

kepler eccentric

Kepler Education's Student Magazine

Spring 2021

Reigniting Excellence: Why Classical Christian Education Makes a Difference

by Dr. Christy Anne Vaughan

The Gospel, the Magic, and the Eucatastrophe

by Susan Vickery

- Student Artwork
- Poetry and
- MORE!



A Letter from the President

Dear Students and Parents,

As we near the close of Kepler's first academic year, and I begin to take inventory, one positive attribute that has stood out to me is the sincere and enthusiastic commitment to and dedication of Kepler families and teachers to quality classical Christian education. It delights me to be part of such a special community of classically-minded Christian families.



You are the reason Kepler Education exists and I'm thrilled by your enthusiasm for learning. Students, you are also the reason Kepler's Student Life exists. As I mentioned when the first edition of the *Eccentric* was published, student life and activities are an enriching part of your educational experience, even more so because you are completing part, if not all, of your education online.

Just because you are not always surrounded by your peers and teachers as an online student, it doesn't mean you can't build healthy relationships, exchange ideas with your classmates, and simply having fun outside of the formal classroom setting. It is important, however, that online learners are intentional about making it happen. And, that is exactly what you've done this year. Kudos!

I want to applaud every student, parent, and especially Mr. Swait, for being intentional about cultivating what we call "play" in the philosophy of education. While "play" may sound like it is "unimportant" to our ears, nothing could be further from the truth. For certain, play is informal, delightful, and only loosely-regulated, but it is vital for cultivating our imaginations, exploring our creative impulses, and pursuing that which is good, true, and beautiful in an organic way.

Through Kepler Life, student groups, and participating in the publication of the *Eccentric*, students at Kepler have ample opportunity to be involved in such play. Plus, students who participate in activities like student council also get to learn valuable insights into leadership and wise decision-making. And I'm happy to tell you that what you have experienced this year is only the beginning of a robust student life at Kepler.

Congratulations, students, on completing your first year at Kepler Education. And, thank you, parents, for entrusting your children with our consortium of teachers for your educational needs. May God bless you and keep you this summer. We look forward to seeing you back this fall.

By God's Grace,
Scott Postma
President, Kepler Education

Note from the Academic Advisor

Dear Students,



As we near the end of the school year, I encourage you to think about the opportunities you have been given this year, and to imagine what opportunities you may be able to take for yourself next year as you continue to grow into a young man or woman of Christ. That may sound a bit generic. After all, the word "opportunity" has become jargon, and its meaning can be hard to nail down.

Here's what I mean. You are a homeschooler, receiving some form of Classical Christian education (which Kepler has been pleased to be a part of for you). Your parents want you to be raised and formed in an education that is freeing. These liberal arts that you study, and this taking up of responsibility for your own education, mean that you have an opportunity to be something more in God's name than most. I encourage you to consider, as you think about your life, your course of study, and your path in life, that what is best is being a man of God who labors in freedom on behalf of his spouse, his children, his community, and his church.

Your parents desire to shape in you both excellence and freedom. You must define excellence as that which pleases Christ, not human institutions. If you have such an excellence, and such a liberty, you will always do good work to God's glory regardless of whom it benefits. Excellence and liberty can define the trajectory of your life.

Consider then the opportunity that you have this summer and in the coming Fall Term to take up a mantle of freedom and responsibility. What can you pursue? What can you improve? How might you show gratitude by your work for the gifts your parents have given you? How can you continue to grow more and more in Christ in your dedication, concentration, creativity, and drive?

If any work has come your way this year that just made you wish you could get through it and be done with it (a sometimes unavoidable happening), are you able to examine yourself and say that gratitude for all this freedom and opportunity shapes your attitude about work?

A final piece of advice. Don't let grades be the definer of excellence for your work. Instead, let your conscience in the Holy Spirit, your work ethic, and your conversations with parents and teachers define it. Such an approach to excellence will certainly lead to good grades, but I and many others can testify to you that good grades are not always the result of excellence. Let the question you ask yourself be, "Am I doing good work?"

I wish you a magnificent summer with naps under trees, dog-eared books, and the occasional day by the lake. God bless you.

Joffre Swait

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Untitled Embroidery
by Elyse Wallace



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kepler film club

Kepler spanish

JOIN KEPLER LIFE!



kepler chess club

Kepler Life is the student-led community of Kepler Education. The mission of Kepler Life is to provide Kepler students with a full-fledged student experience that teaches them leadership and management skills, while providing them with the tools to integrate their education into their lives. Any students enrolled in Kepler classes are able to connect with each other through service, clubs, and professional development activities—and these clubs, activities, and conversations abound! This year we enjoyed community through Book Club, Chess Club, Film Club, Spanish Club, and Student Council.

We're looking forward to seeing what new activities and groups will be organized during the next academic year!

First Joint Tournaments Between Chess Clubs

On Saturday, March 13, our Kepler Education Chess Club held their first joint chess tournament on chess.com with fellow online Christian education platform The Potter's School (TPS). The event was organized by Jairus Tanaka, a member of both schools and Kepler's Chess Club President. Seven individuals participated in this hour-long tournament.

First place was won by Philip Liu of TPS with 23 points; second place went to Mr. Joseph A'Hearn, one of Kepler Education's Chess Club mentors, with 16 points; and Kepler Education's Chess Club Officers Jairus Tanaka and Nicholas Schnarr tied for third place with 11 points each. Kepler Education Chess Club has been continuing these joint tournaments with TPS every month, as well as meeting weekly for intramural play.



This moment is from the second tournament between The Potter's School and Kepler Education. In a decisive game between Philip Liu (who went on to win 1st place) playing as white, and John Neumann Klaipeda (who went on to win 2nd place) playing as black, this is the position in which black resigned, as there is nothing black can do to prevent a checkmate from the doubled-up rooks on the h-file.

Final scores on the podium:

- 1) Philip Liu (TPS) 22
- 2) John Neumann Klaipeda (TPS) 17
- 3) Nicholas Schnarr (Kepler) 13

There were 9 participants total this time.

In the above position, the genius of the move Bg6 is that it prevents the black king from escaping through the f7 square.

Morality and the Fairy Tale

by Clara Shoemaker

Fairy tales are wonderful things, beautiful and strange, fulfilling the grand and vivid and hidden desires of men's hearts. They are not meant only for children, but go deep into the hearts of adults and children alike. The inherent value of the fairy tale, though, is a precious quality much lost in this postmodern culture. Much lack of honorability and basic civility can perhaps be traced to neglect of them. Their function is to teach readers right from wrong. Without their moral aid, humankind loses the deeply ingrained sense of decency so necessary for functional civilisation.

J. R. R. Tolkien tells the reader in his essay "On Fairy Stories" that, although the fairy-tale is typically considered merely a childish amusement, they have a higher and better purpose for both children and adults. Indeed, he is correct. One of these purposes is to provide a chance for recovery, an escape from the "hunger, thirst, poverty, pain, sorrow, injustice, death" attached so firmly to this world (Tolkien 73). Fairy-stories are meant to clear the eyesight, refresh the mind, and erase the familiarity of the duller surroundings, much like when one closes the eyes for a long time. When they are again opened, the world is bathed in brighter colors, and light pierces into the mind more deeply. Besides this rejuvenation of spirit, the fairy tale is also meant to strengthen hearts and minds, to bolster the moral imagination with principles and affections, hopefully towards the good and beautiful in creation.

Fairy tales are stories, and good stories attract the reader and make him care about something, whether it be a character or a principle demonstrated in the story. Fairy tales, therefore, make the reader care about something within the story, training the emotions, firstly, to be, and secondly to react to situations. They present the reader with principles and morals that can lead him throughout his life, for good or evil, and that will shape his conscience and ideals, which in turn shape his sentiments and actions. Good fairy tales, the bedside stories of Grimm and Anderson and Perrault, do exactly this. As the stories trace heroes and their adventures, virtues

such as patience, honesty, and gentleness reward the hero with success and riches, to the audience's joy. Conversely, the villain's lies, murders, and other evils elicit outrage from the reader. At the end of every story, justice is delivered to those wronged in the tale, and the villain is given a condign punishment for his crimes. Thus the love of justice is driven home to unwary hearts, absorbed in the movement of the tale.

If such tales have ingrained delight in good behaviour in the minds and souls of readers at a young age, these people grow into adults of strength, integrity, and honesty, successful because of their laudable virtues. But what if these principles are never presented, if fairy stories are never told, but dismissed as foolish fantasy? C. S. Lewis's "The Abolition of Man," the first chapter, titled "Men Without Chests" describes the reality of that situation. Men without chests are people who have had emotion and sentiment and principle so wholly excised from their being that all which remains is instinct and knowledge, the stomach and the brain. They are fashioned when a person is trained and brought up so that all emotion is considered bad, something to be avoided. Good emotions have not been instilled in them, neither love, nor compassion, nor consideration, nor delight in anything that is beautiful. Instead they approach everything in the cold, hard light of logic alone, untempered by gentleness or care for fellow men. They consider all of life, and they attempt to explain it and see through it. Any unrealistic ideals, any beliefs that do not hold up to logic, any desires that do not seem beneficial, all is removed, and these Men Without Chests are left with basic principles. They attempt to see through even those principles. But, Lewis says knowingly, "it is no use trying to 'see through' first principles. If you see through everything, then everything is transparent. But a wholly transparent world is an invisible world. To 'see through' all things is the same as not to see" (81). Such men wander blind. Their principles are non-existent. They do only what seems to benefit them materially at that moment. Such men, in a healthy society, would be stopped

from destruction one way or another at some point.

However, this is not a healthy society. Too many of these Men Without Chests wander the world, twisting it to their advantage. Too many people are twisting in too many different directions, breeding discontent, anger, and hatred. Chestless men cannot fix the lack of morality in the world. They do not want to, and they see no need to. But if children and adults read good

stories again, the old and beautiful tales of virtue and of vice, and accept the principles they portray, maybe then society will return to the old, good ways of ubiquitous chivalry and courtesy.

Class: How to Write a Fairy Tale

Instructor: Mrs. Lily Wilmoth

“When I grow up, I want to be a teacher!”

Kepler’s Teacher Training and Certification

is a unique path for prospective teachers. If you are considering a teaching career, Kepler is your alternative to the traditional undergraduate degree. Kepler’s program features a flexible schedule, affordable tuition, and passionate, qualified teachers offering a rich depth of resources and knowledge. To learn more about this and other Kepler continuing education options, email info@kepler.education or visit the link below.

WWW.KEPLER.EDUCATION/TEACHER-CERTIFICATION

Reigniting Excellence: Why Classical Christian Education Makes a Difference

by Dr. Christy Anne Vaughan

EdD, Classical Christian Education International, Inc.

Recently, the Gospel Coalition published an article¹ touting the amazing academic progress made in an inner-city school where most had not graduated high school and the ones who did read at an eighth-grade level. The instructional method utilized in this amazing, turnaround school? The classical Christian educational method.

If you are reading this article, you already have a vested interest in classical Christian education. Whether a parent, teacher, administrator or board member of a school practicing this instructional method, you have embarked on a journey to reignite excellence in education.

And well so. The classical Christian method encompasses the seven liberal arts of grammar, logic, rhetoric, arithmetic, geometry, astronomy, and music; liberal from the Latin *liber* meaning “free” meaning the virtuous, wise, and self-controlled man is free toward self-governance. As the Apostle Paul stated in Galatians 5:23, against such there is no law. Our founding Fathers understood this, as John Jay, First Supreme Court Justice, stated, our system of liberty and self-governance was designed for a Christian nation with elected Christian rulers. Or as John Adams, second president of the U.S. stated, our system of liberty and self-governance with the Bible as its basis would be wholly unsuitable for any group other than a virtuous, Christian people.

And to that end, a couple of working definitions. The *Christian educator* believes we are called to teach Truth, Goodness (Godliness), and Beauty. Teaching is a calling to parents first and the church (Ephesians 6:4 and Deuteronomy 6:4–7). Teaching as a profession is a calling (Ephesians 4:11–16). There is Truth and God’s Word reveals it (John 17:17). Virtue is to be co-taught with knowledge (2 Peter 1:5–8). We are commanded to

think on things that are true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy (Philippians 4:8).

The *classical educator* teaches a man to fish by providing the tools of learning and inculcating the joy of learning.

The *classical Christian educator* accomplishes *both*—molding the heart toward God and inculcating discernment of Truth, Goodness, and Beauty through tried and true methods of teaching. Our Founding Fathers are a good example; so are 1800s reading lists from eighth-grade classrooms compared to modern lists².

Again, the method of instruction we are discussing has been around for hundreds of years. In my doctoral dissertation, I trace it back to the Essentialists such as William Chandler Bagley in the 1920s. It was only after the Progressive movement took over teacher colleges and John Dewey’s teachings became prevalent starting in the 1930s and 1940s that public education started shifting away from the idea that children need molding and disciplining, guiding into maturity. Instead, our culture fell for the child-centered, if-it-feels-good-do-it mentality that erupted in our society in the 1960s. Prayer and the Bible were banned from the public square and as a society we began to lose our moral compass.

If we are to recover that moral compass, we must reignite educational excellence through a rediscovery of the centrality of Truth. There is Truth and we know where to find it and we are called to teach it to the next generation (Deuteronomy 6 and Ephesians 6).

How will we reignite Truth in education? It can be accomplished through that tried and true method of the Trivium, as explained by Dorothy Sayers in her famous

1 <https://www.thegospelcoalition.org/article/the-exponential-growth-of-classical-christian-education/>

2 <https://thefederalistpapers.org/us/middle-schoolreading-lists-100-years-ago-vs-today-show-how-far-american-educational-standards-have-declined>

essay, “The Lost Tools of Learning,” which expresses what child development researcher Jean Piaget and any parent can observe about how young children learn.

It is both a model and a method, teaching with the grain of the child’s God-given makeup. Playing to our strengths, as it were. In a 2010 Liberty University dissertation (Leading Classical Christian Schools: Job Satisfaction, Job Efficacy, and Career Aspirations), E. J. Dietrich observed that classical Christian methodology “differs significantly from postmodern American education” in that “children are taught how to think and learn rather than viewed as great silos that need to be filled to capacity with information” (pp. 28–29). And as I emphasize in my doctoral dissertation, you can find echoes of the Trivium model for instruction in the Bible.

The Trivium emphasizes mastery learning: from milk to meat (1 Corinthians 3:2, 1 Peter 2:2, and Hebrews 5:13); putting away childish things as a man (1 Corinthians 13:11); the Scriptures learned as a child helps develops wisdom (2 Timothy 3:15). And why not? Our Maker designed our brains and our faculties and showed us how best to learn. He revealed it in His Word. As a culture, we are rediscovering and reigniting those God-given tools and insights.

My doctoral dissertation, soon available through Liberty University, was a quantitative, statistical analysis of averaged school scores on the Preliminary Scholastic Aptitude Test or PSAT. This carries more weight in academic circles than anecdotal, or self-reported statistics as found on the ACCS and other school websites. What I found in my statistical analysis was evidence for academic excellence in schools utilizing the classical Christian method of instruction. Specifically, in my study, taking a random sampling from schools responding to a headmaster survey providing year by year averaged school scores, I found that schools using the classical Christian method scored significantly higher on the PSAT than Christian schools not utilizing the classical Christian method. Through additional analysis, the predicted magnitude of the difference was high and the amount of the difference attributable to instructional method was compelling (more than 40 percent in reading, more than 30 percent in writing, and more than 20 percent in math).

This compares to the recently reported January 2018 *Education Week* K–12 national score card of “C” with scores mostly from the National Assessment of Educational Progress (NAEP)³.

The good news is that private schools, for the most part, are not accounted for in the NAEP.

But test scores are not all we are after as Christian parents and educators, correct? With more than 27 years of scholarly statistical analysis of Christian worldview retention among high school students, the Nehemiah Institute reports that children from Christian households only grow up retaining a Christian worldview if they are taught from that perspective. Public school, where religious views are minimized, scores about 5% retention in 2015; mainstream Christian schools score only a little bit better at about 15%; homeschoolers are at about 50% retention, but the only two instructional methods that have 70% or better retention of Christian worldview—that is they think of everything from a Biblical perspective—are the classical Christian method and the Principle Approach. You can find much more material like this on their website⁴ as well as access to statistical analysis.

The implications of my doctoral study reach far beyond current classroom instruction. In order to fulfill our calling to teach Truth, Goodness (Godliness), and Beauty along with the tools of learning and associated joys, we must improve teacher training. We must found more institutions training teachers in the classical Christian method and philosophy. We must inspire more Christian researchers to identify which variables may hold the most promise as correlated to standardized test performance and biblical worldview retention.

We must reignite the educational fire Plutarch praised while molding young hearts toward the Good and guiding them from times of milk to digesting meat. We must recognize we are held to a higher account (James 3:1). Let us remember the Apostle Paul’s admonition to not grow weary while doing good, for in due season we shall reap if we do not lose heart (Galatians 6:9, NKJV).

3 <https://www.edweek.org/ew/articles/2018/01/17/nations-schools-stuck-in-average-range-on.html>

4 <http://www.nehemiahinstitute.com/>



Original Untitled Photo by Jocelyn McLeran
Photography for Art and Commerce 2 with Andrew Eads




Tin Soldier by Emma Hartman
Photography for Art and Commerce 1 with Andrew Eads



Rezi (Torn Paper Collage) by Lily Tanaka
General Studio Art with Kimberly Swait



Scottish Highland Cow by Emma Hartman




**PHOTOGRAPHY
FOR ART AND
COMMERCE 1**

- Grades 8th - 12th
- 1 semester course
- 0.5 Credits in Electives
- Thursday, 9:00 AM - 10:30 AM EST
- Friday, 9:00 AM - 10:30 AM EST

"A foundation course in a 2-year Photography program. The four one-semester courses teach the practice, history, technology, business, art and career opportunities available in photography. Students will learn the basics of photography with opportunities to make expressive photographs..."

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**GENERAL ART
STUDIO**

- Grades 7th - 12th
- 2 semester course
- 1 Credit in Electives
- Friday, 4:00 - 6:00 PM EST

"This course is for students to learn the seven Elements of Art (line, shape, color, value, form, space, and texture). Students will use many techniques (drawing, painting, printmaking, sculpture, collage, etc.) to gain a general understanding and appreciation of art. Students will have the opportunity to experiment with various media in this class."

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WWW.KEPLER.EDUCATION

Poetry

Dayspring's Joy

by Hannah Richard

Once upon a midnight dream
Where glassy seas did sway
And shined against the sky of stars
That leads the sailor's way
I found myself within a boat
Bound toward the eastern light
Which upon its dark horizon
Chased away the dark of night.
A rosy red began to spread
And blend with bluer hues
Purples mixed with pink and yellow
Did spark the sky's bright fuse.
Gold spilled forth from the canvas
Orange set the clouds ablaze
And now at once a crown of sun
Appeared beyond the daze.
Did my eyes deceive me?
Or perhaps, 'twas really there!
I saw the radiant morning sky
Shine with a face so fair.
Her smile so bright and cheery
That I wondered with a sigh,
Her eyes like golden amber shone
as if she could not cry.
I saw her dance and raise her hands
To greet the day anew!
With crimson lips she kissed the sky
And made its reds glow through.
As swiftly as a doe in spring
She bounded forth with glee,

Not far behind was faithful kin:
Her brother rose from the sea.
He was the light that guides the day
To give the earth her heat
And in triumphant entry
He did with his sister meet.
His team of four white horses kept
His flaming chariot's pace,
With manes of silky fire
And their hooves of smoke did race.
The land of earth he did aglow
With shining face so bold!
His gleaming grin, so bright a sight
Not long could I behold.
I thought I heard a chorus sing
With joyous tones so clear
As if their song announced the dawn
To all those far and near.
And so, the moon, the silver bow
Did yield her light to day
The morning star set twinkling
Did slowly fade away.
The sunrise shone upon the world
The chorus chimed once more
And when my boat had landed
I rejoiced upon the shore.
So, once I had awoken
And awake in bed did lie
I saw the storms of night still blow!
The wind did howl awry!
But my heart was not troubled
Though the rains still came a-pouring.
Weeping may tarry for the night
But joy comes with the morning.

Clouds

by Julia Alexander

Breathtaking, but frightening,
Sometimes calm, sometimes violent,
Always moving, never stopping,
Look up, and you will see the never-ending clouds,

Sailing by, the big white spots,
Held up by air, they never drop,
Whether Cumulonimbus, Cirrus, or Stratus, you will never see the same again,
You can't change what's up there, no matter how many times you attempt,

Even though we can't clutch them, they give us so much,
Sometimes looking painted, and sometimes looking inflated,
I will always look at the sky and think of God's blessings,
Beautiful, astounding proof of God's creation.

Literature Classes at Kepler

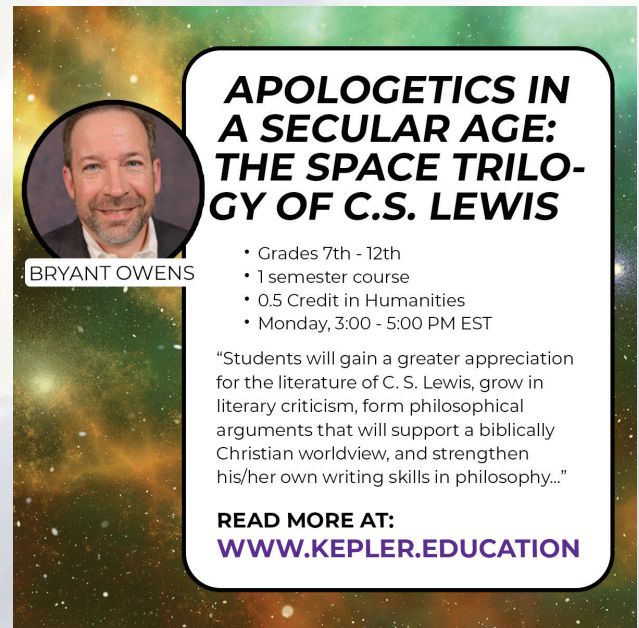


CLASSICS & YA FANTASY 1

- Grades 9th - 12th
- 1 semester course
- 0.5 Credit in Electives
- Tuesday, 4:00 - 5:00 PM EST
- Friday, 5:00 - 6:00 PM EST

"Young adult fantasy as a genre is a mixed bag of greatness and garbage. It includes beloved authors like Lewis, MacDonald, and Tolkien, controversial stories like those of J.K. Rowling, Stephenie Meyer, and Suzanne Collins, and pulpy moral vacuums from the likes of Sarah J. Maas, Ally Condie, and Kiera Cass. As fantasy, however..."

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APOLOGETICS IN A SECULAR AGE: THE SPACE TRILOGY OF C.S. LEWIS

- Grades 7th - 12th
- 1 semester course
- 0.5 Credit in Humanities
- Monday, 3:00 - 5:00 PM EST

"Students will gain a greater appreciation for the literature of C. S. Lewis, grow in literary criticism, form philosophical arguments that will support a biblically Christian worldview, and strengthen his/her own writing skills in philosophy..."

READ MORE AT:
WWW.KEPLER.EDUCATION

La Música del Piano

by Hannah Richard

From Spanish I with Joffre Swait

Debajo de las estrellas
Dentro de primeras horas
Por la mañana
Mi piano canta.
La música es tranquila y tímida
Aún, es hermosa.
Me acuesto en la noche
Y la música vive
En mi corazón.
Por la mañana,
Se escapa de los dedos
Otra vez.

Piano Music

by Hannah Richard

Translated by Joffre Swait

Under the stars
Inside the first hours
Of the morning
My piano sings.
The music is tranquil and shy,
Yet shapely.
I lie down at night
And the music lives on
In my heart.
In the morning
It escapes from my fingers
Once more.



JOFFRE SWAIT

SPANISH 2

- Grades 9th - 12th
- 2 semester course
- 1 Credit in Languages
- Tuesday, 1:00 - 2:00 PM EST
- Thursday, 1:00 - 2:00 PM EST

"Spanish 2 will have a more conversational emphasis than Spanish 1. Students are expected not only to study, but to have an attitude of participation and proactivity during recitation. This course will take a practical approach to building students' facility in speaking, hearing, and writing the language. This approach incorporates conversation and listening..."

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STEVA FINCH

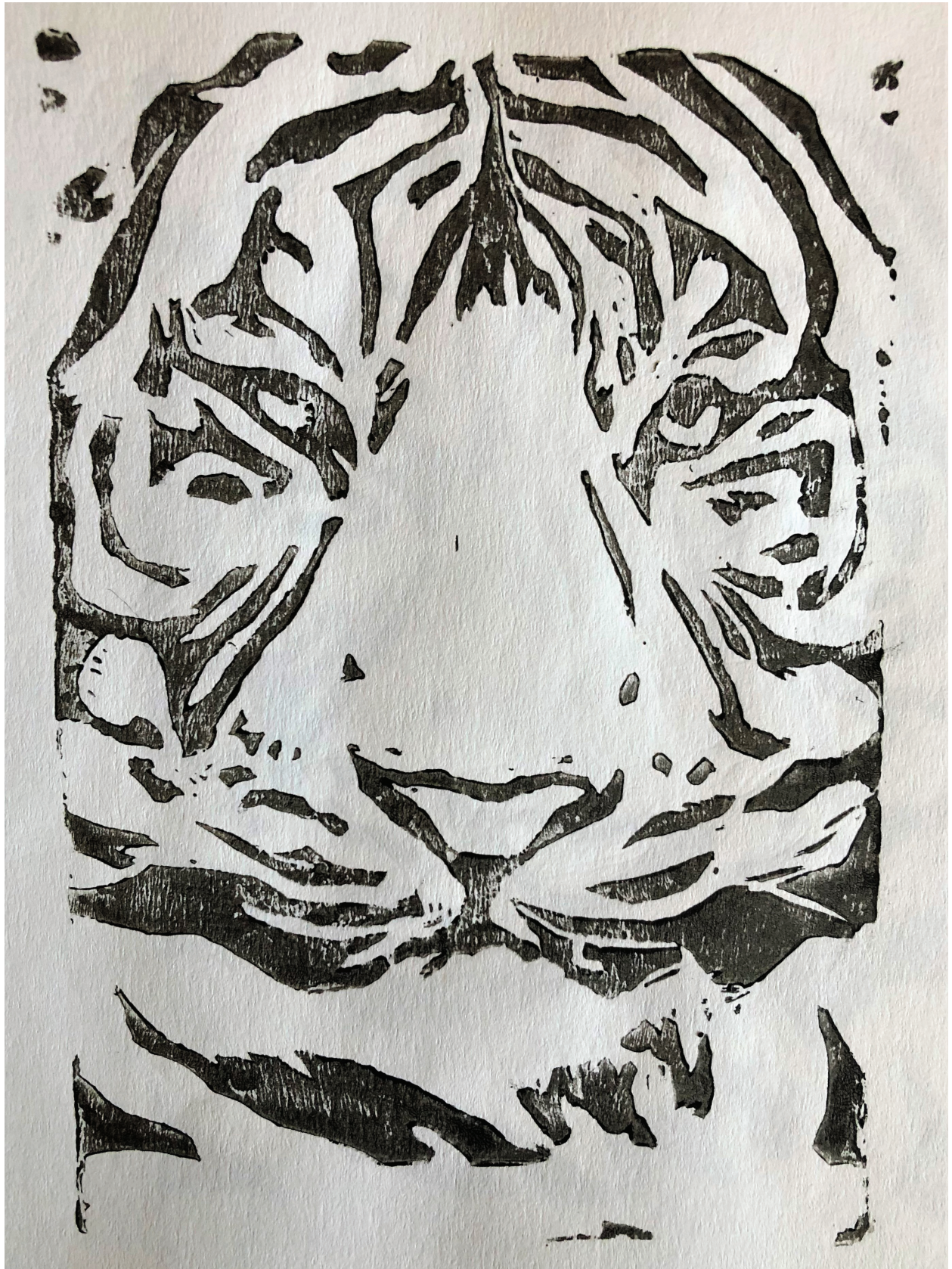


LATIN 1

- Grades 7th - 8th
- 2 semester course
- 1 Credit in Languages
- Thursday, 12:00 PM - 1:15 PM EST

"An introductory Latin course that provides students with solid foundational facts about the Latin language, the basic universal structure of grammar, vocabulary that informs English root words, translation practice, and exposure to the history and writings of Western Civilization and the Christian church. This 32-week course consists of a weekly pre-recorded lecture..."

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Tiger Stare (Linocut Print) by Lily Tanaka
General Studio Art with Kimberly Swait

The Gospel, the Magic, and the Eucatastrophe

by Susan Vickery

Though it is clear *The Lion, the Witch, and the Wardrobe* is a complete fairy tale because it includes hints at the Gospel, magical elements, and beautiful endings that ultimately bring readers back to Christ's story, some people claim it is not a true fairy tale, such as J. R. R. Tolkien. Despite that C. S. Lewis's story has lots of principles from Tolkien's "On Fairy Stories," such as the eucatastrophe and magical elements, Tolkien himself would argue that it is missing key values. He would state that was not serious enough to be a fairy tale and that the allegory written inside should not have been.

Upon first reading this tale, readers notice a specific tone Lewis uses. This tone sounds like Lewis is talking to a young child. When adults read the story, they don't feel like it resonates with them. Instead, they feel like it is only geared towards children. When studying fairy tales, J. R. R. Tolkien noticed this false connection between children and fairy tales. He thought it to be incorrect, and that fairy tales should be written to connect to all audiences, not just children. Tolkien felt like *The Lion, the Witch, and the Wardrobe* was a story written only for youth.

Not only did Tolkien dislike this part of C. S. Lewis's story, but he also disliked the allegory Lewis writes into *The Lion, the Witch, and the Wardrobe*. Tolkien said this about allegory in his book *The Fellowship of the Ring*, "I cordially dislike allegory in all its manifestations, and always have done so since I grew old and wary enough to detect its presence. I much prefer history—true or feigned—with its varied applicability to the thought and experience of readers." As readers can see in Tolkien's *The Lord of the Rings*, J. R. R. Tolkien, instead, liked history to his tales and stories. He thought writing should be serious and well-thought through over many years, unlike Lewis's work.

Overall, to J. R. R. Tolkien and some others, *The Lion, the Witch, and the Wardrobe* was not a true fairy tale because it was not serious enough and had allegory. To most people, Tolkien is a reliable source when it comes to determining whether stories are fairy tales. Yet, Tolkien is not always correct.

Though Tolkien was right on some principles, the way he approached them might not have been the correct path. To others, it is clear that *The Lion, the Witch, and the Wardrobe* is a true fairy tale. A true fairy tale should include hints at the Gospel (this is through the Gospel form, the Incarnation, and symbolism), magical elements, and beautiful endings (a eucatastrophe).

In order for a story to be a true fairy tale, it must have hints at the very first fairy tale, the Bible. *The Lion, the Witch, and the Wardrobe* does this by following the Gospel form (Creation, Fall, Redemption, and Restoration). It starts in the beginning when the Pevensie children come to the Professor's home and everything is good. This is the Creation part of the tale. The Fall begins when Edmund meets the witch and his heart is dissatisfied. Readers find the Redemption part at the stone table, when Aslan sacrifices himself for Edmund and all of Narnia. When the children are made kings and queens of Narnia and when they go home, this is the Restoration (when things are even better than the beginning). Another hint at the Bible is the Incarnation aspect. Like how Christ became flesh, the statues in the witch's courtyard become flesh when Aslan breathes on them.

Along with Gospel form and Incarnation written into *The Lion, the Witch, and the Wardrobe*, symbolism plays a large part in the makeup of a complete fairy tale. Aslan, the great lion, shows beauty that is pure and true. However, Aslan is not just pure goodness, he is one to be feared. "They rolled the huge Lion over on his back and tied all his four paws together, shouting and cheering as if they had done something brave, though, had the Lion chosen, one of those paws could be the death of them all" (166). Thus, Aslan expresses beautiful power. In the Bible, it says to "Fear God, and give him glory" (Revelation 14:7). Like God, Aslan is feared as well as given glory to. Thus, Aslan's symbol is Christ. However, this is not the only symbolism found in Lewis's tale, destiny can be found in the Pevensie children. The children are told they were chosen to rule over Narnia. This is a symbol of God's plan for his children on earth.

Gospel hints are a good thing in fairy tales. However, this is not the only criteria. Magical elements must be present in fairy tales. Fairy tales must have true, real, and serious magic written inside. The serious magic in *The Lion, the Witch, and the Wardrobe* is in the form of the Deep Magic. “‘It means,’ said Aslan, ‘that though the Witch knew the Deep Magic, there is a magic deeper still which she did not know. Her knowledge goes back only to the dawn of time. But if she could have looked a little further back, into the stillness and the darkness before Time dawned, she would have read there a different incantation. She would have known that when a willing victim who had committed no treachery was killed in a traitor’s stead, the Table would crack and Death itself would start working backward’” (pg. 179). Readers see in this quote that there is a true magic that is more powerful than the evil forces. Thus, *The Lion, the Witch, and the Wardrobe* has true, real, and serious magic.

Other aspects of true fairy tales are that they give escape to the reader and are about the adventures of men in the realm of fairy. When Lucy Pevensie first steps into the wardrobe and out into the world of Narnia, readers step inside as well. It captures them in the world, allowing them to escape from reality and into the mysterious and beautiful realm of fairy.

Fairy tales are geared toward audiences of all ages. Tolkien was correct in this criteria. However, the way he approached it was not. C. S. Lewis says in *The Lion, the Witch, and the Wardrobe*,

“My Dear Lucy, I wrote this story for you, but when I began it I had not realized that girls grow quicker than books. As a result you are already too old for fairy tales, and by the time it is printed and bound you will be older still. But some day you will be old enough to start reading fairy tales again. You can then take it down from some upper shelf, dust it, and tell me what you think of it. I shall probably be too deaf to hear, and too old to understand a word you say, but I shall be
Your affectionate Godfather,
C. S. Lewis” (Dedication)

Lewis refers to adults in this quote, he tells them that fairy tales are not only for children, but for adults as well. However, they do not realize this until they are old

and start reading fairy tales for others.

When humans read fairy tales, they see messages and morals. This is the same case for *The Lion, the Witch, and the Wardrobe*. This story gives people a clear message; there is a savior (Aslan) and he will sacrifice himself for his people (the stone table).

Another criteria that is essential to fairy tales is the sense that something greater is at work. This is told through the mysterious Emperor-beyond-the-sea. He created the Deep Magic and all of Narnia. Though readers do not hear a lot about him, they know he is a greater power than even Aslan himself. This shows readers that there is a greater hand at work in the world of Narnia.

Lastly, the eucatastrophe. This term is one Tolkien created in his essay, “On Fairy Stories.” It means a beautiful ending or an explosion of beauty. *The Lion, the Witch, and the Wardrobe* has a clear eucatastrophe when all is made right in the end (Edmund is loved and accepted, the children are made kings and queens, and the Pevensies go home). “And that was the very end of the adventure of the wardrobe. But the professor was right it was only the beginning of the adventures of Narnia” (206). This is an eucatastrophe because the Pevensie children are left with a wonderful joy inside them for they know they will one day come back to Narnia.

Though Tolkien is right on some principles, and some readers follow his criteria, overall, *The Lion, the Witch, and the Wardrobe* is a true fairy tale because it has Gospel hints, magical elements, and an eucatastrophe. The Gospel hints *The Lion, the Witch, and the Wardrobe* has, shows Christ’s work in the hearts of men, the magical elements give readers a more beautiful and perfect reflection of the world, and the eucatastrophe mirrors Christ’s wonderful rescue. They reflect Christ’s excellent story through simple tales, sharing His work to small children and throughout the rest of their lives.

Class: How to Write a Fairy Tale

Instructor: Mrs. Lily Wilmoth



Untitled Ink and Wash by Audrey McClelland
Advanced Observational Drawing with Kimberly Swait

Treasuring Our Customs

by Marina Matson

Pindar was one of the most talented lyrical poets of Ancient Greece, whose work was and still is admired by many. His tasteful word choice, imagery, and structure in his poems make him an honorable man, for it takes much skill and practice to arrange the more than 91 million words in ancient Greek into beautiful poems about honor and glory. During his 50-year career as a poet, Pindar became a very wise man who grew a great knowledge of humanity.

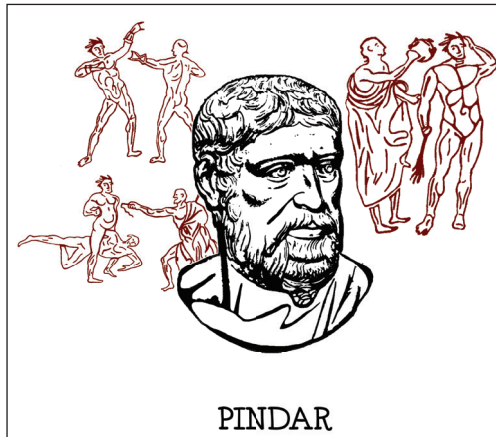
Custom is king over everyone, Pindar says, implying that the sole driving force of all great actions, ideas, and thoughts are from custom. Custom is a long-established practice considered as unwritten law, that is usually passed down through generations. To better understand what Pindar means by this, let us look further into this claim.

Everything we do in our lives is because we learned to do it at some point in the past. The most notable examples being talking, walking, eating, and sitting. We learned all of those strange concepts when we were just babies, attempting to copy our older family members and acquaintances, for talking, walking, eating, and sitting are all customs in human nature. Our parents shape how we view the world and God, and that “view”, Christianity, is also a custom.

But, what would happen if the whole world rejected the importance of custom? Dogs, much like humans, live their lives according to custom; Howling, barking, hunting, and digging holes are all customary actions embedded in the nature of canines. However, if you domesticate dogs and provide for them, many of their ‘killer instincts’ will die down, as they will not have been introduced to the customs of their ancestors.

In Herodotus’ histories, Darius, king of Persia, asks the Athenians who worked in his court how much money he would have to pay them for them to eat the bodies

of their dead parents. The Athenians, whose custom it is to burn their parents, said that they would take no amount of money for such action. Then, when Darius ventured to the Indian Kallatai tribe, he asked them how much money he would have to pay them for them to burn their deceased parents. However, the Kallatai’s tradition was to eat their deceased parents, and so, outraged, they exclaimed that they would take no amount of money for such deeds.




PINDAR

Herodotus, the renowned and honored Greek historian, and author of *The Histories*, wrote in chapter III paragraph 38 that “and it seems to me that [the poet] Pindar got it quite right when he said that custom is king.”

We must look around us and think about the tasks and activities that we do each day and ask ourselves—why? What brought them into our lives? What dictates the majority of the events in our lives? If we look hard enough, with wise enough eyes, we may just find the answer, custom.

Class: Fitting Words: Classical Rhetoric

Instructor: Gregory Soderberg



GREGORY SODERBERG

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2021 Science Classes at Kepler



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Photography for Art and Commerce 1 with Andrew Eads



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Jesus on Every Page Review

by Annelise Heather

At the beginning of *Jesus on Every Page*, David Murray asks the question of how often do we as a church congregation hear the statement, “Take your Bible and turn to the Old Testament?” Unfortunately, many pastors avoid the Old Testament, believing the myth that it doesn’t apply to us or maybe they do but often teach a moralistic approach to them like “How to face your Giants like David did.” However, those reasons are exactly why David Murray was inspired to write *Jesus on every Page: 10 Simple Ways to Seek and Find Christ in the Old Testament*. His goal is to enlighten the average Christian that all thirty-nine Old Testament books do point to Christ, therefore helping us better understand the teaching and significance in the New Testament. But more importantly, Mr. Murray wants us to ultimately desire, explore, and study the Old Testament for ourselves so we can grow closer in our relationship with the Lord and gain a better understanding and appreciation of who God is and what he has done for us. He writes, “I hope that by combining my testimony to Jesus’ work in my own life with understanding His words, you will experience a strangely enjoyable spiritual heartburn as together we discover and enjoy Jesus on Every Page.”

The first six chapters of *Jesus on Every Page* is dedicated to David Murray’s story of how God led him to discover and learn the answers to what the Old Testament is about? Why does it exist? And how does it apply to the New Testament and us today? Mr. Murray observes how often the Old Testament is dealt with in both Jesus’ teachings and in the apostles. I appreciated how he quoted the famous theologian Graeme Goldsworthy, “We do not start at Genesis 1 and work our way forward until we discover where it is all leading. Rather we first come to Christ, and he directs us to study the Old Testament in the light of the gospel. The gospel will interpret the Old Testament by showing the goal and meaning.” The reason the Old Testament is part of the Bible is because it is all about Jesus. He was there all throughout history. He’s the reason redemption exists. He is the law.

In the second part of the book, Mr. Murray explains and examines the ten simple ways Jesus can be found in the Old Testament.

1. Christ’s Planet: Discovering Jesus in the creation.
2. Christ’s People: Discovering Jesus in the Old Testament Characters.
3. Christ’s Presence: Discovering Jesus in His Old Testament Appearances.
4. Christ’s Precepts: Discovering Jesus in the Old Testament Law.
5. Christ’s Past: Discovering Jesus in Old Testament History.
6. Christ’s Prophets: Discovering Jesus in the Old Testament Prophets.
7. Christ’s Pictures: Discovering Jesus in the Old Testament Types.
8. Christ’s Promises: Discovering Jesus in the Old Testament Covenants.
9. Christ’s Proverbs: Discovering Jesus in the Old Testament Proverbs.
10. Christ’s Poets: Discovering Jesus in the Old Testament Poems.

As I read through these chapters I realized how similar the Old Testament is to the modern day world. Just like the prophets and people of the Old Testament, we live in a time of waiting. For them it was the promise of the Messiah, a Redeemer. For us, we wait and anticipate the second coming of Christ. In this time of waiting it is important to follow the prophets’ example to seek Jesus and to keep the faith, but also warn people of his wrath if they don’t repent.

One of these I thought in this book that was interesting and I’ve never really contemplated before is Jesus growing up and home having to learn about himself. I have just always assumed He’s Jesus, He’s perfect and knew everything even from the very beginning. How-

ever, He was physically human and he was required to learn and study the Scriptures.

In conclusion. I would rate this book 4.5 stars. I would definitely recommend this book to a friend. This to me is an introduction to learning about the Old Testament. I believe David Murray fulfilled his goal of showing and explaining how Jesus can be found in the Old Testament. He uses well known Bible characters such as Abraham, Moses, David, and Jeremiah to explain the covenants over the centuries and how they came together. He explains the purpose and significance behind the Temple and prophecies. He also provides examples of when Jesus, Paul, and Peter quoted the Old Testament scriptures. Also, it was really nice that the book comes with questions and answers from the different chapters so if somebody wanted to do a personal study or for a book club they could. My critiques for this book would

be for the publisher and editors to have prioritized keeping the verse references with the verses instead of putting all the references in the index. First, because it is a hassle to flip to the back of the index in search of the reference. Second, in my personal opinion it takes away from the professionalism of the book. For example, what if somebody wants to follow along and read all the verses and make sure they are in context? By not having the verse references it discourages people from checking them out. Overall, though, *Jesus on Every Page* by David Murray is definitely worth reading and is easy to understand.


Class: The Jewish Jesus

Instructor: Leigh Warmbrand



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Photography for Art and Commerce with Andrew Eads

2021-2022 at Kepler Education




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