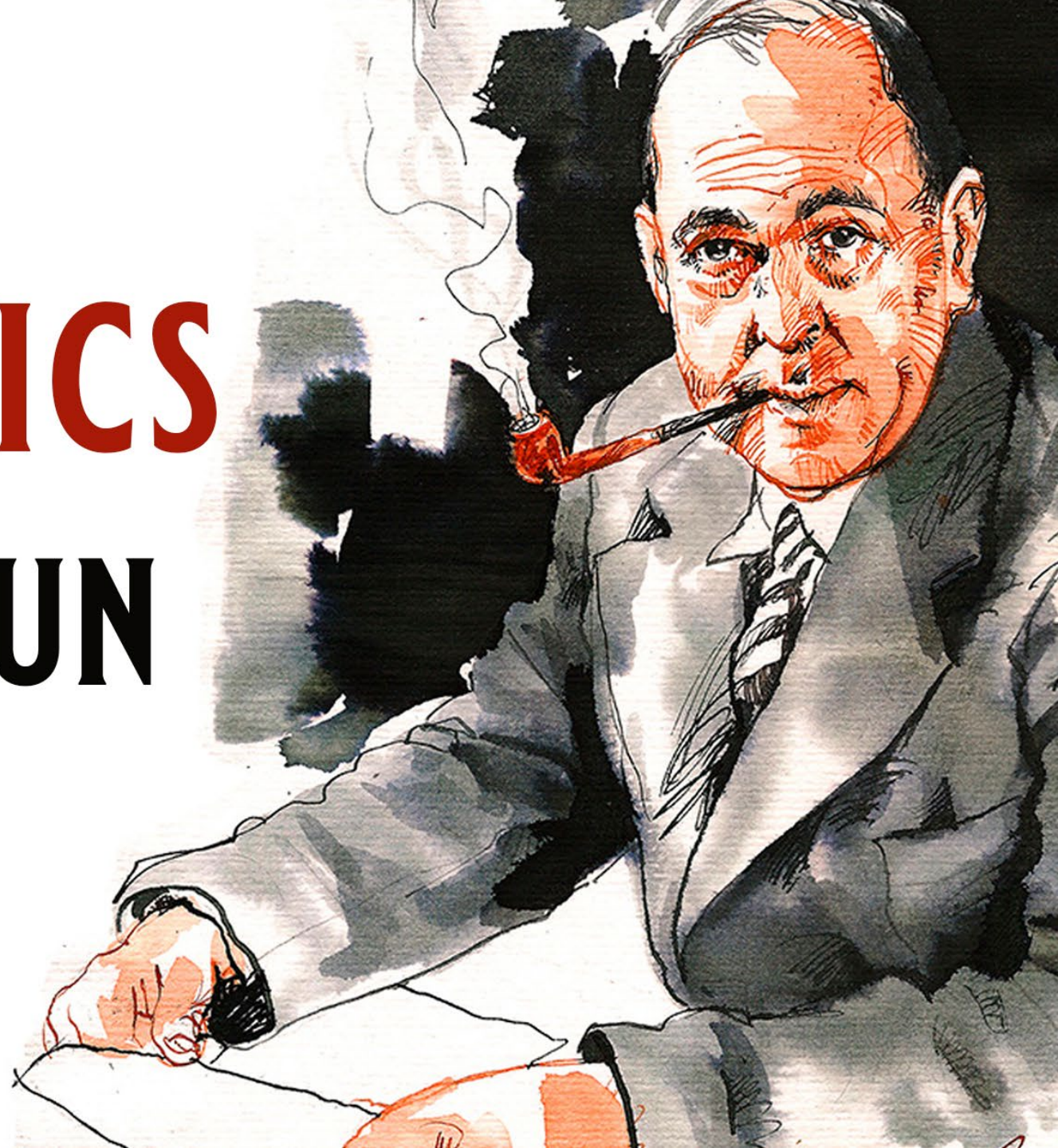


THE
APOLOGETICS
OF A
TALKING FAUN



Clive Staples Lewis

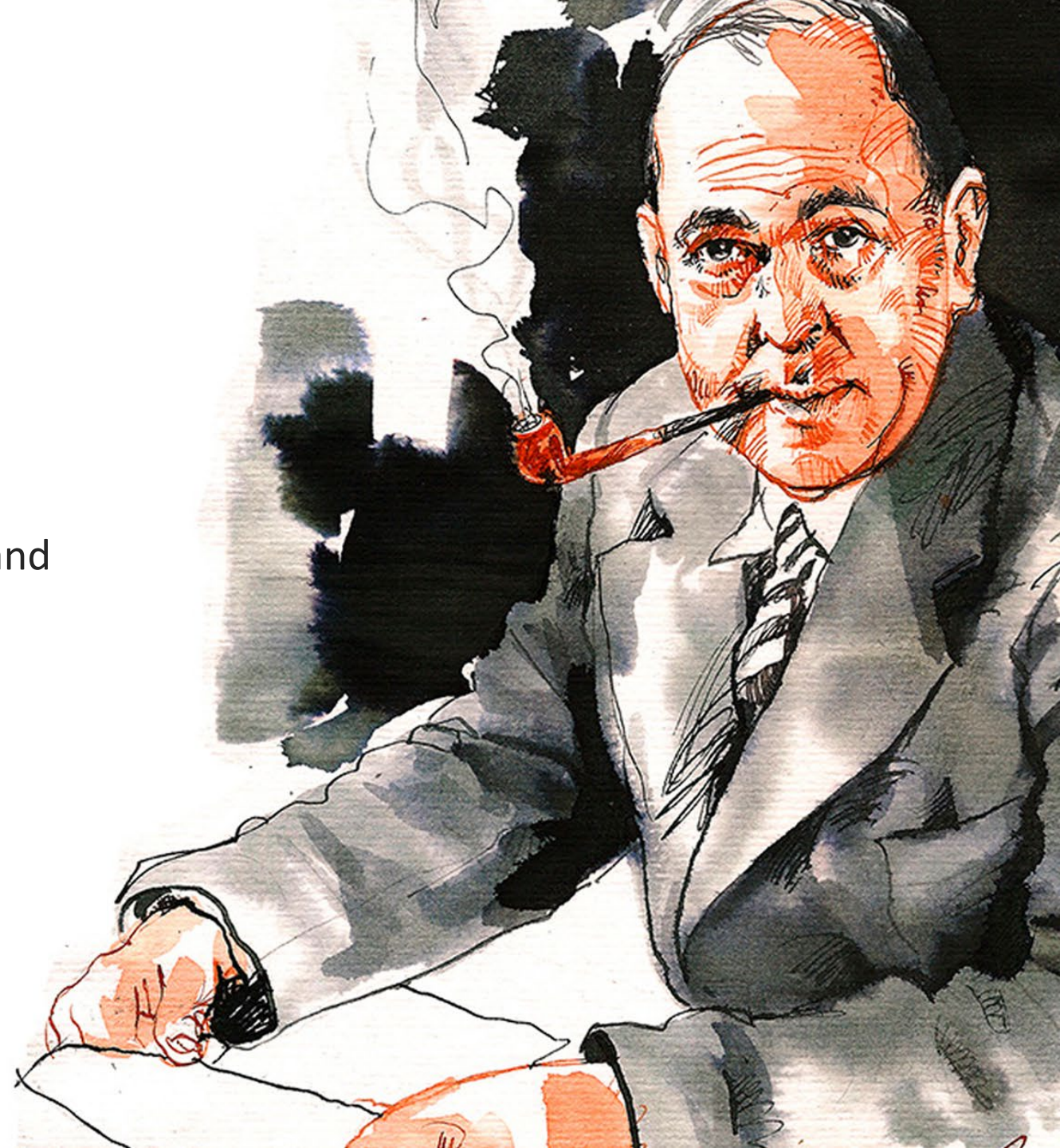
Born: November 29, 1898

Died: November 22, 1963

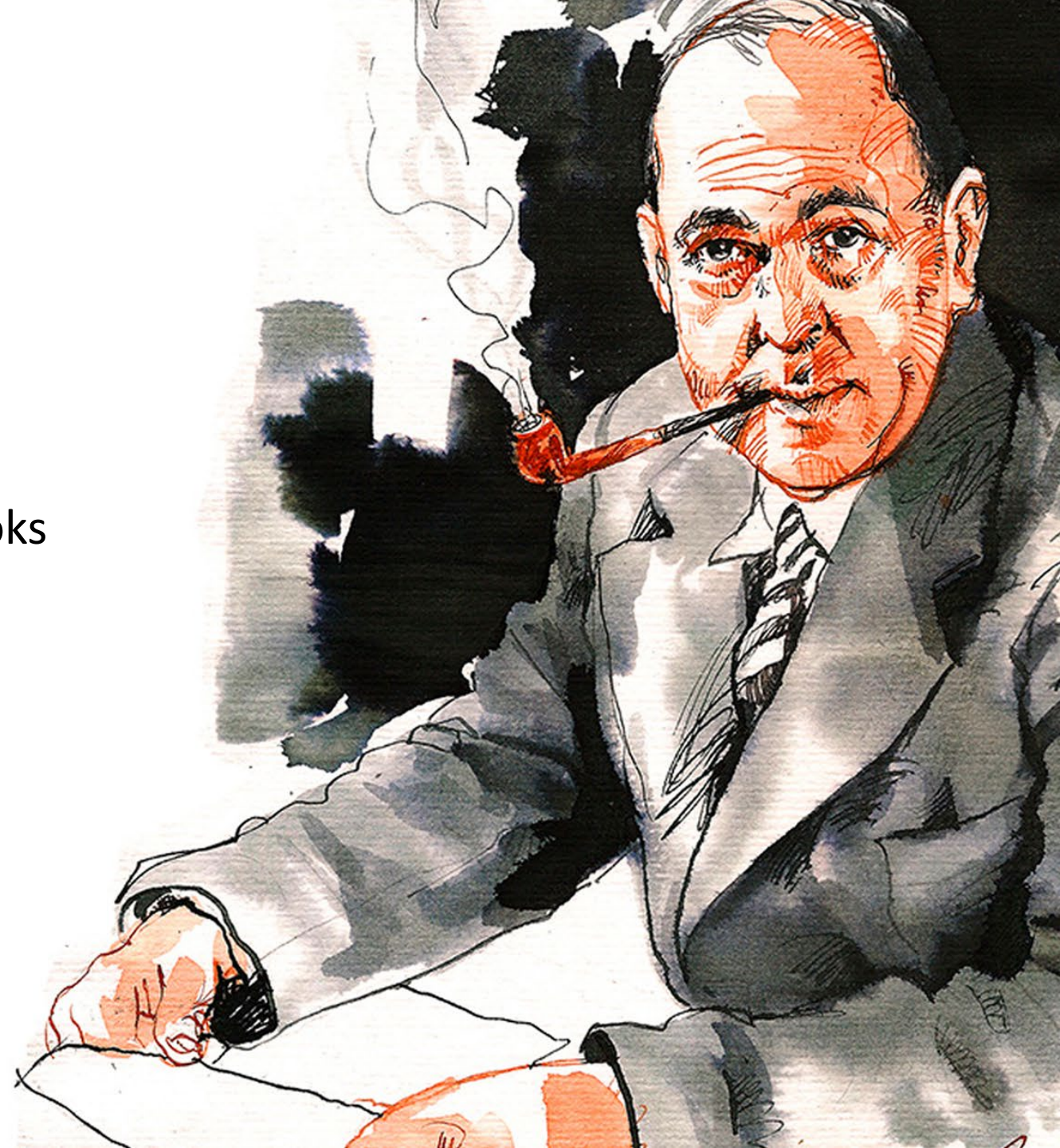
University of Oxford, Professor

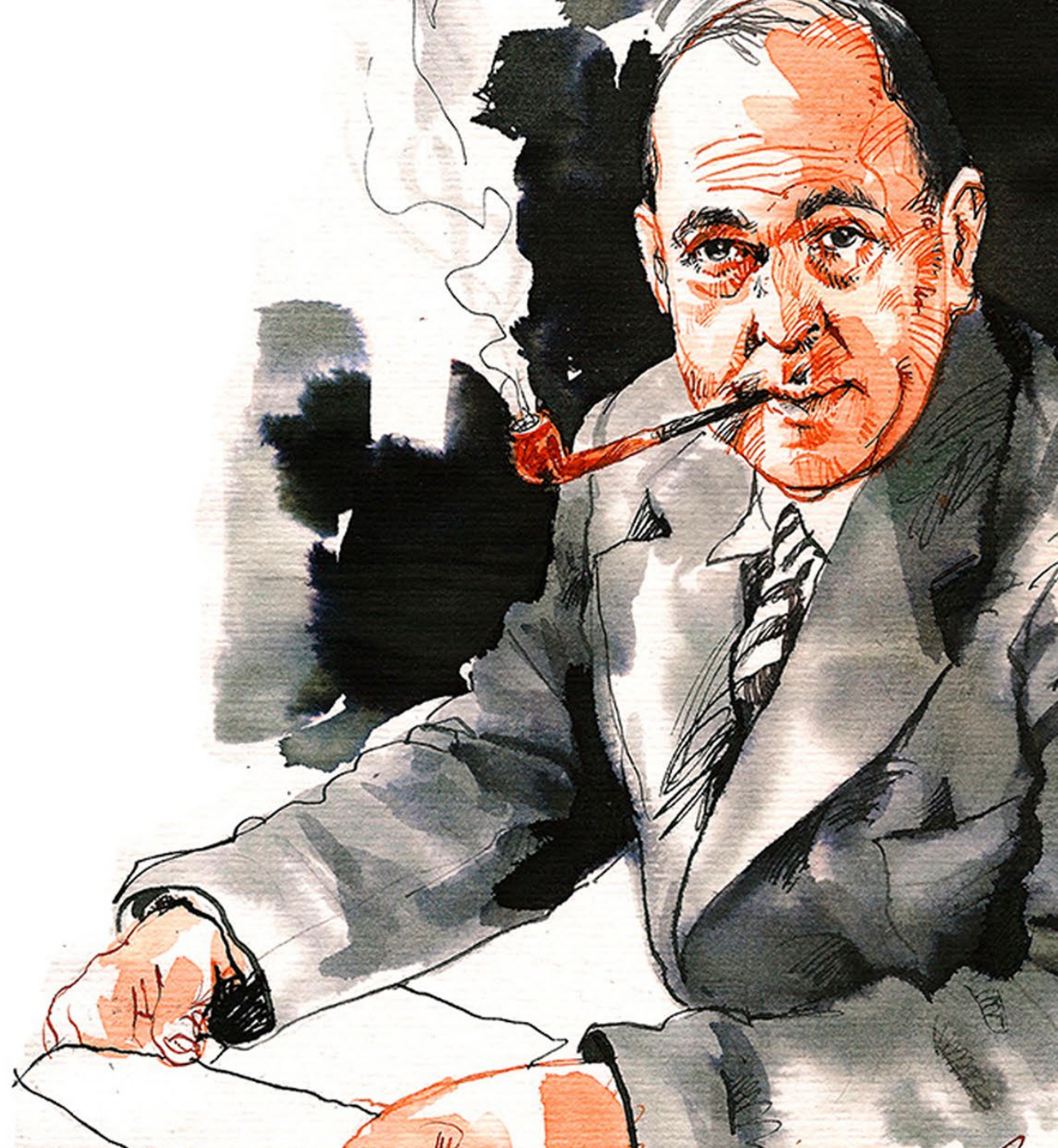
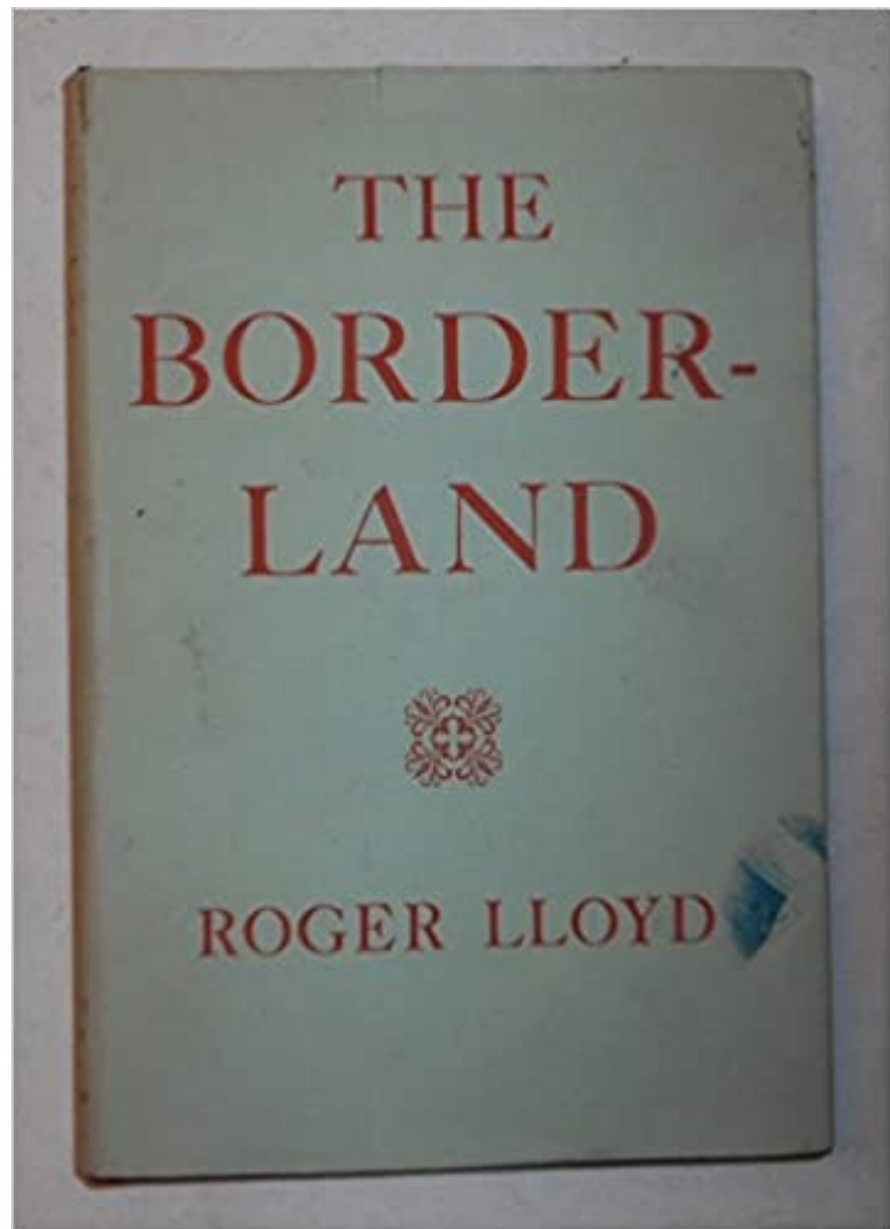
University of Cambridge, Chair of Medieval and
Renaissance English Literature

Author of numerous articles, books, literary
critic, apologist, novelist.



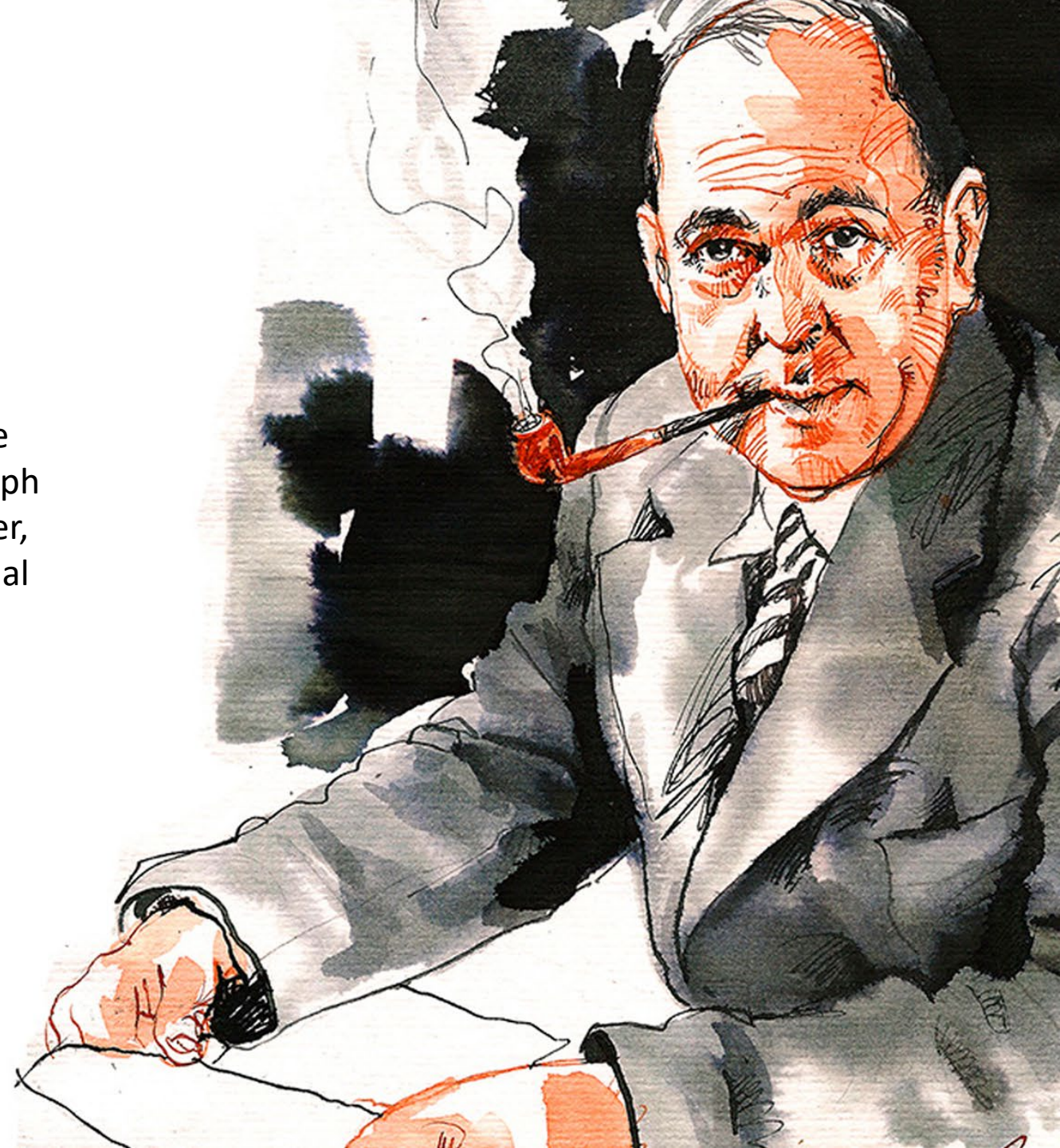
- 1. The Need for Translation**
2. C.S. Lewis's Journey Through Books
3. Some Summary Thoughts





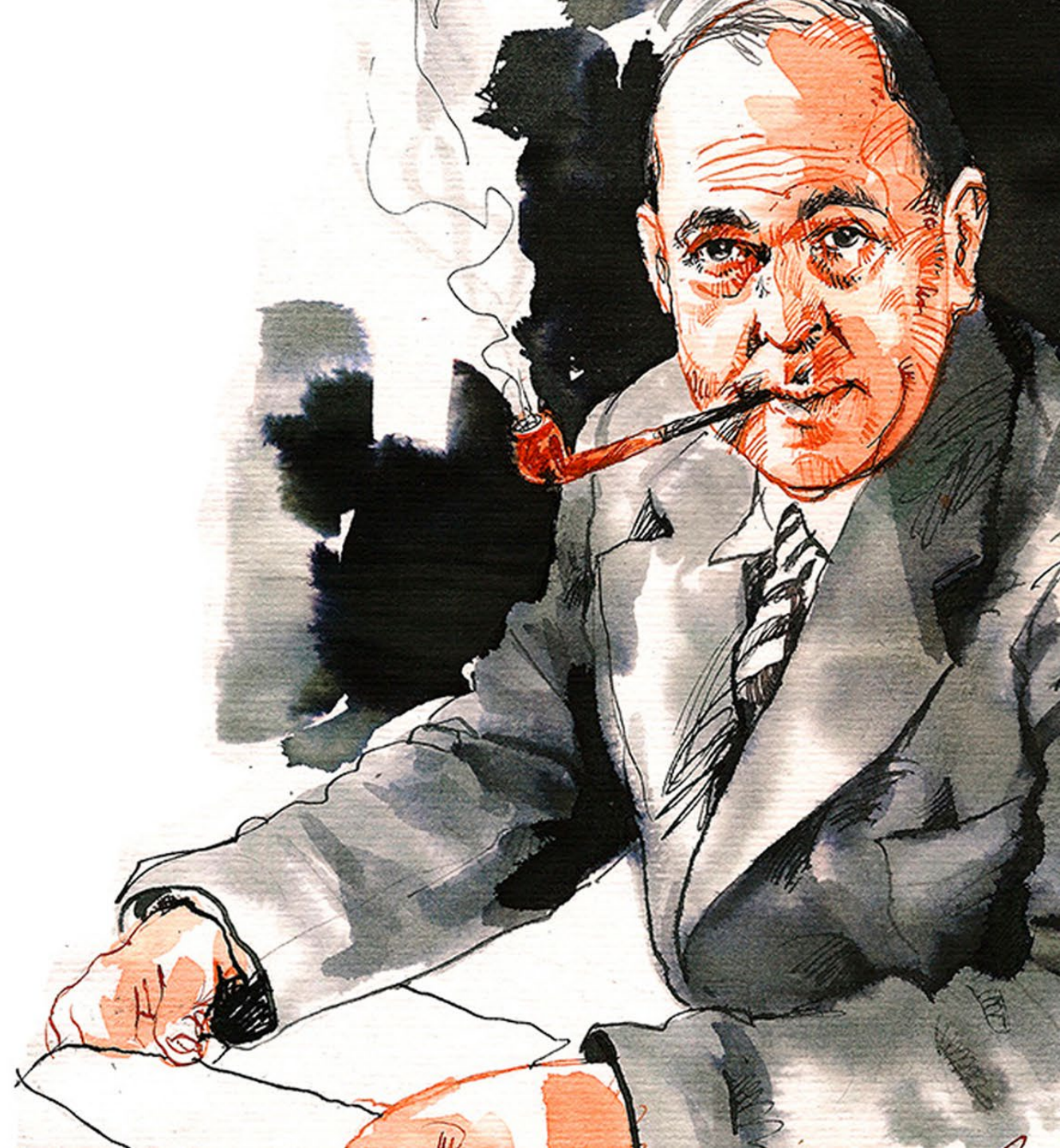
“Over and over again it was the instinct of the Church to try to counter the temporary triumph of irrational tyranny by flying to pen and paper, and writing something. It opposed an irrational force by rational persuasion.”

Borderland (p. 17)



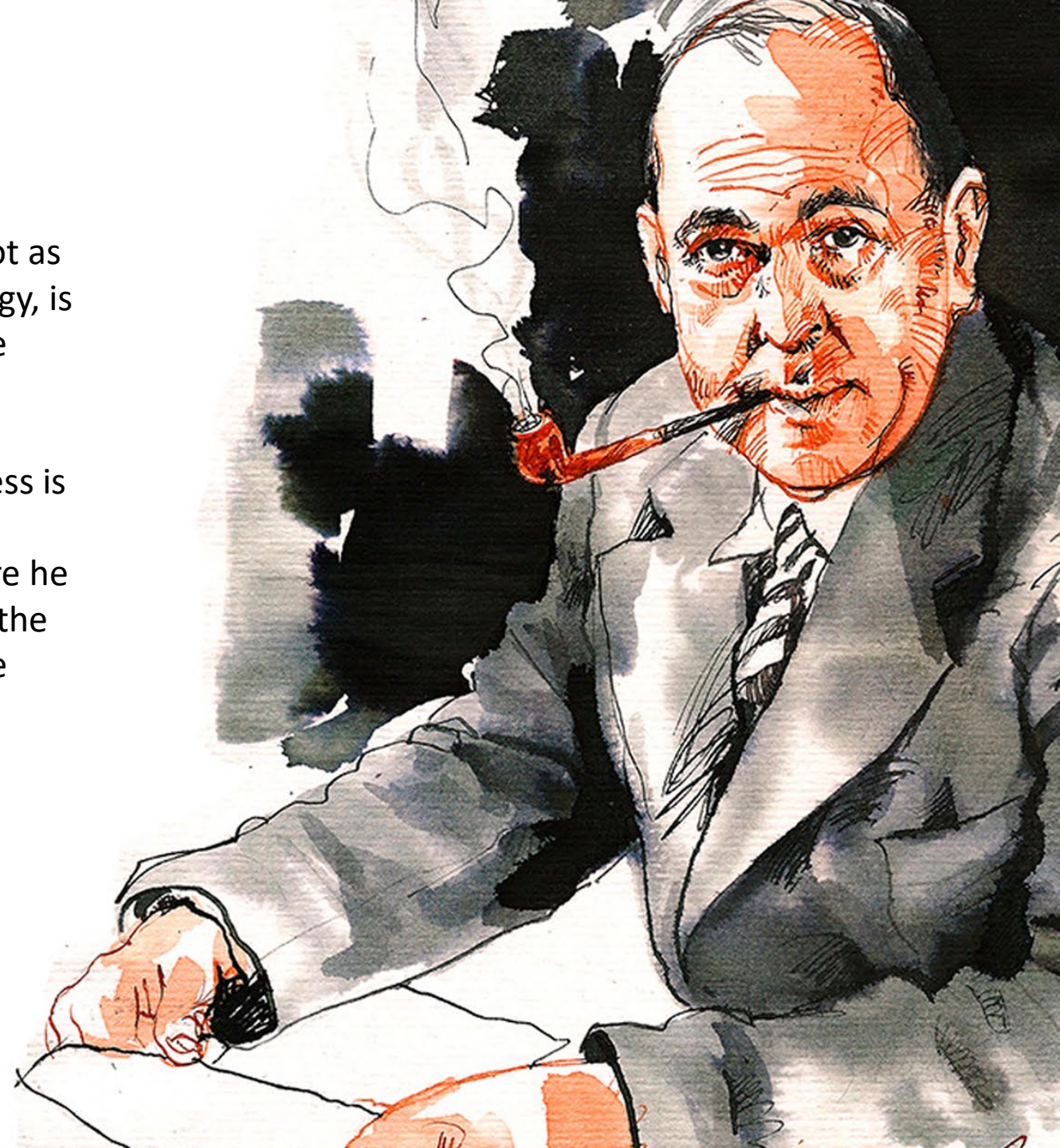
“In an ideal world no jealousy or hostility between the theologian and the artist, two servants of the same Lord, would ever have existed. But Christianity has never lived in an ideal world, and does not live in one now.”

Borderland (p. 21)



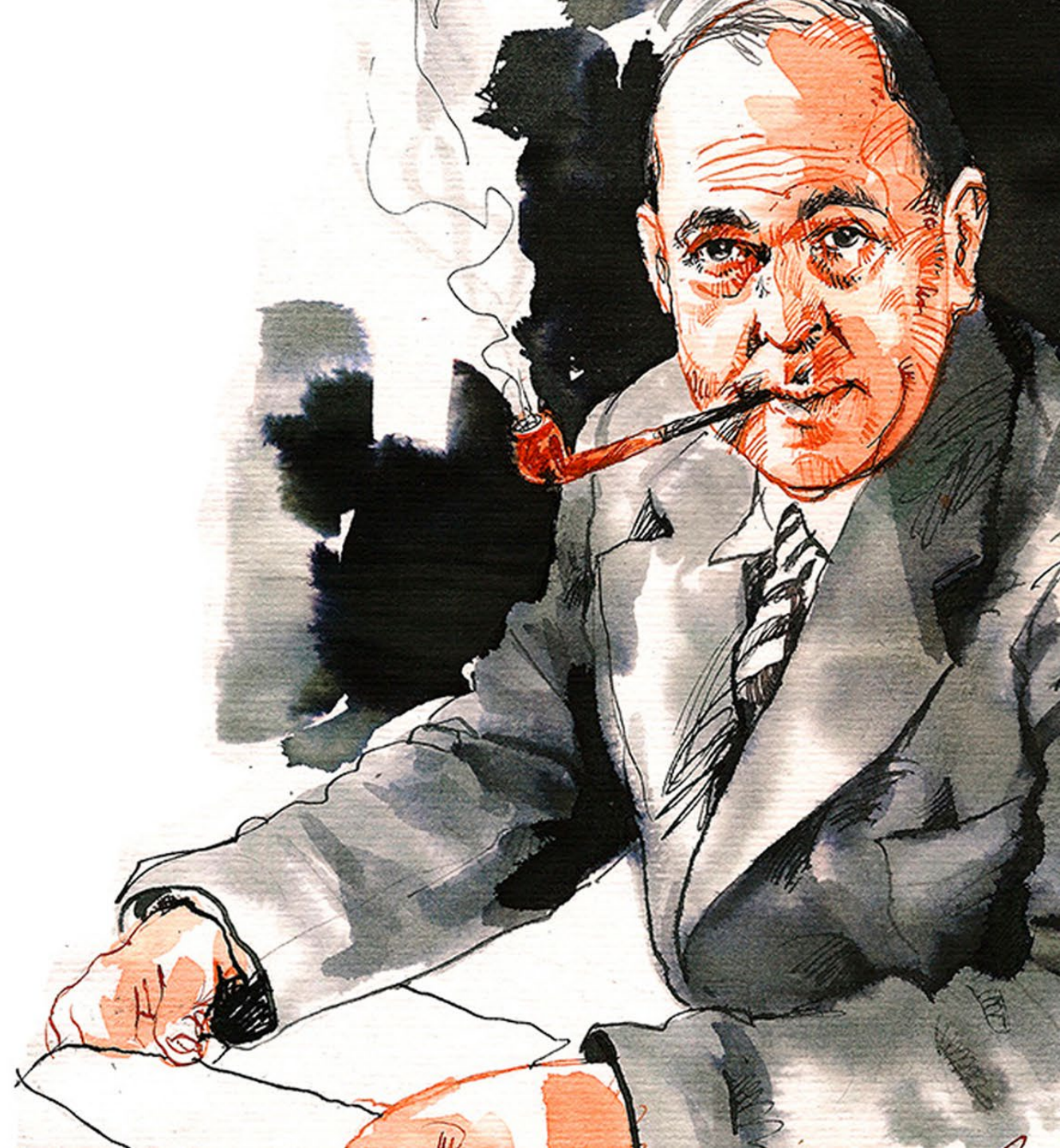
“Now the Christian artist who thinks of himself not as a theologian but as an artist working upon theology, is similarly bound to truth, or he could not claim the title of Christian. But he is not at all bound to the same precise exactness of statement. By vocation from God his first servitude is delight. His business is to make the truth aesthetically pleasing and to communicate to his readers the delighted pleasure he has himself found in it. A sense of style, which to the theologian is comparatively unimportant, is to the artist an absolute necessity.”

Borderland (p. 27)



“Until theology has been interpreted to ordinary people only half its work is done and the interpreter must clearly be a writer who is indeed bound to truth, but is bound also to delight, to the need to win a hearing by communicating pleasure.”

Borderland (p. 27)

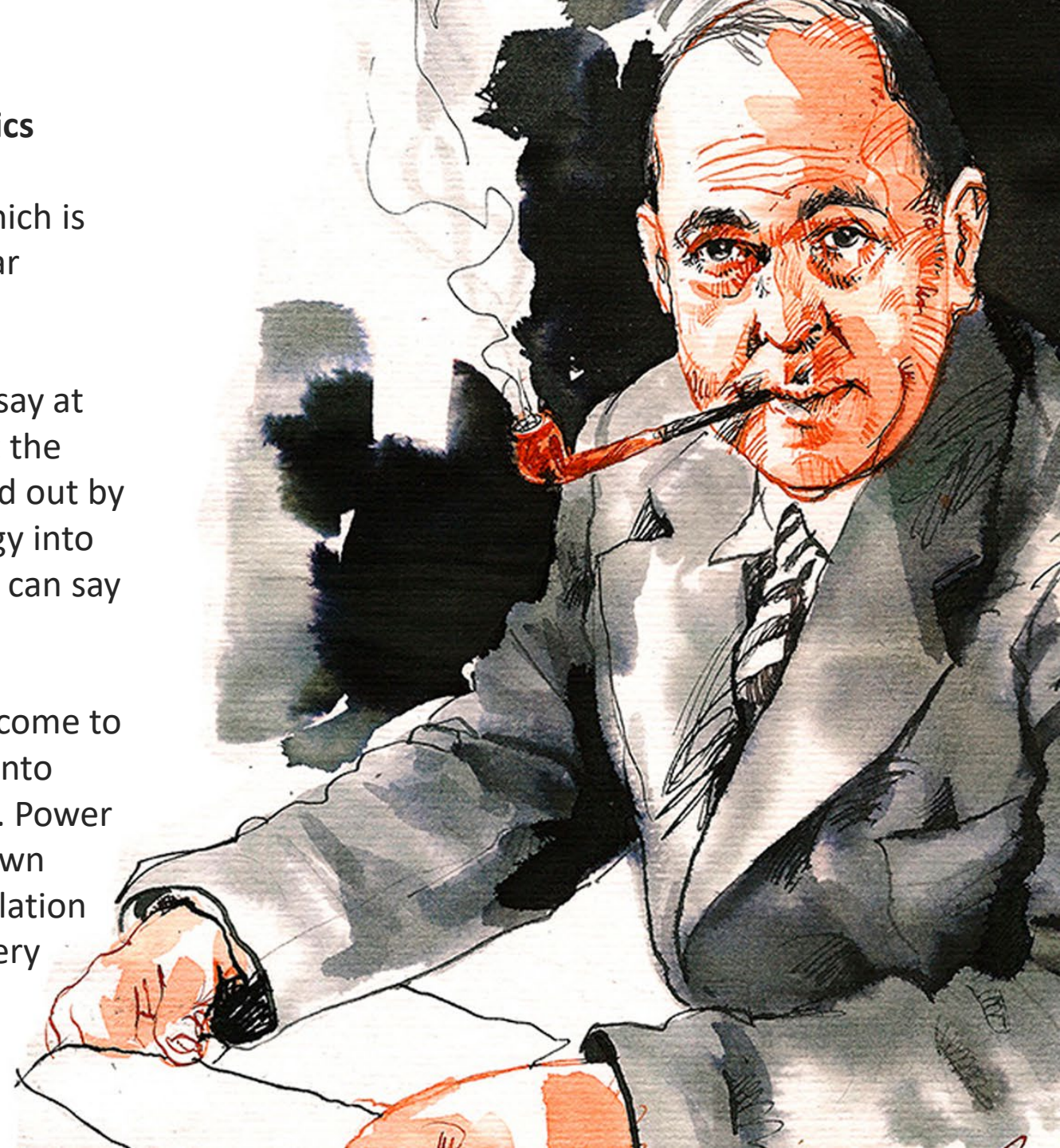


C.S. Lewis on translating theology for Christian Apologetics

“Our business is to present that which is timeless (that which is the same yesterday, today, and tomorrow) in the particular language of our own age. . . .

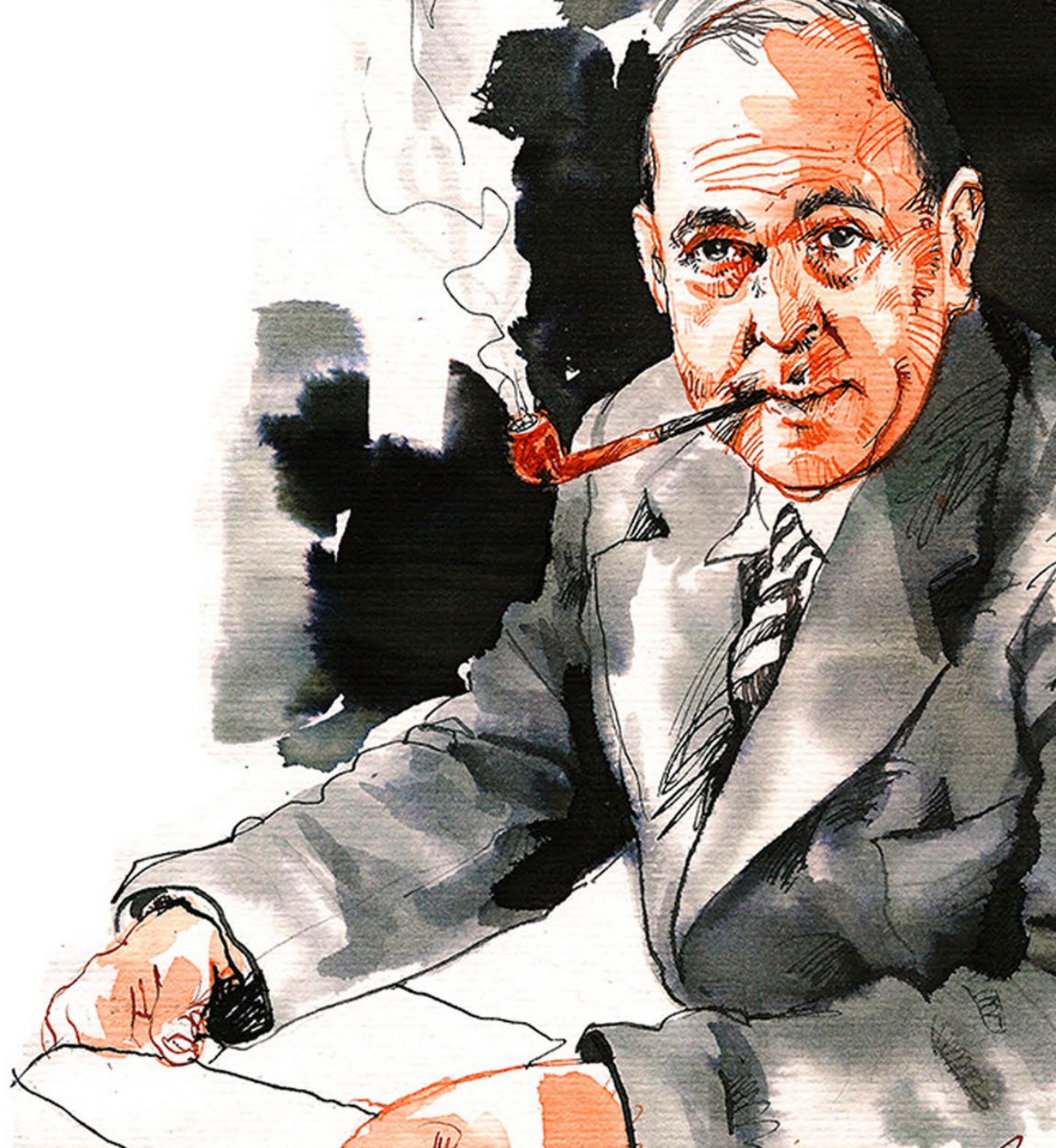
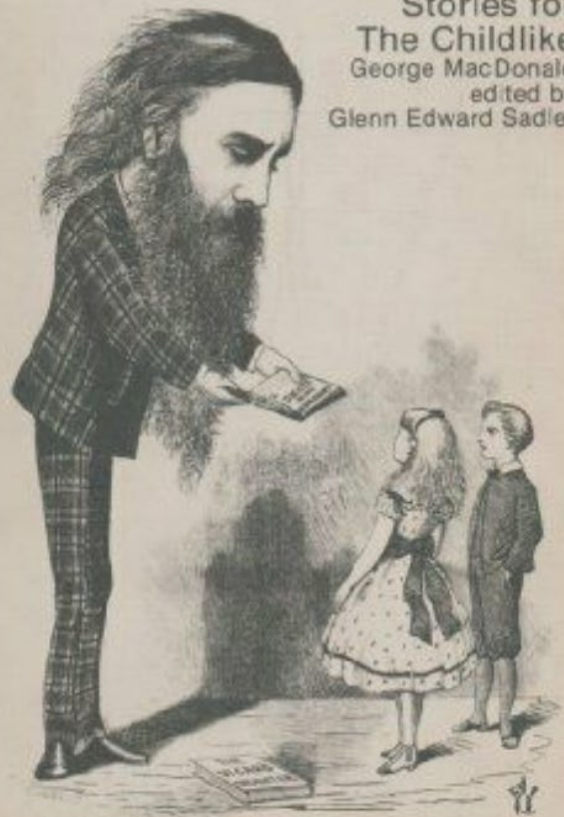
We must learn the language of our audience. And let me say at the outset that it is no use at all laying down *a priori* what the “plain man” does or does not understand. You have to find out by experience. . . You must translate every bit of your Theology into the vernacular. This is very troublesome and it means you can say very little in half an hour, but it is essential.

It is also the greatest service to your own thought. I have come to the conviction that if you cannot translate your thoughts into uneducated language, then your thoughts were confused. Power to translate is the test of having really understood one’s own meaning. A passage from some theological work for translation into the vernacular ought to be a compulsory paper in every Ordination examination.”



THE GIFTS OF THE CHILD CHRIST

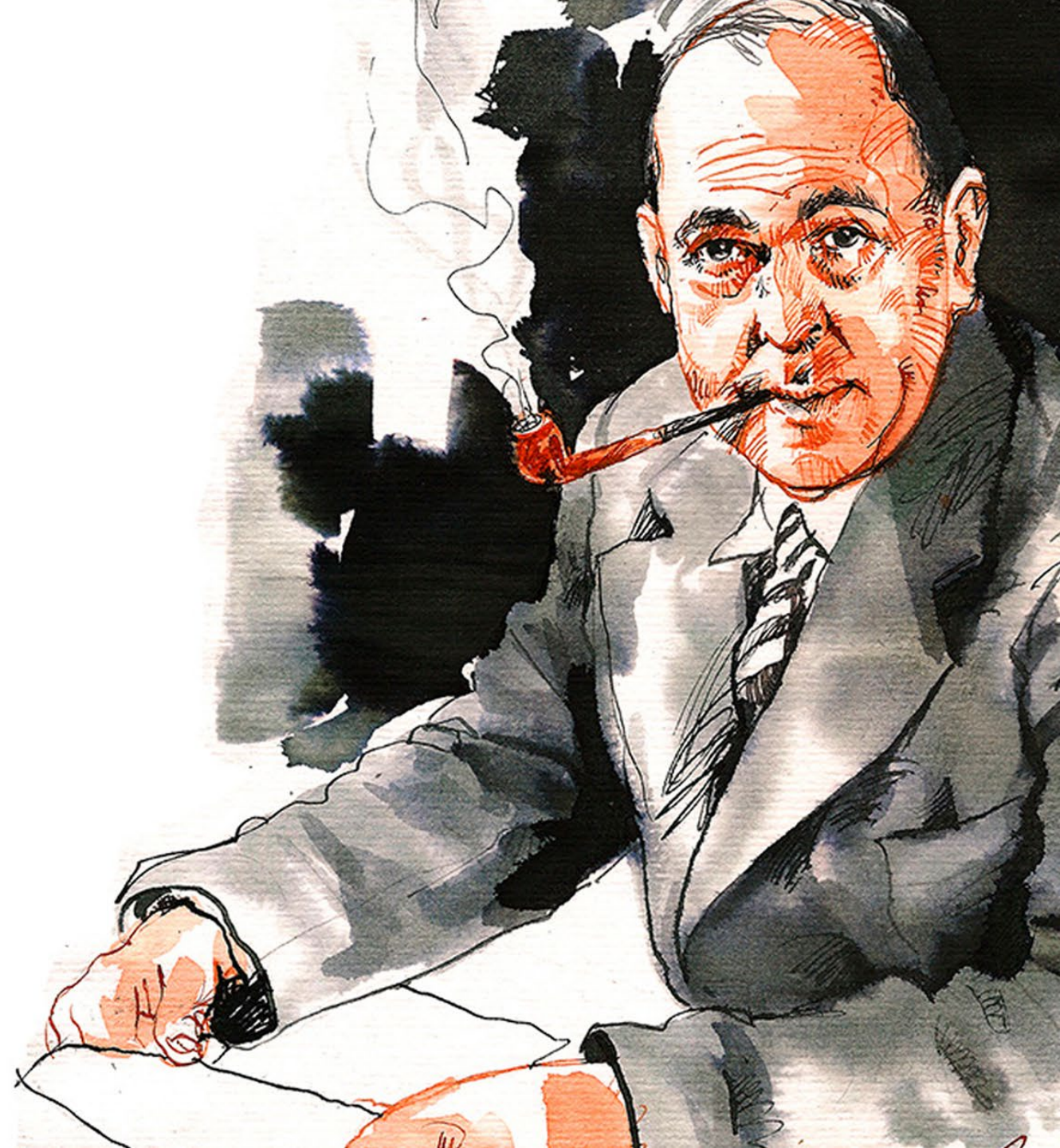
Fairy Tales and
Stories for
The Childlike
George MacDonald
edited by
Glenn Edward Sadler

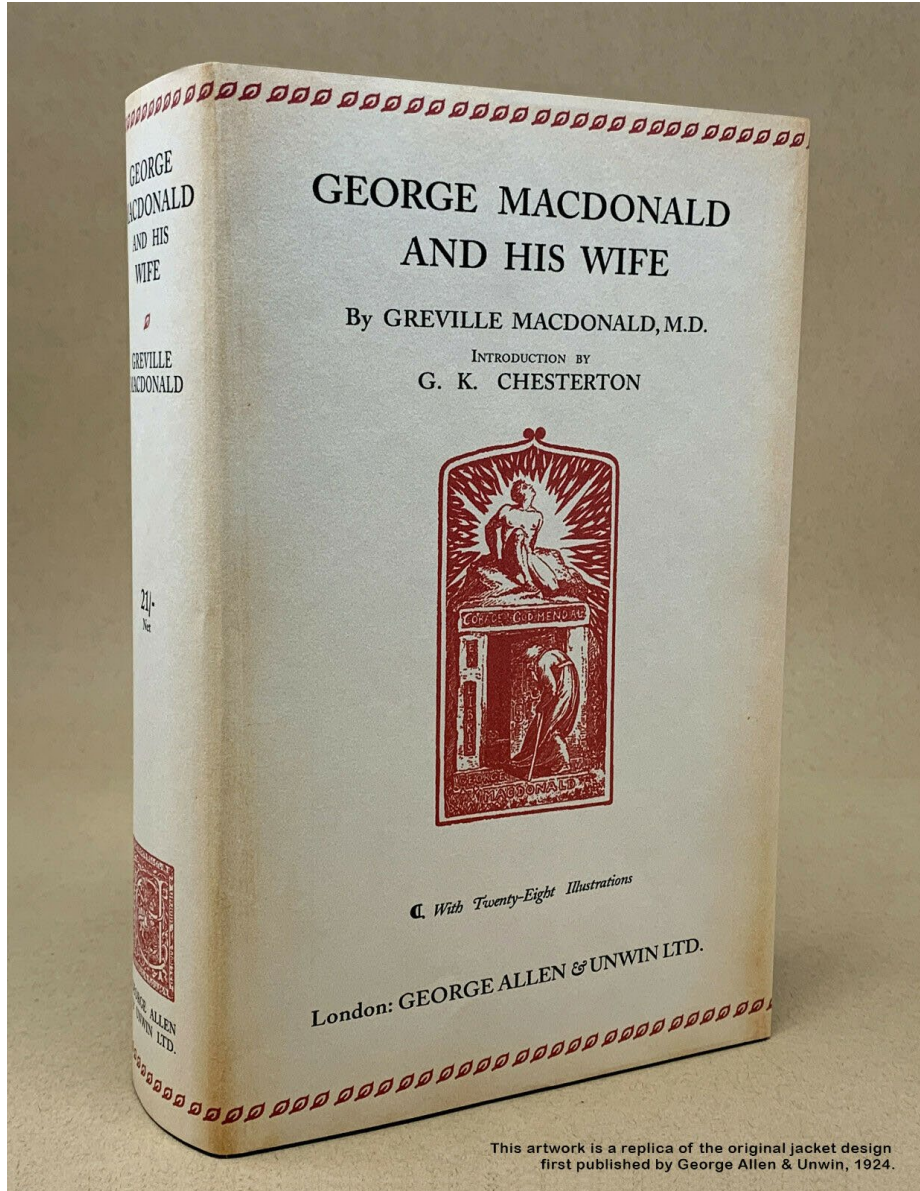


MacDonald on Physical Vs. Moral Creation

“The laws of the spirit of man must hold, alike in this world and in any world he may invent. It were no offence to suppose a world in which everything repelled instead of attracted the things around it; it would be wicked to write a tale representing a man it called bad as always doing good things: the notion itself is absolutely lawless. **In physical things a man may invent; in moral things he must obey** – and take their laws with him into his invented world as well.”

George MacDonald, *The Gifts of the Child Christ*
(p.25)



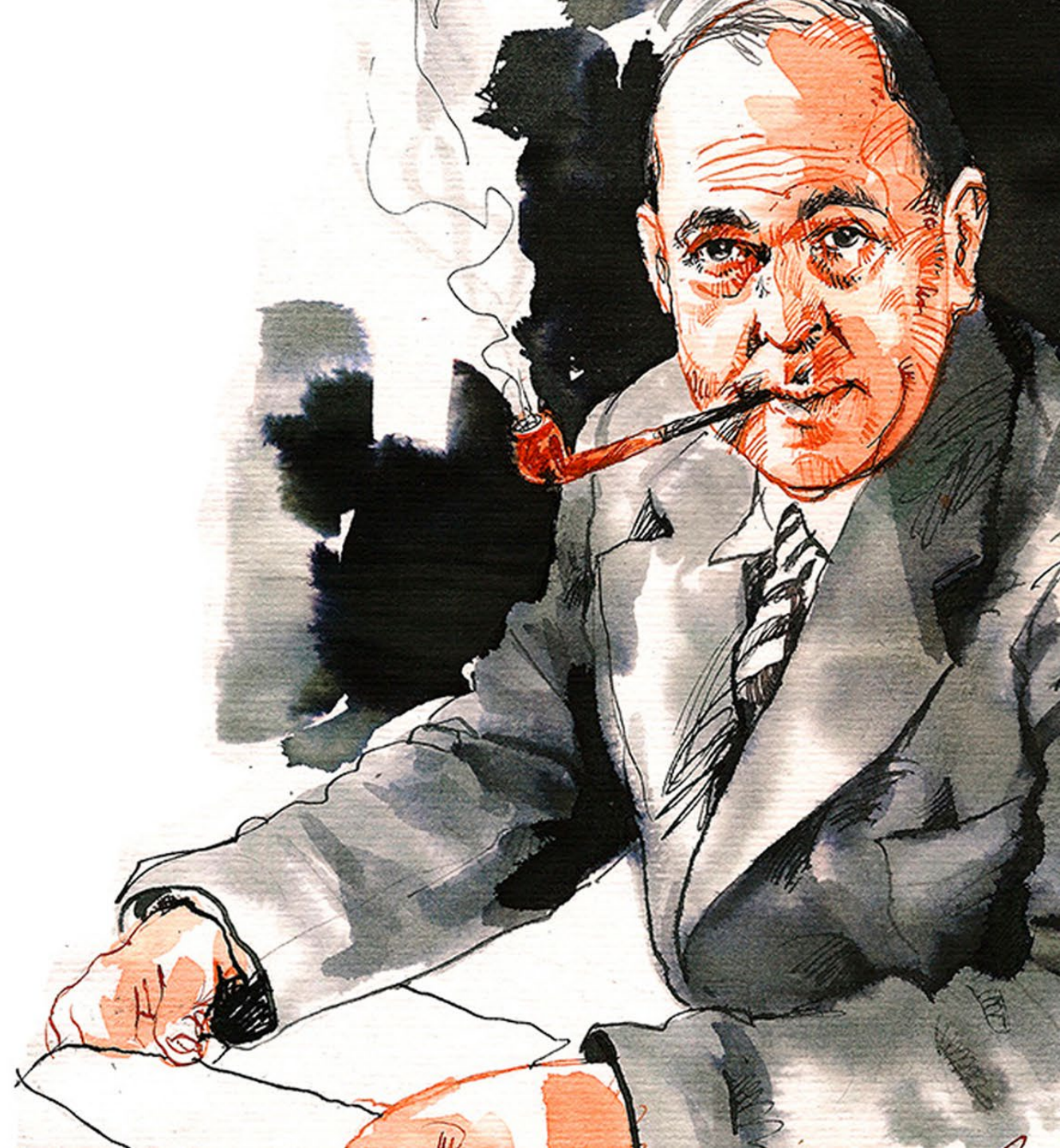


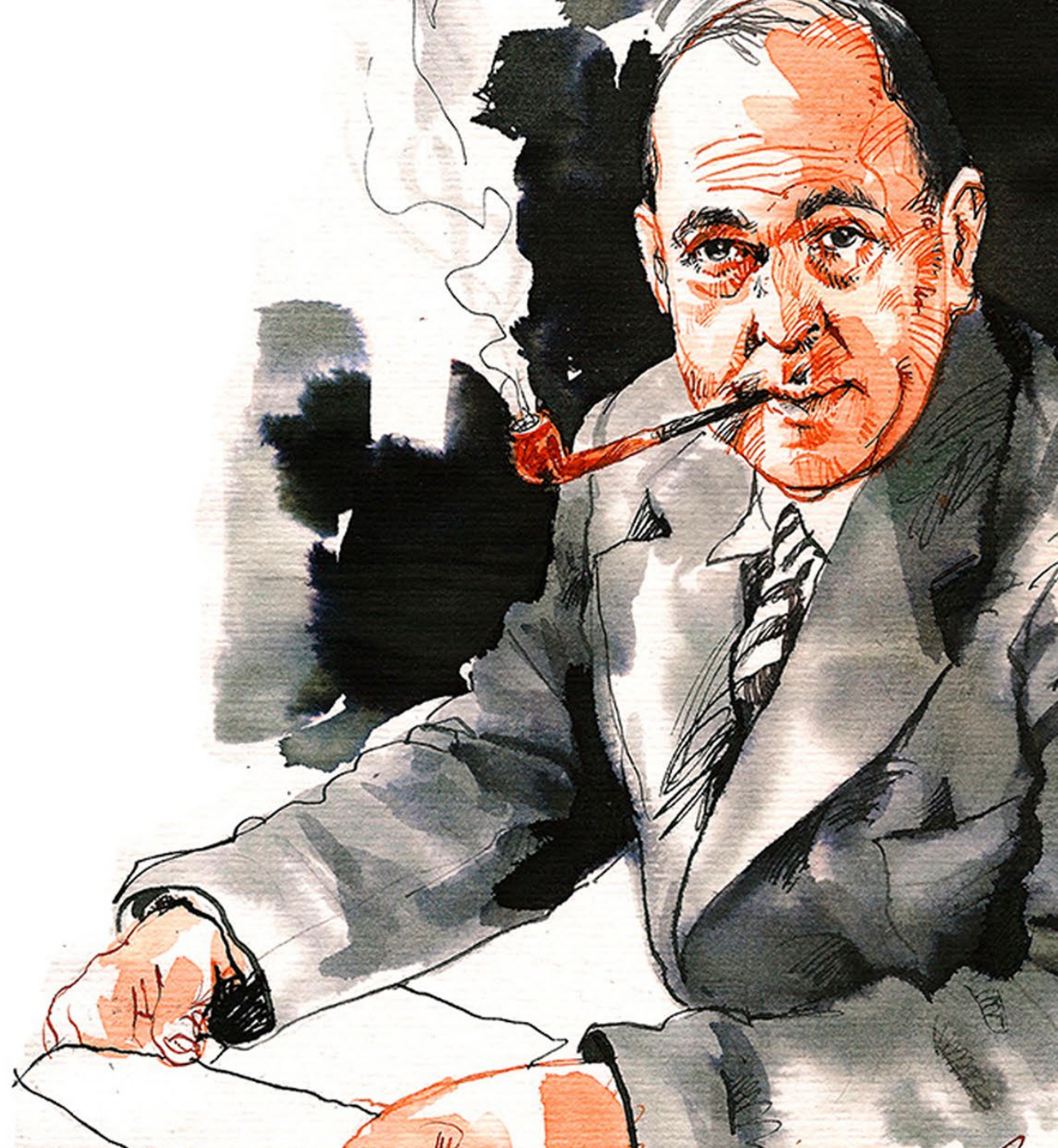
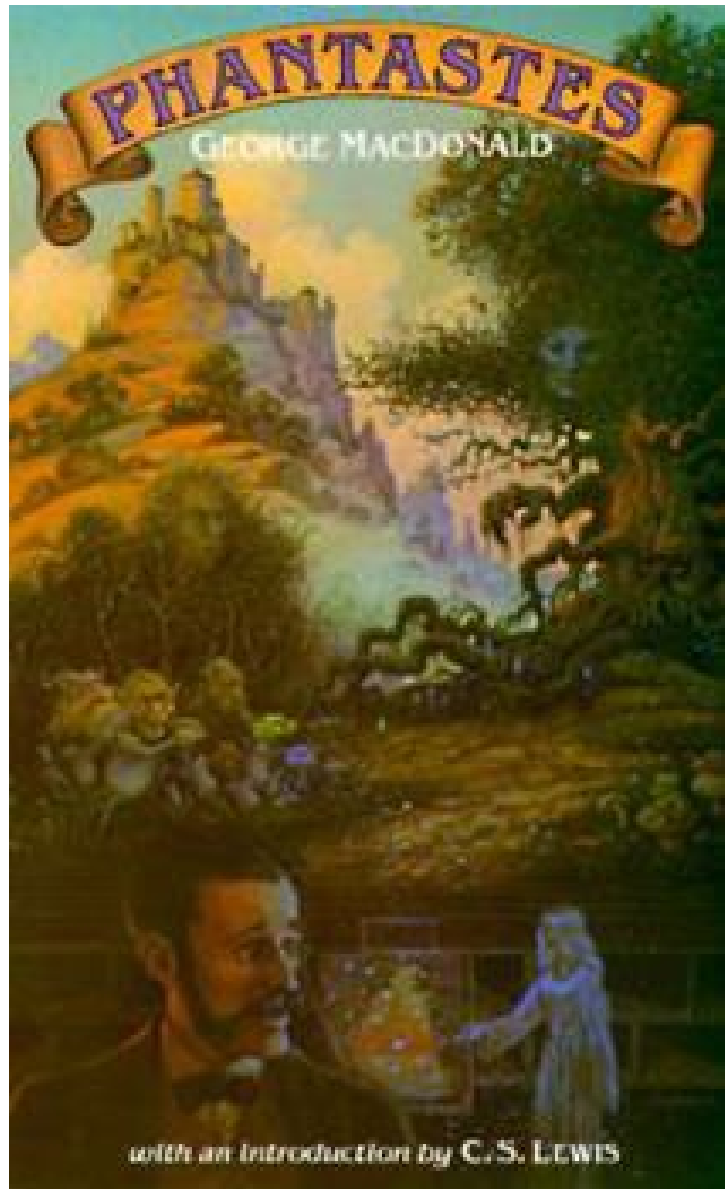
This artwork is a replica of the original jacket design first published by George Allen & Unwin, 1924.



G.K. Chesterton said that George MacDonald's novels, "made a difference to my whole existence, which helped me to see things in a certain way from the start; a vision of things which even so real a revolution as a change of religious allegiance has substantially only crowned and confirmed . . ."

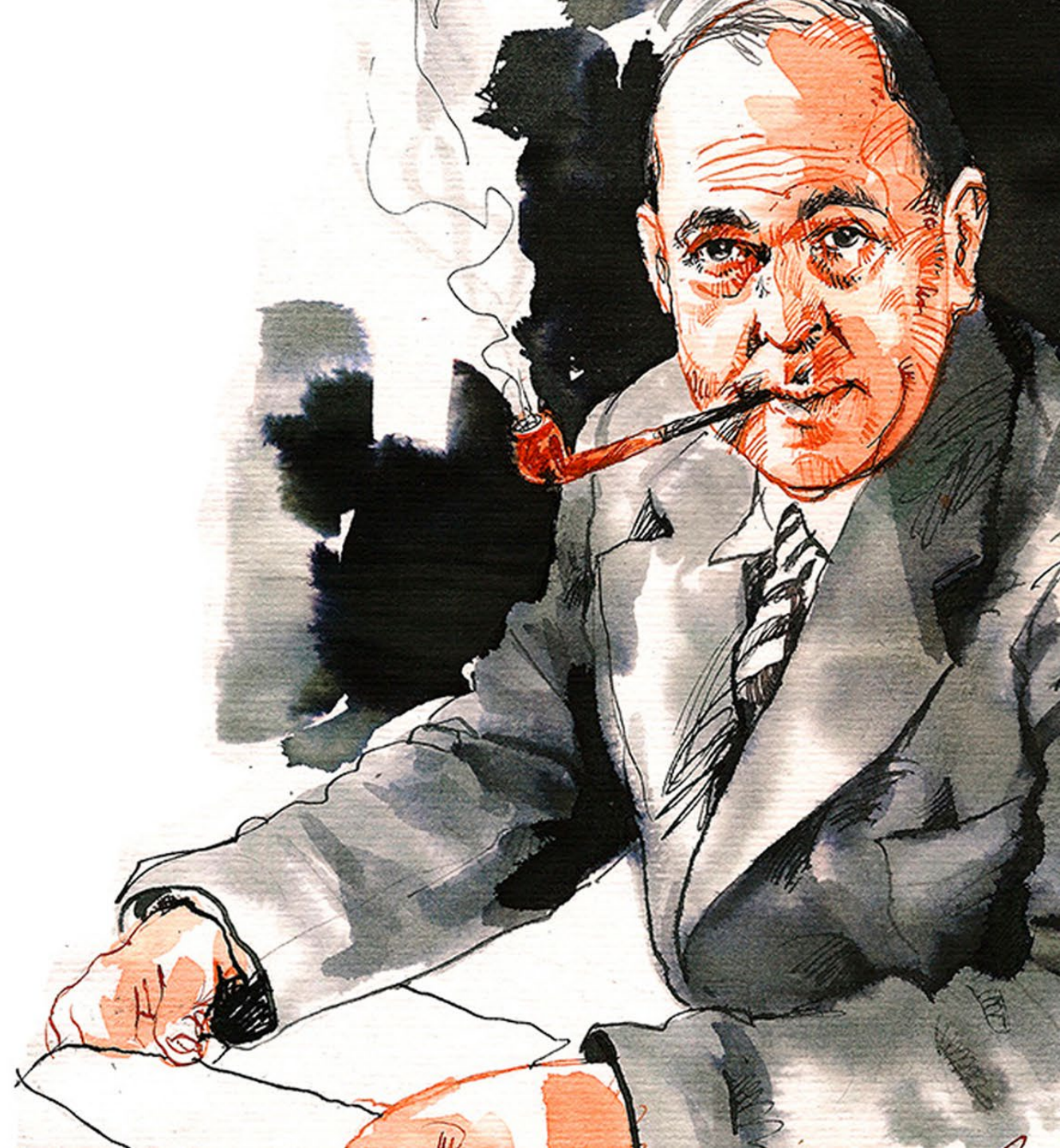
George MacDonald and His Wife by Greville MacDonald (p.9)



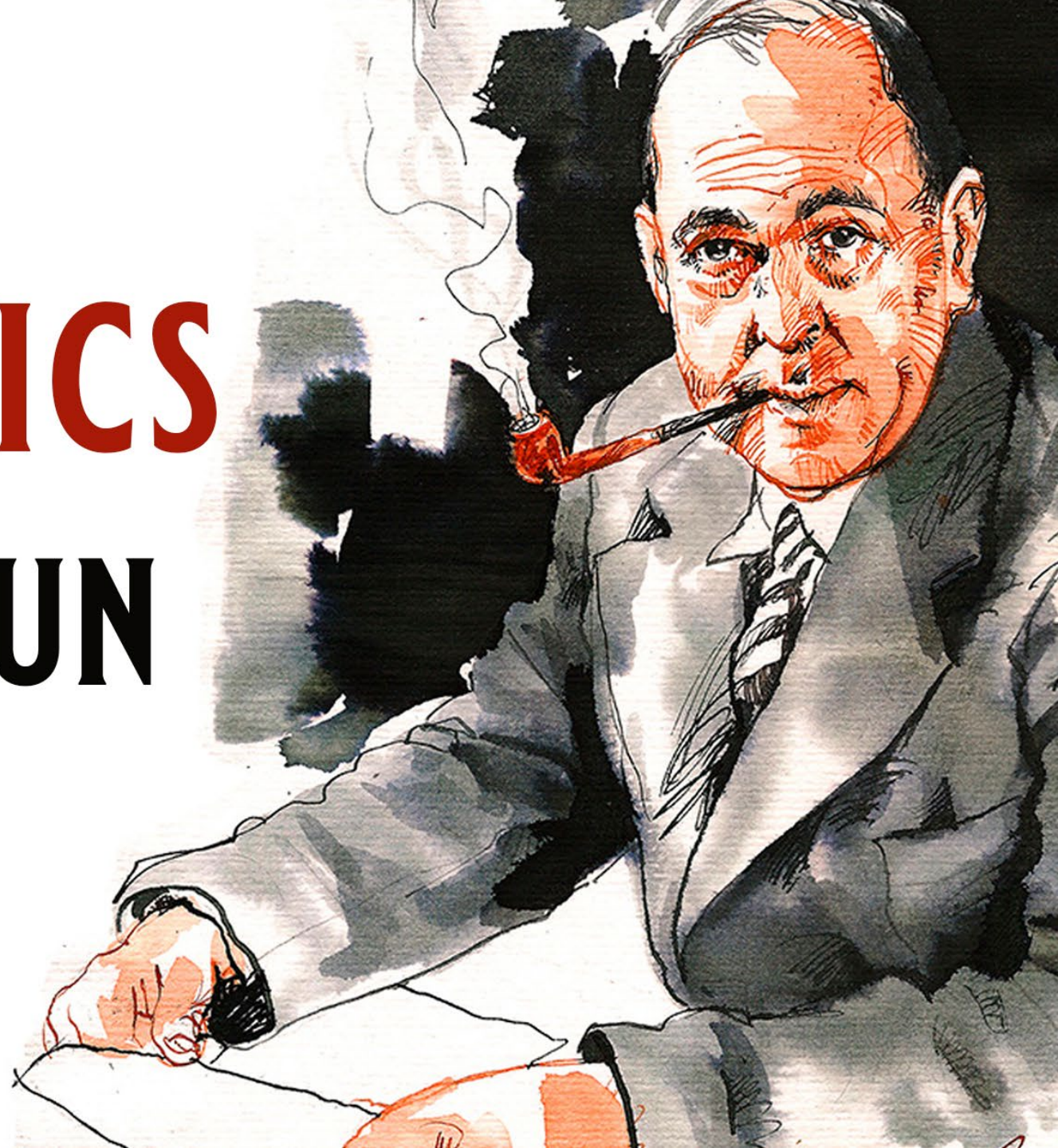


“The quality which had enchanted me in his imaginative works turned out to be the quality of the real universe, the divine, magical, terrifying and ecstatic reality in which we all live.”

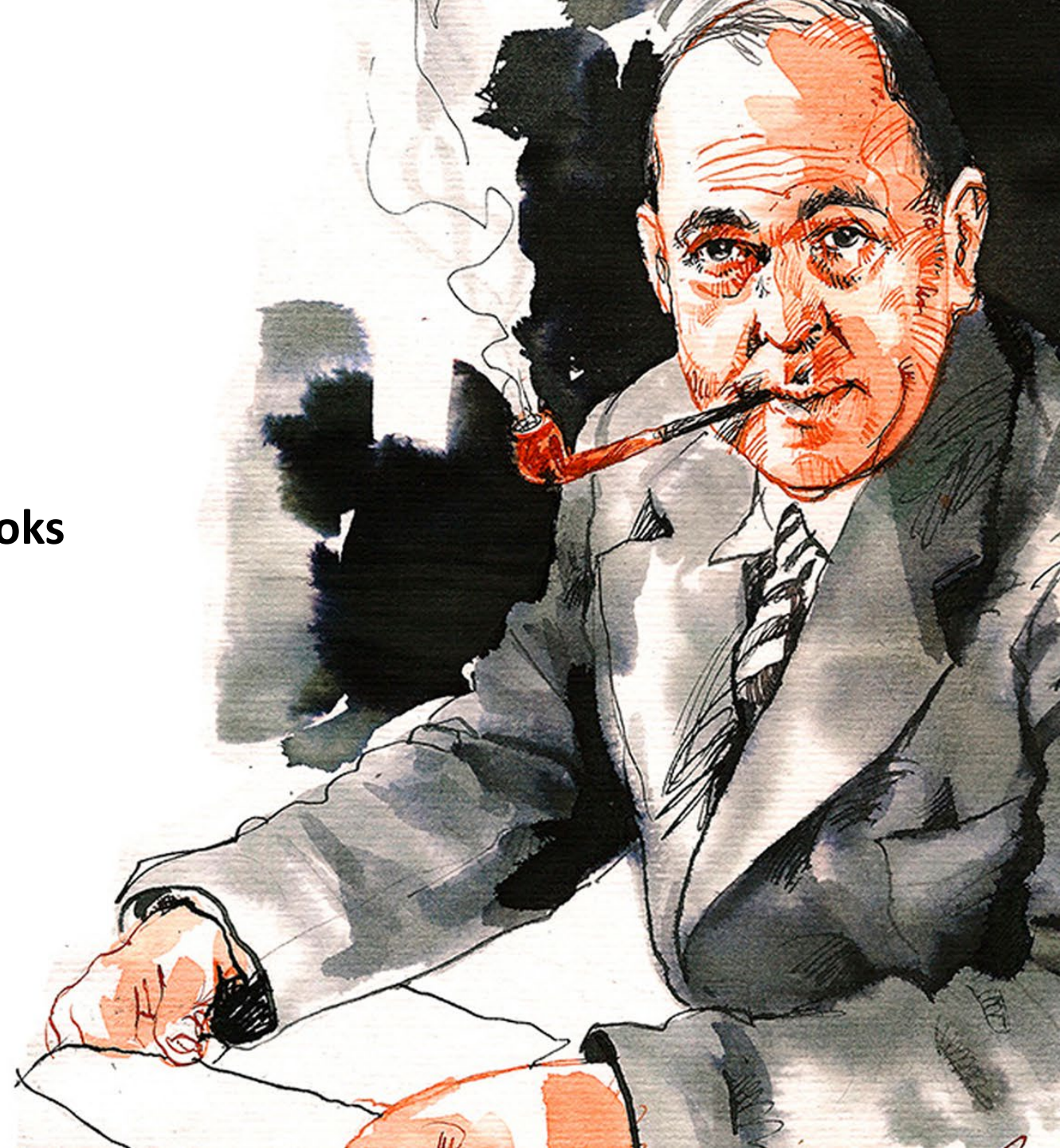
C.S. Lewis in the introduction to George MacDonald, Phantastes (p.xi)



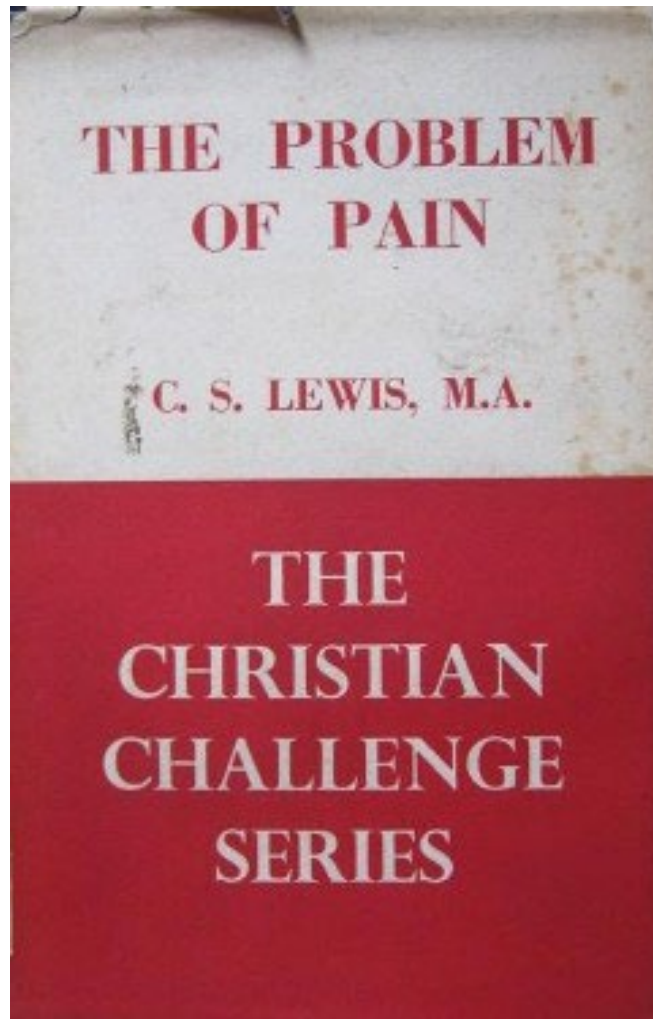
THE
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1. The Need for Translation
2. **C.S. Lewis's Journey Through Books**
3. Some Summary Thoughts

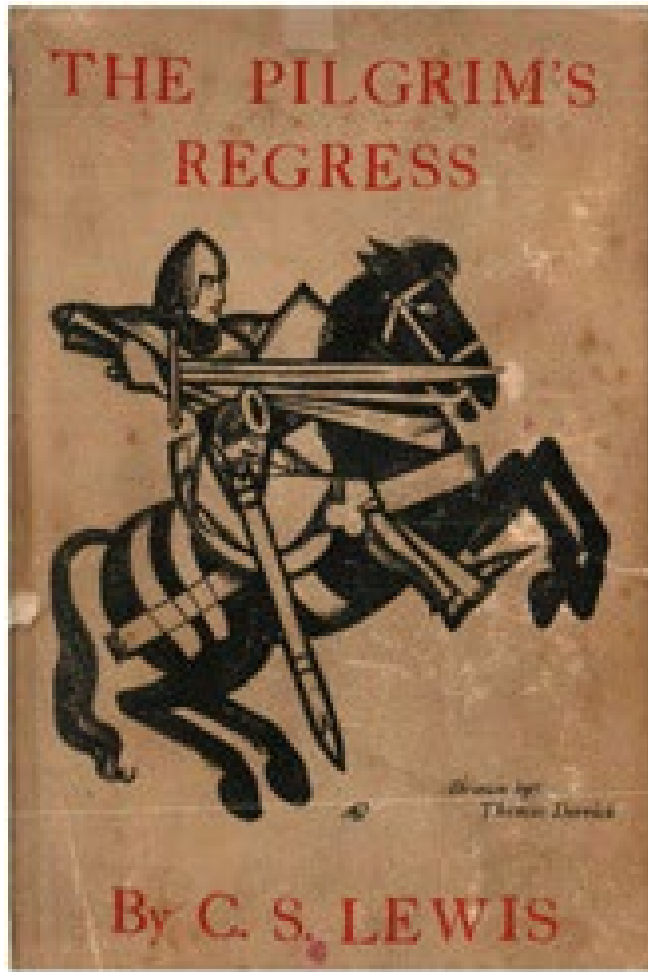






The Problem of Pain (1940)





The Pilgrim's Regress (1933)



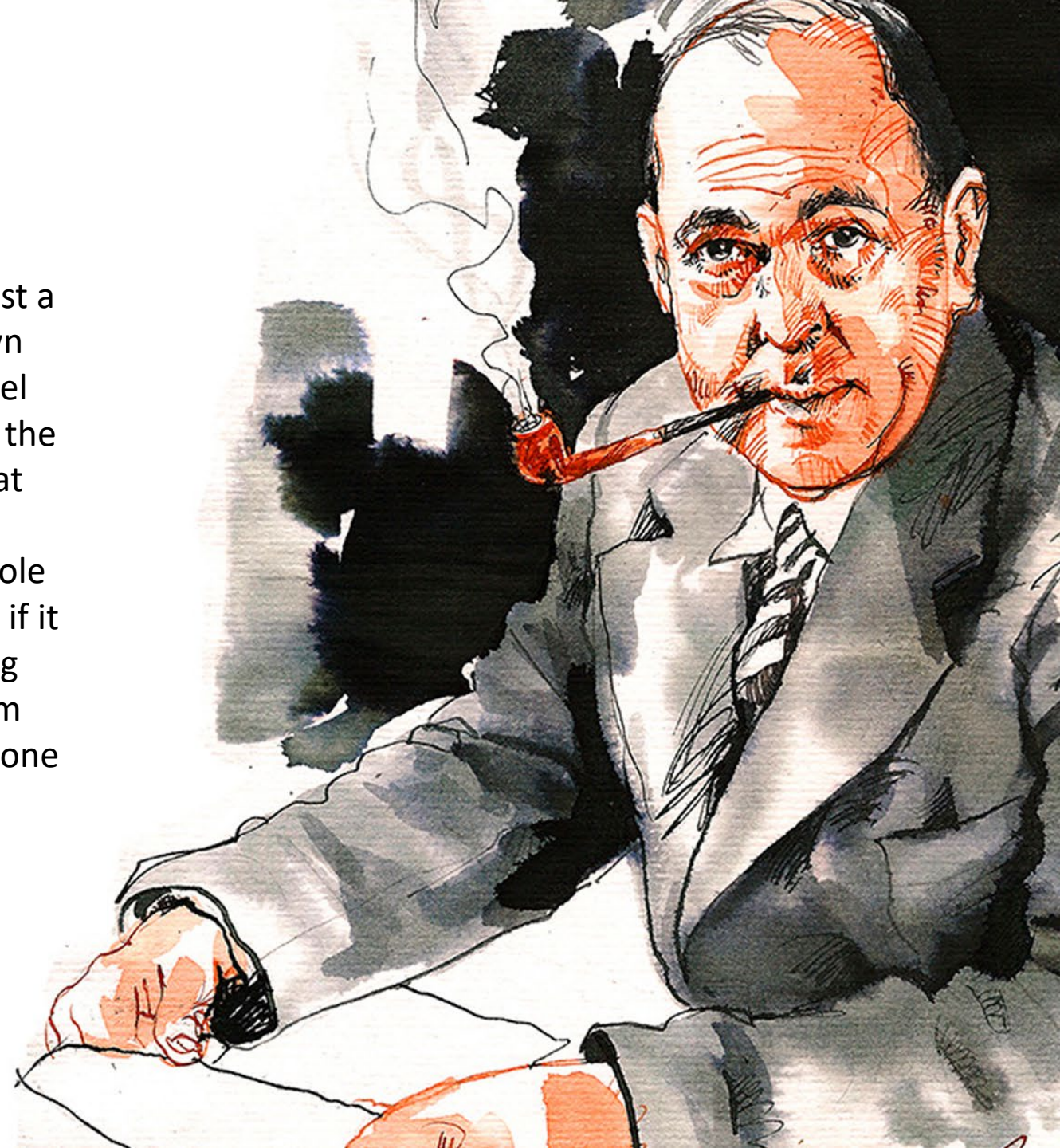
The Weight of Glory

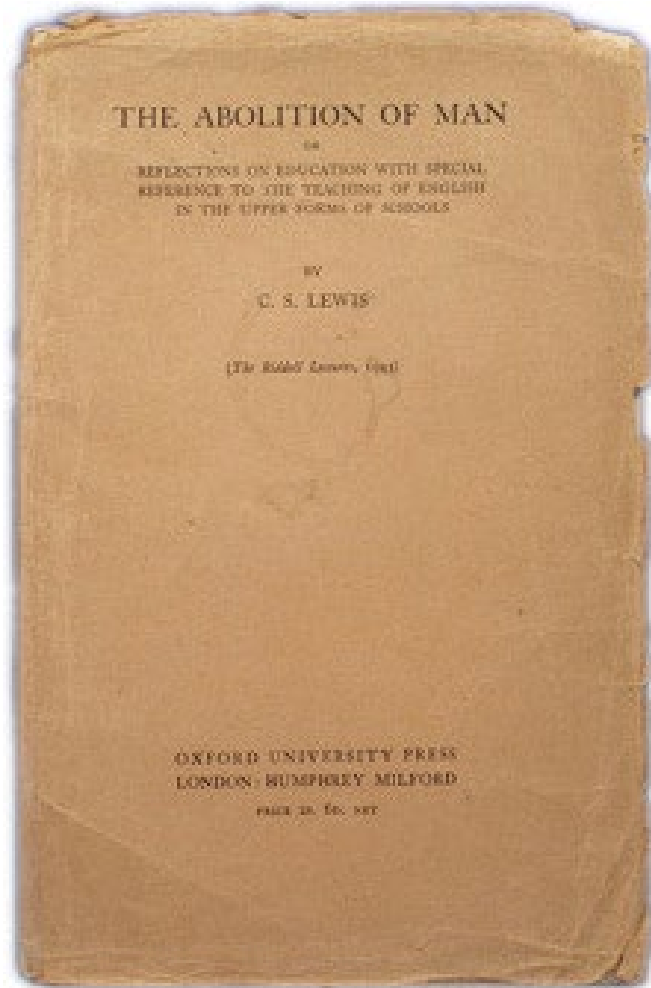
“Spells are used for breaking enchantments as well as inducing them. And you and I have need of the strongest spell that can be found to wake us from the evil enchantment of worldliness ...”



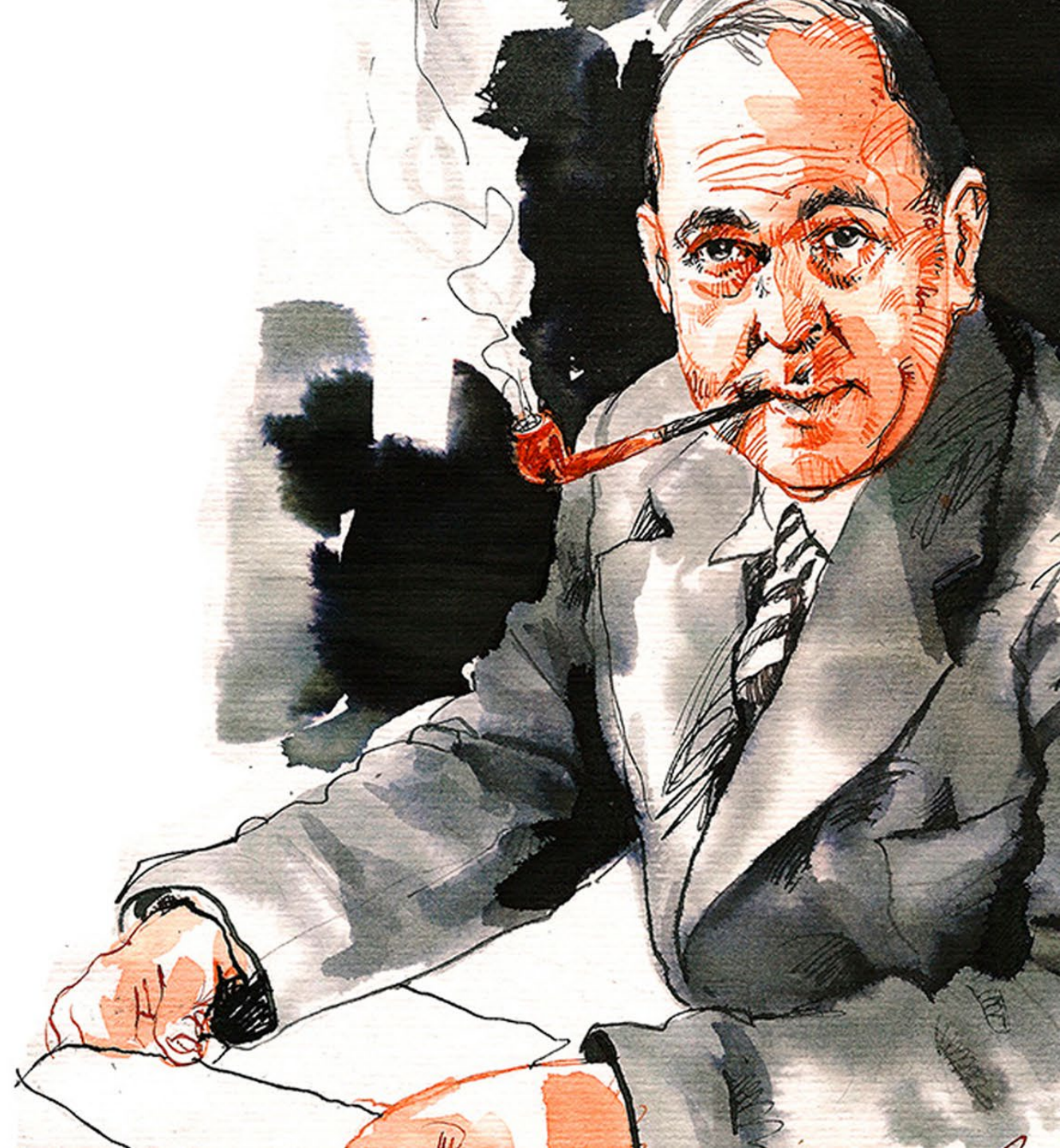
C.S. Lewis regarding story to present truth:

“I thought I saw how stories of this kind could steal past a certain inhibition which had paralyzed much of my own religion in childhood. Why did one find it so hard to feel as one was told one ought to feel about God or about the sufferings of Christ? I thought the chief reason was that one was told one ought to. An obligation to feel can freeze feelings. And reverence itself did harm. The whole subject was associated with lowered voices, almost as if it were something medical. But supposing that by casting all these things into an imaginary world, stripping them of their stained-glass and Sunday school associations, one could make them for the first time appear in their real potency? Could one not steal past those watchful dragons?”



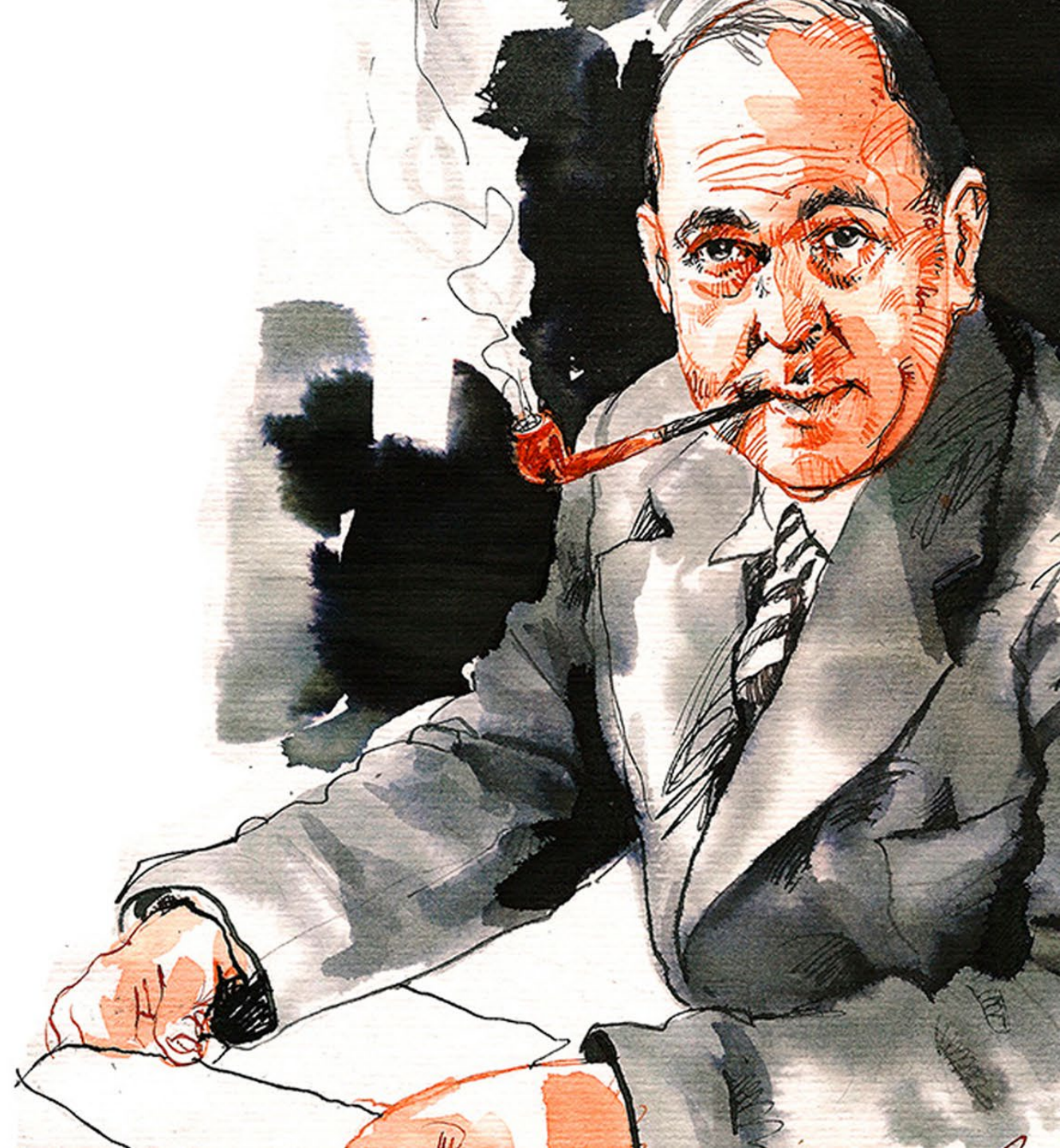


The Problem of Pain (1943)



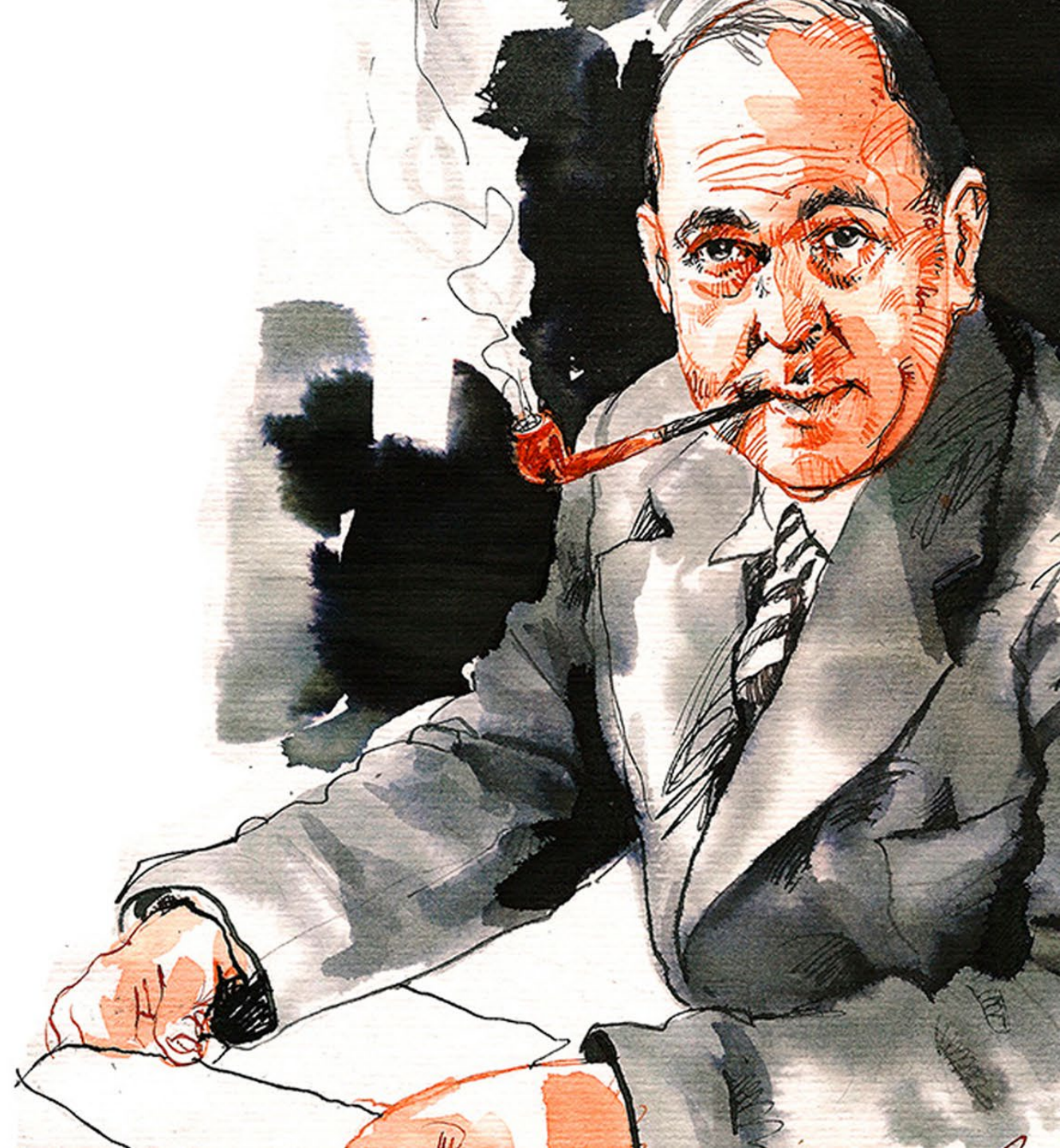
Head – chest - belly

“We were told it all long ago by Plato. As the king governs by his executive, so Reason in man must rule the mere appetites by means of the ‘spirited element’. The head rules the belly through the chest—the seat [...] of emotions organized by trained habit into stable sentiments [...] these are the indispensable liaison officers between cerebral man and visceral man. It may even be said that it is by this middle element that man is man: for by his intellect he is mere spirit and by his appetite mere animal.



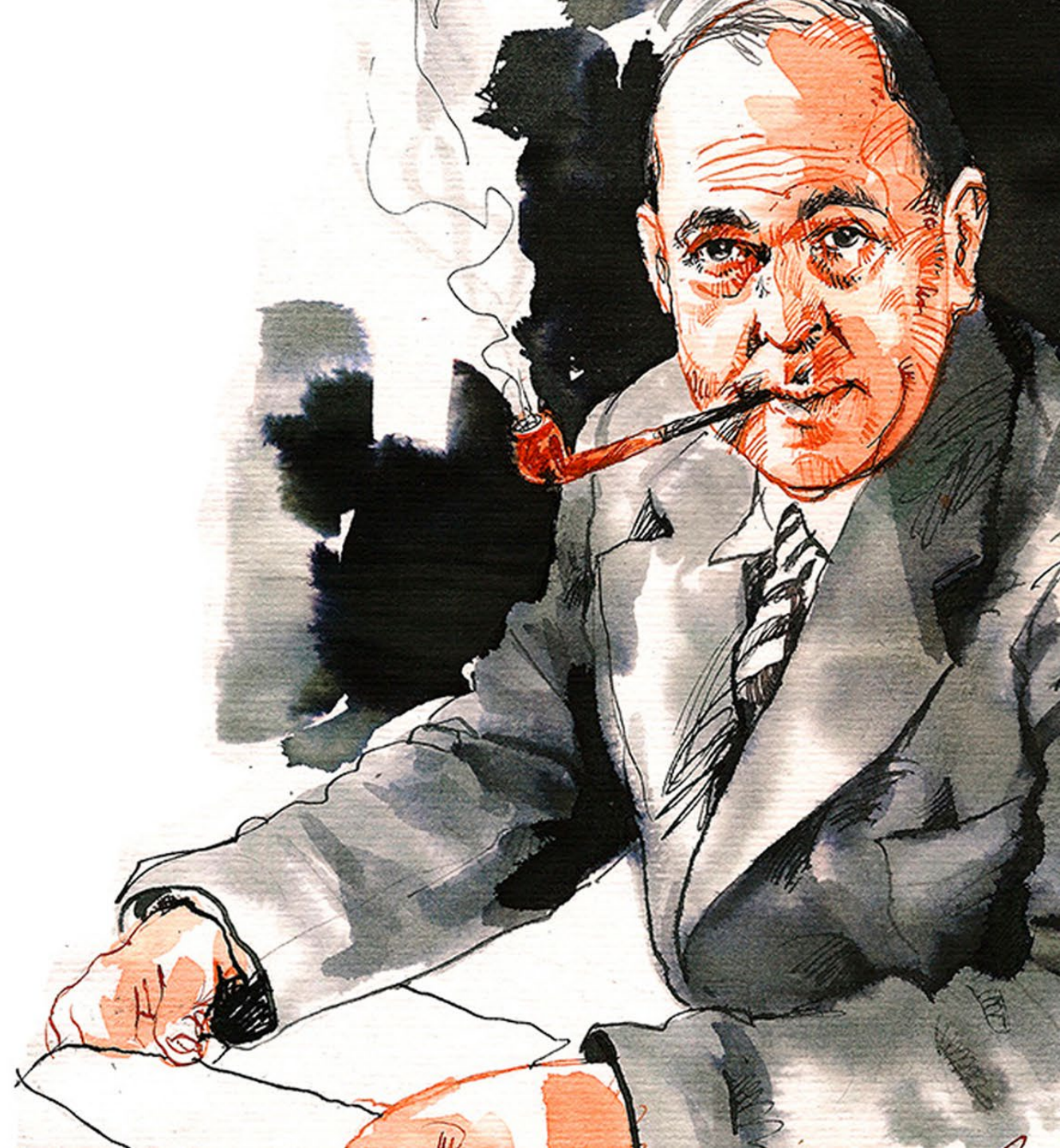
The Christian is in Danger

“we may come to love knowledge – our knowing – more than the thing known: to delight not in the exercise of our talents but in the fact that they are ours, or even in the reputation they bring us. Every success in the scholar’s life increases this danger. If it becomes irresistible, he must give up his scholarly work. The time for plucking out the right eye has arrived.”



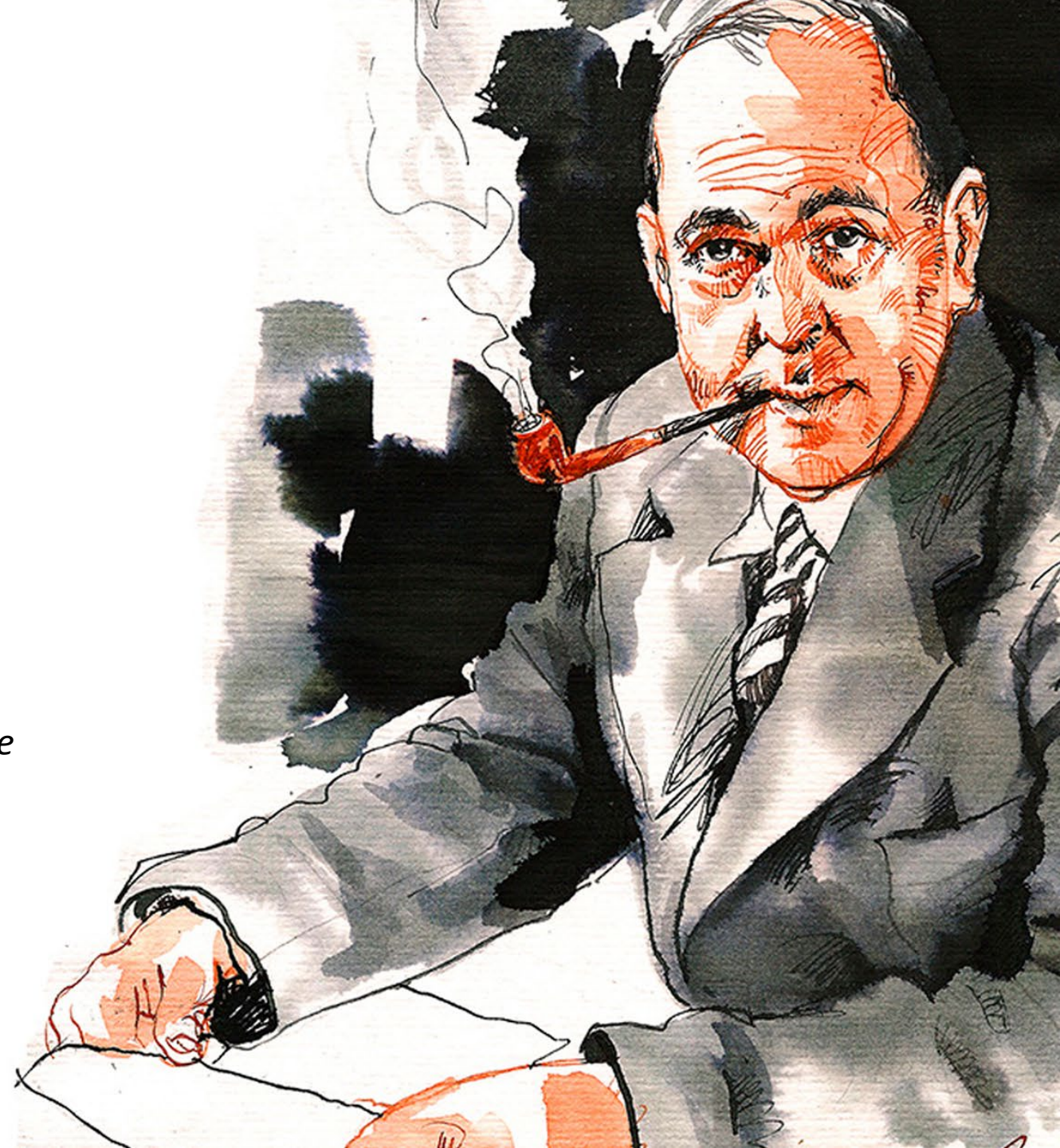
Talk to Youth Workers

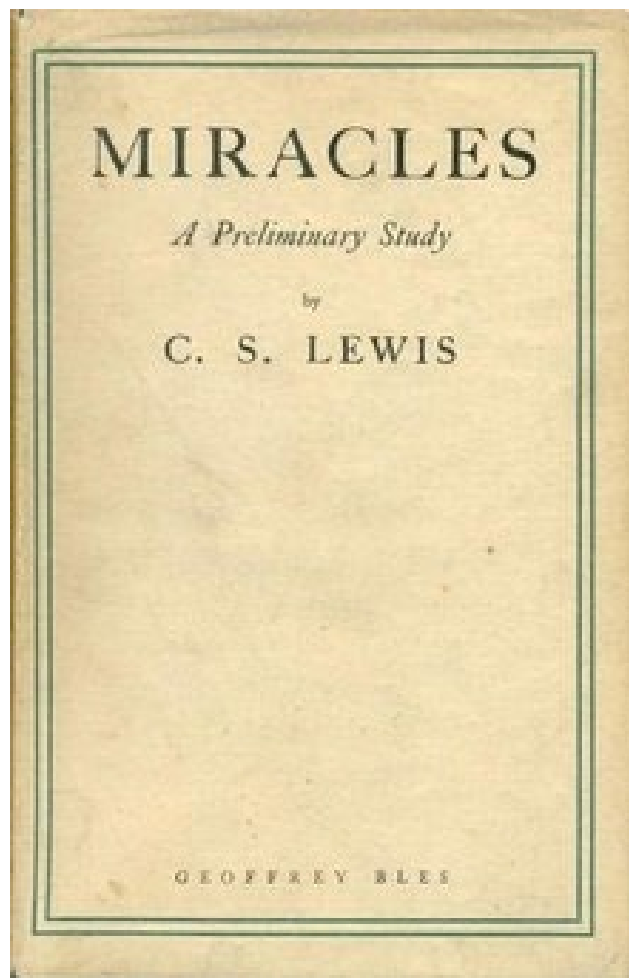
“I have found that nothing is more dangerous to one’s own faith than the work of an apologist. No doctrine of that Faith seems to me so spectral, so unreal as one that I have just successfully defended in public debate . . . That is why we apologists take our own lives in our hands and can be saved only by falling back continually from the web of our own arguments, as from our intellectual counters, into Reality – from Christian apologetics into Christ Himself.”



The Apologist's Evening Prayer

*From all my lame defeats and oh! Much more
From all the victories that I seemed to score;
From cleverness shot forth on Thy behalf
At which, while angels weep, the audience laugh;
From all my proofs of Thy divinity,
Thou, who wouldst give me now sign, deliver me
Thoughts are but coins. Let me not trust, instead
Of Thee, their thin-worn image of Thy head
From all my thoughts, even from my thoughts of Thee
O thou fair Silence, fall, and set me free
Lord of the narrow gate and the needle's eye
Take me from all my trumpery lest I die*



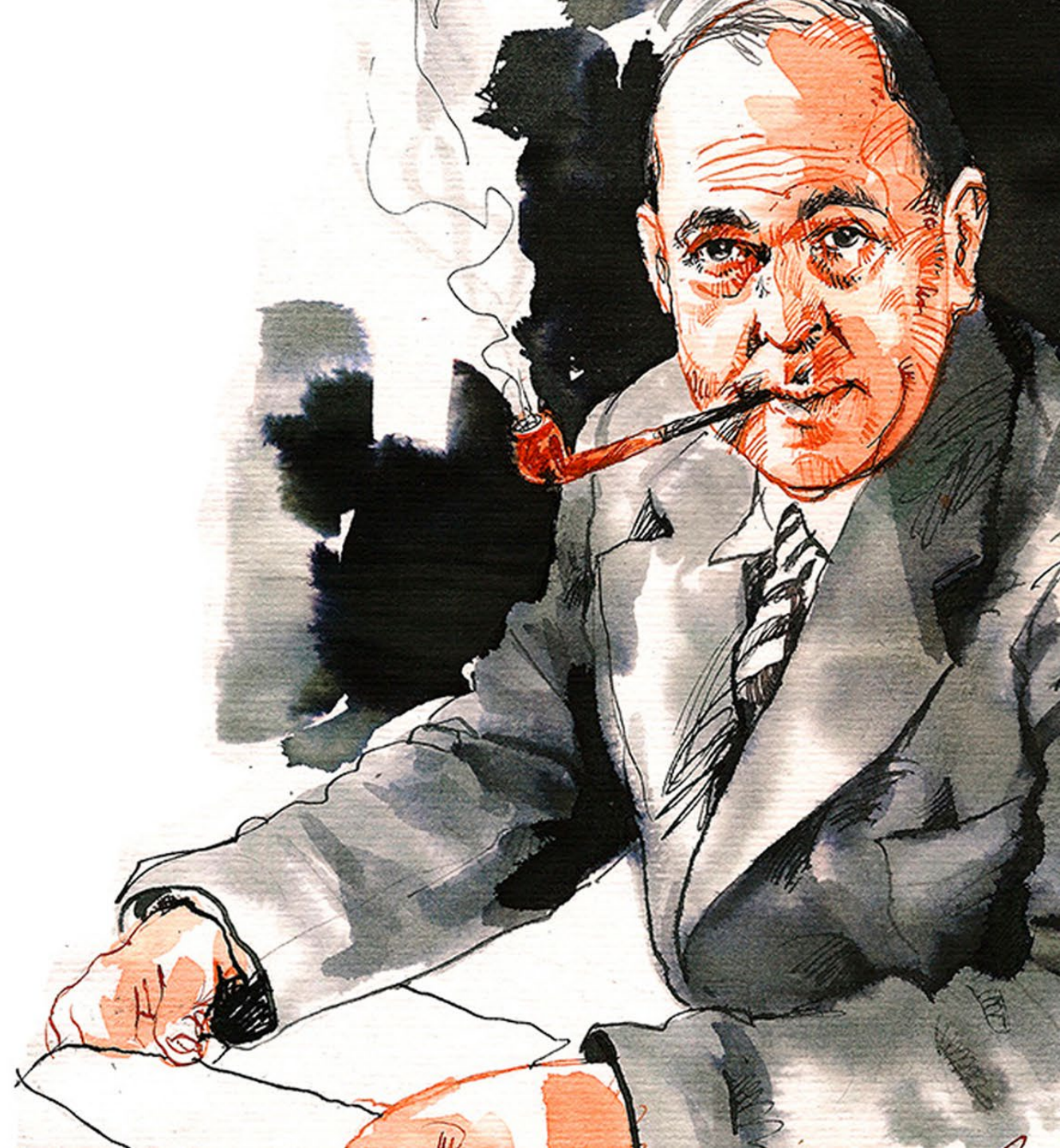


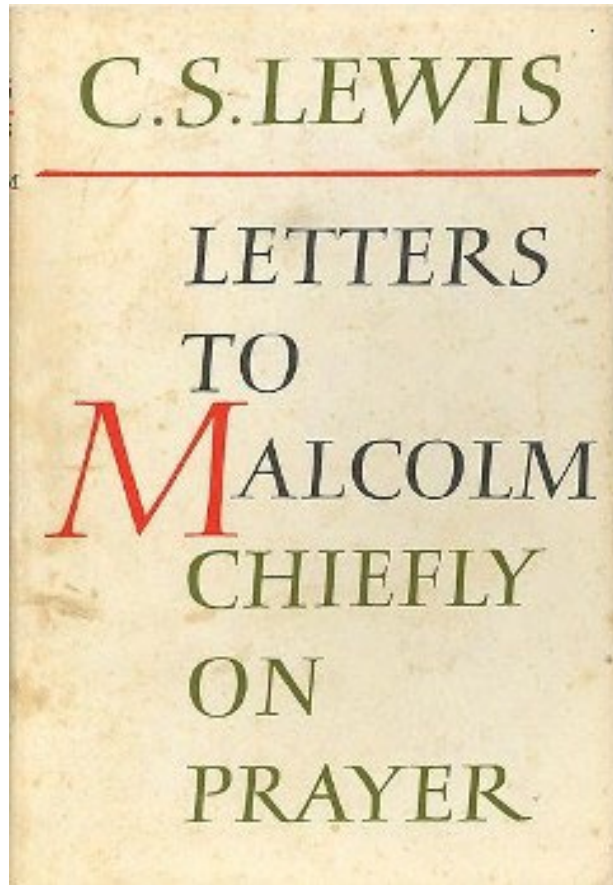
Miracles (1947)



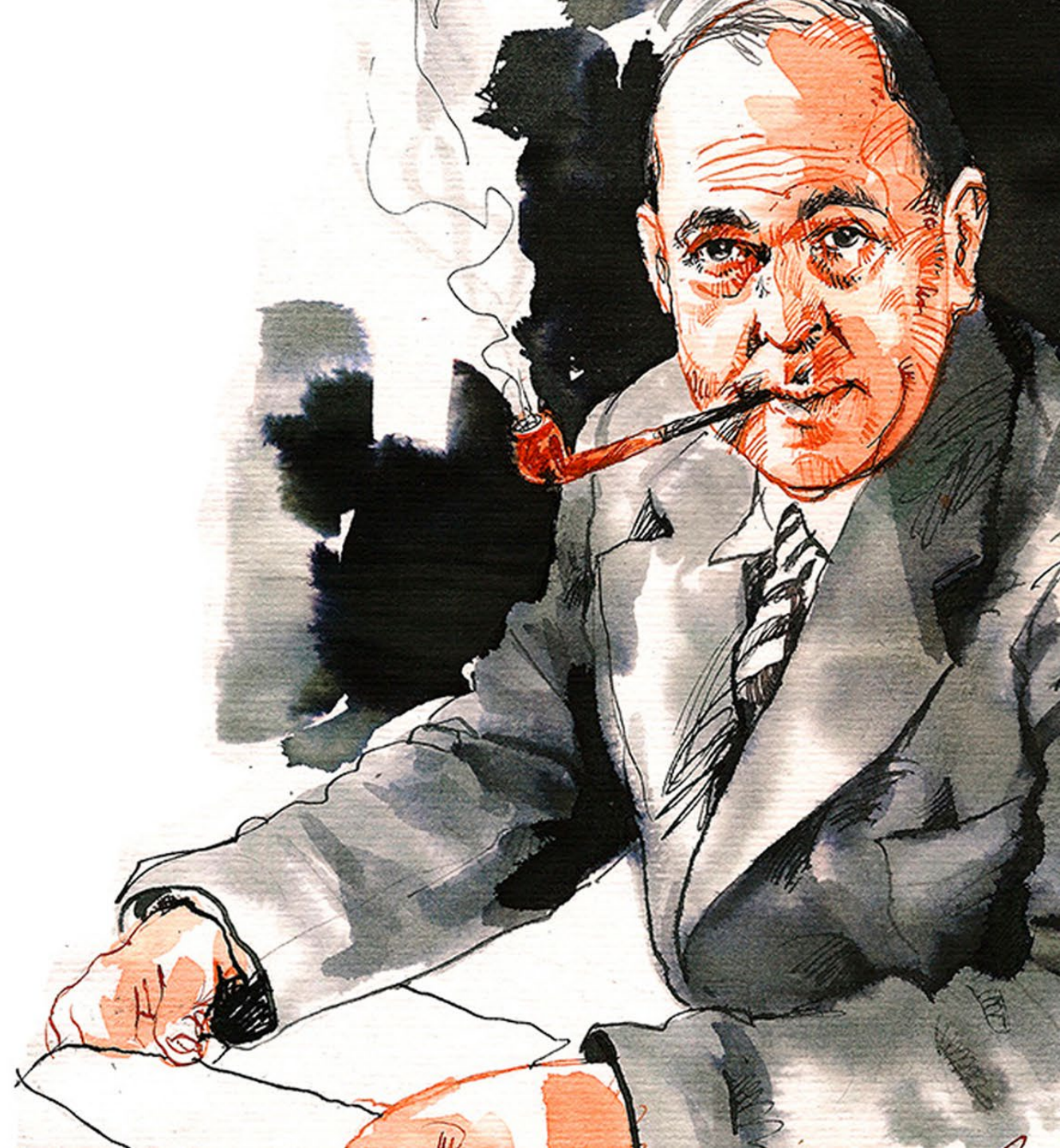
C.S. Lewis to Carl F.H. Henry in a letter in 1955

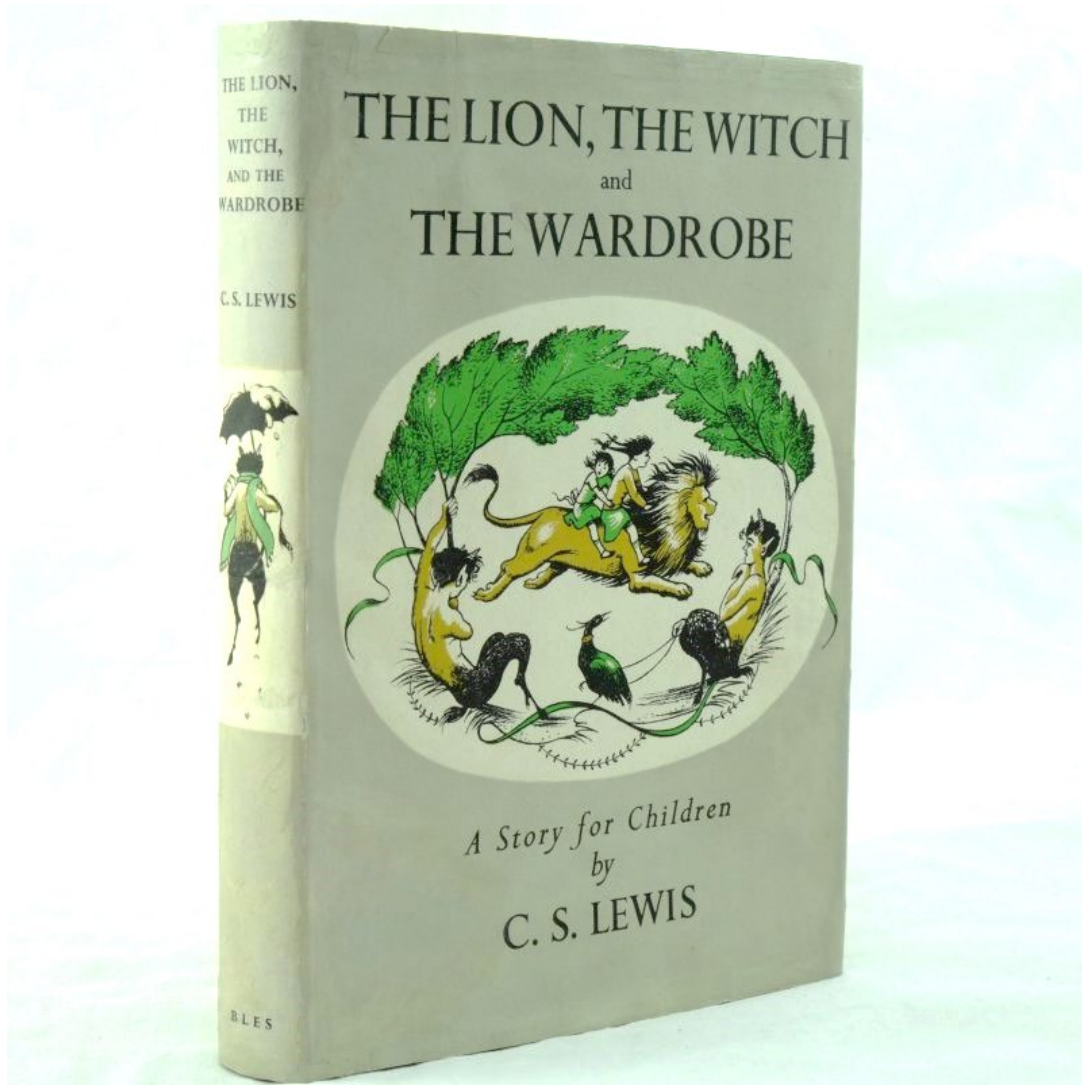
“I wish your project heartily well, but can’t write you articles. My thought and talent (such as they are) now flow in different, though I trust not less Christian, channels, and I do not think I am at all likely to write more directly theological pieces . . . If I am now good for any thing it is for catching the reader unawares – thro- fiction and symbol. I have done what I could in the way of frontal attacks, but now I feel quite sure those days are over.”



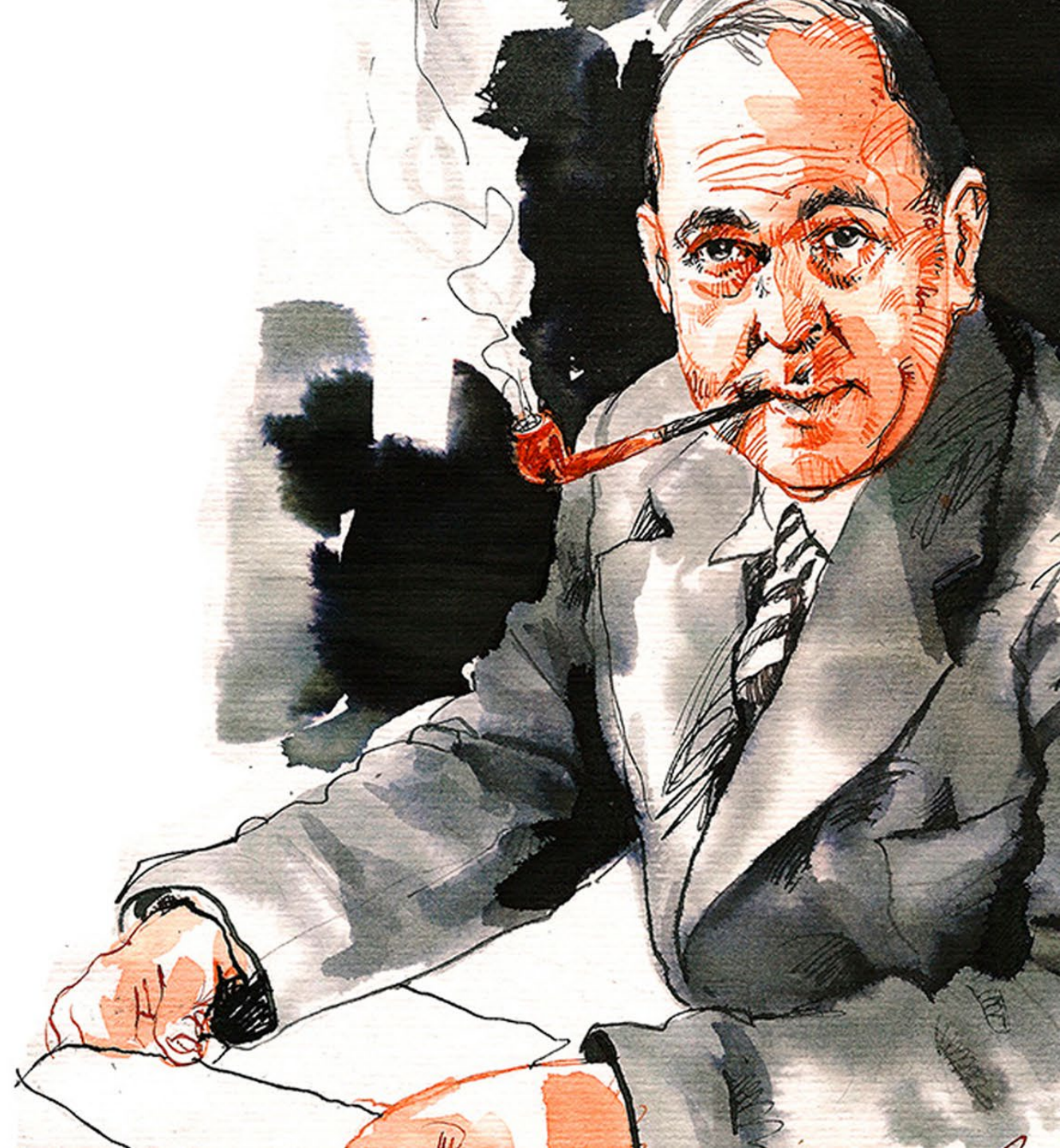


Letters to Malcolm (1964)





Wardrobe (1950)

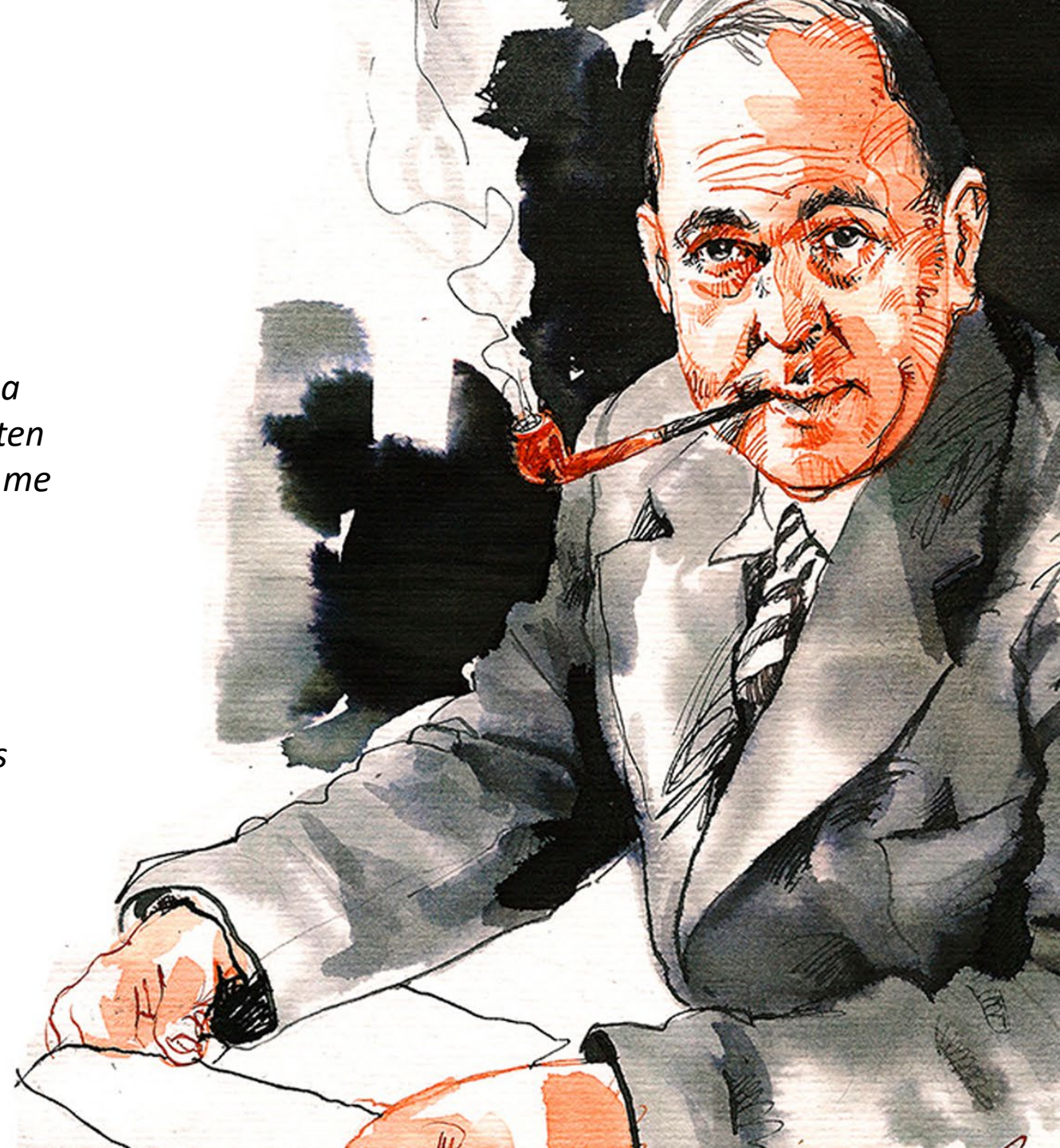


C.S. Lewis letter on 21st November 1963

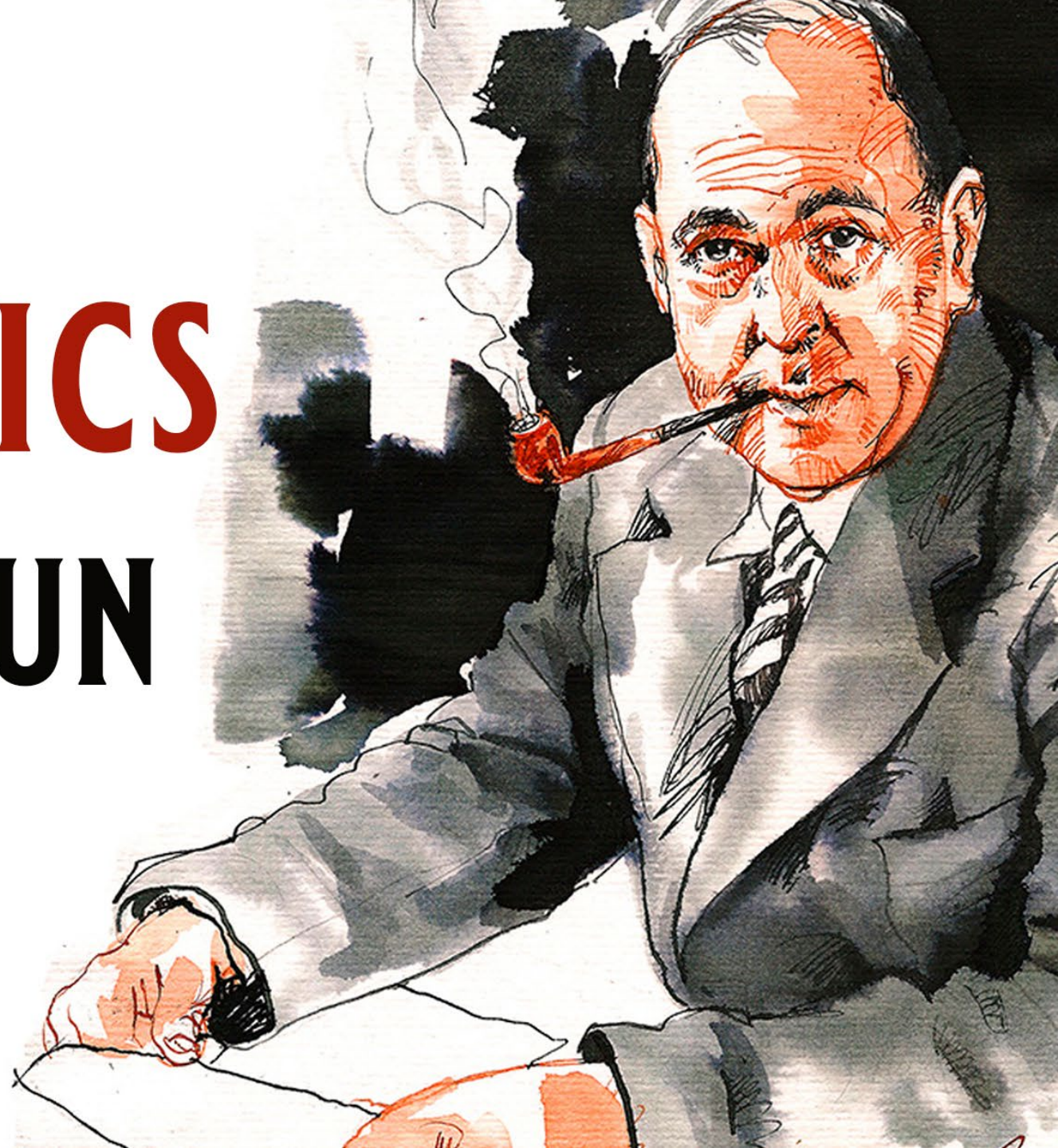
“Dear Philip . . . ,

To begin with, may I congratulate you on writing such a remarkably good letter; I certainly could not have written it at your age. And to go on with, thank you for telling me that you like my books, a thing an author is always pleased to hear. It is a funny thing that all the children who have written to me see at once who Aslan is, and grown ups never do!”

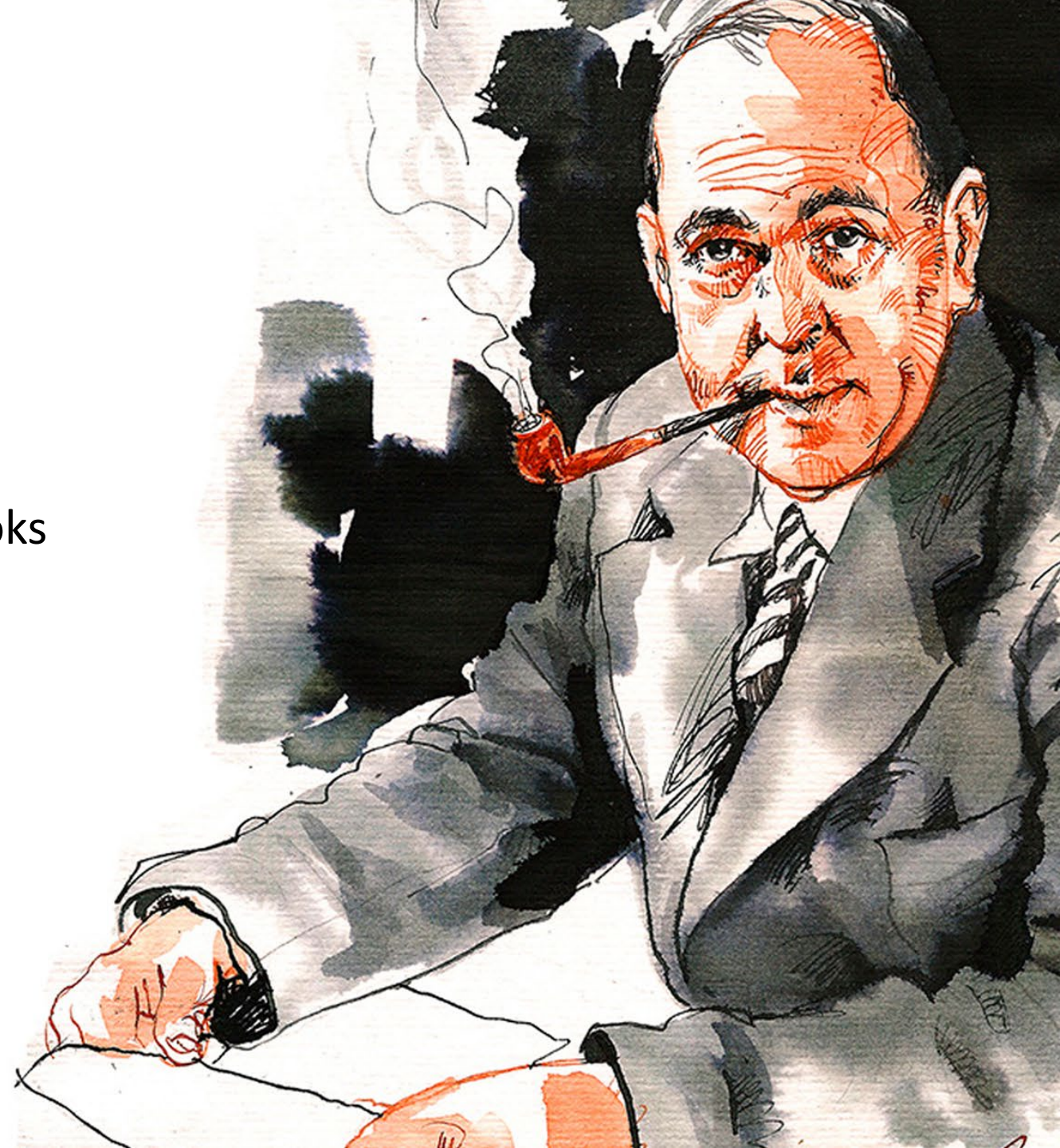
C.S. Lewis passed away the next day, a week before his 65th birthday



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1. The Need for Translation
2. C.S. Lewis's Journey Through Books
3. **Some Summary Thoughts**



Some Summary Thoughts:

1. Theology must be translated.
2. Orthodoxy is more than mere propositions.
3. The Bible is one big beautiful story.
4. Creativity is not a substitute for orthodoxy.
5. We must find ways around “watchful dragons.”
6. We must use our gifts in love.
7. The Christian is the one whose imagination should soar beyond the stars.



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