; the university must serve the church, classical poetry should be a figure of the gospel truth, science a commentary on Genesis.⁴⁸

Therefore, the educator approaches this responsibility with the understanding that “Christ is the lens through which we survey the world and the various disciplines to understand the world ... Christ is never an addendum to scientific theory but always a completion.”⁴⁹ This requires the educator to understand oneself in relation to Christ so that one’s mind thinks distinctively in a way that includes Christianity and separates the “habits of thought we pick up from the natural world and secular culture.”⁵⁰ For this reason, there should be an intentional goal of determining how Scripture can be interwoven into each discipline⁵¹ through a Christian worldview that “can stand the tests of both history and experience. Such a holistic approach

⁴⁷ Cornelius Plantinga Jr, *Engaging God’s World* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2002), 110.

⁴⁸ Jose Morales Marin, “Newman’s Idea of a University Makes Sense Today,” *Christian Higher Education* 2, (2003): 204.

⁴⁹ Dembski, 207.

⁵⁰ Alister E. McGrath, “The Lord Is My Light: on the Discipleship of the Mind,” *Evangelical Quarterly* 83, no. 2 (2011): 133-134.

⁵¹ Litfin, *Conceiving the Christian College*, 66-67.

offers a stability of thought, a unity of comprehensive insight which bears not only on the religious sphere but on the whole of thought.”⁵²

To achieve an educational process, the educator should have both intellectual knowledge of the subject matter and a certain depth of the theological underpinnings in understanding how Scripture applies to the content being taught. “It is not enough merely to be a Christian and to know one’s discipline; genuinely Christian thinking requires depth on both sides of the ledger.”⁵³ This requires that the mind of the educator have a disciplined and rigorous search for the truth,⁵⁴ applying the truth to the particular discipline being taught. In other words, the Christian scholar needs to be theologically literate.

While growing in theological literacy that supports the “looking beyond” the “what is,” the educator must understand the lofty task involved in disseminating truth as the centerpiece of Christian higher education. Paul expressed this lofty task in 1 Cor 13:12 where “for now we see in a mirror, dimly, but then face to face” meaning that while educators may have intellectual and theological knowledge on both sides of the ledger, there is much that has not been revealed by God to the human mind. This leads the educator to present oneself as a humble servant before Christ when teaching in the classroom.

Establishing the Call of Christ as a Christian Educator

As one mentally and spiritually prepares for service as a Christian educator, the call must be established on a theological vision that is built from a solid foundation. The intent of the theological foundation expressed by administrators, faculty, and staff within the Christian higher educational institutions is to promote “continuity with Christ and therefore line up with the redemptive purposes of God in the world.”⁵⁵

The starting point in achieving continuity with Christ that is expressed in the theological vision for Christian higher education is having a renewed sense of loving God with one’s heart, soul, and mind (Matt 22:37-38). This is a process where fulfilling the Great Commandment is “more than the integration of faith and learning; it involves the integration of faith and living ... a commitment for us to be student friendly in our educational delivery ... with a visible demonstration of valuing one another.”⁵⁶ This is important because:

learning to think Christianly impacts our homes, our businesses, our health care agencies, our schools, our social structures, our recreation, and yes, our churches too. To love God with our minds means that we think differently about the way we live and love, the way we worship and serve, the way we work to earn our livelihood, the way we learn and teach.... This perspective involves the whole of our human personality. Our minds are to be renewed, our emotions purified, our conscience kept clear, and our will surrendered to God’s will. Applying the Great Commandment entails all that we know of ourselves being committed to all that we know of God.⁵⁷

⁵² Dockery, 37.

⁵³ Litfin, *Conceiving the Christian College*, 72.

⁵⁴ Richard T. Hughes, *How Christian Faith Can Sustain the Faith of the Mind* (Grand Rapids, Michigan: Eerdmans Publishing Co., 2001), 6.

⁵⁵ Plantinga Jr, 126.

⁵⁶ Dockery, 8,15.

⁵⁷ Dockery, 8.

Achieving such a task eliminates the secularization associated with the life of the mind and engages a life of faith “where God provides the context for all forms of human knowledge.”⁵⁸

One comes to understand that the theological vision is built upon a sensing of the divine⁵⁹ where all Truth is God’s Truth.⁶⁰ The focus of the theological vision being created and delivered in the university is not one of personal opinion, but guided by the purposes of God. Holmes describes the theological foundations of the theological vision as an integration of four concepts: creation, the human person, truth, and the cultural mandate.⁶¹

The theological foundation of creation is expressly clearly in Genesis 1-2, but there have been times when the Gnosticism has confused the unified view of creation in accordance with God. The Gnostics claimed that there were two worlds, one of matter and one of the mind. The matter world represented the evils of life while the mind world addressed the rational and good things of creation. The challenge is that these two worlds are in conflict with each other.⁶² This is similar to the views of secular versus Christian institutions where secular institutions incorporate the theistic evolutionary approach of Darwin,⁶³ whereas Christian institutions rely totally on the Bible as the explanation for the creation of the world.

While there may be differing views and potential challenges in bringing forth the secular perspectives into the Christian institution, there are significant applications that may be applied. Some of the applications include the appreciation of the created world from which scientific studies can be conducted while appreciating the provision, blessings, and sovereignty of God over the universe.⁶⁴ Therefore, Christian higher education has the opportunity to examine the “what is” of creation by studying the nature and makeup of earth while focusing on “looking beyond” in describing the beauty and provision of God’s creation of earth to fulfill the purposes of His kingdom. The opportunity to study God’s creation also provides an avenue to study the sinful nature of man in how one appropriately or inappropriately uses God’s creation.

The theological foundation of the human person is based on the premise that man is made in His own image (Gen 1:26-28).⁶⁵ Gentry describes man as not only made in the divine image of God, but is the crown of His creation. In His likeness, “*adam* (man) has a special relationship to God like that of a father and son (Gen 5:1-3)”⁶⁶ while in His image, “*adam* (man) has a special position and status as king under God. Therefore, humans rule as a result of the royal status.”⁶⁷ In addition to being granted a royal status, man is equipped with “rational, moral, and artistic powers to invest for our Maker”⁶⁸ For this reason, educational institutions have the responsibility to educate all aspects of the person in preparing man to effectively serve in society.⁶⁹

⁵⁸ Dockery, 10.

⁵⁹ Clifford Williams, *The Life of the Mind: a Christian Perspective* (Grand Rapids, Michigan: Baker Academics, 2002), 25.

⁶⁰ Litfin, *Conceiving the Christian College*, 85-98.

⁶¹ Holmes, 13.

⁶² Holmes, 14.

⁶³ Wayne Grudem, *Systematic Theology* (Grand Rapids, Michigan: Zondervan Publishing House, 1994), 275-286.

⁶⁴ Grudem, 309.

⁶⁵ Holmes, 16.

⁶⁶ Peter J. Gentry, “*Kingdom through Covenant: humanity as the Divine Image*,” *Southern Baptist Journal of Theology* 12, no. 1 (2008): 29.

⁶⁷ Gentry: 29.

⁶⁸ Holmes, 15.

⁶⁹ Holmes, 16.

Because of this relationship between God and man, educational institutions have the responsibility to educate man in equipping the person to reflect God's image in one's daily activities.⁷⁰ While there is a dichotomy between secular and Christian educational institutions about how man should act in society, the Christian higher educational institution has the opportunity to instruct the student about the sociological, psychological, and relational aspects of man typically taught in secular institutions while expanding the conversation to describe the ultimate purpose of man in reflecting God. Unfortunately, all secular and many Christian institutions discontinue discussions at the secular level and fail to expand the full thoughts of the student in reflecting the image of God.

The theological foundation of truth is based on the biblical belief that "Jesus said to him, I am the way, the truth, and the life. No one comes to the Father except through me" (John 14:6). Thornbury defines truth:

as that which corresponds with reality: it is the opposite of falsehood. Truth comes from God. It is a mirror of his being. The notion of truth is an inherently religious idea. Only an eternal, transcendent sovereign could create everything in such a way as to make the universe knowable, personal, and understandable. Only such a being would be in a position to be the explanatory principle itself as well as the principal explainer of everything that exists.⁷¹

In accepting this scriptural view, one would believe that "the truth about the physical order is known perfectly to Him, the truth about humankind and society, and the truth about everything we ever wondered about in our most perplexed moments."⁷²

Litfin supports the thoughts of Holmes in that truths are revealed through ten fundamental ideas. These include 1) God exists; 2) through the agency of his son, God created the universe and all that is in it; 3) we can therefore entertain an intellectual construct called reality; 4) reality is complex and multi-dimensional; 5) this reality, through complex and multi-dimensional, is also coherent and unified, centered upon the person of Jesus Christ; 6) God has created humans with the capacity to apprehend, however fallibly and incompletely, this reality; 7) genuine knowledge is therefore feasible for humans; 8) human knowledge of reality stems from two prime sources; special revelation and discovery; 9) we can therefore maintain a distinction between truth and error; and 10) all that is truthful, from whatever source, is unified, and will cohere with whatever else is truthful.⁷³

The implications of the reviewed truth is that while secular institutions will depend on empirical research to reveal truth, the thought process of intelligent design should be used as a scientific theory that demonstrates theoretical implications. The consideration of both science and theology are windows that examine reality, but the evidence gained in the scientific window can further explain the evidence noted in the theological window.⁷⁴ "It all depends on where the windows are placed and on the quality of the glass."⁷⁵ Therefore, "the task is to interpret it as

⁷⁰ Holmes, 16.

⁷¹ Gregory Thornbury, *Prolegomena: Introduction to the Task of Theology*, ed. Daniel L. Akin, A Theology of the Church (Nashville, Tennessee: B & H Publishing Company, 2007), 5.

⁷² Holmes, 17.

⁷³ Litfin, *Conceiving the Christian College*, 87-95.

⁷⁴ Dembski, 188.

⁷⁵ Dembski, 188.

such by developing Christian perspectives in the natural and social sciences and the humanities, so as to structure a Christian worldview that exhibits plainly the principle that truth is one and all truth is God's."⁷⁶

The theological foundation for cultural mandate is based on the premise that God created man to be a steward of the His resources (Gen 1; Ps 8). While every culture stands before the judgment of God and man are cultural beings, tensions exist due to the inability of relationships and imperfections of culture based on differing faiths.⁷⁷ Because of these differing faiths, there is a call for unity within the community. This unity is a call by Paul in Romans 15:5-6 for a unified "spirit and way of thinking that is according to Jesus Christ."⁷⁸

Therefore, as educators serving in secular institution accept the Babel of voices that fail to foster unity, Christian higher education strives to provide a coherent voice so that clamoring voices are diminished as God's culture is studied in the areas of philosophy, literature, ethics, and the sciences.⁷⁹ Christian higher education should strive to refine the voices of secular educational approaches that allow a unified approach to "see every area of thought and life in relation to the wisdom and will of God and to replenish the earth with the creativity of human art and science... To reject these values is to flirt with Gnosticism."⁸⁰

Integrating the Call of Christ as a Christian Educator

In considering the theological foundations of creation, the human person, truth, and the cultural mandate as the principles to incorporate in guidelines for the theological vision, there has to be some specific questions that need to be posed to the students, educator, and educational institution. The question for the student is "what will this stuff do for me?" meaning what will the theological foundations being taught do to transform one's heart, mind, and soul in becoming more like Christ. The question of concern to the educator is "What will it do for them?" meaning what is the theological foundation being taught and to what extent will the teaching include the "looking beyond" approach to express the full purpose of God. The ability to answer this question should question how the students would spiritually wrestle with the content being presented. The student may even ask if the content being provided intellectually challenges the person from the standpoint of a liberal arts or vocational academic preparation. The question to be addressed by the university is to consider the student's response to "What is it doing to me – as a person?" meaning is the student's academic preparation promoting a transformation of the heart, mind, and soul because both the "what is" and the "looking beyond" is incorporated in the educational experience or is the university falling short in achieving the prescribed goal.⁸¹ This last question is extremely important for administrators to consider because:

a Christian university that is truly, fully Christian does not offer an essentially secular education with some Christianity tacked on in the form of some courses in religion, some chapel services or Bible studies, or faculty who are examples of Christian living.

⁷⁶ Holmes, 63.

⁷⁷ Holmes, 19-21.

⁷⁸ Dockery, 103.

⁷⁹ Dockery, 103.

⁸⁰ Holmes, 21.

⁸¹ Holmes, 24-25.

Instead, it is marked by courses and curricula, which are rooted in and are permeated by a Christian worldview rather than a secular worldview.⁸²

To achieve the task of integrating the theological foundational principles of creation, the human person, truth, and the cultural mandate in a Christian worldview that is built on a clear theological vision, the apostle Paul provides administrative leaders an integrative model to consider. This model is rooted in Acts 17:16-31 where Paul had arrived in Athens to address the well educated people of a “sophisticated pre-Christian culture.”⁸³ In this approach, Paul addressed the synagogue, marketplaces, but to the surprise of many, Paul was also able to bring the message into the Areopagus, the intellectual area of the city. Others were not surprised because Paul was known to live life from a God-centered perspective (Rom 11:33-36).

In bringing forth a God-centered perspective, Paul expressed four themes of faith and learning that express the key components of a theological vision. The incorporation of these themes in the theological vision should be expressed in today’s Christian higher education institutions. These themes encompass the theological foundational principles of creation, the human person, truth, and the cultural mandate.

The first key theme to be expressed in the theological vision is that *God is the Creator of the universe* (Acts 17:24). Supporting each of the theological foundational principles, Paul was bringing forth a message different from the Stoics or Epicureans in that God is creator of all things, both personal and universal. Paul made it clear to the people of Athens that God’s creation is upheld by His power (Col 1:15-17; Heb 1:2-3) and not within man-made shrines.⁸⁴ While there are many applications in how man continues to fail in recognizing the greatness of God’s creation, one focus is to recognize the role of Christian higher education in developing the temples of the students. Because God does not dwell in temples made by man, but He is the creation of man’s temple, it is the responsibility of Christian educators to build the internal temples of students (1 Cor 6:19) so that the students can effectively address truth within a cultural mandate. This will require Christian educators to teach “looking at” and “looking beyond” in the classrooms and throughout the university setting, never to negate the secular liberal art principles needing to be taught, but also carrying the intellectual process to fruition of God’s purposes.

The second key theme to be expressed in the theological vision is that *God is the providential sustainer of all life* (Acts 17:25).⁸⁵ In supporting the theological foundations of the creation and human person, Paul provides evidence that man needs God instead of God needing man. Therefore, if the ultimate calling in life is to understand the One who created and sustains man, then Christian educators have the ultimate responsibility to introduce Christ to students through the broadness of educational offerings. In this situation, the Christian educator must focus on achieving the “looking beyond” in the delivery of the “looking at” in the curricula, regardless of the subject matter being taught.

The third key theme to be expressed in the theological vision is that *God is the ruler of*

⁸² Litfin, *Conceiving the Christian College*, 83.

⁸³ Dockery, 77.

⁸⁴ Dockery, 79.

⁸⁵ Dockery, 81.

all nations (Acts 17:26).⁸⁶ As the ruler and the maker of every nation from One blood, this calls for a unity within the university instead of a multi-university in bringing forth students to a complete understanding of Him. If man is of One blood, then this eliminates the opportunity for a Christian higher educational institution to compartmentalize the educational offerings into a secular and Christian educational approach. Instead, the focus should be integrated with the endpoint being a complete understanding of God as the ultimate creator and truth of the human person that resides within His culture.

The fourth key theme to be expressed in the theological vision that supports the theological foundational principles is that *He is the Father of all human beings* (Acts 17:26-28).⁸⁷ “Thus we are all created in His image and can respond to Him and relate to one another. We can think, reason, love, worship, and communicate because we are created in His image. Paul explains these things by an appeal to God’s truth made known in God’s general revelation of nature, human experience, and history.”⁸⁸ This theme provides evidence that all teachings should be pointed to the fullness of Christ as the example by which man learns, lives, and interacts in society.

In summary, the survival of Christian higher education is dependent upon the establishment of a clear theological vision that can be articulated to the students and families in understanding the ultimate purposes of God. To achieve this task, there must be a rededication of administrators and educators within Christian higher education to accept the calling and strive towards an integration of sound theological foundational principles that support the delivery of a clear theological vision. In providing a theological vision that incorporates the “looking at” and “looking beyond” there can be a significant transition over time where students engage the culture of delivering truth based upon the directives of God.

Summary

The purpose of this paper was to examine two significant issues that continue to effect the diminishing influence of Christian higher education while proposing a framework that leads to a clear theological vision that can be implemented in today’s Christian educational institutions. The two significant issues addressed in this paper that continue to impact the diminishing influence of Christian higher education include the secularization process and the removal of Christ as the centerpiece. While these are only two of the many potential distractors that prevent a university from fulfilling its Christ-centered mission, the issues discussed serve as the two most significant issues because the inability to address the secularization and loss of the centerpiece within a Christian university leads to a destruction of the foundation. Even with the presence of adequate funding and strong relationships, if the foundation is not focused on a clear theological vision, the university will become a wealthy secular academic institution, much like Harvard, but without the guidance of Christ.

To address this concern, there is a renewed call for Christian higher education to self-evaluate one’s position as a Christian institution and accept the call of receiving, developing, establishing, and integrating the theological principles that serve the key themes of a clear theological vision. While each university will have a slightly different approach to achieving the same endpoint of keeping Christ the centerpiece of the mission, the results of bringing forth the

⁸⁶ Dockery, 81.

⁸⁷ Dockery, 81.

⁸⁸ Paul Helm, *Divine Revelation: the Basic Issues* (Westchester, Illinois: Crossway Publishing, 1982).

proposed clear theological vision will be a Christ-centered university that employs graduates to effectively address the issues of the world. This impact is not only for students enrolled in liberal arts programming, but students also enrolled in professional schools that build upon the prior liberal arts educational processes in forming the graduate as a person exhibiting the marks of an educated Christian while gaining a specialization within a professional discipline.

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The Impact of Intercollegiate Athletics on College Choice and Student Life at a Faith-Based University

Matt Brunet, Michele Atkins, Gary Johnson, & Linn Stranak

Intercollegiate athletics has been popular with the American public for many years, and much research has been conducted for several years examining the relationship between intercollegiate athletics and various factors that impact higher education (e.g., Baade and Sundberg, 1996; Rhoads & Gerking, 2000; Tucker, 2004; Mixon & Trevino, 2005). Intercollegiate athletics is a high priority at many institutions; therefore, a great value is placed on athletic success. Some constituents believe that the value placed on intercollegiate athletics is too strong and can cause the focus to stray from academics (Duderstadt, 2000).

Considering the bottom line, it is surprising that so many institutions place high priority on intercollegiate athletics. On average, fewer than one dozen colleges and universities show an annual profit in their athletic programs (Fried, 2007). As a matter of fact, between 1995 and 2001, National Collegiate Athletic Association (NCAA) Division I athletic programs increased their spending by an average of 25%. During this same time period, the overall budget for NCAA Division I schools only increased by 10% (Frank, 2004). According to a 2004-2006 report conducted by the NCAA, only 19 out of 119 Football Bowl Subdivision schools experienced positive net revenues: the median net loss for these 119 schools was \$7.2 million (Fulks, 2008). Unbeknownst to most people, student fees cover an average of 20% of collegiate athletic budgets; whereas, the majority of these students will never set foot on an athletic field (Frank, 2004). Therefore, concerns have been raised regarding the importance placed on intercollegiate athletics and the role of athletics in higher education.

College Choice Theory and Athletic Programs

Maslow's (1943) Hierarchy of Needs and Hossler and Gallagher's (1987) Model of College Choice provide a theoretical foundation regarding college choice and describe how intercollegiate athletic programs can influence the college selection process.

According to Maslow's (1943) Hierarchy of Needs, humans have five basic needs: physiological, safety, belonging, esteem, and self-actualization. All components in Maslow's hierarchy play a role in college choice; however, the needs of belonging and esteem appear to be particularly important. Many institutions go to great lengths to provide their students with a sense of belonging, which can aid in the recruitment and retention of students. One way that colleges and universities can achieve a sense of belonging is through intercollegiate athletic programs. Intercollegiate athletic programs can create a feeling of belonging, ownership, and pride that attracts students to their campuses. Maslow explained that fulfilling the need of self-esteem can lead to beliefs of self-worth, self-confidence, strength, adequacy, and usefulness. Intercollegiate athletic departments can greatly aid in meeting these needs by cultivating athletic programs that students can be proud of, thereby providing students with a sense of prestige, recognition, attention, and importance.

Hossler and Gallagher (1987) delineated a student's college choice process in a three stage model: predisposition, or deciding to attend college; search, or gathering information about different schools; and choice, or determining which college to attend. According to Hossler, Schmit, and Vesper (1999), this model is primarily sociological in nature, so background characteristics are particularly influential on the predisposition stage and are cumulative in terms of their effect on the college choice process. These background characteristics are present during all three stages but may vary in their level of influence.

The predisposition stage involves the decision to attend college as opposed to an alternative route, such as the military or workforce. According to Hossler and Gallagher's (1987) model, the emphasis is not on the intention to attend college but rather the decision to actually enroll. When weighing their options, some high school students may be influenced by the media exposure generated by intercollegiate athletics. Therefore, intercollegiate athletics might have an impact on the predisposition stage of the college choice process.

Once the decision has been made to attend college, the student will begin to make a list of colleges and college attributes. During the search stage, students seek out information about colleges and universities. According to Hossler and Gallagher (1987), this phase involves increased interaction between students and institutions and is possibly the most important period of time in the college choice process. During this stage, students will add and drop prospective colleges and learn new questions to ask while conducting their search. Colleges and universities can use positive attributes generated by intercollegiate athletics to attract potential students. Qualities such as vibrant social opportunities, strong school spirit, and a sense of belonging may attract students to a particular institution, due in part to intercollegiate athletics.

The choice stage involves applying to a list of schools compiled throughout the predisposition stage. Students apply to schools in a preference order that is consistent with, but not necessarily identical to, their selection order. Students compare the academic and social characteristics of each school in order to find the "best value with the greatest benefits" (Hossler et al., 1999, p. 150). Intercollegiate athletic programs may have a positive impact on the choice

stage due to the positive social opportunities they offer. The benefits provided by intercollegiate athletics may be the deciding factor in a student's decision to enroll at a particular institution.

Maslow's (1943) Hierarchy of Needs and Hossler and Gallagher's (1987) Model of College Choice provide valuable insight when studying the factors that influence college choice. Any new findings regarding college choice can be valuable information to institutions of higher education, including the impact of intercollegiate athletics. Therefore, these two models were used as a theoretical foundation to study the impact of intercollegiate athletics on undergraduate enrollment.

Institutional Benefits of Intercollegiate Athletics

Numerous studies have been conducted examining the specific benefits of intercollegiate athletics upon higher education. For instance, a study by Tucker (2004) revealed a significant relationship between football success and alumni giving. Rhoads and Gerking (2000) showed athletic success could have a positive impact on alumni giving. Baade and Sundberg (1996) indicated that football bowl appearances, as well as post-season basketball tournament appearances, were a significant determinant of alumni giving. Dugan, Mullin, and Siegfried (2000) reported that intercollegiate athletes, compared to non-intercollegiate athletes, responded more favorably to requests for donations after graduation. A study conducted by Mixon and Trevino (2005) indicated a significant relationship between intercollegiate athletics, freshman retention, and graduation rates. Tucker's (2004) findings revealed a significant relationship between football success and graduation rates. Schurr, Wittig, Ruble, and Henriksen (1993) discovered a significant relationship between intercollegiate athletic involvement and graduation rates. Coats and Cox (2004) conducted a study of Nicholls State University's athletic program and concluded that the program provided a significant economic boost to the local economy, which could lead to increased community support.

In 1984, Doug Flutie, quarterback at Boston College, won the Heisman Trophy, which is awarded to the best college football player in the country. Whether directly or indirectly related, applications to Boston College surged 16% in 1984 (from 12,414 to 14,398), and another 12% (to 16,163) in 1985 (McDonald, 2003). This phenomenon later became known as the Flutie Factor (McEvoy, 2006). Similarly, in 1996, the year after Northwestern University's football team recorded 10 wins compared to only three wins the previous year, and earned a trip to the prestigious Rose Bowl, their admissions applications increased by 21% (Northwestern University, n.d.). Other universities have also experienced this phenomenon. Since 1950, eight out of the nine largest enrollment increases for Auburn University came the year after its football team finished in the top 10 of the football rankings or played in a nationally televised bowl game (Auburn University, n.d.).

Numerous studies have been conducted to determine if there is a positive correlation between winning seasons and major boosts in enrollment. In 1987, a landmark study conducted by McCormick and Tinsley investigated the Flutie Factor to determine whether intercollegiate athletics had a positive impact on college enrollment. McCormick and Tinsley (1987) examined universities associated with major athletic conferences (e.g., Atlantic Coast Conference, Big Ten, Big Eight, Pacific Atlantic Conference, Southwestern Conference, and Southeastern Conference) and concluded that winning trends in college football (over a 15-year period) improved winning schools' average SAT scores among incoming freshmen. Tucker (2005) conducted a study

regarding the effects of intercollegiate athletics on freshmen SAT scores and found that a 10% increase in winning percentage increased average SAT scores by roughly 14 points, and one additional appearance in the final AP top-20 rankings or one extra bowl game appearance during the same time period increased average SAT scores by more than 12 points. Toma and Cross (1998) reported that from 1979-1992, 14 out of 16 universities recorded increased applications the year after winning a national championship in NCAA Division I college football. McEvoy (2005) found that a one-year improvement in football winning percentage greater than .25 resulted in a 6.1% increase in admissions applications. Mixon and Hsing (1994) found that athletic achievement and level of distinction had a positive impact on out-of-state enrollment.

The relationship between intercollegiate athletics and college enrollment is of particular interest to school administrators because of the direct impact that enrollment statistics have on universities. Increased enrollment may stimulate revenue. In addition, an increased applicant pool may lead to greater selectivity, possibly resulting in improved average SAT and ACT scores among incoming freshmen, which can serve the university academically. With college enrollment such a prevalent issue, exploration of the relationship between enrollment and intercollegiate athletics is warranted.

Based on previous research, it is apparent that many NCAA Division I colleges and universities benefit from the existence of and success in intercollegiate athletics (e.g., higher incoming SAT scores, improved academic rankings, and increased enrollment). However, there are few studies that have researched the impact of intercollegiate athletics at faith-based institutions, specifically those affiliated with the National Association of Intercollegiate Athletics (NAIA). There are many differences between the NCAA and the NAIA such as number of members, eligibility requirements, level of athletic ability, and the size of athletic budgets.

The purpose of this study was to investigate the impact of intercollegiate athletics at a faith-based institution that is affiliated with the NAIA. More specifically, this study examined the degree to which the existence of or success in intercollegiate athletics at the institution impacted students' decision to enroll at this institution.

Admissions Applications

Several researchers have investigated the effects of intercollegiate athletics on the number of admissions applications received. McEvoy (2005) examined the relationship between dramatic changes in team success and the change in applicant numbers the following year. McEvoy sampled 62 schools between 1994 and 1998. All 62 schools competed in NCAA Division I athletics and belonged to major athletic conferences (i.e., Atlantic Coast Conference, Big East, Big Ten, Big 12, Big Eight, Pacific Ten, and the Southeastern Conference). Athletic performance was deemed the independent variable, based on winning percentage from year to year, between 1994-1998, and was limited to games played within each university's respective conference. Athletic performance was calculated for men's basketball, women's basketball, women's volleyball, and football. Winning percentage was categorized into three categories: an increase of .25 or greater, a decrease of .25 or greater, and no change at all. The three categories of winning percentage, multiplied by the four sports being studied, provided a total of 12 strata. Universities and teams that did not fit one of these criteria were withdrawn from consideration.

Four separate ANOVA tests were run, one for each of the four sports. According to McEvoy (2005), only football showed a significant relationship when compared to the number

of applications received. Schools whose football teams had a .25 or greater increase in winning percentage showed an average 6.1% increase in undergraduate applications. Those with no change in winning percentage showed an average increase of 2.5% in undergraduate applications, and those with .25 or greater decrease in winning percentage showed an average 0.4% decrease in undergraduate applications. Men's basketball, women's basketball, and women's volleyball did not show a significant relationship between winning percentage and the number of applications received. McEvoy (2005) suggested that increased media exposure for NCAA Division I college football might explain why only football, and not basketball or volleyball, was responsible for increased undergraduate applications. He also suggested that as media exposure continues to grow for women's sports, the effect of these sports on applications received could increase as well.

A second study conducted by McEvoy (2006) focused on the impact of elite individual athletic performances on the number of undergraduate applications. McEvoy (2006) utilized a pretest-posttest control group design to compare the number of applications received by NCAA Division I universities the year before and the year after one of their players was named a top-five finalist for the Heisman Trophy.

A two-by-two mixed-factor ANOVA design was used. Differences in undergraduate admissions applicants between institutions with top-five Heisman Trophy finalists and the control group were examined. The year in which the athlete was a top-five Heisman Trophy finalist and the subsequent year were also examined. Universities in the experimental group (those with top-five Heisman Trophy finalists) experienced an average increase of 6.59% in applications received. The control group received an average increase of 3.33% in applications received. Therefore, schools in the experimental group received almost twice the increase in applications compared to those in the control group. However, it should be noted that not all institutions experienced an increase in applications the year after having a top-five Heisman Trophy finalist.

McEvoy (2006) concluded that having a top-five Heisman Trophy finalist could positively impact university admissions. A more specific conclusion was that schools with top-five Heisman Trophy finalists were more likely to experience an increase in undergraduate applications compared to schools with similar win-loss records but without a top-five Heisman finalist.

The majority of current research pertaining to this topic focuses on NCAA Division I institutions or community colleges. Therefore, it is difficult for NAIA-affiliated schools to draw conclusions from these findings. Although athletic budgets at NAIA schools are typically smaller compared to NCAA Division I budgets, the priority placed on athletics is still apparent. NAIA schools could greatly benefit from research developed to investigate the impact of intercollegiate athletics on college enrollment. As previously mentioned, many NAIA schools are smaller in size compared to NCAA Division I schools, and their dependence on yearly enrollment could be even stronger. Therefore, any positive or negative effects that intercollegiate athletics have on NAIA enrollment could be critical information.

Method

The institution was a faith-based institution that is affiliated with the Southern Baptist Convention and the NAIA. The institution had a total undergraduate enrollment of 2,857 students and the population used to collect data for analysis consisted of first semester, full-time, freshmen students over the age of 17. At the time, 1,184 were considered residential students,

59% were female, 41% were male, and 25% were minorities. The undergraduate student body was comprised of 75% White/Non-Hispanic, 10% Black/Non-Hispanic, 2% Non-Resident Aliens, 1% Hispanic, less than 1% American Indian/Alaskan, 8% refused to indicate, and 3% were withdrawn. The student body represented 42 states and 37 countries. The average ACT score for first-time freshmen was 25 and the average SAT score for first-time freshmen was 1139. The freshmen class included 65 intercollegiate athletes, 46 of which received athletic scholarships. A total of 37 intercollegiate athletes (56.9%) and 18 intercollegiate scholarship athletes (39.1%) participated in the study. The student-to-faculty ratio was 12:1 and 84% of faculty held the highest degree possible in their respective field.

The dependent variable was the decision of freshmen students to enroll at the institution. Independent variables included the importance placed on the existence of intercollegiate athletics and the existence of successful intercollegiate athletics. Additional variables were measured such as participation in intercollegiate athletics (athlete or non-athlete) and athletic scholarship status (those who received athletic scholarships).

The 2009 Cooperative Institutional Research Program (CIRP) Freshman Survey, conducted by the Higher Education Research Institute (HERI), was used to measure the effect of intercollegiate athletics on students' decision to enroll at the institution. The CIRP allows for an additional 20 questions at the end of its survey. These questions can be designed to investigate specific areas of interest at individual institutions. For this study, five questions were added to the existing CIRP survey to further explore the relationship between intercollegiate athletics and the decision to enroll at the institution.

Students were asked to reflect on the mere existence of intercollegiate athletics and then the existence of successful intercollegiate athletics when deciding to enroll at the university and were asked to respond in one of three ways: very important, somewhat important, or not important. Additionally, students were asked if they would have chosen a different institution if there was an absence of intercollegiate athletics at the university. It is important to note that this was a hypothetical question, which introduces some level of error. Data were disaggregated by athletic status to determine if this variable had an effect on students' decision to enroll. A contingency table chi square analysis was used to determine if there was a significant relationship between athletic status and the decision to enroll at the institution based on the existence of intercollegiate athletics at the university. For the purpose of this study, successful intercollegiate athletics was defined as teams that are consistently ranked in the top 25 of their respective athletic association (e.g., NCAA, NAIA), or consistently win their respective conference championship. The university in which the sample was derived has maintained a successful intercollegiate athletic program within the NAIA across several sports for many years. Results were then disaggregated by athletic status to determine if this variable had an effect on their decision to enroll. Finally, a contingency table chi square analysis was used to determine if there was a significant relationship between athletic status and the decision to enroll at the institution based on the existence of successful intercollegiate athletics at the university. An alpha level of .05 was used for all statistical tests.

Results

A total of 454 freshmen were invited to participate and 239 freshmen completed the survey, yielding a 53% response rate. Findings showed that 20.1% of all freshmen student participants reported that the existence of intercollegiate athletics was very important, 29.7% reported it was somewhat important, and 50.2% reported it was not important when making the decision to enroll at the university. Results were then disaggregated by athletic status to determine if this variable had an effect on their decision to enroll. Table 1 provides the responses of students disaggregated by athletic status.

Importance Placed on the Existence of Intercollegiate Athletics

Variable	Very(%)	Somewhat(%)	Not(%)
Not an Athlete	12.9	28.7	58.4
Intercollegiate Athlete	59.5	35.1	5.4
Scholarship Athlete	77.7	16.7	5.6

Note. N = 239

The Pearson Chi Square analysis showed a significant relationship between intercollegiate athletic status (athlete or non-athlete) and the importance placed on the existence of intercollegiate athletics [$\chi^2 (2, N = 239) = 51.73, p < .001$], as well as a significant relationship between athletic scholarship status (those who received athletic scholarships) and the importance placed on the existence of intercollegiate athletics [$\chi^2 (2, N = 239) = 41.11, p < .001$]. These findings suggest that intercollegiate athletes were significantly more likely to place greater importance on the existence of intercollegiate athletics in their decision to enroll at the university than non-athletes.

Additionally, students were asked if they would have chosen a different institution if there was an absence of intercollegiate athletics at the university. Results showed that only 13.4% of freshmen student participants reported that they would have chosen a different institution, while 86.6% reported that they would have chosen the same institution. Results were then disaggregated by athletic status to determine if this variable had an effect on their decision to choose a different institution. Table 2 provides the responses of students disaggregated by athletic status.

Choice of Different Institution Based on the Absence of Intercollegiate Athletics

Variable	Yes(%)	No(%)
Not an Athlete	7.9	92.1
Intercollegiate Athlete	43.2	56.8
Scholarship Athlete	61.1	38.9

Note. N = 239

The Pearson Chi Square analysis showed a significant relationship between intercollegiate athletic status (athlete or non-athlete) and the decision to attend a different institution based on the absence of intercollegiate athletics [$\chi^2 (1, N = 239) = 33.65, p < .001$], as well as a significant relationship between athletic scholarship status (those who received athletic scholarships) and the decision to attend a different institution based on the absence of intercollegiate athletics [$\chi^2 (1, N = 239) = 38.23, p < .001$]. These findings suggested that intercollegiate athletes were more likely to attend a different institution based on the absence of intercollegiate athletics than non-athletes. Likewise, scholarship athletes were more likely to attend a different institution based on the absence of intercollegiate athletics than those who did not receive athletic scholarships.

Additional findings showed that 13.4% of all freshmen student participants reported that the existence of successful intercollegiate athletics was very important, 25.5% reported it was somewhat important, and 61.1% reported it was not important when making the decision to enroll at the university. Table 3 provides the responses of students disaggregated by athletic status.

Importance Placed on the Existence of Successful Intercollegiate Athletics

Variable	Very(%)	Somewhat(%)	Not(%)
Not an Athlete	6.9	24.3	68.8
Intercollegiate Athlete	48.7	32.4	18.9
Scholarship Athlete	77.8	11.1	11.1

Note. N = 239

The Pearson Chi Square analysis showed a significant relationship between intercollegiate athletic status (athlete or non-athlete) and the importance placed on the existence of successful intercollegiate athletics in participants' decision to enroll at the institution [$\chi^2 (2, N = 239) = 54.21, p < .001$], as well as a significant relationship between athletic scholarship status (those who received athletic scholarships) and the importance placed on the existence of successful intercollegiate athletics [$\chi^2 (2, N = 239) = 69.82, p < .001$]. These findings suggested that intercollegiate athletes were more likely to place greater importance on the existence of successful intercollegiate athletics in their decision to enroll at the university than non-athletes.

Conclusions

Findings from aggregated data analysis showed that nearly half of all freshmen student participants (49.8%) were affected by the existence of intercollegiate athletics while slightly more than half (50.2%) were not affected by the existence of intercollegiate athletics in their decision to enroll at the institution. However, data also suggested that intercollegiate athletes were more likely to place greater importance on the existence of intercollegiate athletics in their decision to enroll at the university than non-athletes ($p < .001$).

Due to their interest and participation in athletics, it is no surprise that intercollegiate athletes were more affected by the existence of intercollegiate athletics. However, it is important to note that 86.6% of all freshmen student participants, 56.8% of intercollegiate athletes, and 38.9% of scholarship athletes would have chosen the same institution even if there were no intercollegiate athletics available. These findings clearly show that the majority of students,

including intercollegiate athletes and many scholarship athletes, chose to attend this institution based on factors other than the existence of intercollegiate athletics. These findings are particularly astonishing because, based on their responses, these athletes would be willing to forego their intercollegiate athletic careers, and in some cases their athletic scholarships, in order to attend this institution. Based on the unique qualities of this institution, variables such as academic reputation, student life programs, religious affiliation, size, financial assistance, and graduate job placement could have influenced these decisions.

Due to the minimal impact of intercollegiate athletics on undergraduate enrollment at this institution, similar institutions should reconsider the importance placed on athletics, especially as a separate functioning entity, and ensure that athletic departments are deeply immersed within the university culture and that the mission of the athletic department is reflective of the institutional mission statement. Doing so could prevent the athletic department from becoming an isolated entity and possibly increase the importance placed on intercollegiate athletics by non-athletes. Furthermore, institutions should reconsider the amount of emphasis placed on intercollegiate athletics when recruiting potential students; rather, promote athletics as an integral component of quality student life at the institution.

Moreover, findings from aggregated data analysis showed that less than half of all freshmen student participants (38.9%) were affected by the existence of successful intercollegiate athletics, while the majority of freshmen student participants (61.1%) were not affected by the existence of successful intercollegiate athletics in their decision to enroll at the institution. However, findings also suggested that intercollegiate athletes, as well as scholarship athletes, were more likely to be influenced by the existence of successful intercollegiate athletics in their decision to enroll at the institution than non-athletes and those not receiving athletic scholarships ($p < .001$). These findings are not surprising because most students who participate in intercollegiate athletics tend to have a greater appreciation for successful athletics and a better understanding of the benefits derived from success in athletics. Therefore, it stands to reason that they would be more influenced by the existence of successful intercollegiate athletics than non-athletes.

Furthermore, there appears to be little evidence of the Flutie Factor at this particular institution. These findings could be due to the inability of successful NAIA athletics to create the same advertising effect as successful NCAA Division I athletics, as found by McEvoy (2006). Therefore, due to a lack of national media exposure, recognition, and prestige created by NAIA athletics, it is possible that successful NAIA athletics do not significantly affect the belonging, esteem, and self-actualization needs of college students, as described in Maslow's (1943) Hierarchy of Needs or the predisposition, search, and choice stages of Hossler and Gallagher's (1987) Model of College Choice.

Although every institution should strive for excellence in athletic programming, this and similar institutions should reconsider the amount of importance placed on successful intercollegiate athletics and ensure that athletic departments are held accountable and rewarded for more than just winning seasons. Furthermore, these institutions should consider the amount of emphasis placed on successful intercollegiate athletics when recruiting potential students.

Study Limitations and Future Research

The major limitation for this study was the fact that the sample consisted of freshmen students enrolled at a faith-based institution that is affiliated with the Southern Baptist

Convention and the NAIA. As a result, these findings cannot be generalized to all institutions. Although many institutions face similar challenges, each institution has a unique sub-culture that creates distinctive variables. Students were surveyed after they arrived on campus and some students spent up to one month on campus before completing the survey. Students' opinions may have been skewed by their initial campus experiences. The researcher did not have access to the amount of athletic scholarship received by each intercollegiate athlete, and therefore, due to the large range of athletic scholarships awarded, it was difficult to draw conclusions based on scholarship athlete responses. For example, an intercollegiate athlete receiving a \$500 annual scholarship may have responded differently than an intercollegiate athlete receiving a \$20,000 annual scholarship. Since the survey data was dependent upon self-reported information given by freshmen students, accurate results were dependent upon the honesty and objectivity of each student.

Research examining freshmen student responses from similar institutions (e.g., NAIA-affiliated) would help determine the effects of intercollegiate athletics nationwide. Furthermore, research examining the responses from upperclassmen, faculty, and staff members would allow institutions to discover the impact of athletics campus wide and discover how intercollegiate athletics contribute to the quality of life at the institution. Research examining the effects of intercollegiate athletics on overall quality of life, and booster, donor, and alumni giving would allow institutions to discover the importance of athletics across a broader spectrum.

Overall Conclusions and Implications

Findings from this study indicated that the existence of intercollegiate athletics has little impact on the decision of students to enroll at the institution as freshmen. Based on these results, it is recommended that this and similar institutions reconsider the benefits derived from the existence of intercollegiate athletics as an entity in itself. Institutions should consider intercollegiate athletics as part of the overall culture of the institution, an immersion instead of a separate function. Additionally, these findings could benefit institutions when deciding on the importance placed on intercollegiate athletics, the funding designated to intercollegiate athletics, or the possibility of leaving the NAIA and joining the NCAA. However, before making decisions based on these findings, institutions should conduct further research to investigate the impact of intercollegiate athletics on student retention, faculty and staff recruitment, and alumni giving.

Secondly, findings from this study indicated that the existence of successful intercollegiate athletics has little impact on the decision of students to enroll at the institution as freshmen. Based on these results, it is recommended that similar institutions reconsider the benefits derived from the existence of successful intercollegiate athletics. Moreover, these findings could benefit institutions when setting admission standards, academic probation guidelines, and judicial principles for intercollegiate athletes as well as establishing expectations, salaries, and bonuses for athletic directors and coaches. Finally, these findings could benefit athletic departments in their efforts to increase school spirit and marketing toward non-athletes. However, before making decisions based on these findings, institutions should conduct further research to investigate the impact of successful intercollegiate athletics on student retention, faculty and staff recruitment, and alumni giving.

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A Plane Trip with an Old Friend

Lee Benson

These are excerpts from a long, unpublished book that I wrote. The book was a read-through of the Bible in one year for artists.

Day 359, I Peter

Haven't you missed Peter? The moment I said the title, I Peter, I smiled. It was like seeing an old friend from high school that I hadn't seen in years. I sometimes dream about meeting old friends on a plane trip and having the entire trip to catch up and visit. That's the way I Peter is. It's been years, twenty or thirty, since we've heard from him. The "fasten seat belt" sign is off. Sit back and reminisce with Peter.

Remember the brash young man we knew? The one who always spoke out of turn, jumping to the wrong conclusions, behaving like a bull in a china shop? Well, he's mellowed out. Remember the time he walked on water, tried to cut a man's head off, hid and cried like a baby because he had denied his best friend Jesus? Well, he's become a gentle giant, a man of great humility made all the greater by his deep and abiding passion for his Lord. As we sit in the seat next to him, listening to his story, we grow increasingly proud of who he has become. He's turned out so well, so mature, so full of wisdom, sympathy, and encouragement. As we listen, we can tell he has been deeply wounded inside by his service to Christ, and we begin to notice the physical scars on his body. We comment on them. He smiles, embarrassed that we noticed, and shrugs them off as mere marks of love for his Savior.

Somewhere in the conversation, I begin to feel jealous. Not a sinful envy, but a longing to know Christ like Peter does. I wonder if I will be like him someday. Able to commit so completely, to be so passionate, to sympathize so fully, and to love so deeply. Oh, how I love this old friend. I'm so lucky to have bumped into him again because his life creates in me a desire to love Christ more. To recommit my art, my work, my life to our Savior. I long to live so completely, to feel such passion, to be so fulfilled as a human being. I look over at Peter as he continues to tell me his story, and I think to myself, "I hope this flight lasts forever!" And that's the good news.

The Last Trip

Lee Benson

Day 360, II Peter

“Ladies and gentlemen, we will begin our descent momentarily. I want to thank you once again for flying. . . .” The trip is almost over. Our visit with Peter is coming to a close. As if he can sense the urgency of the moment, he turns to us, lays his old, gnarled, fisherman’s hand on ours, looks deeply into our eyes, and begins to tell us what remains in his heart. These are desperate times! False teachers abound, spreading all manner of false doctrine like wild beasts, preying on the weak. Peter’s grip on our hand tightens:

First off, you need to know that in the last days, mockers are going to have a heyday. Reducing everything to the level of their puny feelings, they’ll mock, “So what’s happened to the promise of his Coming? Our ancestors are dead and buried, and everything’s going on just as it has from the first day of creation. Nothing’s changed.” . . . Don’t overlook the obvious here, friends. With God, one day is as good as a thousand years, a thousand years as a day. God isn’t late with his promise as some measure lateness. He is restraining himself on account of you, holding back the End because he doesn’t want anyone lost. He’s giving everyone space and time to change. (*The Message*, 2 Pet. 3.3-4, 8-9)

By now our plane is at the gate, and we have become briefly separated as we get our bags and de-board the plane. We meet

one last time at the luggage claim. We say our goodbyes, hug, and then he stops, turns, looks at me, and says:

But you, friends, are well-warned. Be on guard lest you lose your footing and get swept off your feet by these lawless and loose-talking teachers. Grow in grace and understanding of our Master and Savior, Jesus Christ. Glory to the Master, now and forever! Yes! (*The Message*, 2 Pet. 3.17-18)

We agree to see each other at our next reunion and turn and go our separate ways. A few weeks later, while reading the evening paper, I notice a short story tucked in the back: “Government Executes Radical Leader of Religious Cult for Spreading Sedition in Society.” My old friend Peter has been murdered. I silently weep. Slowly I remember one of the last things he said to me, “We saw it with our own eyes: Jesus resplendent with light from God the Father. . . . We were there on the holy mountain with him. We heard the voice out of heaven with our very own ears” (*The Message*, 2 Pet. 1.16-18).

I smile through my tears because I will see Peter again; I’ll see him at the last great reunion. He’s just gone home. And that certainly is the good news!

SITTING UP WITH THE DEAD COLLECTION

A LETTER EDGED IN BLACK

Melinda Eckley Posey

Old folk song

I was standing by the window yesterday morning,
Without a thought of worry or of care,
When I saw the postman coming up the pathway,
With such a happy look and jolly air.

Chorus: As I heard the postman whistling yester morning,
Coming down the pathway with his pack,
Oh he little knew the sorrow that he brought me
When he handed me that letter edged in black.

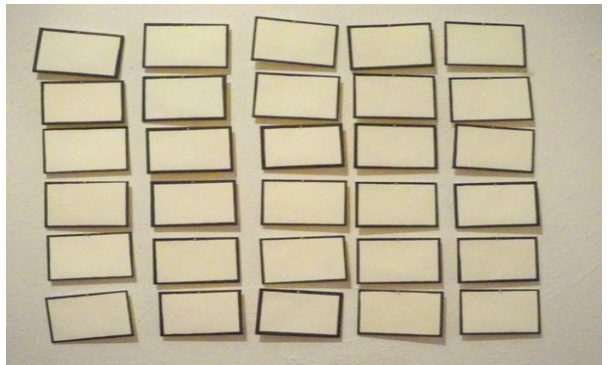
Oh, he rang the bell and whistled while he waited,
And then he said, "Good morning to you, Jack."
But he little knew the sorrow that he brought me
When he handed me that letter edged in black.

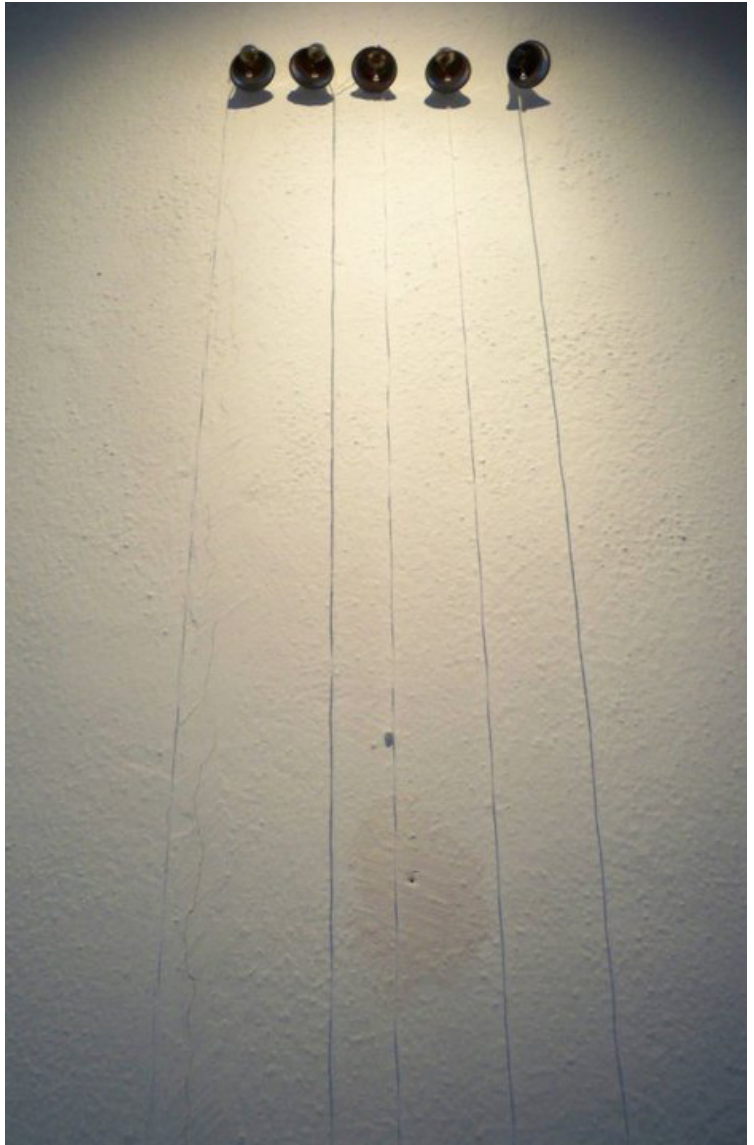
With trembling hand I took the letter from him,
I broke the seal and this is what it said:
"Come home, my boy, your dear old father wants you!
Come home, my boy, your dear old mother's dead!"

"The last words that your mother ever uttered ---
'Tell my boy I want him to come back,'
My eyes are blurred; my poor old heart is breaking,
For I'm writing you this letter edged in black."

I bow my head in sorrow and in silence,
The sunshine of my life it all has fled,
Since the postman brought that letter yester morning
Saying, "Come home, my boy, your dear old mother's dead!"

"Those angry words, I wish I'd never spoken,
You know I never meant them, don't you, Jack?
May the angels bear me witness, I am asking
Your forgiveness in this letter edged in black."





DEAD RINGER

The Victorians had a perilous relationship with death. It was in this time period that the mortuary industry began to boom, as did the fascination with the gothic that propagated ideas of a dead walking among the living. As the macabre worries of a being buried alive increased, the cemetery bell was invented as a preventative measure. The bell would be installed into the headstone and attached to a string that would be threaded down through the casket and tied around the deceased finger. The sexton was responsible for watching the bells for ringing especially around the days surrounding the burial. The saying of someone looking like a dead ringer for someone originated from the idea that the look-a-like individual could possibly be the deceased if the bell had been rung and they had been buried alive. This piece mimics this idea in the gallery setting with five chances (finger holes) to ring the bell placed six feet above the individual.

CHRIS NADASKAY

These poems are a continuation of a series of works I have been working on for the last several years. It is quite often the inspiration from a poem that creates in me a need to make a work of art.

These poems are disjointed and unusual—I do not claim to be a professional poet. I quite naturally seek to blame their literary quality on a desperate desire to express that which sometimes comes with words, but is much better articulated through visual means. There is not yet a piece for every poem, but I share them with you anyway. Perhaps in the future you will see the fruit of these words.

Several of these works deal with my perception of our culture, our world, and the state of the Church. One in particular, “A Timely Lament,” combines articles of the past (the detail photo includes a fragment of Rouen Cathedral) with my perception of that particular time in history.

I do not ever seek to make judgment through the work. Instead, I offer a view that, while decidedly not popular, is intended to help us as Christians detach from the culture around us just long enough to truly comprehend our legacy, place, and influence in it.



secondary refuse aggregate

clay/mixed-media wall relief

16" X 36" X 3"



crux nova —

a sinner's prayer

clay/mixed-media wall relief

60" X 48" X 8"



a timely lament

clay/mixed-media wall relief

18" X 120" X 3"

veil

Between the tear in the veil
lies a perfect space
captured, the frayed edges
of a life tattered
a gentle breeze blows through it
teasing, tempting, tormenting
a subtle reminder
that sin can be forgiven
after all, the veil is torn
ruined beyond repair
a worn-out vestige, delicate
cloth too fragile to contain
the perfect space
that is not too big,
not too small,
but just right for me

the cultural dynamic

What is so great about the cultural dynamic?
Clouds have much to say about love—
billowy and beautiful—
treacherous to the unwary flier.
They, too, don't choose their path,
yet rejoice in the traveling,
reaching, spreading, growing—
sometimes raining.
Light is there, too, bursting through,
welling up like water,
a persistent reminder
of the real dynamic.
Just how much clamor
can God take before
His fiery torrent is unleashed
never to be quenched—
dauntless and persistent?
Invisible tears are the generative force
of creativity, of kindness, of passion.
O the awesome, endless agape!
that forgives the mindless cultural dynamic.

lament for the third world

ten thousand is not enough
nay, ten million
with just one shuddering breath
they exhale, expire
plastered on the walls
of every city and subway
poster children of poverty
pestilence makes a good story
death even better
wake up, O sleeper
only you are truly dead
I said, "get up!"
inhale and gather strength
for a time of reckoning comes
born on the wings of
the little ones, the biggest One
judgment unleashed
passivity simply will not do
how many is enough?

a sinner's prayer

Lord have mercy on me
I am a sinner
unclean, bereft
of Hope, of Joy, of Love
a gentle breeze,
the silent witness of your
Spirit
is all that I need
don't leave me alone, weary
of life, of loves, of liberty
a refreshing spring
the comfort of Your presence
is all that I want
Who could love me?
for I am a sinner
wandering and ashamed
of past, of present, of future
without You, I am nothing;
with You, I will be everything
Lord have mercy on me
and save my soul

well done

With nothing left to give
the roast rolls over
tender meat and juices
pouring forth
getting ready to burn
not unlike the human condition
both blessings and cursings
pouring forth
a continuing consummation
of the first sacrifice
if a bit well done
thankfully the Cook
won't let us all fall
through the rack
to the coals

conduit

Entrusted with
a profound mystery
conduit of the deep
the church sleeps

the hope of glory
all embracing
a never-ending Love
redeeming grace untold

Dialogue Between Dimensions:

The Communication Dilemma in Flatland

Matt Lunsford

Flatland: A Romance of Many Dimensions is a classic work by Edwin A. Abbott, an English clergyman, educator, and Shakespearean scholar of the late 19th and early 20th century. The novel was first published in London in 1884.

This work of science (and mathematical) fiction is multifaceted—a satire of Victorian life in England, a critique of the prevailing philosophy of rationalism and the recent theory of Darwinism, and an imaginative introduction to the possibility of multi-dimensional spaces. In this last regard, the story has much to offer concerning the dilemma of communication between inhabitants of different dimensional worlds, a dilemma that surprisingly has application for the Christian faith. A brief review of the plot seems prudent prior to exploring this predicament.

Flatland is a two-dimensional world whose inhabitants are geometrical shapes: the women of Flatland are straight-line segments and the men are polygons. The shape of a man determines his place in society, thus the maxim “configuration makes the man” (Abbott 37). The irregular polygons are mostly moral deviants and criminals. The few who are not are removed from the mainstream of society and are always under suspicion. The lowest recognized class of males are the isosceles triangles, who serve as artisans and soldiers. The regular polygons form the remaining classes of society. The equilateral triangles are the middle class tradesmen, the squares and pentagons are the professionals, and the nobility begins with the hexagons. Finally, those men who have so many sides that their shape is essentially circular belong to the class of priests. The priests have the ultimate authority in all matters of Flatland.

Flatland is subject to the Law of Nature and Compensation. This law explains how the different shapes have come into existence in Flatland and regulates future generations.

Daughters remain line segments like their mothers. Members of the lower classes hope that their sons and grandsons will become more regular, all sides of equal length and all angles of equal measure, with each generation. Sons of tradesmen may gain an extra side and thus be born a square, while the sons of professionals and nobility will always gain an extra side with each generation. Occasionally, for the higher nobility, the increase in the number of sides for a male offspring might be greater than one. This class, however, suffers from increased infertility. In fact, the desire to have a son who is declared to be a circle is so great for the parents from the higher nobility, that those who are lucky enough to have a son almost immediately submit their male child to the Circular Neo-Therapeutic Gym to enhance his circular shape. Unfortunately, many of these infants do not survive the year-long process.

The men of Flatland are rational, logical beings. For them, seeing is believing. According to the wise men of Flatland, *omnividence*, which simply means the ability to see all things, is an attribute of God alone. The women proclaim that “feeling is believing” (Abbott 54) and are viewed as emotional and irrational beings as opposed to the men. Due to this perceived lack of rationality, women are not allowed to partake in formal education. They are, however, just, merciful, selfless, and loving beings—divine qualities according to Sphere, a being who visits Flatland from his three-dimensional world. Moreover, these differences in the genders have produced a language barrier between the sexes in which the men are required to be “bilingual,” (Abbott 40) using one set of terminology with the men and another with the women.

Flatland has many other oddities. For instance, since the aristocratic priests declare “configuration makes the man” (Abbott 37), it is presumed that a Flatland man is not a free moral agent. His shape completely determines who he will be in society. The middle and upper classes use sight recognition to identify the shape of citizens in Flatland. Only the lower classes of men and the women resort to the act of feeling for this purpose. Also, since a regular polygon with more sides is deemed to be more advanced than those with fewer sides, parents are often viewed as subordinate to their own children.

The main character in *Flatland* is A. Square, a regular quadrilateral (i.e., a square), who lives a rather normal life in Flatland until he has a dream wherein he visits a one-dimensional world called Lineland. Square is unable to convince the inhabitants of Lineland that he is a being not of their world, but from a two-dimensional world. In an attempt to silence their disbelief, Square demonstrates how he can pass in and out of Lineland from a direction (upward) that they have yet to recognize. His display does not sway the King of Lineland, but instead provokes him to violence. The following evening, Square is visited in his Flatland home by Sphere, a being from a three-dimensional world called Spaceland. Square learns from Sphere that he has been chosen to be the “Apostle of the Gospel of Three Dimensions” (Abbott 62) and will receive his instruction from Sphere. However, just as the inhabitants of Lineland would not acknowledge the existence of two dimensions, Square initially rejects the existence of Spaceland and confuses Sphere with a Circle resident of Flatland. In the end, Sphere lifts Square out of Flatland in a direction “not Northward; upward; out of Flatland altogether” (Abbott 60) that Square has never acknowledged. The experience is truly life changing for Square, who afterward dedicates his life to evangelizing all of Flatland with the knowledge of the third dimension. Not surprisingly, his efforts are met with resistance and punishment.

The focus of the novel is found neither in its clever satire of Victorian life through the use of geometric shapes, nor in its humorous critique of rationalism and Darwinism as depicted

through the various methods (hearing, feeling, seeing) of shape recognition and in the Law of Nature and Compensation. Rather, the core is found in its portrayal of the ineffectual communication between inhabitants of different dimensions. The dilemma is simply this: how does an inhabitant of a higher dimensional world attempt to translate the reality of his world into the vocabulary of a resident of a lower dimensional world? The net effect of this communication gap is a dichotomy that forces the residents of lower dimensional worlds into one of two collections: either, by use of imagination and reasoning, they are led to accept by faith the existence of higher dimensional worlds, or by lack of aspiration and stubborn ignorance, they reject the Truth of these new worlds.

The reader of *Flatland* first encounters this predicament when A. Square describes a new direction of motion to the King of Lineland. The King understands motion along a straight line, which he designates as moving “Northward and Southward” (Abbott 49). Yet he cannot fathom a motion from left to right. Even as A. Square demonstrates this new direction of motion by rising above and falling below Lineland, the King is convinced only that A. Square is performing some magic trick:

Instead of moving, you merely exercise some magic art of vanishing and returning to sight; and instead of any lucid description of your new World, you simply tell me the numbers and sizes of some forty of my retinue, facts known to any child in my capital. Can anything be more irrational or audacious? Acknowledge your folly or depart from my dominions. (Abbott 51)

Hence, Square fails to provide the King with any “lucid description” of his two-dimensional world.

The evening following A. Square’s nightmare trip to Lineland, Sphere visits Square in his home. Unfortunately, Square did not learn from his previous night’s dream and promptly repeats the mistake of the King of Lineland. Square is unable to imagine any type of motion independent of the cardinal directions. Sphere appeals both to his reason and to his imagination to convince Square of the existence of the third dimension. Analogous to what Square had performed for the King of Lineland, Sphere moves above—“not northward; Upward” (Abbott 60)—and below Flatland. Square, who still believed Sphere was a Circle from Flatland, confesses, “All that I could comprehend was, that the Circle had made himself smaller and vanished, and that he had now reappeared and was rapidly making himself larger” (Abbott 59). Next, Sphere tries the method of analogy. When Sphere attempts to describe a solid figure, namely a cube, Square asks if “it is describable in the language of Flatland?” (Abbott 61). Sphere responds that it is indeed, “in strict according with Analogy” (Abbott 61). When this method also fails, Sphere resorts to deeds, which Square (akin to the King of Lineland) perceives as magic and trickery. When all of these tactics leave Square unconvinced, Sphere literally removes Square from Flatland altogether and shows him his world—Spaceland.

Words and deeds are not sufficient to convert Square. In fact, in each lower dimensional world there exist apparent deficiencies that impair its inhabitants from a complete understanding of a higher dimensional world and in each higher dimensional world, there are additional sensory inputs that allow its inhabitants to better perceive their surroundings. For example, the residents of Lineland were limited to hearing for the identification of beings. In Flatland, the inhabitants could use hearing, feeling, or sight. In Spaceland, “light and shade and perspective” (Abbott 69) could be experienced. Even when Square, following the argument

from analogy, discusses with Sphere the possibility of a fourth dimension, Square realizes that he cannot see this higher dimension with his Flatland eye, but that it is perceivable only through the “inner eye of thought” (Abbott 72), or imagination.

The dilemma of effective communication across dimensions is analogous to the struggle a Christian faces in communicating his understanding of the spiritual dimension of life to one who believes only in the natural world. Oxford and Cambridge professor of literature, Christian apologist, and famous 20th century author C. S. Lewis mentions the term “Flatlander,” an obvious reference to Abbott’s work, in several of his apologetic works. Perhaps the most striking remarks occur in his essay *Transposition*. Here Lewis posits the juxtaposition of a richer system to a poorer system to further explain the relationship between the spiritual life and the natural life. Lewis gives an example of the richer and poorer that is readily experienced, namely emotions and sensations. The emotional life is “richer” than the life of sensations because human nerves produce the same sensation to express more than one emotion. For instance, both joy and sorrow often yield tears. According to Lewis, it is impossible to find a one-to-one correspondence between such systems:

Where we tend to go wrong is in assuming that if there is to be a correspondence between two systems it must be a one-for-one correspondence—that *A* in the one system must be represented as an *a* in the other, and so on. But the correspondence between emotion and sensation turns out not to be of that sort. And there never could be correspondence of that sort where the one system was really richer than the other. If the richer system is to be represented in the poorer at all, this can only be by giving each element in the poorer system more than one meaning. The transposition of the richer into the poorer must, so to speak, be algebraical, not arithmetical. If you are to translate from a language which has a large vocabulary into a language that has a small vocabulary, then you must be allowed to use several words in more than one sense. If you are to write a language with twenty-two vowel sounds in an alphabet with only five vowel characters, then you must be allowed to give each of those five characters more than one value. If you are making a piano version of a piece originally scored for an orchestra, then the same piano notes which represent flutes in one passage must also represent violins in another. (Lewis, *Weight of Glory* 77-78)

Lewis then gives this concrete example from the art of drawing. The similarity to A. Square’s adventures in *Flatland* is obvious:

Even more, we understand pictures only because we know and inhabit the three-dimensional world. If we can imagine a creature who perceived only two dimensions and yet could somehow be aware of the lines as he crawled over them on the paper, we shall easily see how impossible it would be for him to understand. At first he might be prepared to accept on authority our assurance that there was a world in three dimensions. But when we pointed to the lines on the paper and tried to explain, say, that “this is a road,” would he not reply that the shape which we were asking him to accept as a revelation of our mysterious other world was the very shape which, on our own showing, elsewhere meant nothing but a triangle. And soon, I think, he would say, “You keep on telling me of this other world and its unimaginable shapes which you call solid. But isn’t it suspicious that all the shapes which you offer me as images or reflections

of the solid ones turn out on inspection to be simply the old two-dimensional shapes of my own world as I have always known it? Is it not obvious that your vaunted other world, so far from being the archetype, is a dream which borrows all its elements from this one?" (Lewis, *Weight of Glory* 79)

Lewis further elucidates his point with these concluding thoughts:

And the skeptic's conclusion that the so-called spiritual is really derived from the natural, that it is a mirage or projection or imaginary extension of the natural, is also exactly what we should expect, for, as we have seen, this is the mistake that an observer who knew only the lower medium would be bound to make in every case of Transposition. The brutal man never can by analysis find anything but lust in love; the Flatlander never can find anything but flat shapes in a picture; physiology never can find anything in thought except twitching of the grey matter. It is no good browbeating the critic who approaches Transposition from below. On the evidence available to him his conclusion is the only one possible. (Lewis, *Weight of Glory* 81)

These same ideas find their way into Lewis' children's fiction also. In *The Silver Chair*, Eustace and Jill, the heroes of the story, are attempting to rescue the kidnapped Prince Rillian of Narnia from the wicked witch Queen of the Underworld. To foil the rescue, the Queen employs an enchantment to convince the Prince that the world of Narnia does not exist:

The Witch shook her head. "I see," she said, "that we should do no better with your lion, as you call it, than we did with your sun. You have seen lamps, and so you imagined a bigger and better lamp and called it the sun. You've seen cats, and now you want a bigger and better cat, and it's to be called a lion. Well, 'tis a pretty make believe, though, to say truth, it would suit you all better if you were younger. And look how you can put nothing into your make-believe without copying it from the real world, this world of mine, which is the only world. But even you children are too old for such play. As for you, my lord Prince, that art a man full grown, fie upon you! Are you not ashamed of such toys? Come, all of you. Put away these childish tricks. I have work for you all in the real world. There is no Narnia, no Overworld, no sky, no sun, no Aslan. And now, to bed all. And let us begin a wiser life tomorrow. But, first, to bed; to sleep; deep sleep, soft pillows, sleep without foolish dreams." (Lewis, *The Silver Chair* 179-180)

Here, the Overworld of Narnia is depicted as grander than the Underworld and therefore, according to the Queen, must not exist since it can be described only in the terminology of the lesser world. The passage is reminiscent of the line of reasoning used by the King of Lineland to deny the existence of Flatland.

Both Abbott and Lewis discovered a significant truth of the Christian life—it is difficult to communicate the existence of the spiritual realm (i.e. a higher dimensional world) to those who believe only in the natural world (i.e. a lower dimensional world). A feat comparable to what Sphere achieved with Square is not possible—to take a person out of the natural world altogether and into the spiritual realm. However, the method of analogy employed by Sphere can

still be an effective tool. In fact, this is the means that Jesus used to explain the kingdom of God to Nicodemus in the Gospel of John:

Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. He came to Jesus at night and said, “Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him.” Jesus replied, “Very truly I tell you, no one can see the kingdom of God unless they are born again.” “How can someone be born when they are old?” Nicodemus asked. “Surely they cannot enter a second time into their mother’s womb to be born!” Jesus answered, “Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, ‘You must be born again.’ The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.” “How can this be?” Nicodemus asked. “You are Israel’s teacher,” said Jesus, “and do you not understand these things? Very truly I tell you, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony. I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? No one has ever gone into heaven except the one who came from heaven—the Son of Man. (*New International Version* John 3:1-13)

Flatland is a classic work of fiction for multiple reasons, including several of those previously mentioned. One of those reasons is its vivid presentation of the impasse of dialogue between inhabitants of different dimensional worlds. The Christian reader immediately draws a parallel between this predicament and the monumental obstacle of effective communication between the natural man and the spiritual man. Furthermore, Sphere’s moderately successful attempt to convince Square of the existence of the third dimension by way of analogy gives the Christian reader a method for building a bridge to span the vast gap that exists between these two parties. For this cause alone, *Flatland* should be considered an essential product of the Christian intellectual tradition.

Works Cited

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62 *New International Version*. The Holy Bible. John 3:1-13. Print.

Commentary on Commentaries

Bobby C. Rogers

Here's where they have flown, all the old commentaries and concordances culled from pastors'
studies, found boxed
and forgotten in a parsonage attic long after the disgraced preacher fled to find a job selling term life
insurance

or cemetery plots, flown here to the dusty shelves of Elder's Bookstore on an old street in Nashville,
their own special homegoing. They rest now,
unread and roughly shelved like the riprap facing of a levee raised to stem the flood of the Higher
Criticism, a stay

against modernity and any other tide that could erode the first inch of authority from the preacherly
class, a half-dozen editions
of *Strong's Exhaustive Concordance*, the revised Genesis volume from *The Broadman Bible Commentary*
next to Vol. 12

James through Revelation of *The Interpreter's Bible*, library binding, hardly opened, part of a
Methodist minister's contested estate,
and other reference works so old they earnestly grapple with theological disputes embarrassing to
recount, a record

of how the studied, typeset wisdom of one age quickly becomes ridiculous, or worse, to the next.
But my interest lies
in what's on the other side of theology, the places theology can't cross to. I am touched by the
sadness of emptied rooms, old library furniture

carted to the landfill, the parsonage converted to office space and dead file storage now that the new
pastor and his young family
have bought a home in a treeless development on the edge of town. The lights are off in the
pastor's study, so hopefully restocked

with new commentaries based on the NIV translation. There's a theology of silent rooms that has
yet to be systematized, woven
in the original languages, waiting for a commentary to parse its subtle meanings, to be of use for
awhile, and maybe even some slight comfort.

Henryson's Proxy Avengers:

Male Revenge Fantasy in the Testament of Cresseid

Gavin T. Richardson

In the 1380s Geoffrey Chaucer wrote what may be his finest work—not the *Canterbury Tales*, with which so many readers are familiar—but his epic in five books: *Troilus and Criseyde*.¹ This work, set against the backdrop of the Trojan War, details the complex love affair between the Trojan prince Troilus and the daughter of the Trojan traitor Calchas, whose prophetic powers have prompted him to abandon Troy for the eventual winners, the Greeks. At the outset of the epic, Troilus is a distinguished warrior disdainful of his fellow soldiers who are enmeshed in the ways of love—disdainful, that is, until Cupid shoots him with his arrow, after which point Troilus burns with desire for Criseyde. For her part, Criseyde is in straightened circumstances; as the daughter of a traitor, she may certainly benefit from Troilus' interest and protection, and one is never sure whether her affections for Troilus are matters of the heart or matters of survival. Troilus' wooing of Criseyde through the efforts of his intermediary Pandarus unfolds over the course of the five books until Criseyde is transferred to the Greeks as part of a POW exchange. Although she promises to return to Troilus, Criseyde is soon embraced by Diomedes, one of the greatest of Greek warriors, leaving Troilus heartbroken.

The final book of Chaucer's *Troilus and Criseyde* is a difficult read—not that the language is inherently more challenging than that of the preceding books; it's just tough to watch poor Troilus go down. The second half of Book 5 is fraught with poignant and cruel irony, as we see Troilus walk the high walls of Troy for months looking for Criseyde's return, while we readers know that Criseyde is in the process of giving herself over to Diomedes. Troilus' pathetic wait in Book 5 is the culmination of a long pattern of romantic infelicities that is

¹ All quotations from Chaucer's *Troilus and Criseyde* are from Stephen A. Barney, ed., *Troilus and Criseyde*, with Facing-page Il Filostrato; *The Testament of Cresseid* by Robert Henryson (New York: W.W. Norton, 2006).

by turns comic and tragic, for despite being a splendid soldier, Chaucer's Troilus is so timorous in love that he needs the proxy wooer Pandarus to guide him nearly every step of the way. When Criseyde fails to return as promised, Troilus engages in wishful excuse-making to account for her absence, arguing that she must have been delayed by her father (5.1136, partially true), then surmising that she has decided to ride out of the Greek camp in secret (5.1150, completely false), and finally, desperately hoping that he has miscounted the ten days between her departure and promised return (5.1185, also false). The long, sad exchange of letters between Troilus and Criseyde which concludes the poem reveals just how self-deluded Chaucer's Troilus has become. Though a despondent Troilus swears to cut down Diomedes, he never does so. His final sallies into the field are tantamount to a death wish, a Greek-assisted suicide.

Although it may be essentialist to suggest that Troilus' pathetic demise more keenly affects male readers, I do suspect that men invest in Troilus the same kind of gendered identification Criseyde fears women shall invest in her: "O, rolled shall I ben on many a tongue! / Throughout the world my belle shall be longe! / And wommen moost wol haten me of alle" (5.1061-1063). Readers who find themselves identifying with Troilus may feel embarrassed for him. Like Pandarus, they may want Troilus to find a less pathetic way to process Criseyde's loss. But Chaucer never wavers from his consistent characterization. Troilus suffers to the last, only liberated from his lovesickness by the sword of Achilles and the psychopomp Mercury, who escorts him to his pagan heaven, from whence he can laugh at this "litel spot of erthe" and all its attendant suffering. Yet with faithless Criseyde safe in the arms of Diomedes and the gentle Troilus slain on the battlefield, some readers may wonder, like Kent at the end of *King Lear*, "Is this the promised end?"

Robert Henryson apparently was just such a reader. While Chaucer was content to conclude his epic with an affecting lesson on *contemptus mundi*, Henryson was not as content to see Troilus endure heartache and violent death. His late fifteenth-century *Testament of Cresseid*, written in Middle Scots, offers a kind of alternate ending to Chaucer's epic, recounting what really happened to the two lovers after their parting.² Henryson's work might be accurately deemed medieval fan fiction, but the nature of Henryson's fandom is a matter of some debate. Clearly Chaucer's poem deeply engaged Henryson, but it also left him deeply dissatisfied, judging by Henryson's revisionism. C. David Benson has argued that Henryson's continuation of Chaucer's epic is in essence a compassionate poem that focuses greatly on the "detailed moral life" of Cresseid,³ but I read the *Testament of Cresseid* as the purest of male revenge fantasy. Henryson writes for an implied reader who desires to see Criseyde punished for her being, in Chaucer's famous phrase, "sly-dyng of corage" (5.825), i.e., having a fickle heart or disposition. In Henryson's *Testament*, every punitive desire is met and then some. And as early as William Thynne's 1532 edition of Chaucer, Henryson's poem was printed as a kind of appendix to Chaucer's epic; over time it even became conflated with the works of Chaucer himself.⁴ This publication and reception history suggests that Henryson was not alone in finding something viscerally satisfying in the demise of Cresseid.⁵

² Henryson's text is most conveniently found in the Barney edition of Chaucer's epic mentioned above.

³ "Critic and Poet: What Lydgate and Henryson did to Chaucer's *Troilus and Criseyde*," *Modern Language Quarterly* 53, no. 1 (March 1992): 23-40, at 40.

⁴ For the publication history of the poem, see Nickolas Haydock, *Situational Poetics in Robert Henryson's Testament* (New York: Cambria Press, 2011), 12-14.

⁵ For clarity, Chaucer's character will be called Criseyde and Henryson's Cresseid. Similar spelling distinctions will be used for Diomedes/Diomeid. Troilus' name is the same in both works.

John Kerrigan, in the first chapter of his wide-ranging study *Revenge Tragedy: Aeschylus to Armageddon*, quotes Christian Wolff's reading of Euripides' *Orestes*: "Revenge . . . becomes an irrational response to the world's failure to render what one imagines is his due. It could be an attempt to force repayment on the loss between what seems and what is."⁶ Elsewhere in the same chapter Kerrigan surveys texts of "displaced agency" in which a "revenger . . . assumes the burden of another person's resentment,"⁷ such as when Aeneas slays Turnus on behalf of Pallas at the conclusion of the *Aeneid*. I argue that the *Testament of Cresseid* is a similar narrative of displaced agency, but with the difference being that the author, not another character in the text, becomes the proxy avenger for Troilus. Henryson seeks to "force repayment" for what happened to Chaucer's Troilus and for what didn't happen to Criseyde, but he must deal with a revisionist's dilemma: how can he make sure Criseyde suffers without sullyng the character of Troilus? Indeed, Henryson's Troilus is in many ways consistent with the best elements of Chaucer's Troilus—namely, his battle prowess, which we see in the first four books of Chaucer's epic, as well as his high *gentillesse*, and, in the words of Louise O. Fradenburg, his valorized suffering.⁸ Demonstrating how Henryson negotiates this particular Scylla and Charybdis is the focus of this essay, as well as accounting for some of the recurrent features of male revenge fantasy through the application of psychoanalytic theories on revenge.

Male Revenge Fantasy

Kerrigan observes that revenge is essential to many of the narratives which form the foundation of the Western canon: the Homeric epics, the *Aeneid*, *La Chanson de Roland*, to mention a few.⁹ Revenge is the Ur-narrative, the primal scene of drama, the reaction which begets further action. Its cross-cultural appeal may stem from its relationship to the universal experience of oedipal defeat, "the loss of a loved one to a rival,"¹⁰ rendering tales of vengeance deeply satisfying. To discuss revenge in the literature of the Middle Ages would be too broad of a task, but one narrative type recurs consistently enough that it rewards focused scrutiny: the male revenge fantasy. In "The Wish for Revenge," analyst Lucy LaFarge describes revenge fantasy as being a response to psychic injury, a means to mitigate the shame and rage resulting from oedipal defeat:

[T]he avenger constructs a story that is familiar to us all. First, he construes what has occurred as a personal attack, casting himself as the innocent victim of a demonized perpetrator. Then, in a dramatic reversal, he righteously seizes power and relentlessly pursues the punishment of the designated agent of his

⁶ Oxford: Oxford UP, 1998, 11.

⁷ Kerrigan, *Revenge*, 8.

⁸ "Our owen wo to drynke": Loss, Gender, and Chivalry in *Troilus and Criseyde*," in Barney, pp. 589-606; at 590. Fradenburg's essay was first published in Chaucer's "Troilus and Criseyde"—"Subgit to alle Poesye": Essays in Criticism, ed. R.A. Shoaf (Binghamton, NY: Medieval & Renaissance Texts & Studies, SUNY Binghamton, 1992), 88-106.

⁹ Kerrigan, *Revenge*, 3.

¹⁰ Lucy LaFarge, "The Wish for Revenge," *Psychoanalytic Quarterly* 75.2 (2006): 447-75, at 448.

injury. Often this punishment fits the crime exactly as the avenger inflicts on his enemy the very injuries that he himself has suffered.¹¹

Although LaFarge is writing about patterns witnessed in her years as a clinician, this fantasy recurs in the canonical and noncanonical literature of the Middle Ages, structuring narratives as diverse as Boccaccio's *Decameron* tale of Rinieri and Elena (8.7), Thomas Hoccleve's early fifteenth-century "Tale of Jonathas," and the narrative of Sheikh Sam'an from the twelfth-century Persian *Conference of the Birds*. A comparative reading of these texts yields five principal elements that provide a strategic taxonomy of male revenge fantasy useful for examining Henryson's *Testament of Cresseid*:

1. A sexual experience gap between an experienced female and an inexperienced male.
2. The shaming of the male protagonist.
3. A *peripeteia* or reversal of fortune for the female character, creating a need for the male character.
4. The female's recognition and confession of abuse (*anagnōrīsis*).
5. Violent (and often sexualized) punishment of the female character.

The first element—a sexual experience gap—is crucial to setting up the reversal central to Henryson's treatment of Cresseid. Chaucer's Troilus is famously untried in the ways of love despite being quite worldly in other respects, even ridiculing fellow soldiers who pine away during sleepless nights for their unresponsive lovers:

This Troilus, as he was wont to gide
His yonge knightes, lad hem up and down
In thilke large temple on every side,
Byholding ay the ladies of the town
Now here, now there; for no devocioun
Hadde he to non, to reven hym his reste,
But gan to preise and lakken whom hym leste.

And in his walk ful faste he gan to wayten
If knight or squyer of his compaignie
Gan for to syke, or lete his eighen baiten
On any woman that he koude espye.
He wolde smyle and holden it folye,
And seye hym thus, "God woot, she slepeth softe
For love of the, whan thou turnest ful ofte!

I have herd told, pardieux, of your lyvyng,
Ye lovers, and youre lewed observaunces,
And which a labour folk han in wynnynge
Of love, and in the keyping which doutaunces;
And whan youre prey is lost, woo and penaunces.
O veray fooles, nyce and blynde be ye!
There nys nat oon kan war by other be!" (183-203)

¹¹ LaFarge, "Wish," 448.

This Troilus has a kind of swagger to him that is absent from later characterizations in the epic; these lines furnish a “before” picture that will reveal the enervating effects of love in later books. His mocking contempt of lovers reflects a pride that is quickly turned to helplessness when he is struck by the God of Love’s arrow. Troilus then becomes precisely the kind of lover he formerly held in disdain, full of “woo and penaunces,” losing sleep over a woman much less fixated on him, incapable of learning from the cautionary tales of the other men in his company. In Chaucer’s source, Boccaccio’s *Il Filostrato*, Troilus’ disdain for love is born of previously painful affairs:

I have already experienced through my great folly what this accursed fire is.
And if I were to say that love was not courteous to me, and did not give me
delight and joy, certainly I’d be lying; but all the good together that I gathered
in my desire for love was little or nothing compared to the torments and to the
sad sighs. (Stanza 23)¹²

Boccaccio’s references to fire, delight, and joy imply that his Troilus is no sexual naïf. Chaucer, however, removes all such experience from his Troilus, making him spectacularly dependent on the machinations of Criseyde’s uncle Pandarus to gain her favor and the pleasure of her body. In one famous scene from Book 3, Pandarus even goes so far as to undress Troilus before sending him to bed with Criseyde (3.1099). Even Criseyde seems shocked at Troilus’ sexually timid behavior, rhetorically calling his masculinity into question: “Is this a mannes game?” (3.1124). And when the Greeks propose to trade the Trojan POW Antenor for Criseyde, Troilus allows it all to happen rather than forcibly rescuing his lover as Pandarus recommends (4.582-630). Chaucer’s Troilus is no Lancelot, and his relative passivity may have been one of the character “flaws” Henryson felt a need to remediate.

While Chaucer departs significantly from Boccaccio in detailing the sexual inexperience of Troilus, he follows his source more closely in depicting Criseyde as a beautiful widow placed in straightened circumstances thanks to the treason of her father Calchas:

Now hadde Calkas left in this meschaunce,
Al unwist of this false and wikked dede,
His doughter, which that was in gret penaunce,
For of hire lif she was sore in drede,
As she that nyste what was best to rede;
For bothe a widewe was she and alone
Of any frend to whom she dorste hir mone. (1.91-98)

Troilus courts Criseyde at length through her uncle, the proxy wooer Pandarus. The playful exchanges between niece and uncle are filled with laughter and even incestuous flirtation, with Pandarus at one point thrusting a love letter of Troilus into his own niece’s bosom (2.1155), and later peering under her sheets the morning after she first sleeps with Troilus (3.1569-76). At first Criseyde is a reluctant lover of Troilus, though she does consider whether an unprotected woman in her position can afford to reject the romantic overtures of a powerful Trojan prince

¹² *Il Filostrato* can be found on facing pages of the Barney edition of Chaucer’s *Troilus and Cresseid*.

(2.708-714). In addition to this political concern, Criseyde is reticent to be the subject of scandalous gossip (2.785-805) and to abdicate her independence:

I am myn owene woman, wel at ease—
I thank it God—as after myn estat,
Right yong, and stoned unteyd in lusty leese,
Withouten jalousie or swich debat:
Shal noon housbonde seyn to me “Check mat!”
For either they ben ful of jalousie,
Or maisterfull, or loven novelrie. (2.750-56)

Clearly Criseyde is not actively looking for a paramour. But this does not mean Criseyde is indifferent to desire. When Troilus returns from battle having routed the Greek army, Criseyde, gazing upon his sober demeanor, hacked armor, and arrow-studded shield, famously asks, “Who yaf me drynke?” (2.651). And in a rare moment of sexual aggression by her paramour, when Troilus grasps Criseyde in his arms saying, “O swete, as evere mot I gon, / Now be ye kaught” (3.1206-7), she quickly lets Troilus know that he has not captured anything that did not wish to be caught: “Ne hadde I er now, my swete herte deere, / Ben yolde, ywis, I were now nought here!” (3.1210-11). Taken as a whole, Chaucer’s characterization of Criseyde is of a smart, perspicacious, and world-wise widow intent on surviving. As a widow she is sexually experienced, whereas Troilus’s former contempt of lovers and his later romantic awkwardness implies limited sexual experience, if not virginity. It is this sexual experience gap which lies at the heart of Robert Henryson’s revenge fantasy. Henryson relentlessly transforms Criseyde’s sexual power over Troilus into a weakness which consumes her.

Henryson’s Middle Scots poem begins with a speaker settling into an evening of reading Chaucer’s *Troilus and Criseyde*. The narrator, amid wondering “gif all that Chauceir wrait was trew,” reaches for “ane uther quair”—another book providing an alternate ending to Chaucer’s epic. This “uther quair” is likely a complete fiction designed to lend false *auctoritas* to Henryson’s narrative continuation of Chaucer’s epic—a continuation which reveals that Cresseid has been unceremoniously dumped by her Greek lover Diomedes once he has tired of her. Again she finds herself in constrained social circumstances as a Trojan woman dwelling among enemy Greeks:

Quhen Diomeid had all his appetite,
And mair, fulfillit of this fair ladie,
Upon ane uther he set his haill delyte
And send to hir ane lybell of repudie
And hir excludit fra his companie.
Than desolait scho walkit up and down,
And sum men sayis into the court commoun. (71-77)

There is little in the Chaucerian epic to prepare us for such abasement of Cresseid. The accelerated nature of this passage abruptly plunges Cresseid from the arms of Diomedes into the streets as a whore. In a single stanza, Henryson sets aside Chaucer’s text as no longer satisfying in the same way that Henryson’s Diomedes tires of Cresseid; even the verbal formulation of “[u]pon ane uther he set his haill delyte” echoes Henryson’s narrator, who reaches for “ane uther

quair” to give us Cresseid’s story. In her degraded condition Cresseid bitterly complains to the very gods she had once venerated, Venus and “fals Cupide,” blaming them for her star-crossed love life and current hard times. Cupid, stung by Cresseid’s invective just as he had been stung by Troilus’ mockery in Chaucer’s epic, summons a parley of the planetary gods to put Cresseid on trial for blasphemy. Cresseid is pronounced guilty and receives a sentence of leprosy, rendering her “abhominabil” to all lovers. She awakens in horror to find her former beauty grossly deformed; shaken and ashamed, she dwells secretly in a leper colony at the end of town, living the life of a beggar. Troilus, who is still very much alive in Henryson’s alternate universe, soon rides by in glory fresh from the battlefield. He spies Cresseid, does not recognize her, and yet is intuitively drawn to her for reasons he cannot quite understand. Moved to pity, Troilus offers her a wildly generous donation of “[a]ne purs of gold, and mony gay jowall” and rides away (l. 521). Overcome by her wretched fortune, Cresseid offers a second lament, thrice repeating a variation of the line, “O fals Cresseid and trew knight Troilus!” (546, 553, 560). She writes her last testament, commends her soul to the virgin goddess Diana, and dies. A token of recognition—a ring—is brought to Troilus upon her death. Troilus grieves Cresseid’s passing and sets up a marble monument to her, which reads: “Lo, fair ladyis, Cresseid of Troy the toun, / Sumtyme countit the flour of womanheid, / Under this stane, lait lipper, lyis deid” (607-9). Henryson concludes his poem with a didactic passage warning women not to mix love and deception.

Such a violent spin of Fortuna’s wheel—plunging Cresseid from Diomeid’s paramour to leprous whore—highlights the role of *peripeteia* in male revenge fantasy. Peripety is defined by Aristotle in his *Poetics* as a “surprising reversal,” and such a reversal recurs in narratives similar to Henryson’s, such as the Boccaccio and Hoccleve texts mentioned above. After the shaming of the male protagonist there is some remarkable peripety or reversal in which the abusing woman falls on hard times and finds herself in need of some favor from the male protagonist. This kind of peripety involves something more than simple role reversal, hinging as it does on fantasies of control. We witness the protagonists start from a position of profound weakness, an inability to command events and even their own behavior. But with the peripety, the male protagonist suddenly gains a position of power and control over his shamer and over his former emotional and sexual weakness. The abusing female’s newly abased position seems serendipitously—perhaps even providentially—designed to require the male character’s unique gifts or attention. In the case of the Troilus, we see a character who is progressively weakened by love in the Chaucerian epic. He begins as a proud scoffer of love and ends up despondent and suicidal. In contrast, after some early stanzas in which Henryson summarizes Troilus’ former lovesickness, Troilus emerges as a soldier who has moved beyond his lover’s faithlessness. Henryson’s Troilus cuts a dashing figure:

That samin tyme, of Troy the garnisoun,
 Quhilk had to chiftane worthie Troylus,
 Throw jeopardie of weir had strikken doun
 Knichtis of Grece in number mervellous;
 With greit tryumphe and laude victorious
 Agane to Troy richt royallie thay raid
 The way quhair Cresseid with the lipper baid. (ll. 484-90)

70 Thus it is flush with glorious victory that Henryson’s Troilus first sees Cresseid’s “uglye lipper face” and is moved to pity. He is at the forefront of a victorious Trojan army, and we are never

really invited to think of the Trojans' ultimate loss. This single stanza demonstrates most clearly that this poem is about a reversal of power: Troilus is in the ascendant—restored, victorious, and apparently wealthy. Yet he still retains the compassion that marked his character in Chaucer, without the accompanying paralysis. When he learns of Cresseid's death, he is deeply affected; he swoons when he realizes that he had been gazing upon the ravaged face of his former paramour, but this Troilus is certainly not the wretched, self-deluded figure we see at the end of Chaucer's poem. Troilus' swoon is one of noble gentility, whereas Chaucer depicts a Troilus swooning from a kind of sexual paralysis in 3.1092, whether from "sorwe" or "fere." After learning of Cresseid's demise, Troilus' simple statement, "I can no moir; / Scho was untrew and wo is me thairfoir" is a mature and clear-eyed assessment, elegant in its simplicity, demonstrating just how far Henryson's Troilus has come from the Troilus of Chaucer's epic. This Troilus is not the same character who made repeated excuses for why Criseyde never returned to Troy's city gate. Henryson's Troilus has more in common with Chaucer's postmortem Troilus who smiles down at the foibles of this mutable world from the seventh heaven in a poignant demonstration of *contemptus mundi*. Like this character, Henryson's Troilus can see clearly now.

Projective Identification

Whereas Chaucer's epic ends with a dead Troilus and a living but faithless Cresseid, Henryson's narrative ends with a dead, leprous prostitute Cresseid and a living, faithful Troilus. It is as if Henryson has taken the embarrassing or intolerable traits of Troilus and placed them in Criseyde, and by destroying Criseyde at the end of his poem, Henryson destroys those unacceptable features of Troilus' character that may have motivated his alternate ending in the first place. Henryson's revision of Chaucer's characters parallels a process which clinical psychoanalysts have termed "projective identification." The process is first described at length by Melanie Klein in her "Notes on Some Schizoid Mechanisms" (1946).¹³ Whereas Freudian object relations tended to focus on the father and the phallus, Klein theorized that a subject's psychology is dramatically shaped by his or her experiences as a breastfeeding infant. Klein's work is complex and frustrates summary, but her own words provide a representative introduction to her thinking:

I have often expressed my view that object-relations exist from the beginning of life, the first object being the mother's breast which to the child becomes split into a good (gratifying) and bad (frustrating) breast; this splitting results in a severance of love and hate. I have further suggested that the relation to the first object implies its introjection and projection, and thus from the beginning object-relations are moulded by an interaction between introjection and projection, between internal and external objects and situations. These processes participate in the building up of the ego and superego and prepare the ground for the onset of the Oedipus complex in the second half of the first year. From the beginning the destructive impulse is turned against the object and is first expressed in phantasied oral-sadistic attacks on the mother's

¹³ Melanie Klein, "Notes on Some Schizoid Mechanisms," *Envy and Gratitude and Other Works* (New York: The Free Press, 1984), 1-24.

breast, which soon develop into onslaughts on her body by all sadistic means. The persecutory fears arising from the infant's oral-sadistic impulses to rob the mother's body of its good contents, and from the anal-sadistic impulses to put his excrements into her (including the desire to enter her body in order to control her from within) are of great importance for the development of paranoia and schizophrenia.¹⁴

Klein is not without her critics. As her biographer Julia Segal acknowledges, "It is difficult to show readers how and why Kleinians think all that they do . . . For those outside [a community of analysts], any real attempt to check Kleinian insights is extremely difficult."¹⁵ Segal suggests that one's acceptance or rejection of Kleinian theories can only follow real attempts to apply them. But one need not accept all Kleinian explanations of the development of the infantile ego to find validity in the application of her concepts to imaginative literature. Especially helpful in understanding the peripety operative in revenge fantasy is Klein's concept of projective identification—a splitting of the ego in which one seeks to place into another person aspects of the self thought too painful or damaging to possess. Julia Segal offers an accessible summary of Klein's thinking here:

One of the ways the baby (and later the child) tries to deal with its own destructiveness is by disowning it. We know that adults often do this, attributing their own anger to someone else; fearing those they hate. The child does this too, experiencing his or her own aggression coming at him/herself from the outside. . . Klein described a mechanism she called projective identification which is used in the paranoid-schizoid position. Projection can be thought of as *perceiving* someone else as having one's own characteristics: projective identification involves a more active *getting rid* of something belonging to the self into someone else. Projective identification involves evoking in someone else aspects of the self which one cannot bear. It can be a very powerful means of communication of feelings (used by babies or small children before they can talk, for example). It can also be used as a destructive attack, with nasty or unbearable or 'mad' parts of the self evoked in other people in order to destroy their comfort, their peace of mind or their happiness.¹⁶

Applying a concept such as projective identification to a medieval text is deeply problematic. John Kerrigan reminds us that "[p]sychoanalysis is, quite rightly, rarely allowed near twelfth-century literature,"¹⁷ and in *Theory and the Premodern Text*, Paul Strohm acknowledged significant drawbacks to his critical employment of psychoanalytical concepts. Before applying Freud's concept of the primal scene (the child's first witnessing or imagining of the sex act) to portions of Sir Thomas Malory's *Morte Darthur*, Strohm writes:

I must address a frequent misconception by asserting that I do not introduce Freud in order to psychoanalyze the character Mellyagant or, for that matter,

¹⁴ Klein, "Notes," 2.

¹⁵ *Melanie Klein* (London: Sage Publications, 1992), 74.

¹⁶ Segal, *Melanie Klein*, 36.

¹⁷ Kerrigan, *Revenge*, 166.

Bérout, Chrétien, Malory, medieval culture, or the original readers of this scene. Mellyagant is, after all, only marks on a page, without depth or specific personal history of the sort that would justify such an analytical enterprise. The conceptual gain in relating this moment to Freud's "primal scene" lies elsewhere; lies, in this case like so many others, with Freud's astounding analytical capacity to identify and describe particular meaning-making structures and effects. In this case, Freud recognizes a particular typology that of the "primal scene" that enables him to stipulate particular roles for the various participants. Freud's typology allows us, in other words, certain expectations about which participants are inside the bed and which destined to remain outside; who actually performs the purported deed and who watches or imagines the performance; who is or is not entitled to lay claim to emotions such as anger, fear, or embarrassment; and so on.¹⁸

Strohm's cautionary words are sobering and instructive; Henryson's Troilus is only a "mark on a page," and even within the world of the text, Henryson's Troilus is oblivious to Cresseid's fate; only when a fellow leper brings him the news of Cresseid's death and the token of a ring does Troilus understand that the leper woman he had pity on was in reality Cresseid. Furthermore, Henryson himself does not provide us with a "specific personal history" required to put the author fully on the Freudian (or Kleinian) couch. But if we consider the "particular roles for the various participants" in Chaucer's epic and Henryson's continuation of it, we might productively speculate that "hated parts of the self" which are projected into the body of Cresseid may be those parts of Troilus' character (e.g., weakness, vulnerability, and passivity) which are unbearable—unbearable if not to Troilus, then at least to Henryson, and to those readers from the early sixteenth-century Chaucerian editor William Thynne onwards who valued the *Testament of Cresseid* enough to place it alongside Chaucer's epic, thereby affording it some measure of canonicity.

Indeed, Henryson turns all Criseyde's sources of influence—her nuanced intellect, her sexual experience, her beauty—into liabilities, destroying her power when he transforms Cresseid into a desperate whore whose intellect is mainly directed towards articulating pagan blasphemy and regret over how she played Troilus false. What was once so powerful in Criseyde—her "greit fairness and all [hir] bewtie gay"—becomes marked by loss:

This doolie dreame, this uglye visioun
 Brocht to ane end, Cresseid fra it awoik,
 And all that court and convocatioun
 Vanischit away: than rais scho up and tuik
 Ane poleist glas, and her schaddow culd luik;
 And quhen scho saw her face sa deformait,
 Gif scho in hart was wa aneuch, God wait! (344-50)

Beautiful Criseyde has become hideous Cresseid, transfigured by leprous sores which in medieval thought carried venereal associations. Her sexuality has become the cause of her help-

¹⁸ Paul Strohm "Mellyagant's Primal Scene," in *Le Morte Darthur, Or, the Hoole Book of Kyng Arthur and of His Noble Knyghtes of the Rounde Table: Authoritative Text, Sources and Backgrounds, Criticism*, ed. Stephen H. A. Shepherd (New York: Norton, 2004), 894-905, at 898. Originally published in *Theory and the Premodern Text* (Minneapolis, University of Minnesota Press, 2000), 201-214.

lessness; she becomes a beggar in a leper colony who passively waits, dependent upon Troilus' unconscious charity. In a kind of Dantean *contrapasso* punishment, Cresseid is put in exactly the same position that Troilus was prior to his death: awaiting the favor of a lost paramour. In Chaucer, Troilus is abandoned by Criseyde, resulting in a deathwish that is fulfilled. In Henryson, Criseyde's abandonment similarly results in death, though one that at least comes after some half-conscious kindness from Troilus.

Vengeance by Proxy

With a shamed Cresseid and a Troilus who seems capable of moving beyond her, the male revenge fantasy is nearly complete, with the exception of Cresseid's death. What distinguishes Henryson's *Testament of Cresseid* from other male revenge fantasies is that the abused male is not the one who destroys his abuser. In Boccaccio's *Decameron* tale of Rinieri and Elena (8.7), for example, it is Rinieri who plots to torture the shaming widow Elene, and in Hoccleve's "Tale of Jonathas," it is the duped university student Jonathas, himself, who fatally ruptures the womb of the prostitute Fellicula with burning waters. Henryson's narrative, by contrast, makes the pagan gods the agents of peripety as they finish in the heavens what Diomedes started on earth. After hearing Cresseid blame "fals Cupide" and his "blind goddess" mother Venus (l. 135) for her having been discarded by Diomedes, Cupid summons a parley of the seven planetary gods and arraigns Cresseid on charges of blasphemy:

"Lo," quod Cupide, "quha will blasphemie the name
Of his awin god, outhir in word or deid,
To all goddis he dois baith lak and schame,
And suld have bitter panis to his meid.
I say this by yone wretchit Cresseid,
The quhilk throw me was sum tyme flour of lufe. . .
...
"And sen ye ar all sevin deificait,
Participant of devyne sapience,
This greit injure done to our hie estait
Me think with pane we suld mak recompence;
Was never to goddes done sic violence:
As weill for yow as for my self I say,
Thairfoir ga help to revenge, I yow pray!" (ll. 274-79; 288-94)

The gods then put Cresseid's verdict in the hands of the melancholy god Saturn and Luna the moon goddess, emblem of change and inconstancy. It is they, not Troilus, who condemn Cresseid to "seiknes incurabill" (l. 307). Such a providential view of peripety is actually quite consistent with a classical understanding of the term, as Kerrigan observes:

Aristotle identifies three elements of the tragic plot: *peripeteia* or surprising reversal, *anagnōrisis* or recognition, and that "act involving destruction or pain" which he calls *pathos* (1452a-b). The last of these goes far towards generating the "pity and fear" in an audience which Aristotle regards as

essential. Significantly, he illustrates the creation of “pity and fear” by citing, as an instance of surprise (*peripeteia*), “the case of the statue of Mitys in Argos killing Mitys’s murderer by falling on him as he looked at it.” This is a shocking event, but it involves things happening “because of each other,” and “chance events seem more marvelous when they look as if they were meant to happen . . . for we do not think that things like this are merely random” (1452a). After saying that “such plots will necessarily be the best,” Aristotle remarks, “The best sort of recognition is that accompanied by *peripeteia*, like that in the *Oedipus*” (1452a). This does not rule revenge plays out of the highest class of tragedy. For a drama about the death of Mitys’s murderer would show *peripeteia* combining with *anagnōrisis* by virtue of retribution. Like Don Juan being dragged off to punishment by the statue of the man he had murdered, Mitys’ killer would experience a moment of recognition as the statue toppled towards him. He would be afflicted (though rather late in life) by the kind of *anagnōrisis* which strikes Oedipus when, at the *peripeteia* of *Oedipus Tyrannus*, he recognizes his oppression by a shocking chain of events which does not seem to have accumulated by chance. Revenge plays specialize in recognitions of this sort. The object of retribution does not just suffer from what is done to him but from perceiving in what is done to him what he did to his victim, and from enduring that knowledge.¹⁹

Kerrigan goes on to comment that convenient narrative events, which might be dismissed as artless dumb luck by modern readers, would have been viewed by classical and medieval audiences as manifestations of divine immanence—the hand of God working in the world to see that his justice is done. Henryson’s petulant gods may compromise the sense of justice of Cresseid’s fate, but her subsequent repeated admissions of her faithlessness and Troilus’ essential goodness lend a sense of righteousness to the verdict of the gods, at least within the world of the poem. Thus the role of the planetary gods does not merely allow for revenge but also for recognition—the *anagnōrisis* discussed by Aristotle. In her second lament, an apostrophe to an absent Troilus after he has given her alms, Cresseid says,

Thy lufe, thy lawtie, and thy gentilnes I countit small in my prosperitie, Sa
efflated I was in wantones, And clam upon the fickill quheill sa hie. All faith and
lufe I promissit to the Was in the self fickill and frivolous: O fals Cresseid and
trew knicht Troilus! (ll. 547-553)

Cresseid repeats some variation of “O fals Cresseid and trew knicht Troilus” three times in this lament, confessing her wrong and acknowledging how her actions have precipitated her current abasement and imminent death. She is like Mitys’ killer glancing up at the falling statue, only her glance is turned to a gaze, and her moment of *anagnōrisis* extends for some two hundred lines (407-595), approximately a third of the poem. With Henryson’s planetary gods taking Troilus’ part, Troilus finds proxy avengers just as he had found a proxy wooer in Pandarus. Cresseid can therefore suffer a wretched demise without Henryson violating the noble characteristics of Troilus as established in the Chaucerian epic. In contrast, after Boccaccio’s revenge fantasy of Elena and Rinieri, the ladies hearing the tale in the *Decameron*

¹⁹ Kerrigan, *Revenge*, 6.

frame narrative censure Rinieri for pursuing an excessive vengeance. Henryson's Troilus is in no threat of any such judgment; his suffering still resembles the valorized suffering Louise Fradenburg says marks him in Chaucer's epic. Cresseid may be dead, but Troilus' hands are clean.

To say that Henryson's text is prompted by dissatisfaction with the ending of Chaucer's epic is to state the obvious. What may not be so obvious is the skillful way in which Henryson alters conventions of male revenge fantasy to preserve positive characteristics of Troilus while still satisfying some desire to see Cresseid suffer for her faithlessness—a desire that may be authorial, or one prompted by his audience, or both. How might we make such a dangerous conjecture about author and audience? To some extent, the existence of the work speaks for itself. And perhaps the willingness of readers to accept Henryson's ending as Chaucer's despite clear textual indications otherwise represents a deep-seated interest in seeing Cresseid get what's coming to her. Of this kind of desire John Carey has written, "We need to feel the sweetness of revenge so constantly that life cannot satisfy our requirements. We have to keep inventing villains, and inventing stories in which vengeance catches up with them, because otherwise we should be starved of a vital part of our moral diet."²⁰ In the *Testament of Cresseid*, Henryson serves up a dish Chaucer thought best not to. Henryson prompts us to share in Troilus' valorized suffering, all the while feeding us the leprous body of the prostitute Cresseid.

²⁰ qtd. in Kerrigan, *Revenge*, 25

Lucinda Williams as Heir to the Southern Voice of Flannery O'Connor

Roger Stanley

When *People* magazine pronounced Lucinda Williams' 2003 single "Righteously" as "hip-billy," it didn't take this native daughter of Lake Charles, Louisiana long to bristle at the coinage. During her subsequent live shows, Williams—a three-time Grammy-winner long labeled a "critics' darling"—couldn't refrain from taking this publication and its potential readers to music school, explaining to her audiences upon performing "Righteously" that the song really hearkened back half a century to the talking blues of Jack Kerouac and early Bob Dylan. "Righteously" incorporates the rhythms of twenty-first century hip-hop, and Williams hasn't fully shed the countrified label cast on her when the likes of Patty Loveless ("The Night's Too Long") and Mary Chapin Carpenter ("Passionate Kisses") took her songs up the charts in the early 90s. Still, "hip-billy" just won't do as a term of disparagement—even if construed as a kind of compliment for this undeniably eclectic artist. As her 1979 debut record *Ramblin'* suggests, it is Delta blues and folk traditions which ground Williams in a concrete musical time and place, a place also harvested by her Georgia kinswoman, Flannery O'Connor, a generation prior. This collection of cover tunes, ranging from Robert Johnson to A.P. Carter to Hank Williams, prefigures her own brilliant, later compositions, up to and including "Well Well Well." Through her poignant lyrics and melodic fusion of blues with elements of rock, Lucinda Williams is heir apparent to the best literary "voice" the twentieth-century South has produced, Flannery O'Connor.

To earn one's chops as such a voice, while part of a profession relegated in many people's minds to pop culture status, is no easy task. Yet this firstborn daughter of esteemed Arkansas poet (and reader at the second Clinton inauguration) Miller Williams has carved out a career from a Deep South milieu which O'Connor, not coincidentally Williams' own

favorite writer, might well envy. Like O'Connor, Williams peoples her songs with "good country people" struggling toward dignity in Pentecostal outposts such as the cemetery grounds of the 1992 song "Pineola" or 2003's "Atonement," where a rural, Southern citizenry is "lock[ed] . . . in a room with a holy roller and a one man band." In the aftermath of an itinerant girlhood which ran the gamut from playing with peacocks at the Andalusia farmhouse at age four, through residency in Chile and Mexico with her professor-father, to getting kicked out of the Louisiana public school system for refusing to recite the Pledge of Allegiance as a high-schooler, Williams has become one of our most cosmopolitan and universal of bards—all the while retaining a Southern sensibility. As Miller Williams has written in "Remembering Flannery O'Connor," part of an O'Connor tribute book edited by Sarah Gordon:

At [O'Connor's] invitation, I began to drive over from Macon at least once a month—whenever I was off the road—often taking along my four-year-old daughter Lucinda, who laughed and fell and laughed again as she chased Flannery's peacocks. When I scolded her for it, Flannery told me to let her go. "She won't catch them unless they want her to." (Gordon 2)

In light of that early childhood link, it's now possible to examine songcraft and possible O'Connor connections in four Lucinda Williams compositions from varying phases of her career. The aforementioned "Pineola," from the 1992 release *Sweet Old World*, is fairly typical of the short-story-in-verse numbers, which constitute the bulk of Williams' output on records two through five. Indeed, O'Connor's notion of "stories [that] just look like poems" (Gordon 3) could apply to Miller Williams' daughter, as well as to his own work. Essentially "Pineola" is the real-life saga of the Southern poet Frank Stanford, a one-time student of Miller Williams, transfigured into a four-minute fictional ballad. But it's one which eschews the verse-chorus-verse-chorus pattern so favored by Nashville (and Tin Pan Alley) in order to earn its melodic payoff and to embrace its title halfway through.

One thing of note prior to making an O'Connor connection: the novelist and short story writer Annie Proulx, author of the story "Brokeback Mountain," cites "Pineola" as her entryway to Williams fandom, having encountered the song on an *Oxford American* sampler a decade and a half ago. Is it coincidence then that the line "His mama believed in the Pentecost" becomes, in the mouth of one of the cowboys from the film *Brokeback Mountain*, "My mother believed in the Pentecost"? Change back the possessive adjective from first to third person and the noun from "mother" to the more colloquial "mama," and you're back to Williams. Proulx did not write the movie script, so perhaps screenwriter Larry McMurtry should be brought into the fold of Williams admirers and allusionists.

Beyond this, it's clear that Pentecostal mourners at the grave of a suicide, as in "Pineola," could well be a page out of the O'Connor playbook, though the Georgia cradle Catholic did not utilize the framework of the funeral service overtly in her fiction. Frank Stanford's family was Catholic, and Williams' choice to transform the imagery for the song to Pentecostal has been explained by her from the stage simply: "because it seemed to fit the song better." Disingenuous or not, one can't help but be reminded of O'Connor's own move in her early teens from coastal, cosmopolitan Irish-Catholic Savannah to landlocked, Bible-belted, Protestant Milledgeville—both milieus eventually serving to enrich the fiction.

Now, we might consider Williams' third Grammy for Best Female Rock Vocal Performance of 2001. From the album *Essence*, the song is "Get Right with God," one of a slew of Williams titles, courtesy of Bible Belt US South. While other songs like "Righteously" and "Atonement," despite their theological tags, deal primarily with interhuman relationships rather than human-divine ones, "Get Right with God" gets to the heart of the matter, mortally speaking. Wrongly interpreted by some as a return to the faith of the fundamentalist fathers, this rollicking number nonetheless broaches issues of faith, grace, and works in an age even more secular than O'Connor's mid-twentieth century America. The Georgia writer, who once said of her methodology, "to the hard of hearing you shout, and for the almost-blind you draw large and startling figures" (*Mystery and Manners* 34), might be well pleased with an anthem containing the lines "I would burn soles of my feet if I could walk righteously again." In O'Connor's stories, it is self-satisfied farm matrons, such as Mrs. May, who come in for the author's heaviest ire: "She thought the word Jesus, should be kept inside the church building like other words inside the bedroom. She was a good Christian woman with a large respect for religion, though she did not, of course, believe any of it was true" (*Stories* 316). Conversely, hired help characters like Mrs. Greenleaf, who grovel toward salvation via faith-healing on patches of acreage far from the plantation house, are seen as admirable. Williams has the utmost respect for, and is also clearly fascinated by, those who are practicing theology apart from mainstream organized religion, those who—in the lyrics of "Get Right with God"—"would risk the serpent's bite." This doesn't of course mean she could easily integrate herself into a worship community of snakehandlers, but it does shed light on Williams' justification, once stated on stage, for her move a few years back from Nashville to southern California: "in middle Tennessee they don't ask whether you go to church, but what church you go to."

The narrative/ballad approach has been supplanted, for the most part, in Lucinda Williams' twenty-first century work. Records like *Essence* and the succeeding *World Without Tears* (2003) take what might be called a lyrical/meditative stance rather than a narrative one. I don't necessarily find an analogy there with O'Connor's late career; Williams has now outlived her in age by two decades, but who knows what the arc of the Georgian's oeuvre might have been post-1964? At any rate, "Atonement" is the one song from *World Without Tears* which most evokes O'Connor. It furthers Williams' acutely perceptive, sometimes Gothic, lyrics; yet, as with "Get Right with God," she abandons her guitar and is satisfied to sing and move about the live stage for the song's duration.

"Atonement" speaks of holy rollers and one-man bands. I heard Williams reference Jim and Tammy Faye once when introducing this one, but I've heard Flannery O'Connor and ZZ Top mentioned even more. Would *Wise Blood's* Hazel Motes be that out of place among the "Hell fire scorched lungs" and "twisted tongues" of "Atonement?" How about Asa Hawks with "crooked fingers" and "shaded eyes?" His daughter, Sabbath Lily, associated with "emotional rape?" Huckster evangelist, Onny Jay Holy, proffering a "clammy hand" full of "glittery diamonds?" Never mind that Lucinda Williams has said John Huston's *Wise Blood* is her favorite movie; the lyrics of "Atonement," from the title to its referencing of Psalm 23, continue to evoke preeminent mid-twentieth century O'Connor concerns almost fifty years after her death.

I haven't even mentioned my favorite Lucinda Williams record, 1998's *Car Wheels on a Gravel Road*, or the brilliant Hal Willner-produced *West*, released in February 2007. In May

2007, I read a paper in Nashville on Williams' purported "return to her country roots" (phrase, unfortunately, mine). Naturally, I crafted my paper title in late 2006, before I knew exactly which songs had made the cut for the early '07 release. *West* isn't a country record at all, my title and my abstract notwithstanding. I considered faking some business about Bakersfield *vis-à-vis* the album's title, but decided it was better to focus on a song called "Well Well Well," which she eventually put on her 2009 record.

Though Williams credits her stepmother Jordan for the classic (and very Southern) payoff line "If you hang around trash, you can't come out clean," I hear the Ruby Turpins and grandmothers and Mrs. Shortleys of the world. The title is a nod to bluesman R. L. Burnside, but the song overall evokes Ralph Stanley and the mountain music of Appalachia—a region which extends to parts of Georgia, after all. "Well Well Well" doesn't take the "hip" completely out of the "billy," but it does mark a kind of throwback to times past. Say, Andalusia before the Ford dealership and the Holiday Inn (or its comparably branded successors) across the way. For that throwback, all hail the cultural Southern voice, high and pop, written and oral, then and now.

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A Witness to a Life and a Frog

Pam Sutton

As I grew up, my parents repeatedly instructed me to behave because the world was small and I could never know who I might meet when out in the “big” world.

I grew up in south Arkansas, attending high school and college in the small town of Magnolia. In college, I majored in English and minored in speech. Miss Margaret Harton, the speech instructor, taught two of the required minor courses: Principles of Speech and Speech Correction. Miss Harton had also taught my father; and after me, she would teach my younger sister. Eventually, my dad became Miss Harton’s insurance man. Miss Harton became “like family.”

Because of these “connections,” I regularly visited Miss Harton when I returned home for family visits after graduation, especially after she moved to the local nursing home. During our visits I caught up on her life and updated her on my life and teaching career. Once she learned I lived in Jackson, Tennessee, she relived stories of her time in Jackson, of the Old Southern Hotel managed by her parents, and of Muse Park, named after her grandfather.

Then one day my mom told me of Miss Harton’s death at the age of 98. The following day, I opened *The Jackson Sun* and read Miss Harton’s obituary with burial plans pending. I called the local funeral home. The man who answered the phone announced the graveside service would be the following day in Hollywood Cemetery.

After he learned I was from Magnolia and had known Miss Harton, he strongly encouraged me to attend, since her only known living relative was an elderly cousin in Pennsylvania. And so I found myself walking up to a tent in the Hollywood Cemetery on a rainy Saturday afternoon. A man walked toward me and asked, “Are you the one from Magnolia?”

I replied with a nod.

He introduced himself as the funeral director, the pastor who would conduct the service. Then he introduced two older women who were standing beside the casket under the funeral tent. Their late husbands were distant cousins of Miss Harton's. After shaking their hands, I handed them a picture of Miss Harton and me taken by an aide at her nursing home, Miss Harton with an impish expression I often saw in class and the nursing home.

One woman asked, "Can you explain the frog?"

After my startled look, she led me to the open casket where Miss Harton lay in quiet repose, her hair in a bun and not her usual pageboy style. On Miss Harton's folded hands sat a child's stuffed animal, a frog.

She said, "We think the frog might represent the non-existent prince in Margaret's life. You know, she never married."

I smiled, nodded, and said, "Maybe. But I believe I can better explain the frog."

I told the story of one of my visits when Miss Harton pointed out a stuffed frog, a gift given to her by the little Chinese girl adopted by a family who regularly visited a family member. Apparently, the little girl wanted to give her frog to Miss Harton. The frog became a fixture in the room, sitting on the top of a chest of drawers and watching the comings and goings of Miss Harton's one-room world. The women seemed delighted to hear the story, so I continued.

I told the story of Miss Harton throwing plates to vent her anger when she was a young girl, plates handed to her by her mother. When she told this story to my class, she seemed proud to have been given permission to destroy them and release frustration.

I told the story of her speeding through town in her sporty Mustang, the car she only purchased after asking a colleague if an "old" woman in her fifties should be driving such a vehicle. People in the community learned to give her the road.

I told the story of a class assignment I tried to avoid, imitating a stutter while buying something in a local store, an assignment Miss Harton required to allow her students to develop empathy for people who have speech impediments. After reporting I had attempted but could not complete this assignment because of shyness, she firmly told me I had to complete the assignment. I did. And I succeeded.

After I completed my stories, we sat down. A local minister, who had never met Miss Harton, read a few Bible verses and then a few facts: Margaret Harton was born in Pinson, Tennessee; taught speech and drama for 34 years at Southern Arkansas University in Magnolia, Arkansas; retired in 1975; and the school theater was renamed in her honor. After every "fact," he looked at me. I nodded to confirm. He knew the facts of Miss Harton's life. But my stories told earlier allowed me to be a witness to her life, her teaching, and a frog. Before I left the funeral tent on that rainy afternoon, I read the grave markers of Miss Harton's parents. When I looked up, I read the name of the street in Hollywood Cemetery . . . Magnolia Circle. Magnolia, the name of the town where Miss Harton lived for more than 34 years of her life, 34 years of teaching and investing in students like me.

A small world indeed.

Presently, I am in the middle of my 34th year of teaching. But I am not close to considering retirement, having a theater named after me, or even buying a Mustang to race the streets of Jackson.

Maybe I should consider buying a frog.

Bring on the Cow

Michael Penny

I am a rabid opera lover—a real opera nerd. I have been since my teens. I “collect” great performances of opera.

I go to great lengths to see opera. I traveled 16 hours round trip between Baton Rouge and Memphis to see a performance of Bellini’s *Norma* with Dame Joan Sutherland and Marilyn Horne. I traveled from Jackson to Cincinnati to see a six-hour opera—Wagner’s *Die Meistersinger*. I loved it and would do it again.

There is a scene in *Meistersinger* where a crowd on a city street goes nuts and whose fervor escalates to a near-riot level. The truly astonishing thing is that Wagner wrote every note they sing precisely, even using a four-part fugue form, with, at times, 16 separate voice parts, yet the scene comes off stunningly. It’s worth sitting through the whole opera. I must own, though, that Wagner can get a little longwinded.

My only trip to Chicago was to see Gilbert and Sullivan’s *The Mikado* set in 1920s Chicago, with several Metropolitan Opera stars—and it was wonderful! Several times, I’ve been to the Royal Opera House in Covent Garden, as well as to the English National Opera in London, where this past July I saw Britten’s *Billy Budd*. Also, I’ve been to the Paris Opera, where this past July I saw Renee Fleming in Strauss’s *Arabella* and to the Netherlands Opera in Amsterdam, where I saw Andriessen’s *Writing to Vermeer* (about which more later). I am a charter member of the Baton Rouge Gilbert and Sullivan Society and the Red River Opera of Alexandria, Louisiana. I have sung with the Fort Worth Opera (third bass from the right, second row).

I am one who proclaims either Britten’s *Peter Grimes* or Strauss’s *Salome* the greatest opera of the 20th century; I still can’t decide. I’ve seen three live performances of *Peter Grimes*, one at Houston (with Jon Vickers as Peter and Claire Watson as Ellen), one at Covent Garden

(Ben Heppner as Peter, Alan Opie as Balstrode, and the great Sarah Walker as Auntie), and a Metropolitan opera HD simulcast (with Anthony Dean Griffey as Peter). *Peter Grimes* is the best example of a highly literary yet effective libretto coupled with luscious and sensitive music, making it hard to beat as the “best opera.” Benjamin Britten had a special talent for exact characterization in his music. I have had the privilege of seeing *Billy Budd* at the English National Opera and *Gloriana* at Opera St. Louis, both rarely performed. I have seen several of his smaller operas as well; each time his characterization and his sense of drama have proven unbelievably keen.

Salome is based on a play by Oscar Wilde, which is, in turn, derived from the biblical narrative of Herod and his stepdaughter in Matthew 14:1-11. It, too, shows the remarkable wedding of a fine literary libretto—that’s what we call the script of an opera—with just the right music for each character. When Salome kisses the lips of the severed head of John the Baptist, the blood rushes to your head as it drips from his. I saw this in St. Louis, and the soprano was perfect from all aspects, no matter the number of veils. *Salome* is one act and not as long as most operas; Strauss got it just right. I have seen his *Der Rosenkavalier* and *Arabella* and, though they are lovely shows that I’d love to see again, they have their stretches of long-windedness.

I must mention a third contender for the best opera ever: Puccini’s *Tosca*. Every note is just right, and the libretto has perfect timing. See? It’s not an easy decision. I’ll leave it for later.

There’s an old saying among us musicians: “If you have never heard a piece, there’s usually a good reason.” For opera, that reason is most often a weak libretto. A libretto for an opera or musical is noticeably different from the script to a straight play. One difference is that, since music takes more time than speech, characterizations and plot turns must be accelerated (as compared with the pace of a play). Communication must be quick and clear. It follows, then, that the diction, in the older sense of “choice of words”, cannot be too esoteric, but rather should be easily and quickly grasped by the audience. Have you ever heard of Michael Tippett? No? There’s a good reason. He was a contemporary of Britten and a very talented and exciting composer. He wrote several operas with fine music you’ll never hear, precisely because he wrote his own libretti. His libretti are fraught with obscure literary allusions, many from Greek mythology, and deep psychological insights. His characters are hard to sympathize with. Trying to understand Tippett is like running through Louisiana mud. His operas have mercifully disappeared.

Tippett should have taken his example from Puccini, who, in seeking for libretti, reportedly would attend plays in languages he did not understand. If he could understand the story and be moved by the characters in spite of the language barrier, he knew he’d found a good subject. His opera *Madama Butterfly* came into existence this way. In short, an opera needs a good story.

I give the background above, braggadocio aside, to reinforce this claim: I have reached such a level of operatic acumen as to be able to tell good from bad. I can readily say I have been to some operas that stink. Like any genre of art, there are many works that are good, many that are lousy, and only a few that take your breath away. I’m going to tell you about a few of the stinkers.

I have seen operas about which I eagerly proclaim: drop what you’re doing and make

a beeline to see this wonderful work (*Heggie's Dead Man Walking* is one). But my experience also includes operas for which I must hiss, "Run! Run, I say, run!" Segue to my only visit to the Netherlands Opera in Amsterdam. I saw an opera by the contemporary Dutch composer Louis Andriessen, *Writing to Vermeer*. I'm going to tell you about it; you may as well get comfortable.

The show is based on an incident in the life of the painter Vermeer. In spite of its being Dutch on Dutch, the libretto is in English. The story, and I use the term euphemistically, presents the three main women in Vermeer's life, his wife, his mother, and his mistress, as they write letters to him while he is away (Vermeer does not appear in the opera, a wise move on his part). The mistress is assumed to be the girl he painted with the pearl earring. Each of these ladies is depicted by three players: a singer, an actor, and a dancer, all of whom perform at the same time (mostly—I think). One singer is a soprano, one a mezzo, and the other a contralto. Vexingly the composer has placed most of their singing in the upper fourth of their ranges, which virtually guarantees that they will not be understood and that they will yawp. There were surtitles, all operas now are presented with surtitles, which are translations projected above the stage, so you no longer have that excuse; however, they were in Dutch. Thus, I did not understand the words (this is the closest I've come to feeling like Puccini).

As the plot sickened, I mean thickened, it introduced five fluids: water, because Amsterdam is a city of canals; milk, the mistress being a milkmaid; blood, to remind us that the Netherlands was at war during the time period of the opera; varnish, as would be used by a painter to preserve his paintings; and, of course, paint (plaid, as I remember). The production I saw was on a raked (that means slanted) stage, and periodically, as each singer/actor/dancer performed, one of these delectable liquids would pour down upon them from the fly space — that's all the way from the ceiling, for those of you who are theatrically challenged. The performers were dressed in what looked like fisherman's waders. A soprano with goo being dumped on her head—a heart-warming sight.

There was a trough around the stage to drain off the liquids. At one point, when the liquid was "milk," they led a cow onstage via the trough. It glared at me and then they led it off. The cow gave a stellar performance, and I was sorely disappointed that she was not allowed a bow. She was a pretty cow, white with big, black splotches and 17th century makeup. I have to say this, I have to: it was a very "moosical" cow. I sat next to a lady from Texas who had come out of curiosity, as had I. At intermission we discussed the first act; she used the phrase "what the hell" multiple times and then left in a huff. I stayed to the bitter end hoping the cow would reappear, but it did not; it apparently was on the same huff. Then I left in the next available huff.

About three years ago, Nashville Opera, which is quite a good company, performed the Philip Glass opera *The Fall of the House of Usher*. Nashville Opera is good about sneaking in modern operas. This was my first exposure to the music of this American composer. Mr. Glass is noted for being a minimalist composer; simply put, this means he repeats one chord in one rhythm for three pages and wins awards for it. *The Fall of the House of Usher* fell short for me. *The Fall* attempted deep philosophical musings with one chord for three pages for each character, and it didn't work. As I left, I asked one of the ushers if she would fall, but she refused. It would have brought some excitement to the evening.

I attended a performance of the English-language world premier of *Kepler*, a more recent opera by Philip Glass, at the Spoleto Festival in Charleston, South Carolina, in June 2012. I, ever fair and balanced, wanted to give Glass another chance (I actually just wanted to say I had been to

the Spoleto Festival). The only operas playing were a Chinese one and *Kepler*, so I chose *Kepler*.

Kepler concerns the great astronomer Johannes Kepler and his struggle to have his views heard, particularly the one that said the planets revolve around the sun. The popular theory at that time was that the universe revolved around the earth, a belief held by many powerful citizens, including prominent clergy. Kepler thus faced much opposition and was condemned by several church councils. This provides the primary conflict of the opera. Interestingly there is another opera on Kepler, by the German-American composer Paul Hindemith; it is called *Die Harmonie der Welt* (*The Harmony of the World*, which was the name of one of Kepler's publications). It seems to be complex, being divided into a lot of different scenes. Notice that you have never heard of it.

Glass's opera was first written for a festival in Linz, Austria, where Kepler lived for some time. It was originally in German and Latin. I saw it in English and Latin—not an improvement. Do you know that Glass has written 23 of these things?

Is Kepler a good subject for an opera? Let's face it: how many of my readers, other than the stray nerd astronomer, even know what he did? And how exciting can a musical presentation of the three laws of planetary motion be?

There were several enjoyable moments. The performers were excellent, and the music was a noticeable step above that of *The Fall of the House of Usher*, tighter and better paced, even though it is unmistakably Glass. The music for separate characters and emotions is more defined than in *Usher*. There is a chorus, for no clear reason, but there are some very fine choral moments, which are anomalous for a minimalist (the program points out that Glass grieves at being classified so). It is not the music that holds *Kepler* back.

It's the plot, such as it is. The opera has Kepler facing a tribunal of six persons, of mixed gender in keeping with 21st century correctness, who end up condemning him. The opera contains—guess what?—obscure allusions and deep psychological insights. It is often hard to follow and is blessed with more than its share of monotony. The primary activity of the character Kepler consists of brooding in several directions. The six tribunal members moved their chairs around several times. They have no names. I bet they just forgot them.

My main objection to this opera is that it purports to deal with Kepler's struggle with God. Kepler was a devout Christian, a Lutheran. A large measure of the resistance he encountered stemmed from opposition to his religion, but he never wavered from it. He quoted Scripture frequently; he often stated that he first wanted to be a minister, but God showed him that "the heavens declare the glory of God" (Psalm 19:1, *New International Version*) and confirmed his call into astronomy. Many secular accounts call him an "astrologer," but in fact he opposed the use of the stars to determine one's fate.

But we don't hear this in the opera! The tribunal Kepler faces has no visual appearance of being clergy; they are business people in modern dress. In other words, the opera was politically correct, but not historically. Glass wrote his opera for 21st century public approval. That Kepler was religious is portrayed, but that he was Christian is avoided. He is portrayed as a man deeply tormented by his religious beliefs in that they conflict with his scientific findings. Heard that before? Frankly, that which I understand about Kepler indicates he had much less inner conflict about his faith than portrayed in the opera.

One plus about the opera *Kepler*: it has no adultery. Nine-tenths of operas are about adultery. This one is about God. Not a great draw at the box office, sadly. God has creative dif-

ferences with adultery. He's against it, I'll wager. The average opera lover is far more interested in adultery than in God. Christianity doesn't make good theater. Oh wait—neither does *Kepler*.

Every genre is going to have good and bad, reluctant though we may be to admit it. There are great hymns and bad ones; there are great paintings among many average ones. The wonderful world of opera is no different. But those persons involved in the related industries cannot be the judges of it. The museum director will not say which paintings are average or below. Consider the listings of the local cinema; read the ad copy for each show. Each film showing is proclaimed a masterpiece. Only if we are not in the employ of the movie business can we cut through the rubbish. We need a disinterested party, an unbiased eye to determine on which side of the line individual works fall. There's a grim satisfaction in having reached the stage of being, for opera, such an uninteresting party.

Wait—I meant disinterested. Didn't I?

Contributors

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Benson is a sculptor and co-heads Benson Sculpture LLC with his wife. Together, they produce large scale public works and are currently building a work for the city of Nashville, TN. They also are negotiating a piece for Scottsdale, AZ. Benson has worked at Union for 16 years. He writes a daily blog called “Art and Faith” which discusses the intersection between the visual arts and the Bible. His web site is www.uu.edu/personal/lbenson.

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Dr. Penny received his B.M. and M.M. from Louisiana State University and his DMA from Southwestern Seminary. He has been at Union for 24 years. He has served as a Minister of Music since 1970; he now serves at Sand Ridge Baptist Church in Lexington, TN. He has been involved in opera, musical theater, and plays all his life. He composes as a hobby; he has written one opera and is working on a second one. Next summer he will participate in the Inklings Fellowship in Oxford, singing a set of songs he wrote on the poems of C. S. Lewis.

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Melinda Eckley Posey is an assistant professor of art at Union University in Jackson, Tennessee. She received her Masters in Fine Arts from Memphis College of Art in Studio Art. Posey's installations render ideas of the "common" object within the gallery space, inviting the viewer to reexamine the object through the lenses of historical and philosophical traditions of thought. Her artwork has been featured on both national and local stages.

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Dr. Gavin Richardson received his B.A. in English and Classics from Vanderbilt University and earned his M.A. and Ph.D. at the University of Illinois. At Union he has taught seminars on Beowulf, Chaucer, Arthurian Literature, and Literary Theory, among others. His most recent publication is "No New Reformation": Anglo-Saxon Vernacular Scripture in the Minds of the Reformers" in the volume *KJV400* celebrating the 400th anniversary of the King James Bible. Current research interests explore male revenge fantasy in medieval literature; his *JUFF* contribution is part of this ongoing research.

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Bobby C. Rogers is Professor of English and Writer-in-Residence at Union University in Jackson, Tennessee. His book *Paper Anniversary* won the Agnes Lynch Starrett Poetry Prize at the University of Pittsburgh Press, was nominated for the Poets' Prize, and has just received the Lilly Fellows Program in Humanities and the Arts' 2012 Arlin G. Meyer Prize in Imaginative Writing.

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Roger Stanley

A former editor of *JUFF*, Roger Stanley has served the Union English Department since 1990. His numerous conference presentations and article credits on Flannery O'Connor and other Southern writers include *Literature and Belief* and *Gulf South Historical and Humanities Review*. Currently, Prof. Stanley is refining a book-length nonfiction manuscript tentatively entitled *Questing Lucinda*, an extension of his MFA Creative Writing thesis. His publications on Ms. Williams include the Spanish music monthly *Popular I* (Nov. 2010, translated by Victor Subirana) and a forthcoming essay/interview with her in the journal *Measure: A Review of Formal Poetry*.

Pam Sutton

Dr. Pam Sutton received an M.A. in English and Ed.S. in Community College Teaching from Arkansas State University and an Ed.D. in the College Teaching of English from Texas A&M University-Commerce. She teaches freshman writing, sophomore world literature, advanced composition, and short story for the English Department; film adaptation and screenwriting for the Communication Arts Department's film minor; and English methods for the Education Department. She also serves as University Supervisor for English education minors during their student teaching placements. Her writing has appeared in *The Jackson Sun*, *The Florida Baptist Witness*, and Union University's *Encouraging U: A 31 Day Devotional Guide for New Union Students*.

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