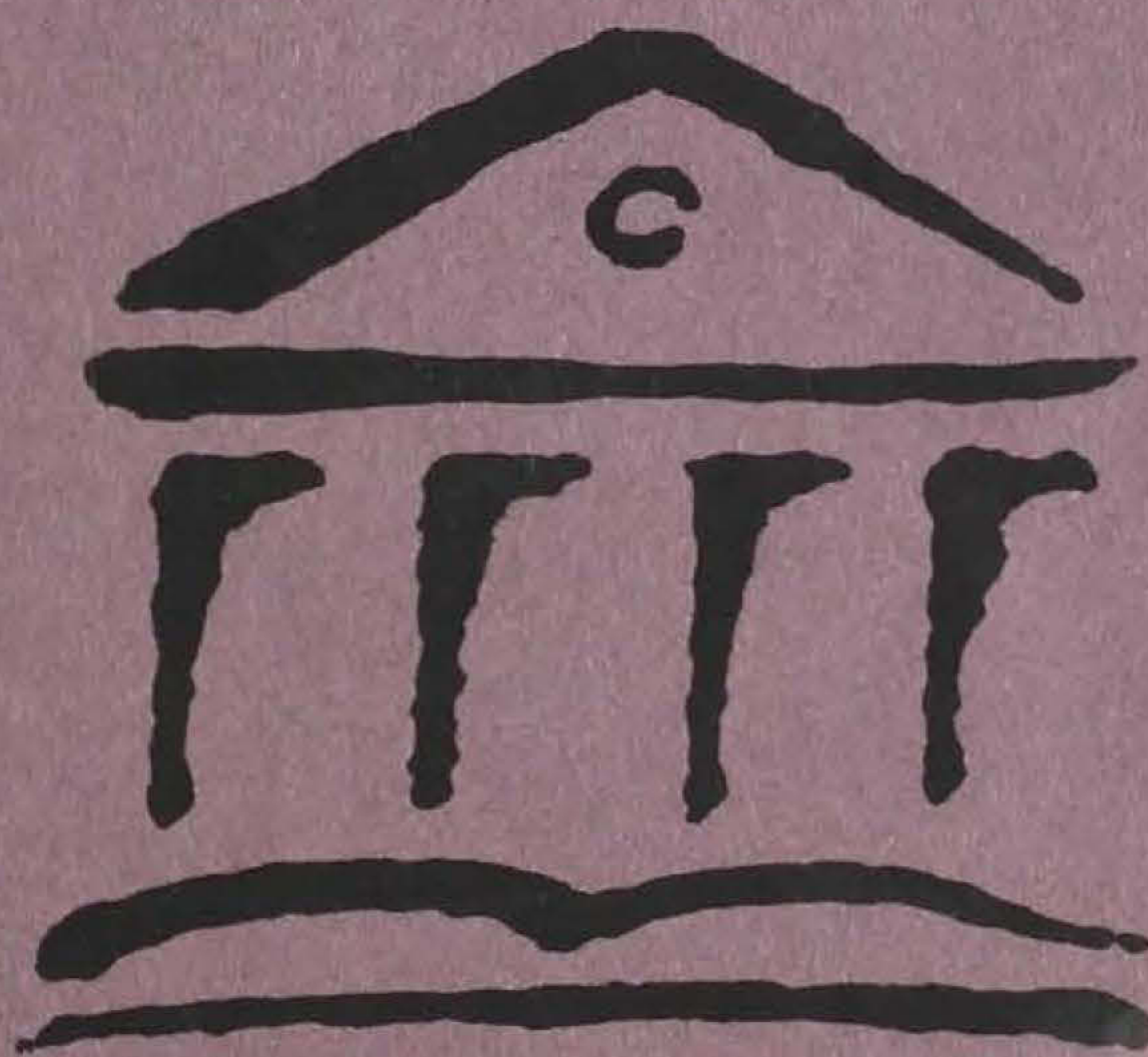


Journal of the Union Faculty Forum



**A Publication of the
Union University Faculty Forum**

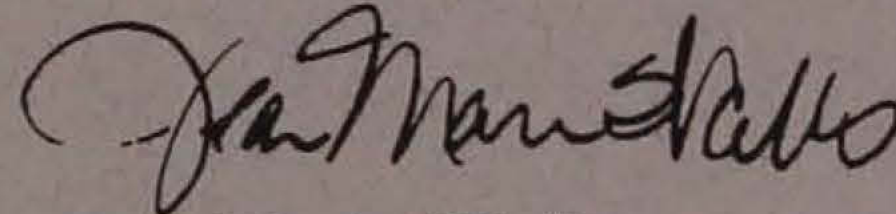
**Vol. 18
Fall, 1998**

Faculty Forum President's Letter

The Union University Faculty Forum is proud to have JUFF as a means of sharing scholarship and creative endeavors among the faculty. Produced under the able leadership of Roger Stanley and Janice Wood, JUFF has a long history of encouraging academic exchange and providing scholarly inspiration. The publication gives us as a faculty an opportunity to enjoy and appreciate the research and creative efforts of our academic community. If you are not counted this year among the contributors, please plan to add your voice to this forum of ideas in the next edition.

The Faculty Forum has traditionally served as a vitally important link between faculty and administration. With the continued involvement and support of Union faculty, the Forum will maintain the tradition of being an active and vital voice in the university community. Jan Wilms, vice president; Brenda Alexander, secretary; Roger Stanley and Janice Wood, JUFF editors; and Jean Marie Walls, president are pleased to serve as your Faculty Forum officers this year. We look forward to your involvement and participation in the Forum.

Sincerely,



Jean Marie Walls
President

A Word from the Editors

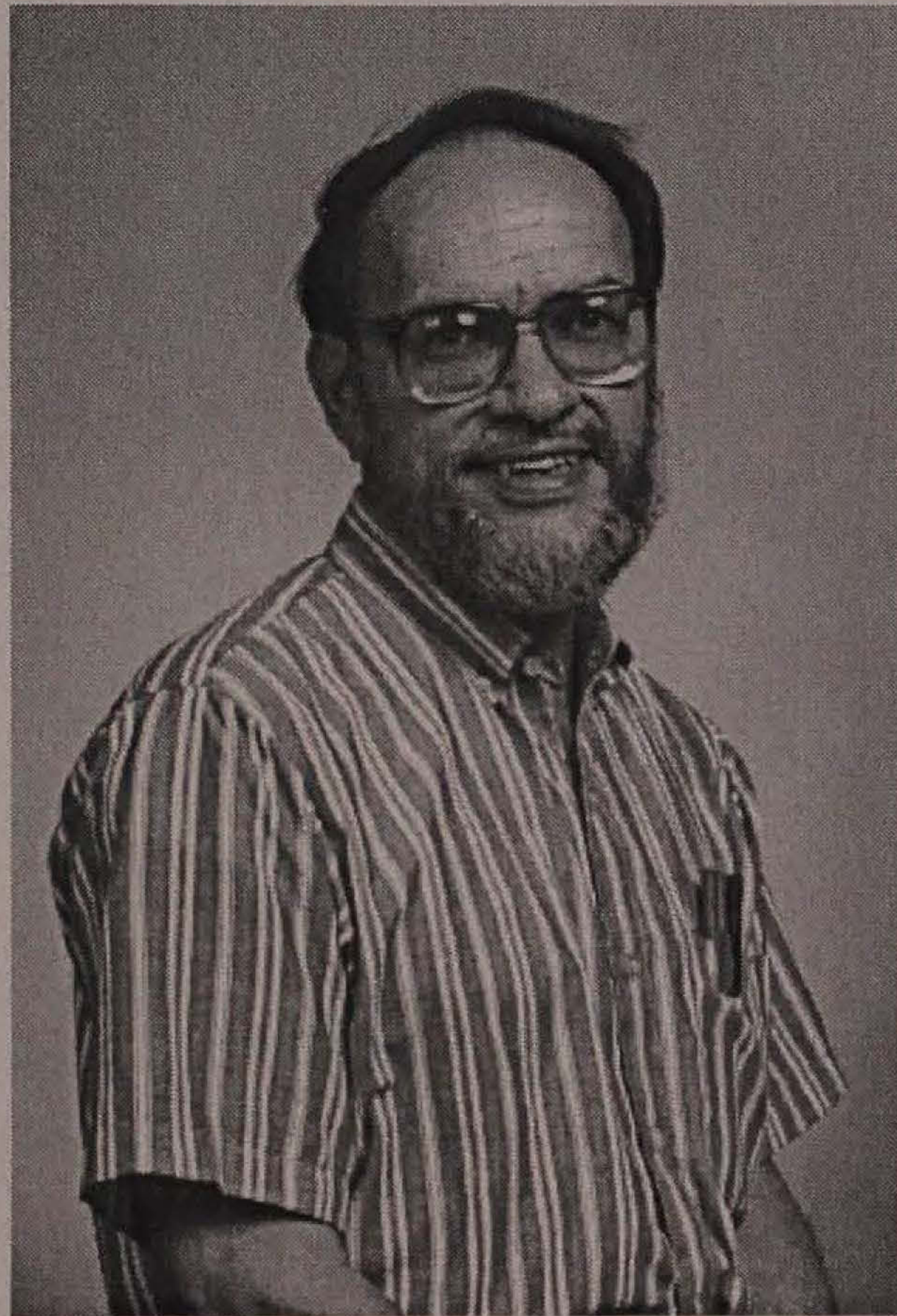
On behalf of my 1998 co-editor, Janice Wood, I invite you to peruse the eight feature articles herein, the most broadly representative of the Union faculty across disciplines and campus lines in my four years of editorship. Please note that five separate academic departments weigh in this year—fine arts, sciences, and communication arts all have multiple representation. All this plus a pair of essays from our professional librarians who hold faculty status: much credit is due here to Janice for “beating the bushes” to find quality contributors.

Selections run the gamut from “highbrow” to pop culture, as witnessed by pianist Terry McRoberts sharing the fruits of his PEW grant research on classical musicianship and rhetorician Steve Beverly taking us back to a simpler decade with the fictional Cleaver clan. Sculptor Lee Benson’s personal journey via artistic creation is chronicled here, while Kina Mallard integrates her love of teaching with the latest in 90’s technology, and nurse Joyce Montgomery extends the concept of pedagogical and physical care to the community at large. Librarians John Jaeger and Melissa Moore may have missed their calling—our Christian Studies and English departments respectively may have use for their close analyses of philosophical and literary texts. Finally, Glen Marsch expands upon a course syllabus in an attempt to capture what we all should be about at Union: the integration of faith and learning.

For their well-honed proofreading skills, I thank student workers Emily Wiltshire, Rebekah Coleman, and Shauna Somermeyer. As always, the work of College Services—especially Marjorie Richard—is instrumental to the success of this publication. For funding we once again acknowledge the office of the Provost.

RS

*Dedicated
to*



Ernest Pinson

University Professor Emeritus of English

Long-time editor/guide of this publication and inspiration for it—innovator of features like photographs and interviews with administrators (which will hopefully return in future issues)—personal mentor and friend: Thanks.

-RS

Table of Contents

Faculty Forum President's Letter	i
<i>Jean Marie Walls</i>	
A Word from the Editors	ii
<i>Roger Stanley</i>	
Dedication	iii
Table of Contents	v
Computer-Mediated Communication: Linking Communication and Culture	1
<i>Kina S. Mallard</i>	
Oppressive Pain and Divine Presence: Soren Kierkegaard and the Problem of Evil	9
<i>John Jaeger</i>	
Christian Nurses and the Church: Opportunity for Ministry through Parish Nursing	19
<i>Joyce Montgomery</i>	
Enlightened Hearts and Cynical Eyes: Why Christian Faith and Doctrine are Critical Scientific Tools	27
<i>Glenn A. Marsch</i>	
Ward Cleaver, Where Are You? Where Are You When We Need You?	39
<i>Steve Beverly</i>	
Japanese Influences in the Works for Piano Solo by Toru Takemitsu	45
<i>Terry McRoberts</i>	
Imitators of God	49
<i>Aaron Lee Benson</i>	
Irony in "The Cask of Amontillado"	57
<i>Melissa Moore</i>	
JUFF Contributors	61

- 30.1% of the campuses surveyed have a formal plan for the role of the Internet and WWW in distance education initiatives, up from 12.5% last year (Green, 1997).

This paper focuses on the use of Email and the building of cross-cultural relationships. In 1992, around twelve million people in the United States were regularly using electronic mail, and according to the Internet Society, its use is growing exponentially (Perry & Adam, 1992). In 1996, the percentage of college classes using electronic mail rose to twenty-five percent (Green, 1997).

For many college students, use of Email has become a part of their daily activities (Marklein, 1997). The author has found this to be true in previous work with students. Indeed, the Internet has become our global connector and enables professors and students easily to reach far beyond their classroom walls. For this class, the use of the Internet served not only as a means to achieve content goals, but proficiency with the Internet became part of the course objectives.

Self-Disclosure, Culture and CMC

One of the principles of interpersonal communication is self-disclosure. Altman's and Taylor's social penetration theory describes two ways in which communication can be more or less disclosing. The first dimension is the breadth of information volunteered—the range of subjects being discussed. The second dimension of disclosure is the depth of the information being volunteered, the shift from relatively nonrevealing messages to more personal ones. According to this theory, a relationship is defined as casual or intimate based on the breadth and depth of information shared. Altman and Taylor assert that one way to classify the depth of disclosure is to look at the following types of information we share:

- Cliches – these ritualized, stock responses to social situations are usually the first type of talk in relationship-building;
- Facts – To classify as self-disclosure, facts must be intentional, significant and not otherwise known;
- Opinions – More revealing than facts, opinions show where a speaker stands on a subject and offers a clearer picture of how the relationship might develop;
- Feelings – The realm of feelings is the fourth and most revealing level of self-disclosure.

In face-to-face interaction, the movement from cliches to feelings usually occurs incrementally over time. Furthermore, few transitions involve high levels of self-disclosure; self-disclosure is relatively scarce and usually occurs in the context of positive relationships. Research reveals that most conversations—even among friends—focus on everyday, mundane topics and disclose little or no personal information (Dindia, et.al., 1998). Even partners in intimate relationships rarely talk about personal information (Duck, 1991).

There are some ethnographies of particular network communities that provide systematic accounts of relating in CMC and illustrate interesting issues concerning identity and gender relations in the absence of physical contact (Lea & Spears, 1995; Myers, 1987; Reid, 1994; Rosenberg, 1992). The project discussed in this paper tested the principles of self-disclosure by

removing the face-to-face element and replacing it with the impersonal medium of computer-mediated communication.

Through the Internet, participants may probe the depths of their personal and professional interests should the content be designed to create a bridge and continuum between interpersonal interaction and distributed knowledge (Marshall and Shipman, 1995). With this assignment, students were not only distributing and receiving knowledge, but also building bridges and disclosing opinions and feelings. This exercise provides a preliminary snapshot of social penetration theory via computer-mediated communication.

The Assignment:

Title: Diversity Project: Apply Interpersonal Theories and Concepts to Other Cultures

For several years I had assigned a cultural diversity project to my students with the primary goal being to encourage dialogue among students of different backgrounds. In the past two years, I have challenged my students to find peers from universities in different parts of the world via the Internet. Through Internet's Usenet, students can easily connect to peers from other countries. Usenet contains over five thousand discussion groups on a wide variety of topics and allows millions of people from all over the world to interact. Examples of discussion groups dedicated to specific cultures and co-cultures include:

<soc.culture.scottish>
<alt.culture.cajun>
<alt.culture.peru>
<soc.culture.jewish>
<alt.cult.zimbabwe>

Similar assignments using electronic penpals have revealed the latest Australian slang, Nigerian greeting practices, Egyptian dating customs, and appropriate Malaysian etiquette (Rumbough, 1998). It should be noted that while this assignment is content-specific, with a change of questions it could easily adapt to almost any course.

Objectives: Stice (1987) refers to the need to emphasize the degree of immediacy, relevance and reality of a course in order to bring it to life in the minds of students—a process that Wales and Stager (1977) call “guided design.” The course objectives are placed within this guided design paradigm.

TABLE 1
COURSE OBJECTIVES

1)	Improved understanding of diversity, cultural norms, and cultural differences in relation to perception, self-disclosure, family roles, verbal and nonverbal communication and conflict management (REALITY);
2)	Reduction of uncertainty among American college students concerning people from different cultures and backgrounds (IMMEDIACY);
3)	Increased awareness of the stages of self-disclosure (RELEVANCE)
4)	Exposure to the emic approach to the study of cultures (RELEVANCE)
5)	Improved research and presentational skills as students collect, analyze and summarize data and present findings to the class (IMMEDIACY)
6)	Increased computer-skills and understanding of computer-mediated communication as a research tool (IMMEDIACY)

Rationale for the Assignment:

Gudykunst and Ting-Toomey (1996) assert, "Most analysis in interpersonal communication compares and contrasts communication patterns in various cultures, but few analyze communication within specific cultures. This emic approach to the study of communication in personal relationships involves describing the meanings people in specific cultures attach to their communication with partners in those relationships." This assignment allowed students from other backgrounds to describe their communication within the context of their culture.

This assignment introduces students to anthropological research by exposing them to those who are different. Even in universities with large international populations, students from other cultures tend to socialize with others from the same cultures. It is too easy to stay in one's comfort zone while ignoring the basic tenet that the best approach to achieving cultural diversity is building relationships.

The assignment, objectives and interview questions fit with the notion that cultural differences imply divergence in actions, outlook and communication processes between two groups which have to be experienced and felt through communication (Manchau, 1991).

Requirements:

- (1) Each student selects a subject to be interviewed. While this can be an existing friend or acquaintance, the assignment seems to work better if the two parties are not close in physical proximity. Students are encouraged to meet "new" friends through Email, IRC or

Bulletin Boards. They explain to the subject that they wish to interview him or her for a class project that will last three months and involve approximately five interviews.

- (2) Students are required to research the country their subject is from and write a two-page report focusing on sociological aspects of the country. This is to help the student develop a cursory understanding of the interviewee's environment.
- (3) At the beginning of the semester students are given a list of suggested interview questions relevant to interpersonal communication. These are merely to get the students started. They will develop additional questions throughout the semester.
- (4) After each interview session, the student writes down the interviewee's responses. Four times throughout the semester, students meet in small groups to discuss with others their interviews. This exposes students to numerous cultures and backgrounds, thereby enriching the educational experience. Students who are using Email print copies of their correspondence and bring them to small groups for analysis and discussion.
- (5) Students are assigned several articles that involved emic research. Through discussion, they compare their findings to those in the articles. These articles are also integrated into their final paper and presentation.
- (6) At the end of the semester, students prepare a written summary and an oral presentation for the class. These presentations and the discussions that ensue serve as a cumulative review for the class.

Results of the Assignment.

The assignment was successful in meeting each of the objectives. Students expressed surprised relief at how easy it was to communicate with those from other cultures, and they enthusiastically shared their findings.

Those who communicated by Email were the most successful in interacting with their peers. The use of the Internet provided written transcripts of the interviews. Communication-based nuances were discovered and explored, helping the students understand to a greater degree the differences in styles based on culture.

The success of the students using computer-mediated communication (CMC) can also be explained by looking at the interpersonal communication literature. Duck writes that the "lack of face-to-face involvement in CMC offers more radical opportunities in relationship development than merely altering the timing and content of self-disclosures" (1995).

Evaluations of the assignment revealed that students not only achieved a higher cognitive level of understanding about cross-culture communication behaviors, but also became more comfortable with the "idea" of communicating with those from different backgrounds. Research relating to "willingness to communicate" (WTC) across cultures suggests that culturally divergent individuals are very similar to people who have deficient communication skills. They do not know how to communicate effectively, so they tend to be much less willing to communicate (McCroskey & Richmond, 1990).

In addition to becoming more comfortable with cross-cultural communication, students also became more aware of and comfortable with CMC. Students left the class with a greater understanding of the uses and benefits of the Internet.

Conclusions and Direction for Future Application

In summary, the use of the Internet to connect with students from different cultures greatly enhanced the quality of work in the diversity project assignment. Students expressed decreased anxiety when communicating over the web. The e-mail responses from those interviewed provided transcripts that aided analysis and comparison and were richer in detail and examples than the reports from students who conducted face-to-face interviews.

The Internet interview methodology can be applied to varied disciplines. Content design frameworks for user-interaction may depend on a greater understanding of the human mind and the manner in which higher-order learning and thinking skills are acquired (Young, 1997).

Many believe that virtual online environments will one day be the norm (Grimshaw and Wulf, 1997). It seems certain that high speed computer networks will steadily evolve to support live interaction and instantaneous collaboration and relationship building among participants. This will present opportunities for new types of interpersonal interaction and new avenues for research into not only the design aspects of the media, but also the interpersonal effects of the technologies (Schrum and Lamb, 1997). Research into the long-term effects on individuals of interaction within multimedia virtual Internet environments is still in a developmental stage, and is an area ripe for new academic research in Internet content design.

Further research to test social penetration theory via email, bulletin boards, chat rooms, and MUDS should be done to explore how the removal of face-to-face interaction and nonverbal messages impacts the level of self-disclosure and development of relationships.

References

- Altman, I. & D.A. Taylor. (1973), *Social Penetration: The development of interpersonal relationships*, Holt, Rinehart and Winston, New York., NY.
- Corrdry, Tom (1994). "On multimedia, the information superhighway and the future of online. *Online*, vol. 18, no.5, Sept-Oct., 27-29.
- Dindias, K.I., M.A. Fitzpatrick, and D.A. Kenny. (1988), "Self-disclosure in spouse and stranger interaction: A social relations analysis. Paper presented at the annual meeting of the International Communication Association, New Orleans, 1988.
- Duck, S., "Some evident truths about conversations in everyday relationships: All communications are not created equal," *Human Communication Research* 18 (1991):228-267.
- Green, Kenneth. (Winter 1997). "1996 Campus computing survey," The Department Chair Newsletter, p. 2.
- Grimshaw, A. and Wulf, W. (1997) The legion vision of a worldwide virtual computer, *Communications of the ACM*, Vol. 40 No. 1, pp. 39-45.
- Lea, Martin and Russell Spears. Love at first byte? Building personal relationships over computer networks," in *Under-Studied Relationships*, Julia T. Wood and Steve Duck, Eds. (1995) pp.199-200.
- Lian, C. and Schwen, T. (1997), A framework for instructional development in corporate education, *Educational Technology*, Vol 37 No. 4, pp. 42-5.
- Manchau, W., (1991) UK: *Performance at CMB packaging highlights problems of anglo-french mergers*. The Times, 11 September.
- Marklein, M.B. (1997), *At colleges. e-mail is as easy as ABC*, USA Today, 5 March, p. 1D
- McCroskey, J.C., & V. P. Richmond (1990). Willingness to communicate: Differing cultural perspectives. *Southern Communication Journal*, 56, 72-77.
- Myers, D. (1987). Anonymity is part of the magic: Individual manipulation of computer-mediated communication contexts. *Qualitative Sociology*, 10, 251-266.
- Perry, T.S., & Adam, J.A. (1992 October). Special report/electronic mail. *IEEE Spectrum*, pp. 22-23.

Reid, E. (1994) Cultural formations in text-based virtual realities. Unpublished master's thesis, University of Melbourne.

Rosenburg, M.S. (1992) Virtual reality: Reflections of life, dreams and technology: An ethnography of a computer society. *Electronic Journal of Virtual Culture*, 1.

Rumbough, Timothy B. Intercultural communication via the Internet. *The Speech Communication Teacher*, Spring 1988, p. 12.

Schrum, L. and T. Lamb. (1997), "Computer networks as instructional and collaborative distance learning environments," *Educational Technology*, Vol. 37 No. 4, pp. 26-8.

Stice, J.E., (ed.). Developing critical thinking and problem solving abilities: New directions for teaching and learning N. 30. San Francisco: Jossey-Bass.

Ting-Toomey, Stella, and Leeva Chung. (1996) "Cross-Cultural Interpersonal Communication: Theoretical Trends and Research Directions," published in *Communication in Personal Relationships Across Cultures*. Sage Publications, Inc.

Trentin, G. (1997), Logical communication structures for network-based education and tele-teaching, *Educational Technology*, Vol. 37 No. 4, pp. 19-25.

Wales, C.E. and Stager, R.A. (1972). *Guided design*. Morgantown: Center for Guided Design, West Virginia University.

Wood, Julia T. and Steve Duck, eds. (1995) *Under-Studied Relationships*. California: Sage, p.202.

Young, A. (1997), Higher-order learning and thinking: What is it and how is it taught?, *Educational Technology*, Vol. 37 No. 4, pp. 38-41.

Oppressive Pain and Divine Presence: Soren Kierkegaard and the Problem of Evil

by John Jaeger

Soren Kierkegaard understood his own life and the Christian life in the context of suffering. He suffered personally in various ways, and he viewed his own vocation as involving significant anguish from internal and external sources. In this sense, the theme of theodicy played a major, if implicit, role in Kierkegaard's thought. Kierkegaard wrote his works largely with the twin issues of suffering and God in the background, seeking to understand authentic human existence in light of the existential factors of human pain and divine presence.

Yet comparatively little has been written about Kierkegaard and suffering, and almost nothing has been written on Kierkegaard and his confrontation with theodicy. This article strives to deal with these subjects through an examination of relevant passages from various portions of the thinker's writings. In presenting this material, three basic areas will be addressed. First, I will discuss Kierkegaard's personal struggles with suffering. Then, I will deal with his critiques of Hegel and Danish culture in light of their failure to deal with suffering. Finally, I will survey the different ways he addressed the problem of evil.

Kierkegaard's Suffering

In understanding Kierkegaard's view of suffering as a philosophical problem, one must first look to his own experience of suffering. This is partly due to the personal and self-reflective nature of his thought and writings. Kierkegaard understood himself as a suffering individual, and this necessarily shaped his ideas. As Robert Heiss expressed it, the philosopher saw himself "confronted by a shattered and disunified existence, as he experienced it in himself and in the world."¹ His ideas flowed out of this encounter with fragmented and painful experience.

Personal Suffering

Kierkegaard wrote a great deal about his own personal sufferings. He struggled partly due to, as Heiss stated it, "melancholy, depressed, and anxious states."² The philosopher wrote in his journals that "I can say of my sorrow what the Englishmen says of his house; my sorrow is my castle."³ He also complained of "all the tortures of the soul and the suffering of my inner life."⁴ Kierkegaard apparently had to deal with bouts of depression throughout his adult life.

Chronic health problems were another source of suffering. He wrote in 1848 of his "health being very shaky," and causing him serious difficulties.⁵ In another place in the journals, he stated that his "healthy mind longs to cast off the body's languor, just as a sick man longs to tear off his bandages. . . ."⁶ Kierkegaard was of frail health nearly all his life, and he apparently also had some kind of deformity in his back. Ill health eventually led to his comparatively early death at the age of forty-three.

Additionally, Kierkegaard often wrote about a "thorn in the flesh" that caused great anguish. This thorn seems particularly connected to pain experienced in relation to his father and to his onetime fiancée, Regina: "Once my situation was that I had to bear the torment which I can call my thorn in the flesh; sorrow, a sorrow of spirit on account of my dead father; sorrow of heart on account of the girl that I loved and everything connected with that. So I thought that in comparison with men in general I could be said to be prettily heavy loaded."⁷

His relationship with these two people, whom he both loved and from whom he experienced estrangement, caused a great deal of personal anguish. He referred to his father's death as "a deeply harrowing" experience, and his loss of Regina as a source of "terrible" suffering.⁸

A Vocation of Suffering

Yet beyond any suffering due to depression, ill health, or estrangement from loved ones, Kierkegaard understood his life as a calling to Christian suffering. He seems to have viewed his vocation as that of a herald of Christianity to a society alienated from true Christianity; introducing Christianity into Christendom inevitably led to controversy and conflict. Standing as the lone voice, proclaiming authentic existence in faith to a faithless generation, meant being an outcast and an object of ridicule. He wrote of understanding "God's will for me: that I bear the agony with which God has laid the reins upon me and so perhaps achieve the exceptional."⁹ In his later years, he could interpret his life before God as a type of martyrdom, stating "my life is a kind of martyrdom, only of a new type. What I suffer as a public person is best described as slow death, being trampled to death by geese, or as that painful killing by degrees practiced in distant lands when you are delivered up to insects. . ."¹⁰

He interpreted the incessant criticisms and public humiliations as a kind of Christian persecution.

Another aspect of this vocational suffering was the sense of absolute isolation. Kierkegaard felt that his high intellect and sophisticated ideas pulled him away from others. He had to suffer the loneliness of being a solitary voice of truth in an age unwilling and unable to hear it. He complained of being "strung a whole tone higher than other men."¹¹ People could not grasp his insights, since he seemed to communicate at an entirely different level from them. This led to the philosopher's sense of being misunderstood. He once wrote that "the present time exhausts me. I am convinced that not a single person understands me."¹² This isolation and misinterpretation stemmed directly from his calling as a spokesperson for authentic Christian existence.

Suffering in the Larger Context

Before discussing Kierkegaard's theodicy, it is also necessary to give attention to the larger philosophical and cultural context to his thought concerning suffering. For the philosopher's writings not only addressed personal issues; they also dealt with ideas present in the world around him. Here brief attention will be given to Hegel's philosophy and "Golden-Age" Denmark.

Reaction Against Hegel

Kierkegaard's major philosophical opponent was Hegel, who wrote significantly about suffering and negativity. Hegel took suffering seriously, noting the fragmented and disjointed nature of historical reality. Heiss viewed one of the philosopher's major insights to be the "idea of the negative as the *vis motrix* of history."¹³ It was partly his reflection on the painful and damaging aspects of life that led to his development of a philosophical system capable of incorporating them.

Yet while Hegel, at the historical level, could take negativity seriously, he seemed ultimately to brush over this in his interpretation of the movement of Absolute Spirit. As Heiss stated it, "the Hegel who saw these negatives so clearly [also] in the end merged them into the essential nature of a self-unfolding Absolute Spirit. . . ."¹⁴ In Hegel's dialectical understanding of the self-expression of Spirit through nature and history, ultimately all elements were absorbed back into Spirit. This process led to the Spirit achieving continually higher levels of self-understanding. In this system, evil had a place, but only a contingent one; evil ultimately was negated in the forward movement of Absolute Spirit. As Mark Taylor noted with regard to Hegel's system, "in the act of affirming itself, difference. . . negates itself and becomes its opposite, identity."¹⁵

A good angle from which to note these elements in Hegel's thought is by considering his statements concerning war. In describing war as a historical experience, the philosopher could note the destructive, painful, scarring elements involved. He pointed to the horrible types of evil that seemed to come to full expression in the field of battle.¹⁶ At the same time, though, Hegel wrote about the positive values gained through experiences of war. He at times wrote so zealously in this regard that critics sometimes accused him of glorifying war.¹⁷ He took evil and suffering seriously at one level, yet at another (higher) level, he disregarded it almost entirely. In the ultimate sense, suffering seemed to be evaluated solely in terms of its instrumental value in the upward movement of Absolute Spirit.

Kierkegaard attacked Hegel's system partly because it absorbed all things--individuality, suffering, passion--into the larger framework of an absolute synthesis. He fought Hegel's idea that "everything is related in the continuing world-process."¹⁸ Hegel's metaphysical system failed in having an "abstract definition of the truth as an identity of thought and being."¹⁹

Reaction Against Danish Culture

Much of Kierkegaard's writings were also directed against the Danish culture of his time, with its synthesis of Christianity and society. This synthesis, by which every member of Copenhagen, by virtue of baptism, was considered a Christian, caused the philosopher to respond with a critical attack. Such a synthesis diluted the meaning of Christianity. More significantly, it led to an interpretation of the faith divested of any elements of suffering or sacrifice. The Christian faith had as its central figure One who came in incarnation to suffer, and it had as a central teaching the idea that Christians must likewise be prepared to suffer. Yet the Danish cultural church allowed no room for suffering and thus allowed no room for authentic Christianity. Kierkegaard

wrote that "this triumphant church, of established Christendom, does not resemble the church militant any more than a quadrangle resembles a circle."²⁰

Denmark in the first half of the nineteenth century went through many difficulties, but it also was "a period of literary and artistic splendor, of a cultural blossoming in which intellectual, artistic, and ecclesiastical life was dominated by the brilliant writers, artists, and clerics of what is now called Denmark's 'Golden Age.'"²¹ This period thus in many ways was an optimistic one, with major thinkers viewing the future as bright. Kierkegaard, though, believed this enthusiasm was superficial. He believed the future would bring suffering, not advancement. "Denmark is facing a loathsome period. . . this is Denmark's misfortune--or the punishment which has come upon Denmark, a people without a true fear of God. . . ."²² Kierkegaard believed the Denmark of his day did not understand the suffering nature of Christianity, and that some kind of disaster would befall the nation in the future, forcing it to experience real suffering.

Suffering as the Human Condition

In contrast both to Hegel and to contemporary Denmark, Kierkegaard affirmed that suffering was a fundamental element of the human condition, one which could not be mediated into a higher synthesis or brushed aside by an optimistic culture. The Biblical figures of Job and Abraham served to fortify this position.

He discussed the character of Job in some detail in *Repetition*. One of the main lessons Kierkegaard derived from Job was that suffering was real, and that facile attempts to explain its origin by means of prior guilt prove both foolish and futile. It was the error of Job's friends to regard "misfortune as due to some guilt or crime. . . ."²³ Yet Job also discovered that approaching God for vindication was not successful, since God in his transcendence remained beyond human comprehension or judgment. Still, Job's example showed that suffering was real and not to be dismissed. Job "became the voice of the suffering, the cry of the grief-stricken, the shriek of the terrified. . . ."²⁴

In *Fear and Trembling*, Abraham served for Kierkegaard as the prototypical model for faith. Abraham's experience of offering Isaac as a possible sacrifice was an event of unbearable anguish and testing. Kierkegaard described the suffering dimension in Abraham's situation with such terms as "horror," "appall," and "distress."²⁵ Kierkegaard's primary emphasis here was on the individual confronted by God with a choice that transcended the ethical dimension and called for a leap of faith. Yet involved here also was a dimension of individual suffering that "cannot be mediated."²⁶ Abraham showed not only the paradox of faith that could not be synthesized at a higher level, but also the paradox of suffering existence itself that could not undergo such a synthesization.

Justification for Suffering

Theodicy and Kierkegaard's Thought

Suffering as an intellectual problem has a long tradition in philosophical and theological thought. Theodicy questions are among the most difficult to address, and answers often appear

partial and unsatisfactory. Kierkegaard did not give much attention to these questions in a specific manner. Yet in his various writings, addressing suffering so thoroughly in human and Christian existence, there are elements of a theodicy present.

Before examining these elements that comprise a kind of theodicy, a few introductory comments are necessary. Kierkegaard never attempted to give systematic answers to philosophical or theological problems, and he in fact spent much of his time attacking the "system" of Hegel. As Perkins stated it, "Kierkegaard rejected the notion of theological system and never wrote a systematic theology."²⁷ In place of a system, the philosopher/theologian gave attention to the centrality of paradox in human existence and in Christian faith. Thus he used philosophical fragments rather than constructing a philosophical system. Given these factors, one should not look to find systematic, comprehensive answers to questions such as that of theodicy in Kierkegaard's writings. Rather, one finds fragments of answers, or tendencies toward answers, in his works.

Suffering and Sin

One aspect of Kierkegaard's answer as to why suffering was so central and difficult a part of existence found expression in such works as *The Concept of Anxiety*, *The Concept of Dread*, and *The Sickness Unto Death*. In these books, Kierkegaard dealt with the mystery of sin and its universal presence in humanity. He accepted much orthodox Christian teaching at this point, affirming the Fall and original sin. Yet his articulation of these subjects dealt with anxiety, despair, dread, and deadly sickness. He wanted to affirm that sin was a freely chosen, yet universally present element in human existence. In articulating such a stance, Kierkegaard focused on the spiritual dimension of humans, on their condition as being between finitude and infinity, possibility and necessity.

Humanity as fallen in sin meant a humanity "in the grip of evil."²⁸ Humans existed as "opposed to God," as having taken "a false step away from him. . . ."²⁹ In this situation, Kierkegaard could write of the power of evil in the world almost as an independent force, as having the ability to inflict damage on people. "To be sure, the world has power. It can lay many a burden upon the innocent one. It can make his life sour and laborous for him. It can rob him of his life."³⁰ The world, fallen into the realm of sin and alienated from its creator, could be a realm where victims suffered needlessly and innocently.

Suffering and Free Will

Kierkegaard seems to have placed great value on human freedom and the possibility of that freedom being used to love God freely. He incorporated, at certain places, ideas that could fit into a free-will defense. He praised freedom in exaggerated phrases: "Do you know, even if you were to talk year in and year out, how could you mention anything more glorious than a choice, to possess the power of choice. . . .A choice! Yes, this is the Jewel of great price. . . ."³¹ In another passage, he applied this idea of freedom to the choice of a partner in love. Here he indicated that a maiden could not fully express her love

for a Lord unless she had freedom to choose him or not. "What does it matter to a maiden to take note of all the outstanding qualities of her future Lord if she herself cannot choose?"³²

Kierkegaard developed this free will approach in relation to God in the *Philosophical Fragments*. Within the second chapter of that work is found a story of a king (representing God) who loved a maiden. He went to extremes to show his affection, descending from the throne and coming as a fellow peasant (incarnation) in order that she might be able to come to love him as an equal. One point in this story was to show that the king's love was "triumphant when it makes that which was unequal equal in love."³³ Here Kierkegaard seemed to argue in a way consistent with a free will argument; God created free creatures in order that they might come freely to love him.

Suffering and the Cross

Kierkegaard placed his greatest emphasis, as hinted above, on the incarnation. He wrote that "the doctrine of Christianity is the doctrine of the God-Man. . ."³⁴ Here he found the ultimate paradox of Christian faith, that the divine became human, the infinite finite. Yet the suffering and crucifixion of Christ were central elements stressed by Kierkegaard. The aspects of Christ's coming in incarnate form which were perhaps most emphasized by Kierkegaard were His suffering and crucifixion. The suffering of the God-Man showed something of God's love; it showed something of the extent to which God would go to reunite with His beloved human creation: In *Training in Christianity*, Kierkegaard especially emphasized these points: And he, the humbled One, was love; he desired but one thing, to save men; he desired this at any price, relinquishing for it the glory of heaven; he desired this at any price, sacrificing for it His own life. . .What suffering! What suffering of love!³⁵

The suffering of Jesus Christ revealed the love of God that aimed to lead people away from their sin and evil and lead them to faith and reconciliation. This may not directly address the reason for suffering in the world, but it shows God's personal participation in that suffering and God's use of suffering to bring redemption to the world.

The Suffering Christian

Kierkegaard moved beyond many others by stating that Christians were called to suffering, and that God used such suffering to develop them. George Pattison expressed this well, stating that "the religious man does not flee suffering but freely and honestly affirms it as a true part of his total selfhood."³⁶ This kind of suffering differed from others in that it was voluntarily accepted as an element in the Christian life. Kierkegaard was quite emphatic that Christian faith gave a new meaning to suffering, but it did not involve the removal of suffering: "There is a special emphasis on the way being narrow, in such a way that it must either come from the voluntary or from God, who in particular sends suffering to the Christian. So he who wants to be a Christian is not free from suffering, but quite the contrary."³⁷

The philosopher looked to the New Testament and found suffering to be a necessary element of Christianity. He called the New Testament "a handbook for him who is to be

sacrificed.”³⁸ And Kierkegaard noted that the “apostles in the New Testament suffered for Christ,” and here suffering was “precisely the expression of the God relationship. . .”³⁹ In the process of such suffering, one’s relationship to God came to full fruition; one came to look beyond the finite and discover the reality of God.

Kierkegaard dealt with suffering in a variety of ways through his writings. He addressed it in discussing his own sufferings and his struggles to live out a Christian vocation. He also focused on suffering in his interaction with Hegel and with Danish cultural Christianity; he critiqued both of them, partly because they gave no significant or ultimate place to the suffering of the authentically existing individual. His final word about suffering was that, in this paradoxical world beneath the transcendent God, suffering had an ongoing role to play. Suffering among Christians served to develop the very faith God desired among God’s people.

Endnotes:

¹Robert Heiss, *Hegel, Kierkegaard, Marx: Three Great Philosophers Whose Ideas Changed the Course of Civilization*, trans. by E. E. Garside (New York: Dell Publishing, 1976), 230.

²*Ibid.*, 210.

³Soren Kierkegaard. *The Journals of Soren Kierkegaard*, ed. and trans. by Alexander Dru (London: Oxford University Press, 1938), 73.

⁴*Ibid.*, 161.

⁵*Ibid.*, 248.

⁶*Ibid.*, 144.

⁷Soren Kierkegaard, *The Last Years: Journals 1853-1855*, ed. and trans. by Ronald Gregor Smith (New York: Harper & Row, 1965), 159.

⁸Kierkegaard, *The Journals of Soren Kierkegaard*, 339.

⁹*Ibid.*, 171.

¹⁰Kierkegaard, *The Last Years*, 159.

¹¹Kierkegaard, *The Journals of Soren Kierkegaard*, 314.

¹²*Ibid.*, 158.

¹³Heiss, 16.

¹⁴*Ibid.* 17.

¹⁵Mark C. Taylor, "Journeys to Moriah: Hegel vs. Kierkegaard," *Harvard Theological Review* 70 (July-Oct., 1977), 146.

¹⁶Constance I. Smith, "Hegel on War," *Journal of the History of Ideas* 26 (April-June, 1965), 284.

¹⁷*Ibid.*, 282.

¹⁸Soren Kierkegaard, *Concluding Unscientific Postscript*, trans. by David F. Swenson and Walter Lowrie (Princeton: Princeton University Press, 1968), 34.

¹⁹Ibid., 107.

²⁰Søren Kierkegaard, *Training in Christianity*, trans. with intro. and Notes by Walter Lowrie (London: Oxford University Press, 1941), 207.

²¹Bruce H. Kirmmse, *Kierkegaard in Golden Age Denmark* (Bloomington: Indiana University Press, 1990), 1.

²²Kierkegaard, *Journals of Søren Kierkegaard*, 230.

²³Søren Kierkegaard, *Meditations from Kierkegaard*, trans. and ed. by T. H. Croxall (Philadelphia: The Westminster Press, 1955), 117.

²⁴Søren Kierkegaard, *Fear and Trembling and Repetition*, ed. and trans. with intro. by David F. Swenson and Walter Lowrie (Princeton: Princeton University Press, 1968), p. 197.

²⁵Ibid., p. 60.

²⁶Ibid.

²⁷Robert L. Perkins, *Søren Kierkegaard* (Richmond, Virginia: John Knox Press, 1969), vii.

²⁸Kierkegaard, *The Last Years*, 270.

²⁹Ibid., 270-1.

³⁰Søren Kierkegaard, *Purity of Heart is to Will One Thing*, trans. by Douglas V. Steere (New York: Harper & Row, 1948), 97.

³¹Kierkegaard, *Meditations from Kierkegaard*, 161.

³²Ibid.

³³Søren Kierkegaard, *Philosophical Fragments or A Fragment of Philosophy*, Init. trans. by David F. Swenson. Trans. rev. by Howard V. Hong. Intro. and comm. by Niels Thulstrup (Princeton: Princeton University Press, 1962), 32-33.

³⁴Søren Kierkegaard, *The Sickness Unto Death*, trans. with intro by Walter Lowrie (Princeton: Princeton University Press, 1951), 206.

³⁵Kierkegaard, *Training in Christianity*, 171.

³⁶George Pattison, "The Conscious and the Unconscious Sacrifice: Kierkegaard on Art, Suffering, and Religion," in *Sacrifice and Redemption*, ed. S. W. Sykes, 205-17 (Cambridge: Cambridge University Press, 1991), 212.

³⁷Kierkegaard, *The Last Years*, 34.

³⁸*Ibid.*, 227.

³⁹Kierkegaard, *Concluding Unscientific Postscript*, 405.

**Christian Nurses and the Church:
Opportunity for Ministry through Parish Nursing**
by Joyce Montgomery

Introduction

Jesus Christ, our Savior and Lord, was a preacher, teacher, and healer. He empowered His disciples to go into the world and to preach, teach, and heal. His ministry was built upon the way persons have been created by God. Persons are created in God's image, i.e., we are holistic beings composed of the physical, emotional, cognitive and spiritual. In New Testament accounts of Jesus, more is told of His holistic healing attitude and actions than other facets of His ministry: "Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people" (Matthew 4:23 NIV). Luke 9:2 tells us that He sent His followers out to preach the kingdom of God and to heal the sick.

As followers of Jesus, nurses have a special mandate to care for persons in a holistic manner. Professional nurses today are providing holistic care through their churches, synagogues, temples or mosques. These nurses are called parish nurses or congregational nurses. Those who work in synagogues are called "Shul nurses." Fowler (UCSF, 1998) estimates that there are now five thousand to six thousand practitioners nationwide.

What these nurses do is called parish nursing or congregational nursing. Parish or congregational nursing is Biblically-based. It is grounded in the concept of holistic health, which implies that physical health is an interplay of body, mind and spirit. The best healing occurs in the home, community, and church. The church is slowly reclaiming its role as a healing place. It is natural for people to look to their church for support, healing and fellowship. We are now going back full circle.

What is Parish Nursing?

There are many definitions of parish nursing. Dr. Shirley Rawlins (1998) defines parish nursing or congregational nursing as "an integral part of life and ministry of the church; a way of assisting the congregation to move from worship, to move out to minister to human needs in the name of Jesus."

Parish nursing is a visible means of expressing Jesus' love within the church congregation and community. Parish nurses practice within a congregation. They go in Jesus' name. In this type of nursing, there are many opportunities. They include:

1. an opportunity for the church to make a tangible statement that it recognizes the interplay of the physical, emotional, and spiritual dimensions of an individual and that the church is going about caring for all these dimensions of members of the congregation.
2. an opportunity for pastors, deacons, and church staff to have resources available to them for consultation concerning congregational health needs, thus assisting in facilitating meeting these needs by providing knowledge for assistance and support of the member and family.

3. an opportunity for Christian nurses to have a place of ministry within their local churches, or to serve churches who do not have nurses within their congregations.

This nursing practice cuts across all ages and socioeconomic/cultural lines. It is an international movement of nurses in many faith groups.

On the other hand, there are several things which parish nursing is not. It is not home health care; it is not the operation of a clinic. Neither is it a means of generating revenue. Rather, Fowler (UCSF, 17) says that a parish nurse "works as part of the religious staff at a church, synagogue, temple or mosque, specializing in the spiritual aspects of patient care as well as the more traditional practice of nursing—health promotion, health maintenance and health education."

Historical Perspective of this Movement

Parish nursing began many years ago, but went through a period of little activity. Today it is reemerging as a practice option for the professional nurse. In some ways, it comes from the deacon movement of the first century; in other ways, it is a new way to practice nursing. The present-day movement in the United States began in the 1970s with Dr. Granger Westberg, a Lutheran minister and former chaplain.

The roots of the contemporary role of the parish nurse come from early women in the church who worked through the church to meet the spiritual and physical needs of fellow Christian women and children. According to Zersen (1994), in the fourth century female deacons assisted with the anointing of women at baptisms, gave postbaptismal instruction, and participated in the general evangelization of women. In addition, they bathed women who were sick. When a Christian woman, Olympias, of Constantinople became a widow after two years of marriage, she decided to give herself to the church and was ordained as a deaconess. In this role she ministered to the poor and sick. Many years later a church in the same city had forty deaconesses. It was common for smaller parishes to have six or fewer.

During the first centuries after Jesus, the Christian church accepted the validity of female ministry primarily to meet the physical needs of women and children, and because of the New Testament roots of such a ministry. I Timothy 5:9-10 refers to widows who were set apart for a ministry (put on a list) to help others. By about the eleventh century (Zersen, 1994), deaconesses had almost disappeared from the church. Occasionally there is a reference to deaconesses during the Reformation and post-Reformation. The European Industrial Revolution brought many changes, including poverty, sickness, and the displacement of people. This led church leaders to look for new ways to minister to these needs.

At that time Germany became the first country (Zersen, 1994) to reinstitute the order of deaconesses to provide certain religious and charitable functions. Pastor and Mrs. Theodore Fliedner and Wilhelm Lohe founded institutions that trained deaconesses. In 1836 Pastor Fliedner and his wife Frederika began training women to be deaconesses, either to teach or to nurse. Most of these deaconesses worked in institutions, but some worked in congregations. They were addressed by a German word meaning "sister" which could be the title for a nurse, deaconess, or nun. Deaconesses who worked in parishes were known as parish nurses. There are still many deaconesses who do this in Germany. Fliedner thought that the preparation of parish nurses was

his greatest contribution to the life of the church. These parish nurses were the forerunners of contemporary community health nurses and family case workers. Both men's concepts of deaconesses and parish nursing were built on the New Testament and early-church ideas.

Each institution expected the students to grow spiritually. To develop spiritual discipline and maturity in the parish nurse, Fliedner included the "quiet half hour" for students to read the Bible, pray, and meditate. Besides regular worship in church, Lohe provided four times of daily private prayer, i.e., morning, forenoon, afternoon, and evening (Zersen, 1994).

Florence Nightingale received her nursing training at Fliedner's Deaconess Institute in Kaiserwerth, Germany. As she practiced nursing during the Crimean War, she read the Bible to critically ill soldiers. Later, after Nightingale organized the first professional nursing school, nursing education stressed the spiritual growth of the nursing student and the provision of nursing care for the spiritual dimension of the patient. Then and now, the strength of parish nursing is in the spiritual discipline which parish nurses receive and practice.

The parish nursing movement spread from Germany to England, Scandinavia, part of Africa, Australia, India, Canada and the U.S.A. The original movement in America began when William Passavant asked Fliedner to provide some deaconesses for the Pittsburgh, Pennsylvania area. One of these sisters was a parish nurse who visited in the homes of Lutherans in that city. Other Christian deaconesses in the nineteenth-century were found in the Episcopal, Methodist, Mennonite, and Lutheran sisters (Dolan, 1973).

Models - Congregational or Institutional

Models for parish nursing are based upon the origin of and the reimbursement for the service. Models originate either in a congregation or a health care institution, and reimbursement is either volunteer or paid. The congregational model is also known as the church-based model. This model may include volunteer nurses in a local church, paid or volunteer nurses on the church staff, or nurses who work in an associational model. It may range from a full or part-time member of the church staff to utilization of nurses within the church family who offer volunteer services.

Volunteer nurses in a local church may work as individuals or be members of a group such as Baptist Nursing Fellowship or Women on Missions groups. "Volunteer" is just what it means, i.e., the nurse volunteers her time, professional expertise, and commitment.

Paid or volunteer nurses may be on the church staff or part of a church adopted ministry, working with the congregation in assessing, planning, and carrying out nursing care in such a way as to meet the overall mission of the church. First Baptist Church, Grayson, Georgia has a health ministry program. The nurse who is a ministry leader in this program is Kathy Parrish, R. N. She serves along with two other health care professionals (Parrish, 1998). In some instances, the paid nurse is shared by more than one church.

Associational models are those in which the parish nurse works from a base composed of more than one church. Such an associational model is found in Roanoke, Virginia, where Geraldine McDaniel, R. N., is the coordinator of parish nurses who work in Baptist churches in the Roanoke Valley Baptist Association. The parish nurses hold monthly meetings to evaluate their work, pool their resources, and support one another (McDaniel, 1998).

The type of model which originates in a health care institution may be known as a contractual model. An example is a health care system which employs the parish nurse and contracts with the congregation for her services. Dr. Sybil Smith, R.N., is the Director of Health Ministries at St. Francis Health System in Greenville, South Carolina. Dr. Smith directs the work of many parish nurses as well as a chaplain and social workers (S. Smith, personal communication, 1998).

Another combination of a church and a health care system working together is one in which the salary for the parish nurse is shared by both the church and the health care system. Hospitals will do this if they value outreach and if they believe in healing of the spirit. An example of this is the Georgia Baptist Hospital, Atlanta, which contracts with churches for a three-year period. The Hospital pays seventy-five, fifty, or twenty-five percent of the parish nurse's salary in decreasing increments over three years.

Other health care institution models include hospital-based models who use only volunteer parish nurses, retirement-based models, and nursing home-based models. Of course, other possibilities exist within this model.

The parish nurse is in partnership with the church where she ministers; it is a team effort. Often the parish nurse is on the staff of the church. Having a woman on staff can be very helpful to the women in the church. Even in the health care institution model, parish (congregational) nursing pairs the local hospital and church staff in a close working relationship. Where only a less structured form of the program is possible, the local church can benefit from parish nursing because the program works to enhance the wellness of the congregation.

Roles of the Parish Nurse

The parish nurse practices autonomously. The focus should be on the person served, not the role of the nurse. Records are kept of all activities. Much time is spent in the roles of health promoter, health maintainer, educator, and personal health counselor. Other roles include referral source, liaison with community resources, case manager, client advocate, and teacher of volunteers.

The parish nurse promotes wellness and disease prevention of the congregation by organizing health fairs, blood pressure screenings, health promotion seminars/programs, and aerobic classes; by enlisting church members' participation in various community outreaches, e.g., teen pregnancy, hunger, homeless persons; by offering training and affirmation to caregivers and those who are disabled; by providing opportunities for outreach through support groups open to non-church members (divorce, grief); by giving assistance in understanding medical and health insurance issues; and by writing articles on health prevention/disease detection for the church newsletter.

The parish nurse is a health educator. She offers Christian education related to moral/ethical health issues, stress management, healthy lifestyles including diet and exercise, preparation for parenthood, issues about disease, medical diagnosis and risk factors, advanced directives, infant and children's health support (developmental and physical needs), coping with teenagers, middle age years, and growing older. She may teach first aid and CPR classes. Services are also offered in personal health counseling. She may visit members with health problems to identify health

concerns. The elderly may have problems relating to medication, difficulties in communicating with their doctors, and a need for someone to help them learn to cope with our complicated health care system. Assistance is given to the person who has had a recent hospitalization, including a review of the discharge instructions. Parents, pre-adolescents, and teenagers may come with problems concerning drugs, alcohol, and sex. The parish nurse can give information on all of these problems from a Christian perspective.

Through personal conversations, the parish nurse is able to assist in problem-solving and make appropriate referrals, as well as act as a liaison to physicians, other health care professionals, and community resources. A parish nurse knows how to open doors for the congregation to access many types of services of which members may have little or no knowledge.

The parish nurse is a case manager and client advocate. She keeps records. This will keep the members of the congregation from getting lost in the health care system. At times it may be necessary for her to fill out Medicare and insurance forms for a member of the congregation.

Parish nurses cannot meet all the needs of the congregation that come their way. One approach is to nurture self-responsibility and teach others to help. Part of this is to organize and train volunteers for health-related ministries. This can be done by coordinating a church care team for persons with long-term illnesses. An example is to train volunteers to sit with Alzheimer's patients or chronically ill homebound patients to give family members a respite. Another action is to coordinate volunteers to assist widows with finances.

According to McDaniel (1998), the parish nurse works within her own church performing tasks that do not require a physician's order. Therefore, a parish nurse would not perform any "hands on" or invasive procedures such as injections. Parish nurses are not community health nurses, nor do they intervene in cases where home health or other agencies would provide services. They do not compete with any community agency. On the other hand, some parish nurses believe that at times the parish nurse may provide some nursing care under the supervision of a physician. Certainly, the parish nurse will do "hands on" care when this is an independent function of the professional nurse.

The practice of parish nursing always has a spiritual focus. It is a ministry that includes pastoral care, thus interpreting the relationship between faith and health. Spiritual support is given through prayer, scripture, sharing of faith, and presence in the name of Jesus and the church. A parish nurse visiting in the home can bring people back into the church. The nurse will listen and share Jesus. A ministry is not for convenience; it is a commitment.

The contact with the parish nurse may start at any point, but often it is at a time of crisis. The member of the congregation asks for information about a health problem, and the parish nurse makes a referral. Next, the parish nurse follows the person through the diagnostic process and through the treatment. At the same time she is working closely with the patient and the patient's family to assist with the physical and emotional, as well as ethical and spiritual, concerns which develop.

Simultaneously caring for the individual, the family as a group and individually, and the individual's faith community, is a tremendous challenge. When a patient's condition is terminal, the parish nurse cares for the patient and supports the family with contacts continuing after the

patient's death. The parish nurse will try to attend the funeral service. She also offers comfort to close friends who are members of the patient's congregation.

The family will have questions and issues which are common—those that are deep and thoughtful, and some that are easy to answer. Fowler states, "The deeper questions that face families in crisis are issues such as 'Why did my newborn die after three months in the intensive care unit?' 'Did we torture her to death?' 'I feel guilty.' 'How do I integrate the death of my infant with my understanding of the world?'"

Fowler (1998) goes on to summarize the roles of the parish nurse by saying:

Parish nurses provide a wide range of services, depending on the demographics of their setting, that gives nurses complete, professional autonomy, and everyone loves it, including physicians. If it is an older population, the parish nurse may provide members assistance with establishing a durable power of attorney for health care and they will provide services which will help keep the elderly in the home. A younger community may generate several health promotion and health maintenance programs. In some instances, the job requires creativity in supporting multiple needs.

Anytime a member of the congregation who has been regular in attendance begins to miss church, the parish nurse should find out what is going on and assist the member in returning to church when possible. It could be that the person has a problem hearing. If so, that person should be assisted to obtain better seating or a device to enhance hearing. It could be that the restrooms are inaccessible to the person. If so, it is best to approach the appropriate committee and ask for one toilet in each restroom to be made handicapped-accessible, with a hand rail.

Roles of the Church

The church ministry team should include a professional health ministry member like a registered nurse. Our present mobile society needs support systems. Health professionals within the congregation can use their knowledge and skills to improve the level of caring within the community of the church, as well as to provide an environment for discussion about moral and ethical issues of health and health care.

The church sets up and controls the ministry designed to meet individual needs. It is a stand-alone ministry without the outside influence of any other agency. After the church establishes a health cabinet or a health and wellness committee, the ministry of the parish nurse must be defined and a proposal for parish nursing must be written. Church assessments should be made, work hours established, and provisions for liability insurance made.

Qualifications for a Parish Nurse

To qualify as a parish nurse, it is desirable that the individual be a professional nurse who holds a license as a registered nurse (RN) and a bachelor of science in nursing degree (BSN) with two to five years experience in nursing practice. The parish nurse must carry professional liability insurance, be knowledgeable of holistic health care and the church's health ministry

policy, and have a working knowledge of community resources. Other formal education should include certification as a parish nurse, appropriate continuing education units (CEU's), and a graduate degree in nursing. This preparation will enable the professional nurse to practice autonomously.

The final and essential qualification is that the professional nurse must be spiritually mature. She must have explored and answered questions like, "What is suffering?" and "What is the meaning of life?" from a Biblical perspective.

Some churches advertise the position, but most professional nurses approach the church with a proposal to begin parish nursing in the congregation. Interviews with the minister/rabbi and meetings with the church's health cabinet or health and wellness committee will follow.

Many parish nurses work sixteen to twenty hours per week (Schank, 1996). The parish nurse is available to congregation members between and after services, keeps regular office hours at the church, and makes hospital, home, and nursing home visits as needed. About sixty percent of parish nurses are volunteers, receiving money only for gas, continuing education units (CEUs), and medical supplies (Dunkle, 1996).

Formal education can be obtained through continuing education or graduate education at many universities. Universities which offer educational opportunities in parish nursing include Azusa Pacific University, Azusa, California; Georgetown University School of Nursing, Washington, D.C.; and Marquette University School of Nursing, Milwaukee, Wisconsin.

Resources

There are organizations which serve as resources to parish nurses. One is the National Parish Nurse Resource Center, which is sponsored by Lutheran General Health System of Park Ridge, Illinois. It "disseminates information for and about parish nurses, publishes related materials, offers consulting services for setting up programs, and sponsors educational services, including orientation programs twice a year and an annual international parish nursing convention called the Westberg Symposium." Another organization is The Health Ministries Association. It "is a national, nonprofit, interfaith organization whose mission is to promote healing and health ministries in churches" (Miskelly, 1995).

Conclusion

There is joy in being a parish nurse. Parish nurses are making a huge difference, and they have the freedom to do so because their practice is largely autonomous. Fowler (1998) says, "They can identify what the needs of the people are, what they can do about those needs, and then do it." Most nurses do not have that measure of autonomy in practice, nor can they have that kind of freedom.

Parish nursing is good for the client, the nurse, the minister and the physician. In many ways it is the best of all worlds for a nurse because the nurse is in a setting in which she is paid (or volunteers), is appreciated, and is autonomous to practice the form of nursing which was practiced in the early church era—and in the era in which professional nursing developed.

References

- Dolan, J. (1973). *Nursing in society: A historical perspective*. W.B. Saunders Co: Philadelphia.
- Dunkle, R.M. (1996, May). Parish nurses help patients - Body and soul. RN '96 p.55, 55-57
- McDaniel, G. (1998, March 5). Baptist Nursing Fellowship. Atlanta, GA.
- Miskelly, S. (1995). A parish nursing model: Applying the community health nursing process in a church community. Journal of Community Health Nursing, 12(1), 1-14.
- Parrish, K. (1998, March 5). Baptist Nursing Fellowship. Atlanta, GA.
- Rawlins, S. (1998, March 5). Baptist Nursing Fellowship. Atlanta, GA.
- Schank, M.J., Weis, D., & Matheus, R. (1996). Parish nursing: Ministry of healing. Geriatric Nursing, 17(1), 11.
- UCSF distinguished nursing alumni award: Marsha Fowler. (1998, Winter). The Science of Caring, 10 (1), 17-18.
- Zersen, D. (1994). Parish nursing: Twentieth-century find? Journal of Christian Nursing, 11(2), 19-21, 45.

Enlightened Hearts and Cynical Eyes: Why Christian Faith and Doctrine are Critical Scientific Tools

by Glenn A. Marsch

A module for Union University's Physics Survey Course, Phy 213/214.

OUTLINE

- I. OVERVIEW: Goal, scope, and methodology of the course.
- II. SEMESTER ONE: A discourse between Christianity and Science is inherently companionable. Through the created order (general revelation) as well as through the Scriptures (special revelation), God explicitly reveals Himself, so that a study of the Universe by necessity must reveal the face of God. Accordingly, there can be no excuse to deny God.
 - A. *Topic One*: Science involves a study of creation, and thus studying creation gives some insight into the Creator's attributes.
 - B. *Topic Two*: All good gifts, including those derived from scientific knowledge and technological triumphs, are given by God. Science was incubated in a culture rooted in a Christian worldview, and much scientific advance is derived from Christian thought applied to real life.
 - C. *Topic Three*: It is human nature to chafe against God's revealed laws.
 - D. *Topic Four*: Testimonial from an unbeliever. Fang Lizhi, Chinese Astrophysicist and dissident, in *Bringing Down The Great Wall* (Knopf, 1990).
 - E. *Topic Five*: Comments on selected writings by Fang Lizhi. In this outline I use a one-sentence synopsis describing each essay's main point, but I do not always concur with Dr. Fang's conclusions, as is plain from the text of this module.
 1. *First Reading*: "A note on the interface of science and religion"
Western astronomy used the principle of uniformity.
 2. *Second Reading*: "Written at midnight, after praising the Lord"
Christianity was beneficial in the development of science.
 3. *Third Reading*: "From 'Water is the origin of all things' to 'Space-time is the form of the existence of matter'"
Musings of philosophers precede verification by scientists.
 4. *Fourth Reading*: "Philosophy is a tool of physics"
Philosophy is beneficial, but is subservient to science.

I. OVERVIEW

I wish to demonstrate to my students that Scripture and science do not represent discrepant, unrelated sources of knowledge. Indeed, science was hatched and nurtured by Christianity, and I want to provide for my physics students a brief history of the beginnings of the study of physics.

Physics 213/214 at Union University is a two-semester survey course requiring that I teach a great deal of physics in a timely manner. It is tailored to biology and health profession majors who must score well on MCATs and other pre-health profession exams necessary for entrance into graduate school. Accordingly, this class cannot be devoted to studying the interaction of faith with science, but students need to see a degree of faith-integration in many of their courses, not merely the ones under such rubrics as "Science and Philosophy." Indeed, to study the history of Christianity and physics is to study history in a profound sense, in the true meaning of that word--to understand how Christianity was utterly foundational to the development of science.

A week of classes on this topic at the end of each semester provides the capstone of the physics survey, as the student needs to have as much knowledge as possible to understand the scientific context of the theological and philosophical discussions. At the end of the first semester students will read several selections from Scripture and four readings from Fang Lizhi's *Bringing Down the Great Wall*. The second semester's work entails studying two chapters from Pearcey and Thaxton's *The Soul of Science*, with a discussion on present trends in physics that may relate to the Christian faith.

Before each class meets, I will present to the students a series of questions intended to stimulate discussion on various aspects of faith-science interaction. When the class meets, we will address each question, and when necessary I will switch to more of a "lecture mode" to fill in gaps or remedy inadequacies in the students' understanding. Thus, if the students engage themselves in the material, the course will be largely a series of in-depth dialogues. I have designed this curriculum module to edify and encourage believing students in the rectitude of their faith, to promulgate historical and scientific truths germane to the history of science, and to provide a welcome relief to students who will have labored mightily for most of a semester solving physics problems *ad nauseum*! In addition, as some Union University students are not Christians (a Christian testimony is not required for entrance to Union University), it is my sincere and fervent hope that the Holy Spirit will use this class as one means to bring these students to faith in Jesus Christ.

In what follows I give my extended notes on the curriculum. The questions I will use to engender discussion I call "Exploratory Issues," and I present these in a different font before the sections of my notes that address these questions.

I. SEMESTER ONE: The Christian who practices science has every reason to be confident, but on the other hand unbelievers have no excuse to deny God. Science ought to

strengthen faith, as we have a cloud of witnesses who both espoused Christianity and excelled at science. During Semester One, these motifs are expanded below in topics one through four.

A. *Topic One:* Science involves a study of creation, and thus studying creation gives some insight into the Creator's attributes.

Exploratory Issues: If God reveals Himself through His creation, then why do unbelievers reject Him?

God is known to all people, even atheists. The Scriptures do not adduce an extensive, intricate apologia; rather He is assumed to exist; further, the creation not only points to a Creator but also demands that He possess certain attributes. The two sets of Scripture we will look at are Romans 1, especially verses 18-20; and Job 38 and 40:1-9. Romans 1 asserts boldly that God can justly judge all people because they are cognizant of God's attributes from the creation but suppress that knowledge. For example, God is said to be immutable or unchanging in His being and perfections, leading one logically to the doctrine of the spatial and temporal uniformity of the universe. And the passage in Job is important because God reproves Job primarily by citing His acts of creation and His providence in creation, not his "moral attributes!" Job is duly chastened by his insignificance next to God's majesty as illustrated by the creation, as he confesses in 40:3-5. Note also God's assertion to Job (38:36) that He created wisdom and understanding, i.e., mental comprehension, sentience, consciousness.

B. *Topic Two:* All good gifts, including those derived from scientific knowledge and technological triumphs, are given by God. Science was incubated in a culture rooted in a Christian worldview, and much scientific advance is derived from Christian thought applied to real life.

Exploratory Issues: What are some values we embrace as a society which are manifestations of Christian thought applied to real life? Which values are manifestations of pagan thought?

God has bestowed many blessings on all people, regardless of their fidelity to Him. To give two brief examples, He sends rain on the just and the unjust and gives marriage to all. All are responsible for acknowledging the Creator's goodness that is extended to humanity in manifold ways. But God's mercy, grace, and benignity are best seen in the Person of his Son, the Lord Jesus Christ, of Whom the Father said, "This is My beloved Son, in Whom I am well-pleased." Accordingly, when scientists reject Christianity, they reject God's good gifts. Given that unredeemed mankind knows God and rejects Him, we need to see further how we are all culpable. For God says that His creation is good, and Christianity's boons are a consequence of God's good pleasure in a faithful people. We should see what Christianity has given us and rejoice. Abraham Kuyper, writing at the end of the nineteenth century, saw the medical technology of the West as a gift from God,¹ and this attitude was shared by much of the culture. Most contemporary intellectuals have now rejected Christianity, forgetting God's blessings, but from Scripture it

appears God is quite unimpressed with all this (Deuteronomy 6:10-15; 8). The chronicles of many civilizations relate that cultural attitudes of piety followed by declension appear to be somewhat common. One Puritan supposedly said, "Piety hath begot prosperity, and the daughter hath devoured the mother." Puritan preachers never ceased composing "jeremiads" decrying the sins of the people because they forsook the God Who had been gracious to them.² And neo-orthodox Reinhold Niebuhr asserted that America declined from true spirituality to Yankeeism when we "congratulated God on the virtues and ideals of the American people, who have so well merited the blessings of prosperity we enjoy."³ It was almost axiomatic that within Roman Catholic monastic orders, discipline begot wealth which then debased piety, inducing corruption and a decline in the order. Similarly, Victorian society also declined, going from trust in God to believing persons were the architects of their good fortune.

My specific aim is to demonstrate that Christianity is responsible for the rise and evolution of science: at the very least, we can say that no culture other than Christian Western Europe has developed a true science. This we will do by two sources: Fang Lizhi's *Bringing Down the Great Wall*, and two chapters from Pearcey and Thaxton's *The Soul of Science*.

C. *Topic Three*: It is human nature to chafe against God's revealed laws.

Exploratory Issues: The study of science should increase the Christian's confidence in his own faith and challenge the unbeliever in his erroneous assumptions. Why does this seem emphatically not to be the case in real life?

Thus, the historical reality of Christianity's contribution to science and the general commonweal of civilization means little to most of today's practicing scientists. The rich patrimony granted to us from our Christian progenitors has served merely to inflame men's resistance to Christian truths. This is one application of *Romans 7:7-13*: "But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead." It is the nature of human folly to espouse and practice what is forbidden. The Law is good, and without it Paul would not, as he says it, know what it is to covet. To those who love Jesus, the light of God's truth is as the sunbeam that warms and causes growth and blossoming; but that same heat of God's Word makes the dung heap more malodorous and noisome, to use Matthew Henry's piquant illustration.⁵

We believers who labor in the scientific disciplines need not shrink to engage our colleagues in the necessity of the Christian faith in the scientific enterprise. Scientists who remonstrate against Christians for their beliefs are quite possibly reacting to the truth they already know. Jesus said to the Pharisee, "Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads?" And while it is quite appropriate to answer gently a friend's true intellectual objections to the gospel, it is proper to understand that ulterior motives may be at work. The gospel requires more than cognition. I remember an evangelist who retorted thus to one detractor: "If I could convince you intellectually that Christianity was really true, would you forsake your sins and follow Christ?" And the answer to this was of course, "No!"

D. *Topic Four*: Testimonial from an unbeliever.

Fang Lizhi, Chinese Astrophysicist and dissident, in *Bringing Down The Great Wall*⁶.

Reading 1: "A note on the interface of science and religion,"

Reading 2: "Written at midnight, after praising the Lord,"

Reading 3: "'From water is the origin of all things' to 'Space-time is the form of the existence of matter'"

Reading 4: "Philosophy is a tool of physics"

Unbelieving scientists from non-Christian cultures often show more objectivity in their assessment of Christian religion and culture, since Western unbelievers often tug to be released from what they suppose are the shackles of Christianity (*vide supra*, Topic Three). Fang Lizhi, a courageous and outspoken Chinese dissident physicist often called "China's Sakharov," illustrates this point in several important essays. Though an atheist, he acknowledges Christianity, especially the Protestant Reformation, as beneficial to the advent and development of science⁷. His writings are limited by doctrinal misunderstandings, but he is very perceptive, and his thoughts are similar to those of another Chinese scientist I have known. Sometimes the perspective of a "true outsider" can help us see ourselves more clearly.

Ancient Chinese intellectuals, not presupposing uniformity, were adept at picking out the bizarre and unusual. Comets, bollides (large meteors), and supernovae were duly catalogued in their ancient astronomy. But they made no effort to tie together the motions of the stars and planets, assuming it could not be done.⁸ Their cosmology echoed their discordant religion. In contrast, Western astronomers knew an orderly Creator and assumed an orderly, knowable universe. Even today, non-theistic scientists presuppose that orderliness, denying its Creator, as they pursue the hidden truths of the universe.

Not every unbelieving scientist from a non-Western culture loves Christianity and will be an unintentional apologist for the Christian faith. But it is provocative that Dr. Fang does not believe in God, yet is objective enough to realize the import of Christian faith in scientific discovery. Historians who carefully and honestly study science should acknowledge faith likewise.

E. *Topic Five*: Comments on selected writings by Fang Lizhi.

1. **First Reading**: "A note on the interface of science and religion"

Exploratory Issues: What assumptions do scientists make about the universe?

Fang avers that ancient Chinese religion was important to Chinese culture, but Chinese intellectuals were aloof from their religion, which therefore did not greatly affect their personal beliefs. For proof he repeats two common Chinese aphorisms: "Respect the gods and spirits, but keep them at a distance," and "We have so little understanding of man, how can we understand the gods?" Chinese astronomers did not accept uniformity because their world-view was based on a religion that cannot accommodate uniformity.

When the truth of Western astronomy became apparent, Chinese astronomers accepted Western astronomy but not the Western religion that gave rise to it. To this day China has not made its mark on science in terms of research output or significant influence on the global scientific community, though in coming years the legions of Chinese citizens sent to Western universities may alleviate this shortcoming.

Both Chinese and Western astronomy recorded planetary motion, with approximately equal accuracy. But only Western astronomy sought to *explain* or *understand the motions, including the irregularities found in the motions*. Two quotes from Fang illustrate the genesis of the differing cultural perspectives regarding science.

"It is generally acknowledged that science cannot be conducted in the absence of basic assumptions or presuppositions...Perhaps the most critical assumption underlying all the sciences is that **nature is capable of being understood**, and therefore that it is possible to find answers to questions about the natural world" (p. 32).

"This clearly suggests that the assumption of understandability or nonunderstandability is culturally dependent.... The assumption of understandability [assumed by Western astronomers] was due, at least in part, to the western religious tradition" (p. 33).

Western astronomy used the principle of uniformity. *Uniformity* is understood to require that the universe is everywhere governed by the same underlying principles; there is some kind of order to everything, everywhere. According to Fang Lizhi, this principle was derived because "Judeo-Christian doctrines affirmed that the entire universe was the work of a single Creator. Such a view may have fostered the theory that the heavens were uniform" (p.35). Accordingly, Christian monotheism provided an underlying belief which logically linked the motions of the stars and planets, though their motions appear unlinked.

For example, there were Chinese (exemplified by the *Shang Shu Wei*) and Western (Galileo Galilei) intellectuals who understood the concept of relativity, or looking at the world on the basis of your frame of reference. But only Western physics *developed* the concept, and it was used to explain phenomena in the heavens as well as those on Earth. That is, physical phenomena observed on the Earth were germane to the rest of the universe: the laws of physics are the same everywhere.

The doctrine of the uniformity of the universe was not deemed in violation of the Christian notion of the "fallenness" of the universe. It did mean, however, that for the Christian the Creation could appear murky since sin distorts a scientist's observation and his finitude limits his observation. Yet the holy and perfect God of the Universe was still sovereign. Abraham Kuyper in his *Lectures on Calvinism* pointed out that a practicing scientist could be a "normalist" or an "abnormalist," meaning that he could view the present state of affairs as being in a normal state (unfallen) or an atypical or abnormal state (fallen)⁹. Most of the early scientists accepted the doctrine of Original Sin to some degree or another, and yet still assumed uniformity of creation because God's perfections partly nullified the chaos and debasement generated by sin.

The last paragraph of the essay is especially important. Fang writes: "Any claim that science and religion have little to do with each other is less impressive in this light. They clearly interact at the point of forming and evaluating very basic assumptions involved in the scientific process" (p. 37). Thus one's worldview actually help one's scientific endeavors, but Dr. Fang

strongly denies we ought to conduct experiments on the basis of our theology, as becomes clear if you read all the germane sections of *Great Wall*.

2. Second Reading: "Written at midnight, after praising the Lord"

Exploratory Issues: How might attitudes towards work and family help or hinder the advancement of science? Do you think that the Reformation aided or retarded the growth of science? Explain.

Prima facie, this essay is a humorous account of how Dr. Fang, an avowed atheist, is invited not only to attend a Christmas service at the King's College Chapel in Cambridge but is given a cherished slot to *sing in the choir!* Naturally, Fang *il penseroso* dwells on the relation of science and religion during this time.

This is an older essay, and Dr. Fang's historical conclusions here are probably less valid than in some of his later essays. But his primary thesis is that religion has always been paramount in Western culture, even amongst Western intellectuals. This essay explores why the linkage is there, and here the essay is weak, though it is stylishly written. Fang's observation is sound, though his analysis of the observation is not so sound.

Fang says the Reformation was crucial in shaping Western intellectual thought, as was the Renaissance. This is correct, but perhaps the Reformation was even more important, because it reshaped attitudes toward work and family in a way the Renaissance did not.^{10,11} This cultural bedrock gave rise to the wealth and leisure necessary for scientific development. But that is another story.

Renaissance humanism did provide an impetus to the Reformation since the resurgence of classical learning that accompanied the Renaissance resulted in the dissemination of the Greek New Testament throughout Europe, and many humanists wished to bolster the faith of the layman through an increased knowledge of Biblical ethical teachings.¹² Thus the Reformers, many of whom were often humanist scholars themselves, recognized their debt to many of the Renaissance humanist giants, especially Erasmus.¹³

But while the Renaissance and the Reformation were indeed coupled to some degree, Fang links these movements too closely. Bach's was not primarily a "Renaissance art," nor is it true the Reformation "turns gods into human beings." (True, Dr. Fang makes this latter statement about the Renaissance, but previously he has closely linked the Renaissance with the Reformation.) The energy for the movements was derived in part from different sources. The Reformation was more a purely religious phenomenon than was the Renaissance as a whole, and even those Renaissance humanists who were explicitly Christian tended to be somewhat man-centered, while the Reformers were more theocentric in their outlook. The humanists stressed a simple set of doctrines applicable universally to all of mankind, while the Reformers emphasized justification by faith in order to avert the just wrath of a holy God.¹⁴ Other cultural repercussions from the Reformation were not necessarily predicted but nonetheless occurred. Luther, for example, was quite medieval, agrarian, and pre-technological in his outlook, and he couldn't have anticipated the changes in society which were powered in part by the Reformation.¹⁵

3. Third Reading: "From 'Water is the origin of all things' to 'Space-time is the form of the existence of matter'"

Exploratory Issues: Can science give us all knowledge? If not, what knowledge is beyond its scope, and why? Is scientific knowledge superior to the knowledge acquired by other means?

This essay deals with the issue of the interaction of philosophy with science, a subject which has repercussions on the interaction of religion with science. The premise is that philosophers adduce statements about the existence of the universe which become either discredited or modified as science becomes able to address those issues. Present-day natural philosophers speak of time as a fundamental quantity, and therefore that "space-time is the form of existence of matter;" that is, the universe can be defined by physical dimensions and time. But Dr. Fang points out that physics is beginning to question whether time is really a fundamental quantity at all. In the same way, ancient philosophers of the sixth and seventh centuries B.C. maintained that water was the single great cosmic principle, until physics disproved the notion.

Dr. Fang celebrates philosophy, but in an indirect way. Philosophers pose questions scientists can't answer, but the questions give scientists fodder for research and a goal to strive for. One day scientists can answer these questions, and when they do, philosophers will pose yet other questions science can't answer. That is, philosophy gets the intellectual ball rolling, and when science can begin to answer these questions, philosophy moves on to other *avante-garde* issues.

Dr. Fang does not speak about "religion" in this essay, but his comments do relate to the religious presuppositions we have talked about previously. Religion is more profound than philosophy, and as we shall see next semester, scientists who were Christians used different philosophical precepts to evaluate their science or to aid in interpreting their data. We will see later that philosophy is sometimes regarded as an intermediate discipline which links theology with natural history, or science.

4. Fourth Reading: "Philosophy is a tool of physics"

Scholastic philosopher and Roman Catholic theologian Thomas Aquinas said "Science is the handmaiden of theology."¹⁶ Fang Lizhi rightly does not agree with this assertion, but he errs in riding the pendulum too far in the other direction, placing physics on too high a pedestal. He seems to admit elsewhere that religion was crucial in the development of science, and one's guiding philosophy is critical in the genesis of science. But now, to Fang, science is Lord and Master of the universe. In reality, physics can't even ask all questions germane to human existence, much less provide answers, and Fang needs to develop some "scientific modesty." Perhaps Aquinas was even on the right track...but not necessarily the way the great Schoolman meant it.

As we see in next semester's module based on *The Soul of Science*, the Christian beliefs shared by most early scientists did not necessitate that all practicing scientists use the same guiding philosophy as they performed their scientific research. It proved convenient and enlightening to use labels and concepts from classical Greco-Roman philosophy (e.g.

Neo-platonism, Aristotelianism, etc.) to aid in designing and performing experiments and interpreting results. Later it was found that the results were dissonant with certain philosophies.

With great caution, science can be the handmaiden of theology, but it must be so by being helpful, not meddlesome. One's theological assumptions make science possible, but theology must remain in its proper sphere. The Devil is in the details, it is said, and our Christian beliefs become problematic when we try to shoehorn an experimental result into a detailed theological framework. The difficulty may be partially resolved by the doctrine of God's infinity, which says that all of God's perfections are without bound.¹⁷ With his usual insight and candor, Luther said, "We must be content with seeing God's hind quarters." That is, God has not revealed everything about Himself to us; because we are finite and iniquitous we could not understand all that God is even if He decided to reveal it to us. We only see in part, and while we will one day be sinless, we will still be finite. I do not mean to say that what God has revealed in Holy Scripture is imperfect; it is not, and it is a necessity for our salvation and sanctification that we have a real understanding of God's attributes. Yet we cannot pretend we have any way of knowing how an experiment will turn out until we actually do it. As God is so complex and majestic, His universe is as well, and we in our limitations cannot pretend to arrogate to ourselves that sort of understanding which will enable us with any certitude to predict how our experiments should turn out.

Yet using what we do know in Scripture about God, we can make some very general statements about the condition of the universe that can encourage us to seek truths that must exist in the natural order.

References

1. Abraham Kuyper, *In the Shadow of Death: Meditations for the Sick Room and the Death-Bed* (Audubon, Old Paths Publications, reprinted 1991) p. 40-45.
2. Perry Miller, *The New England Mind: From Colony to Province* (Boston: Beacon Press, 1953) pp. 27 - 39.
3. Reinhold Neibuhr, *The Irony of American History* (New York: Charles Scribner's Sons) pp. 46 -54. See also John Wesley as quoted by Max Weber in *The Protestant Ethic and the Spirit of Capitalism* (New York: Charles Scribner's Sons, 1958) p.175.
4. Roland H. Bainton, *The Medieval Church* (New York, van Nostrand, 1962) p.13.
5. Matthew Henry, *Matthew Henry's Commentary on the New Testament*, Vol. 7 (Grand Rapids, Baker Book House, reprinted 1983) pp. 251,252.
6. Fang Lizhi, *Bringing Down the Great Wall: Writings on Science, Culture, and Democracy in China*, (New York, Alfred A. Knopf, 1991).
7. Fang Lizhi, *Bringing Down the Great Wall*, p.53.
8. Ibid., pp. 33, 34.
9. Abraham Kuyper, *Lectures on Calvinism*, (Grand Rapids, Eerdmans, reprinted 1983) pp. 132-136.
10. R.H. Bainton, *Here I Stand: A Life of Martin Luther* (New York: New American Library, Mentor Books, 1950) pp. 223-237.
11. Almost all historians agree that Luther and his descendants revamped family life: In *Here I Stand*, Bainton writes, "The influence of the man on his people was deepest in the home. In fact the home was the only sphere of life the Reformation profoundly affected." But according to Max Weber, Luther and his scions left a lasting mark on economics as well (see *The Protestant Ethic and the Spirit of Capitalism*, New York: Charles Scribner's Sons, 1958). Not all historians agree that Protestantism, and especially Calvinism, intrinsically leads to a full-fledged doctrine of capitalism. But an exceptional zeal for work, undergirded by the concept of *calling*, appears to result in economic success, whatever the prevailing economic paradigms.
12. Roland H. Bainton, *The Reformation of the Sixteenth Century* (Boston, Beacon Press, 1952) p. 57-58.

13. Roland H. Bainton, *Here I Stand: A Life of Martin Luther* (New York: New American Library, Mentor Books, 1950) pp. 96-98.
14. Roland H. Bainton, *The Reformation of the Sixteenth Century* (Boston, Beacon Press, 1952) pp. 68-68. Bainton rightly says, "Here is a point at which humanism and the Reformation diverged. The one elevated man even though he might be lost. The other exalted God even though He might appear cruel."
15. Roland H. Bainton, *The Reformation of the Sixteenth Century* (Boston, Beacon Press, 1952) pp. 247-248.
16. Quoted by Fang Lizhi, *Great Wall*, p.27.
17. The doctrine of God's infinity is explained by many systematic theologians of note, but it is nicely summarized in Louis Berkhof's *Manual of Christian Doctrine* (Eerdmans, Grand Rapids, 1933) pp.63-64. Briefly, God is infinite in His perfections; He is eternal, or transcends time; and He is everywhere present in the universe, or omnipresent. Humankind's inability to comprehensively understand the entirety of the universe is succinctly stated in Is. 55:8,9.

Ward Cleaver, Where Are You? Where Are You When We Need You?

by Steve Beverly

We first met you in 1957 in the town of Mayfield, somewhere in mid-America, U.S.A. You probably lived in Ohio, since you once told us you were a farm boy from Shaker Heights. You served in the Seabees during World War II. You married a girl you met while she was volunteering at the local USO. Even if she did wear pearl necklaces while she vacuumed, you made no secret of how much you loved her. She gave you two sons, one born right after the war was over; another came along in 1951. The one major difference from most parents is this: you raised them for six of their most crucial years in front of the entire nation.

Now, forty years after we first met you, you remain, with perhaps three of your parental colleagues, in the fishbowl of analysis from television critics, psychologists, and university researchers alike as to whether you remain guilty of the sin of unrealistic idealization of television fatherhood in the 1950s. Along with Dr. Alex Stone, Jim Anderson, and Ozzie Nelson—fellow video fathers you never met, only shared a broadcast schedule with—you are one of the most maligned figures of popular culture from a decade which clichés depict as innocent. Irwin Applebaum has written, “Most of the husbands who were watching Ward on ‘Leave It to Beaver’ every week probably gave bigger smiles to their television sets than to their wives when they came home” (Applebaum, p. 34). Rick Marschall contends you were “a symbol of a bland 1950s family life in America that probably never existed in widespread ways, but became TV’s inertial law of Implied and Assumed Truths” (Marschall, p. 68). Harry Castleman dismisses you as a “cardboard character” (Castleman and Podrazik, p. 120). William Swislow even stretches to suggest that as you “became more serenely virtuous [you] became that much more unreasonably demanding” of your family, “turning the always less-than-perfect Wally and Beaver into liars and cowards, and June into a nervous wreck” (Swislow, www.mcs.net/~bills w/ii/Beaver.html).

The very words and actions of Ward Cleaver debunk the theory of you as a flawless, antiseptic father. In your first year as a television father, you frequently exploded in fits of temper at your sons. Your critics often castigate you for being the television father who never spanked his sons, but sometimes your words hurt much more than a trip to the woodshed. Once, in the episode “Tire Trouble” when you were punishing Beaver and Wally, your oldest son told you how much he hurt when you called him “stupid.” “If a guy gets hit, it goes away. But if a guy’s father calls him stupid or somethin’, it makes him feel bad for a long time.” Beaver chimed in: “Yeah, Dad—once when I was in the second grade, you called me a little boob, and I still feel bad from that.” You had to tell your sons something psychologists have made millions writing in books: “I guess the wrong word can hurt more than a slap. I really should watch what I say when I get angry” (Applebaum, p. 170). You mellowed, but you could not resist the temptation of trying to push your boys to live their lives the way you did as a child. In the episode “The Happy Weekend,” you had to acknowledge a weekend in the woods was not an automatic catalyst for a happy family. You told June, “Well, I thought they would have fun doing things I did when I was their age. I guess you can’t wrap your childhood up in a package and give it to your kids” (Applebaum, p. 167). In “The Pipe,” you were forced to make the ultimate

admission when you came home and falsely accused Wally of smoking a ceramic pipe when, in fact, Beaver had taken the line-crossing puffs. In a simple exclamation of frustration, you told June: "It's awfully hard being a good parent." Upon which she reminded you, "It's sometimes harder being a little boy" (Applebaum, p. 133).

Producer George Schlatter singles you out as a prime example of the pre-Kennedy era when "nobody talked about any kinds of problems at all" (Winship, p. 190). Schlatter is obviously taking only a surface look at the Cleaver household. You had to confront problems—albeit on the sporadic basis television of your era would allow—which many fathers hoped they could avoid. In "Beaver and Andy," when your youngest son unwittingly gave your alcoholic house painter a bottle of brandy you only pulled out to pour over cake during the Christmas holidays, you had to look your sons in the eyes and tell them the truth about the dangers of alcohol and alcoholism. When Beaver's summer camp friend Chopper was forced to leave from a weekend visit early because his mother had called with "the weepies," you had to explain to your son the pain and dysfunction divorce creates in broken families, an issue Dr. Stone or Ozzie never tackled. In 1963, during the episode "Box Office Attraction," Wally is clearly tempted with sex and alcohol by the much older Marlene—a movie ticket-taker, who goads Wally "into his first bar" (Applebaum, p. 298). You and June were noticeably uncomfortable when Marlene came to your home for dinner. You knew her kind. However, you nervously felt you had to trust Wally—at nearly eighteen. You told June, "It boils down to this—either we've raised him right, or we haven't. Let's just wait and see what kind of a decision he makes" (Applebaum, p. 171).

Within the sea of psychoanalysis which has attempted to reduce your impact as a father to video rubble, when one looks beyond the current popular surface of the culture, one finds some substance and significance in Ward Cleaver. You had a sense of responsibility. You worked hard for your family, even though we were never certain of what you did—other than go to the office. When your sons were involved in sports or school activities, you wanted to be there; when you had to miss, you felt guilty. You had a touch of the mythical "man of the '90s." You clearly loved June, and you respected her. You may have occasionally had arguments with her, even in front of the boys; however, you never belittled her, or diminished her sense of family importance to the boys or anyone else. As Applebaum suggests, "It's not the kind of mushy stuff that would make Beaver turn away at the movies, but a steady glow of affection that suffuses the entire family" (Applebaum, p. 33). Furthermore, you had values. You tried to teach your sons a work ethic and a specific, defined sense of right and wrong; yet, you knew through their frequent stumbles (and you had to punish at least one of them in 166 of your 234 visits into our homes), that they would eventually have to come to a value system on their own terms.

We could only get to know you for six years of your video life. Two months after you disappeared into our world of reruns, President Kennedy was assassinated. More than likely, you would have been deeply disturbed—because you had lived through a previous murder of a president and probably thought you would never again experience such a tragedy. Yet, you would have been equally uncomfortable with suggestions that the entire nation shared in the responsibility for the President's death. You and many of your peers were working to try to make the world a better place. In politics, you would not have been a liberal Democrat, nor

would you have been a Rush Limbaugh Republican. Somehow, the term "moderate" comes to mind with Ward Cleaver—probably a fiscal conservative with a sense of social responsibility and fairness. Integration would have been no problem for you. In "Beaver and Chuey," you showed your family that ethnicity should create no barrier to friendship. In "The Grass Is Always Greener," you took pride in how your boys learned how the garbage man's kids displayed an appreciation for things taken for granted in the Cleaver household. Vietnam would have been a genuine struggle for you. Both Wally and Beaver would have faced the draft. From your war experiences, you believed in devotion and service to country. However, like many fathers who served in a war we fought to win, you would have been pained to see either of your sons go off to a conflict which had no resolution. You would have had difficulty with the long hair of the 1960s and '70s. Tough enough was withholding an explosion in "Wally's Haircut" when Wally came home with a bizarre, grease-laden jellyroll hairstyle. Neither would you have supported the street protests and political turmoil of the early 1970s. Your sense of order and chain-of-command would prefer the conference table and the ballot box over a brick and a placard. More than likely, you would have been comfortable with both Jimmy Carter and Ronald Reagan. You would have liked Carter's morality and Reagan's fiscal policies. In the years we knew you, you took your family to church and Sunday School to reinforce your value system; today, you would have been a member of Promisekeepers, in keeping with your sense of a man accepting responsibility for his family with virtue as the crown jewel.

The Ward Cleaver many Americans in their forties remember sits on a slightly higher pedestal than the one on which he sits with social critics. You may not have spanked your children, but you could show enough intense emotion to remind many of us of our own fathers. You had a set of absolutes, and as Dr. Laura Schlessinger recently said in reference to you: "They say we can't go back to the days of Ward Cleaver. Why not? He believed in a definite right and wrong" (Schlessinger, Aug. 14, 1997). You were also honest enough to admit a mistake. Perhaps that honesty is best epitomized in a talk you had with Beaver and Wally in "Wally's Election," when you had to confess you had probably cost Wally the sophomore class presidency because you pushed him to become too aggressive in his campaign. Beaver asked: "How come you gave him a bum steer, Dad?" You answered: "Well, I guess things like that are just part of being a father. If your boy makes the football team, you have visions of him scoring touchdowns all over the place....if he gets a 'B' in mathematics, you see him as an atomic scientist, landing on the moon....or you even picture him marrying the banker's daughter. As you grow older, you realize that a lot of the ambitions and dreams you had are never going to come true, so you try to dream through your children" (Applebaum, p. 168).

Those who would minimize your influence never really took the time to get to know you. Were you idealistic? Perhaps so, even by 1950s standards. However, the perspective of Ward Cleaver may best be summed up by another television family favorite of the 1970s, Ann B. Davis, who said in 1986: "Of course, that's not what life is really like. You can't wrap up every problem in a package and solve it in 22 minutes. It's a slice of life as we'd like it to be, if only it could be. And what's so wrong with that?" (Davis, 1986).

Ward Cleaver, where are you when we need you in a 1990s of deadbeat fathers, social dysfunction, and moral decay? For those who still don't understand why the question is

asked, perhaps its answer can best be told in a school theme your son wrote for his third grade class in 1959:

The most interesting character I have ever met is my father, Mr. Ward Cleaver. He does not have an interesting job. He just works hard and takes care of all of us. He never shot things in Africa or saved anybody that was drowning, but that's all right with me, because when I am sick, he brings me ice cream and when I tell him things, or ask him things, he always listens to me. He used up a whole Saturday to make things in the garage. He may not be interesting to you or someone else, because he's not your father—just mine. (Applebaum, p. 30)

Bibliography

- Applebaum, Irwin. *The World According to Beaver*. New York: Bantam, 1984.
- Castleman, Harry and Walter J. Podrazik,. *Watching TV: Four Decades of American Television*. New York: McGraw-Hill, 1982.
- Davis, Ann B. Personal interview with Ms. Davis, Auburn, Ala., 1986.
- Goldstein, Fred and Stan Goldstein. *Prime-Time Television*. New York: Crown, 1983.
- Marschall, Rick. *History of Television*. New York: Gallery, 1986.
- Schlessinger, Laura. *The Dr. Laura Schlessinger Show*. Los Angeles, Aug. 1997.
- Swislow, William. *Interesting Ideas: Debunking the Beaver*.
www.mcs.net/~billsw/ii/Beaver.html, 1996.
- Winship, Michael. *Television*. New York: Random House, 1988.

Japanese Influences in the Works For Piano Solo by Toru Takemitsu

by Terry McRoberts

Toru Takemitsu was considered by many to be the leading Japanese composer of Western music at the time of his death in 1996. For many years the Japanese have shaped their culture by blending native and imported elements, and Takemitsu was no exception.¹ He was influenced by traditional Japanese music, along with Japanese and Western literature and art. Takemitsu's use of the Eastern perspective may have come from his adherence to the popular trends in Western composition during his time, as well as his background, since many mainstream composers of Western music were influenced by things Eastern. However, this article will briefly explore the Japanese influences in his works for piano solo.

Takemitsu viewed Japan not as a country, but as a "human condition."² He used Japanese aesthetic values in his composition of Western music without using materials from traditional Japanese music or folk songs. The following quote gives some insight into his philosophy: "There is an advantage for a Japanese composer who has studied modern Western music—music from a completely different culture. That is, he can view his own Japanese tradition from within but with another's eyes."³

Takemitsu had studied Western music for ten years before becoming seriously interested in traditional Japanese music. He realized the conflict between these two musical traditions, and intended to confront and emphasize these contradictions.⁴ He studied the biwa and shakuhachi, two traditional Japanese instruments, and in some of his ensemble works combined traditional Japanese and Western musical instruments.

The use of time in Takemitsu's works was influenced by Japanese philosophy and religion. In Japanese philosophy, being is considered more important than becoming, and time is circular. The importance of being is now, and time has no climax. Traditional Japanese music consists of short, fragmented connections of sound which are complete in themselves. These events are related by silence to create a harmony of events. The pauses are left to the discretion of the

¹Timothy Koozin, "Octatonicism in Recent Solo Piano Works of Toru Takemitsu," *Perspectives of New Music* 29, 124.

²Noriko Ohtake, *Creative Sources for the Music of Toru Takemitsu* (Brookfield, Vermont: Scolar Press, 1993), 15.

³Toru Takemitsu, *Confronting Silence Selected Writings*, Translated by Yoshiko Kakudo and Glenn Glasow (Berkeley, California: Fallen Leaf Press, 1995), 143.

⁴Ibid. 52.

performer, but his responsibility is not to produce sound, but to listen to it.⁵ On the other hand, in Western music, the standard procedure is to construct a piece in such a way that it leads to a climax and an appropriate denouement. Takemitsu, in general, did not move to a climax in his works through thematic, structural, or tonal means. However, sometimes he created the appearance of climax by using a thick texture and loud dynamic level.

Takemitsu's approach to silence was also important. Silence between phrases is a standard feature of traditional Japanese music, and Takemitsu considered sound and silence to be equal. He stated that in Japanese music silence is simply the other side of sound, and both are to be savored for their beauty.⁶ Takemitsu felt that for a sensitive Japanese listener, the silence in a musical performance has a deep resonance which can match that of sound. The silence gives birth to the sound, and is supreme to it.⁷

Takemitsu's use of thematic material was influenced by Japanese arts. Japanese arts are not interested in conflict and generally do not explore the relationship between good and evil. This is in direct contrast to much of Western music between 1760 and 1900, in which the conflict between tonalities and/or thematic materials is explored. In Takemitsu's music there was not a constant development of musical ideas, and single elements were not emphasized with development through contrast. He viewed form as an outcome of sounds meeting in space. In Western music the repetition of thematic materials is frequently an important structural event, while Takemitsu's repetitions were frequently not important structurally.⁸ Also in Japanese music, sequence is more prevalent than symmetry. In Takemitsu's music, sequences abounded, while phrases and sections of different lengths intermingled.

Sensitivity to the tone itself is another feature of traditional Japanese music. The traditional Japanese musicians did not develop scales or rhythms, but focused on individual sounds. The performer found that discovering sounds was more important than expression by sounds.⁹ Takemitsu stated that the essential element of Japanese music was the sound, while the essential elements of Western music were rhythm, melody, and harmony.¹⁰ He also stated that

⁵Ibid. 84.

⁶Chung-Haing Lee, *Japanese Elements in the Piano Works of Toru Takemitsu* (Dissertation, University of North Texas, 1991), 48.

⁷Takemitsu, 51.

⁸Lee, 50-51.

⁹Takemitsu, 56.

¹⁰Ibid. 80.

the task of the composer should begin with the recognition of sounds rather than concern about their function.¹¹

Takemitsu's musical training was somewhat unusual for a composer of Western music. At age sixteen he decided to become a composer, although he had no training in the performance of Western music. Takemitsu said, "When I decided to be a composer, I did not even know how to notate on scores. In this regard, no one has taught me. These can be learned through reading theory books."¹² Although he studied composition briefly with Kasuji Kiyose, his musical education consisted mainly of listening to recordings of music—including that of Harris, Copland, Piston, and Sessions—and studying scores.¹³ His lessons with Kiyose were discussions of art, rather than critiques of compositional technique.¹⁴ In this respect, his compositional studies resembled those of traditional Japanese musicians. The students in this tradition are guided towards enlightenment, rather than instructed, and learning is done in ways that emphasize intuition and introspection.¹⁵ It is indeed surprising that someone with so little technical training could compose works of such beauty and complexity.

Takemitsu's ideas about the composer and composing music were also influenced by traditional Japanese music. Individual invention is rare in the singing of Japanese music, and technical experiments are restricted.¹⁶ There are no allowances for individual interpretations of the same work,¹⁷ and an idiomatic piece in Japanese music is rare.¹⁸ In Takemitsu's piano music the instrument never became more important than the musical material. It is music to be performed on the piano, rather than piano music.

Much of traditional Japanese music is inseparable from literature, and one finds this connection in "Uninterrupted Rests" and the "Rain Tree Sketches." "Uninterrupted Rests" was

¹¹Ohtake, 53-54.

¹²Ohtake, xviii.

¹³Toru Takemitsu, "Contemporary Music in Japan," *Perspectives of New Music* 27, 200.

¹⁴Ohtake, 15.

¹⁵Patricia Shehan Campbell, *Lessons from the World A Cross-Cultural Guide to Music Teaching and Learning* (New York: Schirmer Books, 1991), 117-118.

¹⁶Takemitsu, *Confronting*, 24.

¹⁷Toru Takemitsu, "Mirrors," Translated by Sumi Adachi and Roger Reynolds, *Perspectives of New Music* 30, 41.

¹⁸Ohtake, 55.

inspired by a poem by Shuzo Takiguchi. In his piano piece, Takemitsu tried to evoke the images created by the poem, rather than trying to depict the poem in sound. "Rain Tree Sketch" and "Rain Tree Sketch II" were related to a series of short stories by Kanzeburo Oe.

Thus, the works for piano solo by Toru Takemitsu showed Japanese influences in the use of time, silence, and thematic material. The influence was also seen in his musical training, his conception of the composer and compositional process, and the relationship of his music to literature. These influences helped him to create works of beauty and value.

Imitators of God

by Aaron Lee Benson

Martyrdom is as personal to me as my life, even though its manifestations are not necessarily those of the conventional sense. I was raised in a very poor preacher's home by two very country but kind and intelligent parents. My first encounter with martyrdom came at the age of five. Being extremely poor meant that food was always in short supply, and for a young boy growing up, food is very important. My two brothers, my sister and I had two pet rabbits—a white one with red eyes, and a black and white spotted one. It was during one very desperate financial period that it came down to those rabbits being the only food available. I can still remember my dad going out in the back yard with all four children in tow and carefully removing the rabbits from their cage, killing them with a blow to the head and dressing them on a tree for supper. There was no pain in my little heart, nor any anxiety, as it seemed to me only fitting that the death of my pets would meet a great need of mine. They had given up their lives for me.

This might seem insignificant and may even appear improper; however, unless you have faced real hunger as a child you cannot know how vivid and meaningful such an act became for me, as insignificant and small as it may sound right now. Sacrifice was a way of life growing up in my family. Many times there was less food than there were guests around our table. I often brought home stray animals I would find about the countryside, only imitating the habits of my parents. They were always bringing home stray humans: the town drunk, the wayward teenager, the abandoned black child. These individuals were often seated around our sparsely laid dinner table. My parents never had enough because no one ever left our home hungry.

I was raised by imitators of God: individuals whose acts were far greater than themselves. So it naturally came to pass that I would be drawn to individuals whose lives imitate the life of God. What does it mean to "imitate God?" This must be important, for it is included in Holy Writ: "Be imitators of God therefore, as dearly loved children, and live a life of love just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God" (Eph. 5:1).

Many are those who attempt (and often succeed) in great deeds. However, acts of greatness are very often done for self-gratification or the appeasement of the hollowness of one's soul. When it was announced that the broadcasting mogul Ted Turner had given one billion dollars to the United Nations, I strongly wondered if this was just such an act of self-appeasement, of soothing balm for his soul. If we do great and mighty works of compassion or kindness but degrade them by using them to medicate or dull the pain of our soul, then they become merely acts of pride and vanity. I do not negate the fact that there are some who have no faith and give allegiance to no god, yet still act with total selflessness and purity of heart—but these individuals are rare. I myself have never met one. So why do we see certain individuals and thousands of others acting in such a selfless way? I believe it is because they have found something outside themselves, something grander and more meaningful than the sum of their individual lives, hopes, and desires. I am convinced that greatness as set forth by the acts and lives of these individuals can only take place when it is built upon a foundation of personal faith.

They have found a cause, a great cause, to begin to live out a great life despite the hardships or horror that this new life might bring. Many of these individuals find a reservoir of such strength of character in their spiritual faith. Those who begin to know God often cannot resist emulating His character. Those who begin to know His ways will eventually try to act as He does, as the Old Testament records time and time again.

Great acts of humanity are very often rooted in the desire to be more like the object and identity of the doer's faith. In his book *Honey From the Rock*, Lawrence Kushner writes concerning the acts of the martyrs during the Holocaust: "...so we understand that ordinary people are messengers of the Most High. They go about their tasks in holy anonymity. Often, even unknown to themselves. Yet, if they had not been there, if they had not said what they said or did what they did, it would not be the way it is now. We would not be the way we are now."

Frankly, this act of imitation can also lead to untold horrors. The act of imitating God may be as old as history, but it is not always seen as an asset. The Bible teaches in Genesis that Lucifer, who was the highest angel, was cast out of heaven because he wanted to be "as God." Genesis describes his invitation to tempt Eve by enticing her to eat the apple and become "...as God." Later in the Genesis account, the motivation behind building the tower of Babel was to reach to heaven, to compete with the created natural beauty of earth. Throughout history, humankind has determined to make itself as God. Jim Jones and David Kuresh are two contemporary examples, but the example perhaps most relevant is Adolph Hitler. This evil man led his entire world to unspeakable and unimaginable horrors, using the pretense of being ordained by God to create a master race—a perfect race. His early and most infamous work, *Mein Kampf*, clearly foretells his own belief concerning his personal imitation of God. He wrote, "Hence today I believe I am acting in accordance with the will of the Almighty Creator: by defending myself against the Jew, I am fighting for the work of the Lord."

However man, including Hitler, can be "as God." So what is the weight that tips the scale of imitation from evil to goodness? It is mankind's wanting to be with God, to be children of God, that moves the scale towards the side of great acts of love and kindness. It is a hard-won understanding, but it is true: to imitate God is to love. That love is an unconditional love. It is exactly our imitation of that "God love" that has tipped and will always tip the scale of human behavior towards the acts of those portrayed in my work.

I first took up this latest body of work several years ago as I began to examine my own imitations of God, and in what areas of my life these imitations played themselves out. I was astonished after much introspection to find a significant lack of any area of my life that resembled that of the God that I served. As fate would have it, it was during this time period that a colleague asked if we could meet on a weekly basis for purposes of accountability. Both of us had just joined the faculty of Union University. The colleague was Dr. David Gushee, author of the critically acclaimed book *The Righteous Gentiles of the Holocaust* and a much sought-after speaker on Christian ethics. It was in these meetings that I found an example for the character traits I wanted to emulate. The examples were the martyrs of the Holocaust. What did I find in these particular men and women that would lead me not only to consider the way they lived their lives, but then to create a body of work about them? First I saw them as temples. Throughout history, mankind has established architectural structures designed and built as spaces in which to

worship gods. Many of these structures became very elaborate and ornately decorated with precious metals, stone sculptures and fine cloth. The Israelites of the Bible's Old Testament were no different. In the twenty-fifth chapter of the book of Exodus the building of the Jewish tabernacle is recorded, along with God's agreement to live in it: "Then have them make a sanctuary for me and I will dwell among them."

This wandering tabernacle, a portable tent-like structure which suited the nomadic lifestyle of the early Jews, was later replaced by a permanent one built by the Jewish King Solomon. Its beauty and adornment was even more splendid, but its purpose remained the same. The accounts of these temples gave me references for the form of my works but did not fulfill my motivation to make the pieces. It was a new covenant that would accomplish that. The new covenant is stated in the first book of Corinthians, a New Testament letter circulated to first century churches: "Don't you know that you yourselves are God's temple and that God's Spirit lives in you." And again a few chapters later, "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God?"

Now mankind itself has become the temple. Our bodies are the temple, and these men and women you see of my series exemplified that temple. Their lives, their very stature, revealed them as temples of the living God—designed, built, and adorned to worship God. Their very physical presence was as a temple. The Babylonian Talmud eloquently states it thus: "The universe exists on the merit of the righteous among the nations of the world, and they are privileged to see the Divine Presence." I could look at these individuals much in the same way as I would the great churches of Europe, at Chartres, Vezelay, or Laon. However, once I began to research and study their lives, even the grandest stone cathedral paled in comparison. Their individual strength surpassed that of stone buttresses; their acts of compassion and grace were more valuable than gold. Their sacrifices were more precious than diamonds. They had adorned their temple with human acts of courage and love that transcended earthly jewels and moved instead into the realm of heavenly treasures which could not be burned, stolen, or defaced. They lived out Christ's command when He spoke in the gospel of St. Matthew, "Do not store up for yourselves treasures on earth where moth and rust destroy and where thieves break in and steal. But store up for yourselves treasures in heaven where moth and rust do not destroy and where thieves do not break in and steal."

On another level, I saw them as altars, and subsequently made my work reflect them as such. All religions, all cultures, have at one time or another built and used altars as expressions of their faith. Many individual Jews in the Old Testament were commanded to build altars, including the great patriarchs Abraham, Jacob, and David. They were also commanded corporately as a nation to establish altars for the public practice of their faith. The role of the altar never changed. It was a place of death: a pile of stones upon which a sacrifice was offered as atonement for the sins of the people. Some atonement stories are extremely personal, as in the account of Abraham's sacrifice of his only son Isaac and the last-minute stay of execution offered by God. The individuals who are subjects of my sculptures—Emmanuel Ringelblum, Masha Bruskina, and others—embody a higher order of sacrifice. This sacrifice becomes much more personal than even Abraham's, who was willing to kill his only son, his irreplaceable heir. The Biblical admonition of just such personal sacrifice is put forth in the New Testament book of

Romans by the great Jewish scholar and martyr, St. Paul: "Therefore I urge you brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God which is your spiritual act of worship."

I ask you to consider the act of worship of Henryk Goldszmit. This "Mr. Rogers of the Polish radio" became the living sacrifice that Paul so wonderfully described two thousand years earlier. When Mr. Goldszmit walked into the death chambers at Treblinka, his decision rose above that of patriarchs or even saints. He had truly become an imitator of God. To the Nazis, and to some extent the rest of the world, his body and those of millions of others were no more than cord wood used to fuel a great chamber of hate. Mr. Goldszmit's choice to die with his orphan children is only a comprehensible act if one considers it through the filter of faith. Only then does his death and all the others transcend the Holocaust event and firmly establish them as references for all mankind of the words spoken by Christ: "Greater love has no one than this, that he lay down his life for his friends. You are my friends if you do what I command." The actions of Henryk Goldszmit established him as a friend of God.

Lastly, I have tried to construct my works as gravestones or death markers. Terrence Des Pres writes in his book *The Survivor: An Anatomy of Life in the Death Camps*:

"...The remarkable fact, however, is that while the business of living goes forward from day to day we reserve our reverence and highest praise for action which culminates in death. I am referring to images of the hero in Western religion and literature, and here there is no doubt: our serious models draw their sanction and compelling force from death. Those who for centuries have commanded love and imitation—Christ, Socrates, the martyrs; the tragic hero always; the warrior from Achilles to the Unknown Soldier—all are sacrificial victims, all resolve conflict by dying and through death ensure that the spirit they spoke or fought for shall not perish. The pattern is so honored and familiar that a connection between heroism and death seems natural."

Mankind has always finalized the death of loved ones by erecting markers that announce their passing. Chiseled into these monuments, generally, are the name, the life span and, on occasion, a short word of tribute. Our bodies stand as living markers; they are physical containers for our spirits, and they will eventually die. It is the acts of our spiritual beings that are eternal and shall never cease to exist. Since in these Jewish and Gentile martyrs I have found acts of such love and compassion, I am personally compelled to mark their deaths. Gushee writes in *The Righteous Gentiles of the Holocaust*, "One Dutch rescuer became tormented during the early days of his rescue activities when he had difficulty answering his Jewish charge's question: What is in it for you to risk sharing the fate of the Jews? Why, Bill, Why?" Finally, among the reasons he listed was the following: "Can you imagine Judgement Day? The Lord would ask me, 'What did you do, Bill Bouwman, when the Nazis were tormenting my people?' and I would have to answer sheepishly, 'Nothing, my Lord. I had other things to do.'"

It is the spiritual acts of these martyrs that I have tried to commemorate in my work. For they were not (nor are we) ever the sum of our physical selves, but are really the essence of our actions, motives, and spiritual deeds. Reality is not the look of our face or the skin and muscle stretched across our bones. Reality is that great drama being played out inside each one of us: the drama between good and evil and our choice role in that drama. These statues I have created do not seek to measure the physical stature of the individuals, but instead to focus the viewer's attention on the great deeds, the great sacrifices, the acts of heroism that magnify their stature into the heavenly realm of imitators of God.

I will close with a personal account of the making of one of these works that I think is relevant. Recently I had finished my latest work of Edith Stein. I had finished firing the piece in the kiln and came to work early Friday morning eager to open the kiln and remove it. When I opened the kiln, I was shocked to discover the lower portion had exploded and lay in a heap on the floor of the kiln. I was so discouraged I simply shut the door to the kiln and walked away. This piece had been such a breakthrough for me. I had added relief sculpture on the form, a first for me, and I had felt strongly that this was the beginning of a new direction. Now it lay in hundreds of pieces. I immediately called my wife Betty and asked her to begin to pray because I was completely distraught by so many hours of labor reduced to a pile of clay shards. Off and on throughout the morning, I would return to the kiln to peer at the destruction. With each look I became more and more bitter at God for allowing such a thing to happen this close to my show in Nebraska. I went home and while talking to my wife about it I stated angrily, "I just dare God to bring anything good from this! I just dare Him!"

The next morning, Saturday, I awoke early around 5:30, unable to sleep and still very much depressed over my sculpture disaster, still in the kiln. I decided I would go over to the university and see it again to try to bring it and myself to some resolution. It just seemed as if I could not shake this off. My soul was utterly distraught over the loss, and time did not seem to be lessening the anger and frustration I felt. As I drove to the school, I was stopped at a red light when the song "It Is Well With My Soul" came on the radio. It began:

"When peace like a river attendeth my way, When sorrows like sea billows roll; whatever my lot Thou has taught me to say it is well, it is well with my soul." Knowing the history behind the song, I was stunned by the timing, aired at this particular time. Horatio G. Spafford wrote the song in the 1800's after suffering a terrible family tragedy. He and his family had planned a trip from America to England. At the last moment he was detained on business, but he sent his wife and four daughters ahead as scheduled on the S. S. Ville du Havre. He expected to follow in a few days. On November 22, the ship was struck by the Lochearn, an English vessel, and sank in twelve minutes. Several days later the survivors were finally landed at Cardiff, Wales, and Mrs. Spafford cabled her husband, "Saved alone." Shortly afterward, Spafford left by ship to join his bereaved wife. It is thought that on the sea near the area where his four daughters had drowned, Spafford penned this text whose words so significantly describe his own personal grief.

I was immediately struck by my own lack of courage and strength in such a now obviously small setback. I had not depended on God; instead I had "dared God." What would I do if some day Betty, my wife, were to call with the message "saved alone" and I were to

realize that my four children had been LOST to me? Would I be able to depend upon Him then? It is hard to convey the absolute clarity with which He spoke to me in that moment.

I arrived at the university and opened the kiln with renewed determination to go forward with what had become my specific aesthetic problem. This, too, would work out, and I would go on. I began to remove the larger pieces and place them upon boards arranged in the way they had fallen in the kiln to facilitate easier reconstruction. I got those out and began to carry them into my studio and set up for the week or two of work ahead of me. I would rebuild it. I then went back to the kiln and began to sift through the very small pieces, trying to separate the important outer wall parts from the less important interior clay and interior parts. As I sifted through each piece, God spoke like thunder in my thoughts. "This is what I did with six million of my chosen ones. Ash by ash, piece by piece, bone by bone, each emotion, each feeling, each heart, each part of each child slowly, compassionately passed through my hands. My tears washed the smoke-blackened piece of every man, woman, and child as I removed them from the ravages of this earth and restored them to myself. Who are you to call me to account? Who are you to dare me?"

Carefully and gently I felt His rebuke as He disciplined me and taught me a deeper, more profound lesson than I had been willing to learn by the making of the pieces. These individuals were his beloveds: real flesh and blood persons who had died a horrendous death. I, on the other hand, had only lost a man-made piece of rock. Life is deeper and more profound than I had acknowledged. I could no longer frolic through His graveyard, nor would I ever again create works about these Imitators of God, these martyrs of the Holocaust, without acknowledging the great dignity, courage and love they embodied.

1. Cain Abel Jew Nazi. This piece is about the first martyr Abel, who was killed by his brother Cain in a fit of jealous rage over Abel's sacrifice being acceptable and Cain's not. I have tried to draw parallels between the Biblical account of the martyrdom of this first Jew and the death of six million others just fifty years ago. The drawer is a metaphor for those things we keep hidden. Just as Cain tried to hide his act from God, so did Germany try in vain to hide its acts from the world.

2. Emmanuel Ringelblum and Roza Robota. Emmanuel Ringleblum was a historian and social activist in Warsaw and documented life in the ghetto. He was shot by the Nazis on March 7, 1944. Roza Robota was active in the underground in Auschwitz and was accused of supplying dynamite to blow up one of Birkenau's four crematoria. She, along with three other women, was hung in the presence of the other inmates.

3.&4. Reverend Martin Niemoller and Masha Bruskina. Reverend Niemoller, a pastor of the German Confessional Church, spoke out strongly against the Nazis. In his last sermon before being arrested and sent to Dachau, he said: "No more are we ready to keep silent at man's behest when God commands us to speak...We must obey God rather than man." Masha Bruskina was a Jewish woman who was caught smuggling false documents to POW's in Nazi

prison. She was hanged by the Nazis, along with two men, in the middle of the town of Minsk, USSR.

5. Henryk Goldszmit, the Jewish educator, physician and director of a Jewish orphanage. He never abandoned his orphans, although he had opportunity to do so. In the end, all were gassed at Treblinka.

6. Rachel Alufi, the founder of the first Hebrew Kindergarten. She died in the Nazis' mass killing of every Jew—men, women and children—in the town of Ejszyski. To this day there is not a single Jew in this town.

7. Mordecai Anielewicz. Young Anielewicz, twenty-four years, old led the fighting in the Warsaw Ghetto and was instrumental in the victory over the Germans in what has become known as the Warsaw Uprising.

8. Zipporah Sonenson. Ms. Sonenson survived the Holocaust. After liberation, on October 20, 1944, Ms. Sonenson and her infant son were murdered in Ejszyski.

9. Piotr Sosnowski. During the Nazi occupation of Poland, eighteen percent of all Polish priests were murdered. In Piasnica Poland in 1939, Sosnowski was taken, along with many more, into the woods outside the town and shot.

All slide text was taken from the book *The World Must Know*, by Michael Berenbaum.

I will close with two passages. The first is from an anonymous concentration camp survivor:

"I have told you this story not to weaken you
but to strengthen you.
Now it is up to you."

(pg 223 of *The World Must Know*, by Michael Berenbaum)

Finally, from Psalm 106, written by the greatest of the earthly Kings of Israel, The Jewish King David: "Save us, O Lord our God, and gather us from the nations, that we may give thanks to your holy name and glory in your praise. Praise be to the Lord, the God of Israel, from everlasting to everlasting. Let all the people say, 'Amen!' Praise the Lord!"

Irony in "The Cask of Amontillado"

by Melissa Moore

Edgar Allen Poe, known as the "Father of the Modern Short Story," was a superb teller of tales. One trait which marks his writing, and makes it so effective, is his use of both verbal and dramatic irony. Verbal irony refers to the "literal meaning of the author's words," whereas dramatic irony is usually considered the reader's "awareness of a reality that differs from the reality the characters perceive" (1452). Dramatic irony is even more revealing when traced through the work once the reader knows the outcome of the story. Our purpose is to examine Poe's many uses of irony in his short story "The Cask of Amontillado," and determine Poe's purpose for doing so.

We need look no further than the title of the story to see Poe's initial use of dramatic irony. By titling his story "The Cask of Amontillado," Poe draws our attention to the wine. But its importance is only in its value as a lure for the unsuspecting Fortunato, when Montresor claims he has paid full price for a pipe of Amontillado and has his doubts whether it is, in fact, Amontillado (1165). Indeed, it is unclear whether Montresor even has possession of the Amontillado, as we never see it.

Montresor claims upon initially greeting Fortunato that he is "luckily met," but the reader (and Montresor) knows that luck is not in Fortunato's favor on this night (1165). Montresor calls this man whom he is plotting to bury alive his "friend" (1164) and is so "pleased to see him, that [he] thought [he] should never have done wringing his hand" (1165). The latter statement is loaded with irony, as Montresor eventually does the equivalent of wringing his friend's neck. It is grievous that Fortunato has "been drinking much," for it causes him to "[accost] [Montresor] with excessive warmth" (1164). Thus, his drunkenness leads him to trust someone who is not worthy of that trust, and to accost with a hug one whom he should attack in self-defense.

Fortunato himself is a collection of ironies. He is anything but fortunate, despite his name. His garb is motley: "he had on a tight-fitting parti-striped dress, and his head was surmounted by the conical cap and bells" (1164-5). So he is dressed as a jester, yet the joke is ultimately on him. He has a nagging cough for which Montresor ironically expresses concern many times, particularly that "the vaults are insufferably damp" (1165) and may cause him to be ill, for which Montresor "cannot be responsible" (1166). Fortunato's reply is, "I shall not die of a cough," which Montresor agrees is "true" (1166), for he knows that if all goes as planned, the former will die of suffocation from being buried alive.

When they first enter the vaults, Montresor warns Fortunato to "be cautious" (1166). When they observe the damp chill, Montresor gives them both a drink of Medoc (medicine?), and the toast which follows is noteworthy: Fortunato drinks "to the buried that repose around [them]" (of which he will soon be a part), and Montresor drinks "to [Fortunato's] long life," knowing full well it is about to end (1166). After walking for a while, another drink is needed, this time from a bottle of De Gr ve, which Fortunato "emptie[s] . . . at a breath," little knowing that the wine will lead indirectly to his own death (1167).

Another irony exists in Montresor's family coat of arms, which Montresor describes in this way: "a huge human foot d'or, in a field azure; the foot crushes a serpent rampant whose fangs are imbedded in the heel" (1166). This image can be interpreted as Biblical prophecy given in the Garden of Eden, with the seed of woman bruising the head of the serpent, which shall in turn bruise the heel of the woman's seed (Genesis 3:15). But this reading of the coat of arms is also ironic, in that Montresor is anything but a Christ-like figure, and Fortunato does not appear to be as evil as the serpent from Eden. Another way of interpreting the arms imagery involves the family motto, "*Nemo me impune lacessit* (No one wounds me with impunity)" (1166). Montresor feels that Fortunato has wounded him by way of insult (1164), and that he must crush him to punish him. He plans to "punish with impunity," which his family motto seems to promise him he can achieve (1164), yet his confession to the crime, apparently to a priest some fifty years later (1169), reveals that although he has punished, it has not been with impunity. By his confession, he exposes his need to do penance for his crime.

Irony also laces Montresor's claim to be a mason. Fortunato belongs to the masonic guild, as evidenced by a "grotesque" gesture he makes twice at Montresor (1167). When Montresor claims to be a part of the "brotherhood," the sign he gives is the trowel he produces "from beneath the folds of [his] *roquelaire*" (1167). Montresor hardly treats Fortunato as a brother, yet claims to be on his side (even though we can see the irony of the trowel and as readers begin to guess Montresor's goal).

The crypt at which they finally arrive, which supposedly contains the Amontillado, is instead "lined with human remains, piled to the vault overhead" (1167). There is a "promiscuous" pile of bones in the center of the crypt, removed from the fourth wall to reveal "a still interior recess, in depth about four feet, in width three, in height six or seven . . . backed by . . . [a wall] of solid granite" (1167). The astute reader discerns that these dimensions are the equivalent of a casket or grave, and Montresor's purpose for his "friend" is laid bare. Poor Fortunato, in his drunken state and trusting his "friend," in vain tries to see into the recess with his torch, and his last words prior to recognition of his fate refer to Luchesi as "an ignoramus," which in reality is how we now see Fortunato (1168). He enters the recess at Montresor's word, expecting to find the Amontillado, and instead is fettered to the granite wall. In irony, Montresor "implore[s]" him to leave the vault, then uncovers mortar and stone under the pile of bones and "vigorously . . . wall[s] up the entrance of the niche" (1168). The words which Fortunato voices from within the tomb also echo the ultimate irony: "A very good joke indeed. . . . We will have many a rich laugh about it at the palazzo. . . . Let us be gone" (1169). Fortunato cannot leave, and Montresor will not be able to laugh about this, except possibly when he is alone.

Why does Poe make irony such a part of his tale? First of all, it does make the tale itself more interesting in the reading. Secondly, because the story is told in the first person voice of Montresor, it lets us see into his personality more than a strict rendering of events would. Montresor's satiric outlook is more clearly apparent. The reader is also somewhat taken in by Montresor's irony, which often serves as a series of false red herrings. As a result, when we believe we know Montresor is going to kill Fortunato and he hands him a bottle of De Gr ve,

we expect the wine to be poisoned. Finally, Poe himself, through the voice of Montresor, may be challenging the reader not to presume anything in life, but always to look beneath the surface for the truth. All these possibilities exist in the text of the wonderfully crafted "The Cask of Amontillado."

Works Cited

- Charters, Ann. Major Writers of Short Fiction: Stories and Commentaries. Boston: Bedford Books of St. Martin's Press, 1993.
- Poe, Edgar Allen. "The Cask of Amontillado." Major Writers of Short Fiction: Stories and Commentaries. Ann Charters. Boston: Bedford Books of St. Martin's Press, 1993. 1164-1169.

JUFF Contributors

Lee Benson teaches sculpture and ceramics in the Union Department of Art, serving as assistant professor. Since coming to Union in 1996, he has frequently exhibited his own work. He studied at the University of Tennessee, Knoxville.

Steve Beverly, instructor of communication arts, produces and hosts the popular "I've Heard that Song" TV game show. He won a 1998 Innovative Teaching Award for his program "The On-line Study Method and Chat Program Exam Review." His master's degree is from Auburn University.

John Jaeger came to Union early this year as information services librarian and assistant professor of library services. In addition to his master's in library science from the University of Illinois, he holds a master of divinity from Midwestern Baptist Seminary.

Kina Mallard, associate professor, serves as chair of the Communication Arts Department and director of the Center for Faculty Development. She is a past president of the Faculty Forum and a former Faculty of the Year recipient. She earned a Ph.D. from the University of Tennessee.

Glenn Marsch joined the Union faculty in 1996 as assistant professor of physics. He holds a bachelor's degree from Clemson University and the Ph.D. from Florida State University.

Terry McRoberts, Union professor of Music, shares with JUFF readers the results of his study of Takemitsu, a project funded by a Pew grant in 1997. He joined the Union faculty in 1992 after earning a Ph.D. from Ball State University.

Joyce Montgomery has taught at Union since 1981 and now serves as associate professor of nursing. She earned her master's degree from the University of California at San Francisco and has studied additionally at the University of Tennessee Center for Health Sciences and the University of Texas, Austin.

Melissa Moore has been pursuing graduate studies in English while serving Union as information services librarian and assistant professor of library services. She holds a master's in library science from the University of Kentucky.

Roger Stanley has edited JUFF since 1995. Now an assistant professor of English, he is studying Southern literature at the University of Mississippi in addition to his previous academic work at East Tennessee State University and Appalachian State University.

Jean Marie Walls, associate professor, has taught French at Union since 1987. This year she also serves as president of the Union Faculty Forum. She has studied at Northwestern University since earning her Ph.D. from Louisiana State University.

Janice Wood, assistant professor of communication arts, worked as a professional writer and editor before joining the Union faculty in 1995. A previous JUFF contributor, she serves as co-editor this year. She earned a master's from the University of South Carolina.