

LOGOSOPHIA

A Pilgrim's Journal
of Life, Love & Literature



Issue #23
Summer & Autumn 2025

God & Science

*The Bible
and Science & Metaphysics*

Science: noun

SCIENCE

[Latin scientia, from scí, to know.]

*In a general sense, knowledge, or certain knowledge;
the comprehension or understanding of truth or
facts by the mind.*

The science of God must be perfect.

— Websters 1828 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 23rd issue of LogoSophia Magazine! For this issue we have combined the Summer and Autumn issues into one, and the topics of The Bible & Science and Metaphysics have blended beautifully with a variety of content. Alongside your all our regular columns you can find part two of our scientist interview in the Summer portion, a new poet in the Fall section, an overflowing Summer contest and Fall photos full of color, and finally a Brief History of Metaphysics.

I want to thank all our readers for their patience while I work to balance my pregnancy and LSM duties. Enjoy, and happy reading!

Deborah Robertson
Editor in Chief

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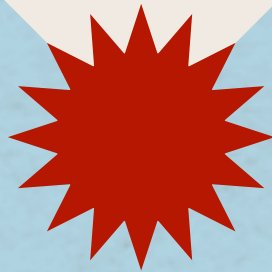
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LETTERS TO THE EDITOR & OTHERS



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!

To contact us, email

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

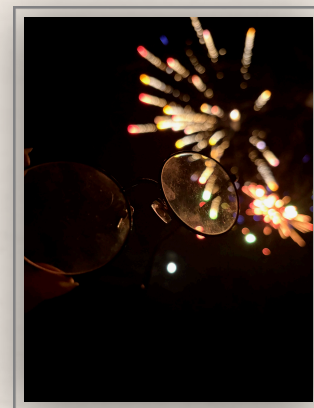
WANTED

- 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 Contests Winners



courtesy of Deborah Robertson

BIBLE VERSE ~

For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse.”

(Romans 1:20 KJV)

~ PRAYER

Lord God, we ask for Your favor upon all scientists everywhere. As they strive to make new discoveries and find solutions to the problems we face, please grant them knowledge, direction, and safety. May the fruits of their labor bless the world and exalt Your name. Through Christ our Lord. Amen.

— avepray.com

Photo Contest Entries

Summer



Monica Murray Derr
NH



Staff Pick

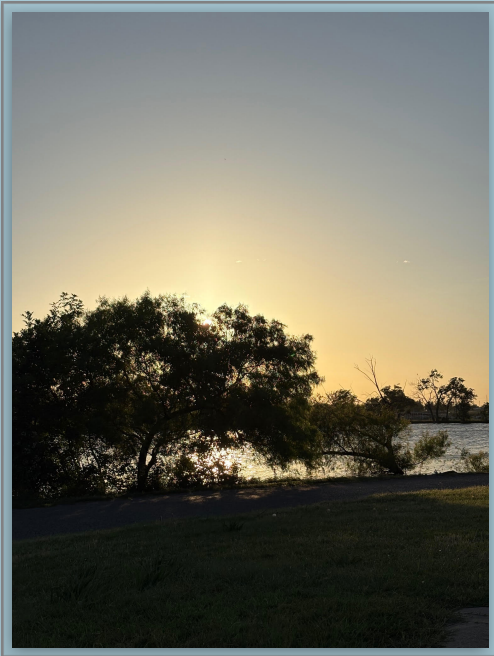
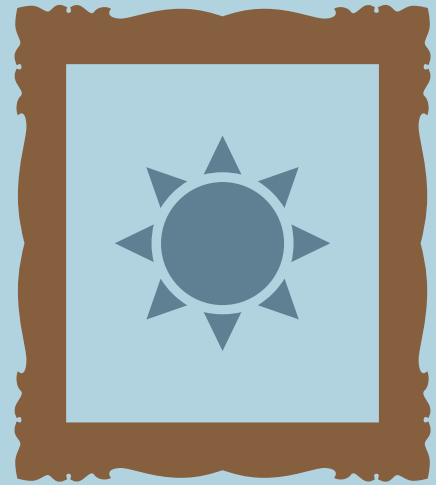
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OK



Jesse Marsalis
LA



Joshua Morgan
OK

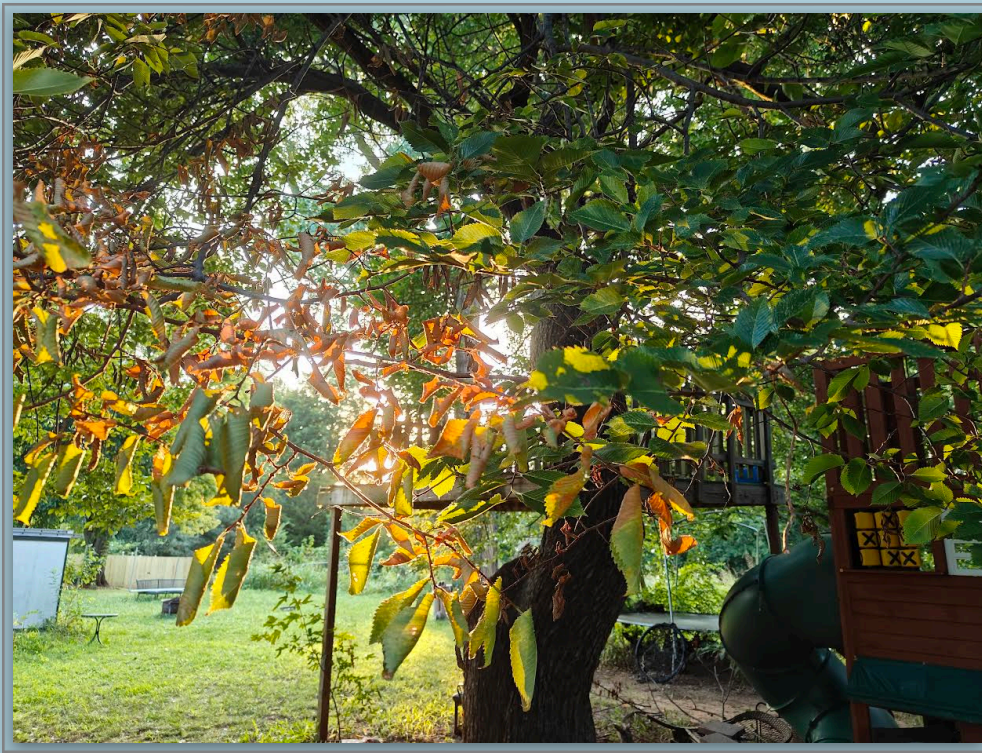


Deborah Robertson
OK

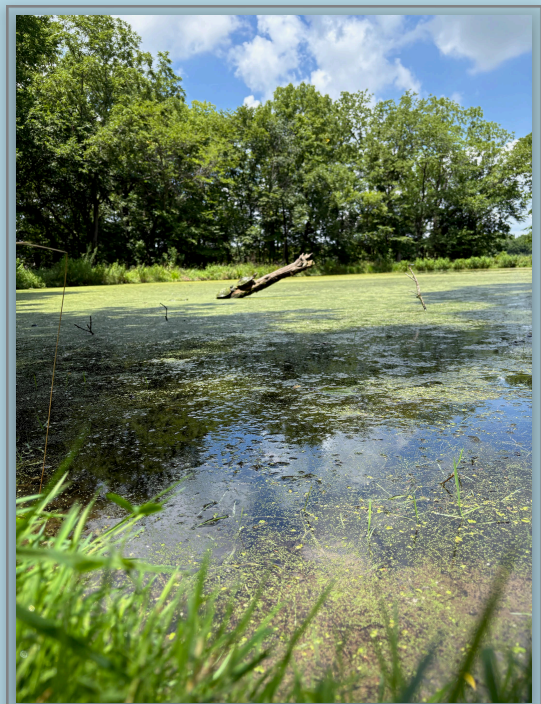
Deborah Robertson
OK



WINNER!



Joshua Morgan
OK



Deborah Robertson
OK

Editor's Pick



Sarah Levesque
NH

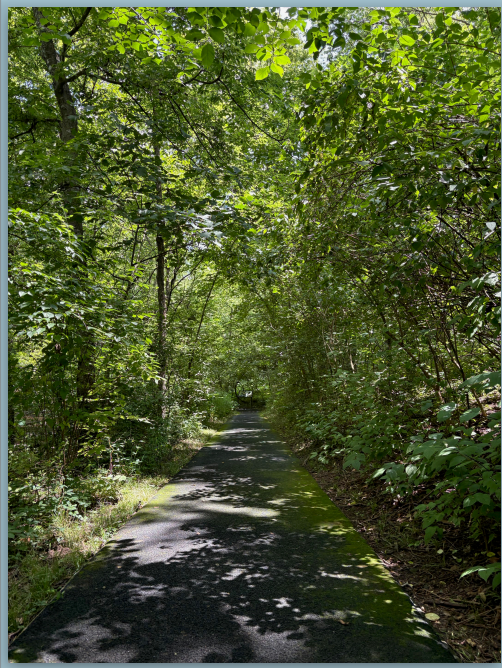


Joshua Morgan
OK

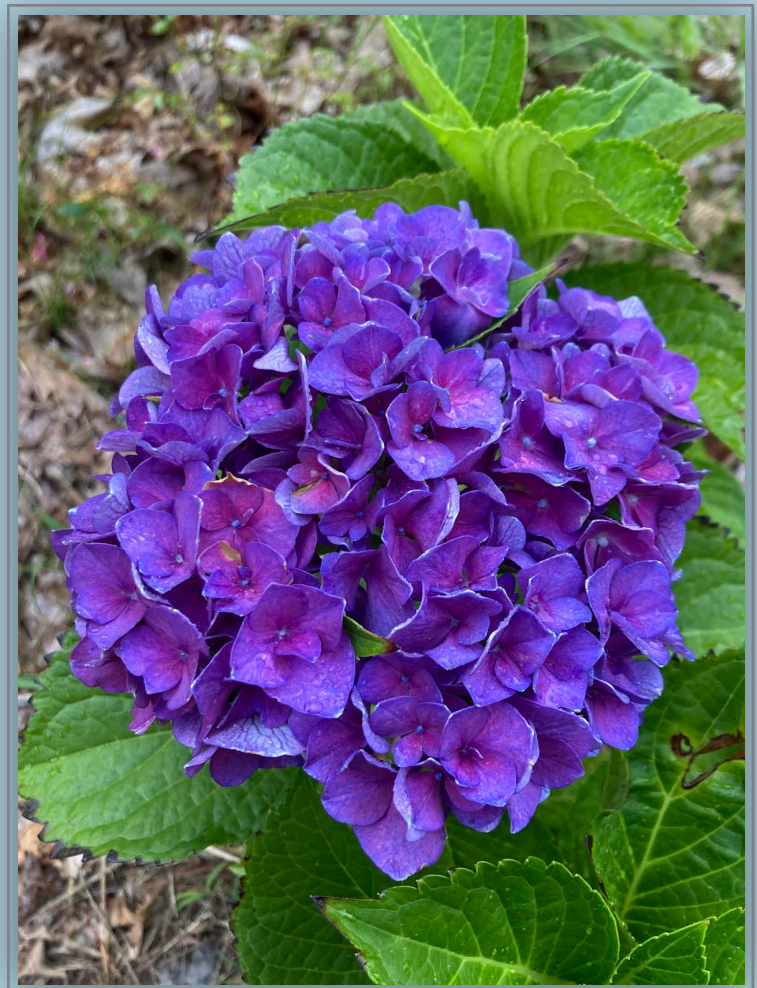
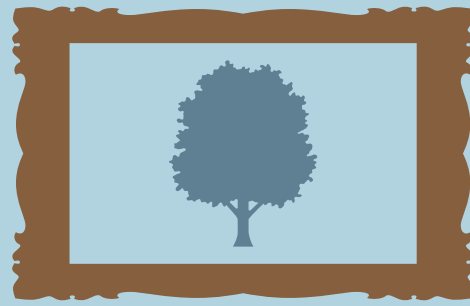


Deborah Robertson
OK





Deborah Robertson
OK



Sarah Levesque
NH



Calling all Photographers!

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



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

Email your entry to Editors.LogoSophia@gmail.com by January 2 — subject line “Winter 2026 Photo Contest”.

All Creatures of Our God and King

hymn

Unison.

1. All creatures of our God and King,
2. Thou rush-ing wind that art so strong,
3. Thou flow-ing wa-ter, pure and clear,
7. Let all things their Cre-a-tor bless,

Lift up your voice and with us
Ye clouds that sail in heaven a-
Make mu-sic for thy Lord to
And wor-ship him in hum-ble-

Harmony.

sing long, hear, ness,
Al-le-lu-ya, al-le-lu-ya!
O praise him! Al-le-lu-ya!
Al-le-lu-ya, al-le-lu-ya!
O praise him! Al-le-lu-ya!

Unison.

Thou burn-ing sun with gold-en
Thou ri-sing morn, in praise re-
Thou fire so mast-er-ful and
Praise, praise the Fa-ther, praise the

Harmony.

beam, joyce, bright, Son,
Thou sil-ver moon with soft-er gleam:
Ye lights of eve-ning, find a voice
That giv-est man both warmth and light:
And praise the Spi-rit, three in One:

Unison.

praise him Al-le-lu-ya, Al-le-lu-ya, Al-le-lu-ya!



check out the
audio version of
the magazine for
an extra special
recording of this
issue's hymn!



YouTube

Musical Musings

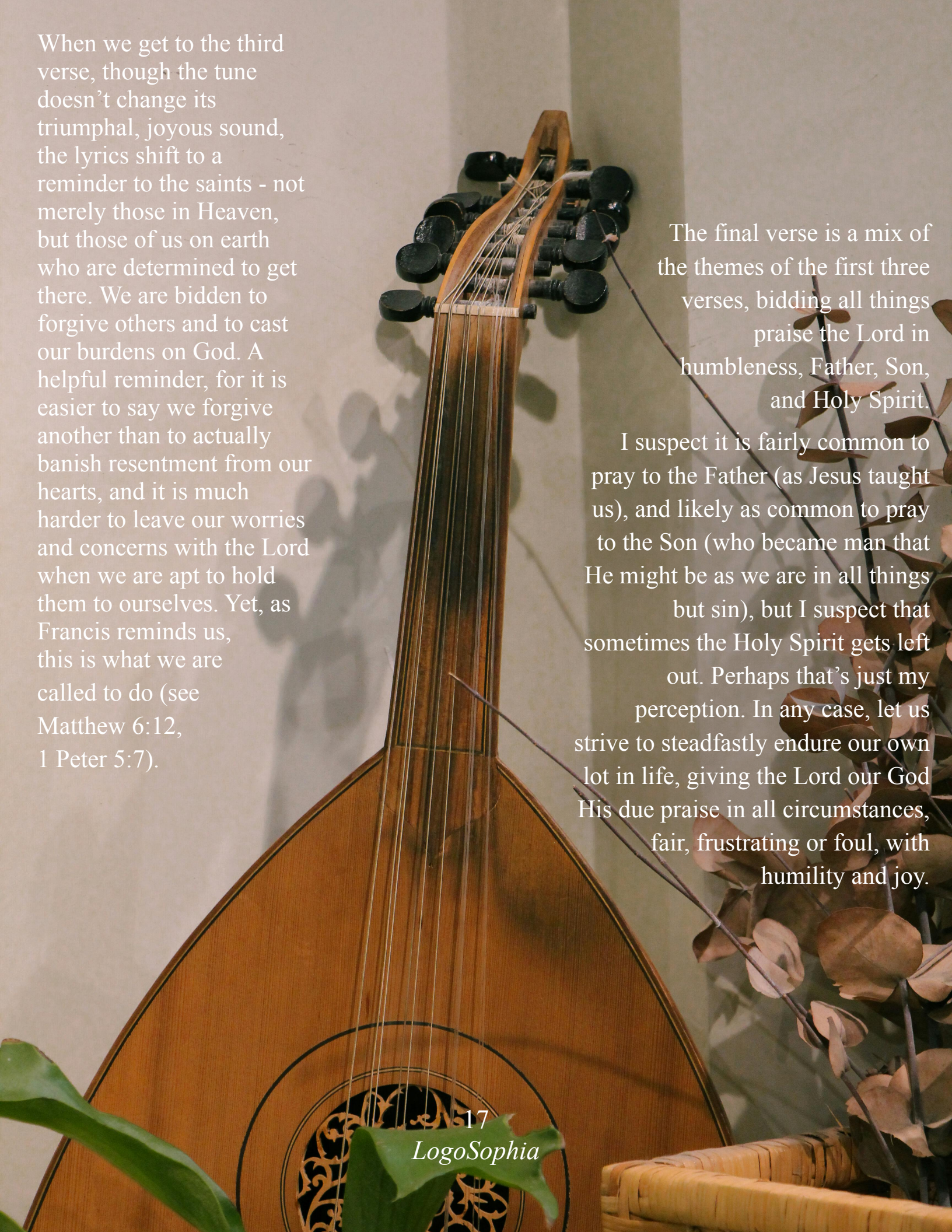
Ahh, Saint Francis of Assisi, best known for his friendship with the animals and founding the Franciscan Order, but also the author of 'Canticle of the Sun' and today's hymn, 'All Creatures of Our God and King', which, given Francis' personality, may well have sprung forth from a joyful heart that just wanted to praise the Lord. The text reads very similarly to the hymn of praise sung by Shadrach, Meshach, and Abednego in the fiery furnace of Nebuchadnezzar, so it is quite likely that Francis based his song on theirs (see Daniel 3:57ff). The words, translated from Francis' Italian into English, were put to the tune 'Lasst Uns Erfreuen' by William Henry Draper, whose name I feel I've seen on more than just the handful of hymns attributed to his work by Hymnary.com.

By Sarah Losardo

I remember singing this song as a child, then learning the alto part in high school and belting it out in multi-part harmony with great fervor.

The first two verses call on various parts of nature to "join the theme" of praising the Lord - all creatures, the sun, the moon, the wind, the morning.

It seems that Francis called all of these 'Brother' or 'Sister', judging by various accounts of his life. Imagine going through life as he did, seemingly considering every part of nature to be on nearly equal value to himself, seeing everything as a piece of the fragile web of creation, molded by the precise and delicate hand of God.



When we get to the third verse, though the tune doesn't change its triumphal, joyous sound, the lyrics shift to a reminder to the saints - not merely those in Heaven, but those of us on earth who are determined to get there. We are bidden to forgive others and to cast our burdens on God. A helpful reminder, for it is easier to say we forgive another than to actually banish resentment from our hearts, and it is much harder to leave our worries and concerns with the Lord when we are apt to hold them to ourselves. Yet, as Francis reminds us, this is what we are called to do (see Matthew 6:12, 1 Peter 5:7).

The final verse is a mix of the themes of the first three verses, bidding all things praise the Lord in humbleness, Father, Son, and Holy Spirit.

I suspect it is fairly common to pray to the Father (as Jesus taught us), and likely as common to pray to the Son (who became man that He might be as we are in all things but sin), but I suspect that sometimes the Holy Spirit gets left out. Perhaps that's just my perception. In any case, let us strive to steadfastly endure our own lot in life, giving the Lord our God His due praise in all circumstances, fair, frustrating or foul, with humility and joy.

Our Little Universities

By Lawrence “Mack in Texas” Hall, from an idea by Nivek

Many books are little universities

Complete with faculties and study halls

Grassy lawns on which to argue ideas

Syllabi written from your heart and mind

Laboratories of the mind for distilling wisdom

A concert hall of happy voices in song

“Pomes All Sizes” spoken from the heart

And maybe a Rain Tree on your walk to class

The Brothers Karamazov as a prayer book

300 Tang Poems with the wisdom of China

The Oxford Book of English Verse, edited
by Q

(Not THAT Q!)

Doctor Zhivago in squabbling translations

And some have spoken most eloquently
for *Goodnight Moon*

And now what university of yours helps sing
the world in tune?





Tycho Brahe &

Young Johannes Kepler:

The Great Dane and the Mutt,

Master and Apprentice

By Dominic Dybala



Tycho de Brahe walked among the gardens of his island fiefdom of Hven. White cliffs fell to the sea in all directions, Sweden just three miles east, Denmark four to the west. Gulls floated on the fresh, salty ocean breeze blowing across the island, which had been generously given by King Frederick II for his “Royal Mathematician.” The island contained several farms and over a hundred peasants in a village, a self-sufficient fiefdom really. It had a forest stocked with game, and ponds stocked with fish, well-groomed gardens, and three hundred fruit trees. He had his own paper mill, corn mill, an oven for glassblowing, a workshop for the hide covers of his books, and an alchemy lab.

Two state of the art gems crowned the astronomer’s island paradise. Uraniborg, the “Castle of Urania” named in honor of the mythical muse of Astronomy, served as his main workspace and living quarters. His private collection of hundreds of books lined several walls, containing the works of the likes of Archimedes, Aristotle, Ptolomy, and Copernicus. The castle contained lodgings for his family and his dozen or so apprentice assistants, and even a royal chamber for when his patron King Frederick and his wife Sophia would visit. Indoor plumbing set the house centuries ahead of its time. But the pride of his castle were his custom-built astronomical instruments, most notably his giant quadrant, sextant, and five-foot globe of the heavens which he updated constantly. He later built Stjerneborg, the “Castle of the Stars,” a secondary observatory and laboratory built mostly underground to make his observations more accurate.

The skies would be clear tonight - good for observations, documenting the coordinates of yet more stars and-
“My lord?”

Tycho turned back toward his castle observatory to see his wife, Kirstine, standing, smiling, calling out to him.
“My lord!”

The astronomer awoke in his bed, and saw the face of his wife above him. He had been in Benatky, Bohemia, for the past six months. He had not been on Hven, not in Uraniborg or Stjerneborg, for two years. He pined for his old island home, where he had lived and worked for twenty dreamlike years.

“Master Kepler comes today,” Kirstine said.

“Then we shall be ready for him!” Tycho stretched and threw his legs out of bed. “Have the servants put the

household in order, and ready my assistants to show him a proper welcome.”

Tycho ate a breakfast of beer and herring which his wife brought to him. He then took paste from a small box and applied it to the hideous gash in the center of his face, then pressed an artificial nose of brass onto it, and held it in place while the glue set. He examined his face in a mirror and nodded, satisfied. A lesser man might still hold a grudge against his cousin for scarring him for life, but in the end Tycho proved who was the better mathematician and astronomer, if not the better swordsman.

Tycho was now fifty-two. He had no more than a year and a half left to live.

February 4, 1600

Twenty-eight year old Johannes Kepler sat nervously in a carriage as it carried him through Bohemia, ever closer to Benatky nad Jizerou, where he hoped to find a new home and workplace. He had recently lost his position as professor of Mathematics at Graz University due to being a Protestant in a now Catholics-only realm. He held in his hand a letter from Tycho Brahe, the legendary astronomer whom he so admired, solving his crisis by warmly inviting him to live and study with him. His wife Barbara Muller and stepdaughter Regina accompanied him, along with Brahe’s assistant Franz Tegnagel and nineteen year old Tycho Tygesen, sent to fetch him.

“I hope to continue, compliment, and complete Copernicus’ solar system,” Kepler was saying.

Tegnagel and Tygesen exchanged a glance and a smirk.

“Don’t let Father know that,” Tygesen said. “Or else he’ll kick you right back out. It’s his system or nothing; he’s a most stubborn man.”

“Were he not, Elisabeth and I would be married by now,” Tegnagel quipped.

“He is... of choleric temper?” Kepler asked.

Tygesen laughed. “To put it lightly. He has made all of us used to obeying him without question, which is just how he likes it.”

“A real force of nature,” Tegnagel added. “You’ll survive if you’re thick-skinned and have a healthy dose of humility, because God knows he doesn’t.”

Kepler and his wife exchanged a weary glance, and hoped their escorts were exaggerating.

At last, the carriage pulled up to the house. A servant opened the carriage, and Kepler’s wife and stepdaughter followed him out. Standing before them was the Tycho household, the astronomer himself standing like a lion among his pride. Kepler tried to not be distracted by Tycho’s nose; it was indeed artfully crafted, but would take some getting used to. He had reddish hair brushed forward to hide his balding, and his face boasted a goatee beard and impressive mustache reaching out several inches in either direction like two walrus tusks. He proudly wore a medallion of the Order of the Elephant on a chain around his neck, which had been bequeathed on him by King Frederick II.

“Welcome to the Brahe abode!” Tycho said, embracing the lanky German in a bear hug. “I empathize with your position. I know what it’s like to be an exile. We astronomers must stick together against a hostile,

petty, political world. We hope you'll be quite comfortable here. It's no Hven, but we've made it home. Emperor Rudolf is as decent and generous a patron to his humble Imperial Mathematician as King Frederick had been to his, even if his darn lackeys too often delay or siphon off his funding. But pardon me, my manners! You have already met my first son, and Tegnagal. Here are the rest of my family." He introduced his wife, other son and four daughters, and other principle assistants. "And I see you've brought your own?"

"Yes, my wife Barbara and daughter Regina," Kepler said. "I hope there will be ample room here for them as well?"

"Oh yes, certainly, we'll find room to squeeze them in. But come in, come in! Supper is ready!"

Kepler and his wife exchanged another hesitant glance as they followed their host inside.

The dining table was richly laid with the fare befitting nobility, and the atmosphere gay and boisterous.

"I've admired you ever since I read your *De Stella Nova*," Kepler offered to his host.

"And I you since reading your *Mysterium cosmographicum*," Tycho replied graciously, setting down a tankard of beer. "Though it is of course wrong, being based upon Copernicus' model."

Kepler opened his mouth nervously and glanced at Tygesen, who winked. "I- I'm sure I have much to learn from you," he stammered at last.

Tycho nodded, apparently satisfied. "Longomontanus is having a hard time with Mars—aren't you, Longomontanus?"

The astronomer assistant sighed. "Yes, sire. He's a tough one, Mars is."

Tycho chuckled. "Nature does not easily give up her secrets. So, I'm giving him the Moon, and I'm giving Mars to you. Does that suit you?"

"Oh, very well, sir!" Kepler said.

Tycho smiled. "We're going to get along well, I can tell. I expect great things from you."

It was not long, however, before the two astronomers, due to misunderstanding, short tempers, and wounded pride, had a falling out that was near fatal to astronomy. Tycho was not used to recognizing any as equals, and was stingy with his precious data which Kepler so craved. Kepler and his wife and daughter also found the household crowded and chaotic, and desired their own separate residence. Fortunately the two were reconciled.

Tycho died October 24, 1601. "Let me not appear to have lived in vain," he repeated desperately to Kepler on his deathbed. Kepler took over the observatory, instruments, and documentation. He did not prove Tycho's image of the solar system, quite the opposite. He proved not only that the Earth as well as the other planets orbited the Sun, but demonstrated that planets orbit in ellipses rather than perfect circles, based on his arduous study of Mars. But he did make sure it would not seem Tycho had lived in vain, for the contributions Kepler made to astronomy would not have been possible without the precise data which Tycho had compiled.

He was one giant standing on the shoulders of another.



The Knights of Adonai Part 10: Swords & Sorrows

By Joshua David Ling

In the training yard behind the abbey walls,
Two knights crossed blades in practice.
Leopold and Hannaniah circled round,
Their footwork sharp and active.

The clash of steel rang through the air,
As each man pressed his stance.
Leopold's blade swept low and wide,
While Han tried to advance.

Neither man was trying their hardest,
But both enjoyed to spar.

So lightly they spoke with one-another
As they exercised their art.

Han: "Were you surprised we cornered Galen?
Did you see his face white with fear?
We showed that corrupted lord
That justice will never disappear!"

Leopold parried Han's next thrust,
His expression turning dim.

Leo: "I take no pleasure in such deeds.
Though necessary, they were grim.
I long for quieter days, my friend,
Where swords stay in their sheaths.
Where prayer and study fill our hours,
Not causing others grief."

Han: "Then why do you cross blades with me?
If a fight you don't enjoy?"

Leo: "To hone my skills for when it's necessary,
to use in The Lord's employ."

Han pressed forward with renewed force,
His blade singing through the air.

Han: "But Leo, don't you see the good?
We answered Brother Owain's prayer!
We saved the people from a tyrant,
Protected those who could not fight!"

With a swift and skillful maneuver,
Leopold struck with all his might.
Han's sword went flying from his grip,
And landed in the dirt.

Leopold's blade point touched Han's chest,
Though neither man was hurt.

Leo: "The match is mine, dear brother.
But victory feels hollow still.
I wish we'd never had to act,
Against our Lord Galen's will."

Han stepped back, his face flushed red,
Indignation in his eyes.

Han: "You caught me off my guard just then!
That win was a surprise!"

Just then came Arturs hobbling forth,
His crutch upon the cobblestone.
His face bore news of import grave,
A message to make known.

Arturs: "Brothers! Set aside your blades!
A letter's come this day.
From the Stewardess of Galen's castle,
She bids us come her way."



The Knights of Adonai

By Joshua David Ling

Read more of The Knights of Adonai
series in previous and future issues of
LogoSophia Magazine!



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Brood of Writers.

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leads a fellowship of Christian
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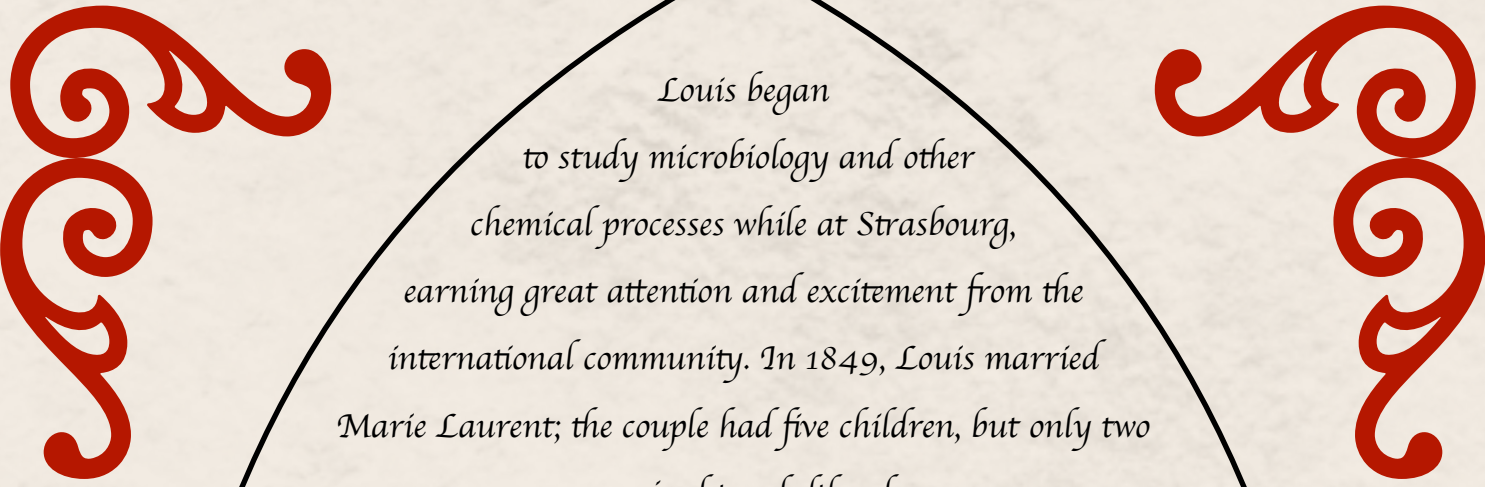
JoshuaDavidLing.com

HOLY HEROES

Louis Pasteur

By T.K. Wilson

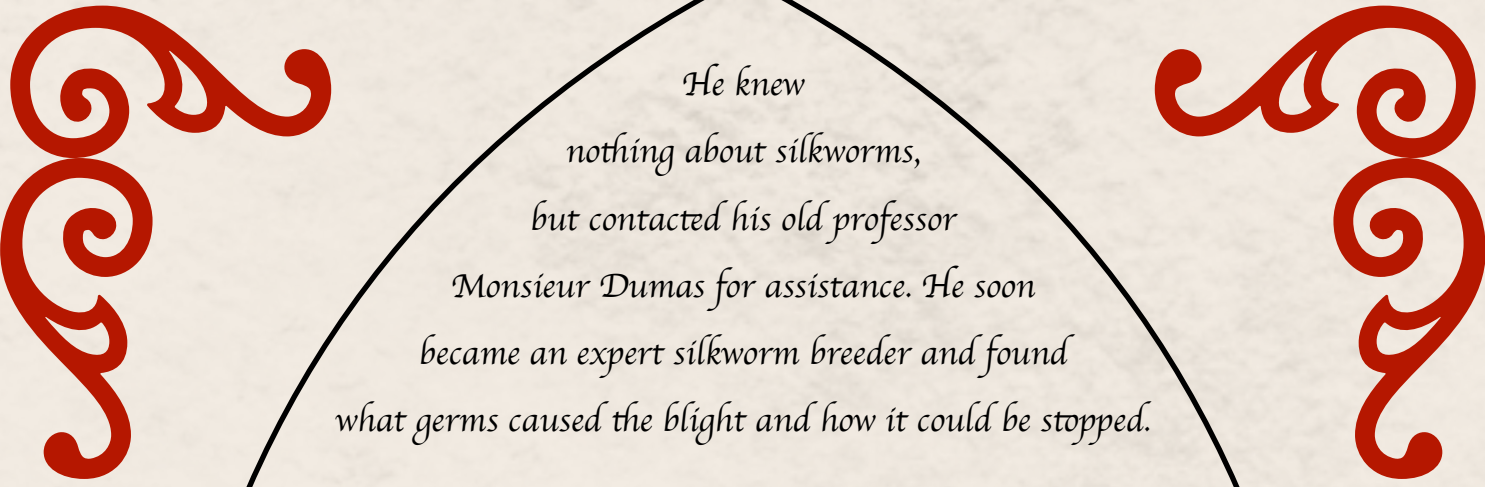
Louis Pasteur was born in Dole, France, in 1822. The son of a tanner, he enjoyed drawing and fishing more than his studies, and considered a career in the arts before he became interested in science. Despite his poor background, Louis attended the Royal College of Besançon, earning his bachelor of arts degree in 1840 and his bachelor of science degree in 1842. The next year he entered teacher's college and worked under Jean-Baptiste-Andre Dumas. He was then offered a professorship of physics at a French secondary school, which he later left to become professor of chemistry at the University of Strasbourg.



*Louis began
to study microbiology and other
chemical processes while at Strasbourg,
earning great attention and excitement from the
international community. In 1849, Louis married
Marie Laurent; the couple had five children, but only two
survived to adulthood.*

*The Pasteurs moved again, this time to the University of Lille
(one of several moves which I will not list here) and there he made a
discovery that would not only win him lasting fame, but would save
millions of lives. Lille was famous for its breweries of wine and beer,
which would often spoil on their way to various markets. Louis
discovered various organisms that made fermentation possible, and
found that if a liquid was boiled briefly, it would become sterile and
kill off the organisms that caused the fermentation, thus slowing or
even stopping the fermentation process. Once this theory was presented,
wine and beer makers could control how much fermentation happened
and when. This boiling process, now called pasteurization, is applied to
many foods like milk and has saved countless lives through the
prevention of foodborne illness.*

*Louis was next asked to apply his mind to saving the silk
industry, as some sort of blight had spread around the world, killing
the moths and placing the worldwide silk industry in peril.*



He knew
nothing about silkworms,
but contacted his old professor
Monsieur Dumas for assistance. He soon
became an expert silkworm breeder and found
what germs caused the blight and how it could be stopped.

Seeing the success of his experiments on silkworms, Louis
considered what else could be done to alleviate suffering. He discovered
and implemented vaccines for anthrax and fowl cholera, saving
countless animals. He saved the lives of new mothers by discovering
strep and staph bacteria, the most common causes of childhood fever, and
developed protocols to kill the germs.

His greatest achievement came from his work with rabies. The
rabies virus wouldn't be discovered for some time, but by experimenting
with the spinal chords of animals dead of the virus, he developed a
working vaccine. Though initially scorned, Louis was vindicated by the
Russians, who found his vaccine to be a boon, and the English, who
found it to be highly effective, especially in India. The Tsar came
personally to thank Louis, and many more honors came after that.

May we, like Louis, use our God-given gifts to help others and
alleviate suffering.

"The more I study nature, the more I stand amazed at the work of the Creator.

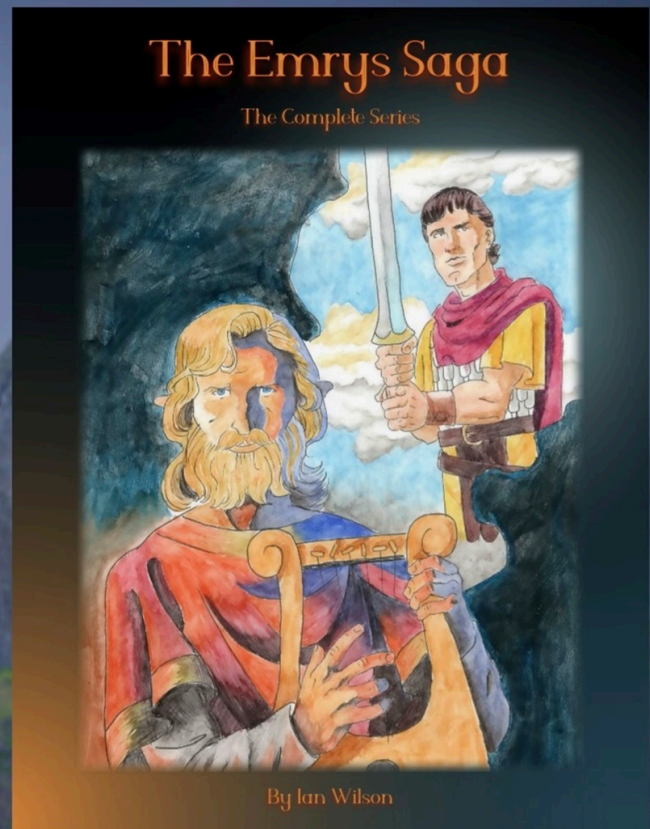
Science brings men nearer to God" — Louis Pasteur, The Literary Digest,

October 18, 1902

Experience the glory of Camelot like never before in these fast-paced fantasy tales!

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~ **Writing** ~ **Proofreading** ~ **Graphic Design** ~ **Marketing** ~

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Controversy Corner

How does your denomination celebrate Epiphany?

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, email us at Editors.LogoSophia@gmail.com.

What is Epiphany?

by the LSM staff

Epiphany as a literal definition is, “a moment of sudden revelation or insight.” But when it comes to the Holy Days, Epiphany celebrates the manifestation of Jesus Christ to the Gentile world and the Magi’s (Wise Men) visit to the Christ Child. It traditionally falls on January 6th, twelve days after Christmas and marks the end of the Christmastide season.

Pentecostal

represented by Nizhoni Jones

The primary holy days that Apostolic Pentecostals celebrate are days that commemorate major days in the life of Christ such as Easter and Christmas. In regard to holy days, Pentecostals are less procedural and go less by ritual or tradition. They generally tend to celebrate the principle of the day, such as the fact that Jesus was born or Jesus rose and they celebrate in whatever way they feel like, and less in a traditional manner. Any traditions Pentecostals do participate in are more for cultural reasons than religious, such as Easter egg hunts or decorating a Christmas tree (some Pentecostals don't celebrate Christmas due to disputes about its origins but I've never known any) having a dinner, etc. but we don't adhere strictly to tradition merely for tradition sake. Traditions are not viewed as a bad thing necessarily; Pentecostals simply view holy days through the lens of Christian liberty. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days," (Colossians 2:16). Everyone is free to celebrate, or not celebrate, whatever days they see fit. Beyond the major days of Pentecost Sunday, Easter, and Christmas, apostolic Pentecostals don't generally celebrate holy days, including Epiphany.

CREC Presbyterian

represented by Deborah Robertson

The way we celebrate Epiphany at my church is with a church-wide party! We celebrate a few other Holy Days in a similar manner. The Epiphany party is one of my favorite events of the year; we have feasting and dancing and singing. It is not held at the church building — we use another venue that has enough space for the dances. There is food and drink aplenty. The women of the church decorate the tables beautifully and thematically. The night is filled with joy.

The evening of the Epiphany party follows a simple liturgy with call and response, signing of Psalms or hymns interspersed with coordinated social dances. The event absolutely feels like a liturgical celebration, one I would highly recommend anyone who has the chance to participate join.

Baptist

represented by Noah Morgan

AS a Baptist I have no corporate celebration or ceremony to mark the end of the Christmas season. We celebrate on Christmas Eve, at my home church, the coming of Christ and end of the advent season. I visited an epiphany celebration once and had a grand time. It was pretty informal and very enjoyable having good fellowship over food and dancing.

Roman Catholic

represented by Sarah Losardo

According to the modern liturgical calendar, Epiphany marks the end of the Christmas season, though many Catholics extend it to Candlemas (February 2nd) in the old tradition. Epiphany is traditionally celebrated on January 6th, and is a Holy Day of Obligation (a day Catholics are expected to go to Mass). However, in the United States, Epiphany is celebrated on the Sunday between the January 2nd and January 8th. The date commemorates the arrival of the Wise Men (traditionally three, though the Bible does not specify). Some Catholics may choose to wait to move their wise men into their nativity scenes until Epiphany (mine tend to travel around the room before that if there are children around - a much more religious and less mischievous I Spy than an elf). There is an Epiphany blessing of chalk by priests, which parishioners then get to bring home and use to bless their primary doorway by saying a prayer* and writing over it the year with the first two digits and last two digits separated by + C + M + B + with the letters reminding us of Caspar, Melchior, and Balthasar, the traditional names of the Three Wise Men, and the pluses reminding us of the Cross. In 2025, it looked like this:

20 + C + M + B + 25

*One version of this prayer can be found at uscce.org/prayers/blessing-home-and-household-epiphany

Author Interview With...

Mary Beth Kaiser

Part 2

Find *Part 1* in the Spring Issue: *Scientists of Faith*



LSM: How does being a Christian impact the ways you interact with science?

It deepens my love for science because it brings me to worship the Creator. There's a verse in Job, it says, "but now speak to the earth and it will tell you and ask the fish and, ask the different creatures and 'who made you?' do they not all know that Lord has made them?" When I do science, it's like I'm asking the earth, "who made you?"

M.B.K.

And the earth, if you interpret what it's saying correctly, the Earth will always say, and the creatures will always say, "the Lord Jesus made me." There's nothing in science that will contradict the Bible once we interpret it correctly.

Author Interview

Mary Beth Kaiser

LSM: Have your scientific interactions brought you closer to God or strengthened your faith?

Yes. When I was in, when I was in college, when I first went to college, I had a crisis of faith. I had this crisis because my church did not prepare me for the onslaught of evolutionary thought that would come my way in college.

M.B.K.

I remember the last day of the first semester in college, (I went to Emory University in Atlanta), and I was sitting in my dormitory, all the other students had left for the Christmas vacation and I was there by myself. I was talking to God and I said, “I’ve got to decide what I really believe. Do I really believe in the Bible that it's Your word, that it's true cover to cover? Or do I believe what my college is teaching me?” I had a stack of books on one side — it was a stack of books that taught evolution.



Author Interview

Mary Beth Kaiser

On the other side was the Bible. The question really was, “Which do I believe?” You really can't synchronize the two without losing the truth on one side or the other. I knew that they cannot both be true. At that point, I didn't know any of the answers, but I knew my Savior. I was saved as five years old, and I had grown up, talking to Him, praying to Him, having Him in my life, reading His word. Starting out my adult life, I made a conscious decision that, yes, even despite all the evidence I have before me sitting here, I believe that the Bible is true. There's a verse that says, “for I know whom I have to leave, that he's able to keep that, which I committed unto him against that day.” After I had made that assurance in my heart that this is what I believe, then I started finding answers to all those stacks of books on the side of the evolution. But I had to make that purposed decision first. The study of science helps me to worship the Lord, and see his wisdom and his creativity. It's awesome.

M.B.K.

Author Interview

Mary Beth Kaiser



LSM: Do you have any advice for young Christians looking to enter a scientific field?

AS I was saying earlier, as a Christian you might need to not necessarily advertise

that you're Young Earth Creationist, if you have to answer questions about the Big Bang and such. There are ways you can phrase your answers that doesn't indicate it's what you believe. On a test for example you can say, "well according to so and so, according to the theory of Young Earth Creation." You can always phrase it like, "I'm learning this theory. I'm learning this theory that you're teaching me. I understand it as well as you do."

M.B.K.

You can always phrase it like, "I'm learning this theory. I'm learning this theory that you're teaching me. I understand it as well as you do." You can show them that you understand so then you can speak to it — this is where it's wrong, and this is where this is a better answer, a better scientific answer for that.

Author Interview

Mary Beth Kaiser

LSM: It's like an Esther situation almost, where she hid the fact that she was a Jew while she was in king of Xerxes court until the time when it was necessary for her to bring it out.

Yes, I like that. But as I said, not being deceptive, and not being ashamed of the Gospel. If you're ever called to speak out, of course you need to. We don't want to hide our light under a bushel, but then we are to take the consequences as they come patiently, as the Lord says. I wouldn't advertise certain beliefs of yours. Get in a group of Creation scientists who, who believe and are knowledgeable and who believe like you do, that will help to strengthen your faith and not let you slip when you have questions.

M.B.K.

Author Interview

Mary Beth Kaiser

*Find the previous part of Mary Beth's interview
in our Spring issue: Scientists of Faith*

*Find links to Mary
Beth's scientific
writings at
creation.com*



*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

The Bible & Science

Defeating Darwinism by Opening
Minds by Philip E. Johnson

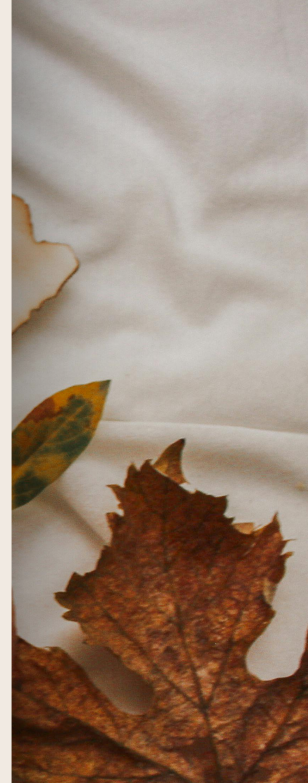
[https://www.famousscientists.org/
great-scientists-christians/](https://www.famousscientists.org/great-scientists-christians/)

Men of Science, Men of God by
Henry M. Morris

[https://www.scijournal.org/articles/
famous-christian-scientists](https://www.scijournal.org/articles/famous-christian-scientists)

Creation Magazine

suggestions by various



Step
Into
Fall



Metaphysics: noun

meta · phys · ics

[plural in form but singular in construction]

Merriam Webster Dictionary

Metaphysics is the branch of philosophy that deals with questions of being, fundamental reality, and existence. Metaphysics seeks to answer the question:

What is it?

— Alexander Robertson

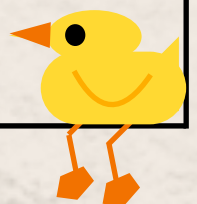


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Fall

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Deborah Robertson
OK



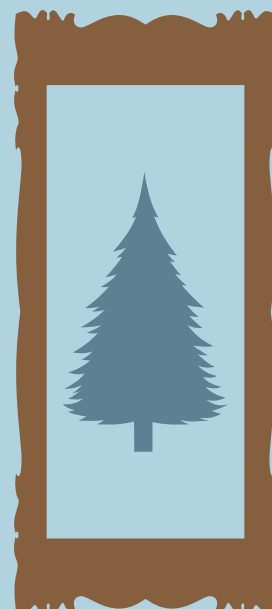
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The Editor in Chief and her Husband



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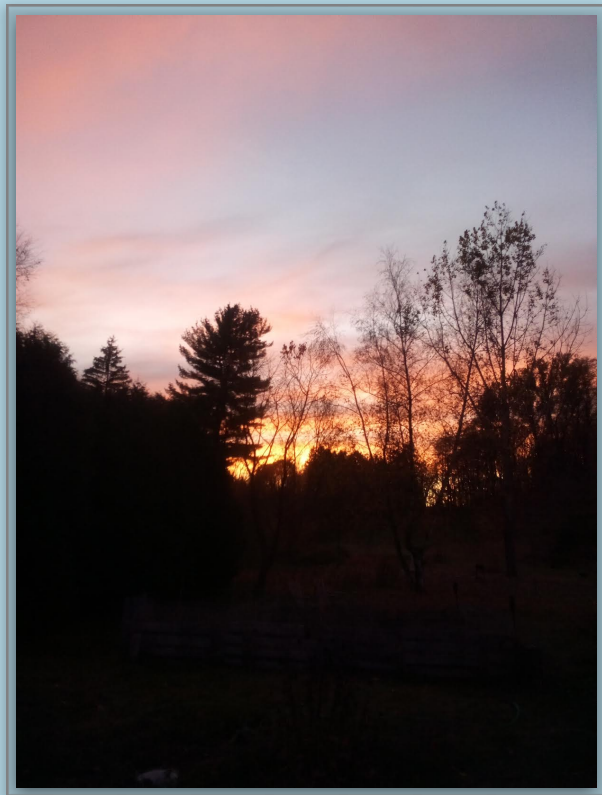




T.K. Wilson
NY



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BIBLE VERSE

For “In him we live and move and have our being”;

(Acts 17:28a *ESV*)

PRAYER

I appeal to you, Lord God of Abraham, God of Isaac, God of Jacob and Israel, You the Father of our Lord Jesus Christ. Infinitely merciful as You are, it is Your will that we should learn to know You. You made heaven and earth, You rule supreme over all that is. You are the true, the only God; there is no other god above You.

Through our Lord Jesus Christ...and the gifts of the Holy Spirit, grant that all who read what I have written here may know You, because You alone are God; let them draw strength from You; keep them from all teaching that is heretical, irreligious, or godless.

— St. Irenaeus of Lyons

Lady Macbeth and a Luna Moth

By Lawrence Hall

A luna moth is elegant in her green
Like Ellen Terry as Lady Macbeth
Beautiful and yet somehow sinister
Those wing'ed eyes — they seem to look at us



Eyes

That measure you for a dagger or a cup
She clings to a lichened brick wall at night
Wings pulsing against that wall, waiting,
waiting...
Suddenly wild flutterings as she flees into the
dark!

Exit, pursued by a cat



A Brief History of Metaphysics

As told by Alexander Robertson

Metaphysics is the branch of philosophy that deals with questions of being, fundamental reality, and existence. Metaphysics seeks to answer the question: What is it?

Plato answers that things are only shadows of the “ideals” that exist in the world of forms, a spiritual realm above ours that is untainted by matter and material reality.

Aristotle agrees that forms are primary but instead of looking outside of the thing to a spiritual realm above ours he grounds it in the thing itself. He gives four causes for a thing that can be used to understand what a thing is.

Augustine is one of the first philosophers to bring Christianity into the conversation and he looks back to Plato and sees similarities between his world of forms and the Bible’s understanding that everything stems from God. His answer to the question of metaphysics would be simple, a thing is what God says it is.

Aquinas leans more towards Aristotle and formulates his substance/accidence distinction with the substance and the accidence being bound together. The accidence of a thing being what you can sense about it and the substance of the thing being what it truly is.

Descartes theorizes that the mind and body are distinct from each other. From there he proposes a radical answer to the question of metaphysics and says that the beginning of all knowledge must be a person’s own thought because that is the only thing that cannot be doubted. This is the origin of the phrase, “Cogito ergo sum,” I think therefore I am.

Kant rebels against the certainty provided by Descartes' grounding and proposes another take on the nature of reality, two realms, the Noumenal and the Phenomenal. The Phenomenal realm is the realm that we can sense — it is where things are and events happen but the Noumenal realm is the ineffable realm that contains prime reality; we cannot have knowledge of that realm. This provides a novel answer to the question of metaphysics: we cannot know what a thing is.

Hegel creates an entirely new paradigm based on history, particularly progression. He argues that history is a series of conflicts where a thing and its opposite meet and do battle and what comes out the other side is a blend between the two. As explained by his student Fichte: Thesis + Antithesis = Synthesis. The end of history is where the spirit/Spirit of history is fully realized, whatever things are there is what they truly are.

When Martin Heidegger comes onto the stage in the 1900s, he looks back on the history of metaphysics, particularly in the light of Nietzschean Nihilism, and proposes that the entire project has been flawed for the last 2,500 years. He argues that the original question of metaphysics was the meaning of being rather than trying to ascertain ultimate being. He reorients metaphysics away from God, what he calls onto-theology, and to the question of how being and existence in general are. This effectively ends the project of western metaphysics by changing the question that is being asked.

Some have attempted to go back to the previous question and deal with the relationship between God and existence/being, particularly Robert Farrar Capon, but as of right now very few people are actually attempting to work through the questions of metaphysics.

To An English Church

By Robert-Paul Spurlin



“When first thy gallant head was reared,
Celestial in its grace appeared!
A marvel—made with human hands,
Yet fit to stand on seraph-sands!

Six centuries of careful craft
Had ferried forth the waning waft
Of censers swung by saints of Rome
Beneath the Caesars’ spanning dome;

Basilica and barbican,
Unified thy fine form within!
Nor Satan’s nor invaders’ flames
Upset thy Sovereign’s rightful claims!

In mourning, or in ev’ning jaunt,
Thy arches unseen angels’ haunt—
And thy high walls enfold the Flock
While yon foul spirits futile stalk;

Or mild matin melodies
Or Heaven-heightened harmonies,
Thy cordial courts and shaded ways
The heart of our communal praise!

No orphan-waif nor widow old,
In sight of thee, does suffer cold;
Thy halls the home of Charity,
Both said and shown in verity!



Yet as the ages onward go,
Our hearts—not thine—are hardened so...
Thy rousing bells have lost their sound;
I sense the stillness in thee pound...

Thy sires' sons sign thee away
With eager hands, for meager pay;
Thy face—most fair to me of all—
Now bows before the wrecking-ball!"

Further Reading

Metaphysics

Offering of Uncles by Robert Farrar
Capon

Fear and Trembling by Søren
Kierkegaard

Institutes of the Christian Religion
Vol I by John Calvin

Summa Theologica 1 - 50 by St.
Thomas Aquinas

Confessions by St. Augustine

book suggestions by Alexander Robertson



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Bible Trivia!

1. How many women are referenced in Jesus' genealogy as given to us by Matthew?

- A) 4
- B) 5
- C) 8
- D) 12

2. *True or False:* Paul was shipwrecked multiple times.

3. How many books of the Bible begin with the letter E?

- A) 3
- B) 4
- C) 6
- D) 7

4. Which apostle was the first to be martyred?

- A) Peter
- B) Matthew
- C) James, son of Zebedee
- D) John

5. How many chapters are in the book of Revelation?

- A) 22
- B) 16
- C) 19
- D) 24

6. Which chapter in the Bible is the longest?

- A) Deuteronomy 28
- B) Psalm 119
- C) Leviticus 14
- D) 1 Kings 8

7. *True or False:* Old Testament Jews could eat bacon.

Bible Trivia Answers

1. B) 5 (Matthew 1:1-16)

Tamar, Rahab, Ruth, Bathsheba (as 'wife of Uriah'), and Mary. This shows us that God can make good come out of bad events, as each of these Old Testament ladies had something against them.

2. True (2 Corinthians 11:25)

Paul reports that he was shipwrecked three times!

3. C) 6

Exodus, Ezra, Esther, Ecclesiastes, Ezekiel, and Ephesians.

4. C) James, son of Zebedee (Acts 12:1-2)

James, the brother of John, is the only apostle to be reported as martyred in the Bible. Steven, the first martyr, was not one of the Twelve.

5. A) 22

The book of Revelation contains twenty-two chapters.

6. B) Psalm 119

Psalm 119 has 176 verses!

7) False (Leviticus 11:7)

Old Testaments Jews could eat nothing from a pig, which has a cloven hoof but does not chew cud.



MONICA MURRAY DERR

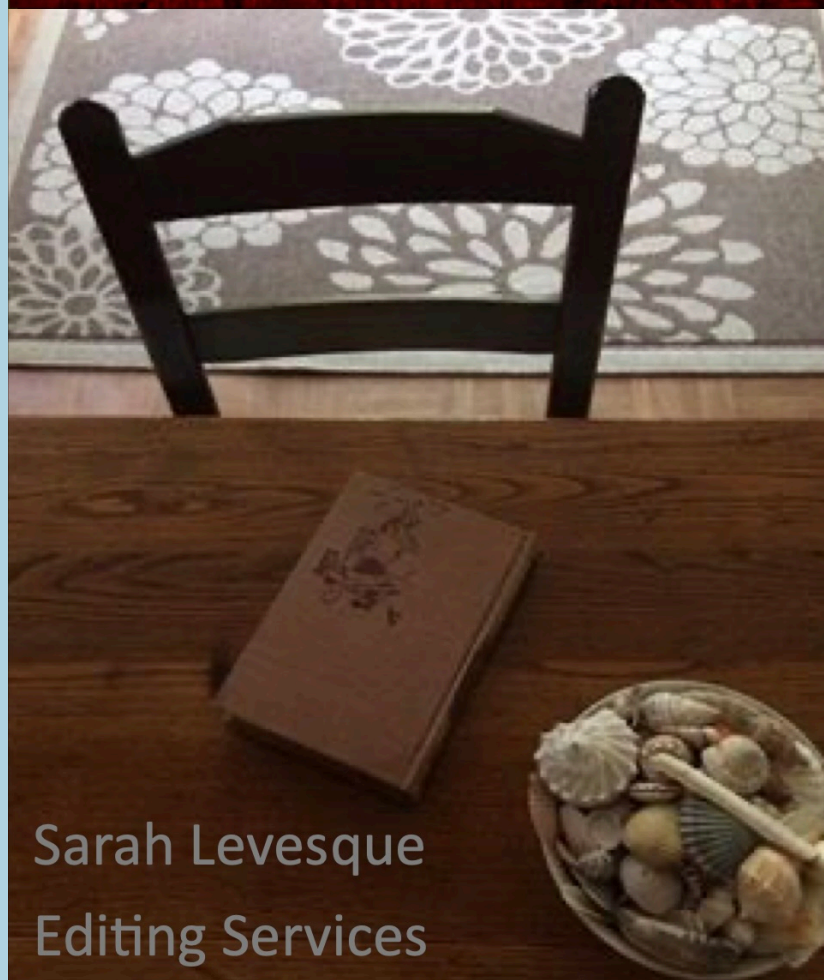
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Deadline for submissions:
March 5, 2026

Summer: In-Laws & Extended Family

Deadline for submissions:
June 5, 2026

Autumn: Raising the Next Generation of Christians

Deadline for submissions:
September 4, 2026

*“A bit of science
distances one from God,
but much science nears one to Him.”*

— unknown

Thanks for reading!

Until next issue