

## **Till We Have Faces by C.S. Lewis Lesson Plans**

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### **Intended Audience:**

Highschool

### **Sources used for Lesson Plans:**

Sacred Scripture, the writings of St. Thomas Aquinas, documents from Vatican I and Vatican II, Fr. John Hardon's Modern Catholic Dictionary, The Catechism of the Catholic Church, the works of St. John of the Cross, John Paul II's *Fides et Ratio*, and *Salvifici Doloris*, St. Boethius' *Consolation of Philosophy*, the writings of St. Therese of Lisieux, Plato's *Apology* and *Phaedo*, *The Catholic Encyclopedia*, Michael Gorman's *Apostle of the Crucified Lord*, Dr. Peter Kreeft's Essay on the problem of Evil: <https://www.peterkreeft.com/topics/evil.htm> and Lecture on *Till We Have Faces*: [https://www.peterkreeft.com/audio/16\\_cslewis-till-we-have-faces.htm](https://www.peterkreeft.com/audio/16_cslewis-till-we-have-faces.htm), and G.K. Chesterton's essay Introduction to the Book of Job: <https://www.chesterton.org/introduction-to-job/>.

### **Lesson Plan Format:**

- 1) Quiz question – either short answer or True/False.
- 2) Discussion Questions (Samples are provided but the instructor should develop their own based on class discussions)
- 3) Church Teaching – Teachings or lessons from the rich tradition of the Catholic Church to aid in understanding the deep Christian Allegory in the text.

## **Till We Have Faces: Chapter 1**

**Quiz:** What is the name of the Greek whom King Trom of Glome buys to teach his daughters Orual and Redival? Answer: the Fox.

### **Discussion Questions:**

- What did you think of the reading?
- Was there anything you disagreed with?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

### **Church Teaching:**

- All men are created in the image and likeness of God: Then God said, Let us make man in our image, after our likeness...God created mankind in his image; in the image of God he created them; male and female he created them.” (Genesis 1:26-27)
- “The seventh commandment forbids acts or enterprises that for any reason - selfish or ideological, commercial, or totalitarian - lead to the enslavement of human beings, to their being bought, sold and exchanged like merchandise, in disregard for their personal dignity. It is a sin against the dignity of persons and their fundamental rights to reduce them by violence to their productive value or to a source of profit. St. Paul directed a Christian master to treat his Christian slave 'no longer as a slave but more than a slave, as a beloved brother,... both in the flesh and in the Lord.'” [Philem 16] (CCC 2414)
- “Do to others whatever you would have them do to you. This is the law and the prophets.” (Matthew 7:12)
- "Every individual, precisely by reason of the mystery of the Word of God who was made flesh (cf. Jn 1:14), is entrusted to the maternal care of the Church. Therefore every threat to human dignity and life must necessarily be felt in the Church's very heart; it cannot but affect her at the core of her faith in the Redemptive Incarnation of the Son of God, and engage her in her mission of proclaiming the Gospel of life in all the world and to every creature (cf. Mk 16:15)." (St. John Paul II, The Gospel of Life [*Evangelium vitae*], no. 3)
- The Fox rightly recognizes the dignity of people by noting that they all are of the same blood – all people are created in the image and likeness of God and therefore have an inherent dignity. King Trom rejects this belief.
- "Whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury." (Second Vatican Council, The Church in the Modern World [*Gaudium et Spes*], no. 27)

## **Till We Have Faces: Chapter 2**

**Quiz:** What is the Greek name of Orual's half sister? Answer: Psyche.

### **Discussion Questions:**

- What did you think of the reading?
- Was there anything you disagreed with?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

**Church Teaching:** *Suicide, Euthanasia, Anger, and Murder – in a fit of rage the King of Glome lashes out and kills a servant – the Fox contemplates suicide as an escape from menial labor in the mines.*

- “You have heard that it was said to your ancestors, ‘You shall not kill; and whoever kills will be liable to judgment.’ But I say to you, whoever is angry with his brother will be liable to judgment...” (Matthew 5:21-22) King Trom is angry with the gods because of the death of his new wife and because she failed to provide him with a male heir. In his rage, he kills a small slave boy.
- Everyone is responsible for his life before God who has given it to him. It is God who remains the sovereign Master of life. We are obliged to accept life gratefully and preserve it for his honor and the salvation of our souls. We are stewards, not owners, of the life God has entrusted to us. It is not ours to dispose of. (CCC, 2280)
- By recalling the commandment, "You shall not kill," our Lord asked for peace of heart and denounced murderous anger and hatred as immoral. Anger is a desire for revenge. "To desire vengeance in order to do evil to someone who should be punished is illicit," but it is praiseworthy to impose restitution "to correct vices and maintain justice." If anger reaches the point of a deliberate desire to kill or seriously wound a neighbor, it is gravely against charity; it is a mortal sin. (CCC, 2302)
- Suicide is always as morally objectionable as murder. The Church's tradition has always rejected it as a gravely evil choice. Even though a certain psychological, cultural and social conditioning may induce a person to carry out an action which so radically contradicts the innate inclination to life, thus lessening or removing subjective responsibility, suicide, when viewed objectively, is a gravely immoral act. In fact, it involves the rejection of love of self and the renunciation of the obligation of justice and charity towards one's neighbour, towards the communities to which one belongs, and towards society as a whole. In its deepest reality, suicide represents a rejection of God's absolute sovereignty over life and death, as proclaimed in the prayer of the ancient sage of Israel: "You have power over life and death; you lead men down to the gates of Hades and back again" (Wis 16:13; cf. Tob 13:2). To concur with the intention of another person to commit suicide and to help in carrying it out through so-called "assisted suicide" means to cooperate in, and at times to be the actual perpetrator of, an injustice which can never be excused, even if it is requested...Even when not motivated by a selfish refusal to be burdened with the life of someone who is suffering, euthanasia must be called a false mercy, and indeed a disturbing "perversion" of mercy. True "compassion" leads to sharing another's pain; it does not kill the person whose suffering we cannot bear. Moreover, the act of euthanasia appears all the more perverse if it is carried out by those, like relatives, who are

supposed to treat a family member with patience and love, or by those, such as doctors, who by virtue of their specific profession are supposed to care for the sick person even in the most painful terminal stages. (John Paul II, *Evangelium Vitae*, 66) – The Fox seeks to alleviate the pain and suffering he would endure in the mines by taking poison and killing himself – similar to Socrates. [See also CCC, 2281-2283]

### **Till We Have Faces: Chapter 3**

**Quiz:** What do the townspeople of Glome ask Psyche to do for them? Answer: heal them.

#### **Discussion Questions:**

- What did you think of the reading?
- Was there anything you disagreed with?
- Did anything stand out to you as especially helpful/good?
- Is there anything in our life that could be considered an “idol”? Like sports, our phones, etc.?
- What do we mean when we say God is “jealous”?

**Church Teaching:** *Idol Worship and Right Worship – Psyche is worshiped as a goddess and takes away from the worship due to Ungit.*

- “You shall not make for yourself an idol or a likeness of anything in the heavens above or on the earth below or in the waters beneath the earth; you shall not bow down before them or serve them. For I, the LORD, your God, am a jealous God...” (Exodus 20:5)
- Idolatry not only refers to false pagan worship. It remains a constant temptation to faith. Idolatry consists in divinizing what is not God. Man commits idolatry whenever he honors and reveres a creature in place of God, whether this be gods or demons (for example, satanism), power, pleasure, race, ancestors, the state, money, etc. Jesus says, "You cannot serve God and mammon." Many martyrs died for not adoring "the Beast" refusing even to simulate such worship. Idolatry rejects the unique Lordship of God; it is therefore incompatible with communion with God. (CCC, 2113)
- Latria = The veneration due to God alone for his supreme excellence and to show people's complete submission to him. It is essentially adoration. As absolute latria, it is given only to God, as the Trinity, or one of the Divine Persons, Christ as God and as man, the Sacred Heart of Jesus, and the Holy Eucharist. Representations of God as images connected with the Divinity may receive relative latria, which is given not to the symbol but to the Godhead, whom it signifies. (Fr. John Hardon, *Modern Catholic Dictionary*)
- Hyperdulia = The special veneration due to the Blessed Virgin Mary. It is substantially less than the cultus latria (adoration), which is due to God alone. But it is higher than the cultus dulia (veneration), due to angels and other saints. As the Church understands the veneration of Mary, it is to be closely associated but subordinated to that of her Son. "The various forms of piety towards the Mother of God, which the Church has approved within the limits of sound and orthodox doctrine according to the dispositions and understanding of the faithful, ensure that while the mother is honored, the Son through whom all things have their being and in whom it has pleased the Father that all fullness should dwell, is rightly loved and glorified and His commandments are observed" (Second Vatican Council, *Lumen Gentium*, VII, 66). (Fr. Hardon MCD)
- Dulia = Reverence of a disciple for his master or of a servant for his lord. It is the honor given to the angels and saints as friends of God. (Fr. Hardon, MCD)

## **Till We Have Faces: Chapter 4**

**Quiz:** Who's house does Psyche go to visit during the plague? Answer: her Nurse's house.

### **Discussion Questions:**

- What did you think of the reading?
- Was there anything you disagreed with?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

**Church Teaching:** *Jesus, Healing, taking on the Sin of Others – Psyche apparently has a healing power in her hands – some, however, do not believe this.*

- “For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him.” (2 Corinthians 5:21)
- St. Thomas Commenting on the above passage from 2 Corinthians: “Where we get the faculty to reconcile to God is indicated by the fact that he gave us the power to live justly and abstain from sins. By doing this we are reconciled to God. Hence he says, him, who knew no sin, he has made sin for us, as if to say: you can be reconciled to God because him, namely, Christ, who knew no sin: he committed no sin; no guile was found on his lips (1 Pet 2:22); which of you convicts me of sin? (John 8:46); he, namely, God the Father, has made sin for us. This can be explained in three ways. In one way because it was the custom of the old law to call a sacrifice for sin: they feed on the sin of my people (Hos 4:8), i.e., the offerings for sin. Then the sense is: he has made sin, i.e., the victim of sacrifice for sin. In another way, because sin is sometimes taken for the likeness of sin, or the punishment of sin: God sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh (Rom 8:3). Then the sense is: he has made sin, i.e., made him assume mortal and suffering flesh. In a third way, because one thing is said to be this or that, not because it is so, but because man considers it such. Then the sense is: he has made sin, i.e., made him regarded a sinner: he was numbered with the transgressors (Isa 53:12).”
- Psyche is innocent of any crime – yet, the people blame her for citizens dying of the plague when all she did was try to help and heal them. Jesus too, is innocent of any crime, heals people, and yet the people Crucify Him: “The Scriptures had foretold this divine plan of salvation through the putting to death of 'the righteous one, my Servant' as a mystery of universal redemption, that is, as the ransom that would free men from the slavery of sin. Citing a confession of faith that he himself had 'received', St. Paul professes that 'Christ died for our sins in accordance with the scriptures.' In particular Jesus' redemptive death fulfills Isaiah's prophecy of the suffering Servant. Indeed Jesus himself explained the meaning of his life and death in the light of God's suffering Servant. After his Resurrection he gave this interpretation of the Scriptures to the disciples at Emmaus, and then to the apostles.” (CCC, 601)
- The people of Glome respond with anger and hatred to Psyche's healings similar to how the Pharisees respond to Jesus' healings on the Sabbath: “On another sabbath he went into the synagogue and taught, and there was a man there whose right hand was withered. The scribes and the Pharisees watched him closely to see if he would cure on the sabbath so that they might discover a reason to accuse him. But he realized their intentions and said to the man with the

withered hand, “Come up and stand before us.” And he rose and stood there. Then Jesus said to them, “I ask you, is it lawful to do good on the sabbath rather than to do evil, to save life rather than to destroy it?” Looking around at them all, he then said to him, “Stretch out your hand.” He did so and his hand was restored. But they became enraged and discussed together what they might do to Jesus.” (Luke 6:6-11)

## **Till We Have Faces: Chapter 5**

**Quiz:** Who does the priest of Ungit say must be sacrificed in the Great Offering? Answer: Psyche.

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Can you think of examples of allegory or typology in the Bible?
- How can Christians use allegory to tell the truth about Christ?
- Can you think of other authors who use allegory in their stories?

**Church Teaching:** *Jesus and the Cross: Christian Typology, Allegory, and Expiation – Psyche is a perfect offering that must be made to Ungit.*

- The Allegorical Sense of Scripture: “The allegorical sense. We can acquire a more profound understanding of events by recognizing their significance in Christ; thus the crossing of the Red Sea is a sign or type of Christ's victory and also of Christian Baptism.” (CCC, 117)
- CCC Glossary definition of Typology: The discernment of persons, events, or things in the Old Testament which prefigured, and thus served as a “type” (or prototype) of, the fulfillment of God's plan in the person of Christ. The typology of the Old Testament which is made clear in the New Testament demonstrates the dynamic unity of the divine plan of salvation. (CCC page 902)
- “The Church, as early as apostolic times, and then constantly in her Tradition, has illuminated the unity of the divine plan in the two Testaments through typology, which discerns in God's works of the Old Covenant prefigurations of what he accomplished in the fullness of time in the person of his incarnate Son.” (CCC 128)
- Examples of Christian Allegory in this chapter:
  - “Great Offering” - the Offering of Jesus on the Cross in expiation for our sins
  - “the victim must be perfect” - Jesus is perfect because He is God and therefore cannot sin
  - “Up the Mountain” - Jesus carries His Cross up to Calvary
  - “Holy Tree” - The Cross
  - “Bound to the Tree” - Jesus is Crucified to the Cross
- The Word became flesh for us in order to save us by reconciling us with God, who "loved us and sent his Son to be the expiation for our sins": "the Father has sent his Son as the Saviour of the world", and "he was revealed to take away sins..." (CCC, 457)
- This sacrifice of Christ is unique; it completes and surpasses all other sacrifices. First, it is a gift from God the Father himself, for the Father handed his Son over to sinners in order to reconcile us with himself. At the same time it is the offering of the Son of God made man, who in freedom and love offered his life to his Father through the Holy Spirit in reparation for our disobedience. (CCC, 614)



## **Till We Have Faces: Chapter 6**

**Quiz:** What does Orual try to do to see Psyche after she has been locked up by the King? Answer: fight Bardia, the guard, with a sword.

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

**Church Teaching:** *One Must Die for Many – Psyche must be sacrificed for the good of the people.*

- So the chief priests and the Pharisees convened the Sanhedrin and said, “What are we going to do? This man is performing many signs. If we leave him alone, all will believe in him, and the Romans will come and take away both our land and our nation.” But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing, nor do you consider that it is better for you that one man should die instead of the people, so that the whole nation may not perish.” He did not say this on his own, but since he was high priest for that year, he prophesied that Jesus was going to die for the nation, and not only for the nation, but also to gather into one the dispersed children of God. So from that day on they planned to kill him. (John 11:47-53)
- “In order to explain them according to the evil intention of Caiaphas, we should note that, as mentioned in Deuteronomy, the Lord had commanded: if a prophet arises among you, or a dreamer of dreams . . . and if he says, ‘let us go after other gods,’ . . . that prophet or that dreamer of dreams will be put to death (Deut 13:1). And so, according to this law, Caiaphas believed that Christ would turn the people from the worship of God: we found this man perverting our nation (Luke 23:2). Thus he says, you do not know anything, that is, the law. Neither do you consider that it is expedient for you that one man, this man, should die, so that the whole nation is not deceived. This is like saying: the welfare of one man must be ignored for the public good. Thus: so you shall purge the evil from the midst of you (Deut 13:5). Drive out the wicked person from among you (1 Cor 5:13).” (St. Thomas Aquinas, Commentary on the Gospel of John)
- Commenting on the Gospel passage above, St. Augustine writes: “Or, they were afraid that, if all believed in Christ, none would remain to defend the city of God and the temple against the Romans: since they thought that Christ’s teaching was directed against the temple, and their laws. They were afraid of losing temporal things, and thought not of eternal life; and thus they lost both. For the Romans, after our Lord had suffered and was glorified, did come and take away their place and nation, reducing the one by siege, and dispersing the other.” (*Catena Aurea*) The people of Glome desire to sacrifice Psyche to appease the gods so that they can preserve their temporal lives and avoid the plague, wars, and natural disasters that are caused by the gods when they are displeased with people.

## **Till We Have Faces: Chapter 7**

**Quiz:** Is Psyche scared of being sacrificed to Ungit's son? Answer: No – she longs for it.

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

**Church Teaching:** *Atheism – Psyche is tempted to not believing in the existence of the gods.*

- The fool says in his heart, "There is no God." They act corruptly and practice injustice; there is none that does good. (Psalm 53:2)
- The name "atheism" covers many very different phenomena. One common form is the practical materialism which restricts its needs and aspirations to space and time. Atheistic humanism falsely considers man to be "an end to himself, and the sole maker, with supreme control, of his own history." Another form of contemporary atheism looks for the liberation of man through economic and social liberation. "It holds that religion, of its very nature, thwarts such emancipation by raising man's hopes in a future life, thus both deceiving him and discouraging him from working for a better form of life on earth." (CCC, 2124)
- Since it rejects or denies the existence of God, atheism is a sin against the virtue of religion. The imputability of this offense can be significantly diminished in virtue of the intentions and the circumstances. "Believers can have more than a little to do with the rise of atheism. To the extent that they are careless about their instruction in the faith, or present its teaching falsely, or even fail in their religious, moral, or social life, they must be said to conceal rather than to reveal the true nature of God and of religion." (CCC, 2125)
- Atheism is often based on a false conception of human autonomy, exaggerated to the point of refusing any dependence on God. Yet, "to acknowledge God is in no way to oppose the dignity of man, since such dignity is grounded and brought to perfection in God...." "For the Church knows full well that her message is in harmony with the most secret desires of the human heart." (CCC, 2126)
- The same Holy Mother Church professes and teaches that God, the beginning and end of all things, can be known with certainty by the natural light of human reason through created things; in fact, the invisible things of Him are known to the intelligence of the human creature through the things that have been made (Rom 1:20). However, it pleased His goodness and wisdom to reveal Himself and the decrees of His will to the human race by another, supernatural, way, according to the saying of the Apostle: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by a Son" (Heb 1:1-2). (Vatican I, *Dei Filius*, Chapter II)
- Possibly include Five Ways of St. Thomas in *Summa*, Ia, q. 2, a. 3

## **Till We Have Faces: Chapter 8**

**Quiz:** True or false: Good things start to happen in Glome after the Great Offering of Psyche to Ungit's son? Answer: True.

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

**Church Teaching:** *Faith and Reason – the Fox's “Nature” is an insufficient answer to Orual's questions.*

- **Rationalism Definition:** “A system of thought or attitude of mind which holds that human reason is self-sufficient and does not need the help of divine revelation to know all that is necessary for a person's well-being. Also the view that a priori reason can give certitude without experience or verification of facts.” (Fr. Hardon, MCD)
- **Fideism Definition:** “A term applied to various theories that claim that faith is the only or ultimate source of all knowledge of God and spiritual things. The name was originally coined by followers of Kant (1724-1804) and Schleiermacher (1768 -1834), both of whom denied the capacity of reason to know God or the moral law with certainty.” (Fr. Hardon, MCD)
- The Magisterium's pronouncements have been concerned less with individual philosophical theses than with the need for rational and hence ultimately philosophical knowledge for the understanding of faith. In synthesizing and solemnly reaffirming the teachings constantly proposed to the faithful by the ordinary Papal Magisterium, the First Vatican Council showed how inseparable and at the same time how distinct were faith and reason, Revelation and natural knowledge of God. The Council began with the basic criterion, presupposed by Revelation itself, of the natural knowability of the existence of God, the beginning and end of all things,<sup>63</sup> and concluded with the solemn assertion quoted earlier: “There are two orders of knowledge, distinct not only in their point of departure, but also in their object”.<sup>64</sup> Against all forms of rationalism, then, there was a need to affirm the distinction between the mysteries of faith and the findings of philosophy, and the transcendence and precedence of the mysteries of faith over the findings of philosophy. Against the temptations of fideism, however, it was necessary to stress the unity of truth and thus the positive contribution which rational knowledge can and must make to faith's knowledge: “Even if faith is superior to reason there can never be a true divergence between faith and reason, since the same God who reveals the mysteries and bestows the gift of faith has also placed in the human spirit the light of reason. This God could not deny himself, nor could the truth ever contradict the truth”. (JP II, *Fides et Ratio*, par 53)
- Not only can faith and reason never be at odds with one another but they mutually support each other, for on the one hand right reason established the foundations of the faith and, illuminated by its light, develops the science of divine things; on the other hand, faith delivers reason from errors and protects it and furnishes it with knowledge of many kinds. (Vatican I, Session 3, Chapter 4, On Faith and Reason, par. 10)

- Hence, so far is the Church from hindering the development of human arts and studies, that in fact she assists and promotes them in many ways. For she is neither ignorant nor contemptuous of the advantages which derive from this source for human life, rather she acknowledges that those things flow from God, the lord of sciences, and, if they are properly used, lead to God by the help of his grace.(Vatican I, Session 3, Chapter 4, On Faith and Reason, par. 11)

## **Till We Have Faces: Chapter 9**

**Quiz:** What does Bardia train Orual to do? Answer: He trains her to fight with a sword.

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

**Church Teaching:** *Joy in Suffering – Orual experiences joy sent from the gods and pain at the same time and rejects it because it comes from them.*

- “Consider it all joy, my brothers, when you encounter various trials, for you know that the testing of your faith produces perseverance. And let perseverance be perfect, so that you may be perfect and complete, lacking in nothing.” (James 1:2-3)
- “Declaring the power of salvific suffering, the Apostle Paul says: "In my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the Church". These words seem to be found at the end of the long road that winds through the suffering which forms part of the history of man and which is illuminated by the Word of God. These words have as it were the value of a final discovery, which is accompanied by joy. For this reason Saint Paul writes: "Now I rejoice in my sufferings for your sake". The joy comes from the discovery of the meaning of suffering, and this discovery, even if it is most personally shared in by Paul of Tarsus who wrote these words, is at the same time valid for others. The Apostle shares his own discovery and rejoices in it because of all those whom it can help—just as it helped him—to understand the salvific meaning of suffering.” (John Paul II, *Salvifici Dolors*, par. 1)
- Saint Paul speaks of such joy [inner peace and spiritual joy] in the Letter to the Colossians: "I rejoice in my sufferings for your sake" . A source of joy is found in the overcoming of the sense of the uselessness of suffering, a feeling that is sometimes very strongly rooted in human suffering. This feeling not only consumes the person interiorly, but seems to make him a burden to others. The person feels condemned to receive help and assistance from others, and at the same time seems useless to himself. The discovery of the salvific meaning of suffering in union with Christ transforms this depressing feeling. Faith in sharing in the suffering of Christ brings with it the interior certainty that the suffering person "completes what is lacking in Christ's afflictions"; the certainty that in the spiritual dimension of the work of Redemption he is serving, like Christ, the salvation of his brothers and sisters. Therefore he is carrying out an irreplaceable service. In the Body of Christ, which is ceaselessly born of the Cross of the Redeemer, it is precisely suffering permeated by the spirit of Christ's sacrifice that is the irreplaceable mediator and author of the good things which are indispensable for the world's salvation. It is suffering, more than anything else, which clears the way for the grace which transforms human souls. Suffering, more than anything else, makes present in the history of humanity the powers of the Redemption. In that "cosmic" struggle between the spiritual powers of good and evil, spoken of in the Letter to the Ephesians , human sufferings, united to the redemptive suffering of Christ, constitute a special support for the powers of good, and open the way to the victory of these salvific powers. (John Paul II, *Salvifici Dolors*, par. 27)

## **Till We Have Faces: Chapter 10**

**Quiz:** Which god rescued Psyche from the Holy Tree? Answer: The god of the wind or the West-Wind.

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

**Church Teaching:** *Prayer of Petition – Psyche Prays to the gods and is answered.*

- “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened. Which one of you would hand his son a stone when he asks for a loaf of bread, or a snake when he asks for a fish? If you then, who are wicked, know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask him.” (Matthew 7:7-11)
- St. Thomas Aquinas, writing on the above passage in his *Commentary on the Gospel of Matthew*: “But why does he say that everyone who asks, receives? It seems to be false, because what is asked is not always received. I say that there are four cases in which a man asks and is not heard. For either he asks what is not expedient; you do not know what you ask (Matt 20:22); so one should ask for what is necessary for salvation. Likewise, second, because he does not ask well; you ask, and receive not; because you ask amiss (Jas 4:3); so one should ask piously, i.e., with faith. Again, one should ask humbly; hence, he has regarded the humility of his handmaid (Luke 1:48). Again, piously, i.e., devoutly. Likewise, sometimes he is not heard when he prays for another whose merits speak against the prayer; Moses and Samuel will stand before me, my soul is not towards this people (Jer 15:1). Likewise, he is not heard because he does not persevere; and he spoke also a parable to them, that we ought always to pray (Luke 18:1), and perseveringly, because the Lord desires that the desire should grow. Likewise it happens that the Lord hears, but it is not seen, because the Lord gives what is useful, and not what is desired, as happened to Paul. Augustine: the Lord is good, who often does not give what we ask, that he may give what we would prefer: and because we ourselves call him ‘Father,’ he gives us what a father would give to a son.” (Paragraph #644)
- Prayer of Petition: “The vocabulary of supplication in the New Testament is rich in shades of meaning: ask, beseech, plead, invoke, entreat, cry out, even “struggle in prayer.” Its most usual form, because the most spontaneous, is petition: by prayer of petition we express awareness of our relationship with God. We are creatures who are not our own beginning, not the masters of adversity, not our own last end. We are sinners who as Christians know that we have turned away from our Father. Our petition is already a turning back to him.” (CCC, 2629)

## Till We Have Faces: Chapter 11

**Quiz:** What is Psyche not permitted to do by her god? Answer: she is not permitted to see his face.

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

**Church Teaching:** *Dark Night of the Soul -the god comes to Psyche in darkness – a Holy Darkness.*

- Another difficulty, especially for those who sincerely want to pray, is dryness. Dryness belongs to contemplative prayer when the heart is separated from God, with no taste for thoughts, memories, and feelings, even spiritual ones. This is the moment of sheer faith clinging faithfully to Jesus in his agony and in his tomb. "Unless a grain of wheat falls into the earth and dies, it remains alone; but if dies, it bears much fruit." If dryness is due to the lack of roots, because the word has fallen on rocky soil, the battle requires conversion. (CCC, 2731)
- This dark night is an inflowing of God into the soul, which purges it from its ignorances and imperfections, habitual natural and spiritual, and which is called by contemplatives infused contemplation, or mystical theology. Herein God secretly teaches the soul and instructs it in perfection of love without its doing anything, or understanding of what manner is this infused contemplation. Inasmuch as it is the loving wisdom of God, God produces striking effects in the soul for, by purging and illumining it, He prepares it for the union of love with God. Wherefore the same loving wisdom that purges the blessed spirits and enlightens them is that which here purges the soul and illumines it. (St. John of the Cross, *Dark Night of the Soul*, Book I, Chapter 5, par 1)
- In the first place, because the light and wisdom of this contemplation is most bright and pure, and the soul which it assails is dark and impure, it follows that the soul suffers great pain when it receives it in itself, just as, when the eyes are dimmed by humours, and become impure and weak, the assault made upon them by a bright light causes them pain. And when the soul suffers the direct assault of this Divine light, its pain, which results from its impurity, is immense; because, when this pure light assails the soul, in order to expel its impurity, the soul feels itself to be so impure and miserable that it believes God to be against it, and thinks that it has set itself up against God. This causes it sore grief and pain, because it now believes that God has cast it away: this was one of the greatest trials which Job felt when God sent him this experience, and he said: 'Why hast Thou set me contrary to Thee, so that I am grievous and burdensome to myself?'<sup>111</sup> For, by means of this pure light, the soul now sees its impurity clearly (although darkly), and knows clearly that it is unworthy of God or of any creature. And what gives it most pain is that it thinks that it will never be worthy and that its good things are all over for it. This is caused by the profound immersion of its spirit in the knowledge and realization of its evils and miseries; for this Divine and dark light now reveals them all to the eye, that it may see clearly how in its own strength it can never have aught else. In this sense we may understand that passage from David, which says: 'For iniquity Thou hast corrected man and hast made his soul to be undone and consumed: he wastes away as the spider.' (St. John of the Cross, *Dark Night*, Book I, Chapter 5, par 5)

## Till We Have Faces: Chapter 12

**Quiz:** What does Orual see when she wakes up during the night? Answer: the palace Psyche described.

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

### **Church Teaching:** *Seeking the Face of God*

- Then Moses said, “Please let me see your glory!” The LORD answered: I will make all my goodness pass before you, and I will proclaim my name, “LORD,” before you; I who show favor to whom I will, I who grant mercy to whom I will. But you cannot see my face, for no one can see me and live. Here, continued the LORD, is a place near me where you shall station yourself on the rock. When my glory passes I will set you in the cleft of the rock and will cover you with my hand until I have passed by. Then I will remove my hand, so that you may see my back; but my face may not be seen. (Exodus 33:18-23)
- “Come,” says my heart, “seek his face”; your face, LORD, do I seek! Do not hide your face from me; do not repel your servant in anger. You are my salvation; do not cast me off; do not forsake me, God my savior! (Psalm 27:8-9)
- Poem of St. Therese of Lisieux, “Canticle to the Holy Face”:

To bear my exile now, within this world of tears,  
The holy tender glance of Christ, my Lord, I need.  
That glance, surcharged with love, consoles me through the years;  
His loveliness displays foretaste of heaven indeed.  
On me my Jesus smiles, when toward Him I aspire — ,  
The trial of my faith then weighs no more on me.  
That love-glance of my God, that smile of holy fire,  
Oh, this is heaven for me!

‘Tis heaven to have the power, great grace from Christ to win  
For Holy Mother Church, for all my Sisters dear, —  
For every soul on earth that He may enter in,  
Enflame our sinful hearts, and grant us joy and cheer.  
All things my love can gain when, heart to heart, I pray,  
Alone with Jesus Christ in speechless ecstasy.  
Beside His altar blest with Him I gladly stay, —  
Oh, this is heaven for me!

My heaven within the Host safe hid and peaceful, lies,



Where Jesus Christ abides, divinest, fairest Fair.  
From that great fount of love doth endless life arise;  
There, day and night, my Lord doth hearken to my prayer.  
When, in Thy perfect love (O moment blest and bright!)  
Thou comest, Spouse most pure, me to transform in Thee,  
That union of our hearts, that rapture of delight, —  
Oh, this is heaven for me!

My heaven it is to feel in me some likeness blest  
To Him Who made me and my soul hath reconciled;  
My heaven it is always beneath His eye to rest.  
To call Him Father dear, and be His loving child.  
Safe shielded in His arms, no storm my soul can fear;  
Complete abandonment my only law shall be.  
To sleep upon His Heart, with His blest Face so near, —  
Oh, this is heaven for me!

My heaven is God alone, the Trinity Divine,  
Who dwells within my heart, the Prisoner of my love.  
There, contemplating Thee, I tell Thee Thou art mine;  
Thee will I love and serve until we meet above.  
My heaven it is to smile on Thee whom I adore,  
E'en when, to try my faith, from me Thou hidest Thee;  
Calmly on Thee to smile, until Thou smil'st once more, —  
Oh, this is heaven to me!

## Till We Have Faces: Chapter 13

**Quiz:** True or False: Orual tells the King of Glome that Psyche is still alive. Answer: False – she only tells the Fox.

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Does Orual really love Psyche?

### **Church Teaching:** *True Love vs. Selfish Love*

- Definition of Love: “To will good to someone. Also to please someone, either by sharing with that person what one possesses or by doing what someone wants. Basically there are two kinds of love. The love of concupiscence, or self-interested love, means that another is loved for one's own sake as something useful or pleasant to the one who loves. The love of friendship means selfless love of another for that person's own sake, for his or her good, to please him or her; it is the love of benevolence.” (Fr. Hardon, MCD)
- St. Paul: “Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails.” (1 Corinthians 13:4-7)
- “Charity is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God.” (CCC, 1822)
- 
- "If I . . . have not charity," says the Apostle, "I am nothing." Whatever my privilege, service, or even virtue, "if I . . . have not charity, I gain nothing." Charity is superior to all the virtues. It is the first of the theological virtues: "So faith, hope, charity abide, these three. But the greatest of these is charity." (CCC, 1826)
- Agape: “The most distinctively Christian form of love. Used by Christ to describe the love among the persons of the Trinity, it is also the love he commanded his followers to have for one another (John 13:34-35). It is totally selfless love, which seeks not one's own advantage but only to benefit or share with another.” (Fr. Hardon, MCD)
- Eros: “Originally, in Greek mythology, the god of love. In the Christian vocabulary eros is possessive love; it is the love that desires for one's own benefit. It is acquisitive love on whatever plane of self-satisfaction something is said to be loved, including learning or art, or, on a lower scale, the pleasures of sex, food, or bodily convenience. The term is most familiar in its adjective form of erotic or sexual.” (Fr. Hardon, MCD)
- Philia: Love of Friendship

## **Till We Have Faces: Chapter 14**

**Quiz:** Do Orual and the Fox believe Psyche has really married a god? Answer: No.

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

### **Church Teaching:** *Original Sin and Obedience*

- Orual tempts Psyche to disobey the god just as the Serpent tempts Eve in the Garden of Eden: “Now the snake was the most cunning of all the wild animals that the LORD God had made. He asked the woman, “Did God really say, ‘You shall not eat from any of the trees in the garden?’” The woman answered the snake: “We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, ‘You shall not eat it or even touch it, or else you will die.’” But the snake said to the woman: “You certainly will not die! God knows well that when you eat of it your eyes will be opened and you will be like gods, who know good and evil.” The woman saw that the tree was good for food and pleasing to the eyes, and the tree was desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it.” (Genesis 3:1-6)
- God created man in his image and established him in his friendship. A spiritual creature, man can live this friendship only in free submission to God. the prohibition against eating "of the tree of the knowledge of good and evil" spells this out: "for in the day that you eat of it, you shall die." The "tree of the knowledge of good and evil" symbolically evokes the insurmountable limits that man, being a creature, must freely recognize and respect with trust. Man is dependent on his Creator, and subject to the laws of creation and to the moral norms that govern the use of freedom. (CCC, 396)
- Man, tempted by the devil, let his trust in his Creator die in his heart and, abusing his freedom, disobeyed God's command. This is what man's first sin consisted of. All subsequent sin would be disobedience toward God and lack of trust in his goodness. (CCC, 397)
- Definition of Obedience: “The moral virtue that inclines the will to comply with the will of another who has the right to command. Material obedience is merely to carry out the physical action commanded; formal obedience is to perform an action precisely because it is commanded by a legitimate superior. The extent of obedience is as wide as the authority of the person who commands. Thus obedience to God is without limit, whereas obedience to human beings is limited by higher laws that must not be transgressed, and by the competency or authority of the one who gives the orders. As a virtue, it is pleasing to God because it means the sacrifice of one's will out of love for God.” (Fr. Hardon, MCD)
- To obey (from the Latin *ob-audire*, to "hear or listen to") in faith is to submit freely to the word that has been heard, because its truth is guaranteed by God, who is Truth itself. Abraham is the model of such obedience offered us by Sacred Scripture. The Virgin Mary is its most perfect embodiment. (CCC, 144)

## **Till We Have Faces: Chapter 15**

**Quiz:** What is Psyche's punishment after she looks at the face of her god with the lamp? Answer: exile.

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

### **Church Teaching:** *Consequences of Sin: Exile from Life with God*

- To the woman he said: I will intensify your toil in childbearing; in pain you shall bring forth children. Yet your urge shall be for your husband, and he shall rule over you. To the man he said: Because you listened to your wife and ate from the tree about which I commanded you, You shall not eat from it, Cursed is the ground because of you! In toil you shall eat its yield all the days of your life. Thorns and thistles it shall bear for you, and you shall eat the grass of the field. By the sweat of your brow you shall eat bread, Until you return to the ground, from which you were taken; For you are dust, and to dust you shall return...The LORD God therefore banished him from the garden of Eden, to till the ground from which he had been taken. He expelled the man, stationing the cherubim and the fiery revolving sword east of the garden of Eden, to guard the way to the tree of life. (Genesis 3:16-19, 23-24)
- Consequence of Adam's Sin: How did the sin of Adam become the sin of all his descendants? the whole human race is in Adam "as one body of one man". By this "unity of the human race" all men are implicated in Adam's sin, as all are implicated in Christ's justice. Still, the transmission of original sin is a mystery that we cannot fully understand. But we do know by Revelation that Adam had received original holiness and justice not for himself alone, but for all human nature. By yielding to the tempter, Adam and Eve committed a personal sin, but this sin affected the human nature that they would then transmit in a fallen state. It is a sin which will be transmitted by propagation to all mankind, that is, by the transmission of a human nature deprived of original holiness and justice. and that is why original sin is called "sin" only in an analogical sense: it is a sin "contracted" and not "committed" - a state and not an act. (CCC, 404)
- Consequence of Mortal Sin: Mortal sin is a radical possibility of human freedom, as is love itself. It results in the loss of charity and the privation of sanctifying grace, that is, of the state of grace. If it is not redeemed by repentance and God's forgiveness, it causes exclusion from Christ's kingdom and the eternal death of hell, for our freedom has the power to make choices for ever, with no turning back. However, although we can judge that an act is in itself a grave offense, we must entrust judgment of persons to the justice and mercy of God. (CCC, 1861)
- Consequence of venial Sin: Venial sin weakens charity; it manifests a disordered affection for created goods; it impedes the soul's progress in the exercise of the virtues and the practice of the moral good; it merits temporal punishment. Deliberate and unrepented venial sin disposes us little by little to commit mortal sin. However venial sin does not break the covenant with God. With God's grace it is humanly reparable. "Venial sin does not deprive the sinner of sanctifying grace, friendship with God, charity, and consequently eternal happiness." (CCC, 1863)

## **Till We Have Faces: Chapter 16**

**Quiz:** What is the Fox's real name revealed to be? a) Gram, b) Lysias, or c) Arnorn

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Why do you think Orual decides to continually veil her face from now on?

### **Church Teaching:** *The Daemon and Conscience*

- The Fox mentions the Greek idea of a daemon or what he calls “the god within you.” In Plato's *Apology*, Socrates says: “I have a divine or spiritual sign which Meletus has ridiculed in his deposition. This began when I was a child. It is a voice, and whenever it speaks it turns me away from something I am about to do, but never encourages me to do anything. This is what has prevented me from taking part in public affairs, and I think it was quite right to prevent me.”
- In Plato's *Phaedo*, Socrates says: “We are told that when each person dies, the guardian spirit who was allotted to him in life proceeds to lead him to a certain place, whence those who have been gathered together there must, after being judged, proceed to the underworld with the guide who has been appointed to lead them thither from here. Having there undergone what they must and stayed there the appointed time, they are led back by another guide after long periods of time.”
- The Greek concept of the daemon, the inner guiding voice or “spirit” is similar to the Catholic view of the Conscience: “Moral conscience, present at the heart of the person, enjoins him at the appropriate moment to do good and to avoid evil. It also judges particular choices, approving those that are good and denouncing those that are evil. It bears witness to the authority of truth in reference to the supreme Good to which the human person is drawn, and it welcomes the commandments. When he listens to his conscience, the prudent man can hear God speaking.” (CCC, 1777)
- “Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed. In all he says and does, man is obliged to follow faithfully what he knows to be just and right. It is by the judgment of his conscience that man perceives and recognizes the prescriptions of the divine law...” (CCC, 1778)
- Conscience must be informed and moral judgment enlightened. A well-formed conscience is upright and truthful. It formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. The education of conscience is indispensable for human beings who are subjected to negative influences and tempted by sin to prefer their own judgment and to reject authoritative teachings. (CCC, 1783)
- In the formation of conscience the Word of God is the light for our path, we must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before the Lord's Cross. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of

others and guided by the authoritative teaching of the Church. (CCC, 1785)

## **Till We Have Faces: Chapter 17**

**Quiz:** Who will be the champion of Glome to fight Arnan of Phars? Answer: Orual

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

**Church Teaching:** *Authority and Government – Orual becomes Queen and must lead her people.*

- The aim of any ruler should be directed towards securing the welfare of that which he undertakes to rule. The duty of the pilot, for instance, is to preserve his ship amidst the perils of the sea, and to bring it unharmed to the port of safety. Now the welfare and safety of a multitude formed into a society lies in the preservation of its unity, which is called peace. If this is removed, the benefit of social life is lost; moreover, a dissenting multitude becomes a burden to itself. (Aquinas, Treatise on Kingship)
- Now the light of reason is placed by nature in every man to guide him in his acts towards his end. And if man were intended to live alone, as many animals do, he would require no other guide to his end. Each man would be a king unto himself, under God the highest king, inasmuch as he would direct himself in his acts by the light of reason given him from on high. Yet it is natural for man, more than for any other animal, to be a social and political animal living in a group. This is clearly a necessity of man's nature. For all other animals, nature has prepared food, a covering of hair, and means of defense such as teeth, horns, claws, or at least speed in flight. Man alone was made without any natural provisions for these things, yet in their place he was given reason, through which he could procure all these things for himself by the work of his hands. Now, one man alone is not able to procure them all for himself, for one man could not sufficiently provide for life, unassisted. It is therefore natural that man should live in the society of many. (Aquinas, Treatise on Kingship)
- Those who exercise authority should do so as a service. "Whoever would be great among you must be your servant." The exercise of authority is measured morally in terms of its divine origin, its reasonable nature and its specific object. No one can command or establish what is contrary to the dignity of persons and the natural law. (CCC 2235)
- The exercise of authority is meant to give outward expression to a just hierarchy of values in order to facilitate the exercise of freedom and responsibility by all. Those in authority should practice distributive justice wisely, taking account of the needs and contribution of each, with a view to harmony and peace. They should take care that the regulations and measures they adopt are not a source of temptation by setting personal interest against that of the community. (CCC 2236)
- Political authorities are obliged to respect the fundamental rights of the human person. They will dispense justice humanely by respecting the rights of everyone, especially of families and the disadvantaged. The political rights attached to citizenship can and should be granted according to the requirements of the common good. They cannot be suspended by public authorities without legitimate and proportionate reasons. Political rights are meant to be exercised for the common good of the nation and the human community. (CCC 2237)





## **Till We Have Faces: Chapter 18**

**Quiz:** What does Bardia tell Orual she must kill before she fights Arnan of Phars? Answer: a pig

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

### **Church Teaching: *Self Defense Vs. Murder***

- The legitimate defense of persons and societies is not an exception to the prohibition against the murder of the innocent that constitutes intentional killing. "The act of self-defense can have a double effect: the preservation of one's own life; and the killing of the aggressor.... the one is intended, the other is not." (CCC, 2263)
- Love toward oneself remains a fundamental principle of morality. Therefore it is legitimate to insist on respect for one's own right to life. Someone who defends his life is not guilty of murder even if he is forced to deal his aggressor a lethal blow: If a man in self-defense uses more than necessary violence, it will be unlawful: whereas if he repels force with moderation, his defense will be lawful.... Nor is it necessary for salvation that a man omit the act of moderate self-defense to avoid killing the other man, since one is bound to take more care of one's own life than of another's. (CCC, 2264)
- Legitimate defense can be not only a right but a grave duty for someone responsible for another's life. Preserving the common good requires rendering the unjust aggressor unable to inflict harm. To this end, those holding legitimate authority have the right to repel by armed force aggressors against the civil community entrusted to their charge. (CCC, 2265)
- The fifth commandment forbids doing anything with the intention of indirectly bringing about a person's death. the moral law prohibits exposing someone to mortal danger without grave reason, as well as refusing assistance to a person in danger. The acceptance by human society of murderous famines, without efforts to remedy them, is a scandalous injustice and a grave offense. Those whose usurious and avaricious dealings lead to the hunger and death of their brethren in the human family indirectly commit homicide, which is imputable to them. Unintentional killing is not morally imputable. But one is not exonerated from grave offense if, without proportionate reasons, he has acted in a way that brings about someone's death, even without the intention to do so. (CCC, 2269)

## Till We Have Faces: Chapter 19

**Quiz:** True or false: Orual loses the deal with Arnon? Answer: False.

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

### **Church Teaching:** *Jewish Sacrifices: Peace Offering*

- Animals are sacrificed to God and priests and people partake of those offerings. Similar to the different Levitical offerings, especially peace offerings:
- A third class of bloody sacrifice embraced the "peace offerings" (*victima pacifica*, *shelamim*), which were sub-divided into three classes: the sacrifice of thanks or praise, the sacrifice in fulfilment of a vow, and entirely voluntary offerings. The peace sacrifices in general were distinguished by two characteristics:
  - (i) the remarkable ceremony of "wave" and "heave";
  - (ii) the communal sacrificial meal held in connexion with them.
- All animals allowed for sacrifice (even female) might be used and, in the case of entirely "voluntary sacrifices", even such animals as were not quite without defects (Leviticus 22:23). Until the act of sprinkling the blood the rites were the same as in the burnt-sacrifice, except that the slaying did not necessarily take place at the north side of the altar (Leviticus 3:1 sqq.; 7:11 sqq.). The usual portions of fat had, as in the case of the sacrifice of expiation, to be burned on the altar. In the cutting up of the victim, however, the breast and the right shoulder (Septuagint *brachion*; Vulgate *armus*) had to be first separately severed, and the ceremony of "wave" (*tenupha*) and "heave" (*teruma*) performed with them. According to Talmudic tradition the "wave" was performed as follows: the priest placed the breast of the victim on the hands of the offerer, and then, having placed his own hands under those of this person, moved them backward and forward in token of the reciprocity in giving and receiving between God and the offerer. With the right shoulder the same ceremony was then performed, except that the "heave" or "teruma" consisted in an upward and downward movement. The breast and shoulder used in these ceremonies fell to the share of the priests, who might consume them in a "clean place" (Leviticus 10:14). They also received a loaf from the supplementary food-offering (Leviticus 7:14). The offerer assembled his friends at a common meal on the same day to consume in the vicinity of the sanctuary the flesh remaining after the sacrifice. Levitically clean guests, especially the Levites and the poor, were admitted (Deuteronomy 16:11; Leviticus 19 sqq.), and wine was freely drunk at this meal. Whatever remained of a sacrifice of thanksgiving or praise had to be burned on the following day; only in the case of the vowed and entirely voluntary sacrifices might the remainder be eaten on the second succeeding day, but all that thereafter remained had to be burned on the third day (Leviticus 7:15 sqq.; 19:6 sqq.).
- The idea of the peace-offering centres in the Divine friendship and the participation at the Divine table, inasmuch as the offerers, as guests and table-companions, participated in a certain manner in the sacrifice to the Lord. But, on account of this Divine friendship, when all three classes of sacrifice were combined, the sacrifice of expiation usually preceded the burnt-offering, and the latter the peace-offering...With the appearance of the Messiah, the

entire Mosaic sacrificial system was, according to the view of the Rabbis, to come to an end, as in fact it did after the destruction of the Temple by Titus (A.D. 70) [From Catholic Encyclopedia entry on Sacrifice)

## **Till We Have Faces: Chapter 20**

**Quiz:** True or False: Orual decides to travel out of Glome before she dies? Answer: True.

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

### **Church Teaching:** *The Desire to Know*

- “All men desire by nature to know.” - Opening of Aristotle's *Metaphysics*.
- St. Thomas Aquinas commenting on this passage from the *Metaphysics*:
- “Three reasons can be given for this. The first is that each thing naturally desires its own perfection. Hence matter is also said to desire form as any imperfect thing desires its perfection. Therefore, since the intellect, by which man is what he is, considered in itself is all things potentially, and becomes them actually only through knowledge, because the intellect is none of the things that exist before it understands them, as is stated in *On the Soul* 3, so each man naturally desires knowledge just as matter desires form.”
- “The second reason is that each thing has a natural inclination to perform its proper operation, as something hot is naturally inclined to heat, and something heavy to be moved downwards. Now the proper operation of man as man is to understand, for by reason of this he differs from all other things. Hence the desire of man is naturally inclined to understand and therefore to possess scientific knowledge.”
- “The third reason is that it is desirable for each thing to be united to its source, since it is in this that the perfection of each thing consists. This is also the reason why circular motion is the most perfect motion, as is proved in *Physics* 8, because its terminus is united to its starting point. Now it is only by means of his intellect that man is united to the separate substances, which are the source of the human intellect and to which the human intellect is related as something imperfect to something perfect. It is for this reason, too, that the ultimate happiness of man consists in this union. Therefore, man naturally desires to know.”
- “The fact that some men do not devote any study to this science does not disprove this thesis. For those who desire some end are often prevented from pursuing it for some reason or other, either because of the difficulty of attaining it or because of other occupations. And in this way, too, even though all men desire knowledge, still not all devote themselves to the pursuit of it because they are held back by other things such as pleasures or the needs of the present life—or they may even avoid the effort that learning demands because they are lazy. Now Aristotle makes this statement in order to show that it is not pointless to search for a science that is not useful for anything else (such as this science), since a natural desire cannot exist in vain.”

## Till We Have Faces – Chapter 21

**Quiz:** Why does Orual write this book? Answer: to chronicle her unjust treatment by the gods.

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

### **Church Teaching:** *Divinization, Theosis, Deification*

- The Word became flesh to make us “*partakers of the divine nature*”: “For this is why the Word became man, and the Son of God became the Son of man: so that man, by entering into communion with the Word and thus receiving divine sonship, might become a son of God.” “For the Son of God became man so that we might become God.” “The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, so that he, made man, might make men gods.” (CCC 460)
- In that sin [Original Sin] man preferred himself to God and by that very act scorned him. He chose himself over and against God, against the requirements of his creaturely status and therefore against his own good. Constituted in a state of holiness, man was destined to be fully “divinized” by God in glory. Seduced by the devil, he wanted to “be like God”, but “without God, before God, and not in accordance with God”. (CCC 398)
- “[God] gave himself to us through his Spirit. By the participation of the Spirit, we become communicants in the divine nature.... For this reason, those in whom the Spirit dwells are divinized.” - St. Athanasius (CCC, 1988)
- “Our justification comes from the grace of God. Grace is favor, the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life.” (CCC 1966)
- “The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?” (1 Cor 10:16) So what am I saying? That meat sacrificed to idols is anything? Or that an idol is anything? No, I mean that what they sacrifice, [they sacrifice] to demons, not to God, and I do not want you to become participants with demons. You cannot drink the cup of the Lord and also the cup of demons. You cannot partake of the table of the Lord and of the table of demons. (1 Cor 10:19-21)
- Paul says that whenever one participates in any kind of worship, particularly a sacred meal, one becomes an intimate partner with the deity (10:18)-or, if the deity does not exist, with the demonic power behind it (10:20-21). This was true of Israel's sacred meals, it is true of meals in pagan temples (called the 'god's supper'), and it is true of the “table of the Lord” or “the Lord's supper” (10:17, 21, cf. 11:20). For Paul 'participation' is the very heart of the spiritual and cultic, or liturgical, life. (Michael Gorman, *Apostle of the Crucified Lord*, pg. 313)
- *Holy Communion augments our union with Christ.* The principal fruit of receiving the Eucharist

in Holy Communion is an intimate union with Christ Jesus. Indeed, the Lord said: "He who eats my flesh and drinks my blood abides in me, and I in him." Life in Christ has its foundation in the Eucharistic banquet: "As the living Father sent me, and I live because of the Father, so he who eats me will live because of me." (CCC 1391)

## **Till We Have Faces: Part II Chapter 1**

**Quiz:** Which main character dies in this chapter? Answer: Bardia.

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

### **Church Teaching:** *Providence and the Problem of Evil*

- “And so sovereign Providence has often produced a remarkable effect – evil men making other evil men good. For some, when they think they suffer injustice at the hands of the worst of men, burn with hatred for evil men, and being eager to be different from those they hate, have reformed and become virtuous. It is only the power of God to which evils may also be good, when by their proper use He elicits some good result. For a certain order embraces all things, and anything which departs from the order planned and assigned to it, only falls back into order, albeit a different order, so as not to allow anything to chance in the realm of Providence.” (St. Boethius, *The Consolation of Philosophy*)
- Objection 1: It seems that God does not exist; because if one of two contraries be infinite, the other would be altogether destroyed. But the word God means that He is infinite goodness. If, therefore, God existed, there would be no evil discoverable; but there is evil in the world. Therefore God does not exist....Reply Obj. 1: As Augustine says (Enchiridion xi): Since God is the highest good, He would not allow any evil to exist in His works, unless His omnipotence and goodness were such as to bring good even out of evil. This is part of the infinite goodness of God, that He should allow evil to exist, and out of it produce good. (*Summa*, Ia, q. 2. a. 3)
- First, evil is not a thing, an entity, a being. All beings are either the Creator or creatures created by the Creator. But every thing God created is good, according to Genesis. We naturally tend to picture evil as a thing—a black cloud, or a dangerous storm, or a grimacing face, or dirt. But these pictures mislead us. If God is the Creator of all things and evil is a thing, then God is the Creator of evil, and he is to blame for its existence. No, evil is not a thing but a wrong choice, or the damage done by a wrong choice. Evil is no more a positive thing than blindness is. But it is just as real. It is not a thing, but it is not an illusion.
- Second, the origin of evil is not the Creator but the creature's freely choosing sin and selfishness. Take away all sin and selfishness and you would have heaven on earth. Even the remaining physical evils would no longer rankle and embitter us. Saints endure and even embrace suffering and death as lovers embrace heroic challenges. But they do not embrace sin.
- A third part of the solution to the problem of evil is the most important part: how to resolve the problem in practice, not just in theory; in life, not just in thought. Although evil is a serious problem for thought (for it seems to disprove the existence of God), it is even more of a problem in life (for it is the real exclusion of God). But even if you think the solution in thought is obscure and uncertain, the solution in practice is as strong and clear as the sun: it is the Son. God's solution to the problem of evil is his Son Jesus Christ. The Father's love sent his Son to

die for us to defeat the power of evil in human nature: that's the heart of the Christian story. We do not worship a deistic God, an absentee landlord who ignores his slum; we worship a garbageman God who came right down into our worst garbage to clean it up. How do we get God off the hook for allowing evil? God is not off the hook; God is the hook. That's the point of a crucifix. The Cross is God's part of the practical solution to evil. Our part, according to the same Gospel, is to repent, to believe, and to work with God in fighting evil by the power of love. The King has invaded; we are finishing the mop-up operation. (Last 3 paragraphs from Peter Kreeft's Essay on the Problem of Evil: <https://www.peterkreeft.com/topics/evil.htm>.)



## **Till We Have Faces: Part II Chapter 2**

**Quiz:** True or False: The Fox appears to Orual in a dream? Answer: False – it is the King of Glome

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

### **Church Teaching: *Death to Self and Eternity***

- “Die before you die. There is no chance after.” (pg. 318)
- Death puts an end to human life as the time open to either accepting or rejecting the divine grace manifested in Christ. The New Testament speaks of judgment primarily in its aspect of the final encounter with Christ in his second coming, but also repeatedly affirms that each will be rewarded immediately after death in accordance with his works and faith. The parable of the poor man Lazarus and the words of Christ on the cross to the good thief, as well as other New Testament texts speak of a final destiny of the soul—a destiny which can be different for some and for others. (CCC, 1021)
- Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven—through a purification or immediately, - or immediate and everlasting damnation. (CCC, 1022)
- Then Jesus said to his disciples, “Whoever wishes to come after me must deny himself, take up his cross, and follow me.” (Matthew 16:24)
- So Peter wished to impede the passion, but he invites them, saying, *if any man wants to come after me, let him deny himself, and take up his cross, and follow me*, as though to say, it is necessary that you be prepared to imitate Christ’s passion. Martyrs imitate it in a special way, bodily, but spiritual men imitate it spiritually, dying spiritually for Christ. Hence it can be read as about the bodily cross. (Aquinas, Commentary on Matthew, # 1408)
- According to Gregory, it is understood as about spiritual mortification. For there are three denials of oneself. First, when one denies the preceding state of sin; so do you also reckon, that you are dead to sin (Rom 6:11). Likewise, if a man is not in sin, and carries himself over to the perfect state; not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ Jesus (Phil 3:12). Likewise, he who denies his own particular affection; for I, through the law, am dead to the law, that I may live to God: with Christ I am nailed to the cross (Gal 2:19). And, if one died for all, then all were dead (2 Cor 5:14). (Aquinas, Commentary on Matthew, # 1410)

## **Till We Have Faces: Part II Chapter 3 + 4**

**Quiz:** What answer do the gods give Orual in response to her complaint against them? Answer: silence.

### **Discussion Questions:**

- What did you think of the reading?
- Did anything stand out to you as especially helpful/good?
- Did anything stand out to you as especially helpful/good?
- Was anything new or was it all pretty familiar?

### **Church Teaching:**

- Then Job answered the LORD and said: I know that you can do all things, and that no purpose of yours can be hindered. "Who is this who obscures counsel with ignorance?" I have spoken but did not understand; things too marvelous for me, which I did not know. "Listen, and I will speak; I will question you, and you tell me the answers." *By hearsay I had heard of you, but now my eye has seen you.* Therefore I disown what I have said, and repent in dust and ashes. (Job 42:1-6)
- From the consideration of the divine excellence, he proceeds to consider his own fault when he says, so I have spoken foolishly, in not showing due reverence to divine excellence in my words, about things which far exceed my knowledge, in discussing divine judgments. Because I have spoken foolishly, in what remains I will speak wisely, and so he says, listen and I will speak, and confess my fault. Because I have spoken about things which exceed my knowledge, from now on I do not dare to speak about those things, but only to ask you about them and so he says, I will ask you, by begging, praying and knocking (Matt 7:7), and answer me, by instructing me interiorly. He shows why he has so changed, saying, my ear heard you, once when I was speaking foolishly; now, however, my eye sees you, that is, I know you more fully than before. This is because things which are seen with the eyes are more certain than what is heard with the ear. He truly has grown, both from his suffering, and from God's teaching. The more one considers the justice of God, the more he sees his own fault, and so he says, see why I despise myself utterly, when I consider my own fault. Since it does not suffice to confess one's own fault unless one makes satisfaction, he continues, I do penance in dust and ashes, as a sign of the frailty of corporeal nature. For humble satisfaction befits the expiation of proud thoughts. (Aquinas, Commentary on Job, #568)
- Job is satisfied even though the God who came gave him absolutely no answers at all to his thousand tortured questions. He did the most important thing and he gave the most important gift: himself. It is a lover's gift. Out of our tears, our waiting, our darkness, our agonized aloneness, out of our weeping and wondering, out of our cry, "My God, my God, why hast Thou forsaken me?" he came, all the way, right into that cry. (Peter Kreeft, Essay on Suffering: <https://www.peterkreeft.com/topics/suffering.htm>)
- When, at the end of the poem, God enters (somewhat abruptly), is struck the sudden and splendid note which makes the thing as great as it is. All the human beings through the story, and Job especially, have been asking questions of God. A more trivial poet would have made God enter in some sense or other in order to answer the questions. By a touch truly to be called inspired, when God enters, it is to ask a number of questions on His own account. In this drama of skepticism God Himself takes up the role of skeptic. He does what all the great voices

defending religion have always done. He does, for instance, what Socrates did. He turns rationalism against itself. He seems to say that if it comes to asking questions, He can ask some question which will fling down and flatten out all conceivable human questioners. The poet by an exquisite intuition has made God ironically accept a kind of controversial equality with His accusers. He is willing to regard it as if it were a fair intellectual duel: "Gird up now thy loins like man; for I will demand of thee, and answer thou me" (38:3). The everlasting adopts an enormous and sardonic humility. He is quite willing to be prosecuted. He only asks for the right which every prosecuted person possesses; he asks to be allowed to cross-examine the witness for the prosecution. And He carries yet further the corrections of the legal parallel. For the first question, essentially speaking, which He asks of Job is the question that any criminal accused by Job would be most entitled to ask. He asks Job who he is. And Job, being a man of candid intellect, takes a little time to consider, and comes to the conclusion that he does not know. (G.K. Chesterton, Introduction to the Book of Job: <https://www.chesterton.org/introduction-to-job/>)

- This, I say, is the first fact touching the speech; the fine inspiration by which God comes in at the end, not to answer riddles, but to propound them. The other great fact which, taken together with this one, makes the whole work religious instead of merely philosophical is that other great surprise which makes Job suddenly satisfied with the mere presentation of something impenetrable. Verbally speaking the enigmas of Jehovah seem darker and more desolate than the enigmas of Job; yet Job was comfortless before the speech of Jehovah and is comforted after it. He has been told nothing, but he feels the terrible and tingling atmosphere of something which is too good to be told. The refusal of God to explain His design is itself a burning hint of His design. The riddles of God are more satisfying than the solutions of man. (G.K. Chesterton, Introduction to the Book of Job)