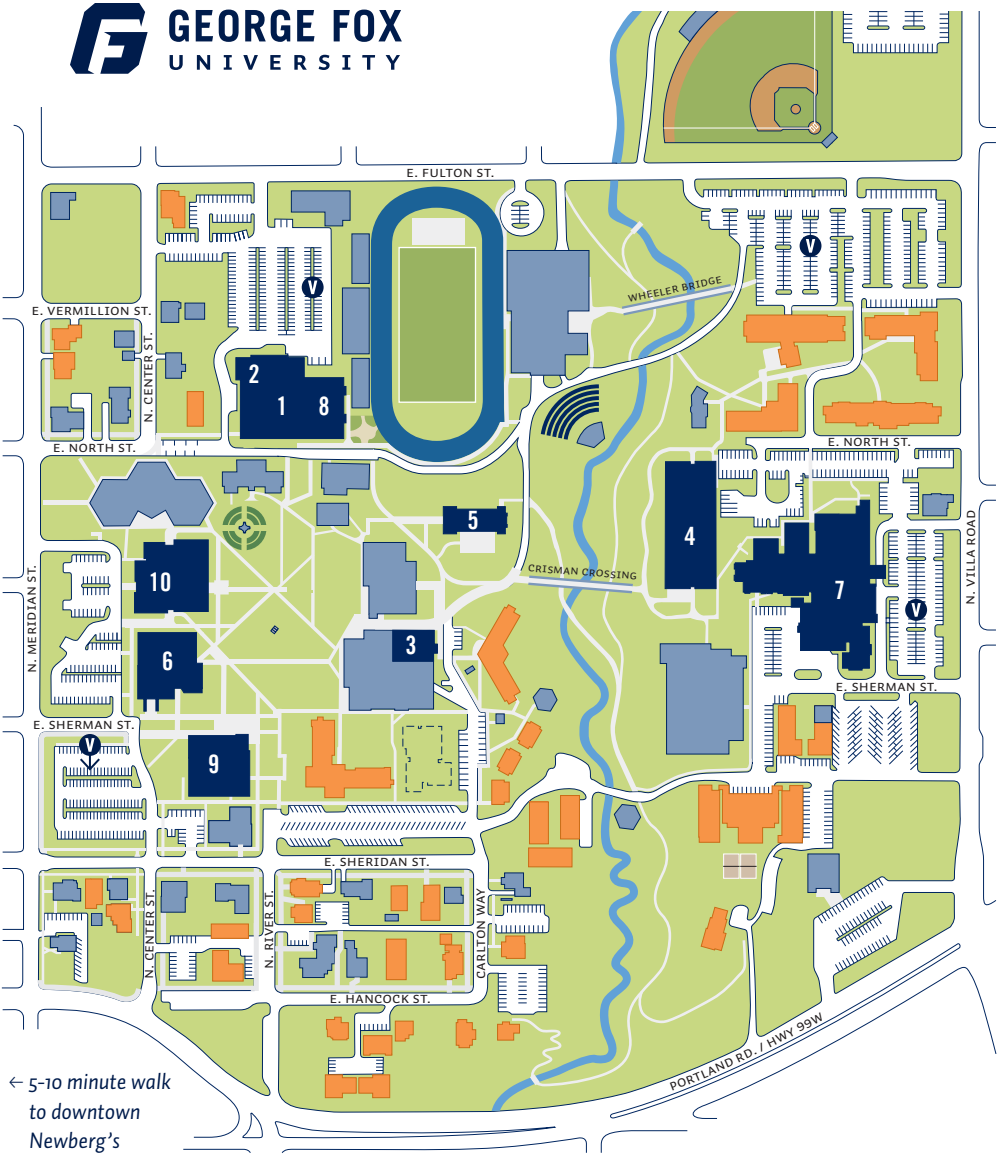
THE UNDISCOVERED C.S. LEWIS CONFERENCE

September 5-8, 2024

George Fox University

GEORGE FOX UNIVERSITY



← 5-10 minute walk to downtown Newberg's restaurants, cafes, etc.

1 Bauman Auditorium
2 Bauman Greenroom
3 Bruin Store
4 Canyon Commons
5 Chapel
6 Hoover Academic Building
7 Roberts Center
8 Ross Center
9 Stevens Center
10 Wood-Mar Auditorium

V Visitor Parking

Welcome

On behalf of our team of fellow scholars, supportive leadership, and enthusiastic students who have worked for over a year to plan and organize this conference, it is my great honor to welcome you to the *inaugural* Undiscovered C.S. Lewis Conference. In his short opening address, "Halftime Report for the Third Generation," Dr. Bruce Johnson will explain how The Undiscovered C.S. Lewis Conference got its name. Let me briefly explain how it got its venue.

George Fox University, which was founded in 1891 as a Quaker school and is now the largest private university in Oregon, launched the C.S. Lewis Initiative in 2022. It aims to promote intellectual growth, spiritual formation, and cultural engagement through the study of the theological, literary, and cultural contributions of C.S. Lewis, J.R.R. Tolkien, and other key figures of the Inklings. This has been accomplished through four approaches: student-led endeavors, curriculum enhancements, community engagement, and scholarly research and conferences.

As an example of student-led endeavors, our university's Lewis & Tolkien Student Society was founded just last year. For curriculum enhancements, a series of new annual courses on the Inklings are being offered. In terms of cultural engagement, the initiative partnered with The Portland C.S. Lewis Society. Founded in 1972, it is both the second-oldest C.S. Lewis Society in the world and the oldest that continues to meet in person. For scholarly research and conferences, we became the new academic home of *Sehnsucht: The C.S. Lewis Journal*, the world's only peer-reviewed journal devoted exclusively to the study of Lewis and his writings. Additionally, an international team of scholars, administrators, and students came together to plan this conference.

Our planning team had been inspired by the example of the Taylor University C.S. Lewis and Friends Colloquium. With Dr. Joseph Ricke's blessing and expert guidance, we hoped to salvage, inherit, or capture (choose your metaphor) a tincture of the camaraderie and scholarship these colloquia attracted under his leadership. We were overwhelmed by the immediate and broad interest. Six distinguished scholars agreed to keynote lecture on their "undiscovered" research. When we issued the call for papers, we received an overwhelming number of high-quality proposals. Out of 140 submissions, we were able to accept 90. Even more encouragingly, registrations kept coming in, from places like Australia, Canada, Japan, Ireland, England, France, Romania, Turkey, Finland, Mozambique, and even Ohio. To fit comfortably in the banquet rooms overlooking Hess Creek on our campus, we soon realized we had to cap registrations at 250.

Continued on next page

The word "inaugural" was highlighted for a reason. With your support, we hope to make this a recurring event, perhaps every two years, to give scholars enough time to explore the "unexplored" and discover the "undiscovered." Maybe next time, some of you might explain, for example, what happened to the young Lewis's award-winning essay on optimism, what Tolkien said about Lewis in his unpublished essay "The Ulsterior Motive," what exactly can be uncovered about Lewis's charity fund, what Lewis means by "true metaphors" and the "psycho-physical parallelism" in the last paragraph of "Bluspels and Flalansferes," and, above all, what the remote sister islands of Felimath and Doorn are doing in Narnia (*The Voyage of the "Dawn Treader,"* Chapter 3).

Jason Lepojärvi
Director, C.S. Lewis Initiative

The Undiscovered C.S. Lewis Conference planning and organization team:

Emma Rieth, Rebecca Sandberg, Madeleine Teel, Brandy Vazquez, Amber Abrams, Sarah Keck, Colin Kirby, Joseph Ricke, Bruce Johnson, Marc LiVecche, Joseph Clair, Arend Smilde, Jason Lepojärvi, and Gary Tandy. A special thank you also to Dustin Kelley, Sarah Taylor, Helen Morse, Sara Reamy, Faith McKee, Ben Tissell, Emelia Corazza, David Payne, Heather Groenlund, Danica Salitore, Casey Brooks, Ralph Linhardt, Jock Petersen, Kirk Mannon, Katie Anderson, Lisa Leslie, Ellie Higbee, Sean Patterson, Darryl Brown, Kristin McGuirk, Hal Poe, Robin Baker, Jim and Linda Vogler, Steve Moore, and many others who have supported this conference in ways large and small.

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University Information

Campus Public Safety **503-554-2090**

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Newberg Police. **503-538-8321**

Main Switchboard **503-538-8383**

Event Services. **503-554-2027**

Brandy Vazquez, Conference Manager **503-554-2149**

Casey Brooks, Media Production Services **503-554-2578**

Connect to campus WiFi by registering on the Bruin-Guest wireless network.

Schedule at a Glance

Thursday, Sept. 5	Noon-2 p.m.	Registration	Stevens Lobby
	2 p.m.	Welcome	Canyon Commons
	2:45 p.m.	Keynote 1	Canyon Commons
	4:15 p.m.	Papers 1	Various
	5:45 p.m.	Dinner	Canyon Commons
	7:30 p.m.	Keynote 2	Canyon Commons
Friday, Sept. 6	7 a.m.	Breakfast	Canyon Commons
	8:30 a.m.	Centering	Canyon Commons
	9 a.m.	Keynote 3	Canyon Commons
	10:30 a.m.	Workshops	Various
	11:15 a.m.	Lunch	Canyon Commons
	12:30 p.m.	Papers 2	Various
	2 p.m.	Papers 3	Various
	3:30 p.m.	New Books Roundtable	Canyon Commons
	4:30 p.m.	Keynote 4	Canyon Commons
	5:45 p.m.	Dinner	Canyon Commons
	7:30 p.m.	An Evening with C.S. Lewis	Wood-Mar
Saturday, Sept. 7	7 a.m.	Breakfast	Canyon Commons
	8:30 a.m.	Centering	Canyon Commons
	9 a.m.	Keynote 3	Canyon Commons
	10:30 a.m.	Workshops	Various
	11:15 a.m.	Lunch	Canyon Commons
	12:30 p.m.	Papers 4	Various
	2 p.m.	Papers 5	Various
	3:30 p.m.	Documentary	Canyon Commons
	4:30 p.m.	Keynote 6	Canyon Commons
	5:45 p.m.	Dinner	Canyon Commons
	7:30 p.m.	The Baptized Imagination	Wood-Mar
Sunday, Sept. 8	7 a.m.	Breakfast	Canyon Commons
	8:30 a.m.	Devotional	Canyon Commons
	9:15 a.m.	Papers 6	Various
	10:45 a.m.	Panel Keynote	Canyon Commons
	12:30 p.m.	Lunch/Send-off	Canyon Commons

Full Conference Schedule

Schedule subject to change. Scan for online schedule with the most recent information.

Thursday, Sept. 5

Noon-2 p.m. Registration – Stevens Lobby

2-2:45 p.m. Welcome – Canyon Commons
- Dr. Jason Lepojärvi, Director's Welcome
- Dr. Robin Baker, President's Welcome
- Dr. Bruce R. Johnson, "Halftime Report for the Third Generation"

2:45-4:15 p.m. Keynote: Dr. Stephanie Derrick, *"C.S. Lewis in America"* – Canyon Commons

4-4:15 p.m. Break

4:15-5:45 p.m. Concurrent Paper Sessions #1

1A: Lewis, Orwell, Eliot, and Dover Wilson – Roberts Center 170
- "Lewis and the Orwells," Dr. Wesley Roj
- "Lewis, Dodged: Eliot's View of Lewis (1931–1947)," Hannah Roux
- "Lewis and John Dover Wilson," Dr. Joseph Ricke
- Chair: Dr. Gary Tandy

1B: Sex and Gender – Hoover 105
- "Exploring Feminine Divinity in C.S. Lewis's Cosmic Trilogy as an Imaginative Hypothesis," Joshua Collica
- "C.S. Lewis and the Sex/Gender Distinction," Willa Hoard
- "The Mythos of Gender in *Till We Have Faces*," Annie Crawford
- Chair: Dr. Crystal Hurd

1C: Prince Caspian – Stevens 207
- "*Prince Caspian*: An '*Aeneid*' Retold?", Aaron Moss
- "'Captured without Mars': Bacchus and his Jovial Victory in *Prince Caspian*," Joshua Smith
- "Lewis's Warrior Martyrs: Dantean Elements in *Prince Caspian*," Jonathan Selstad
- Chair: Dr. Michael Christensen

1D: Tolkien and Lewis – Stevens 208
- "Charting Course Amidst Romantic Entanglements," Jonathan Miller
- "Destruction, Restoration, and Hope in *The Silmarillion* and *Perelandra*," Benjamin Lanz
- "The Atlantis Theory: Numenor and Elves in the Fictional World of C.S. Lewis," Dr. David Russell Mosley
- Chair: Austin Freeman

1E: Ransom Trilogy #1 – Stevens 209
"Are Angels Aliens? Lewis and Early Christians in dialogue," Craig Keller
"Dr. Dimbles 'Neutrals,'" Joseph Weigel
"The Wisdom of Innocence," Dr. Scott Key
Chair: Dr. Leslie Baynes
5:30-5:45 p.m. Break

5:45-7:30 p.m. Dinner – Canyon Commons

7:30-8:45 p.m. Keynote: Dr. Simon Horobin, "'Never Trust a Philologist': Lewis, Tolkien, and the Oxford English School" – Canyon Commons

Friday, Sept. 6

7-8:30 p.m. Breakfast – Canyon Commons

8:30 - 9 p.m. Centering – Canyon Commons

9-10:30 a.m. Keynote: Dr. Steven A. Beebe, "Lewis the Expert Communicator: New Discoveries from His Writing and Speaking" – Canyon Commons
10:15-10:30 a.m. Break

10:30-11:15 a.m. Workshop 1 – Canyon Commons
"Enough Work for 30 Years: The C.S. Lewis Correspondence Project," Dr. Bruce R. Johnson
Workshop 2 – Wood-Mar Auditorium
"On the Road with Jack and Warnie: Walking the Wye River Valley with the Lewis Brothers," Dr. Dwain Tissell and Prof. Ben Tissell

11:15-12:30 p.m. Lunch – Canyon Commons

12:30-2 p.m. Concurrent Paper Sessions #2
2A: Theological Lewis – Canyon Commons
"Lost Letter to Malcolm: Chiefly on Scripture," Dr. Michael Christensen
"C.S. Lewis and the Gospel of John: Early Influences, Lasting Effects," Dr. Leslie Baynes
"On Fern-Seed, Elephants, Bultmann, and Lewis – Varied Expertise in Critical Perspective," Dr. Paul Anderson
Chair: Dr. Bruce Johnson
2B: Till We Have Faces – Stevens 209
"Die Before You Die: A Study of Marriage in *Till We Have Faces*," Heidi Turner
"Encountering the Divine: Theophanies in Lewis's Fiction," Sarah Willhite

"The Problem with Orual: How Lewis' Short Stories Complicate His Evolution of Female Characters," Kat Coffin

Chair: Dr. Jahdiel Perez

2C: New Light on Narnia – Roberts Center 203

"The Bubbling up of Allegory in *The Lion, the Witch and the Wardrobe*," Dr. Conrad van Dyk

"Girl Fight: C.S. Lewis on Women and War," Dr. Marc LiVecche

"Christian Worship Informed by Aslan," Dr. William Johnston

Chair: Dr. Gary Tandy

2D: Influential Lewis – Ross 208

"C.S. Lewis, James Houston, and the 'Zernov Circle,'" Dr. Dwain Tissell

"The (Un)Discovered C.S. Lewis in Romania," Dr. Daniela Vasiliu

"'Where Are My Successors?': C.S. Lewis and His Public Christian Legacy," Greg Anderson

Chair: Dr. Jim Beitler

2E: Ransom Trilogy #2 – Bauman Greenroom

"Prometheus on *Perelandra*: The Inversion of the Satanic Hero," Dr. Nathan Fayard

"'The Womb of Worlds': Ransom's Journey of Awakening in *Out of the Silent Planet*," Alexa Tawzer

"Re-Veiling the Secret: Reading the Ransom Trilogy as Spiritual Exercise," Traver Carlson

Chair: Dr Terry Cokenour

1:45-2 p.m. Break

2-3:30 p.m. Concurrent Paper Sessions #3

3A: Philosophical Lewis #1 – Bauman Greenroom

"Owen Barfield Busts Jak (sic) Lewis Out of Plato's Cave," Dr. Paul Rovang

"Did Lewis Credit Barfield for What He Learned from Steiner?," Dr. Lilian Lindén

"C.S. Lewis and Bishop Berkeley on Providence and the Laws of Nature," Dr. Michael Latzer

Chair: Dr. Robert Garcia

3B: Psychological Lewis – Canyon Commons

"Jack of Hearts: C.S. Lewis's Uneasiness about Emotion," Dr. Adam Pelser

"Transcending the Therapeutic: The Argument from Desire and Psychological Goods," Stephen Wicker

"Relational Attachment in the Early Life of C.S. Lewis: A Preliminary Psychological Analysis," Holly Lawson

Chair: Dr. Bart Fowler

3C: Cosmic Imagination – Roberts Center 130
- "'The Sweet Poison of the False Infinite': C.S. Lewis, Elon Musk, and Longtermism," Aidan Arthur
- "The Children, Mr. Bultitude, and the Lost Screwtape Sequel," Dr. Charlie Starr
- "C.S. Lewis and the Post-Christian Paganism," Dr. Brian Gregor

Chair: Madeleine Teel

3D: Lewis in Dialogue – Roberts Center 170
- "Multifaceted: C.S. Lewis and André Bazin on Artistic Creation," Dr. Bryan Mead
- "Surprised by Similarity: C.S. Lewis and Thomas Merton on the Self," Dr. John Gillespie
- "Theological Reflections on Technology by C.S. Lewis and Jacques Ellul," Dr. Joshua Schultz

Chair: Dr. Sarah Waters

3E: Personal Lewis – Roberts Center 203
- "The Menippean Key to the Surprised by Joy Mystery," Dr. Carrie Birmingham
- "Exploring 'Early Prose Joy': The Crucial Centrality of Lewis's First Spiritual Autobiography," Andrew Lazo
- "'A Very Ordinary Layman': C.S. Lewis's Prayer Life in Historical Context," Jacqueline Wilson

Chair: Dr. Steve Beebe

3:15-3:30 p.m. Break

3:30-4:30 p.m. New Books Roundtable, hosted by Dr. Joseph Ricke – Canyon Commons (Refreshments provided)
4:15-4:30 p.m. Break

4:30-5:45 p.m. Keynote: Dr. Jahdiel Perez, "Lewis the Rubbish Administrator: Unpublished Vice President Records at Magdalen College" – Canyon Commons

5:45-7:30 p.m. Dinner – Canyon Commons

7:30-9 p.m. "An Evening with C.S. Lewis" – Bauman Auditorium

Saturday, Sept. 7

7-8:30 a.m. Breakfast – Canyon Commons

8:30-9 a.m. Centering – Canyon Commons

9-10:30 a.m. Keynote: Dr. Holly Ordway, "What Did Tolkien Really Think about *Narnia*?"– Canyon Commons
10:15-10:30 a.m. Break

10:30-11:15 a.m. Workshop 3 – Canyon Commons

"Treasure Hunt among Lewis Manuscripts: Hidden Keys in Lewis's Handwriting," Dr. Charlie Starr

Workshop 4 – Hoover 105

"Research Opportunities and the Oxford University Socratic Club (1942–1972)," James Stockton

11:15 a.m.- 2:30 p.m. Lunch – Canyon Commons

12:30-2 p.m. Concurrent Paper Session #4

4A: Sehnsucht – Roberts Center 117

"'Sing About the Hidden Country': Longing in Spirits in Bondage," Charlie Reeder

"Revelations of a Baptized Memory: Sehnsucht in C.S. Lewis's 'Talking About Bicycles,'" Megan Rials

"A Theological Analysis of Desire in C.S. Lewis," Clayton Carver

Chair: Dr. Katherine Cooper Wyma

4B: Martial Imagination – Roberts Center 130

"Mayflowers of Hope: The Wartime Correspondence of C.S. Lewis and Warren Lewis," Prof. Clark Moreland

"Planetary Imagery in *Till We Have Faces*," Michael Oppizzi

"On Last Battles: Facing Doom in C.S. Lewis's Life and Literature," Stavros Piperis, Esq.

Chair: Dr. Marc LiVecche

4C: Problem of Evil – Roberts Center 170

"Freedom, Suffering, and Hell in *Till We Have Faces*: Lewis's Shifting Views," Stefan Knibbe

"C.S. Lewis's Corrective to the Modern Animal Suffering Debate," Colton Kirby

"Spectacles Over Spectacle: Reconsidering *A Grief Observed* in a Social Media Age," Ryan Pemberton

Chair: Dr. Bruce Johnson

4D: The Abolition of Man – Hoover 105

"The Positive Educational Program of *The Abolition of Man*," Dr. Jon Fennell

"After Abolition: C.S. Lewis vs. B.F. Skinner on Culture, Psychology, and Humanity's Future," Dr. Bart Fowler

"What is Nature Doing in Lewis's *The Abolition of Man*?" Dr. Chris Armstrong

Chair: Dr. Michael Ward

4E: Literary Lewis #1 – Roberts Center 203

"An Undiscovered Source in Lewis's Conversion Narrative," Dr. Sarah Waters

"On the Shoulders of Giants: Lessons Lewis Learned from Spenser," Dr. Josh Herring

"*The Silver Chair* and *Sir Gawain*: Lewis's Evolution of Medieval Literature," Josh Hammingh

Chair: Dr. Joseph Ricke

1:45-2 p.m. Break

2-3:30 p.m. Concurrent Paper Session #5

5A: New Light on Lewisian Themes – Roberts Center 117

"'That Old Ache': Erotic Longing for the Eternal in the Thought of Lewis, Tolkien, Pope Benedict XVI and St. John Paul II," Bill Donaghy

"A Reassessment of Lewis's Claims Against Total Depravity," Jasper Gerhardt

"Courtesy: The Poetry of Conduct in *The Chronicles of Narnia*," Dr. Kristine Wolberg

Chair: Josiah Peterson

5B: Lewis and Media – Roberts Center 130

"Fifty New Short Works by C.S. Lewis, the Blurb-Writer," Justin Keena

"Re-covering Lewis: An Examination of Cover Art for Lewis's Fiction," David Isaacs

"Was this Written by AI? C.S. Lewis and Living Well in the Digital Age," Dr. Katherine Cooper Wyma

Chair: Dr. Stephanie Derrick

5C: Political Lewis – Roberts Center 170

"'No Ordinary People': Lewis and von Hügel on the Uniqueness of Persons," Dr. Robert Garcia

"C.S. Lewis: Politics for Narnians," Dr. Roger Newell

"'No Mere Mortals': A Lewisian Theory of Human Dignity," Prof. Brian Ballard

Chair: Dr. Harry Poe

5D: Apologetical Lewis – Hoover 105

"Besides the Meetings: The Oxford University Socratic Club's Lesser Known Events," James Stockton

"Miracles and the Medical Inkling: Science and Faith according to R.E. Havard and C.S. Lewis," Dr. Sarah O'Dell

"The Clearly Ambiguous Apologist: A New Key to Lewis's Apologetics," Dr. Terry Cokenour

Chair: Dr. Holly Ordway

5E: Literary Lewis #2 – Robert Center 203

"C.S. Lewis on Julian of Norwich: Dangerous but Worth Reading," Dr. Kyoko Yuasa

"C.S. Lewis and the Shandean Cause," Dr. Ryan Stark

"Jack and Jane: Why C.S. Lewis Loved Jane Austen," Dr. Terry Glaspey

Chair: Dr. Gary Tandy
3:15-3:30 p.m. Break

3:30-4:30 p.m. The Forge of Friendship Documentary – Canyon Commons (Refreshments provided)
4:15-4:30 p.m. Break

4:30-5:45 p.m. Keynote: Dr. Michael Ward, "*Planet Narnia* Revisited" – Canyon Commons

5:45 p.m. Dinner – Canyon Commons

7:30-9 p.m. "Lewis & Tolkien: The Baptized Imagination" – Wood-Mar Auditorium

Sunday, Sept. 8

7-8:30 a.m. Breakfast– Canyon Commons

8:30-9 a.m. Devotional – Canyon Commons

9:15-10:45 a.m. Concurrent Paper Session #6

6A: Philosophical Lewis #2 – Roberts Center 117
- "Lewis in the Age of British Analytic Philosophy: Circumventing an Unenchanted Dragon," Erin Seidel
- "A Moving Image of Eternity: Exploring Lewis's Philosophy of Time," Dr. Brian Roden
- "The Marshwiggle's Wager: An Analysis of Epistemology in Lewis's *The Silver Chair*," Isaac Owen

Chair: Dr. Matt Jordan

6B: Rhetorical Lewis – Roberts Center 130
- "'It Was a Case for Surgery': Medical Theological Imagery in *The Screwtape Letters* and *The Great Divorce*," Dr. Kelly Chittenden
- "What Makes C.S. Lewis so Quotable?" Dr. Gary Tandy
- "An Inescapable Haunting: The Centrality of the Latin Language to Lewis's Storytelling," Christiana Hale

Chair: Dr. Simon Horobin

6C: Lewis in Wartime – Roberts Center 170
- "The Radio Broadcasts of C.S. Lewis as Personal Testimony," Dr. Harry Poe
- "Re-enchanting Reality: The Meaning of the Universe in C.S. Lewis's 1941 Broadcast Talks," Dr. Stephen Johnston
- "Screwtape in Wartime," Dr. Joseph Ricke

Chair: Ryan Pemberton

6D: Scientific Lewis – Roberts Center 203
- "Lewis's Critique of Science," Dr. Michael Muth

"Science, Magic, and the Formation of Worldviews: New Discoveries from the Wade Center," Dr. Robert Revington
"*The Abolition of Man*: Bringing C.S. Lewis to Life," Dr. Paul Lorenzini
Chair: Roy Wallen

6E: Familial Lewis – Hoover 105
"Joy Davidman's Unpublished Letters: August 16 to December 19, 1952," Dr. Don King
"C.S. Lewis as Stepfather: Some Father Figures in Narnia," Joel Hawbaker
"'How Paternal Literary Habits Influenced C.S. Lewis," Dr. Crystal Hurd
Chair: James Stockton

10:30-10:45 a.m. Break

10:45 a.m.-12:30 p.m. Keynote Panel Discussion, hosted by Ruth Jackson – Canyon Commons

12:30 p.m. Lunch & Send-Off – Canyon Commons

Keynote Speakers

Dr. Steven A. Beebe is Regents' and University Distinguished Professor Emeritus of Communication Studies at Texas State University. He is author and coauthor of 14 books (with editions totaling more than 85 books) that have been used at hundreds of colleges and universities throughout the world. Dr. Beebe has been a visiting scholar at both Oxford University and Cambridge University and was elected a permanent member of the Common Room of Wolfson College, Oxford University. He made international headlines when conducting research at Oxford University, where he discovered an unpublished manuscript written by C.S. Lewis that was the partial opening chapter of a book that was to be coauthored with J.R.R. Tolkien. The National Speakers Association has named him "Outstanding Communication Professor" in America. His lecture title is "Lewis the Expert Communicator: New Discoveries." from his Writing and Speaking."

Dr. Stephanie L. Derrick is an award-winning historian of religion in the modern era, with a special interest in book and publishing history in Britain and America. She is the author of *The Fame of C.S. Lewis: A Controversialist's Reception in Britain and America* (Oxford University Press, 2018) and editor of *Chasing Paper: Critical Reflections on Christian Books and Publishing* (Cascade Books, 2021). Her lecture title is "C.S. Lewis in America."

Dr. Simon Horobin is Professor of English Language and Literature and Fellow and Tutor in English at Magdalen College, University of Oxford. He has published widely on Medieval Literature and the English language. He has lectured to a variety of audiences on C.S. Lewis, and has published articles on Lewis's scholarly writings. He is the author of *C.S. Lewis's Oxford* (Bodleian Publishing 2024), which examines the role that Oxford, its colleges, libraries, chapels, common rooms and pubs played in fostering the work of one of the 20th century's most influential writers and thinkers. His lecture title is "Never Trust a Philologist": Lewis, Tolkien, and the Oxford English School."

Dr. Holly Ordway is the Cardinal Francis George Professor of Faith and Culture at the Word on Fire Institute and a visiting professor of apologetics at Houston Christian University. She holds a PhD in English from the University of Massachusetts Amherst and is a subject editor for the *Journal of Inklings Studies*. She is the author of *Tolkien's Modern Reading: Middle-earth Beyond the Middle Ages*, which received the 2022 Mythopoeic Scholarship Award in Inklings Studies. Her book *Tolkien's Faith: A Spiritual Biography* was released in 2023, in time for the 50th anniversary of Tolkien's death. Her lecture title is "What did Tolkien *Really* Think about Narnia?"

Dr. Jahdiel Perez is an assistant professor of humanities and the sciences at Villanova University. In 2023, Perez earned his DPhil in theology and literature at the University of Oxford. His dissertation, supervised by Alister McGrath and Michael Ward, analyzed how C.S. Lewis reconciled joy and sorrow throughout his theological writings. While at Oxford, he was president of the Oxford C.S. Lewis Society and a doctoral fellow with the OCCA Oxford Centre for Christian Apologetics. Perez lives near Philadelphia with his wife Wendy and 2-year-old son Jezekiel. His lecture title is "Lewis the Rubbish Administrator: Unpublished Vice President Records at Magdalen College."

Dr. Michael Ward is an associate member of the faculty of theology and religion at the University of Oxford and professor of apologetics at Houston Christian University. He is the author of the award-winning and best-selling *Planet Narnia: The Seven Heavens in the Imagination of C.S. Lewis* (Oxford University Press) and of *After Humanity: A Guide to C.S. Lewis's The Abolition of Man* (Word On Fire Academic, 2021); he coedited *The Cambridge Companion to C.S. Lewis* (Cambridge University Press) and presented the BBC television documentary, *The Narnia Code*. On the 50th anniversary of Lewis's death, Dr Ward unveiled a permanent national memorial to him in Poets' Corner, Westminster Abbey, London. He played the role of "Vicar" in the film *The Most Reluctant Convert: The Untold Story of C.S. Lewis*. In real life, he is a Catholic priest, assisting at Holy Rood Church, Oxford, alongside his work as an academic. His lecture title is "*Planet Narnia* Revisited."

Theatrical Performances

An Evening with C.S. Lewis, David Payne – Friday, 7:30 p.m. (combined public and conference), Bauman Auditorium

The year is 1963 and C.S. Lewis, the famous British author, is hosting a group of American writers at his home near Oxford. They are about to experience a captivating evening with a man whose engaging conversation and spontaneous humor made him one of the great raconteurs of his day. Seated in his living room, he recalls the people and events that inspired his thought and shaped his life; of his friendship with J.R.R. Tolkien; why he nearly abandoned the Narnia Chronicles; how he came to embrace Christianity; and of the American woman who turned his life upside down.

Lewis & Tolkien: The Baptized Imagination, Ben Tissell – Saturday, 2 p.m. (matinee, public) and 7:30 p.m. (conference), Wood-Mar Auditorium

"Nearly all that I loved I believed to be imaginary; nearly all that I believed to be real I thought grim and meaningless." Such was the inner world of C.S. Lewis. But then, something changed. A chance encounter with a Victorian fairy tale "baptized" his imagination, setting him on a course toward Christian faith and a career as one of the greatest imaginative writers of the century. It was this baptism of imagination which allowed J.R.R. Tolkien, the great fantasy mythmaker, to invite a skeptical Lewis to consider Christian faith afresh. Perhaps, he encouraged, myths point to truth. Perhaps Christianity itself is a "true myth." Perhaps, not all that is worth loving is unreal. *Lewis & Tolkien: The Baptized Imagination* is an inventive, fast-paced production packed with humor and insight. Built on a foundation of deep research, this show traces the development of faith and imagination in two of the greatest friends in literary history. Watch a small cast of actors transform into dozens of characters as they lead you on a journey through Middle Earth, Narnia, and countless other landscapes of the baptized imagination.

Workshops and Other Sessions

New Books Roundtable, with Dr. Joseph Ricke – Friday, 3:30 p.m., Canyon Commons

Have you published a book in the last year or so? Or are you working on a book project that will be published in the next year or so? This is your chance to share a little bit about your topic with a knowledgeable and engaged audience. Dr. Joseph Ricke (jsricke@outlook.com) will moderate this roundtable discussion, giving each presenter a time slot to describe their work. All conference attendees are welcome – whether you have a new book to talk about or not. There won't be an actual round table, but there will be tea and pastries! (45 minutes)

Documentary: "The Forge of Friendship: Lewis and Tolkien," with Eastgate Creative – Saturday, 3:30 p.m., Canyon Commons

Tea time and whimsy! Come join Eastgate Creative, the producers of the new documentary film series *The Forge of Friendship*, which explores how the experience of two world wars shaped the lives and legacies of two of the world's most famous authors and friends, J.R.R. Tolkien and C.S. Lewis. Jock Petersen and Ralph Linhardt will host a special preview of selected dramatic scenes and interviews with experts, academics, admirers and even those who knew Lewis and Tolkien personally. Come find out why there is a motorcycle sidecar on campus. It will be grand to share a cuppa with friends! (What! No pipes allowed?) You might even see very familiar and famous faces that are walking around the George Fox campus this weekend on the big screen. (45 minutes)

Workshops allow more time for presenters to explore topics of interest in Lewis studies, going "further up and further in." Choose a topic you find intriguing and join the group for some in-depth and timely discussions. (45 minutes)

1: "Enough Work for 30 Years: The C.S. Lewis Correspondence Project," with Dr. Bruce R. Johnson – Friday, 10:30 a.m., Canyon Commons

The C.S. Lewis Correspondence Project was organized in 2022 for the purpose of making available to scholars and readers transcriptions of all extant Lewis letters. Its goal is to produce an electronic database of Lewis letters and its initial priority is to provide a way to access transcriptions of all known letters which did not find their way into the three volumes of *The Collected Letters of C. S. Lewis*. This interim report will focus on both the successes and challenges encountered in the initial two years of what is expected to be a 30-year effort. (45 minutes)

2: "On the Road with Jack and Warnie: Walking the Wye River Valley with the Lewis Brothers," with Dr. Dwain Tissell and Prof. Ben Tissell – Friday, 10:30 a.m., Wood-Mar Auditorium

In May of 2023, while at the Marion E. Wade Center, Dwain and Ben Tissell learned that the Wade houses the diaries of Major Warren Lewis. It was in those diaries that Warnie recorded he and Jack's walking tours in the 1930s. The first three of those walks were in the Wye Valley of Wales. Those diaries spawned the idea of following in Lewis's footsteps. In May of 2024, Dwain and Ben walked the path of those first three walking tours, but all at one time. Little has been written about these walking tours in the last two decades. In this presentation, Dwain and Ben will be sharing their learnings from Warnie's diaries, what can be seen today that appear in his entries, and Ben and Dwain's similar experiences found by being on the road with Jack and Warnie. (45 minutes)

3: "Treasure Hunt among Lewis Manuscripts: Hidden Keys in Lewis's Handwriting," with Dr. Charlie Starr – Saturday, 10:30 a.m., Canyon Commons

C.S. Lewis's handwriting changed throughout his lifetime, sometimes significantly and immediately, sometimes in minor ways or gradually. By mapping out these changes, it is possible to authenticate newly discovered Lewis manuscripts, combine this analysis with other evidence to date undated Lewis manuscripts, and determine when Lewis wrote documents that cannot be dated in any other way. The presentation with illustrations will reveal seven periods in Lewis's handwriting, theorize as to why Lewis made the changes, reveal various discoveries made through the handwriting study, and give participants a chance to put the system into practice. (45 minutes)

4: "Research Opportunities and the Oxford University Socratic Club (1942–1972)," with James Stockton – Saturday, 10:30 a.m., Hoover 105

Over the course of 30 years, the Socratic Club (1942–1972) held 476 meetings and heard from 327 participants. Most of the speakers were philosophers, theologians, or philosophical theologians, many of whom published the work they shared at the Socratic. This workshop will introduce research opportunities related to the "Socratic," with attention given to what hasn't been covered in previous publications. The first section will look at lesser-known Socratic Club participants Lewis was on friendly terms with, as well as a few that he had little patience for. The second section will review a short list of topics brought up at club meetings several times over. (45 minutes)

Presenter Bios and Paper Abstracts

Greg Anderson – "'Where Are My Successors?': C.S. Lewis and His Public Christian Legacy" (Session 2D)

Lewis died over 60 years ago. Who is wearing C.S. Lewis's mantle today? This paper shall look back to reflect on his success at reaching multiple audiences through his teaching, speaking, and writing. Rather than referring to his work as apologetics or evangelism, we will view his work through John Dickson's notion of "Public Christian." The initial focus will be on the remarkable 1940s, when Lewis went from an unknown academic to the acclaim that put his face on the cover of *Time* magazine. The focus will shift to the search for a new "Lewis for our time" that has gone through the multiple generations since his passing.

Bio: Greg Anderson is graduate school chaplain at Wheaton College. He teaches preaching at graduate and undergraduate level as well as evangelism and public speaking. Greg is Presbyterian pastor who has served congregations in the U.S., London, and Hong Kong. He has degrees from Wheaton, Princeton Seminary, Yale, and the University of Minnesota. He has lectured on Lewis on three continents.

Dr. Paul Anderson – "On Fern-Seed, Elephants, Bultmann, and Lewis – Varied Expertise in Critical Perspective" (Session 2A)

In 1959, C.S. Lewis presented a paper at Westcott College, Cambridge, on "Modern Theology and Biblical Criticism," later published as "Fern-Seed and Elephants." In that essay, Lewis challenges the reluctance of modern critical scholars, such as Rudolf Bultmann (in his *Theology of the New Testament*) to accord any historical value of the Gospel of John, given its theological thrust and differences with the Synoptics. Lewis lodges four complaints (or "bleats") against these literary-critical moves, and this paper concurs with Lewis on the overall unity of John's Gospel while also noting some of the critical bases for modern scholarly views.

Bio: Paul N. Anderson serves as Professor of Biblical and Quaker Studies at George Fox University in Newberg, Oregon. Author of over 400 essays and editor of over two dozen books, his authored books include *The Christology of the Fourth Gospel*; *The Fourth Gospel and the Quest for Jesus*; *Riddles of the Fourth Gospel*; *From Crisis to Christ*; and *Following Jesus*. A founding member of the John, Jesus, and History Project, Anderson has edited six of its books, and he edits the *Biblical Interpretation Series* (Brill), the *Johannine Monograph Series* (Wipf & Stock), and the *Quakers and the Disciplines Series* (FAHE).

Dr. Chris R. Armstrong – "What Is Nature Doing in Lewis's *Abolition of Man*?" (Session 4D)

If Lewis's *The Abolition of Man* is simply an argument for objective moral value, then why begin with waterfalls that demand of us certain kinds of aesthetic judgment and end by saying that technocrats who take Nature in their own hands have stepped outside of something larger than moral law and thereby lost their very humanity? Because Lewis taught that Creation participates in God himself. And he did so (1) at a moment when the separation of nature and supernature had become a matter for intense discussion, and (2) in harmony with such fellow Christian humanists as the Catholic nouvelle theologians (or ressourcement theologians).

Bio: Dr. Chris R. Armstrong is an educator, author, editor, academic entrepreneur, and church historian (Duke PhD; Gordon-Conwell, MA). He has taught at Bethel Seminary (MN), where he founded and directed the Work with Purpose initiative, as faculty member and founding director of Opus: The Art of Work at Wheaton College (IL), and as program fellow at the Kern Family

Foundation. He has also served for over 12 years as senior editor of *Christian History* magazine and currently serves as managing editor of *Faith & Flourishing Journal*.

Aidan Arthur – "'The Sweet Poison of the False Infinite': C.S. Lewis, Elon Musk, and Longtermism" (Session 3C)

C.S. Lewis's Cosmic Trilogy, as well as his other works, expresses doubt about scientific projects of his time, including space colonization and transhumanism. These ideas have recently been taken in by advocates of longtermism, a consequentialist moral philosophy focused on protecting the long-term future. While unconventional, this idea has gained support from prominent figures like Elon Musk. This paper analyzes longtermism from Lewis's perspective, arguing that he would reject it based on its consequentialist roots, its upholding of scientism, and its danger of destroying humanity in the effort to save it.

Bio: Aidan Arthur is a senior biology undergraduate at George Fox University, where he is also a member of the George Fox University Honors Program and the cross country and track and field teams. He is currently studying Lewis's Cosmic Trilogy and its relationship to modern philosophy through the Richter Scholars program.

Prof. Brian Ballard – "No Mere Mortals: A Lewisian Theory of Human Dignity" (Session 5C)

"There are no ordinary people. You have never talked to a mere mortal," Lewis writes in *The Weight of Glory*. "It is immortals whom we joke with, work with, marry, snub and exploit – immortal horrors or everlasting splendors." Our potential for future glory, Lewis seems to think, gives us a kind of worth in the present. In this talk, I wish to argue that this idea can be matured into a plausible theory of human dignity, and one that shows the Christian to have an advantage over the secularist in explaining our basic human rights.

Bio: Brian Ballard is a visiting research scholar at Princeton University and professor of philosophy at Concordia University in Irvine. His work addresses human dignity, meaning in life, and the value of emotional experience. He is writing a book (*God, World & Value*, Routledge) about the ways in which the world being God's creation would make life more enchanted. He lives in Orange County with his wife and children, where he reads as much C.S. Lewis as he can.

Dr. Leslie Baynes – "C.S. Lewis and the Gospels: Early Influences, Lasting Effects" (Session 2A)

In 1930, Lewis told his friend Arthur Greeves that he had finished reading the Gospel of John in Greek, and "after that most other things are a come down. Not that I liked that in all respects either." In hindsight, however, it is clear that what Lewis read in and about the gospels at this time affected him and his work for the rest of his life. This paper argues that Lewis's interpretation of the New Testament was heavily influenced by his reading the books of Charles Gore and James Moffatt, biblical scholars who were well known in early 20th-century Britain.

Bio: Leslie Baynes is associate professor of New Testament and Second Temple Judaism at Missouri State University. A biblical scholar who has published widely on the gospels and apocalyptic literature, she served as a translator of the Johannine books for the NABRE New Testament. She is the author of *Incarnation and Imagination: C.S. Lewis and the Bible*, forthcoming from Eerdmans (2025). In the course of her work on Lewis and Scripture, she was scholar-in-residence at the Kilns, Lewis's home outside Oxford, and a fellow with the Inklings Project, an intercollegiate initiative that encourages the study of Lewis and friends.

Dr. Carrie Birmingham – "The Menippean Key to the *Surprised by Joy* Mystery" (Session 3E)

Lewis's *Surprised by Joy* is a beloved yet problematic autobiography. Especially problematic are the seven chapters in which Lewis describes and comments on his six years in boarding school. These chapters have been criticized as poorly written, overwrought, disloyal, and even untrue. When *Surprised by Joy* was published in 1955, readers were surprised and shocked by what this esteemed Christian author chose to tell about his school years and the meaning he made of it. Why would Lewis write something so outrageous? The key to this mystery is the genre Lewis chose – intentionally or not – to tell his very personal school story.

Bio: Carrie Birmingham's day job is being a professor of education at Pepperdine University. For decades, she read Lewis for encouragement and enjoyment. Eventually, she realized that Lewis, being a lifelong educator, had a lot to say about teaching and learning. That's when Lewis jumped the fence between her personal life and her professional life. Lewis's work is peppered with clear arguments and hidden messages regarding the good and the bad in education, and it has provided Carrie with plenty to consider and write about.

Traver Carlson – "Re-Veiling the Secret: Reading the Ransom Trilogy as Spiritual Exercise" (Session 2E)

Michael Ward says that C.S. Lewis uses imagery from the medieval cosmos in his fiction "subtly and artistically, so that we, the readers, would inhabit the imagery . . . 'look along the beam' not 'at the beam'" (*VII* 28, 2011: e127). Following medieval thinkers, truth appears at different levels: some at what is visible and some that the visible conceals as a veil, the deeper truth. This paper argues that we must re-veil myth, looking along imagery in the Ransom Trilogy, to reveal its secret, a spiritual exercise Lewis sets up to re-enchant the world for the reader.

Bio: Traver Carlson is a PhD candidate in philosophy at the Institute for Christian Studies (Toronto, Ontario) and the Vrije Universiteit Amsterdam (Netherlands). His dissertation studies the relationship between teaching and learning practices and spiritual transformation through reading in Christian education, drawing on the history of philosophy and Christianity. Traver served four years as a secondary teacher at Central Christian School (Redmond, Oregon). He received his MEd from Calvin University (Grand Rapids, Michigan) and BA from Wheaton College (Wheaton, Illinois). Traver is eager to work together with teachers and students to cultivate spiritual growth in community when he finishes his dissertation.

Clayton Carver – "A Theological Analysis of Desire in C.S. Lewis" (Session 4A)

The goal of this paper is to assess Lewis's understanding of a transcendent desire compared with traditional Christian doctrine. It begins with a brief introduction to the image of God and the effects of sin on the image. Next, it explores Lewis's description of desire and a person's potential responses. It concludes by showing Lewis's understanding is consistent with biblical teaching, with the image of God being the source of desire from a theological perspective, making a restored relationship with God through Christ the way to satisfaction.

Bio: Clayton Carver is an associate pastor at First Baptist Church of Jackson, Missouri, and an adjunct lecturer at Malaysia Baptist Theological Seminary. He is pursuing a PhD in Christian apologetics from The Southern Baptist Theological Seminary, where he is writing a dissertation that analyzes the theology of Lewis's *Argument from Desire*. In 2024, he was awarded the Shuster Research Grant from the Marion E. Wade Center.

Dr. Kelly Chittenden – "'It was a Case for Surgery': Medical Theological Imagery in C.S. Lewis's *The Screwtape Letters* and *The Great Divorce*" (Session 6B)

This paper delves into medical-theological imagery in *The Screwtape Letters* and *The Great Divorce*, exploring how Lewis merges surgical and theological imagery to illuminate Christ's connection with humanity, free will in salvation, and the significance of community in healing. In *Screwtape*, Lewis uses the epistolary form to portray demonic temptation as a one-sided medical treatment plan that obscures the patient's agency. In *The Great Divorce*, Lewis portrays salvation as a painful but curative surgical procedure. By illuminating Lewis's medical-theological imagery, this paper provides a unique medical humanities approach and situates Lewis within his twentieth-century medical context

Bio: Kelly Chittenden is a Postdoctoral Teaching Fellow in Medical Humanities at Baylor University, where she specializes in British literature, religion, and medicine. Her dissertation focused on the centrality of Christ-the-Surgeon imagery in the work of T.S. Eliot, C.S. Lewis, and Gwyneth Lewis. In 2023, she received the William George Shuster Grant for Young Scholars from the Marion Wade Center to study medical-theological imagery in the work of C.S. Lewis and J.R.R. Tolkien. Her work has been published in *Christianity and Literature*, *Victorians*, and *Studies in the American Short Story*.

Prof. Michael Christensen – "Lost Letter to Malcolm: Chiefly on Scripture" (Session 2A)

Loose handwritten papers and typed manuscripts, including 23 "Letters to Malcolm" were deposited in the Bodleian Library in Oxford by Walter Hooper after Lewis's death in 1963. One of the handwritten letters/chapter drafts in the stack of loose papers was on the topic of Scripture and was not included with the typed letters that formed the final published manuscript of the book *Letters to Malcolm: Chiefly on Prayer*. Though not included in his published book on prayer, this unpublished letter on Scripture, nonetheless, constitutes Lewis's final and definitive view of biblical-literary inspiration and his rationale for rejecting the Evangelical and Fundamentalist views of the literal inerrancy and infallibility of Scripture.

Bio: Michael J. Christensen (MA, Yale; PhD, Drew) is an historical theologian affiliated with Drew University, Nazarene Theological Seminary, and Northwind Seminary, where he is academic dean and professor of theology. Currently, he is visiting professor of spiritual formation at Nazarene Theological Seminary (Kansas City, Missouri) and professor of theology at Northwind Seminary (Sarasota, Florida). He has published 11 books. He is an ordained minister in the United Methodist Church and is certified in field traumatology and mental health promotion.

Kat Coffin – "C.S. Lewis and the Problem with Orual: How Lewis' Short Stories Complicate His Evolution of Female Characters" (Session 2B)

While scholars debate Susan's fate in Narnia, most agree that Lewis's female characterization was profoundly affected by his later interactions with female friends and colleagues. There is no clearer example of this than Orual, from Lewis's masterpiece *Till We Have Faces*. This paper will explore possible reasons why Lewis wrote his best work alongside some of his worst. I will examine each of the female characters, provide surprising subversion buried within the short stories, and discuss why Lewis's characterization of women is less of a linear process, and more of pattern of thoughts and missteps – a loop de loop and why this is important.

Bio: Kat Coffin is a part-time serious academic and full-time writer/musician, currently residing in Brooklyn. Her debut fantasy novel, *Hell's Heresies*, details the horrifying and hilarious ramifications of a DIY demon summoning and is due for publication in the fall of 2024. Additionally, she is one of the few writers granted permission from the C.S. Lewis Company to stage her play *Lost and Found: The Meditations of Susan Pevensie*, which imagines the grief and emotions Susan

Pevensie endures after the events of *The Chronicles of Narnia*. She enjoys singing opera, playing guitar, a good stout, and pestering her cat Dorothy L. Sayers.

Dr. Terry Cokenour – "The Clearly Ambiguous Apologist: A New Key to C.S. Lewis's Apologetics" (Session 5D)

This presentation explores a previously unexamined element of C.S. Lewis's apologetics – ambiguity. Lewis is well-known for his advocacy of clarity and reason. His concreteness and certitude are recognized by admirers and critics. But that is not the entire story. Unlike much of modern apologetics, Lewis did not simply deliver rational arguments. Through his love and defense of the imagination, and use of rich, multilayered imagery he employs ambiguities that, with great irony, help his clarity. This will be examined along with reasons for why ambiguity would have interested Lewis and the role it plays in his wide and lasting appeal.

Bio: Terry Scott Cokenour is a C.S. Lewis scholar and assistant professor of narrative arts at Houston Christian University. He also serves as the vice president for Links International where he mentors new long-term missionaries and pastors. He was a pastor and professor in Budapest, Hungary, for 10 years and has authored classes on the life and arguments of C.S. Lewis. He loves playing live music loudly, singing badly and laughing with those who take things seriously.

Joshua Collica – "'Trust the Purport': Exploring Feminine Divinity in C.S. Lewis's Cosmic Trilogy as an Imaginative Hypothesis" (Session 1B)

Through a close analysis of Lewis's Cosmic Trilogy, this paper explores how Perelandra, Lewis's divine feminine hypothesis, portrays the transcendental aspects of gender by combining the feminine imagery of the Pagan Venus and the Christian God. Perelandra represents Lewis's concept of ultimate love through her absence in *Out of the Silent Planet*, her natural and spiritual manifestation in *Perelandra*, and her physical descent to Earth in *That Hideous Strength*. Lewis refers to this ultimate divine love as Charity. Analyzing Lewis's depiction of Perelandra sheds light on his theological understanding of Charity and divine gender.

Bio: Joshua Collica is a second-year graduate student pursuing an MA in English with a digital literary studies concentration. He is also the CBU vice-president of Sigma Tau Delta. He has a keen interest in the intersection of technology and literature, he aspires to pursue a doctoral degree and ultimately become a professor in the field. His academic interests are centered on the study of medieval, American gothic, and modern British Literature.

Dr. Sarah Coogan – "C.S. Lewis and T. S. Eliot Against the (Literary) Heretics" (Session 1A)

C.S. Lewis found "'Culture'… made into a faith, a cause, a banner, a 'platform'… unendurable." In making this declaration, he places himself in opposition to other prominent critics of his day, such as I.A. Richards and F.R. Leavis. Nevertheless, Lewis was highly aware of literature's potential moral influence, as evidenced in his often scathing criticism of T.S. Eliot's poetry: "[N]o man," he declares, "is fortified against chaos by reading the Waste Land." This complex perspective on cultural influence conditions his relationship not only to the critics of his day but to the modernist literary movement more broadly – and ironically may have placed him in company with his fellow Christian and sometime bête noire, T.S. Eliot.

Bio: Sarah Coogan (PhD, Notre Dame) is an independent scholar of 20th-century anglophone poetry, specializing in religion and literature and postcolonial theory. Her work has been published in the *Journal of Modern Literature*, the *New Hibernia Review*, *Religion & Literature*, and the edited volume *David Jones: A Christian Modernist*.

Dr. Katherine Cooper Wyma – "Was this written by AI? C.S. Lewis and Living Well in the Digital Age" (Session 5B)

This paper will argue that rapid technological challenges to self-identity and relationships can be informed by ideas found in C.S. Lewis' own conceptions of theological anthropology. I will argue that recognizing human limitations can guide the way we behave in the digital world. Additionally, this paper will also bring Lewis' experience and criticisms of film, into discussion with current activity in the digital realm where users are once again experiencing participation through the mediation of the visual.

Bio: Katherine Cooper Wyma is an associate professor of English at Anderson University in South Carolina. She earned her doctorate in English literature at the University of St. Andrews, Scotland, with a focus on medieval and early modern lay piety and devotional literature, but her most recent course creation and research has been on C.S. Lewis and J.R.R. Tolkien. Her two children and husband keep her busy and thriving outside of the classroom.

Annie Crawford – "The Mythos of Gender in *Till We Have Faces*" (Session 1B)

This paper will examine the presence of gender archetypes in C.S. Lewis's *Till We Have Faces* in light of the mountain, temple, and womb imagery Lewis draws from ancient mythology. Understood in this symbolic context, Lewis's final and arguably most sophisticated novel can be seen as an artistically refined restatement of the cosmic vision he developed in his Ransom Trilogy and sustained throughout his life. *Till We Have Faces* demonstrates Lewis's profound insight into the gendered symbolism of the "pagan sacraments" and how Christ came not to abolish those created structures but to fulfill them.

Bio: Annie Crawford holds a master of arts in cultural apologetics from Houston Christian University. She teaches apologetics and Great Text courses for Vine Classical Community, where she serves as head of Vine Classical Hall. Annie is also cofounder and senior fellow at The Society for Women of Letters. She writes on sex, science, and story for *The Symbolic World*, *An Unexpected Journal*, *Salvo Magazine*, and *The Shadowlands Dispatch*. To learn more, see annie-crawford.net.

Bill Donaghy – "'That Old Ache': Erotic Longing for the Eternal in the Thought of Lewis, Tolkien, Pope Benedict XVI, and St. John Paul II" (Session 5A)

What's the link that could forge a fellowship between these poets and popes? Sehnsucht, or "that old ache" as Lewis would cordially call it, haunted him from his youth. Tolkien writes of our whole life as a longing for Eden. St. John Paul II connects this "ache" with the Greek word eros, which he defines as that "inner power that 'attracts' man to the true … good … the beautiful…" Benedict XVI writes that the "heart's thirst and the body's longing … cannot be eliminated; thus, man unknowingly stretches out in search of the Infinite…" To be human is to thirst.

Bio: Bill's full-time work is as senior lecturer for the Theology of the Body Institute as well as a certification program instructor, national and international speaker. He has been giving lectures and retreats for the institute to bishops, priests, deacons, consecrated men and women, and lay faithful across the world since 2006. He developed "The Way of Beauty: Theology of the Body and Art" course for the TOB Institute in 2015 and launched "Poets for the Kingdom: The Sacramental Stories of C.S. Lewis and J.R.R. Tolkien" in November, 2023. He is presently a doctoral student with Pontifex University.

Dr. Nathan Fayard – "Prometheus on *Perelandra*: The Inversion of the Satanic Hero" (Session 2E)

Lewis's sci-fi novel *Perelandra's* debt to Milton's *Paradise Lost* is clearly evident, but the Romantic echoes among all of the Miltonic allusions are quite telling as well. He seems to make particular use of Shelley's "Prometheus Unbound," his favorite poem, in much the same way he does *Paradise Lost*, adapting that which he loved while "correcting" that which he felt went wrong. This paper will explore this recasting of Romantic concepts and observe Lewis's efforts to bring the Byronic hero in line with the Christian cosmology of the Space Trilogy, trying to paint a picture of authentically realized humanity.

Bio: Dr. Nathan Fayard is an assistant professor of English at Indiana Wesleyan University. Originally from the Gulf Coast of Mississippi, he has worked in various roles before coming to academia, from running an ice and fuel dock on the Gulf Coast to reporting in London. He earned his BA at Samford University, his MA in Romantic literature from the University of Illinois, and his PhD in medieval literature at the University of Arkansas. Specializing in Old English literature, medievalism, and the Inklings, he loves heroic stories from Achilles to Aquaman.

Prof. Jon Fennell – "The Positive Educational Program of *The Abolition of Man*" (Session 4D)

The *Abolition of Man* describes the dystopian consequences of a widely adopted misconception of moral formation. While much has been written about both Lewis's account of what has thus gone wrong and where such miseducation must inevitably lead, comparatively little has been said about the positive educational program implicit in one of the most significant books of the 20th century. Seizing upon the clues offered in *Abolition*, this essay outlines Lewis's salutary pedagogical response to what is at heart a distinctively pedagogical error. Present in the book is the answer to the question, "What is to be done?"

Bio: Jon M. Fennell is professor emeritus at Hillsdale College in Hillsdale, Michigan. He is the author of more than 20 studies on Michael Polanyi as well as numerous essays on figures ranging from Rousseau to Dewey and Leo Strauss to Tom Wolfe's *I Am Charlotte Simmons*. Over the years he has become a close student of Lewis's *The Abolition of Man*, in the process uncovering a deep affinity between that book and the treatment of justification and educational formation that resides at the core of Polanyi's central project.

Dr. Bart Fowler – "After Abolition: C.S. Lewis vs. B.F. Skinner on Culture, Psychology, and Humanity's Future" (Session 4D)

C.S. Lewis warns that "Man's final conquest has proved to be the abolition of Man." The renowned behavioral psychologist B.F. Skinner counters by asserting, "His abolition has long been overdue." Skinner debunks the traditional view of man while Lewis defends what Skinner calls the "prescientific" concept of "Autonomous Man." This comparative analysis of C.S. Lewis's *The Abolition of Man* and B. F. Skinner's *Beyond Freedom and Dignity* examines how Skinner's work illustrates Lewis's warnings about forsaking the Tao. Remarkably, Lewis anticipates many of Skinner's arguments 27 years before *Beyond Freedom and Dignity* was published.

Bio: Dr. Bart Fowler is the clinical director of Charis Counseling Associates in Vancouver, Washington, and an adjunct professor at Western Seminary in Portland. He holds a doctor of clinical psychology from George Fox University, a master's degree in marriage and family ministry from Talbot School of Theology, and a bachelor's degree in communication from Biola University. A licensed psychologist in Washington and Oregon, he provides psychological services, supervision, and consultation. Living in Vancouver with his wife Debbie of 40 years, they have

three children and three grandchildren. He enjoys cycling, playing with his grandkids, and road trips in their converted van.

Dr. Robert Garcia – "'No Ordinary People': Lewis and Friedrich von Hügel on the Uniqueness of Persons" (Session 5C)

I explore the meaning and inspiration of Lewis's views on the uniqueness of persons. Lewis held that each person is unique in virtue of having a capacity to image God in a way that no other person can: every person is a literally irreplaceable (potential) worshiper. At the Wade Center, I discovered a paragraph that Lewis wrote inside one of his books by Baron Friedrich von Hügel (1852-1925). As I will show, this unpublished material sheds interesting light on the significance of the Baron's work for Lewis's view and the provenance of a key passage in *The Problem of Pain*.

Bio: Robert K. Garcia is an associate professor of philosophy at Baylor University and holds an MA in philosophy of religion from Talbot School of Theology and a PhD in philosophy from Notre Dame. He works primarily in analytic metaphysics and philosophy of religion, with a special interest in the metaphysics of persons. He is a coeditor of *Is Goodness without God Good Enough?* (2009) as well as *The Chosen: Interdisciplinary Perspectives, Interfaith Reflections* (forthcoming). Currently, he is currently writing a book on Lewis's views about the uniqueness of persons. You can learn more at robertkgarcia.com.

Jasper Gerhardt – "A Reassessment of Lewis's Claims Against Total Depravity" (Session 5A)

This paper examines a specific aspect of C.S. Lewis's claims in his book *The Problem of Pain*: his refutation of the doctrine of total depravity. While Lewis cites "logical grounds" for disbelieving in total depravity, a careful study of the context shows that Lewis has not fully understood the doctrine of total depravity and that his refutation of it is not fully credible. While shedding light on the holes in Lewis's argument against total depravity, this paper simultaneously recognizes Lewis's distinct and helpful contribution to the theological conversation surrounding the problem of evil, pain, and suffering.

Bio: A native of Oregon, Jasper Gerhardt recently moved to Newberg after living in Portugal for four years, where he and his wife served with the Christian Nonprofit A Rocha. Jasper teaches high school literature at the C.S. Lewis Academy in Newberg. His areas of academic study have included history, systematic theology, and theology, arts, and culture. His interests include bird watching, music, and reading imaginative literature. He and his wife live on campus at George Fox where she serves in the residence life department for the university.

Dr. John Gillespie – "Surprised by Similarity: C.S. Lewis and Thomas Merton on the Self" (Session 3D)

Although they never met and never even corresponded, the Anglican professor C.S. Lewis and the Trappist monk Thomas Merton wrote in strikingly similar terms of the "true self," or a person redeemed by Christ, and a "false self," the rebellious person one believes themselves to exist, but does not. There is very little academic work on the confluence of Lewis and Merton, and none thus far that specifically addresses their shared concept of the self. The aim of this presentation is to address this gap in both Lewis and Merton scholarship and encourage the communities that have gathered around each to look with new eyes at one another.

Bio: John Gillespie, PhD, is a professor of history and English at San Jacinto College in Houston. He earned his BA from Texas Tech University, his MA from the University of St. Thomas, and his PhD from Faulkner University. He has spoken at numerous conferences including the

International T.S. Eliot Society, The World History Conference of Texas, and the International Thomas Merton Society. John has contributed several essays to *American Religious History: Belief and Society through Time*, published by ABC-CLIO and has papers published in *An Unexpected Journal*, *Conceptions Review*, *The Merton Annual*, *Sehnsucht: The C.S. Lewis Journal*, and *The New Ray Bradbury Review*.

Dr. Terry Glaspey – "Jack and Jane: Why C.S. Lewis Loved Jane Austen" (Session 5E)

C.S. Lewis and Jane Austen might, on the surface, seem worlds apart. One, an Oxford professor who lived a highly public life as a literary critic, radio personality, theological writer, and author of science fiction and fantasy novels and children's books. His literary output was extensive. The other, a mostly self-educated author of romantic-themed novels who lived a very private and quiet life, and whose literary output was limited to a handful of books, most of them recognized as classics of English literature. From his writings and letters, we discover that Lewis had a great affection for Jane Austen's work. In this paper we'll look at the evidence for that affection and speculate on what it was that he found so appealing, as well as consider some ways in which she might have influenced his own writing and philosophy of life.

Bio: Dr. Terry Glaspey teaches in both the romantic theology of the Inklings and spiritual formation programs at Northwind Theological Seminary. He studied at the University of Oregon and at Northwind, and is the author of numerous books, several of which have received major national book awards from *Christianity Today*, the Gospel Coalition, and the Evangelical Christian Publishers Association. His books include *Discovering God Through the Arts*, *Not a Tame Lion: The Life, Teachings, and Legacy of C.S. Lewis*, The Prayers of Jane Austen, and others. Terry lives in Eugene, Oregon, and has spoken for colleges, churches, and conferences throughout the United States, as well as in the UK, Canada, and Taiwan.

Dr. Brian Gregor – "C.S. Lewis and Post-Christian Paganism" (Session 3C)

Is the West "relapsing into Paganism"? According to Lewis, such a relapse might not be a bad thing, since the Pagan is "pre-Christian" and "eminently convertible to Christianity." This presentation re-examines Lewis' portrait of paganism, particularly in the recently discovered "Christmas Sermon for Pagans." In our time paganism has been making a comeback, albeit in a variety of decidedly post-Christian forms. These paganisms promise to overcome disenchantment, and may serve as a praeparatio evangelica, but they can also lead to new forms of dis-enchantment. My presentation will consider some of the challenges—and opportunities—presented by this pagan revival.

Bio: Brian Gregor is department chair and professor of philosophy at California State University, Dominguez Hills. He is the author of *Ricoeur's Hermeneutics of Religion: Rebirth of the Capable Self* (Lexington Books), *A Philosophical Anthropology of the Cross: The Cruciform Self* (Indiana University Press), and coauthor of *The Cross Before Me: Reimagining the Way to the Good Life* (David C. Cook). His article "Becoming Psyche: The Stoic Way and the Platonic Way in *Till We Have Faces*" was published earlier this year in the *Journal of Inklings Studies*.

Christiana Hale – "An Inescapable Haunting: The Centrality of the Latin Language to Lewis's Storytelling" (Session 6B)

Lewis's love for Latin and the classics is well-known. What is less well-observed is the impact that Latin as a language had on Lewis's own storytelling. In part due to the waning of Latin studies, few scholars have delved into the treasure mine of influence that the Latin tongue had on Lewis's imagination. This presentation posits that the Latin language, because of its unique

linguistic form, was an essential component in shaping Lewis into a master storyteller. It will trace how the Latin language, in form and content, is a key ingredient in the haunting beauty suffusing Lewis's writings.

Bio: Christiana Hale received her MA from New Saint Andrews College in 2017. Her graduate research focused on Lewis's interest in medieval cosmology and literature, specifically in the Ransom Trilogy. She teaches Latin and literature at Logos School, a classical Christian K-12 school, and is an adjunct professor of writing and literature at New Saint Andrews College. Her book *Deeper Heaven: A Reader's Guide to C.S. Lewis's Ransom Trilogy* was released in 2021. Christiana lives in north Idaho, where she haunts local coffee shops, spends time with her parents and siblings, and sometimes goes stargazing.

Josh Hammingh – "*The Silver Chair* and *Sir Gawain*: Lewis's Evolution of Medieval Literature" (Session 4E)

Lewis's novel *The Silver Chair* bears many striking similarities to the medieval poem *Sir Gawain and the Green Knight*. Various episodes in the plots of the stories mirror each other, and both share similar characterizations and motifs. This paper explores the influence of the poem on Lewis's novel, both in their similarities and in the distinct ways in which *The Silver Chair* diverges from *Sir Gawain*, as well as the motives that moved Lewis to make these creative choices, connecting the novel and its inspiration to Lewis's larger worldview.

Bio: Josh Hammingh, hailing from Washington state, is a student at George Fox University, in his final year. A writer at heart, he has been published in the campus creative writing magazine. Nevertheless, he has also studied a wide variety of literature, from the Russian greats to Lewis and Tolkien, both at George Fox and with the SCIO program in Oxford. He currently serves as a research intern in the George Fox archives department.

Joel Hawbaker – "C.S. Lewis As Stepfather: Some Father Figures In Narnia" (Session 6E)

It is well-known that C.S. Lewis had a difficult relationship with his father throughout his life and that Lewis himself became a stepfather through his relationship with Joy Davidman. In Narnia, almost all traditional fathers are absent from the story (King Lune excepted), and thus there are a wide range of father-figures that play key roles in the story. Using the lens of the four cardinal virtues, this paper examines some of these father-figures, both positive and pernicious, and their role in shaping the characters of the children in Narnia.

Bio: Joel W. Hawbaker is a former school teacher and soccer coach, and is a devoted C.S. Lewis and J.R.R. Tolkien amateur. He has a degree in history from Covenant College and has spent much of the past six years working with blended and stepfamilies, from Florida to Oregon. He is the director of the website stepdadding.com, and he is the host of the *10 Commandments for Blended Families* podcast. He lives in Alabama with his wife Maryellyn, their daughter Elsie, their two rescue dogs Butterscotch and Bruiser, and they are expecting a first son, Edmund, next month.

Dr. Josh Herring – "On the Shoulders of Giants: Lessons Lewis Learned from Spenser" (Session 4E)

While Lewis scholarship has explored the relationship between Lewis and Milton, the connections between Lewis and Spenser remain far less examined. From *The Faerie Queene*, Lewis gained a specific approach to gender that became a substantial theme throughout his fiction and an attentiveness to celebrating life in his worldbuilding. I will trace themes of order and fecundity in *The Faerie Queene*; connect Spenserian pageantry to specific scenes in the Narnia

and Ransom trilogy; explore Spenser's concepts of sexuality in *The Faerie Queene* and Lewis's adaptation of those views; and argue that Spenser's quest for re-enchantment inspired Lewis.

Bio: Josh Herring is professor of classical education and humanities for Thales College in Wake Forest, North Carolina. He hosts *The Optimistic Curmudgeon* podcast, and writes regularly for the Acton institute. He loves the great tradition and helping students explore their intellectual inheritance.

Willa Hoard – "C.S. Lewis and the Sex/Gender Distinction" (Session 1B)

Contemporary histories of gender date the advent of the sex/gender distinction to the mid-1960s or, at earliest, to the mid-1950s, but Lewis insisted on the distinction as early as 1943 in *Perelandra*. This presentation explored Lewis's understanding of the sex/gender distinction, contrasts it with contemporary feminist and mainstream Evangelical understandings and suggests that Lewis may offer us a way forward on this thorny topic.

Bio: Billie Hoard is a trans woman, a high school history teacher, an author, and something of an Anabaptist radical. A consummate generalist, she holds an MA in liberal arts from St. John's College in Annapolis, Maryland, and she writes on topics ranging from fairy tales and C.S. Lewis to theology and philosophy. She and her brother, Dr. Paul Hoard, are currently under contract with Cascade Books for a work on the theology of disgust and (eu)contamination.

Dr. Crystal Hurd – "How Paternal Literary Habits Influenced C.S. Lewis" (Session 6E)

This paper will address the literary influences of (father) Albert and (grandfather) Richard Lewis. Albert's political worldview shines in his political essays, and some of this influence is evident in Lewis's early childhood stories and later echoed in books like *Prince Caspian* and *Till We Have Faces*. Albert's father Richard Lewis was an avid reader and thinker. Richard Lewis instituted the "Cork Steamship Company's Workman's Library and Reading Room" where he wrote and read essays on various topics. Both men had an indelible mark on Lewis, who embraced his ancestry of storytelling to create early worlds like Boxen, and much later, Narnia.

Bio: Crystal Hurd is an educator, poet, and researcher from Virginia. She currently serves as reviews editor for *Sehnsucht: The C.S. Lewis Journal*. She contributed a chapter on Flora Lewis for *Women and C.S. Lewis: What His Life and Literature Reveal for Today's Culture* (2015) and wrote *The Leadership of C.S. Lewis: Ten Traits to Encourage Change and Growth*. She is currently conducting research on the artistic influence of the Lewis and Hamilton families; for this project, she was awarded the 2020 Clyde S. Kilby Research Grant by The Marion E. Wade Center. She serves as a visiting professor for Northwind Theological Seminary.

David Isaacs – "Re-covering Lewis: An Examination of Cover Art for Lewis's Fiction" (Session 5B)

Dr. Bruce R. Johnson – 1. "Enough Work for 30 Years: The C. S. Lewis Correspondence Project" (Friday, 10:30 a.m., Workshop 1)

The C.S. Lewis Correspondence Project was organized in 2022 for the purpose of making available to scholars and readers transcriptions of all extant Lewis letters. Its goal is to produce an electronic database of Lewis letters and its initial priority is to provide a way to access transcriptions of all known letters which did not find their way into the three volumes of *The Collected Letters of C.S. Lewis*. This interim report will focus on both the successes and challenges encountered in the initial two years of what is expected to be a 30-year effort.

2. "Halftime Report for the Third Generation" (Welcome Lecture)

This year marks the halfway point in the third generation of C.S. Lewis scholarship. In 2007, Chris Mitchell laid out six broad categories in which significant academic work on Lewis would occur in the coming decades. Along with these categories, Mitchell also cautioned that future scholars must be introduced to and build upon good academic work on Lewis which has already been done. We must look back and remember even as we forge ahead. Our current conference utilizes this framework as it seeks to promote high-quality academic work centered on the life and writings of C.S. Lewis.

Bio: Bruce R. Johnson is the general editor of *Sehnsucht: The C.S. Lewis Journal* and manager of the C.S. Lewis Correspondence Project. After four decades of work as a Presbyterian pastor, his time is now refocused on writing, editing, and nonprofit collaboration. In 2021, he edited the memorial volume *The Undiscovered C.S. Lewis: Essays in Memory of Christopher W. Mitchell*. His current research centers on the work of Lewis with the Royal Air Force Chaplains' Branch during World War II and is slated to appear in the forthcoming monograph, *Takeoff: The RAF Talks of C.S. Lewis*.

Dr. William H. Johnston – "Christian Worship Informed by Aslan" (Session 2C)

What image of God and emotional register do Christians appropriately bring to public worship? The premise of this presentation is that the relationship to Aslan of various characters in the Narnia books, in particular the diverse actions and emotions depicted in scenes of their encounter with him, provides an answer to the question. We will explore how these books of enduring popularity and theological significance offer both a compelling mythopoeic description of what God is like and formative stories for receptive readers proposing and portraying something of the quality and range of religious affections fitting for the practice of worship.

Bio: Dr. Johnston is professor in the Department of Religious Studies at the University of Dayton, a Catholic and Marianist university in southwest Ohio. He has taught courses in liturgy and sacraments, theology of ministry, Vatican II, and C.S. Lewis. Raised in South Bend, Indiana, he earned three degrees from the University of Notre Dame, and spent 27 years in parish and diocesan church ministry before joining the faculty at UD. He lives with his wife, Maureen, in Kettering, Ohio. They have three adult children and six grandchildren.

Dr. Stephen Johnston – "Re-enchanting Reality: The Meaning of the Universe in C.S. Lewis's 1941 Broadcast Talks" (Session 6C)

It was after reading C.S. Lewis's 1940 book *The Problem of Pain* that Reverend James Welch, the BBC's director of religious broadcasting, wrote Lewis thanking him for the help the book was to him and inviting him to speak on the BBC. In the Introduction to *The Problem of Pain* Lewis had written a simple but shocking phrase: "Christianity is not the conclusion of a philosophical debate on the origins of the universe: it is a catastrophic historical event following on the long spiritual preparation of humanity." Here Lewis gives us essential clues to make sense of his first series of his Broadcast Talks. First, the heart and soul of Christianity did not disappear when God became a substance of rational and philosophical debate. Second is the "long spiritual preparation" leading up to a "catastrophic event" Lewis sets in motion for the million or more listeners who followed his four August 1941 radio sessions.

Bio: Stephen's research interests focus on questions regarding how people find meaning in post-Christian Western societies. An ordained minister, Stephen's own ministry career has always been motivated by a love for introducing people to Christ and the meaning he

has brought into the lives of people around the world. Since 1983, Stephen has taken up the challenge of finding ways to make the biblical texts comprehensible to secular people. Stephen has a BA in economics (Wheaton College) an MDiv (Trinity Evangelical Divinity School), a PhD in theology (University of Leuven), and a canonical doctorate in theology (Institut Catholique de Paris).

Dr. Justin Keena – "Fifty New Short Works by C.S. Lewis, the Blurb-Writer" (Session 5B)

The last trove of undiscovered material by C.S. Lewis may well be the dozens upon dozens of blurbs he wrote to advertise both his own and others' books. "I've written far too many blurbs," Lewis confided to his publisher in 1962, and two months before his death he was still complaining about how many he had been asked to write. I will share a sampling of the 50-plus pieces I have collected, focusing just on those that best illustrate the three main methods by which I discovered or authenticated them.

Bio: Justin Keena received his master of studies in ancient philosophy from Oxford University and Master of Arts in English from the Catholic University of America. He currently resides in New Hampshire with his family, working as a web developer. He maintains a website collecting all the obscure and newly published works of C.S. Lewis: jwkeena.github.io/csl-opera-obscura.

Craig Keller – "Are Angels Aliens? Lewis and Early Christians in Dialogue" (Session 1E)

Western Christianity owes its understanding of the cosmos to St. Augustine, who saw our world and its Fall as the center of salvation history. This was where mankind rebelled against God and where Christ brought redemption. Lewis stands out, speculating that other worlds of rational creatures exist. These other worlds might have fallen in need of salvation, or perhaps never fell at all. In *Out of the Silent Plane*t, Lewis shows an unfallen world held in captivity by our fall. This story returns us to a pre-Augustinian view, exemplified by Origen, in which the cosmos suffers for our redemption.

Bio: Craig Keller teaches history and Latin at Santiam Christian School. He is a brand new father, and is excited to finish his dissertation on the Christology of Arius at Southwestern Baptist Theological Seminary.

Dr. Scott B. Key – "The Wisdom of Innocence" (Session 1E)

In the "Green Lady," Lewis presents a character that embodies strength, growing understanding, and the dynamic vision of the relationship between wisdom and truth. She possesses the wisdom of innocence to resist persistent pressure to violate her deepest commitments. A careful examination of the "Green Lady" will suggest the moral context of knowledge, the relational parameters of experience, and a radically different assessment of the wisdom of innocence. Lewis places on display, in the vividly envisioned character of the "Green Lady," the biblical insight that growing obedience, set within a dynamic trust relationship, is the only way to wisdom.

Bio: Scott B. Key, PhD, is the vice-president for academic initiatives for the C.S. Lewis Study Center in Northfield, Massachusetts. As an emeritus professor of philosophy from California Baptist University, Scott seeks to assist young people, educators, and professionals to think deeply and carefully about their calling from the perspective of the Christian worldview. He and his wife, Mary, now live in Massachusetts and operate the C.S. Lewis Study Center. The Study Center encourages and equips those who desire to thoughtfully and winsomely address issues of faith and culture within their sphere of influence.

Dr. Don King – "Joy Davidman's Unpublished Letters: August 16 to December 19, 1952"
(Session 6E)

There are 25 unpublished letters Davidman wrote during her first visit to England and subsequent meetings with C.S. Lewis from August to December 1952. The letters are to her husband, Bill Gresham; her sons, David and Douglas Gresham; and her cousin, Renée Pierce (née Rodriguez). In these letters we gain significant new insights into Joy's somewhat fractured encounters with those she was visiting in London and elsewhere, her blossoming interest in Lewis, and her unmistakable desire for a more intimate relationship with him. In my paper, I will highlight these matters and share excerpts from some of the most revealing and compelling letters.

Bio: On the faculty of Montreat College since 1974, Don W. King is a faculty fellow and professor of English. From 1999 to 2015, he served as editor of the *Christian Scholar's Review*. He has published over 80 essays and reviews and 11 books, including *C.S. Lewis, Poet: The Legacy of His Poetic Impulse*, *Plain to the Inward Eye: Selected Essays on C. S. Lewis*, *The Collected Poems of C. S. Lewis: A Critical Edition*, and *Inkling, Soldier, Historian, and Brother: A Life of Warren Hamilton Lewis*.

Colton Kirby – "C.S. Lewis's Corrective for the Modern Animal Suffering Debate"
(Session 4C)

In *The Problem of Pain*, Lewis argues that animals lack the consciousness necessary to experience pain in a morally relevant sense. He was somewhat course-corrected by C.E.M. Joad to hold a view that is very ripe with fruit for modern debate. Today's scientific consensus in animal biology has proven Lewis to be largely correct in his response to Joad. This paper argues that if one takes an adjective approach to the evidential problem of natural evil for animals, they will find that the problem of animal suffering is greatly reduced.

Bio: Colton Kirby is a sophomore undergraduate in George Fox University's Honors Program, majoring in theology and philosophy and minoring in literature. Additionally, Colton serves as an officer for multiple clubs on his university campus. This conference presentation is his first. He and his lovely wife, Constance, were married last December.

Stefan Knibbe – "Freedom, Suffering, and Hell in *Till We Have Faces*: Lewis' Shifting Views"
(Session 4C)

In 1940, Lewis defended God in the face of evil and hell, on the grounds that our free will necessitates the possibility of our rejecting God. By the 1950s, however, Lewis was exploring the idea that true free will may only come as the consequence of God's intervention on our behalf. First, I will trace this development in Lewis' view of free will. Then I will show how *Till We Have Faces* dramatically illustrates this change, and explores the consequences for Lewis' theodicies of evil and hell.

Bio: I have an MA in philosophy from The Institute for Christian Studies (Toronto), where I defended *A Different Conversion by a Different C.S. Lewis: An Analysis of Surprised by Joy*; as well as an MA in theological studies from Wycliffe College (TST), where I defended *Revolutions in the Thought of C.S. Lewis: Freedom, Hell, Theodicy, and the Influence of George MacDonald*. I also presented "C.S. Lewis on Experience, Narrative and Meaning" at the "Atheism and the Christian Faith" conference (Concordia University, Edmonton). I've been lay-preaching for 10 years, and am working on a book on hell.

Benjamin Lanz – "Destruction, Restoration and Hope in *The Silmarillion* and *Perelandra*" (Session 1D)

The Silmarillion and *Perelandra* show how important the struggle against evil is and encourage those living in a broken world to protect justice and live virtuously. The destruction wrought by Morgoth and the hubris of Fëanor's kin is interspersed with small victories over darkness, and these show how evil can be resisted. In a similar manner, the devil in Weston's body seeks to contaminate the Edenic paradise of Perelandra but is prevented by the interference of Ransom. Together, these two tales show how a pure-hearted struggle against evil can prevent and redeem destruction to produce holistic restoration and flourishing.

Bio: Benjamin Lanz is a senior mathematics major at Biola University in La Mirada, California. He loves finding ways to combine mathematics with the humanities through his studies in the Torrey Honors College and in his philosophy minor classes. His primary academic interests are in the philosophy of mathematics as well as the intersection of science, philosophy and fiction.

Dr. Michael Latzer – "C.S. Lewis and Bishop Berkeley on God, Nature, and Providence" (Session 3A)

Philosopher George Berkeley played a significant role in C.S. Lewis's conversion to Christianity. Lewis discovered in the fellow Irishman's philosophy of immaterialism a powerful challenge to the materialism which he had come to embrace as a young man. Although he moved beyond Berkeleian immaterialism, the influence of Berkeley can still be detected in Lewis's thinking, especially in relation to the problem of evil. Even more striking are the specific ways in which Lewis parts ways with Berkeley. I examine where Lewis agreed with, and parted from, Bishop Berkeley on the issues of God, nature, and providence.

Bio: A native of Canada, Michael Latzer studied philosophy at McMaster University, the University of Ottawa, and the University of Toronto, completing his doctoral dissertation on G.W. Leibniz and the problem of evil in 1993. He has taught in the philosophy department at Gannon University in Erie, Pennsylvania, since 1996. For three summers (2017-2019) he served as a scholar in residence at Whitehall, the Newport, Rhode Island, home of Bishop George Berkeley.

Dr. Holly Lawson – "Relational Attachment in the Early Life of C.S. Lewis: A Preliminary Psychological Analysis" (Session 3B)

Rev. Andrew Lazo – "Exploring 'Early Prose Joy': The Crucial Centrality of Lewis's First Spiritual Autobiography" (Session 3E)

This paper explores "Early Prose Joy," C.S. Lewis's first spiritual autobiography, surveying the implications of its discovery and urging Lewis readers to afford it a place of central prominence in making sense of Lewis's life and canon. The talk details EPJs provenance and composition in order to establish the book's importance and to rectify its curious neglect. This paper explores Lewis's conversions, traces Lewis's multiple autobiographical efforts, interrogates issues in recent scholarship, and ultimately calls for renaming and publishing as a standalone volume this hugely important work, which offers such vital insights and makes crucial contributions to understanding Lewis.

Bio: The Rev'd Andrew Lazo (MA, MDiv) is an internationally recognized scholar, speaker, and author on the life and work of C.S. Lewis and the Inklings. Lazo's groundbreaking work on Lewis's first autobiography, along with his new discoveries about the role of Joy Davidman and his ongoing critical study of *Till We Have Faces* make him an engaging and incisive voice in Lewis studies. An Episcopal priest in the Orlando area, Andrew is married to the bestselling author

Dr. Christin Ditchfield Lazo and serves as a co-host of the Pints With Jack podcast, weekly exploring the work of C.S. Lewis.

Dr. Lilian Lindén – "Did Lewis Credit Barfield for What He Learned from Steiner?" (Session 3A)

Lewis gave Barfield credit for his transition from realism to idealism, and according to *Surprised by Joy*, the "Great War" was instrumental in this. The indebtedness has been a challenge for researchers, and to date, no satisfactory explanations have been presented. My research contributes to the discussion with a new theory. Since no clear attacks from Barfield on materialism or realism can be found, I suggest that it was Steiner who provided Lewis with the arguments against his former realistic views. This turned out to be a possible though not conclusive view.

Bio: Dr. Lilian Lindén earned her degree in philosophy of religion at Åbo Akademi University of Turku, Finland. The title of her PhD was *C.S. Lewis and Idealism*. She wrote her master's thesis about Lewis' view on miracles at Helsinki University. Lindén has served as the director of the Swedish part of IFES Finland since 2007. She imported the Veritas Forum concept to Finland in 2012. She worked at the Messianic Jewish Caspari Center in Israel from 2002 to 2006. She also took part in outreaches with Jews for Jesus and helped with international and Hebrew speaking students in Jerusalem for IFES Israel.

Dr. Marc LiVecche – "Girl Fight: C.S. Lewis on Women and War" (Session 2C)

Father Christmas tells Lucy, "Battles are ugly when women fight." What did he mean? Elsewhere in Narnia – and the wider Lewisian corpus – we see depictions of women fighting. What did Lewis think about women in combat? What ought we?

Bio: Marc LiVecche (PhD, University of Chicago) is the McDonald Distinguished Scholar of Ethics, War, and Public Life at *Providence: A Journal of Christianity & American Foreign Policy* and a non-resident research fellow at the U.S. Naval War College. He is the author of *The Good Kill: Just War and Moral Injury*.

Dr. Paul Lorenzini – "*The Abolition of Man*: Bringing C.S. Lewis to Life" (Session 6D)

When C.S. Lewis published *The Abolition of Man* 80 years ago, he warned that modern Western societies no longer feel subject to external orders that have guided humans throughout history. Eventually leaders would become "Conditioners," adopting behaviors guided only by their personal preferences and imposing them on the rest of society. We now see this happening as leaders elevate the importance of the autonomous self, reorienting the relationship between society and the individual. Lewis challenges us to heed warnings that this could lead to the destruction of cultural stability and "the abolition of man."

Bio: Dr. Lorenzini graduated from the U.S. Merchant Marine Academy, later earning a PhD in nuclear engineering from Oregon State University and a law degree from Loyola Law School. He has taught classes on Christian apologetics at George Fox University and colloquia for honors students at Oregon State University on tensions between the sciences and the humanities. He has been inducted into the Oregon State University's Engineering Hall of Fame and received an award for Outstanding Professional Achievement from the U.S. Merchant Marine Academy. He is a visiting scholar at Reasons to Believe.

Dr. Bryan Mead – "Multifaceted: C.S. Lewis and André Bazin on Artistic Creation" (Session 3D)

This paper offers a comparative study of C.S. Lewis and André Bazin, two Christian thinkers whose most prominent years of critical impact and productivity overlapped during the 1940s and 1950s. Lewis and Bazin both viewed artistic creation as having multiple, and sometimes conflicting, impulses, each of which reveals something different about human nature. The artist cannot easily reconcile these impulses, and yet each is necessary in the development of art. Both Lewis and Bazin argue for a balancing of these impulses, but do prefer the metaphysical impulse as the ultimate gauge by which the best art must be judged.

Bio: Bryan Mead, PhD, is assistant professor of English and director of academic success at East Texas Baptist University. He is the author of *Writing in Film Studies, from Professional Practice to Practical Pedagogy*, and his writing on film and literature has also been published in numerous scholarly journals, including *Journal of Religion & Film*, *Film & History*, *Journal of European Popular Culture*, *Americana: The Journal of American Popular Culture*, and *Journal of Christian Teaching Practice (in Communication)*.

Jonathan Miller – "Tolkien and de Rougemont: Charting Course Amidst Romantic Entanglements" (Session 1D)

This presentation explores romantic relationships in J.R.R. Tolkien's works through the lens of Denis de Rougemont's theories on love. By analyzing the interplay of passion, will, self-love, and love of others, it aims to uncover Tolkien's insights on love. The discussion includes the origins of courtly love, the fusion of love and desire in marriage, and Tolkien's advice to his son. The analysis will be grounded in characters from *The Lord of the Rings* and *The Silmarillion*, offering practical guidance on romance inspired by both Tolkien and de Rougemont.

Bio: Residing in the Pacific Northwest, I work as an accessibility specialist in software with an academic background in computer science and human-centered design. My intellectual interests encompass theology, philosophy, and literature, with a particular fascination for the works of J.R.R. Tolkien, C.S. Lewis, and the Inklings. As of late, I find myself drawn to exploring the existential questions of life as well as the relationship between technology and humanity.

Prof. Clark Moreland – "Mayflowers of Hope: The War-Time Correspondence of C.S. Lewis and Warren Lewis" (Session 4B)

This paper examines the wartime letters C.S. Lewis wrote to his brother, Major Warren Lewis, who was recalled to active military service in September 1939. Full of literary references and rich symbolism, these letters vividly illuminate Lewis's views on topics he did not often address in public: war news, local church affairs, and the natural world. They also reveal how meaningful the friendship of the Inklings became for Lewis in his brother's absence, and how in the deepest shadows of war, "a secret Master of the Ceremonies" was planting Mayflowers of hope and healing in Lewis's life.

Bio: Clark Moreland is a lecturer of English and founding director of the Heimmermann Center for Engaged Teaching at The University of Texas Permian Basin. Clark has received several honors for his work as an educator, including receiving the University of Texas Regents' Outstanding Teaching Award. In 2024, he was inducted as a fellow of the University of Texas System Academy of Distinguished Teachers. His article on "C.S. Lewis and the Cold War" was published in *VII: Journal of the Marion E. Wade Center* (2023), and he has also published on Harriet Jacobs and Edgar Allan Poe.

Dr. David Russell Mosley – "The Atlantis Theory: Numenor and Elves in the Fictional World of C.S. Lewis" (Session 1D)

What if all of Lewis's fictional worlds are connected? And, what's more, what if the linking element of his fictional worlds is the fictional world of J.R.R. Tolkien? What began as a search for creatures we could call elves in the fictional works of C.S. Lewis has now developed into the Atlantis Theory. In this theory, I suggest that the reason there are apparently no elves in the world(s) of C.S. Lewis is because his stories are connected to one another and to a version of Tolkien's legendarium where all the elves have fled or diminished.

Bio: Dr. David Russell Mosley has a PhD from the University of Nottingham, where he wrote his dissertation, *Being Deified: Poetry and Fantasy on the Path to God* (Fortress Press, 2016). His research has led him deeper into one of his early loves, the writings of C.S. Lewis and J.R.R. Tolkien. Now serving as a humanities teacher at the Chesterton Academy of Notre Dame in Spokane, Washington, Dr. Mosley still writes on the imagination, medieval cosmology, the Inklings, classical education, poetry, fiction, and more. When not writing, Dr. Mosley can be found spending time with his children, smoking a pipe, and enjoying a nice scotch.

Aaron Moss – "*Prince Caspian*: An *Aeneid* Retold?" (Session 1C)

The similarities between C.S. Lewis's *Prince Caspian* and Virgil's *Aeneid* have been previously documented, but their use in the narrative of *Prince Caspian* remains unexplored. The symbolic nature of Rome's destiny in the *Aeneid* serves to underpin the narrative of *Prince Caspian*. The narrative leverages the power of myth to portray the re-establishment of the Old Kingdom, and thus, offers the reader a vision of the biblical Kingdom. This is substantiated by the narrative itself, and by Lewis's statements about the *Aeneid* and *Prince Caspian* in his other works.

Bio: Since 2002 Aaron and his wife, Lynn, have been living in the country of Edmund's Bane, following the call of Aslan, alongside their six children. For the past 30 years the writings of C.S. Lewis have been walking through the corridors of Aaron's imagination, inviting him to both look at and look along the beam of "the Light of the world." He is a continuing student of the trombone, enjoys conjugating Turkish verbs while translating Lewis, loves meaningful conversations with friends and family, but most of all, revels in the presence of his wife. Aaron earned his MDiv from Trinity Evangelical Divinity School.

Dr. Michael Muth – "Lewis's Critique of Science" (Session 6D)

Dr. Roger Newell – "C.S. Lewis: Politics for Narnians" (Session 5C)

In a letter, Lewis once described himself as "a political sceptic." He declined to appear in the annual Honors list awarded by the Conservative government in 1951. And yet paradoxically, political comments are not infrequent in his writings. The paper will highlight some of Lewis's political beliefs and consider why he eagerly avoided partisan politics. The paper also explores the surprising frequency of political themes in the Narnian Chronicles, including the nature of good governance versus corruption, freedom and obedience, and the persistence of threats to Narnia's social order from within and without.

Bio: Roger J. Newell wrote his doctoral thesis on the epistemology of C.S. Lewis and T. F. Torrance at the University of Aberdeen, Scotland (1983). Ordained to the ministry of the United Reformed Church of England and Wales, he has served churches in Durham, England, and Portland, Oregon. He taught at George Fox University for 20 years, retiring in 2017. He is the author of *Passion's Progress, the Meanings of Love* (1994), *The Feeling Intellect: Reading the Bible with C. S. Lewis* (2010), and *Keine Gewalt! No Violence! How the Church Gave Birth to Germany's Only Peaceful Revolution* (2017).

Dr. Sarah O'Dell – "Miracles & the Medical Inkling: Science and Faith according to R.E. Havard and C.S. Lewis" (Session 5D)

Physician and writer R.E. Havard, the "Medical Inkling," was one of C.S. Lewis's closest friends and the only scientifically trained member of the Inklings. My current book project explores the diverse writings of this relatively "undiscovered" member of the circle, not only illuminating his role as a mediating figure between the sciences and the humanities but also placing his work in conversation with Lewis. Here I consider his apologetic essays, particularly "Miracles" (1937), as well as his (presumably) unfinished project on the Lourdes Medical Bureau. In (re) discovering these writings, I also place Havard's writings on science and faith in conversation with Lewis, notably *Miracles* (1947/1960).

Bio: Sarah O'Dell, PhD, is an MD/PhD candidate at the University of California, Irvine. As a future physician-scholar and psychiatrist, she is passionate about how the activity of the imagination—as shaped by literature, belief, and the arts—helps heal the mind. Her dissertation research presents the first combined study of the early gothic novel, religious studies, and the history of psychiatry. She is also an active Inklings scholar, with a particular focus on Lewis's friend, physician, and fellow Inkling R.E. Havard. Her in-progress book on Havard, *The Medical Inkling*, is under contract at The Kent State University Press.

Michael Oppizzi – "Planetary Imagery in *Till We Have Faces*" (Session 4B)

In this paper, I argue that Lewis makes fruitful use of planetary symbolism in *Till We Have Faces*, focusing on Martial imagery. Building on Michael Ward's work in *Planet Narnia*, I trace Lewis's use of Martial symbolism – including hardness, iron, dutiful character, indifference to the effects of one's actions, masculinity, phallic imagery, warfare, misfortune and arboreal imagery – especially as it relates to Orual's character development and two of the novel's key themes: Love and Self-Knowledge. I find that Martial imagery is used atmospherically, contributes to Orual's (negative) character development, and is highly related to the theme of self-deception.

Bio: Michael Oppizzi is an independent educator, entrepreneur and writer living with his wife and sons in Knoxville, Tennessee. His major research interests include the theological imagination of C.S. Lewis, theological aesthetics, and the use of small-scale, organic farming as a profitable enterprise to create financial and political freedom for the private school. He took his M.A. in Cultural Apologetics from Houston Christian University, writing his thesis on *Till We Have Faces* under Michael Ward.

Isaac Owen – "The Marshwiggle's Wager: Epistemology in Lewis's *The Silver Chair*" (Session 6A)

C.S. Lewis' writings are an intricate tapestry of various philosophers and their arguments presented in winsome stories. This paper explores the specific arguments of Plato, Descartes, and Pascal woven into *The Silver Chair* and reflected in the journey of Jill, Eustace, and Puddleglum to rescue Prince Rillian. Through *The Silver Chair*, Lewis crafts a return to Plato's cave, establishing Pascal's arguments of probability and the role of senses in faith along with Descartes' discussion of the reality of God as tools to maintain belief and convince others of God's existence.

Bio: Isaac Owen is a senior at Biola University in La Mirada, California, studying biological science with the Stewart Honors Program and classic literature through the Torrey Honors College. Isaac grew up in Thailand and has been involved with planning Biola's annual Missions Conference. He enjoys learning about the Creator through studying creation and by engaging with the stories of humanity, past and present – all preferably over a good cup of tea.

Dr. Adam Pelser – "Jack of Hearts: C.S. Lewis's Uneasiness About Emotions" (Session 3B)

A careful study of C.S. Lewis's writings reveals that this Jack of hearts was of two minds about emotions. On one hand, he was suspicious of emotions and he thought that passionate emotions are often "partly a put-up job" (*Surprised by Joy*). On the other hand, he repeatedly defended the view that emotions, when properly formed and educated, can help us to perceive and know the Good, the True, and the Beautiful. In an age that has disconnected our hearts from our heads, Christians have much to learn from Lewis's epistemology of emotions, uneasy as it might have been.

Bio: Adam Pelser is professor of philosophy at the United States Air Force Academy in Colorado Springs, where he lives with his wife, Katie, and their three children. Adam was an inaugural fellow of the Inklings Project and he is a research affiliate of the Dallas Willard Research Center at Westmont College. He is the coeditor of *Faith and Virtue Formation: Christian Philosophy in Aid of Becoming Good* (Oxford University Press, 2021), and he is the author of over two dozen articles and book chapters on topics in ethics, philosophy of religion, philosophical theology, and the thought of C.S. Lewis.

Ryan Pemberton – "Spectacles over Spectacle: Reconsidering *A Grief Observed* in a Social Media Age" (Session 4C)

In the decades since *A Grief Observed* was initially published, public and personal relationships with grief have changed. Arguably, we are no better equipped to steward our pain and our faith in the wake of profound loss. In a hyper-voyeuristic and exhibitionistic culture that encourages, rewards, and commodifies public accounts of grief, often shared in great detail, and as sources of personal and communal grief abound, it is worth reconsidering the lasting significance of *A Grief Observed* for twenty-first century readers. This paper will also engage recent works by Brené Brown and Kate Bowler, two influential contemporary authors of faith on the topics of vulnerability and grief, respectively. Where does Lewis agree with these authors, this paper will consider; and, where do they part ways?

Bio: Ryan J. Pemberton is the director of community cultivation for Image, which, among other programs and initiatives, publishes a quarterly journal at the intersection of art, faith, and mystery. The former president of the Oxford University C.S. Lewis Society and scholar-in- residence at The Kilns Study Centre, Pemberton is the author of *Called: My Journey to C.S. Lewis's House and Back Again* (Leafwood Publishers) and *Walking with C.S. Lewis, Companion Guide: A Spiritual Journey Through His Life and Writings* (Lexham Press).

Stavros Piperis, Esq. – "On Last Battles: Facing Doom in C.S. Lewis's Life & Literature" (Session 4B)

This paper will spotlight the final heroics of the main characters of *The Last Battle* and explore how Lewis himself mirrored their virtues in his own life and other works, with special focus on his activity during the Second World War. This would include analyses of Lewis's moving 1940 letter to Owen Barfield in which he "accept[s] the omen" that an end is near, Lewis's "Learning in Wartime" sermon, parallels found in other Inklings' works and other military legends, and details of Lewis's role as a public figure during this period.

Bio: Stavros Piperis is a practicing attorney and published writer on topics including the works of the Inklings, Eastern Orthodox Christianity, and the fine arts. He has a BA in political science from Boston College in Chestnut Hill, Massachusetts, and received his Juris Doctor from Creighton University in Omaha, Nebraska, where he was born and currently resides. Stavros studied the works of C.S. Lewis at Boston College under Dr. Peter Kreeft, and his writings have

been published in *Public Orthodoxy*, *The National Herald*, and the *American Hellenic Institute's Foreign Policy Journal*.

Dr. Harry Lee Poe – "The Radio Broadcasts of C.S. Lewis as Personal Testimony" (Session 6C)

After C.S. Lewis had given four series of radio broadcasts, the BBC asked him to speak again and give his personal testimony. Lewis said that giving his personal testimony was not his gift, but more importantly, he explained that it would be repetitive of him to share his personal testimony. He had already done that. This paper will show how the first two series of Lewis's BBC broadcasts were actually his personal testimony in the third person. The arguments he presented represent the steps of his conversion beginning from his final days in Great Bookham through his first years.

Bio: Dr. Harry Lee Poe, Charles Colson Professor of Faith and Culture (emeritus) at Union University in Jackson, Tennessee, has led the work of the Inklings Fellowship since 2001. Poe's 20 books include *The Inklings of Oxford* (2009), *C.S. Lewis Remembered* (2006), and a three-volume biography of Lewis: *Becoming C.S. Lewis* (2019), *The Making of C.S. Lewis* (2021), and *The Completion of C.S. Lewis* (2022). Author of several dozen articles and reviews related to C.S. Lewis, his Inklings Collection has been exhibited at a number of major universities and municipal libraries.

Charlie Reeder – "'Sing about the Hidden Country': Longing in *Spirits in Bondage*" (Session 4A)

This paper explores C. S. Lewis's early poetry, particularly his first published work, *Spirits in Bondage: A Cycle of Lyrics* (1919), highlighting its significance in understanding the foundations of his concept of longing, or sehnsucht. While Lewis's fiction and Christian apologetics are well-known, his poetry – especially his pre-Christian poetry – has received limited scholarly attention. *Spirits in Bondage* is unjustly neglected due to its perceived inconsistency with his later Christian work. However, examining the recurring biblical acoustics, conceptual images, and spatial metaphors in these early poems will reveal how they prefigure and influence Lewis's later depictions of longing.

Bio: Charlie Reeder is a recent graduate of Oxford University, where he earned a first class degree in English Literature and Language. His academic journey has been distinguished by his profound interest in the concept of sehnsucht, a theme he explored extensively in his dissertation. During his research, Charlie visited the Marion E. Wade Center, an experience that yielded fascinating discoveries concerning biblical allusion in Lewis's work. Additionally, he benefited from personal consultations with Dr. Michael Ward, both within and outside the Oxford University C.S. Lewis Society.

Dr. Robert Revington – "Science, Magic, and the Formation of Worldviews: New Discoveries from the Wade Center" (Session 6D)

The annotations in Lewis's personal book collection offer new insights into his thought. For example, Lewis argued that science and magic were both trying to bend reality and accomplish similar things, but only one succeeded. I argue that Lewis was directly influenced by James George Frazer's *The Golden Bough* when he formulated this argument. Frazer makes strikingly similar statements in passages that Lewis annotated by hand in his personal copy. Lewis also argues that Darwinian evolution was anticipated much earlier by German philosophers. Rudolf Otto made a similar argument – and Lewis again annotated his copy of the work in question.

Bio: Dr. Robert Revington is a postdoctoral fellow at Queen's University in Kingston, Ontario, Canada. He is currently researching the history of biblical scholarship in Canada. In 2023, he defended his PhD in church history at Knox College in the University of Toronto. In his dissertation, he looked at how C.S. Lewis, Dorothy L. Sayers, and a variety of other popular Christian writers wrote about modern biblical criticism.

Megan Rials – "Revelations of a Baptized Memory: Sehnsucht in C.S. Lewis's 'Talking About Bicycles'" (Session 4A)

A close examination of "Talking About Bicycles" reveals that C.S. Lewis ties memory inextricably to his famous concept of sehnsucht. Drawing on his notion from *The Great Divorce* that heaven and hell (or salvation and damnation) work retroactively in eternity, I propose that salvation purifies and "baptizes" memory to allow Christians to identify sehnsucht and to see God's hand in their past with clear eyes. Thus, what I have chosen to call a "baptized memory" is for Lewis pivotal in working hand in hand with sehnsucht to drive Christian spiritual development and bears past, present, and eternal implications.

Bio: Megan Rials is a writer and literary scholar. She holds a Juris Doctor from the Louisiana State University Paul M. Hebert Law Center and a MA in cultural apologetics from Houston Christian University. She is a senior fellow at the Society for Women of Letters and editor in chief for *Shadowlands Dispatch*, a magazine of cultural apologetics. Her research interests include the role of memory in spiritual development, the power of language and narrative, and the Inklings. Her work has appeared in publications such as *Perichoresis*, *Christ and Pop Culture*, and *Mere Orthodoxy*.

Dr. Joseph Ricke – 1: "Screwtape in Wartime" (Session 6C)

In "Learning in Wartime," C.S. Lewis insisted that what his audience called "the war" wasn't the real war. The real war is always being waged and will be till doomsday between the forces of heaven and hell. What is at stake is not so much battlefield earth, but the eternal happiness or misery of human persons. And the glory of God. Just as the Battle of Britain was about to begin, in July 1940, Lewis had the idea for *The Screwtape Letters*. My essay explores in detail how well Screwtape on war chimes with Lewis's earlier sermon.

2: "Lewis and John Dover Wilson" (Session 1A)

A little known aspect of C.S. Lewis's scholarship was his close study of Shakespeare's texts. In 1935, preparing for teaching textual criticism at Oxford, he wrote a letter to the *Times Literary Supplement*, criticizing John Dover Wilson, perhaps the most important figure in the field. This sparked a controversy in the TLS involving five other scholars, raising an issue still reverberating in Shakespeare studies. In 1950, Lewis wrote a parodic critical letter to the TLS again, pointing out a major flaw in Dover Wilson's argument about genuine texts. New scholarship has uncovered both Lewis's criticism and their warm friendship.

Bio: Dr. Joseph Ricke was the former (and final) director of the Center for the Study of C.S. Lewis at Taylor University, as well as the biennial Lewis Colloquium. He holds a PhD in English literature (spec. Medieval and Early Modern) from Rice University. He has edited three volumes of essays on Lewis, Inklings, and Influences and has published numerous journal articles and book chapters on Shakespeare, Early Drama, Lewis, Tolkien, MacDonald, academic freedom, and Christianity and culture. He is also an actor/director and a poet/songwriter. He is the founder and director of Inkling Folk Fellowship.

Dr. Brian Roden – "A Moving Image of Eternity: Exploring C.S. Lewis's Philosophy of Time" (Session 6A)

An unpublished graphical depiction of time travel in Lewis's personal notebooks may shed light on how deeply Lewis thought about time. Firstly, pertaining to the theory he presents in his posthumously published and unfinished novel *The Dark Tower*. His attention to detail and attempt to form a coherent and philosophically intelligible theory of time travel then demands a reflection on Lewis's meditations on the nature of time and eternity and how pervasive his thoughts were on these subjects. Lastly, the presentation will discuss who likely influenced Lewis's philosophy of time, and how common time and eternity featured in his writings.

Bio: Dr. Brian Roden, DThM, is a graduate (with distinction) of Northwind Theological Seminary's Doctor in Theology and Ministry program in Romantic Theology. He also holds graduate degrees in civil engineering and Christian apologetics. He is a civil engineer by profession, and a licensed professional engineer in Oregon and Alabama. He supports various ministries and churches across the globe with their engineering and infrastructure design needs. Primarily, he is married to Lindsey and together they have four daughters, ages 11 to 5. As former foster parents, their raising of daughters has extended beyond their own four. They call north Alabama home.

Dr. Wesley Roj – "Lewis and the Orwells" (Session 1A)

Two famous fairie-inflected dystopias hit the British bookshelves on the same week in 1945: C.S. Lewis's *That Hideous Strength* and George Orwell's *Animal Farm*. Orwell, who had long been a working book reviewer, was commissioned to review *That Hideous Strength*. Ten years later, Lewis published a short essay titled simply "George Orwell," which is itself a disguised review and a response to his late contemporary. From these two little-noticed articles we can glean much about what these two celebrated authors thought about each other, fairy stories, dystopia, and writing as a craft. If we pull back the lens to look at the work that followed the odd synchronicity of 1945, we can still trace their mutual influence farther still.

Bio: Dr. Wesley Durham Roj is an independent researcher from Cleveland, Ohio, focusing on 20th century British literature. He holds a PhD in English from Ohio University. He has taught at Ohio University and Notre Dame College. These days he owns a local toy shop and has recently begun a Reiki practice.

Hannah Roux – "Lewis, Dodged: Eliot's View of Lewis (1931-1947)" (Session 1A)

Much has been written, in recent years, about Lewis's response to his Anglo-American modernist contemporary, T.S. Eliot. The reverse question – what was Eliot's response to Lewis? – is, by contrast, often neglected. There is less evidence of Eliot's response than Lewis's. But several of Eliot's recently-published letters record his side of several near-encounters with him in the years preceding their first meeting in 1946, which cast interesting light on Lewis and Eliot's encounters in the 1930s and 1940s. This paper will present their context, content, and significance in understanding Lewis's engagements with Eliot.

Bio: Hannah Roux is a PhD candidate and postgraduate teaching fellow in English at the University of Sydney. Her thesis investigates C.S. Lewis's critical and fictional engagements with T.S. Eliot.

Dr. Paul Rovang – "Owen Barfield Bust Jak (sic) Lewis Out of Plato's Cave" (Session 3A)

This paper explores some previously unpublished connections between Owen Barfield's novella *Night Operation* and Plato's *Allegory of the Cave* that reflect Barfield's influence on

Lewis's own descent out of his cave of subjective idealism toward theism, facilitating his eventual embracing of Christianity.

Bio: Currently a postdoctoral fellow at Northwind Seminary, Paul Rovang is professor emeritus of English at Pennsylvania Western University-Edinboro, where he taught early British and world literature, mythology, and English as a Second Language. His latest book, *The Archetype of the Dying and Rising God in World Mythology* (Lexington Books, 2023), draws centrally on Lewis's theory of myth. He is presently working on a book on the Romantic theology of the Inklings.

Dr. Joshua Schultz – "Theological Reflections on Technology by C.S. Lewis and Jacques Ellul" (Session 3D)

As contemporaries, C.S. Lewis and Jacques Ellul offer distinct yet complementary insight into the challenges posed by modern technology. This ideological correspondence is exemplified in Lewis's novel *That Hideous Strength*. Lewis' novel serves as a narrative exploration of themes that resonate with Jacques Ellul's critique of technology, particularly encapsulated in his seminal work *La Technique* (The Technological Society). In his Ransom Trilogy, Lewis compellingly presents La Technique's vis inertiae including its ultimate (and forceful) resolution by the return of the "strong gods" of medieval cosmology. In this paper, we explore that Hideous Strength from an Ellulian perspective of technology.

Bio: Dr. Joshua Schultz is a tenured associate professor and licensed professional engineer. He has taught at Gonzaga University for nine years and has 15 years of professional experience as an engineer. As an architectural engineer and professor at a Catholic University, Dr. Schultz is interested in the development of a theological framework for technology.

Erin Seidel – "Lewis in the Age of British Analytic Philosophy: Circumventing an Unenchanted Dragon" (Session 6A)

In the essay, "Is English Doomed?" C.S. Lewis warned of being lured into the temporary narrowness of provincial thinking. One dominating philosophy in Lewis's day was the 20th Century British Analytical School. Although Lewis is not considered a philosopher, his philosophical insights should not be overlooked. As the Logical Positivists at Cambridge rose in prominence, historical inquiries of meaning were replaced with questions of definition and language. Lewis's reaction to British Analytical Philosophy and resulting "scientism," affords the opportunity to briefly survey the relevant philosophical schools, and explore his alternative into the realm of being and wonder.

Bio: Erin Seidel is interested in ideas of otherness intersecting in philosophy and logic. She has a Licentiate, as well as a BA in philosophy, from KU Leuven, Belgium. She previously earned a BA in history from the University of Washington and a BS from Oregon State University. Demonstrating the value of philosophical studies, she applied her learning of logic and analysis to the technology industry. Her assignments included IBM, Boeing, a private Gates company, and recently, the Bonneville Power Administration. She enjoys speaking on Lewis and philosophy, and serves on the board of the New York C.S. Lewis Society.

Jonathan Selstad – "Lewis's Warrior Martyrs: Dantean Elements in *Prince Caspian*" (Session 1C)

This paper expands upon Michael Ward's *Planet Narnia*, hypothesizing that Lewis was primarily in conversation with Dante's specific cosmological framework. To demonstrate the plausibility of this hypothesis, Jonathan draws parallels between Dante's exploration of Mars and *Prince*

Caspian through their similar exploration of fortitude.

Bio: Jonathan Selstad received his BA in biblical and theological studies at Biola University and his M.litt. in theology and the arts at St. Andrews University. At Biola, Jonathan was also a part of the Torrey Honors College, where he developed a deep love of the classics, a love which he hopes to impart through teaching in the Great Hearts Academies. On the side, Jonathan also practices creative writing following the suppositional tradition present in Dante, Milton, Tolkien, and Lewis.

Joshua Smith – "'Captured without Mars': Bacchus and Jovial Victory in *Prince Caspian*" (Session 1C)

The presence of Bacchus in *Prince Caspian* has presented something of a puzzle for many readers and scholars of Lewis. This paper will engage the challenge by drawing on Ovid's *Metamorphoses*, Lewis's source for the appearance of Bacchus, and connecting Bacchus' presence to a possibly overlooked aspect of Michael Ward's well-known planetary thesis.

Bio: Joshua W.D. Smith has taught Latin, Greek, and Roman and Medieval humanities at Veritas School – Newberg's classical Christian school – since 2004.

Dr. Ryan Stark – "C.S. Lewis and the Shandean Cause" (Session 5E)

I explain why Lewis periodically alludes to Laurence Sterne, the eighteenth-century priest and satirist. These references appear in conspicuous places, on various topics, and over the span of five decades, from the early letters to The Discarded Image. Lewis, I suggest, carries more of a Shandean tint than his critics and biographers have so far acknowledged.

Bio: Ryan Stark is professor of humanities at Corban University. He has written three books – *A Guidebook to Monsters* (2024), *Biblical Sterne* (2021), and *Rhetoric, Science, and Magic in Seventeenth-Century England* (2009) – and coedited, with Tina Skouen, a collection titled *Rhetoric and the Early Royal Society* (2015). His essays have appeared in various journals, among them *Rhetorica*, *Literature and Theology*, and *The Journal of the History of Ideas*.

Dr. Charlie W. Starr – 1. "Treasure Hunts Among Lewis Manuscripts: Hidden Keys in Lewis's Handwriting" (Saturday, 10:30 a.m., Workshop 3)

C.S. Lewis's handwriting changed throughout his lifetime, sometimes significantly and immediately, sometimes in minor ways or gradually. By mapping out these changes, it is possible to authenticate newly discovered Lewis manuscripts, combine this analysis with other evidence to date undated Lewis manuscripts, and determine when Lewis wrote documents that cannot be dated in any other way. The presentation with illustrations will reveal seven periods in Lewis's handwriting, theorize as to why Lewis made the changes, reveal various discoveries made through the handwriting study, and give participants a chance to put the system into practice.

2. "The Children, Mr. Bultitude, and the Lost Screwtape Sequel" (Session 3C)

In the Screwtape Letters preface Lewis wrote for the 1960 edition, Lewis explained why he was reluctant to write a Screwtape sequel. In part, he was frustrated because the book wasn't what he'd wanted it to be which was a series of letters written by an Archangel to a Guardian angel standing in parallel over against Uncle Screwtape's letters to Wormwood – side by side on the page so that the beatific perspective could be seen beside the miserific one. Lewis thought he could neither manage the content nor the style of angelic letter and so never got to do what he really wanted. But he tried it once. But he tried it once in a single "lost" Archangel Letter.

Bio: Dr. Charlie W. Starr is professor of English and humanities at Great Lakes Christian College, and a program professor of Inklings studies at Northwind Seminary. He teaches, writes and lectures on the works of C.S. Lewis, J.R.R. Tolkien, and Owen Barfield. Charlie has published over 100 articles and essays, a dozen chapters for book anthologies, and nine books (fiction, non-fiction), including three books on Lewis: *Light*, *The Faun's Bookshelf*, and *The Lion's Country*. Charlie has published over 30 never-before-seen C.S. Lewis manuscripts and has been hailed as the world's leading expert on C.S. Lewis's handwriting.

James (Jim) Stockton – 1. "Research Opportunities and the Oxford University Socratic Club (1942-1972)" (Saturday 10:30 am, Workshop 4)

Over the course of 30 years, the Socratic Club (1942-1972) held 476 meetings and heard from 327 participants. Most of the speakers were philosophers, theologians, or philosophical theologians, many of whom published the work they shared at the Socratic. This workshop will introduce research opportunities related to the "Socratic," with attention given to what hasn't been covered in previous publications. The first section will look at lesser-known Socratic Club participants Lewis was on friendly terms with, as well as a few that he had little patience for. The second section will review a short list of topics brought up at club meetings several times over.

2. "Besides the Meetings: The Oxford University Socratic Club's Lesser Known Events" (Session 5D)

The Oxford University Socratic Club is best known for its meetings and debates. However, the club was involved in many other events. Appealing to several examples, I will briefly explain what occurred and comment on the research opportunities a further study of these events has to offer. The first examples are two weekend Socratic Club Conferences held in 1943 and 1945, prominently featuring C.S. Lewis as the lead speaker. The second example covers club Chairman Stella Aldwinckle's Socratic Teas, which became an alternative to popular trends in Oxford Philosophy. The third event is the club's role in the student-led May 1954 protest over the development of the hydrogen bomb.

Bio: James (Jim) Stockton is emeritus lecturer in philosophy at Boise State University, in Boise, Idaho. His most current work, *The Oxford University Socratic Club, 1942-1972: A Life*, to be published by Lexington Books, will be available very soon. He has published several Inklings-related articles and chapter contributions. His most often accessed articles are "The Anscombe-Lewis Debate: New Archival Sources Considered," coauthored with Benjamin J.B. Lipscomb (2021) and "Chaplain Stella Aldwinckle: A Biographical Sketch of the Spiritual Foundation of the Oxford University Socratic Club" (2018). Jim's other academic interests include medieval philosophy, aesthetics, philosophy and film, and philosophy of religion.

Dr. Gary L. Tandy – "What Makes C.S. Lewis so Quotable?" (Session 6B)

This presentation looks at the ways Lewis used the devices (or schemes) of rhetoric in his prose and argues that Lewis's artful use of rhetoric and style is a major reason that Lewis's writing has had such an impact on his readers. Shedding light on Lewis's rhetorical schemes (including identifying those devices he used most frequently) will serve to correct a common misconception about Lewis's writing style: that because of his desire to communicate with the common reader, he wrote prose devoid of stylistic ornamentation and embellishment.

Bio: Gary L. Tandy is professor of English at George Fox University, where he teaches courses in Early British literature, Shakespeare, and the Inklings. He is the author of *The Rhetoric of Certitude: C.S. Lewis's Nonfiction Prose* (Kent State) and numerous articles and reviews about

Lewis, Dorothy L. Sayers, and the Inklings. He serves as an associate editor for *Sehnsucht: The C.S. Lewis Journal*, and as a member of the planning team for The Undiscovered C.S. Lewis Conference.

Alexa Tawzer – "'The Womb of Worlds': Ransom's Journey of Awakening in *Out of the Silent Planet*" (Session 2E)

Out of the Silent Planet has been analyzed through the image of the pilgrimage, in which Elwin Ransom's journey through space parallels his inner journey of spiritual transformation. This paper uses a narrative structure I call the "Awakening Arc" to extend this work. The seven stages of the "Awakening Arc" denote a character's process of growth from ignorance and stagnation to a newfound awareness of identity. Using the "Awakening Arc" to examine Lewis's work, this paper will demonstrate Ransom's awakening from a state of fear and spiritual blindness to a state of mercy and spiritual understanding.

Bio: Alexa Tawzer is an independent scholar and high school English teacher in Redmond, Oregon. She received an honor's bachelor degree in liberal studies from Oregon State University, Cascades, where she was recognized with a Distinguished Student Award in her field. She primarily works within the fields of literary studies and narrative theory. Her interest is in the way that common narrative structures can be used to deepen literary analysis, provide guidance when crafting works of literature, and prompt greater engagement with literature in the classroom.

Dr. Dwain Tissell – 1. "C.S. Lewis, James Houston, and the 'Zernov Circle'" (Session 2D)

In an oral history interview Dr. James Houston, now 101, relays his memories of his regular contact with C.S. Lewis while at Oxford. This paper will focus on one point of contact, a little known gathering of Oxford Christians, Houston calls the Zernov Circle. Some Inklings were present. Papers, discussions, and debates were had, often involving Lewis. Especially noteworthy is the presence of several women scholars at the Zernov Circle. One particularly vigorous series of conversations Lewis had at the Zernov group sheds light on Lewis's main message as found in *Mere Christianity* and *The Abolition of Man*.

2. "On the Road with Jack and Warnie: Walking the Wye River Valley with the Lewis Brothers" with Prof. Ben Tissell (Friday 10:30 a.m., Workshop 2)

In May of 2023, while at the Marion E. Wade Center, Dwain and Ben Tissell learned that the Wade houses the diaries of Major Warren Lewis. It was in those diaries that Warnie recorded he and Jack's walking tours in the 1930s. The first three of those walks were in the Wye Valley of Wales. Those diaries spawned the idea of following in Lewis's footsteps. In May of 2024, Dwain and Ben walked the path of those first three walking tours, but all at one time. Little has been written about these walking tours in the last two decades. In this presentation, Dwain and Ben will be sharing their learnings from Warnie's diaries, what can be seen today that appear in his entries, and Ben and Dwain's similar experiences found by being on the road with Jack and Warnie.

Bio: Dr. Dwain Tissell (ThM, Regent College; DMin, Gordon Conwell Theological Seminary) is an adjunct professor in ministry leadership, and historical theology at Western Seminary. There he taught a Doctor of Ministry course on "C.S. Lewis and Friends on Making Mere Disciples in a Post-Christian Age." He has also taught the course at Providence Theological Seminary in Otterburne, Manitoba, Canada. Dwain has an essay in Sehnsucht: *The C. S. Lewis Journa*l, Vol. 18 (2024), called "C. S. Lewis's Most Important Message." Ben is a professor of theatre at George Fox University.

Heidi Turner – "Die Before You Die: Marriage in *Till We Have Faces*" (Session 2B)

This presentation explores the death-transformation of the marriages in *Till We Have Faces* as both a sacramental act and a societal institution with its own worldly effects. It seeks to answer two primary questions: "What kinds of marriages lead to what kinds of deaths?," and "What does marriage do to us?" By analyzing Orual's narrative and the marriages of Trom, Psyche, Redival, and Bardia, the deeply gendered and political concerns that Lewis wrestles with elsewhere come into sharp relief, offering a glimpse into a historical setting and fully integrated theological imagination.

Bio: Heidi Turner is a writer, scholar, and musician from Maui, Hawaii. She completed bachelor's and master's degrees in English at Azusa Pacific University (2016 and 2017, respectively), where her love of the Inklings joined her love of contemporary literature. In 2022, she finished a Master of Fine Arts degree in fiction at the University of New Hampshire, where she is currently pursuing a PhD in literature. Her first novel-in-stories, *The Sacred Art of Trespassing Barefoot*, was published in 2019.

Dr. Conrad van Dyk – "The Bubbling up of Allegory in *The Lion, the Witch and the Wardrobe*" (Session 2C)

Lewis famously objected to *The Lion, the Witch and the Wardrobe* being called an allegory. He claimed that he had not drawn up "a list of basic Christian truths and hammered out 'allegories' to embody them.'" But many readers have not been satisfied with this explanation. My paper will explore how the debate about allegory can be reframed in relation to a broader definition of the term (especially as Lewis defined it) and what the benefits might be of acknowledging the allegorical aspects of the text. At present, there is a kind of hesitation to admit any overt allegory, for fear of affirming that Lewis, in Harold Bloom's critical language, was merely writing "Christnarnia." But by avoiding the issue, we miss out on the full richness of the text.

Bio: Conrad van Dyk is a professor of English at Concordia University of Edmonton. While his specialization is in medieval literature, he also teaches and researches children's literature, literary theory, and 20th Christian authors. He is the author of *John Gower and the Limits of the Law*, as well as the online writing guide *The Nature of Writing*. With a colleague he is currently writing a book on G.K. Chesterton's *The Man Who Was Thursday*.

Dr. Daniela Vasiliu – "The (Un)Discovered C. S. Lewis in Romania" (Session 2D)

This paper aims to present the circumstances surrounding the reception of the Romanian translations of C. S. Lewis's best-known works; to analyze the way in which new dimensions of meaning were attributed to these and the role Lewis's works can play in non-English speaking and non-democratic societies, as well as the unexpected turn in discovering Lewis's heritage in both academia and non-academic context of a post-communist country, and as a result, we can talk of a rising of a new significant voice for the Eastern and Central Europe, recognized as well in the wider international world of Lewis scholarship.

Bio: Dr. Daniela Vasiliu earned a BA in English and theology and an MA in theology from the University of Bucharest, a PhD in English literature, with a thesis on C. S. Lewis, and a postdoctoral degree in philology from the Al. I. Cuza University of Iasi. She is currently a PhD student in theology at the University of Bucharest. She is CEO of Agora Christi Foundation, founder and chair of The C.S. Lewis & Kindred Spirits Society, and the main organizer of the C.S. Lewis International Conferences in Romania. She teaches English at Al. I. Cuza University of Iasi, Romania.

Dr. Sarah Waters – "'An Undiscovered Source in Lewis's Conversion Narrative" (Session 4E)

C.S. Lewis's words quoted in my title might reasonably be assumed to refer to *The Aeneid* or perhaps Norse mythology. However, it, in fact, points us to an important source which helped frame the final steps in Lewis's journey towards God. This is not yet another attempt to suggest an alternate date for Lewis's conversion, but rather my attempt to foreground an important but hitherto unnoticed or at least unnoted player in the narrative of Lewis's conversion. The player (and playwright) in question? William Shakespeare.

Bio: Dr. Sarah Waters is a lecturer in English literature at the University of Buckingham, UK. With a PhD in medical humanities, with a particular focus on Shakespearean drama, and an early research background working on Shakespeare and Narnia, she is a specialist on Shakespeare and C.S. Lewis. She works on Shakespeare and Lewis separately and together. Recent publications include: "'A Critic Who Makes No Claim': Disrupting Lewis's (In)Expert Rhetorical Flourishes", '"De Arca Noe": An Early Lewis-Barfield Collaboration'", "Lewis, Lear and the Four Loves", and, forthcoming later this year in VII, "Shakespeare on (and in) the margins: Lewis's Engagement with Shakespeare". She is currently working on a book (recently under contract with Kent State University Press) on Lewis and Shakespeare.

Joseph Weigel – "Dr. Dimble's 'Neutrals'" (Session 1E)

Dr. Dimble refers to neutral spirit beings in *That Hideous Strength*, claiming that one gets glimpses of these beings in St. Paul. This paper explores what these neutral beings are as well as what Lewis had in mind by appealing to St. Paul for confirmation of these neutral beings. It also explores Lewis's use of Merlin to express his belief that meddling with supernatural beings is unwise.

Bio: Joseph Weigel is the host of the *Men with Chests* podcast. The show explores the works of Lewis and others, with the intent of passing on the wisdom that great thinkers like Lewis have to offer. He is the author of the upcoming book *Planet Thulcandra*, an exposition on the relationship between magic and science in *That Hideous Strength*. He is studied in Lewis's writings, particularly *The Abolition of Man*, *The Discarded Image*, and the Ransom Trilogy.

Stephen Wicker – "Transcending the Therapeutic: The Argument from Desire and Psychological Goods" (Session 3B)

Sarah Willhite – "Encountering the Divine: Theophanies in C. S. Lewis's Fiction" (Session 2B)

This paper presents the theory that Ezekiel's first three chapters influenced Lewis's portrayal of Cupid in *Till We Have Faces*, by comparing the similarities between each of Orual's visions and Ezekiel's first vision. It also contrasts the theophanies in *Till We Have Faces* to Lewis's concept of "tiny theophanies" from his book, *Letters to Malcolm*, to show how Lewis's use of theophanies can give a new perspective on the first chapters of Ezekiel.

Bio: Sarah Willhite works in the George Fox University library. She is currently working on her bachelor's degree in cinematic arts.

Jacqueline Wilson – "'A Very Ordinary Layman': C.S. Lewis's Prayer Life in Historical Context" (Session 3E)

C.S. Lewis describes himself as a "very ordinary layman, of the Church of England," but one of the notable features of Lewis's prayer life was that it included several characteristically Catholic practices. Despite these Catholic practices, Lewis did not identify himself as Anglo-Catholic

and maintained some biases against the Catholic church from the anti-Catholic culture of his childhood. This paper will explore the nuances, details, and apparent contradictions of Lewis's prayer life with the aim of achieving a more fully rounded and accurate picture.

Bio: Jacqueline Wilson is a student working toward her Master of Arts in cultural apologetics from Houston Christian University. Her work has appeared in publications such as *Catholic 365*, *Mere Orthodoxy*, *Red Letter News Blogs*, and *An Unexpected Journal*.

Dr. Kristine Wolberg – "Courtesy: The Poetry of Conduct in *The Chronicles of Narnia*" (Session 5A)

C.S. Lewis writes, "[C]ourtesy [is] .. the poetry of conduct." "Courtesy" or "courtliness," derived from the idealized behavior of medieval courts, assumes a hierarchy where each individual is ennobled by his courtesy-practiced towards those both below and above in the social hierarchy. For Lewis, the courtesy of the ideal earthly court reflects the order and courtesy of heaven. When entering Narnia, we are stepping into a quasi-medieval, courtly world. In this world, Lewis re-enchants modern readers with a "poetry of conduct" that compellingly reflects the realities of heaven.

Bio: Kristine A. Wolberg has taught for several colleges and universities. She is the author of articles in *The John Donne Journal*, *The George Herbert Journal*, and *Christianity and Literature*, and a book-length study, *All Possible Art: George Herbert's The Country Parson*. A chapter on Herbert and Calvin appears in *Edward and George Herbert in the European Republic of Letters*. An article on Herbert and C.S. Lewis will be published in *VII*, and she is writing a chapter for *The Oxford Handbook on George Herbert*. Kristine enjoys teaching talented young scholars at Valor Christian High School in Highlands Ranch, Colorado.

Dr. Kyoko Yuasa – "C.S. Lewis's on Julian of Norwich: Dangerous but Worth Reading" (Session 5E)

Although C.S. Lewis's use of Julian of Norwich's *Revelations of Divine Love* was already indicated by David Downing and Chris Armstrong, an analysis of Lewis's quotation of two phrases "a hazelnut" and "all will be well" in six works by Lewis has not been fully discussed from a literary and theological perspective. This presentation will first discuss how each quotation is theologically used, although Lewis was first suspicious of them, and lastly will identify why the book matters for Lewis and also the readers in the 21st century.

Bio: Kyoko Yuasa, PhD, is the author of *C.S. Lewis and Christian Postmodernism: Word, Image, and Beyond* (2016). She presented papers in Japan and abroad, "C.S. Lewis's Inferno: Two Queens and their Self-Made Hells" at The Mythopoeic Society (August, 2023), "Surprised by Walking: C.S. Lewis's Channel of Adoration" at C.S. Lewis and Friends at Taylor University (June, 2018), and "Groaning Pilgrimage: Joy Davidman's Love Sonnets to C.S. Lewis" at Christian Literature Society of Japan (May, 2021). She teaches *The Chronicles of Narnia*, *Till We Have Faces*, and the *Inklings as Poets* at Hokusei Gakuen University, Sapporo.

Presenter & Attendee Contact Information

One of the many benefits of attending an academic conference is the chance to connect with others who share your interests and offer opportunities for growth. Listed below are all presenters and attendees who have consented to be contacted should you wish to become better acquainted, ask questions, provide charitable feedback on one another's work, etc. You may also refer to this contact page to coordinate ride shares, etc.

Scan the QR code below to find presenters and attendees listed in alphabetical order according to last name.

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About George Fox University

George Fox University is a Christian college in Newberg, Oregon, committed to providing students with the fulfilling promise of being known and opportunities to learn and serve in a supportive community that encourages academic rigor and spiritual growth. George Fox is classified as a "Best National University" by *U.S. News & World Report* and offers more than 60 undergraduate programs, 14 master's and doctoral degrees, seven degree-completion programs for working adults, and seven seminary degrees on the university's campus in Newberg, Oregon, as well as teaching sites in Portland and Redmond, Oregon.

About George Fox's Honors Program

The Honors Program at George Fox is a great books program that takes students through the most influential books in Western literature. The program encourages students to focus on reading directly from sources, gathering history straight from the source of influence, rather than through textbooks. Students participate in the program for six semesters, with the option of submitting a final thesis. The honors program helps students develop skills to think critically and engage respectfully with opposing ideas.

About the C.S. Lewis Initiative

The C.S. Lewis Initiative promotes intellectual growth, spiritual formation, and cultural engagement through studying the theological and literary contributions of C.S. Lewis, J.R.R. Tolkien, and other key figures in the Inklings. This is accomplished through student-led endeavors, community engagement, scholarly research and conferences.

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