

kepler eccentric

Kepler Education's Student Magazine

What's Inside:

Distance from Truth

by Noah Herndon

Dancing with the Stars

a poem by Clara Shoemaker

Resurrecting Rational Public Discourse Through the Renewal of Rhetoric

by Scott Postma



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A LETTER FROM THE PRESIDENT



Dear Parents and Students,

In the early days of the Church, when persecution was frequent, believers would often greet one another with the words, “The Lord is risen.” The response “The Lord is risen, indeed” would assure it was safe, that there was fellowship in Christ. Today, Christians often still use this language when we meet for our annual Easter Sabbath celebration. But just as the celebration of the Resurrection occurs every Sabbath when we meet for covenant renewal, and not just during our annual celebration of Easter, so should the resurrection be central to all of life, including our education.

Perhaps the connection between Easter and education is not immediately evident; but if, fundamentally, education is the passing on of knowledge and values from one generation to the next to promote wise and virtuous living, then for at least a couple of reasons we can be sure Easter is central to our education also.

First, Easter is what makes education worth passing on. It is the Incarnation, the Passion, and the Resurrection that makes possible a relationship with God; and it reveals the human creature as being set apart, possessing a special dignity not given to other beings within the created order. Without the Resurrection, we would be merely rational animals without an eschatological aim, and education would be reduced to little more than survival skills.

Secondly, it is the Resurrection that makes true education possible. In John’s gospel he writes, “In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth” (John 1:1,14). Without stepping too deeply into theological waters, the Scripture reveals that Truth is not an abstraction and it’s not relative. Truth is a person, the God-man, Jesus; and we can know the Truth and the Truth will make us free. Further, because Truth is One, then all things we learn (i.e, math, science, literature, etc) are part of a unified whole, because by Him (Christ) all things hold together (Colossians 1:17).

So, in this Easter time, let me encourage our Kepler family, to join together in remembering the Lord is risen; and, He is risen, indeed! That’s what makes learning a worthy and possible endeavor.

By God’s Grace and for His Glory,

Scott Postma

President

NOTE FROM THE ACADEMIC ADVISOR



Dear Students,

Now is an excellent time of year to consider Death and Resurrection. As I write this, we are just over a month away from Easter. Now is a time of languishing, and perhaps you feel that in your studies. We emerge from winter into a land of leaflessness and drizzle, and even the homebodies among us long for the sun and the grace of vitamin D. We know that spring is coming, and from there, sweet summer; finals and summer vacation are on the horizon, but still far off. Not for nothing is the tradition of spring break; not for nothing did T. S. Eliot tell us that “April is the cruelest month” in a section of *The Waste Land* called *The Burial of the Dead*. Not for nothing did the above paragraph feel like a real bummer.

But if you are indeed feeling the weight of work, if your pencil has dulled and your wit grayed, take heart. And by take heart I don’t mean buck yourself up, I mean hope in the Lord. Embrace it, because as Christians we know that after death comes life. This is in all Creation, not only in your soul, but seeing it in Creation should encourage you in your soul.

Spring break is coming, and a new quarter. Flowers will soon be blooming and you will this very Sunday be with God’s people celebrating Resurrection. Take a breath.

If you find yourself behind in your work, confess it and find times of renewal. Confess it to our Lord, of course, but also to yourself, your parents, and your teachers. I believe you will find grace and refreshment. Whatever you do, don’t keep it to yourself. Look to that new life.

As you grow up and life gets bigger, you will find that Death gets bigger too, but Life will always eclipse it. You will die to self for the sake of your spouse, and of your children. You will sacrifice for your parents, for your church, for any number of things. Much of that sacrifice will take the form of work and study. Always you will find that if faithfully you die, new life and new vim will come from it. As Christians we move ever toward Life, even through the valley of the shadow of Death.

I will end by sharing one of my favorite quotes, from Julian of Norwich. She uses it to speak of the death of our bodies in this life, and of our final hope. I would like you to apply it to this school year:

“All shall be well, and all shall be well, and all manner of things shall be well.”

God bless you, and happy Easter!

In Christ,

Joffre Swait

Chief Academic Advisor

keplerlife

Hello Kepler Family!

Welcome to the first Eccentric of 2022! Our second semester is in full swing and a lot has been going on in Student Council. We are working hard to make Kepler Life an awesome experience, even making plans for next year! Some highlights from the past month were our Open Mic Event, hosted by the Poetry and Music Clubs and the Christmas movie hosted by the Film Club. Many thanks to everyone who helped to make those happen! In the remaining months of this school year you can look forward to a variety of fun events including a photo contest, a third issue of the Eccentric, our annual talent show, and our first in-person event: the Kepler Lamb Roast in May. I look forward to seeing many of you there! We have gained two clubs since our last issue: the Film Club and the Photography Club. If you haven't joined a club yet, I encourage you to consider doing so! Each one is unique with its own mentor and student leader who are dedicated to providing their group an opportunity to learn, share interests, and grow together as young men and women of Christ. As we draw closer to the hope of spring, I wish you all the best of luck staying motivated with your studies. Thank you so much to all those of you who submitted your work to the Eccentric. As always, I am blown away by the talent of my fellow students.

Sincerely,

Margaret Johnston
Student Council President

JOIN ONE OF KEPLER'S CLUBS TODAY!

- Poetry
- Photo
- Book
- Film
- Music
- Chess
- Spanish

The mission of Student 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. Student Life seeks to help in preparing them for their future lives as men and women of God, whether in church, in college, at work, or at home.



Greetings, Kepler Students, from Kepler's Poetry Club!

Over the past few months, we have enjoyed reading and discussing poems together, whether that be poems from renowned poets, or poems that we craft ourselves! I especially enjoyed our theme for January, which was "Mirthful Monster Poetry." Taking a look at these fun and quirky poems not only brought us much laughter, but also gave us an interesting insight into how important "non-sense" poems can be. In February, Poetry Club was also able to collaborate with Music Club and Student Council to bring Kepler a fun and entertaining open-mic event! The members of Poetry Club maintain such an uplifting and encouraging tone that it never fails to put a smile on my face when we meet to ponder the beauties of wordcraft. Anyone is welcome in poetry club, whether you write poetry yourself, read the great poets, or simply love the sound of beautiful words! I am convinced that anyone, no matter who they are, has the ability to appreciate, understand, and even love poetry. Poetry Club meets on the second and fourth Mondays of every month, at 8 pm EST. If you have any questions, I would love to hear from you!

Hailey Hasic
Poetry Club President

STAMPS AND MORTALITY

by Hailey Hasic

It's something of a comfort to buy stamps.
You walk to the counter and take your pick
From the pictures they've laid out for you to look at,
Then you ask for a hundred of this or that design,
And walk out with them clutched in your hand
So you won't drop them.
You ask for a whole sheet,
Because you know you'll use them.
You trust that they won't mold in your glove box,
Or collect dust next to your keys.
It's a declaration of life, buying stamps;
That everyone in the post office might look at you and think:
She won't go anytime soon.
She knows that:
She's buying stamps.
Of course, how many have died after buying stamps?
How many have thought they would go on
Writing and mailing letters,
Only to end before they could,
With a hundred stamps in their glove box.



Hello, everyone!

Photo Club is Kepler's hub-spot for all the camera nerds, photo snappers, picture professionals, and storytellers. Yes, you heard that right. We like to tell stories through our pictures, stories about ourselves, our families, places we have been, and places we would like to see again. We focus our frames on everything from the impressive objects to the lit-

tle things in life. There is not a mountain too large or a flower too small for us to tackle. With Andrew Eads as our mentor, who provides helpful critiques and words of encouragement, we share pictures with each other, exploring new techniques and letting our creativity shine. So far, we have done some wacky things like dragging out all our photo equipment for a show-and-tell or taking a peek at some great photographs of the past. Photo Club is bound to do great things, but we need you to be there with us! We want to share the experience with you. There is a long (but incredible) journey ahead and we want you to be a part of it. Photo Club meets twice a month on Thursdays, at five p.m. PT, six p.m. MT, seven p.m. CT, and eight p.m. ET. We would be tickled to see you there!

Doyle Rockwell

President of Photography Club

Untitled

by Doyle Rockwell



Hello Kepler Students!

Come join us once a month as we vote on new books to read and discuss. From Agatha Christie to C.S. Lewis, N.D. Wilson and everything in between, you might just find a new favorite. Check out our slack channel for more details. Hope to see you there!



Greetings Kepler Students!

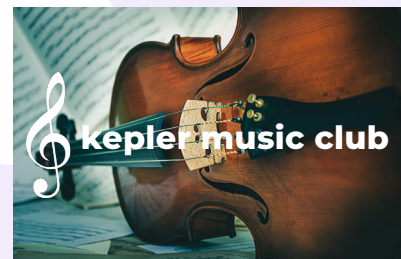
Film club is well under way with our first season of the year! We gather on the third Saturday of every month at 4:00 PM EST to watch and discuss films of our choosing. So far we have enjoyed White Christmas, Dead Poets Society, and The Princess Bride. We

look forward to what the next few months will bring and we hope to see new faces joining us. Please consider stopping by on March 19 for our next meeting!

Margaret Johnston
Film Club Director

Hello Kepler Students!

The Kepler Music Club welcomes you for an evening of fun! Every other Wednesday, we gather together and talk about music. We bring in musical pieces that we love or even pieces of our own and share it with the others. Join us in discussing different music genres, history, songwriting, and composition! We would love to have you in our meetings! Join us on our slack channel or contact our president, Grace Harris, if you have any questions. We hope to see you soon!



Sincerely,

Grace Harris
Music Club President

Theme & Variation in D Minor

Ian Izard

Andante

5

9

13

17

DISTANCE FROM TRUTH

by Noah Herndon

What fuels thought, and subsequently, action? What drives humanity in one direction or the other? Is one's perspective subjective to their culture, or is there a greater source that impacts perspective? To answer these questions, one must recognize the importance and impact of worldview. According to the Merriam-Webster dictionary, a worldview is a comprehensive conception or apprehension of the world especially from a specific standpoint. Worldviews are definitively the most impactful influences in the realm of personal perspective, and understanding the origins and separate sources for worldview is necessary to understand the current shift in modern philosophy. And while such should be expected, past philosophy and the evolution of such can be attributed to modern beliefs. Specifically, the disparity forming between Christian and atheistic philosophies becomes clearer as we evaluate the philosophical shift of the enlightenment and the response from Christian philosophers. The shift becomes evident in the introduction of liberal theology in the realm of philosophy, as Christian philosophers strayed further from the truth of Scripture. Such philosophy becomes evident in the disparity between empiricists and rationalists. The specific development in the philosophies of Descartes, Hume, Hegel, Schleiermacher, and Kierkegaard, indicate the progression of modern thought, specifically as it would drift away from the infallible truth of the Scripture, and subsequently, depart from the sense of authority the Christian faith once held in society.

Before addressing the introduction of liberal theology and the subsequent shift in Christian philosophy, it is necessary to recognize the beginning of the decline in societal relevance that can be seen within the Church. The Reformation, though correct in its opposition to the nature of the Catholic Church and the corruption therein, must be recognized as the source through which the Christian nature of western civilization would begin to decline. Luther's penning of the

95 Theses brutally questioned the nature of the Pope's authority in the society of the 1400 and 1500s. Perhaps the most scathing of Luther's remarks can be found in the 21st Thesis, which reads, "Therefore those preachers of indulgences are in error, who say that by the Pope's indulgences a man is freed from every penalty, and saved."¹ Within Luther's time, the Pope, and by proxy, the Catholic Church, had marked power over the nature of politics and culture. The Pope withheld the power to dethrone or empower royal figures, and his proclaimed authority over the realm of purgatory and salvation crafted a sense in which the Church



maintained near-absolute power over the realm of society and its definition through the years. The opposition of Luther, and further, the Reformation, would cripple the dominance with which the Catholic Church commanded their influence in the medieval world. Luther was justified in his opposition; however, the ensuing collapse of Christian influence within society can be directly attributed to the controversy that stemmed within the Church, hence, the distance between modern worldview, specifically in the realm of ideology, is attributable to the nature of the Reformation, and the power shift presented by its effect.

Furthermore, the nature of post-Reformation theology and argumentation is incredibly impactful in the movement towards liberal philosophy. In his work, *A History of Western Philosophy and Theology*, John Frame explains the nature of Protestant Scholasticism: "The post-Reformation theology is more academic, more detailed, more argumentative. It makes more use of philosophy..."² This shift in thought is paramount to understanding the impact of liberal theology. As the Reformation movement shifted in its argumentation,

1 Luther, Martin. "95 Theses." Theopedia. <https://www.theopedia.com/95-theses>.

2 Frame, John M. *A History of Western Philosophy and Theology*. (Phillisburg, P&R Publishing, 2011.)

focusing further on the academics of discussion, it should not be surprising that philosophers grew distant from Christian truth, specifically the infallible truth of Scripture. This progression becomes apparent in the rise of empiricism and rationalism. Empiricism represents the belief that truth is discovered through experience, and rationalism suggests that man can achieve truth through reason.

Rene Descartes presented one of the key ideas that would lead to the separation of faith and reason. A firm rationalist, Descartes questioned the truth by which his beliefs had been formed and hence set about introducing the concept of skepticism. Descartes tore down the fabrics of truth upon which he became dependent, and began to reconstruct his truth with his sole foundation being the existence of God. It is necessary to note that he only recognized God as a necessary creator, and saw no further role for his presence. Descartes, through his rationalism, eventually reaches his state of “truth.” Through his method, skepticism was established as a means, by which truth could be discovered through controversy and opposition. Skepticism would become one of the primary methods by which rationalists sought truth through reason; however, some found flaws in Descartes’ technique. Specifically, Blaise Pascal, “I cannot forgive Descartes. In all his philosophy he would have been quite willing to dispense with God. But he had to make Him give a fillip to set the world in motion; beyond this, he has no further need of God.”³ Pascal recognized the crucial flaw in Descartes’ method. Descartes, though a claimed Christian, only recognized the truth of God as the creator as being necessary to his beliefs. Hence, displaying the disparity between pure rationalism and necessary rationalism. It is necessary to use reason to discern truth, but it is never necessary to dismiss the truth of God and his word to accomplish such means.

David Hume would present a similar view, though from the perspective of empiricism. He reached this conclusion by stretching the nature of empiricism beyond the concepts of his predecessors. Hume defied the notion that rationalism and pure reason could lead to ultimate truth. Frame explains Hume’s argument

through example, “Ideas aren’t always reliable. For example, we might have an idea of a flying horse, but that is not proof that there are such things in reality. To determine whether such ideas are veridical, we must trace them back to the impressions from which they originate.”⁴ Hume and Descartes represent the key issue that would be established from the separation from Christianity. As a lack of eternal truth becomes evident, the search for truth through experience and reason becomes imperative, hence it is not surprising to witness this devolution, and the reality that such concepts remain prevalent in the modern-day. Furthermore, this notion of experiences would become instrumental in the concepts of revelation that became marked fixtures of liberal theological concepts.

Liberal theology stems from the belief that maintaining loyalty to the source of Scripture would be ineffectual. Spreading in the seventeenth century, this thread of theology attempted to answer the question of what aspects of Scripture and biblical Christianity could be preserved while noting the nature of the philosophical shift. Frame declares the use of this term necessary in understanding the nature and target of this shift. “I use the term liberal to describe any kind of theology that does not submit to the infallible authority of Scripture.”⁵ Unfortunately, this method, in truth, stems from the effect of Protestant Scholasticism, compounded with the rise of empiricism and rationalism in the realms of philosophy. Philosophy in and of itself revolves around the discovery of truth, and when the nature of truth is ripped from its dutiful origin in the Bible, collapse should be expected.

The concept of liberal theology would be expanded upon by the nature of revelation, specifically in the Christian religion, and individuals such as Hegel, Schleiermacher, and Kierkegaard introduce this concept in separate manners. Hegel most famously introduces the dialectic form of discovering truth; this manner is solely dependent on the nature of experiences, opposition, and reason in the realm of argumentation. Hegel suggests that man be willing to accept all natures of truth, but must address each no-

3 Pascal, Blaise. *Pensées and Other Writings*. (New York: Oxford University Press, 2008.)

4 Frame, John M. *A History of Western Philosophy and Theology*.

5 Ibid.

tion of truth by comparing antithesis and synthesis, as well as any reasonable opposition. Schleiermacher would introduce the concept that faith defines doctrine. "Christian doctrines are accounts of the Christian religious affections set forth in speech...for that would make the revelation to be originally and essentially doctrine."⁶ Under this notion, one comes to the truth that personal perspective in the matter of revelation defines one's Christian doctrine, which is specifically contrary to Scripture but has become one of the more noteworthy beliefs among modern Christian, specifically those of liberal tendencies. Kierkegaard presented a similar belief in that history is not comparable to revelation. Kierkegaard suggested that truth was incomparably discovered through the empiricist manner of experience through revelation rather than the knowledge of history.

The displacement of Catholic involvement in societal development following the Reformation, coupled with the shift in protestant theology as Christian philosophers to more academic arguments and streams of reason, were the precursors to the separate rises of

rationalism and empiricism, that, through their opposition, would result in the formation and long term sustainment of liberal theology. This progression can be addressed as the source by which modern thought has shifted to a cultural mindset in which the Church and its influence should be kept separate from the important decisions within society, and the evolution of popular worldview and its progressive distancing from Christian truth. Modern culture, specifically in the United States, is more likely to align their perspective or worldview with the notion that all must fit within a political agenda, rather than allowing their worldview, based upon religious doctrine and truth, to command their opinions. Such should be expected when a culture, to a global degree, is influenced by philosophers who in the pursuit of truth are willing to dismiss the origin of Christianity and the infallible truth of God's word from their elements of eternal truth, and rather seek truth through the concepts of personal revelation and perspective. Objective truth is dismissed for the notion of personal truth, which in no small sense has become the domineering factor in modern thought.

Class: Intro to Philosophy: Truth

Instructor: Scott Postma

6 Schleiermacher, Friedrich. *The Christian Faith*. (Edinburgh, T&T Clark, 1928.)

Untitled

by Ruth Lawton



Concrete Poem:

DANCING WITH THE STARS

by Clara Shoemaker

T
 iny
 dots,
 Stars,
 Bright
 Sprinkles
 In a black
 Backdrop like
 Miniscule splatters
 Of paint on a black
 Canvas. They are frosty blue, violet, red, orange, yellow, white, big and bright,
 Small and faint. I love them. I could stare at them forever. They make
 Shapes in the sky of unicorns and lions and crabs and hunters.
 There are stories in the sky. A lady riding a horse gallops
 Through a starry forest. A dragon breathes a
 Sparkling flame of twinkling sparks.
 I see the Dippers and the Dogs
 And the Bears and the Scales.
 If I stare too long the stars dance
 And twirl in twinkling patterns on a
 Dark stage. I look so hard the stars
 Wink at me like a million eyes in
 A large, kindly creature's head.
 I wink back. I start to feel
 a twirling sensation,
 And I am dancing
 With the stars.

Sea Turtle

by Grace Harris



KEPLER CLASS COLLABORATION

Spanish & English Grammar

One unique aspect of classes at Kepler Education, is the opportunity for cross-class projects. Below is an example of just such a collaboration.

Students in **Spanish 3: Readings in Spanish-Language Literature** taught by Mr. Joffre Swait translated a complicated sentence from *Don Quijote* into English, and then students from Mrs. Kari Christophersens's **English Grammar** class diagrammed the sentence.

⋈

Yo conozco, con el natural entendimiento que Dios me ha dado, que todo lo hermoso es amable; mas no alcanzo que, por razón de ser amado, esté obligado lo que es amado por hermoso a amar a quien le ama.

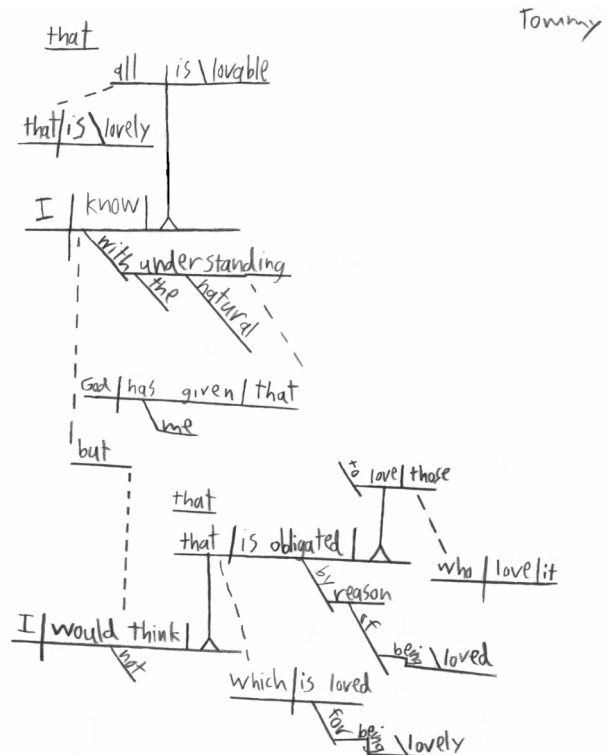
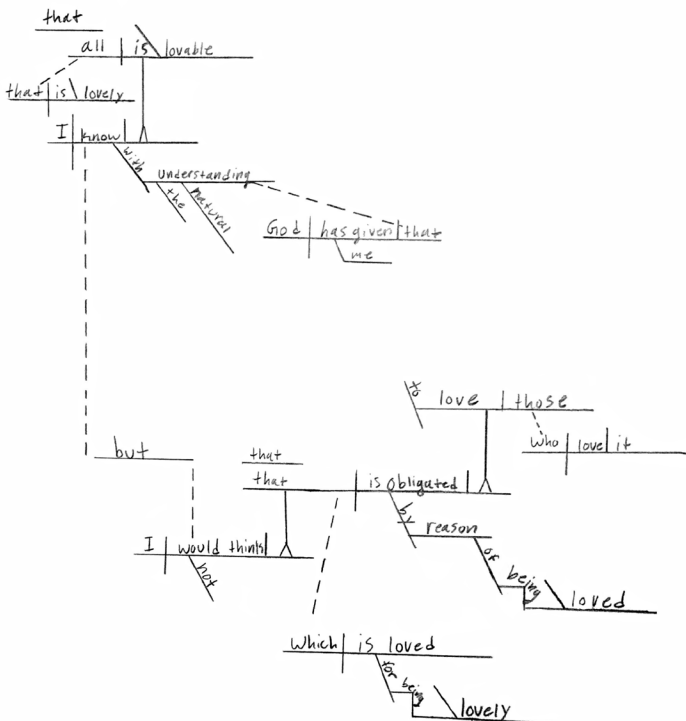
~ Marcela in Chapter XIV of *Don Quijote*

I know, with the natural understanding that God has given me, that all that is lovely is lovable, but I would not think that, by reason of being loved, that which is loved for being lovely is obligated to love those who love it.

~ Hannah Richard, Joffre Swait Jr., and Renata Swait of Spanish 3, taught Mr. Joffre Swait

⋈

Two sentence diagrams from English Grammar taught by Mrs. Kari Christophersen



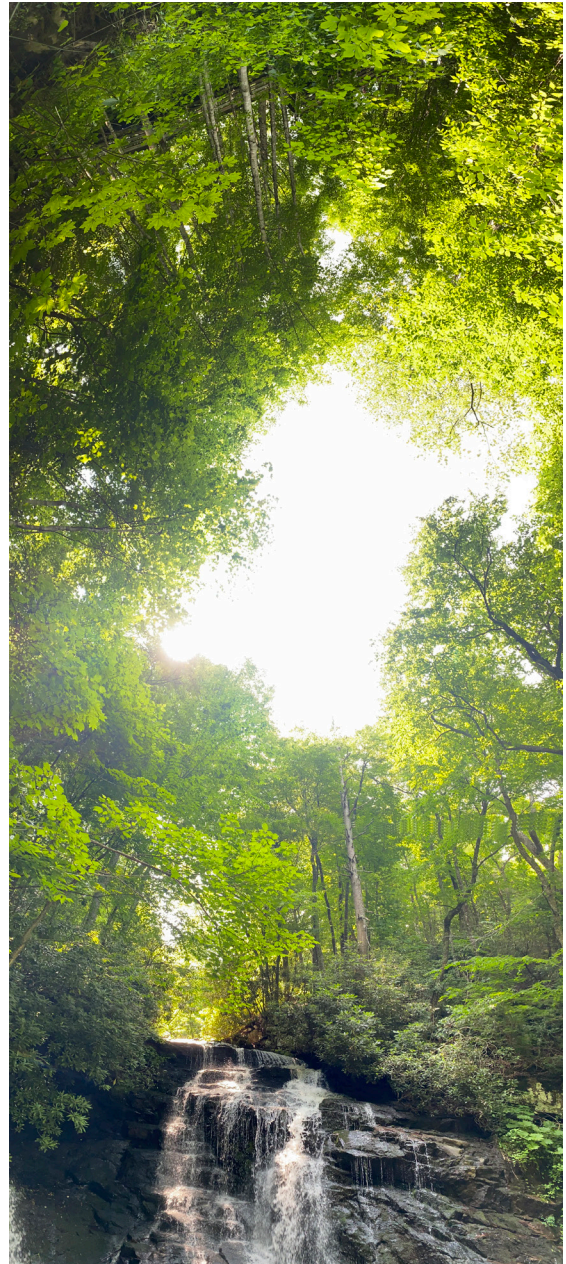
THE SHARK PIG

A poem by Prof. Froad Ulante

Once upon a day quite fine,
 There walked a knight, his armor did shine,
 On a pleasant stroll, the sights to see,
 Little did he know what his doom would be.
 He heard a rustle in the wood,
 He stood tall and removed his hood,
 That which he saw nearly made him faint with fright,
 The which for a knight is not quite right.
 He saw a creature like a dog,
 Except is snorted like a hog,
 And bared its teeth as would a shark,
 Such a dreadful beast, to make one hark.
 Its voice was of the call of doom,
 So the Shark Pig came, with a howl and a boom.
 Swift it came, his death in its eyes,
 The knight had no time to take in the surprise,
 It had him down in a poof and a bang,
 It snapped his armor with a bop and a twang.
 Of his revealed flesh, it ate,
 To satisfy its hunger and its hate,
 The knight was dead and gone that hour,
 The Shark Pig did him quite devour.
 Be warned then, ye knights so strong,
 The Shark Pig is a beast of braun,
 Its terror and ferocity know no bounds,
 Beware the Shark Pig, the king of the hounds.

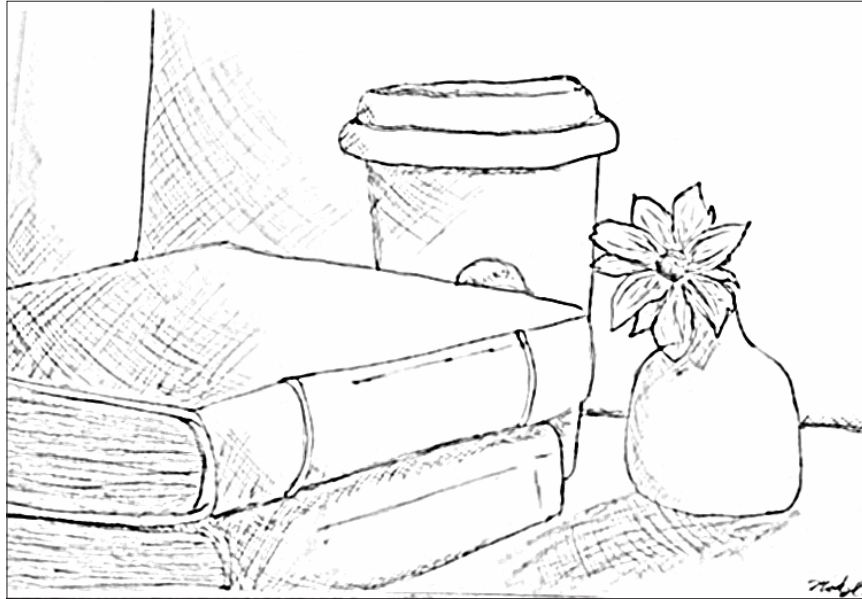
*North Carolina in July*

by Susan Vickery



Coffee and Novels

by Marley Evers



Alpine Lake

by Grace Harris



RESURRECTING RATIONAL PUBLIC DISCOURSE THROUGH THE RENEWAL OF RHETORIC

by Scott Postma

What follows is not meant to be a political rant or op-ed. It is an observation followed by the assertion of a simple solution to one of the most enormous and complex bugbears facing society today. The hobgoblin I have in mind is not one of your typical *most-wanted* public enemies that dominate conversations in the public square.

In one particular way, it is a serpent more dangerous than legalized abortion, more slimy than same-sex marriage, and more frightening than the socialist left-wing agenda, the nationalist right-wing agenda, the “swamp” in Washington D.C., infringement on second-amendment rights, crony capitalism, the communist (and fascist) agendas threatening academia, the corruption in corporate America, the feminist, transgender, and LGBTQ agendas, the demise of the American church, the atheists, the attorneys, or the anarchists—or any one of the plethora of agendas belonging to the myriad culture-warriors and ideologues gracing primetime television and your Facebook newsfeed.

Don’t get me wrong, these Basilisks are all very deadly. They represent a number of the most villainous monsters pulling at opposite sides of the very place where the nation’s fabric is sewn together—and it appears all of the seams may tear at once—but the viper I have in view is actually much stealthier and much more dangerous because it prevents all of the issues previously mentioned from being addressed truthfully. To change metaphors momentarily, like the man behind the curtain in *The Wizard of Oz*, the most serious troublemaker, the real enemy to blame, is the nefarious *censorship of rational and meaningful public discourse* whose ominous shadow looms over the fabric of society while holding a seam ripper behind its back and pretending to be innocent.

By censorship, I don’t necessarily mean legal censorship—though that is not an issue to be ignored—that would be going after the wrong culprit at this moment. What is meant here is social censorship, both

direct and intentional and indirect and unintentional—usually via social media sound bites, legal spin, public shaming, and outright cancellation. This is our real bad guy.

It may seem a fool’s errand to attempt to treat such an enormous problem in a short article, but one of the small pleasures of writing is attempting to say what needs to be said in as few words as are *necessary*. Note that I did not say *as possible*, as such a notion is an essential part of the problem. In any case, if there was ever one who thought it could be done, given the enormous success of social media platforms like Twitter, this is just the generation to raise up such a hero. “Ah, and there’s the rub,” as Hamlet quipped.

Should it be any wonder that a culture which reduces its normative manner of public discourse to sound bites, memes, and emojis would not also have its cultural cohesiveness threatened by myriad social and intellectual upheavals, none of which can be adequately addressed in a tweet? And what if that was true of a nation’s own president, first and foremost? That might be worth looking into. In essence, this generation is a lot like the animals of Orwell’s famous farm, “literate in some degree,” but “unable to learn the Commandments by heart.”

Because this generation has failed to acquire a level of rational and emotional intelligence adequate to properly understand and discuss competing truth claims, it is content to satisfy itself with mantras and maxims, believing clever pith to be a substitute for substance.

Anyone willing to look up from his iPhone long enough would see every platform that could be used for rational public discourse is awash with polemic memes and deconstructed sound bites, pages of social media filled with the wit and wisdom of a generation whose children eat Tide Pods for fun. But let me not digress too far down that rabbit hole; Though I speak in this way, yet in your case, beloved, I feel sure of better things—things that belong to cultural redemption.

The solution I propose is simple, and of course, simultaneously, extremely difficult. By *simple*, I mean it is not a complex one. A few simple steps could effect great change. In medieval speak, all the gold and treasure we need—and then some—is in the dragon’s lair at the top of the mountain. Climb the mountain, take the gold, and we solve the problem. Simple as that.

By *extremely difficult*, it is understood that there is a dragon that will have to be slain to acquire the gold. And as C.S. Lewis remarked of Eustace in *The Voyage of the Dawn Treader*, those that have read the right books know things about dragons, namely that they guard their gold closely, breathe fire when threatened, and do all that other nasty stuff dragons do. Said another way, implementing such a simple solution will be extremely difficult because the nature of the human heart is to resist renewal any way possible and defend its loot to the death, ill-gotten or not.

So, first things, first. The cure for the dragon heart is the active ingredient in the potion called the Classical Christian Education and although the Christian liberal arts tradition has been resurrected, it must continue to be propagated—even more than has been

to date. Gregory Wolfe rightly notes, “It is necessary to sink deeper wells if we are to strive for authentic cultural renewal. Those wells can be found, I believe, in the tradition of religious humanism.”

Don’t be alarmed by the expression. He is referring to the belief that human freedom, individual conscience, and unencumbered rational inquiry are compatible with the practice of Christianity, even intrinsic in its doctrine. It represents a philosophical union of Christian faith and classical (not secular) humanist principles. The Incarnation of Christ, being a complete union of his divine and human natures, informs the very essence of the vision of Christian humanism—divinity came down to humanity and united with it to the end that fallen humans could be redeemed to live out their best lives to the glory of God.

What is important for our context here are the distinctives of Christian humanism, namely that in the interest of deepening the wells of human culture, it focuses on “the primacy of rhetoric, a return to the sources (*Ad Fontes*), and the development of a historical sensibility.”

This means all the tools needed to cultivate in the

Glassy Ocean Sunrise

by Grace Harris



next generation the rational and emotional intelligence adequate for profitable public discourse to the end they may solve many of the culture's wrong-headed and dangerous problems, is safely tucked away in the cave of historical Christian humanism. But the extremely difficult problem of actually getting the dragon to ingest the potion requires more robust elucidation, which goes beyond the scope of this article. But here is a hint: its implementation does not begin with political rants on Facebook or Twitter; it begins—sooner than later—in the home, by reading the great books, and the greatest book, to your children.

From there, it continues with a formal study of the art of rhetoric which is a primary element of a Classical Christian Education. Rhetoric is another one of those words not to be feared. Aristotle rightly explains that the difference between sophistry and rhetoric is the condition of the soul of the one employing the art. A person with a good soul will seek the truth. For rhetoric to get at the truth, for it to be good, it

must be employed by a good person. One with a bad soul will use the art unjustly, to gain an advantage by being a more clever devil. In closing, I will leave you with a quote from Scott Crider, professor of English at the University of Dallas, who captures the importance of rescuing rhetoric for cultural renewal in the following quote from his book, *The Office of Assertion*:

The most important of its proofs is that rhetoric is a liberal art which liberates one both to defend oneself against untrue persuasions and to fashion true ones. Often, those untrue persuasions are one's own; after all we are all familiar with the sophist within, that part of us who arises, especially in haste or anger, to utter sham arguments, arguments that—in calmer, more reflective moments—we know are mistaken. So rhetoric can free one even from one's own ignorance, disclosing the weaknesses of one's own idea; having done so, it can then free others. Indeed, in freeing others, one frees oneself.

Untitled

by Miles Crawford



Freya

by Marley Evers



THE ANIMAL'S OPINION

by Hailey Hasic

What would a poem from the rabbit say
If he wrote about the man?
It seems only fair, since we treat of the hare,
He in turn should be granted a stand.

Or what about the honey bee?
Countless poems are written of him.
Writing down what he thinks, using parchment and inks,
Would he get his revenge on poets prim?

If the fish and the owl, the cat and the dog
Were allowed their own inkstand and say,
Do you think that the lines they composed, dated, signed,
Would tend towards tender feeling or away?

Dear mankind! I'm fond of you, being your sister,
And so I'll look over your flaws.
But not so will the verses composed by the pens
That are held in fins, feathers, or paws!

Therefore, my dear people, be kind to the creatures,
Who inspire, and gladden our sight,
So that if paws were filled with ink, parchment, and quills,
They'd have nothing but good things to write.

Scarlet Dragon

by Grace Harris



Untitled

by Ruth Lawton



Strawberries

by Marley Evers



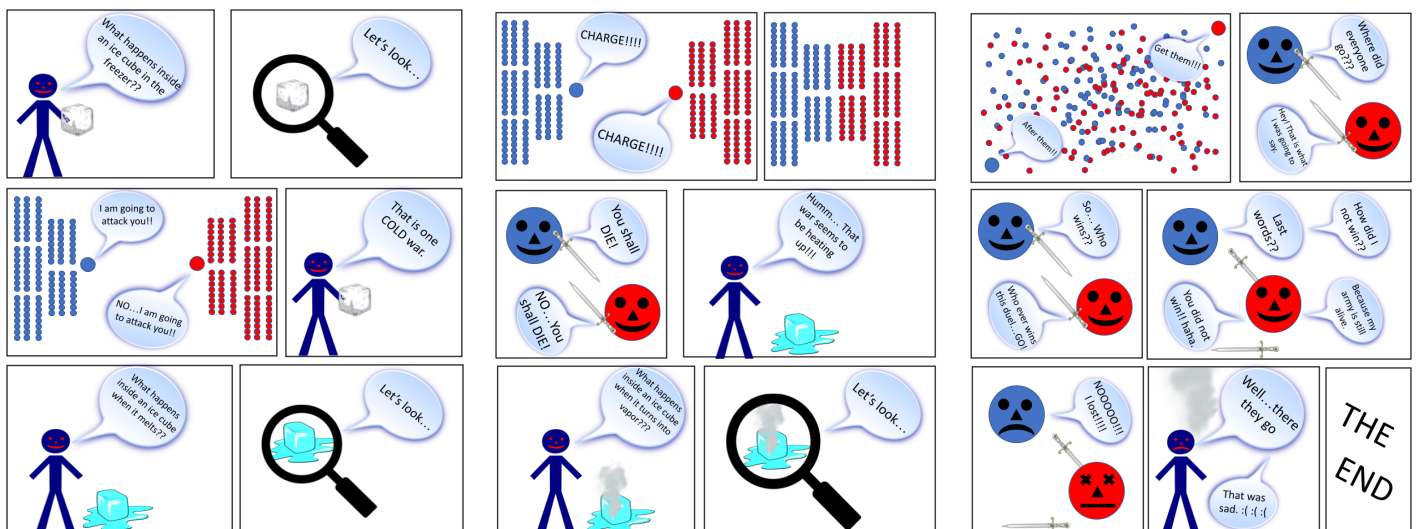
COMIC STRIP

What Water Molecules Do in the 3 States of Matter

by Silas Schlax

Class: Physical Science

Instructor: Stacy Lung



KEPLER'S 2022 END OF YEAR LAMB ROAST



MAY 20TH – 22ND • MOSCOW, IDAHO

We are very excited to announce our first end-of-year gathering at Kepler, which will take place on May 20-22. It will center around an all-day event on the 21st with the roasting of a whole lamb on an open spit at the home of Francis and Donna

Foucachon, parents of Kepler founder Daniel Foucachon.

Chef Francis Foucachon is a native Frenchman and trained chef, and has hosted several lamb roasts in the past, including the entire student body and faculty of New Saint Andrews College, which at the time numbered about 400 people. Years later, that lamb roast is still spoken of as a highlight of the year, and remembered as a time of special fellowship and bonding.

We invite as many as can make it to come and fellowship with students, teachers, parents and families, and Kepler staff! Come let us treat you to a weekend of fun and feasting!

2022 LAMB ROAST SCHEDULE

FRI MAY 20TH

- TOUR OF NEW SAINT ANDREWS COLLEGE & LUNCH
- FAMILY BOARD GAME AFTERNOON
- RESTAURANT DINNER
- MOVIE NIGHT

SAT MAY 21ST

- ALL-DAY LAMB ROAST INCLUDING:
GAMES, SQUARE DANCING, TALENT SHOW, STUDENT AWARDS, SENIOR RECOGNITION, HAYRIDES, AND MORE!

SUN MAY 22ND

- CHURCH
- AFTERNOON EVENTS

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