

LOGOSOPHIA

A Pilgrim's Journal
of Life, Love & Literature



Issue #21
Winter 2025

The background of the cover is a reproduction of Michelangelo's famous fresco, 'The Creation of Adam'. It depicts Adam lying on a rock on the left, reaching out with his right arm towards God on the right. God is reclining, supported by his left arm, with his right hand extended towards Adam. The two hands are just inches apart, creating a sense of tension and divine spark. The text 'God & Science Anthropology' is overlaid in a black serif font on the central part of the image.

God & Science *Anthropology*

Anthropology: noun

an · thro · pol · o · gy

*2 :theology dealing with the
origin, nature, and destiny
of human beings*

— Merriam Webster Dictionary



LOGOSOPHIA

"Wisdom's Words"

A community dedicated to creating and cultivating connections, unity and understanding between Christian denominations.

Greetings fellow pilgrims!

Welcome to the 21st issue of LogoSophia Magazine and my first issue as Editor in Chief. Things might look totally different around here, but we still have the exact same commitment to create and cultivate connections across Christian denominations. Our theme for this year is Science & God, focusing on anthropology this issue. Inside this you'll find poetry exploring human nature, masterfully crafted articles on heart and horror, an author interviewed about adoption, suggestions for further reading on the topic of Anthropology, and so much more! Enjoy, and happy reading!

Deborah Robertson
Editor in Chief

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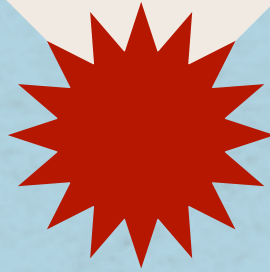
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LETTERS TO THE EDITOR & OTHERS



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!

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Hi, my name is Jerry. Can you find me in this issue?

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
- Writers of the Christian faith to augment the works of our Staff
- Artists to help us beautify our issues and blogs
- Advertisers & Donors to support us financially

Want to help? Email us at Editors.LogoSophia@gmail.com

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Photo Contest Winner



courtesy of Sarah Levesque

BIBLE VERSE ~

Behold, how good and pleasant it is
when brothers dwell in unity!

(Psalm 133:1 ESV)

~ PRAYER

Look upon us, o Lord,
and let all the darkness of our souls
vanish before the beams of thy brightness.
Fill us with holy love,
and open to us the treasures of thy wisdom.
All our desire is known unto thee,
therefore perfect what thou hast begun,
and what thy Spirit has awakened us to ask in prayer.
We seek thy face,
turn thy face unto us and show us thy glory.
Then shall our longing be satisfied,
and our peace shall be perfect.

— Augustine

Photo Contest Entries



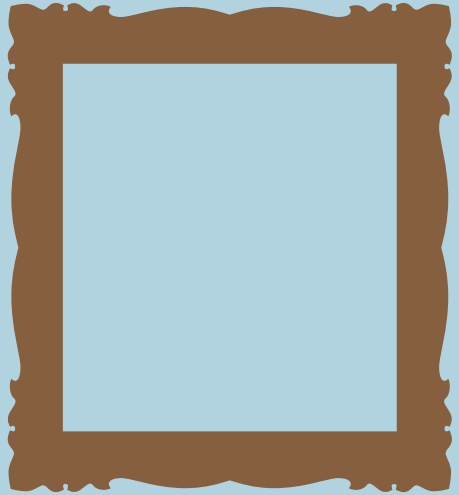
Luke Seney
OK



Sarah Levesque
NH



WINNER!



Sarah Levesque
NH

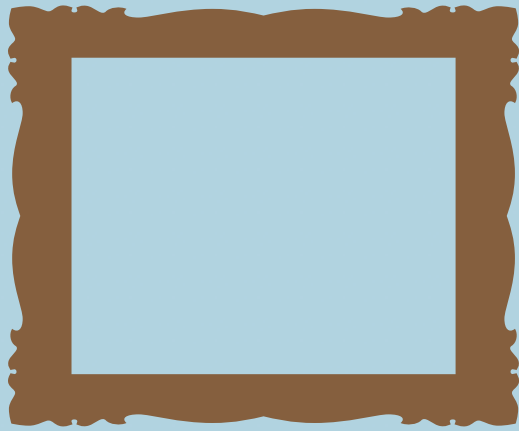


Lawrence "Mack in Texas" Hall
TX



Deborah Robertson
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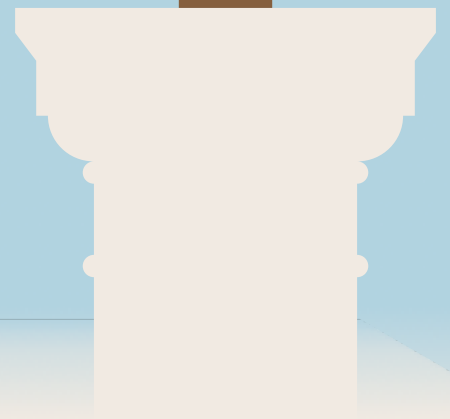
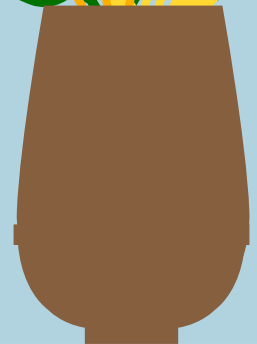




Deborah Robertson
OK



Sarah Levesque
NH



Calling all Photographers!

We are holding a contest for the best picture that encapsulates SPRING



The winning entry will be put on the Table of Contents page of our Spring issue.

Email your entry to Editors.LogoSophia@gmail.com by April 7 — subject line “Spring 2025 Photo Contest”.

594 God's Own Child, I Gladly Say It

1 God's own child, I glad - ly say it: I am bap-tized
 2 Sin, dis - turb my soul no long - er: I am bap-tized
 3 Sa - tan, hear this proc - la - ma - tion: I am bap-tized
 4 Death, you can - not end my glad-ness: I am bap-tized
 5 There is noth - ing worth com-par - ing To this life-long

in - to Christ! He, be - cause I could not pay it,
 in - to Christ! I have com - fort e - ven strong-er:
 in - to Christ! Drop your ug - ly ac - cu - sa - tion,
 in - to Christ! When I die, I leave all sad - ness
 com - fort sure! O - pen - eyed my grave is star - ing:

Gave my full re - demp - tion price. Do I need earth's
 Je - sus' cleans - ing sac - ri - fice. Should a guilt - y
 I am not so soon en - ticed. Now that to the
 To in - her - it par - a - dise! Though I lie in
 E - ven there I'll sleep se - cure. Though my flesh a -

trea - sures man - y? I have one worth
 con - science seize me my Bap - tism
 font I've trav - eled, All your might has
 dust and ash - es Still as - sur - ance
 waits its rais - ing, Still my soul con -

more than an - y That brought me sal -
 did re - lease me In a dear for -
 come un - rav - eled, And, a - gainst your -
 bright - ly flash - es: Bap - tism has the
 tin - ues prais - ing: I am bap - tized

va - tion free Last - ing to e - ter - ni - ty!
 giv - ing flood, Sprin - kling me with Je - sus' blood?
 tyr - an - ny, God, my Lord, u - nites with me!
 strength di - vine To make life im - mor - tal mine.
 in - to Christ; I'm a child of par - a - dise!

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hymn

Musical Musings



By Joshua David Ling

"God's Own Child, I Gladly Say It" was written by Erdmann Neumeister, who lived from 1671 to 1756. He was a Lutheran pastor who wrote many church songs, helping people to understand God better through music.

This five-verse hymn talks about what baptism means for Christians. Each verse starts with a problem that Christians face and answers it with the powerful reminder: "I am baptized into Christ!" Like a refrain in a popular song, this line keeps coming back to remind singers of their connection to God, and to raise the consciousness of the stakes of the Christian life verse by verse.

The first verse talks about how being baptized is worth more than any treasure. The second verse deals with feeling guilty about sin, while the third verse stands up to evil. The fourth and fifth verses face the fear of death, saying that baptized Christians can be sure they'll go to heaven.

What makes this hymn special is how it speaks to everyday worries while giving hope. It's like having a conversation where someone shares their fears, but then remembers they belong to God through baptism. The words are personal and comforting, like a friend reminding you of good news.

Today, this hymn is still sung often in Lutheran churches and abroad. It helps people remember that their baptism isn't just something that happened once, but continues to give them strength and comfort throughout their whole life. And ultimately, it is a reminder that whoever the world may say we are, we are children of the Second Adam, in Christ.

The Anthropology of Fear:

What Mascot Horror Tells us about Humanity

By T.K. Wilson

What mankind fears hasn't changed since time immemorial. Truly, since the Garden of Eden, we have feared that which should be benign turning out to be evil. This very specific fear has given rise to the genre of "mascot horror", which combines beloved childhood icons such as Mickey Mouse with some sort of horrible backstory, usually of science or magic gone awry and creating a Frankenstein-like amalgamation of terror.

The top two examples of this new face of horror are *Poppy Playtime* and *Five Nights at Freddy's*. Though it's *Five Nights at Freddy's* that came first, my first stop is *Poppy Playtime*. As I am a toy collector and restoration artisan, it more hits home as far as this new face of terror.

In *Poppy Playtime* the player returns to their former place of employment, the Playtime Co. toy factory, in an attempt to rescue co-workers who are trapped inside. What the player finds instead are toys with human souls, driven mad by their state of being, looking to punish those who have made them this way, apparently including the player, though how much responsibility they have is still unclear.

In the course of the game, the player encounters monsters, both benevolent and malevolent, including the animalistic Huggy Wuggy, wise Poppy, and devouring mother Mommy LongLegs, all opposing or helping the player's quest. These characters are the faces of what was once a whimsical wish of children - to have their favorite toys come to life, but twisted into nothing but horror.

In a similar vein to *Poppy Playtime* we have *Five Nights at Freddy's*, usually shortened to FNAF. FNAF was created by Scott Cawthon, a video game developer at the end of his rope. After designing several unsuccessful Christian video games, he was ready to quit his dream job.

He decided to try one last time for a general market release game. He took criticism of his game's characters looking like creepy Chuck E. Cheese animatronics and ran with it, creating a spooky horror game where a selection of five such robots would come and try to grab you in your office. This game was *Five Nights at Freddy's*, and became a runaway SMASH HIT.

It was a simple, scary story without gore or graphic language. Half *Scooby Doo* and half *Frankenstein* (1931), Scott used the next few years' worth of games to tell a complex story of coverups, lies, and murder.

The story that tied them all together was the insanity of a man named William Afton, a mad scientist who murdered five children sometime in the 1980s in order to find a way to resurrect two of his own children and gain immortality for himself. In doing this, he caused the robots he created to be possessed by the spirits of the dead children. The spirits of the dead, longing for justice, led by the ghost of a noble and brave little girl called Charlie, eventually witness the death of their tormentor who had tried to cover up his crimes. But like them, the ghost of William lingered, having to be destroyed by his remaining child, Michael.

Because of the wealth and power of Afton's company, the deaths were covered up. They simply hoped people would forget and just kept opening up more and other restaurants. But every time, something would happen to cause the closure of the place. As you can plainly see, creator Mr. Cawthon has done a lot of research and watched a TON of American Greed. And perhaps that greed is what also feeds into the horror; not a monster, but a person so indifferent and cruel that human lives are nothing to him.

Neither game's story has been fully told yet. New horrors await those who play them, new mysteries wait to be solved, but no matter what, horror fans have come to an interesting place in history. As horror becomes more mainstream, we find the grotesque changing shape. Where once we had demons, zombies and Nosferatu, we now have a long-armed stuffy and an animatronic bear. But what they represent has not changed - the fears of the unknown, of contagion, of true malevolence hidden by a smile. Horror opens humanity's eyes to the truth they keep hidden: that there is evil but good will always win out.

**The Anthropology of Fear:
What Mascot Horror Teaches Us About Humanity
— T.K. Wilson**

Upon Learning of the Death of Papa Ben

By Lawrence “Mack in Texas” Hall

We are not some casual and meaningless product of evolution. Each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary.
- Papa Benedict

I awoke from what was called a procedure
And was surprised to be alive, alive
By the brilliance of those called to medicine
By the Grace of God and Saint Elizabeth

When certain images and clouds were cleared
From my weary and befogged body and mind
And the kindest nurse brought a coffee for me
With words of assurances and blessings

I learned that our dear Papa Ben had died

I paused, I put the coffee down, I cried
On this December day when Papa Ben died

Upon Learning of the Death of Papa Ben - Lawrence Hall

PHILOSOPHY of the *HEART*

by Amanda
Pizzolatto



“Follow your heart” has been a mantra for decades. Many take it to mean to follow your feelings, but does it really mean that? After all, following your heart’s desire could very well include some trying times. Should you listen to your feelings then if they lead you away from your heart’s desire? Speaking of, take a moment right now and write down your heart’s desire. If you have more than one, write them all down. Once you have done that, find the one that you especially desire. Have it in hand? Now, look at it, think about it. Does it require a plan to achieve it? Does that plan require some sacrifice and trials to overcome? Would you stick with it, or drop it the instant your feelings change?

“Reason and emotion aren’t supposed to be in constant warfare...”

If the answer is sticking it out for the long haul, well, that’s what we would consider love for people and passion for dreams and ideals. You wouldn’t drop it all at the first sign of trouble or when the first trial popped up. Then one has to assume that the heart isn’t the seat of feelings, but a meeting place where reason and feelings can join together. That’s right, reason and emotion aren’t supposed to be in constant warfare; they must work together. They are not opposites - they can oppose each other at times, yes, but they are not truly opposites.

In the East, the yin yang symbol and philosophy are pretty well known - the idea that the world is split into opposing functions, hot and cold, day and night, wet and dry. But many of those functions, those things, have a middle ground. Good and evil do not have such a thing. They are the true opposites; one repulses the other, the other unable to stand the one. Hence why they are always fighting, in reality and in fiction. All others, especially those that are filed into yin and yang, can oppose each other at times, but are also quite capable of working together. Usually working together is a great benefit to everyone and everything, as it creates harmony and balance. Good and evil are outside of that, especially when you consider that keeping the balance is good while throwing it off is bad.

**"Getting to
know
someone can
turn into love..."**



Sometimes that balance doesn't quite look the way we expect it to, so throwing it out of whack can come as a surprise, but good will right it immediately and evil will push the imbalance even harder.

But, what does this have to do with the heart? Well, that's where all those decisions are made. Basically, the heart is not the seat of emotion, but the seat of the will, the self, the soul, *you*, your very core. Just like the phrase, "at the heart of the matter," which can be taken as further proof that the heart is not the seat of emotions, but the seat of your core self. Perhaps we should call it a throne room, as that is where you put not just your core, but also where you would put the most important people and things as they would have a lot of say over your decisions. It is the place where emotion and reason can come and either duke it out or dance in harmony. But there's more.

Further proof can be found in the Bible as God sees into the hearts of men, and it is how He chooses His servants, like David (1 Samuel 16:7). Jesus also shows this when He reprimands the Pharisees, knowing that they are following the letter of the law, but not its heart (Luke 16). Throughout the Bible, we get the notion that the heart is pretty important to God as He can see it and knows our core better than we do. The Catholic Church even celebrates the heart, with feasts for the Sacred Heart of Jesus, the Immaculate Heart of Mary, and, in a way, St. Valentine, as well as Sts. John Eudes and Margaret Mary Alacoque.

After all, hearts are symbols of love, and God is love, so it would make sense that He seeks hearts. But then, love isn't strictly an emotion.

It certainly can't come about by reason alone either; it requires both emotion and reason, better known as attraction and knowledge. Getting to know someone can turn into love, that is the reason part of it. The butterflies you get when you are around someone and how much you want to be near them, that is the emotional part of it. This then is the point of the heart: to keep, or destroy, to balance of the rest of the complementary opposites.

So, again, follow your heart. Not because emotions are rising and you want to ride that high, or because reason dictates it (though it is more sensible to listen to reason), but because deep down, there is Someone calling you and He left a map in your heart. It's up to you to answer or ignore that call. For a more in-depth look, read *Wisdom of the Heart* by Peter Kreeft. Coupled with witty humor, he does a deep dive into the heart and its importance to us, who we are, what we are called to do, and our relationship with God.

Philosophy of the Heart ♥ *Amanda Pizzolatto*



You (Formerly Known as You)

By Lawrence “Mack in Texas” Hall

X, formerly known as Twitter
And then there is you
Formerly known as you



Go read a book
Go get a job
Go get a life
Go get a clue
Work in the yard
Volunteer at the school
Wash the dishes
Clean up the house
Raise your children
Be positive
Be a role model
Be a real mensch
Be a real friend
Be a neighbor
By the Grace of God
Be truly you



You are no one’s glassy-eyed-parasite —
Go out into the world and do yourself proud

You (Formerly Known as You) - Lawrence Hall



The Spirit Veil

By Braydon Nelson

Through veils that shimmer, thin and bright,
A world lies hidden beyond our sight.
Some glimpse it through a holy call,
While others stumble, and others fall

When God, in mercy, lifts the shade,
The Spirit's realm is then displayed.
A gift, a warning, and a sign,
A fleeting moment of the divine.

But others choose forbidden ways,
With powders, potions, and altered gaze.
Through DMT, or acid's glow,
They touch the dark where none should go.

Psilocybin opens doors,
Ketamine bends earthly floors.
PCP unchains the mind,
Yet leaves the soul in chaos blind.

Entities dwell in shadowed space,
Some with terror, some with grace.
They may appear uncalled, unbidden,
Or summoned forth from realms forbidden.

The summoner speaks, the circle drawn,
The ritual begins at dawn.
An ancient name, a whispered plea,
A pact is made, though none are free.

Yet caution must be deeply held,
For spirits lie, their truths withheld.
A kindly face may mask a snare,
And draw the heart to deep despair.

The thin places sing a broken song,
Where earth still feels what went so wrong.
The blood, the grief, the hollowed ground,
Still echo with the lost soul's sound.

Here a shadow lingers near,
Born of hatred, fed by fear.
A rift, a tear, where spirits crawl,
These places warn us, one and all.

The wilds, untouched, their secrets deep,
In forests dark, where old ones sleep.
A sanctuary for fey and light,
And darker things that shun our sight.

These wild havens guard a gate,
To realms of beauty and of fate.
But venture not without consent,
Lest you be bound by their lament.

For every spirit, fey, or beast,
Some are kind, while others feast.
Their lands are not for man to claim,
Nor tread with greed, nor speak in vain.

The faithful know the righteous path,
To seek the Spirit without wrath.
God's hand alone may grant the view,
Of worlds beyond, both old and new.

For those who wait and walk with care,
The Spirit's voice is always there.
Through prayer, through peace, through sacred light,
The veil is pierced in holy might.

Beware the lure of reckless sight,
Of drugs and rituals in the night.
For though they show what lies unseen,
The cost is high, the path unclean.

The thin and wild places call,
To hearts who hear their ancient thrall.
Yet tread with wisdom, guard the soul,
For spirits watch, their aims unknown.

To see the Spirit World is rare,
A truth to handle with deep care.
By God's design, or by His will,
Let his voice guide, His Spirit still.

For when the veil is drawn away,
The unseen world holds both night and day.
Choose wisely, then, the roads you take,
Lest what you find be your mistake.

The Spirit World is vast and wide,
A mirror dark where truths reside.
To walk this path is not for all,
One misstep, and you may fall.

Yet those who see with holy eyes,
May glimpse the glory of the skies.
A fleeting gift, a solemn grace,
To witness God's unending space.

So tread with reverence, fear and awe,
For Spirit's realm obeys not our law.
The thin and wild, the realms untamed,
Speak softly still, yet must be named.

The Spirit Veil - Braydon Nelson

AN ANDROID FOR ANTHROPOLOGY

By Deborah Robertson



How can a fictional android teach us more about being human? By his own learning of course.

“I am, perhaps, not nearly so human as I aspire to become.” - Data [1]

Lieutenant Commander Data, one of the main characters featured on Star Trek’s The Next Generation, as an android is designed to be as human as possible. His series spanning character growth revolves around his search and striving to continue to become as human as he possibly can, yearning for something just out of the grasp of his programming. To reach ever closer to his goal, Data takes up musical instruments, writes poetry, and even paints. He confesses to his mother that he feels most human when he’s being creative. This quest he’s embarked himself on leads him to create, to mimic human art. By Data’s standards, part of being human is to make art.

His striving doesn’t stop with art, it extends past the creation of mere paintings and into the creation of something so much more. Data wants a family; a desire as explained to Captain Picard to continue something of himself and his creator should something happen to Data himself. [2] This trait does not appear to be an inherent part of his programming, as his brother Lore, a previous android by the same creator, is not shown to share this quality. In fact, Data is one of the very few characters in the series shown to want to have an active role in procreating and parenting. Something perhaps the other characters could learn from *him*. Data makes his family-man ambitions come to life with the creation of his child, Lal. This is met with mixed results by other characters. Some immediately accept Lal as his child, while others are more hesitant to call her such, due to the small family’s positronic nature.

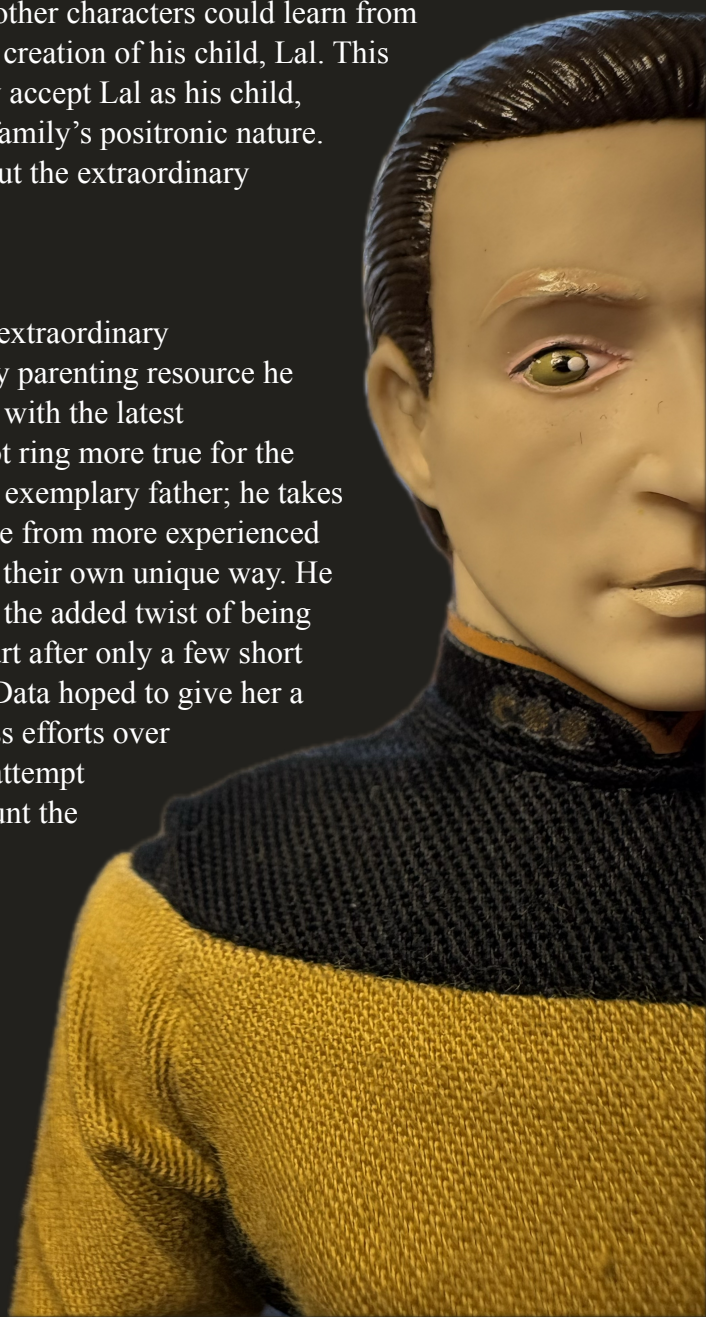
“Data, I am not talking about parenting! I am talking about the extraordinary consequences of creating a new life!”

“Does that not describe becoming a parent, sir?”

— Picard, Data [3]

Does that not describe becoming a parent indeed? These extraordinary consequences are ones Data is prepared for, he poured over every parenting resource he could get access to in addition to diligently preparing Lal’s body with the latest technology. Lal’s name means “beloved”, and the name could not ring more true for the daughter Data so clearly cares very deeply about. Data serves an exemplary father; he takes her education under his personal care, socializes her, seeks advice from more experienced parents, and teaches her what he’s learned about being human in their own unique way. He cares for Lal in exactly the way you’d expect from a father, with the added twist of being androids. Gut-wrenchingly, the father-daughter duo is ripped apart after only a few short months. Lal’s programming overwhelms itself because of ways Data hoped to give her a better version of the life he has. Despite Data’s steady and tireless efforts over hours to save her, she dies. After that loss, Data is not shown to attempt fatherhood again in the series, in all probability taking into account the safety of any future children.

Losing his daughter doesn’t mean Data has lost all meaningful connections in his life: he considers a number of the Enterprise crewmates to be his friends.



These are friendships he has forged over time and works to thoughtfully engage with, and his friends (most of the time) work patiently with him when he doesn't get engage quite right. Data uses these friendships to observe human behavior and provide a kind of check for him on his journey: consulting them on social things he wishes to understand better, seeking explanations for why his attempts have failed, and finding humanity's answers in return. One may ask if Data, being an android, is even capable of friendship. This pondering is answered best by Data himself.

"Are you able to have friends?"

"Yes."

"But you don't have feelings do you?"

"Not as such. However, even among humans friendship is less an emotional response and more a sense of familiarity."

"So you can become used to someone?"

"Exactly. As I experience certain sensory input patterns, my mental pathways become accustomed to them. The inputs eventually are anticipated, and even missed when absent."

— Ishara Yar, Data, Y, D, Y, D [4]

These friendships carry immense importance to him. Data invites them to his passions like poetry readings and recitals, the experience enhanced by having people he cares about there. And in return is thoughtfully involved with theirs — supporting Troi through an unexpected birth (it was a weird episode okay?), performing Shakespeare with Picard, and test drinking Guinan's latest concoctions, to name but a few. A passing of a metaphorical ball of friendship between them. His friends return his companionship, as summarized by First Officer Riker. "Data's my comrade. We've served together. I not only respect him, but consider him my friend." — Riker, [5] And also, harkening back to Data's earlier comment, "It's just that our mental pathways have become accustomed to your sensory input patterns." "Hm. I understand. I am also fond of you, Commander. And you as well, Counselor." — Riker, Data [6]

Poker, of all things, helps the Lieutenant Commander in his continued quest for humanity; it's an engaging interpersonal activity that allows Data to not only observe a more complex emotional environment, but to engage with it.

He finds the actual experience of playing poker to be entirely different than just studying the ruleset, learning techniques, and running numbers. Being able to live the experience firsthand gave him a perspective he wouldn't have otherwise had, continuing his study and strengthening connection with his companions. Spending time in meaningful activities with the people in your life is key to connections.

The understanding of family in regards to Data seems to be commonly misunderstood, in part due to his unique situation. Data himself references Lore as his brother, and Lore in return calls him as such, but with a connotation of contempt most of the time.



His mother is more complicated: she was a human married to Dr. Soong who died and her ex-husband transferred her memories to an identical android without her knowledge, something that is only revealed to her after an encounter with Data. Despite this, Data connects deeply with his mother. A dead daughter, malevolent brother, complicated mother — the only human in the mix is the father. And what an interesting father he is. The other characters almost exclusively refer to Dr. Noonien Soong as Data's creator, not in the way that Data thinks of him, as closer to a parent. The concept that someone can be both Creator and Father is a notion that many struggle to grasp. And further, creation as a son. However, Christians have no such difficulty in understanding this, due to the unique nature of the God we worship.

"I am the culmination of one man's dream. This is not vanity or ego, but when Dr. Soong created me, he added to the substance of the universe. If by your experiments I am destroyed, something unique, something wonderful will be lost. I cannot permit that. I must protect his dream." — Data [7]

Family, friendship, and even romance, across the series Data has pursued them all. Data's romantic endeavors began with Tasha Yar, when they shared a night of intimacy while under an alien influence. It is unclear how far their relationship continued after that point because Yar forbade him from ever speaking of that night, but the two remained close until her unexpected death. "She was special to me, sir. We were... intimate." — Data [8]. He keeps a holocube with Yar's likeness to commemorate their connection after her passing. Regardless of the specifics, she was, as he said, special to him. Data's second escapade into the world of women was much more formalized, though shorter-lived. His coworker, Jenna D'Sora, initiates, and after seeking advice, Data decides to reciprocate. He begins their new relationship by bringing her flowers, the particular type a recommendation from Riker. In true Data fashion, in order to fulfill what is required of him as it pertains to dating, he creates a program. Touchingly, adding a subroutine specific to this woman.

"So I'm just a small variable in one of your new computational environments?"

"You are much more than that, Jenna. I have written a subroutine specifically for you — a program within the program. I have devoted a considerable share of my internal resources to its development." — D'Sora, Data [9].

Interpersonal relationships of this intimacy is another area to be studied. Data studies as to master it — aforementioned flowers, complimenting her, calculating the correct pressure to safely apply to her lips (an android must think of these things), tidying her quarters, adding decor to his own quarters to be more to her liking, a romantic candlelit dinner, and more. Unfortunately, D'Sora finds Data's attempts to be novitiate and inadequate, despite Data doing his level best at a complex and entirely new to him scenario that he put immense effort into. As any man would be, he's confused when she tells him one thing and means another. Relationships require further constant examination and adjustment, and according to D'Sora: emotions.



“You were so kind and attentive, I thought that would be enough.”

“Is it not?”

“No, it’s not. Because as close as we are, I don’t really matter to you. Not really. Nothing I can say or do will ever make you happy or sad or touch you in any way.”

— D’Sora, Data, D’Sora [10]

In conclusion, Data is an avid student of anthropology – one we can all learn from. Anthropology can be found in the most unexpected of places, and if we’re looking, there is always more to learn. Lieutenant Commander Data, the android he is, shows us a new angle to humanity that may not be seen on our own. There is always a goal to be reaching towards – a kindness to be offered to our fellow humans, who like us, are figuring this humanity thing out. So go, go create art, have kids, learn from your mistakes, make the painting, go get the girl, pick up that instrument, cherish your family despite their imperfections, and just maybe invite your friends for a friendly game of poker. *Be human.*

“... as I have struggled to be more human, until I realized, it is the struggle that is most important. We must strive to be more than we are, Lal. It does not matter that we will not reach our ultimate goal. The effort yields its own rewards.”

— Lieutenant Commander Data [11]

[1], [2], [3] , [11] Star Trek: The Next Generation, Season 3, Episode 16 *The Offspring*

[4] Star Trek: The Next Generation, Season 4, Episode 6 *Legacy*

[5], [7], [8] Star Trek: The Next Generation, Season 2, Episode 9 *The Measure of a Man*

[6] Star Trek: The Next Generation, Season 5, Episode 26 *Time’s Arrow*

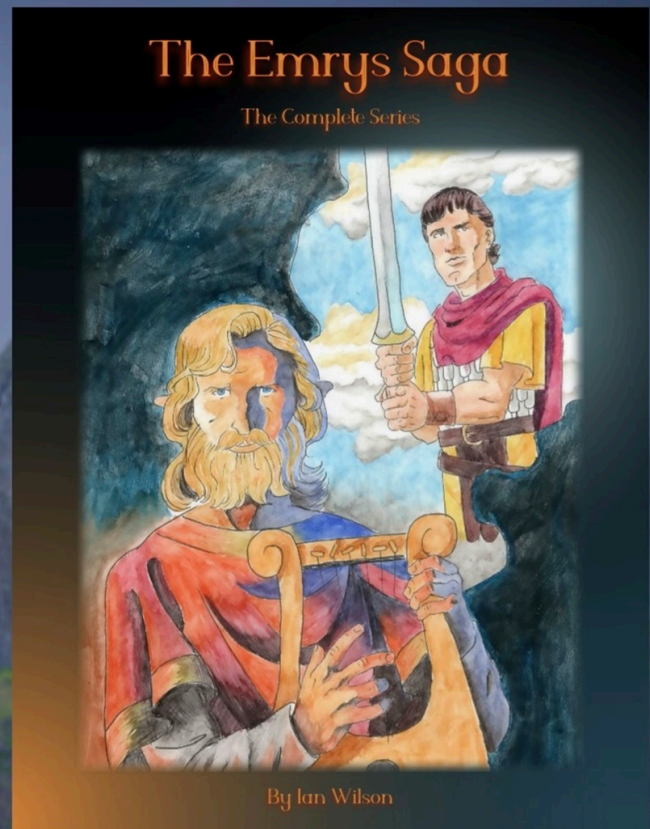
[9], [10] Star Trek: The Next Generation, Season 4, Episode 25 *In Theory*

An Android for Anthropology – Deborah Robertson

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VERY SIMILAR,

TOTALLY DIFFERENT

By Sarah Levesque

The similarities and differences between men and women are so interesting. I tried to write a paper on it in high school and failed miserably to get my thoughts in order. But now, with over ten more years of life experience under my belt, I'm going to try again. Nothing I say here will be particularly profound or even new, but perhaps you can benefit from my sorting out things as I am. I will note that I am aware that I am generalizing, but this is about the general population rather than the individual.

As we know, men and women are equal in dignity and in rights. In addition, most women have the ability to do the things that men do. Likewise, most men have the ability to do the things that women do, barring childbearing. The idea of men's work and women's work is largely a thing of the past, though children's brands seem bent on keeping the differences between boys' and girls' clothes and toys, and more girls read so-called "boys' books" than boys read so-called "girls' books" - but I'll jump on that soapbox later. My point here is merely that in many ways, men and women are the same. Some people in our day in age might even say men and women are actually the same, that there are no inherent differences. But that would not be correct. God has such specific roles for us in some aspects of life - some for women, and some for men.

My first example of inherent differences is pretty obvious on the surface: the female body can grow a baby, but can't conceive alone. As one of my best friends recently went through the journey of pregnancy and birth, I found it so interesting to see the beauty in the female body's process. The male body has nothing like it; God has such specific roles for us in some aspects of life. Moreover, as this friend mentioned after the birth of her baby, she settled right in to the rhythm of broken sleep while her husband struggled. As she said, "My body was designed for this; his was not."

Another difference comes from observing my behavior and my fiancé's and my brother's behavior with my nephews. The guys play hard with the boys, while I tend to play lightly or watch, until they're ready to snuggle in and read a book. This follows something I read recently (I wish I knew how to find it) that said that one reason why having a father AND a mother in the household is important for children because they gain different, vital connections through the cuddles of their mothers and the romps with their fathers. Another instance where God gave men and women specific roles to play.

One final difference - in my years of teaching elementary school, I have found it fascinating how boy drama and girl drama are vastly different. When the boys have problems with each other, their emotional wounds are generally only surface level, and heal very quickly.

It's common for boys to have an issue one day and have completely moved on the next. Girls, on the other hand, are more easily wounded emotionally. If a boy tells another boy they will play together at recess and then decides to play with someone else instead, there's a good chance they'll just play together the next day without any major issues. But if a girl tells another girl they will play together at recess and changes her mind, the rift between the two has opened and only some of the preteen girls are emotionally mature enough to sort it out on their own.

To return to similarities, I think kids should be raised as kids. Boys do not need to be pushed toward "boy games" or "boy books" or "boy activities." Likewise, girls do not need to be pushed toward "girl games" or "girl books" or "girl activities." Why not just let books be books, and teach kids to love them all? Why not let toys be toys and not care which the kid plays with, provided he or she plays with it properly? (This idea is more along the lines of "don't throw the baby dolls" rather than "blocks are only for building" - imagination is important!)

"The similarities and differences of us as men and women are not so easy to define, as they both very obvious and very subtle..."

I was raised in my older brother's hand-me-down clothes; both of my brothers and I played together for much of the day - we all climbed trees, played baseball, dug in the dirt, cared for our dolls and stuffed animals, and played with the dollhouse. The only differences we had was on Sundays, when I went to Mass in a dress and the boys wore button-downs and slacks. In another family I might have been told to get out of the trees and be more girly. In another family, my brothers might not have had dolls. But neither of these things made us more masculine or feminine; those were written into our DNA.

When a boy is told, "you don't want that; it's too girly," it's generally said in a manner that implies that girly things are not good enough for a boy, or that he cannot be a boy and learn to be a man if he likes such things. Likewise, when a girl is told, "that's too boyish; can't you be more ladylike?" it implies that she is not girly enough, that she needs to try harder to be a good representative of her sex. My uneducated guess is that this tendency has been a (probably lesser) cause of the advent of the 72+ so-called gender identities out there; when masculinity and femininity is tied to how much of your body is on display, if you play sports or dollhouse, I'm not surprised that kids get confused.

All this to say that men and women are very similar, yet very different. There's a reason you can teach boys and girls in the same classroom. There's a reason men and women don't compete against each other in the Olympics. There's a reason that children ought to grow up with a mother and a father present in their house. The similarities and differences of us as men and women are not so easy to define, as they both very obvious and very subtle, but neither should be ignored. God gave men and women specific roles to play, and while they are certainly not the same for every individual, the general theme stands.

Very Similar, Totally Different - *Sarah Levesque*



The Knights of Adonai Part 9: In the Night

By Joshua David Ling

Within the dark of night's black cloak,
Several former guards of Galen spoke.
With their Lord banished and gone,
Rumors had swirled all day long.
Two of those guards stood watch by the gate,
Unsure of what would come of late.

Guard 1: "What shall we do now that he's gone?"

Guard 2: "A new steward is set to arrive before dawn."

Guard 1: "New Steward? Is he of kin?"

Guard 2: "All I know is we're to let him in."

Guard 1: "How will we know him?"

Guard 2: "He brings the king's seal.
That should be enough to prove he's real."

Just as Guard Two spoke, a dark coach drew near,
While the footman steadied the horses in fear.
The two stared in worry, their hearts filled with dread,
Awaiting the figure who brought who-knew-what ahead.

Guard 1: "Do we really not know who this steward could be?"

Guard 2: "I haven't the foggiest, But it seems we shall see."

A dark figure emerged, shrouded in gloom,
Bringing tidings unknown, like shadows of doom.

Meanwhile, back at the Abbey, in prayer knelt Owain,
For Lord Galen's lost honor, he prayed not in vain.
"May he kiss the Son," he uttered by candlelight,
"Lest he perish in darkness, far from what's right."
As he prayed by the candle, the flame flickered low,
A fierce wind swept through, with a sudden loud blow.

With a crash at the door, his heart raced in fright,
The scene closed in shadows, enveloped by night.



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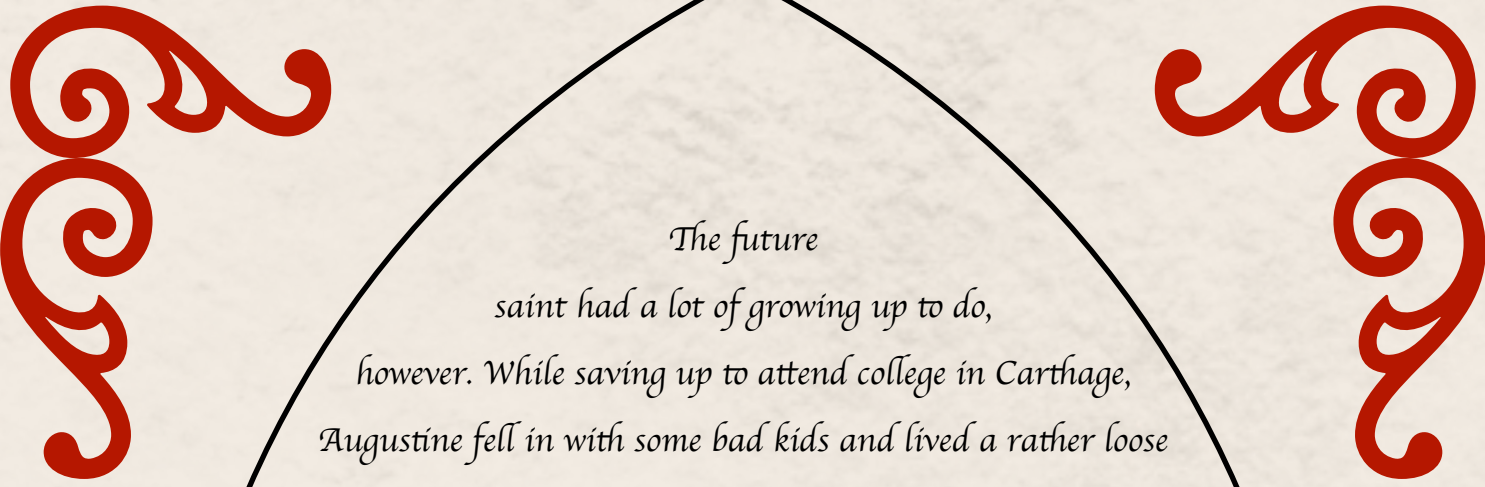
HOLY HEROES

St. Augustine of Hippo

By T.K. Wilson

St. Augustine of Hippo was born Aurelius Augustine in 354 in Algeria. His mother was named Monica, a pious Christian woman, and Patricius, a virtuous pagan. Early on, Augustine showed an aptitude for scholarship and was enrolled as a Catechumen at a local Christian school by his mother. Through this early influence, the seeds of faith were planted in Augustine's heart.





The future
saint had a lot of growing up to do,
however. While saving up to attend college in Carthage,
Augustine fell in with some bad kids and lived a rather loose
life. It was at this point that he fathered a son with a woman of
lower status that he could not marry according to Roman law. She
however was his concubine for many years and he loved her very much.

After this, Augustine wandered from sect to sect and philosophy to philosophy
restlessly. He was searching for something that would give him lasting peace
and happiness. However the long prayers and tears of St. Monica prevailed at
last, and Augustine became a Christian, along with his best friend Alypius
and his son Adeodatus. Together, the three men sought out a monastic life.

Eventually, though Augustine preferred the monastic life, he was called to be a
priest, and later bishop in Hippo. It was here that his research into the nature
of humanity began.

Augustine, perhaps spurred on by being a father himself, studied babies to
learn how humanity functions in the world. He observed how, before children
learn to speak, they try to make their needs and wants known by signs to the
older people around them. When they are misunderstood, they cry.

So, he decided,
it was with all of humanity, each
human would be misunderstood by every
other, and could only be understood by God. It was
only through a relationship with God that humans
could truly be human.

Augustine also wrote about many aspects of Humanity including
friendship, the nature of woman, (for which many people call him out, but it
was a product of his day), and the problem of evil. He left behind a body of work
of more than 200 books and 1000 sermons, letters, and assorted documents.

St. Augustine died in Hippo, the city he had served so well in 430. His body was later
transported to Sardinia, and then to Pavia, Italy.



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HOLY HEROES St. Augustine

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LogoSophia

Controversy Corner

Should Christians seek non-Christian therapy/counseling?

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...

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

Presbyterian Church Independent

represented by Joshua David Ling

In Romans 15, Paul expresses his confidence in Christians who are filled with the Holy Spirit to be able to competently instruct one another and to counsel one another. This does not mean help from a therapist or counselor can't be helpful at times. Some are very good at counseling or what I would prefer to call being “Professional Friends and Listeners.” I, and many in the larger reformed world, disdain Freudian and para-freudian psychology because it contradicts Scripture by saying you must go to school to be competent to counsel. One excellent book on the topic from our perspective is *The Christian Counselor's Manual* by Jay E. Adams.

Roman Catholic

represented by Sarah Levesque

There is no official Church teaching on this subject, but my understanding is that counseling by someone of the same faith as you would be the most helpful. So a Catholic ought to seek a Catholic counselor. If a Catholic counselor is not available, then a Christian counselor would be the next best thing. If for some strange reason it is impossible to get a counselor who is Christian at all, then a non-Christian would be acceptable, but it would be up to the individual to make sure that the counselor does not suggest anything that goes against church teaching, and if he or she does, a new counselor ought to be found.

Baptist

represented by Noah Morgan

I believe to answer this question we must first ask the question “what is the purpose of therapy?” I would posit the goal in mind with regard to counseling is to make sense of your story and bring emotional maturity. Your parents will largely define how you think about the past and reconcile with your emotions. Since your parents are fallen people and you and I are fallen people, we will have some lack in our ability to think in a deeply Christian and emotionally mature manner about ourselves and the world God has placed us in. Luckily for us we have a “Wonderful Counselor” and people in the church who have been rubbed off on by said “Wonderful Counselor.” It is my belief that Christians should look to pastors, explicitly Christian counselors, or older believers for counseling rather than a non-Christian mental health professional.

cont. next page

I would caution the Christian searching for help, be VERY careful when giving someone the authority to edit how you see your story. Furthermore the instructions in Titus 2 lead me to believe not only can older men and women of the Faith help, but they are there to help and on account of the proximity of the men and women in your church they will be more qualified to form you into the likeness of Christ Jesus. Please don't hear me say "psychology is useless or unchristian;" that's not what I'm trying to say. Psychology is very helpful if applied under the authority of scripture. However, what I am saying is that in order to accomplish the healing and growth that therapy is supposed to provide, it must be done with a Christian worldview to be of any benefit.

Baptist ~ Noah Morgan

Should Christians seek non-Christian therapy/counseling?

Controversy Corner

Author Interview With...

Melissa Hardwick



LSM: Why don't you tell us a little about yourself?

My name is Melissa, and I'm married; I've been married for about nine years. I have two kids.

One is two, and one is six. Outside of that, I am a Christian, and was raised in a Christian home. I was adopted from birth; it was something that I just grew up always knowing. Obviously to differing degrees depending on my age of understanding what that meant. I would say those are some things in a nutshell that make who I am. Also I have a little bit of a creative flair, so I do some abstract art and painting. And then my day job is working as a chiropractic assistant for one of my close friends.

M.H.

LSM: The book you're working on is about your adoption story, correct?

Yes, my parents got me when I was three days old. Those three days were just the three days that I was in the hospital.

M.H.

Author Interview

Melissa Hardwick

LSM: Can you give us a basic understanding of what your book is going to be?

I'm still playing around with the title, but the theme is definitely finding faith through adoption — and how Biblically speaking when it talks about salvation and things of that nature, it also speaks of it from a place of being adopted into God's family. And I think living in an adoption story definitely gives some more context to that in a different way. But that's not to say that we don't walk through things that make us question God and question our identity and how is God good if X, Y, Z happened in my story. I think a lot of people question that but I think there is a missing factor.

M.H.

For example in my young twenties, I was looking for somebody to help walk me through Psalm 139 — that's talking about how you're knitted in your mother's womb, but when I met my birth mom it was actually trauma, right?

So how do you reconcile this God created me, but then at the same time, for my birth mom meeting with me literally was a trigger for her. How do you reconcile what God says about you whenever that experience just feels totally different, you know?



Author Interview

Melissa Hardwick



LSM: You haven't picked a title yet; what are some of the titles you're considering?

*One of them was **Adopted Into Purpose**. I probably will not go with that one.*

*The other title option was simple just **Adoption**, or **Adopted: Finding God in Your Adoption Story**. This book will be targeted towards adoptees. That's not to say it wouldn't benefit other people to read it just for perspective. but I've found that there's not much on the market really for people who have been adopted, to explore those questions that we have — that most of the people, if you're not adopted, honestly, don't grow up necessarily thinking about it, and rightfully so. But because of that, it can leave somebody who's adopted feeling a little bit alone in those questions. And I think God didn't design us to feel that way. So that's kind of my heart behind it.*

M.H.

Author Interview

Melissa Hardwick

LSM: So what inspired you to tell this story, to start writing this book?

I think it started probably when I was younger, I'm 37 now, and the idea came when I was around 20. I had a whole lot of healing and things in my own story that I needed to work through. It was not time to start writing anything, but I'd say that's when it started because I felt like I went to I was in all the right places, I went to church, but nowhere felt like there was a space for me to talk about it.

And then it also felt like when you're adopted, you're the person that everybody's like, "What's that like?". Which is not bad, but you're more explaining a story that you're still trying to wrap your mind around, to some degree.

M.H.

Not so much that I was adopted. That was not shocking to me. More putting the pieces together, when you're talking theologically about the value of life in the womb, unplanned pregnancies, the whole hodgepodge of a lot of different hot topics that I could dive into here.

I would say that's where it originated, when I was in my young 20s and I just felt like there wasn't enough space for those conversations. And then even when I went to try to find a book or find something that could teach me, guide me — how do I walk through this and get to the other side of the questions that I have? Who else has walked through this that I could glean something from? And there wasn't much out there.

Author Interview

Melissa Hardwick



LSM: How has being adopted impacted your faith?

Twofold: My parents raised me in church, so there's that aspect. The other piece of that is sometimes we can read the Bible and be like, "Yeah, we're adopted into God's family," but if you've not been adopted, you're kind of like, "Yeah, that sounds great." But what does that actually mean? And so it felt like a way that my story connected with Scripture. It impacted me in that aspect. I think to come to authentic faith, sometimes you do have to face the questions that you have in order to have an authentic faith. If faith is believing without seeing, it's also believing without always understanding. There's also a process to working that out. There's a piece that only God can bring. But He can only bring that whenever we're honest about what we're struggling with believing, about who He is or what He creates or why something is allowed or why the brokenness of the world is balancing the tensions of the fact that we're eternal; we're eternal beings in the sense that we have a soul that will go somewhere after this life. It's the tension of the things that are not yet too. The depth of my story is also what led to the depth of my faith.

M.H.

Author Interview

Melissa Hardwick

LSM: What has been the most surprising or difficult part of the writing process for you?

“Surprising”? I don't know that I was caught off guard with a whole lot in the writing process. There's a lot I don't know about it, as far as it's something that God put on my heart. It's not something that I woke up one day and I'm like, okay, now I want to, you know, do all the things that most authors have to do in order to succeed. That's where I have a tension, I don't actually care about being on social media all the time and trying to create marketing. That's my weakest link: I don't enjoy the marketing aspect of it. Because again, there's a tension, right? So when you're talking about being a Christian and biblically speaking and there's a message to get out, but at the same time, where's the fine line of self promoting? I would say that's one of the hardest parts about it and what I struggle with the most in this process. It comes in waves. I pretty much have it written, it definitely needs editing. I've got the raw draft, so to speak, and so now it just needs some editing, so that's where that is in the process.

M.H.



Author Interview

Melissa Hardwick

LSM: What was the transition like from going from your other creative endeavors to writing?

It wasn't too hard. I will say it helped because I did writing coaching with two published authors, and they are great at what they do, if it wasn't for that, I probably would not have ever been able to organize my thoughts the right way. So that played a huge role in me being able to organize my thoughts in a way that it makes sense. And also created feedback from somebody way further along in the journey. It could have been harder if I had tried to do it without guidance.

M.H.

LSM: What else do you hope your finished book will accomplish?

Giving a space for the conversation around adoption for adoptees. There's a lot of in the concept of pro life vs. pro choice and churches that advocate for adoption or fostering and things of that nature. A lot of times the voice that's missing is actually the child from all of these scenarios.

M.H.

Author Interview

Melissa Hardwick

My hope is that it actually encourages other people to stand confidently in their story that God has written for them. Because my story is not going to be like somebody else's, there are pieces that are obviously relatable and there are core things that are similar we can find in common, but nobody's story is the same. My hope is encouraging people to share their voice, especially adoptees. A lot of times you've been adopted, which is great. But there's the idea of both, right? I came from this, and, yes, I'm in this, and I'm grateful for the way that the Lord wrote my story. However, I still have to balance the reality in my life that one person claims to be a Christian and literally can't have a relationship with me because it's triggering. And then on the flip side, I was raised by parents who were Christians that are like, "You were an answered prayer.". And so you live in both worlds. In Christianity, we want one to just erase the other. By all means, yes, hopefully the healing and the cathartic part of the story happens. But that's the nuance: everybody's story is so different and so that's not always the case. And so how do you reconcile that God is good and things like that? The other piece of it is just giving people permission to wrestle with their questions related to their existence and knowing that God will meet them in those questions.

M.H.

Author Interview

Melissa Hardwick



LSM: Your book is mostly written, but still needs to go through editors and such. Do you have a date that you're looking at for publishing?

I don't yet. So I just finished it right before Christmas, and so I've just taken a little breather from it. Then I'm deciding how I want to move forward with editing. I've been given a few different options, and so I'm just waiting to figure it out, decide which route I want to go with editing.

M.H.

LSM: Is there anything more you want to say about your adoption story or biological mom?

Yeah, it's a God story. But that doesn't mean it was all pretty either. My birth mom was 15 when she got pregnant with me. It was basically like a one night fling. Her family attended a Christian church in a really small town. basically, you know, it was kind of like *The Scarlet Letter* — that she got pregnant outside of wedlock as a teenager.

M.H.

Author Interview

Melissa Hardwick

This was in the late 80s. Her entire pregnancy with me was a secret. I mean, it was a secret that wasn't a secret. It was like pretending like it wasn't real. It wasn't actually a secret, everybody kind of knew.

And there were rumors — honestly, I have such a heart for my birth mom, even though we don't speak. But I, if I went through what she went through, then I would be experiencing the same types of trauma responses. That's a little bit of what I come from. The way that the adoption was orchestrated was actually through the pastor of that church. He knew my parents and that's how it all got connected and tied together. Growing up, I was raised knowing I was adopted. My parents always celebrated mine and my brother's adoption day. People would always ask, “Well, what was it like when you found out?”, and it's one of those things where literally ever since I remember, I've just always known I was adopted. Maybe I didn't understand what that fully meant when I was 3 years old, but there was no shocking moment where you're like, “Oh, my gosh!”. Fast forward and I eventually, found my biological father and he had no idea that I existed. There's some of nuances as far as in my story, of things I've had to walk through, navigate and make sense of in Christianity; how people claim faith, but you're like, well, how does that look like Jesus though?

M.H.



Author Interview

Melissa Hardwick

LSM: Thank you so much!



It was a pleasure! M.H.

Photos by Maddy Aube



Find links to Melissa's art at

HoneyCleftArt.com

honeycleftart@gmail.com

[FaceBook](#)

[Instagram](#)



*Are you an author who'd like to be interviewed?
Email us at Editors.LogoSophia@gmail.com for
a chance to be our next feature!*

Further Reading

Anthropology

Against Heresies
by St. Irenaeus of Lyons

Confessions
by St. Augustine of Hippo

On the Bondage of The Will by
Martin Luther

What's Wrong With the World by
G.K. Chesterton

Orthodoxy
by G.K. Chesterton

Abolition of Man by C.S. Lewis

The Space Trilogy by C.S. Lewis

book suggestions by Alexander Robertson



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Bible Trivia!

1. What was the name of the woman who hid the Israelite spies in Jericho?

- A) Deborah
- B) Ruth
- C) Rahab
- D) Esther

2. How many days and nights did Jesus fast in the wilderness?

- A) 20
- B) 30
- C) 40
- D) 50

3. Which book of the Bible contains the "song of the vineyard"?

- A) Psalms
- B) Isaiah
- C) Ezekiel
- D) Proverbs

4. Who was the first high priest of Israel?

- A) Aaron
- B) Moses
- C) Melchizedek
- D) Eli

5. What is the name of the angel who interpreted visions for the prophet Daniel?

- A) Michael
- B) Raphael
- C) Uriel
- D) Gabriel

6. What was the name of the priest who raised the prophet Samuel?

- A) Eli
- B) Phinehas
- C) Hophni
- D) Zadok

7. True or False: The Ten Commandments were given to Moses on Mount Ararat.

Bible Trivia Answers

1. C) Rahab (Joshua 2:1-21)

Rahab, a resident of Jericho, hid the Israelite spies sent by Joshua to scout the city, ensuring their safety and helping them escape.

2. C) 40 (Matthew 4:1-2)

Jesus fasted for 40 days and nights in the wilderness, during which He was tempted by the devil but remained steadfast.

3. B) Isaiah (Isaiah 5:1-7)

The "song of the vineyard" in Isaiah is a parable describing Israel as God's vineyard, highlighting its failure to produce good fruit despite His care.

4. A) Aaron (Exodus 28:1)

Aaron, the brother of Moses, was appointed as the first high priest of Israel to serve in the tabernacle and oversee sacrifices.

5. D) Gabriel (Daniel 8:16)

The angel Gabriel interpreted Daniel's visions, providing clarity about future events, including the rise and fall of empires.

6. A) Eli (1 Samuel 1:24-28)

Eli, the high priest, raised Samuel after Hannah dedicated her son to serve the Lord at the tabernacle in Shiloh.

7. False (Exodus 19:20; 20:1-17)

The Ten Commandments were given to Moses by God on Mount Sinai, not Mount Ararat, which is associated with Noah's ark.



MONICA MURRAY DERR

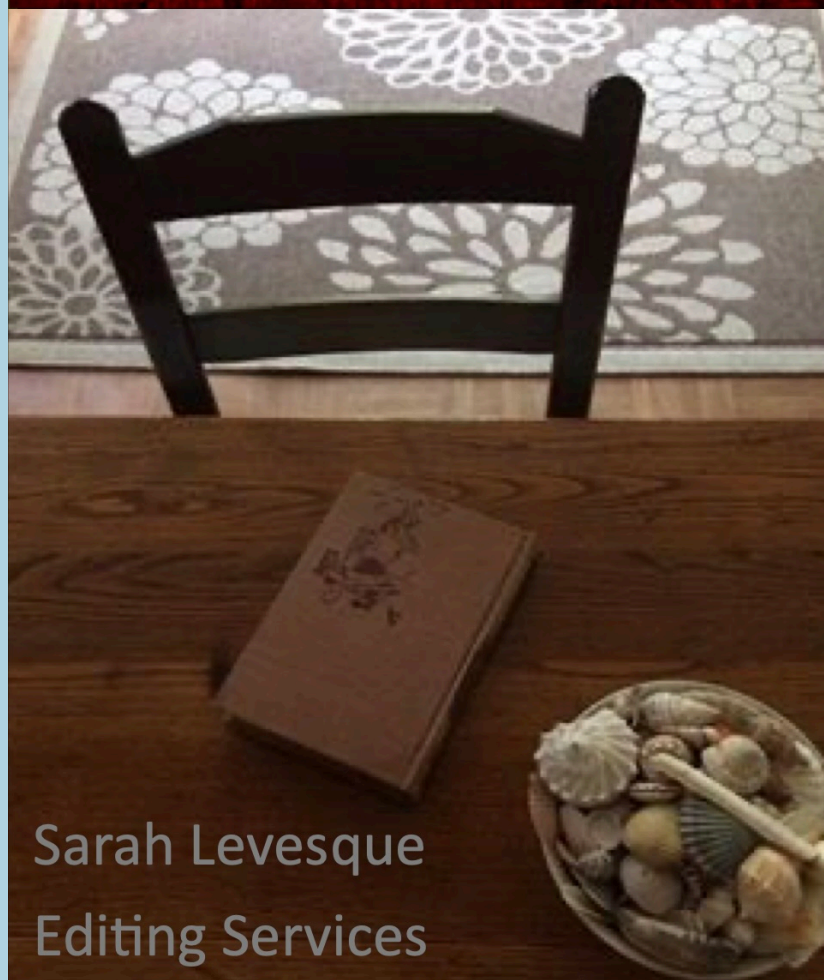
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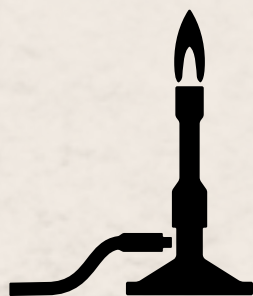
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*“What is the chief
end of man?”*

To glorify God and enjoy Him forever.

— Westminster Shorter Catechism

Thanks for reading!

Until next issue