

LOGOSOPHIA

A Pilgrim's Journal
of Life, Love & Literature

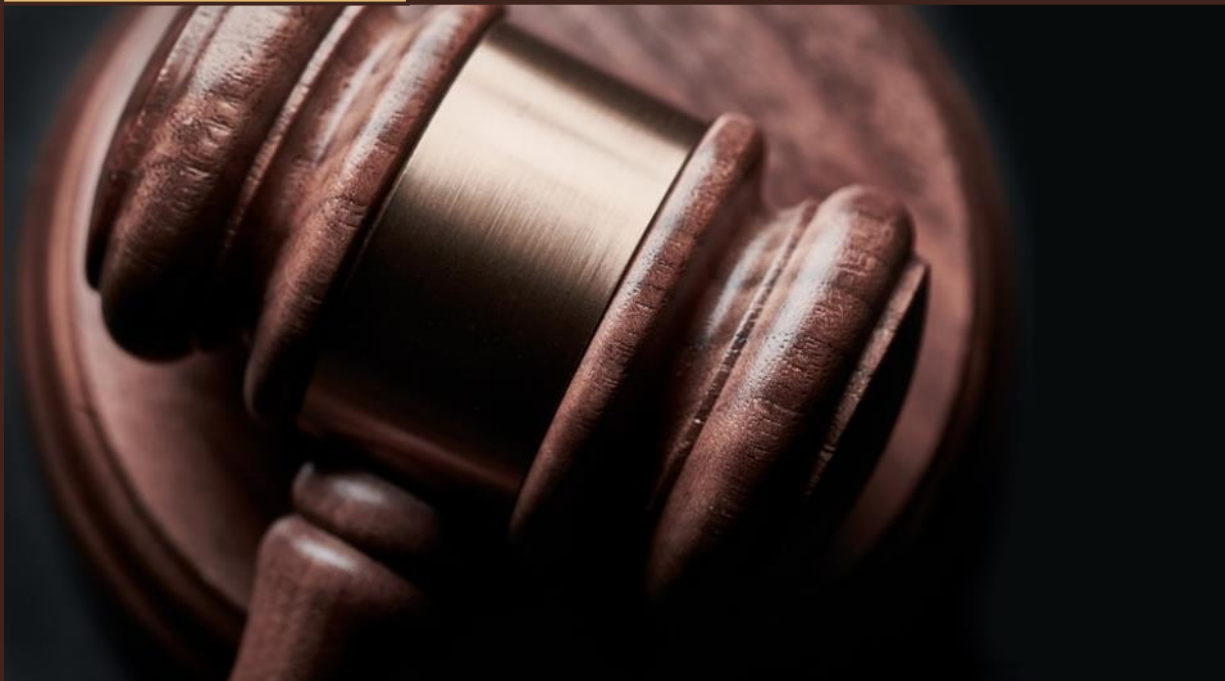


Issue #8
Autumn 2021

Acts
of
Charity:



Justice
&
Mercy



Greetings, fellow pilgrims!

Welcome to our eighth issue of LogoSophia Magazine! This issue is based on Acts of Charity: Justice & Mercy. Here you will find cowboys, pirates, Hobbits, traitors, King Arthur, and thoughts about Hell, among other things. We are also reintroducing the column *Musical Musings* with a new author.

Please enjoy, and let us know what you think!

Happy Autumn!

Sarah Levesque

Editor in Chief

WANTED

- Readers & listeners of any faith to interact respectfully with writers and other readers through book/media suggestions and letters to the editor, as well as comments on LogoSophiaMag.com and social media
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*Happy
Autumn!*



Letters to the Editor & Others

This is where we will be putting anything you send in - letters to the editor, notes to authors, questions, agreements and disagreements... we can't wait to see what you have to say! Just be sure to tell us what article you're responding to!

To contact us, email
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“Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

O give thanks unto the LORD; for he is good;
for his mercy endureth for ever.

And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.”

(1 Chronicles 16:33-36, KJV)

A Prayer for Mercy

Eternal God,
in whom mercy is endless and
the treasury of compassion inexhaustible,
look kindly upon us and increase Your mercy in us,
that in difficult moments we might not despair
nor become despondent,
but with great confidence
submit ourselves to Your holy will,
which is Love and Mercy itself.
-Closing prayer to the Divine Mercy Chaplet

A Prayer for Courage to Do Justice

O Lord, open my eyes that I may see the needs of others,
Open my ears that I may hear their cries;
Open my heart so that they need not be without succor;
Let me not be afraid to defend the weak
because of the anger of the strong,
Nor afraid to defend the poor
because of the anger of the rich.
Show me where love and hope and faith are needed,
And use me to bring them to those places.
And so open my eyes and my ears
That I may this coming day be able to do
some work of peace for thee.
- Alan Paton

64
9 ⁴Because of his strength I will
heed unto thee;
For God is my high tower.
10 My God with his lovingkind-
ness will meet me:
God will let me see my *daui*
upon mine enemies.
11 Slay them not, lest my people
forget:
Scatter them by thy power,
and bring them down,
O Lord our shield.
12 For the sin of their mouth, and
the words of their lips,
Let them even be taken in their
pride,
And for cursing and lying
which they speak.
13 Consume them in wrath, con-
sume them, so that they
shall be no more:
And let them know that God
ruleth in Jacob.
Unto the ends of the earth.
14 And at evening let them re-
turn, let them howl like a dog,
And so round about the city.
15 They shall wander up and
down for food,
And tarry all night if they be
not satisfied.
16 But I will sing of thy strength:
Yea, I will sing aloud of thy
lovingkindness in the morn-
ing.
For thou hast been my high
tower,
And a refuge in the day of my
distress.
17 Unto thee, O my strength, will
I sing praises:
For God is my high tower, the
God of my mercy.

*Lament over Defeat in Battle, and Prayer
for Help.*
For the Chief Musicians; set to Shoshan
Eduth. Micham of David, the Jew:
when he strove with Aram-naharim
with Aram-nahar, and Jacob returned and
mote of Edom in the Valley of Jabb
twelve thousand.

60 O God, thou hast cast us off,
thou hast broken us down:
Thou hast been angry; oh re-
store us again.
⁴ Acc. to Sept. and Vulg. My strength
is God, whom thou hast cast off for me. ⁵ Heb.
Make them wander up and down. ⁶ Heb. be
The City of Jerusalem.

PSALMS 60.2-62.6

2 Thou hast made the land to
tremble: thou hast rent it:
Heal the breaches thereof;
for it shaketh.
3 Thou hast showed thy people
hard things:
Thou hast made us to drink the
wine of staggering.
4 Thou hast given a banner to
them that fear thee,
That it may be displayed be-
cause of the truth. *Sé'lah*
5 That thy beloved may be de-
livered,
Save with thy right hand, and
answer us.
6 God hath spoken in his holi-
ness: I will exult:
I will divide Shé'chem, and
mete out the valley of Súc-
ceth.
7 Gól'ad is mine, and Má-nás-
seh is mine;
Shé'chem also is the defence
of my head:
Jé'dih is my sceptre.
8 Mó'ab is my washpot:
Upon É'dóm will I cast my
shoe.
Phí-lis'tin-A, shout thou because
of me.
9 Who will bring me into the
strong city?
Who hath led me unto É'dóm?
10 Hast not thou, O God, cast
us off?
And thou goest not forth. O
God, with our hosts.
11 Give us help against the adver-
sary:
For vain is the help of man.
12 Through God we shall do val-
iantly:
For he it is that will tread down
our adversaries.

Confessio in God's Protection.
For the Chief Musicians; on a stringed
instrument. A Psalm of David.

61 Hear my cry, O God:
Attend unto my prayer.
2 From the end of the earth will I
call unto thee, when my
heart is overwhelmed:
¹ Another reading is, me. ² Or, daughter
of Zion. ³ Or, Who will lead me etc.
⁴ Heb. Is silent unto God. ⁵ Or, as others
read, Ye shall be silent etc. ⁶ Heb. be
thou silent unto God.

JUSTICE & MERCY IN THE OLD TESTAMENT BY SARAH LEVESQUE

I've heard it said that the God of the Old Testament is an angry God, and that gives me pause. Like many other things, it is true to some degree, but it doesn't tell the whole story. Yes, God is certainly angry in many parts of the Old Testament, but let's look at why. Every instance in the Bible where God is angry is due to the disobedience of His people who knew His will and knew of His justice. But while God is justice, He is also merciful. Let's jump quickly through the Bible and look at that.

Genesis

In the first book of the Bible, we first read about God creating everything. This is important for many, many reasons, but for the purpose of this article, it is important because "everything" includes humans, which means God knows everything about each of us, including what is best for us.

Genesis largely focuses on the growth of God's people, starting with Abraham, Isaac and Jacob, who became known as Israel and gave his name to his descendants, the Israelites. God had yet to give them specific moral guidelines: their understanding of justice was limited and their understanding of mercy even more limited. A good example of this comes from Genesis 34. In this chapter, Jacob's daughter Dinah is raped by a Hivite named Shechem, who afterwards asks to marry her. Dinah's brothers tell him he may if he and the men of his family are circumcised, a proposition Shechem

agrees to. But while the men of Shechem's family were recovering, Dinah's brothers slew them all and took their wives, children and possessions for their own. Jacob gives them a mild reprimand, but nothing else. There is yet no justice in the family of Israel, merely vengeance.

From Egypt to the Promised Land

Exodus begins with God making Himself known to His people once again, after they've been dominated by Egyptian culture and religion for over 400 years. Once He showed His power over the Egyptian gods through the ten plagues, He released the Israelites from their bondage and led them to Mount Sinai, where He gave them His commandments and laws. Exodus, Leviticus, Numbers and Deuteronomy are all largely concerned with these expectations, which are primarily focused on morality, justice, and keeping separate from those who are not God's people – necessary to keep the Israelites from falling into idolatry. The people agreed to the rules, making a covenant with God.

Despite all the clarifications, the Israelites immediately messed up big time, and repeatedly. God was merciful and gave them warnings, but when the people continued their vocal rebellion (murmuring against God and His plan), He proved He was just by punishing them – that generation was not allowed into the Promised Land. Instead, they wandered in the wilderness for forty years. Finally they were allowed into the Promised Land, led by Joshua. Once again, the people swore to follow the Lord. One passage that shows this in miniature is from Numbers 21. God brought the Israelites into the wilderness with no food or water, and instead of trusting Him and His plan, they complained. This was not the first time they had complained; God was already feeding them manna. But they complained anyway, and God, in His justice, sent poisonous snakes among them, and many died. Then the people repented and prayed, and God showed mercy on them. He told Moses to make a bronze snake and place it on a pole, and whoever looked on it would live.

The Judges

After the Israelites had been settled into their Promised Land came the time of the Judges, the time where the Lord God was ruler. However, the Israelites were unfaithful and fell into idolatry. Over and over again the same cycle happened:

1. A tribe of Israel turned away from God
2. In His justice, He withdrew His protection from them
3. They were threatened by another nation (often the nation whose gods they were worshipping)
4. They turned back to God
5. He had mercy on them, accepted them back, and raised up a champion called a "judge" to free them from the threat

The Kings

After running through this cycle of disobedience, justice, repentance and mercy

multiple times, the people decided they needed someone more physical to lead them: a king such as other nations had. Though God could have justly deemed this a rejection of His rule, He had mercy on them and chose a king for them. Saul started well, but he disobeyed God, and his consequence was that his descendants did not receive the throne. Instead, God appointed David to take the throne after Saul.

David was a good king, and while he did disobey God on more than one occasion, he always repented quickly, and his punishments did not typically affect all of Israel. David's son Solomon, on the other hand, started good but married hundreds of women and soon found himself worshiping their idols. Unlike his father, he did not repent and he was punished in a similar fashion to Saul – half his kingdom would not be inherited by his son. Israel was split in two – Israel and Judah. The kings of Israel (ten of the original twelve tribes) never followed God well, while the kings of Judah (the tribes of Judah and Benjamin) were very erratic in their practice of God's laws. God, in His mercy, sent both kingdoms multiple prophets to correct them. Israel did not listen, and God allowed them to be captured by the Assyrians and taken away. Judah listened slightly better, but soon they, too, were ignoring God, and were taken away by the Babylonians in their turn.

Return from Exile

After decades in captivity, the Lord had mercy on His people and moved the heart of Cyrus, king of the extensive Persian empire (which had annexed the empires of Assyria and Babylon), to allow all people of Israel to return to their land. Of the multitudes who were carried away, few returned. But those that did return, led by Ezra and Nehemiah, were devoted to their faith.

Thus, while God may rightly be called an angry God in the Old Testament, He was never angry without cause, and never angry for very long. He was always just, never giving the Israelites more than they deserved, and He was always merciful, rarely carrying out His justice to the fullest extent possible. Though this was only a brief overview of the Bible, if you delve deeper you will find more examples of God's justice and mercy throughout the Old Testament. Once the Israelites had finally learned about justice, in the fullness of time, God revealed His Son and His law of mercy, which we still ought to live by today.





ARTHUR AND EITHNE



BY THOMAS ADAMS

Most people assume that young Prince Arthur never knew his parents, and was raised believing he was Lord Ector's son, but this is not so. In the fifth century, it was a common practice for young princes to be fostered periodically by different allied kings to help them grow up learning about the lands and peoples over which they would someday reign, and also the varying methods of warfare and martial skills which the kingdoms employed. Young Arthur was no exception to this rule, and though his true identity was kept quiet from all but the royal family's closest friends, he nonetheless knew his own parents, King Uther Pendragon and Queen Ygernia of Gwent and Yrging. When he was still a boy, his identity was at last known to the world when the aging great high king Emrys Aurelianus announced to the world his destined heir by the miracle of the sword in the stone at Caer Leon on New Year's Day. Now that Arthur was known, he was able to spend more time at his home in Camelot with his family. And this is when our story takes place. . .



Illustration by Ian Wilson

Old Emrys (who had by now stepped down as king and became known as "Merlin") taught Arthur many essential skills like mathematics, science, history, and ethics. Uther taught Arthur what it means to be a strong and honorable leader of men and a chief of battles. But it was Ygernia, Arthur's mother, who taught him about love and compassion, and not just for people, but for all God's creatures, and in time, even his enemies.





One day in Camelot, Arthur came running to his mother as she sat reading by a fountain in the garden. In Arthur's hands was a small, grey kitten, all covered in black stripes. The helpless creature cried loudly and had a scratch on its head. The queen asked her son where the kitten had come from, and Arthur explained that he had seen the kitten fall from a farmer's cart on the road just outside the castle. The farmer never knew the kitten had been there, but Arthur had rushed to save the little one.

The prince and his mother cleaned the kitten's wounds, fed her and kept her as a pet in the castle. In only a day's time, the kitten was healthy and playful. Arthur named her "Eithne," an Irish name he had heard from missionaries visiting from Ireland.

Arthur loved playing with Eithne, and one day when another boy from the village saw them, he walked over to Arthur and mocked, "Why would a warrior play with a dumb old cat?"

The prince stood up from his playing and noticed that the other boy was a good few inches taller than he, but he stood his ground and answered, "Because a true knight is sworn to defend the helpless, and we were all small and helpless once too."

The boy laughed rudely. "Did your mommy tell you that?"

Arthur's jaw tightened. "Yes, she did. And so did my father, and so did my teacher."

"I think you're just a wimpy momma's boy."





It was quite clear to Arthur now that this boy was just looking to start a fight, and to remove all doubt, he even chuckled as he shoved Arthur's shoulder. But no sooner had he been shoved than Arthur's fist struck the bully square on the jaw. Now it was a full out brawl between the two boys, with Arthur landing punch after kick while his enemy kept trying to take him to the ground, Arthur evading him every time, until finally the bully caught Arthur around the waist, but the prince was ready. Arthur used his elbow and all of his weight to land on top, taking full advantage of his opportunity to punch his foe into submission. He had begun to get carried away with his assault when Arthur suddenly felt his father's strong arms prying him away from his battered adversary who quickly scrambled to his feet and ran away bruised and bloodied. "What happened, son?" Uther asked. He didn't sound angry, just concerned.

Arthur, still fired up and breathing loudly, replied, "He has no compassion! He called Eithne dumb! There's no mercy in him!" Just then, a look of shame came across Arthur's face. In the heat of his rage, Arthur had forgotten all about showing mercy to his enemy. Once he had his opponent beaten, he would have kept on beating him if his father had not stopped him. The king looked in his son's eyes with empathy and said, "Son, don't let your anger at evil overcome the good in you."

This was a lesson that would stay with Arthur for the rest of his life, and someday would define much of his rule as High King of all Britain.

Author's Note:

This short story has been adapted from a chapter of my Arthurian children's book which is still in the works. I have based it primarily on ancient Welsh sources, pre-Mallory and even largely pre-Galfridian source material, coming from the Mabinogion and other ancient Welsh sources. Though the character of Eithne and this particular chapter is mostly of my own invention and personal experiences to fill in the gaps between the most significant parts of Arthur's legend, the historical context of Arthur being chosen to succeed Emrys Aurelianus and of many princes being fostered by other allied lords does have precedence in more ancient sources and historical theory.



Ghost Riders of the Flying Dutchman and Hell

By Cordelia Fitzgerald

Having recently watched "Pirates of the Caribbean", I was reminded of my first exposure to the age-old legend of a certain doomed ship in Brian Jacques' "Castaways of the Flying Dutchman". The story takes different forms, but the version I wish to focus on is the large picture represented by Jacques: that of a cursed ship fated to sail forever around the seas for an offense of blasphemy. This is the general idea that Pirates also subscribes to: a perpetual state of suffering and punishment, its "forever" perhaps only bounded by the temporal nature of the seas upon which the ship sails.



Another version of this same theme is found in an unexpected quarter. Among the songs passed down and sung in cowboy culture is the one that sounds eerily familiar: "Riders in the Sky." The haunting melody relates the story of a cowboy who encounters a herd of red-eyed cows thundering past. We learn, from the cowboys who gallop after them, that unless our hero changes his ways, he will have to join them in their hell, "trying to catch the Devil's herd." Again, there is an eternal nature to their situation, but also a temporal one. There seems to be a sense of suspense with both legends.

Someday the seas will cease to be, and while we're told that the cowhands have "got to ride forever on that range up in the sky," we're never explicitly told that they can't catch their quarry. We are waiting for some untold climax.

In this is evident the unquenchable hope found in mankind. It shows an innate belief in the mercy of God. We are happy to consign fellow creatures to punishment, but do we really wish it to last forever? Do we really mean it permanently when we curse others? If we follow this logic, however, we are presented with a two-horned dilemma. Either there is no Hell, in which case Christ is a liar, or, if Hell exists, how can God be good if humanity has more sympathy than He? Instead of impaling myself on either horn, I submit that we aren't even discussing the right cow. Remember, God gave us free will, so rather than God arbitrarily assigning a man to Heaven or Hell, it is the man himself who chooses. Hence some writers refer to man casting himself into Hell by running away from God. God simply is, and if, as C.S. Lewis says in *The Last Battle*, we look into His face and hate Him, we choose the Other, That Which is Not God: Hell. It seems then, that the image of God as judge, while true, is an incomplete one, for He is, and some throw themselves against the rock of His constancy and climb, but others are crushed against it.

Returning for a moment to our two cultural examples, we could ask what comprises the actual punishment doled out to the pirates and cowhands. After all, both the sailing and the herding were everyday tasks for the sailors and hands respectively. One could argue that it is work and therefore tedious, but this is a whole other discussion; suffice it to say that work can be good and

wholesome and often is. On the other hand, the potential ways out of suffering are the clue we have to this problem - if the hope for relief lies in its total cessation, then the suffering is caused by the perpetuity of the work. Could this possibly be a reference to the immortal nature of the soul coupled to the temporal body, the disruption of the unity between them causing an innate dissonance as the temporal body is dragged into eternal suffering by the immortal soul? What is the alternative to this? If we turn to God instead, we are fulfilled perpetually. The riders and sailors have no end point to satisfy temporal desires, no fulfillment of their task, while the task of the blessed, to behold and adore God, is constantly assigned and consummated, satisfying the dual requirement of body and soul. The end goal is perpetually fulfilled.

Of course, all metaphors fail at a certain point, and our Dutchman was doomed from the start [pun most definitely intended] since, after all, the Pirates



version provided relief from the curse through an interesting, though theologically unsound plot point. Yet here again we are witnessing man's eternal search for a caveat, revealing, in my opinion, a hope that mankind is not totally lost after all.

- - -

The Last Battle by C.S. Lewis
Castaways of the Flying Dutchman by Brian Jacques
Pirates of the Caribbean: Dead Man's Chest (Disney)
"Riders in the Sky," sung by Vaughn Monroe (& others)

Writers & Artists Wanted!

**LogoSophia Magazine is looking for
more contributors for**

- the blog - magazine articles & artwork -**
- Controversy Corner - graphic design**

Email us at Editors.LogoSophia@gmail.com

Princess Lillian and Grandpa's Goodbye

By Jenny Ann Fulton
[Capture Books]

Can two worlds exist at the same time? Little Princess Lillian learns that the spiritual interacts with the physical. Navajo heritage mingles poetically with Caucasian; the imaginary is used to explain a reality, how heaven reaches down to earth, as a young girl observes her grandpa anticipating his entrance into his eternal home.

bit.ly/PLandGG



moonlightandwolfire

Where the wild tales are

loremasterofthexfi.wixsite.com/moonlightandwolfire

1. But God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ - by grace you have been saved....
2. "Go and learn what this means, 'I desire mercy, not sacrifice.' For I have come to call not the righteous but sinners.
3. Therefore the Lord waits to be gracious to you; therefore he will rise up to show mercy to you. For the Lord is a God of justice; blessed are all those who wait for him.
4. "...For the Lord your God is gracious and merciful, and will not turn away his face from you, if you return to him."

Scripture Search

- A. Matthew 9:13
- B. 2 Chronicles 30:9
- C. Ephesians 2:4-5
- D. Isaiah 30:18

CONTROVERSY CORNER

What does your denomination/tradition think about
Capital Punishment, aka the Death Penalty?

What is Controversy Corner?

Controversy Corner is the section of LogoSophia Magazine where people of different faith traditions discuss controversial topics in a succinct manner.

If you would like to submit a topic for discussion, please let us know!

Don't see your denomination represented? Help us fix that! We're always looking for new writers!

Disagree with the representative of your denomination? Write in and tell us why in a respectful manner, and we'll publish it in our next magazine under "Letters to the Editor & Comments"!

For these and any other questions, comments or suggestions, email us at Editors.LogoSophia@gmail.com.

Confessional Lutheran: J.C. Ellis

It is the official position of Confessional Lutheranism that governments have the right to capital punishment as it is stated in our confessions: "...yet their right [i.e. government] to take human life is not abrogated. God has delegated His authority of punishing evil-doers to civil magistrates in place of parents; in early times, as we read in Moses, parents had to bring their own children to judgment and sentence them to death. Therefore what is forbidden here applies to private individuals, not to governments" (Large Catechism I, 180 to 181 [Tappert, p. 389]).

We do not, though, hold that a government must exercise this right. Christians should desire to be merciful and wish the repentance and redemption of everyone. Capital punishment should be a very last resort.

CONTROVERSY CORNER

What does your denomination/tradition think about
Capital Punishment, aka the Death Penalty?

Presbyterian Church in America: Joshua David Ling

There is much discussion and discrepancy between various factions within the PCA regarding the death penalty. However, the main view, which I hold as well, is that God's word, particularly in the Old Testament, not only allows for but commands the death penalty for certain capital crimes. Many people claim that this was abrogated later on by Christ's coming. However, I believe that the word of God, particularly the laws of the Old Testament, are unchangeable moral guidelines for the entirety of what humans may refer to as good or evil. This view in many circles is called theonomy. I call it a simple reading of the Scriptures. Thus, for rape, murder, and many other things that the Scripture describes, I believe that the state itself and no other - that means the king, the magistrate, whatever you want to call him or it - as an organization alone, has the authority to enact the sword of justice. There must be due justice and a fair trial before any person may be convicted and sentenced to death.

Celtic Reformed: Thomas Adams

In my view, the death penalty should be reserved for unrepentant murderers, those who deliberately attempt to sell out their own country to her enemies, and unrepentant pedophiles/rapists. The death penalty is not a means of punishment, but a means to prevent a criminal from ever causing further harm.

CONTROVERSY CORNER

What does your denomination/tradition think about
Capital Punishment, aka the Death Penalty?

Roman Catholic: Sarah Levesque

In our age of maximum security prisons, the Catholic Church deems that capital punishment is unnecessary. Further, she holds that the dignity of the human person, which comes from being made in the image and likeness of God, is not lost even when the individual has committed heinous crimes, and she would have such individuals given every chance of repentance. This ruling is relatively recent, being adjusted in the Catechism of the Catholic Church in 2018. The former view was that it was acceptable in extreme circumstances. For the official wording of the teaching on the death penalty, see Catechism of the Catholic Church 2267.



Historic Sam Black Church, West Virginia

My Lord, Have Mercy

Justice & Mercy in Lord of the Rings

By Amanda Pizzolatto



In our movies, books, and TV shows, the good guys always bring the criminals to justice. We cheer for them, we congratulate them, and hail them as heroes. All criminals must be brought to justice, to pay for their crimes, and our stories adequately show this. But while justice is important, mercy is too. In fact, many of us would prefer mercy to justice should we ever get caught doing something wrong. After all, being let off with a warning seems far better to us than serving our time, if you will. But, if we like mercy so much, why is it so absent from so many of our stories? If you don't think it is, name five stories, whether on the screen or in print, where the guilty party, after being confirmed that they are guilty, is let off with a warning, let off easy, or with a chance to repent. If you think of mystery shows or superheroes, the majority of the time they're fighting the villains and their goons to stop them from committing some crime, or stopping them from escaping justice. That's not to say there aren't stories where mercy is shown; there are actually plenty if one looks hard enough. But it's not commonly found in most mainstream movies and shows. However, there is one author in particular who has put mercy almost forefront in his books, and that is J. R. R. Tolkien.

True, the mercy shown was born out of pity, but most merciful acts usually are born that way. Bilbo, then Frodo, felt pity for Gollum, sparing his life, despite the very obvious fact that he technically should lose it for the crimes he has committed. But, as we all know now, their mercy ended up being good for everyone in the end as Gollum was the final piece of the puzzle in bringing Sauron down. Though it could be said that Gollum still got what he deserved, it was not by Bilbo or Frodo's hand. Who knows what would have happened if either had not shown mercy. But that's not all. Frodo had another reason for sparing Gollum.

By sparing Gollum, Frodo was hoping that he would not only provide a way for Gollum to come back into the light, but a way for himself as well. He was searching for a little mercy for himself, a hope that he could return to himself after the influence of the Ring bearing down on his shoulders for so long, and so heavily. But what he didn't understand was that he would receive mercy, it just wasn't the way he thought it would be. Mercy came in the form of an invitation to the Undying Lands with a chance at fully healing. So while it would mean leaving his home and friends, he would ultimately receive the healing he longed for.

One other person in *The Lord of the Rings* is also shown to have received mercy: Boromir of Gondor. His sin was pride and, to a degree, arrogance, for he thought he knew what was best to be done with the Ring, and that Gondor did not need its King. Aragorn showed him mercy by forgiving him and promising to take care of Gondor. Frodo gave mercy to him as he refused to speak ill of him to Faramir. Of course, Frodo understood all too well the effects of the Ring. But Boromir was still forgiven for his heart was in the right place; he only wanted what he understood to be right for Gondor with the information he had.

Of Gollum, Frodo, and Boromir, Gollum was the only one who misused the mercy given to him. One could argue that it was because he was still far too near the Ring in order for the change to be effective, as both Boromir and Frodo were no longer near it when their healing process began. But then comes the fact that Gollum was without the Ring for a good number of years, but he still sought it. Perhaps because Frodo and Boromir weren't exposed to it for the same length of time that Gollum had, their healing process began quicker. But the point is, Gollum still desired the Ring, up till the very end. And while Frodo's mercy and kindness to him sparked the beginning of a change, it wasn't enough to keep the momentum going.

All in all, it's safe to say that mercy was a key factor in destroying the evils of Sauron. Forgiveness, kindness, mercy: all things Sauron had no idea how to use, much less wanted to use. He had a vision for his world, a vision that meant enslaving all peoples and bending them to his will. Mercy and small acts of kindness were his major undoing.

In this day and age when justice for everything, from the smallest mistake to the biggest cover-up, is executed swiftly, mistakes in justice are made. And sometimes the punishment doesn't fit the crime. It is in those moments that mercy needs to be taken into consideration. As Christ said, "he that is without sin among you, let him first cast a stone" (John 8:7). As is evident in several characters from *Lord of the Rings*, mercy was the beginning of the end of evil. A small act of kindness, a forgiving heart: these sparked changes for the better in many and led good to triumph.

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Author Interview With...

KILLARNEY TRAYNOR



Hello! Tell us a little about yourself.

Well, I'm Killarney Traynor and I write books. I do bookkeeping during the day and write books at night. I also write scripts and occasionally make short films and movies.

What is your latest book about?

My latest book is one that I wrote with my sister Peggy and it's called *The Monster of Deep Water Lake*. It's set in the 1930s and it's about a guy who comes to New Hampshire to see if his old friend is insane or if there really is a monster in Deep Water Lake. So it's kinda of a thriller, supernatural fun stuff. With any luck it will be out by the end of November.

When did you start writing, and why?

I think that would have been when I was seven. I always joke that I was published by eight because what happened is my brother and I wrote this book for Christmas to give to our family; I wrote the words and he drew the pictures. It was about two princes who found two princesses, or something like that. We printed it and gave everyone a copy. We sold out, so it was a best seller! So yeah I'd say it was around when I was seven.

So what got you into it?

Laura Ingalls Wilder, actually. Because I was sitting on my bed reading *Little House in the Big Woods* - I must have been seven or eight - and I felt like I disappeared into the book and I kinda got freaked out because that had never happened before and I ran out to ask my mom, "Did I disappear?" and she said, "No, you were just reading. That's what happens when you read." And I remember going back to my room thinking Wow, that's the most awesome thing ever; I wonder if I can get that to happen, make them disappear into a story. So I've been trying to do that ever since.



Author Interview With...

KILLARNEY TRAYNOR



How did you come up with the idea for *The Monster of Deep Water Lake*?

I think my sister and I were on a cruise and we were talking about monsters in the ocean, and we were both watching Robert Stack play Eliot Ness in the old *Untouchables* TV show, and we thought "Well, what if he was fighting a monster in a lake?" I'm pleased to say that when I gave my sister the draft, she said, "Oh yeah, he sounds like that actor." And I was like, "Yes!"

How was this book different than any of your others?

It's a lot more action filled, I think, than some of my others. I've never done one that dealt with gangsters before, and it's a lot more like a '30s or '40s thriller than anything I've tried to do. So it has a very old-movie feel to it, which I really like. When I was done writing, I was like "I'm not even sure if this works because this feels so different than what I've done before." But it was a lot of fun to write. The characters were very from the beginning and I had to do a lot of research into the Navy history to make sure it's accurate. It was a lot of fun.

How did you go about publishing your book?

I publish through Amazon.com. So essentially you write the first draft of your book, you edit it several times, then you hire an editor or you bribe your best friend into editing it for you and after you have a draft that you think is publishable, I format the book - I create the interior of the book, if you will - I create the cover, the back cover; I write the blurb for it. I usually send the manuscript out to several reviewing sites that you can send out to get reviews - you can't pay for a good review, but you can pay for *a* review - so sometimes I don't always publish the whole review. And then what you do is you can buy ads and that sort of thing. But after you format the interiors - and you need two, one for the e-book and one for the print book - you upload it to Amazon and they do the rest of the work for you. You do have to be careful -



Author Interview With...

KILLARNEY TRAYNOR



you can't just hit 'ready to sell' now. You have to get a copy because sometimes you'll get a draft and you'll be like, "Oh, the cover is all crooked" or "That's the wrong interior; I uploaded the wrong book somehow." So you do have to double check it. But it's actually really simple. It's a lot of work, but it's not that hard to do. Formatting can be tricky, because sometimes the format will go off and you just have to destroy what you did and start all over again, but once you get a rhythm it's pretty easy to do.

Oh yes!

I'm actually in a dry period right now where I'm actively not working on a book. It's been very hard not to have something I'm actively working on. I wrote a few short scripts in the meantime, but I'm basically outlining what my sister Cali calls "Popcorn Books" - they should be short, fun, adventure-type books - and I've also got an old fashioned Gothic novel - not vampires, just old fashioned Gothic about people in an old house that have things happen to them. And then it seems like there's always another dozen other stories in the back of my head.

Are you planning on writing more?

What are you working on now?

Can you tell us about your other books?

So my first book - the first published book, because there were a lot of unpublished books before it - was *Summer Shadows*. It is a story about a woman whose sister dies and leaves her with three children, and she and the three children go up to Franklin, New Hampshire to renovate a summer home and they end up next to a house that's "haunted" with a murder that's been "solved", and they find that in the midst of trying to heal from the trauma of losing their sister/mother, they also have to solve an old case. And it's about the old case but it's also about them coming together as a family. I originally intended the book to be a light old-fashioned Disney feel book. It ended up being a lot bigger than that.



Author Interview With...

KILLARNEY TRAYNOR



Then the second book I have is about a treasure hunt in a failing NH horse farm that might have some Civil War treasure buried on it. And that one was a lot of fun because I got to research a bunch of history. And the two main characters verbally spar all the time and that was a lot of fun to write.

Then I've written these three supernatural stories with my sister Peggy. Which was great because it taught me how to write more concisely, and how to write more towards a thriller line. The first one was *Tale Half Told*, which was about four people being snowed into a haunted house in

the '70s. And then there was *Universal Threat*, which is about three teenagers who get lost while they're hiking and come across a downed alien ship and they're being chased by aliens. That one I set in the '80s so I could use all my *Star Trek* references.

The other ones were *Michael Lawrence* - I converted a script I wrote into a novel - and *Jenny Goodnight*, which is a western story about a woman confronting her past.

Why do you write?

The short answer is I write because there are people in my head who keep yelling at me until I tell their story. There's just like an itch that you have to scratch. And usually it's like "Well, I don't know if I can tell this story" or "If I were to tell this story, *how* would I tell this story?" And it becomes a puzzle you have to solve. Like, how would you convey, for instance in *Summer Shadows*, the idea of loss and how do you rebuild a family after

that and that just became "I don't know, and I want to find out." I just started writing Julia's story. Like, I had a good idea when I start how it will end, but I don't really know how we're gonna get there. It usually starts with a question, and the question won't leave me alone. The way I know I'm ready to write, because there's always a question in my head, is that I can start hearing the characters speak, and when I start to hear the characters speak, then I'm like "Okay, now I'm ready to write; I know them well enough to actually put it on paper." They'll start arguing with me!

Who are you inspired by in your writing?



Author Interview With...

KILLARNEY TRAYNOR



For writers, it would definitely be Charles Dickens, John LeCarre, Mary Higgins Clarke... I've been reading a lot of Edith Wharton lately, so she's been pretty heavily influencing how I think. Laura Ingalls Wilder, too... P.G. Wodehouse... I guess I have a lot. When I was a teenager I was obsessed with this Christian writer called Linda Chaikin - she wrote pirate books - so when I'm feeling bad I reach for her books and I reread them. So those are probably the writers who have influenced me the most, at least on page. But you know how it is, every time you discover a new writer, they end up influencing you.

What is your advice for writers?

Read a lot. Read all the time and read everything you're interested in. Unlike Sherlock Holmes, you can stock your head with anything you want, because everything will become useful. When you start writing a book you will have to research something specifically for that book, like space travel or time travel theories or Civil War treasure, but just generally speaking, be curious. Watch and read everything you want to. Be careful what you read only in the sense of don't read authors that leave you with a sticky feeling or leave you very uncomfortable. It's okay to have an author that challenges you, but you shouldn't have one that weakens you. So that would be my only caution to 'read everything.' But if you want to know people, talk to people, but really listen to people, and compare what they say about themselves to how you see them. The difference between the two is really important. I can't even tell you how or why, but you're gonna see it the more you write, that people aren't always

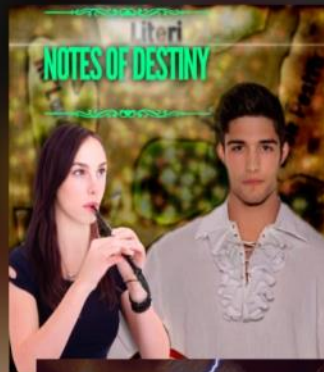
100% accurate about themselves and that nuance will really help you in designing characters. And the third - have fun. Write what you want to read and have fun.

Like what you see? Find Killarney's books, social media information and more on her website, KillarneyTraynor.com. See some of her book covers on the next page.

But wait, there's more! Killarney's interview had a lot more to it - check it out on YouTube or in our audio issue!



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The Vengeance of God

By Ian Wilson

"Vengeance is mine, I will repay, says the Lord," or so the Scriptures tell us. Many, probably most of us are uncomfortable with the concept of God's vengeance. How can a loving God be vengeful? We must understand that in the ancient Near East, the ideas of justice and vengeance are intertwined in ways that modern Western minds don't automatically comprehend. The Greek and Hebrew words that are typically translated "vengeance" in most English versions mean something like "righteous punishment of wrongdoing" or "upholding righteousness." God has a standard of justice that is far



God has a standard of justice that is far above our own. He is righteous.

above our own. He is righteousness. It is part of His very nature. If He were not, He would not be God.

Part of the problem is that we in our sinful humanity cannot experience wrath in the same way that God does: when we are wronged, our desire is to visit misfortune upon the party that wronged us. I have

certainly experienced this feeling many times. I want others to hurt the way they hurt me. We tend to go overboard with our desire for vengeance, which is why "an eye for an eye" exists. The Old Testament laws for retribution existed to prevent over-the-top violence. In that time (and still in many tribal cultures today) violence could go on for generations because of one person's offense. "An eye for an eye" exists specifically to limit retribution to one, single individual at one time so that it does not spark a tribal blood-feud.

When Christ came, He came to reconcile the world to Himself, and to reconcile all people to each other. He commanded us to love one another, even our enemies and persecutors. As 1 Peter 3:9 (KJV) says, "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." You see, we don't need to "like" our enemies; we do not need to feel affectionate toward them, but we must not hate them either.

It is acceptable to feel angry when wrongs are committed; our Blessed Lord was angry when His house was desecrated by thieves. We must, however, hand that anger over to God, as King David did in Psalm 25. Vengeance belongs to God, and we must trust that He will put an end to those who do evil.

"An eye for an eye" exists specifically to limit retribution to one, single individual at one time so that it does not spark a tribal blood-feud.

And Can It Be That I Should Gain?

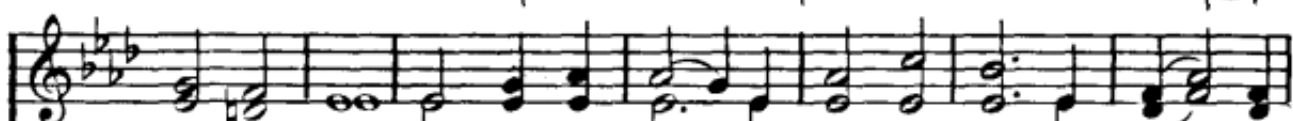
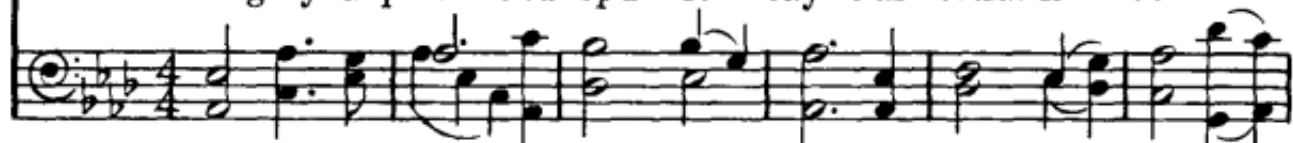
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CHARLES WESLEY

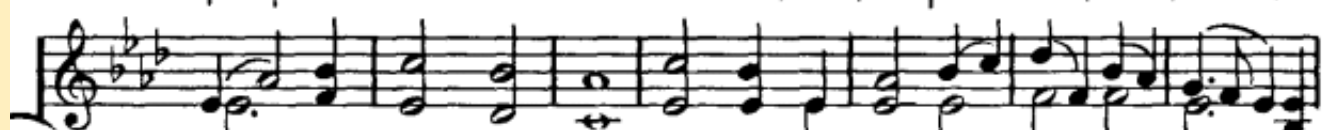
THOMAS CAMPBELL



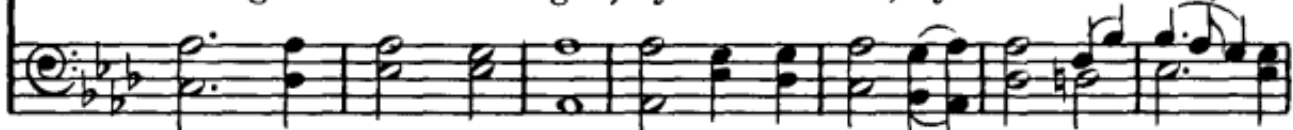
1. And can it be that I should gain An in - terest in the
2. He left His Fa - ther's throne a - bove, So free, so in - fi -
3. Long my im - pris - oned spir - it lay Fast bound in sin and



Sav - iour's blood? Died He for me, who caused His pain? For me, who
nite His grace, Emp - tied Him - self of all but love, And bled for
na - ture's night; Thine eye dif - fused a quick - ning ray, I woke, the



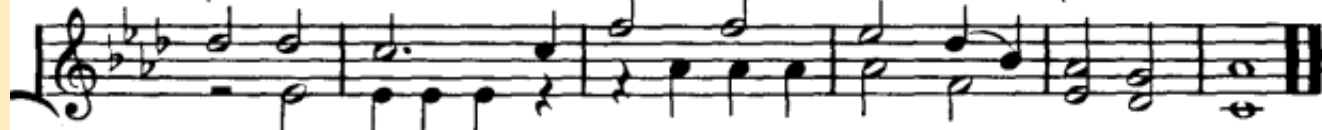
Him to death pur - sued? A - maz - ing love! how can it be That
A - dam's help - less race; 'Tis mer - cy all, im - mense and free; For,
dun - geon flamed with light; My chains fell off, my heart was free; I



REFRAIN



Thou, my God, shouldst die for me? A - maz - ing love! how
O my God, it found out me. A - maz - ing love!
rose, went forth, and fol - lowed Thee.



can it be That Thou, my God, shouldst die for me.

How can it be That Thou, my God,



By Jordan Quigley



*And can it be that I should gain
An int'rest in the Savior's blood?
Died He for me, who caused His pain?
For me, who Him to death pursued?
- "And Can It Be" by Charles Wesley*

We sing this out in the key of G major - a key full of bright reds and hints of burnt orange, if we were to assign color - as we dash along the precipices and peaks of the undulated melody. Perhaps the reds of G are like the colors of the dawn: the sun breaking to soften the fierce edges of some mountain rim that we have climbed to be among the first to receive the day. The sun divulges slowly, and as all around us is revealed, the beauty of the world grows.

What's more, we ask ourselves a question as we adventure through the acrobatic phrases: it's a question Charles Wesley asked himself in 1738 and I ask myself now in 2021. It concerns not just what we dub the Mystery of Faith - the idea that God Himself would die for us sinners (though this is something to which, as Wesley points out in a later verse, even angels' minds inquire) - but that I would take any notice of it. That I, who have been so lost and far from the source of light, could catch the faintest whiff of the redolence of salvation while I wandered in the putrid miasma of sin and self interest. How could one such as I take notice of His pursuit unto death while in the midst of causing the very pain inflicted during it? No, I have been too absorbed in my own hurt to be interested in another's. It can only be that His pursuit extends beyond the Cross and with patience and slow presentation. Only by patiently wooing my heart - the heart that He designed - could any interest develop.

And yet it can be that I and so many others have gained this interest. As the sun on the mountain gradually reveals more as it rises, so does the Son as He rises in our lives. We understand, all the better, the benefits of turning to Him. We understand, with swelling fascination, how wonderful is the world which He made (ourselves included) and its endless marvels in everything, minute to grand, and all points in between. We begin to understand, with fear and trembling, the means by which He pursued us and snatched from Death by His own death that none may ever snatch us from His perforated palms.

We may still ask, as I do, how can it be that we came among those who participate in the dawn of new creation? That answer belongs to Him, as do our whole selves. We can and should rejoice with songs such as this magnificent hymn because He has made the hearts in us - the hearts that He has wooed. Rejoice that He gave us the lives that He to death pursued. Rejoice that He is the Maker, the Seeker, and most of all, the Savior.



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Book & Media Recommendations

Over the Garden Wall (Cartoon Network, 2014)- A cartoon miniseries about two brothers who travel through the woods to get back home and the adventures they have there. Viewer discretion is advised due to some scary scenes and thematic elements.
-Amanda

"All At War" (song) by Downhere. A great song when faced with the old dichotomies of justice and mercy.
- Sarah

Muppets from Space- The last Muppet theatrical film with input from Frank Oz, this movie tells the story of the Great Gonzo's quest to find his way back home. Guest stars include Hulk Hogan, Jeffery Tambor, and lots of great disco and motown music! -TK

Based on a True Story: Not a Memoir by Norm Macdonald is the funniest Russian novel you'll ever read. - Monica

The Doctrine of Justification
Theological Essays from the Weidner Institute (published 2021) edited by Rev. Dr. Jordan Cooper and Rev. Matthew Fenn.
This is a great collection of essays on some controversial topics concerning justification. My friend Peter Daniel Fawcett contributed one of these essays and his essay is about the correlation of good deeds and almsgiving and justification. -JC Ellis

Fullmetal Alchemist: Brotherhood: adapted from the manga written by Hiromu Arakawa, it's an emotional story that thoroughly explores the corruption of government and the nature of power. Corrupt governments deceive their people and hide conspiracies while slowly implementing their plan to gain power. This is exactly what Edward Elric and his brother Alphonse go up against when they start digging in the wake of their best friend's murder. -Ryan

more

Book & Media Recommendations

The Didache. This is among the earliest of Christian works, written in the first or second centuries, detailing how the Christians of the time were worshipping and what they ought to believe and do.
—Sarah

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want to
suggest?

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The Ravenwood Saga: a fantasy trilogy written by Morgan L. Busse, it has themes of redemption and hope seen through Selene's journey to find the true purpose for her dreamwalking gifts which her ancestors twisted into something sinister. —Ryan

Voyage of the Unicorn (two-part TV movie released in 2001)
Inspired by the novel "Voyage of the Basset" by James C. Christensen, it tells the story of a widower mythology professor and his two daughters who suddenly find themselves on an incredible journey through the world of fairy tales and mythology. This is a family-friendly adventure film with decent special effects that, while not exactly LOTR quality, are nonetheless effective at telling this wonderful story with heartfelt themes about faith and what's really worth holding onto. —Thomas Adams

A Walk in Wolf Wood by Mary Stewart - A blend of time travel and fairy tale, this fantasy is about two children sent back in time to help a werewolf lift a curse. -Amanda

The History of the Church by Eusebius. This is the first non-Biblical history of the early Church, written in the 4th century. —Sarah

Zack Snyder's Justice League: a four-hour epic superhero fantasy film directed by Zack Snyder, ZSJL is at its core a story about hope in the darkest of times. With Superman dead, the world has to figure out how to cope, but an ancient alien race that has attempted to conquer Earth before is back and taking advantage of the Man of Steel's absence. No one person can defeat such a powerful foe, but the Justice League isn't complete without Superman. —Ryan

The Problem of Edmund

Justice & Mercy in *The Chronicles of Narnia*

By Sarah Levesque

As the others drew near, Aslan turned to meet them, bringing Edmund with him.

“Here is your brother,” he said, “and - there is no need to talk to him about what is past.”

*Edmund shook hands with each of the others and said to each of them in turn, “I’m sorry,” and everyone said, “That’s all right.” And then everyone wanted very hard to say something which would make it quite clear that they were all friends with him again - something ordinary and natural - and of course no one could think of anything in the world to say. (C.S. Lewis, *The Lion, The Witch and the Wardrobe*, chapter 13).*

How many times have we stopped and thought about this scene? Edmund had betrayed his family and their friends. Because of his errors – great errors born of greed, ignorance, and fear – all four Pevensie children were stuck in the middle of a war. Again. But this time, they had to lead it. To make things worse, soon the four children would realize that Aslan had traded his own life for Edmund’s.

Despite all of this, after this scene, not one of his siblings speaks out against Edmund – not to his face or behind his back. Not one holds on to his or her anger, resentment, or blame. They simply do as Aslan said, and move on. And we the observers are left to wonder *how*. How did they move on so easily?

As humans, we each have a strong desire for justice. We can easily look at this scene and see injustice – surely Edmund should be punished! He should get what he deserves. Aslan should let the White Witch have him; that would be justice. Or so we think.

Interestingly enough, one of the synonyms Merriam-Webster gives for “justice” is “impartiality.” The last sentences of the previous paragraph don’t sound impartial to me. On the contrary, they sound like someone has a bone to pick. To me, they sound more like vengeance, also known as revenge, retaliation, payback. Vengeance is anything but impartial, but instead it is fueled by anger, and good rarely comes out of anger.

Aslan knows all this and looks beyond the human perspective. He is an immortal lion, after all, the Son of the Emperor Beyond the Sea. He looks at Edmund as a parent looks at a small child, knowing exactly what Edmund has gone through. And he knows that Edmund has already learned his lesson at the hands of the White Witch and her lackeys. Aslan does not want to lose the boy, and so he sacrifices himself in Edmund’s place, as many a parent would.

Aslan is merciful; he doesn’t punish Edmund. He doesn’t need to – punishment is pointless if the transgressor has already learned his or her lesson, as Edmund had. I believe that when the two talked, Edmund admitted his mistakes and Aslan forgave him. Other than that, I don’t know what was said. Of course, just because Aslan showed mercy doesn’t mean that Edmund is off the hook. He would still have to atone for his mistakes, which he did in battle. Thus, mercy and justice were both served, but not vengeance.

But what about Edmund's siblings? He had betrayed all of them. It would be human nature for them to be angry with their brother, to hold a grudge against him, to demand a clearer version of justice or seek vengeance. Instead, they listen to Aslan; they forgive and move on. Did they know that Aslan hadn't punished Edmund? Did they know that Edmund had already learned his lesson? It didn't seem to matter to Aslan - he had already taken care of the matter. So Peter, Susan, and Lucy listened to Aslan and let it go. They forgave Edmund and did what was best for him, treating him as they would want to be treated if they had been in his place, probably feeling relief that he was no longer in the clutches of the White Witch. Would they have been able to do that on their own, without Aslan's intervention? Perhaps not – we humans are too good at holding on to hurts. But he did intervene, and they listened, making the effort to interact with Edmund as they always had.

How did Edmund forgive himself? What stopped him from beating himself up internally day after day? I think the answer once again lies in Aslan. Whatever he said to Edmund made him feel secure in the Lion's forgiveness, esteem, and love. And his siblings did not reject him, but forgave him – that must have helped tremendously. Was it a struggle? Well, how could it not have been? Reading the books, it's clear he never forgot; when dealing with Rabbadash at the end of *The Horse and His Boy*, the grown King Edmund reflectively says, "...even a traitor may mend. I have known one that did." The narration adds, "And he looked very thoughtful." Soon after, Edmund agrees to follow Lucy's plan to show mercy to the vicious Prince of Tashbaan. This scene makes it abundantly clear that Edmund had indeed learned his lesson, and he seems to not be disturbed by his error any more, judging by the way he acts throughout the book (which is set before the Pevensies return to England).

How does all of this affect us? We are often hurt – purposely and accidentally – by those around us, and we often hurt others. When we are hurt, we ought to forgive those who hurt us. Once, Jesus was asked how many times a brother should be forgiven. He answered, "I tell you, not seven times, but seventy times seven" (Matthew 18:22). This doesn't mean we only have to forgive our brothers 490 times. We are all brothers and sisters in Christ, so "brother" applies to everyone, and seventy times seven is a numerical symbol for "always". However, this doesn't mean that we should let everyone off the hook; like Aslan, we should show mercy *and justice*.

Jesus talked about forgiveness many times during his ministry and basically everything he said boils down to this: Love people unconditionally. If you do, you can forgive them as Aslan did, as Jesus did when he spoke from the cross, "Father, forgive them; they know not what they do." Will it be hard to forgive? Of course. But, with Jesus by our side, it is not impossible. And if we can extend forgiveness to others because Jesus does, because Aslan would, why should we not forgive ourselves? Aslan would. Jesus does. We need to follow in their footsteps and love ourselves, forgive ourselves.

Does forgiving mean forgetting? That common phrase "forgive and forget" rings in our ears often enough. But forgiving does *not* mean forgetting. Forgiving is when we don't allow anger to control us, but instead continue to look for the good in the other person, and to wish them well. But that does not mean we have to forget what they did and continue to trust them. Sometimes people will be like Edmund and never transgress in that way again, but more often, we humans do things habitually, even accidentally, and these actions hurt others. If I lent my

car to a friend and she crashed it by driving recklessly, I would forgive her. I might also make her pay for it, and I certainly would not let her drive my car again. Forgiveness doesn't have to go hand in hand with forgetfulness.

What happens if we don't forgive? We allow our anger or fear to rule us. We become angry at all, fearful of all. The old song says, "they will know we are Christians by our love," but if we cling to anger and fear, we cannot love, not ourselves and not others. And, as Saint Paul wrote, "If I have not love, I am nothing...I gain nothing" (1 Corinthians 13). Aslan, Peter, Susan, and Lucy forgave through love, and their lives were all the richer for it. Hopefully, we can do the same.



A Song of Emrys



Ian Wilson

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Bible Trivia!

Answers on the following page

- 1) Abraham, Isaac and Jacob are known as...
 - A. Patriarchs
 - B. Priests
 - C. Prophets
 - D. Judges
- 2) How many plagues were sent against Egypt?
 - A. 3
 - B. 7
 - C. 10
 - D. 14
- 3) Who was Jethro?
 - A. Old Testament Joseph's son
 - B. Moses' father in law
 - C. Moses' brother
 - D. Moses' brother in law
- 4) The book of Leviticus focuses on...
 - A. The history of Levi
 - B. The history of the Levites
 - C. The law for the Levitical priests
 - D. All of the above
- 5) Which of Jesus' parables shows God's mercy?
 - A. The parable of Lazarus and the rich man
 - B. The parable of the prodigal son
 - C. The parable of the sower
 - D. The parable of the pearl of great price
- 6) How many New Testament books were written by Luke?
 - A. 1
 - B. 2
 - C. 3
 - D. 4
- 7) Which apostle wrote the most letters in the Bible?
 - A. Peter
 - B. John
 - C. Jude
 - D. Paul

Bible Quiz Answers!

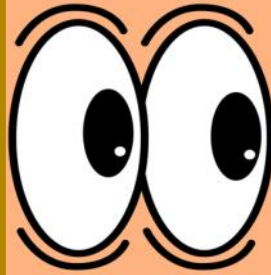
Questions on the previous page

- 1) A: Abraham, Isaac and Jacob are known as the Patriarchs.
- 2) C: Ten plagues were sent against Egypt: water turning to blood, frogs, lice or gnats, flies, livestock pestilence, boils, hail, locusts, darkness, and the killing of firstborn children.
- 3) B: Jethro was Moses' father in law, the High Priest of Median. He was the one who told Moses he was doing too much and needed to get some help in his duties as judge and arbitrator.
- 4) C: The book of Leviticus focuses on the law for the Levitical priests, given from God through Moses in the wilderness.
- 5) B: The parable of the prodigal son shows God's mercy, as the father welcomes home his son who had basically written him off as dead, gone away, and squandered his inheritance.
- 6) B: Luke wrote two New Testament books: the Gospel of Luke and Acts of the Apostles.
- 7) D: Paul wrote the most letters in the Bible. Thirteen or fourteen books are attributed to him, though some are disputed, particularly the book of Hebrews.

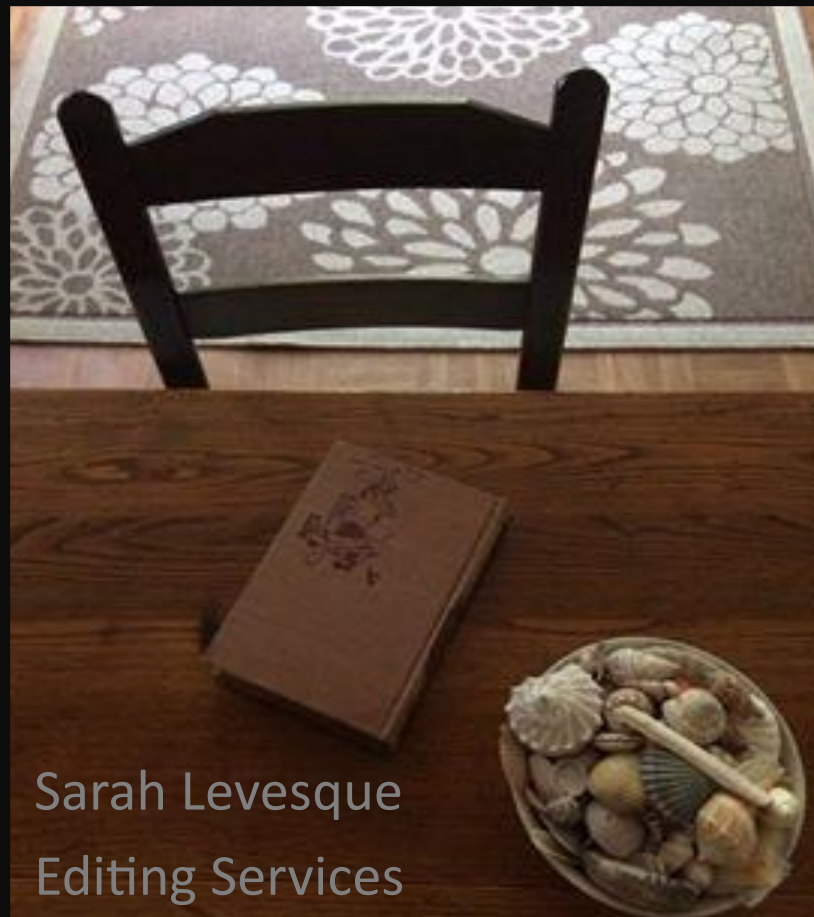
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