



8TH GRADE GUIDE FOR PARISHES

Unit Outlines/Overviews for 3-One Hour Lessons



Recommended Opening Short Exercise: Teacher's Guide Page xvii, start on the page where it says "SET UP COMMON PLACE BOOKS."

GRADE 8 LESSON 1: Unit 1: Vocation and Gift — ONE HOUR

- 1. Prayer:** *Lectio Divina* on Mark 1:16-20; 3:13-19
 - a. Teacher's Guide page 4/Commonplace Book pages 8-9
 - b. For how to lead *lectio divina*, refer to pages viii-ix in the Teacher's Guide.
- 2. Reading & Comprehension Questions**
 - a. Reading: Teacher's Guide page 5-7/Commonplace Book pages 10-13
 - b. Comprehension questions & an answer key available to print at ruahwoods institute.org/parish
- 3. Activity:** "Show" & Tell (modified) Teacher's Guide pg. 12/Commonplace Book pg. 23
- 4. Saints & Heroes:** St Isaac Jogues: Teacher's Guide pg. 14/Commonplace Book pg. 24 + student reflection on saint pg. 25.

GRADE 8 LESSON 2: Unit 3: Sacrament of Marriage — ONE HOUR

- 1. Prayer:** *Lectio Divina* on Ephesians 5:1-2, 8-11, 15-16, 21-33
 - a. Teacher's Guide page 34/Commonplace Book pages 50-51
 - b. For how to lead *lectio divina*, refer to pages viii-ix in the Teacher's Guide
- 2. Reading and Comprehension Questions**
 - a. Reading: Teacher's Guide pages 35-37/Commonplace Book pages 52-55
 - b. Comprehension questions & an answer key available to print at ruahwoods institute.org/parish
- 3. Activity:** Icon: The Wedding Feast at Cana Teacher's Guide pgs. 41-42/Commonplace Book pgs. 58-59
- 4. Saints & Heroes:** Sts. Zelie and Louis Martin Teacher's Guide pg. 45/Commonplace Book pg. 66 + student reflection on saint pg. 67.

GRADE 8 LESSON 3 Unit 6: Resurrection of the Body — ONE HOUR

- 1. Prayer:** *Lectio Divina* on John 11:17-27, 32-44
 - a. Teacher Guide page 81/Commonplace Book pages 112-113
 - b. For how to lead *lectio divina*, refer to pages viii-ix in the Teacher's Guide.
- 2. Reading and Comprehension Questions**
 - a. Reading: Teacher's Guide pages 82-84/Commonplace Book pages 114-117
 - b. Comprehension questions & an answer key available to print at ruahwoods institute.org/parish
- 3. Activity:** Happily Ever After: Teacher's Guide pg. 87/Commonplace Book pg. 120-121
- 4. Saints & Heroes:** Pope St. John Paul II Teacher's Guide pg. 91 Commonplace Book pg.128 + student reflection on saint pg.129.

NOTE TO CATECHIST: If you ever need a substitute activity or an extra activity in any of the three lessons above, you can introduce Gratitude Journaling to your students at any time by reading the directions on page 15 of your Grade 8 Teacher's Guide.





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GRADE 8 LESSON 1 — Unit 1: Vocation and Gift — ONE HOUR

Recommended Opening Short Exercise: Teacher's Guide Page xvii, start on the page where it says "SET UP COMMON PLACE BOOKS."

Objectives

- Describe what holiness is.
- Identify the two states of life in which human persons live out holiness.
- Give examples of how people can display holiness in their lives.

Materials

- Grade 8 Teacher's Guide (1 per catechist)
- Comprehension Questions & Answers Provided for Catechist (1 per catechist)
- Grade 8 Student Commonplace Book (1 per student)
- Comprehension Questions (1 per student)
- Notecards (1 per student)
- Writing utensil (1 per student)
- Catechist should review Issue Connections pg. 8 in the Teacher's Guide before class to prepare for some anticipated student questions.

Unit Outline

1. PRAYER: *Lectio Divina* on Mark 1:16-20; 3:13-19

Lectio divina scripture passage can be found in the Teacher's Guide on page 4 with student reflection page in the Commonplace Book on page 8. For an explanation on how to lead *lectio divina*, refer to pages viii-ix in the Teacher's Guide.

2. READING AND COMPREHENSION QUESTIONS

- a. Read the text on pages 5-7 in the Teacher Guide's which can be found on pages 10-13 in the Commonplace Book also for the lesson's reading. Then answer the following comprehension questions with your students. A page with just the comprehension questions can be found at ruahwoodsinstitutue.org/parish





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GRADE 8 LESSON 1 — Unit 1: Vocation and Gift Comprehension Questions & Answers Provided for Catechist

1. Who is called to holiness?

- All people are called to holiness.

**Catechist Note: Holiness is the first and fundamental vocation of every human person.

2. How does the Church describe holiness?

- According to the Church, holiness is loving God and loving other human persons.

3. The Church believes that there are two paths, state of life, to live out holiness. What are those two states of life?

- According to the Church, marriage and virginity for the sake of the kingdom are the two states of life that human persons have to live out holiness.

**Catechist Note: These two states of life are specific ways God calls us to be a gift of self.

4. Within the two states of life, God still has more specific ways he calls his children to be a gift of self. List two ways per state of life that a human person is called to be a gift of self.

- Marriage
 - A human person may be married but also has a job, such as a dentist or teacher, in which they are a gift of self to others.
- Virginity for the sake of the kingdom
 - A human person who is a virgin for the sake of the kingdom may become a religious sister who is a gift of self by caring for the elderly or ministering to the poor in a specific city.
 - A human person who is a virgin for the sake of the kingdom may be a priest who is a gift of self by administering the Sacraments to those in his parish.

**Catechist Note: These are some sample answers. There are more possible answers.

5. How are our vocations unique and unrepeatable?

- Every human person's vocation is unique and unrepeatable because every human person is unique and unrepeatable. There will never be another human person just like you. This means that the love you show is unique and unrepeatable. No one will ever be able to show love just like you do in your specific vocation.

3. ACTIVITY: “Show” & Tell (modified)* page 12 of Teacher’s Guide *(except the students will write what they want to tell about on the note cards) & have students reflect on this activity on page 23 of their commonplace book

4. SAINTS & HEROES: St. Isaac Jogues Teacher’s Guide pg. 14/Commonplace Book pg. 24 + student reflection on saint pg. 25 (if time permits).





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GRADE 8 LESSON 1: Unit 1 Vocation and Gift Comprehension Questions for Students

Name

1. Who is called to holiness?
2. How does the Church describe holiness?
3. The Church believes that there are two paths, state of life, to live out holiness. What are those two states of life?
4. Within the two states of life, God still has more specific ways he calls his children to be a gift of self. List two ways per state of life that a human person is called to be a gift of self.
5. How are our vocations unique and unrepeatable?





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GRADE 8 LESSON 2 — Unit 3: Sacrament of Marriage — ONE HOUR

Objectives

- State that from the beginning marriage was created to be a sign of God's love.
- State examples of how love in a marriage is like God's love.
- Explain what it means to state that marriage is a Sacrament.

Materials

- Grade 8 Teacher's Guide (1 per catechist)
- Grade 8 Student Commonplace Book (1 per student)
- Comprehension Questions & Answers Provided for Catechist (1 per catechist)
- Comprehension Questions (1 per student)
- Printed Image Icon of the Wedding Feast at Cana found on ruahwoods institute.org/parish (1 per student)
- Passage John 2:1-11 directly after page 12 in this packet (one copy for Catechist to read)
- Writing utensil (1 per student)
- Catechist should review Issue Connections pgs. 38-40 in the Teacher's Guide before class to prepare for some anticipated student questions.

Unit Outline

1. PRAYER: *Lectio Divina* on Ephesians 5:1-2, 8-11, 15-16, 21-33

Lectio divina scripture passage can be found in the Teacher's Guide on page 34 with student reflection page in the Commonplace Book on page 50. For an explanation on how to lead *lectio divina*, refer to pages viii-ix in the Teacher's Guide. **

CATECHIST NOTE: Explain that a wife "being subject" to her husband means she is just "placing herself under his loving care"-it does NOT mean he is the boss of her or anything like that! After all, husbands are called to being willing to give their life/selfish ways up for their wife!

2. READING AND COMPREHENSION QUESTIONS

- a. Read the text on pages 35-37 in the Teacher's Guide which can be found on pages 52-55 in the Commonplace Book also for the lesson's reading. Then answer the following comprehension questions with your students. A page with just the comprehension questions for students can be found at ruahwoods institute.org/parish





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GRADE 8 LESSON 2 — Unit 3: Sacrament of Marriage Comprehension Questions & Answers Provided for Catechist

1. Why is it good that God created Eve?
 - It is good that God created Eve because Adam was no longer the only human person alive. He was not alone and had another human person to love, be a gift of self to.
 - **Catechist Note: Adam's body and Eve's body only makes sense in light of each other. When they are together, they are able to use their body to be a gift of self to the other. This is living out the spousal meaning of their body.
2. How are the differences between Adam and Eve good?
 - The differences between Adam and Eve are good because it helps them to realize their unique differences. These unique differences allow them to give and receive love in a unique way that only a man and woman can.
3. From the beginning, what was marriage created to be a sign of?
 - From the beginning, marriage was created to be a sign of God's love to the world. Marriage allowed people to see what God's love looked like.
 - **Catechist Note: Due to original sin, marriage does not always fully display the love of God. However, marriage is still the best example on earth of the love of the Trinity.
4. Why does marriage need to be redeemed?
 - Marriage needs to be redeemed due to sin entering into the world. Because of sin, human persons struggle to love like God in a marriage. It can be difficult to see God's love displayed between a man and woman in marriage.
5. What is the good that comes from Jesus raising marriage to a Sacrament?
 - It is good that Jesus raises marriage to a Sacrament because now in a Sacramental marriage a man and woman participate in God's love. This means a man and woman are given a share in God's divine love and love each other with the love of God himself. They are given the grace to do things they could not do before.
 - **Catechist Note: A Sacrament is a visible sign of an invisible reality that brings about what it signifies.
6. The text states that God's love is total, faithful, generous, and fruitful. Since marriage was created to display God's love to the world, the love in a marriage is to be total, faithful, generous, and fruitful. Complete the chart below by giving examples of how God's love and love in a marriage can be shown in these four ways.

****Catechist Note: Answers may vary. Here are some possible answers (see next page).**





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	God's Love	Love in a Marriage
Total (means to love the whole person, not just parts; means to give all of yourself to another)	God loves all of us, not just parts of us. Jesus gave his whole body to us on the cross.	A husband loves all of his wife, even the parts of her body that she is self-conscious about. A wife gives all of herself to her husband by sharing all her money in a mutual bank account.
Faithful (means to love 24/7; never ending)	God will never stop loving us, even when we turn from him.	A wife shows love to her husband every day. A husband heats up his wife's coffee every day as a way to show her love.
Generous (means to freely show love, not forced)	God freely chose to die on the cross out of love for us.	A husband freely chooses to help his wife make dinner. A wife freely chooses to help her husband wash the dishes after dinner.
Fruitful (means love brings life to others)	God gives us new life by dying on the cross for us.	The love between a husband and wife can bring new life, a baby, into the world.

3. ACTIVITY: Wedding Feast at Cana Teacher's Guide page 41-42/Commonplace Book pages 58-59 for reflection on activity. **PREP:** Printed Image Icon of the Wedding Feast at Cana (1 per student) at ruahwoods institute.org/parish in student handouts & scripture passage John 2:1-11 (1 for Catechist to read) directly after page 12 in this packet

4. SAINTS & HEROES: Sts. Zelig and Louis Martin: Teacher's Guide pg. 45/Commonplace pg.66 + student reflection on saint pg. 67 (if time permits).





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GRADE 8 LESSON 2: Unit 2 Sacrament of Marriage Comprehension Questions for Students

Name

1. Why is it good that God created Eve?
2. How are the differences between Adam and Eve good?
3. From the beginning, what was marriage created to be a sign of?
4. Why does marriage need to be redeemed?
5. What is the good that comes from Jesus raising marriage to a Sacrament?
6. The text states that God's love is total, faithful, generous, and fruitful. Since marriage was created to display God's love to the world, the love in a marriage is to be total, faithful, generous, and fruitful. Complete the chart on the next page by giving examples of how God loves and love in a marriage can be shown in these four ways.





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Love in a Marriage				
God's Love				
Total (means to love the whole person, not just parts; means to give all of yourself to another)				
Faithful (means to love 24/7; never ending)				
Generous (means to freely show love, not forced)				
Fruitful (means love brings life to others)				





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GRADE 8 LESSON 3 — Unit 6: Resurrection of the Body — ONE HOUR

Objectives

- State how Christ has transformed suffering and death.
- State when bodies will be reunited with the soul.
- Recognize that the body is good.

Materials

- Grade 8 Teacher's Guide (1 per catechist)
- Grade 8 Student Commonplace Book (1 per student)
- Comprehension Questions & Answers Provided for Catechist (1 per catechist)
- Comprehension Questions with Space for Answers (1 per student)
- CS Lewis' Chapter 16 from *The Last Battle* (1 per catechist) found at the end of this packet (15-minutes to read)
- Writing utensil (1 per student)
- Catechist should review Issue Connections pgs. 85-86 in the Teacher's Guide before class to prepare for some anticipated student questions.

Unit Outline

1. PRAYER: *Lectio Divina* on John 11:17-27, 32-44

Lectio divina can be found in the Teacher's Guide on page 81 with reflection page in the Commonplace Book on page 112. For an explanation on how to lead *lectio divina*, refer to pages viii-ix in the Teacher's Guide.

2. READING AND COMPREHENSION QUESTIONS

- a. Read the text on pages 82-84 in the Teacher's Guide which can be found on pages 114-117 in the Commonplace Book also for the lesson's reading. Then answer the following comprehension questions with your students. A page with just the comprehension questions for students can be found at ruahwoods institute.org/parish





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GRADE 8 LESSON 3 — Unit 6 Resurrection of the Body Comprehension Questions & Answers Provided for Catechist

1. In this world, we experience suffering and death as an effect of sin. How has Christ transformed suffering and death?
 - Christ has transformed suffering because suffering can be redemptive.
 - Christ has transformed death because physical death on earth is the path to eternal life in heaven. We do not have to fear physical death anymore.
2. When human persons experience a physical death, there is a complete separation of body and soul. When will the bodies and souls be reunited?
 - The bodies of those who have experienced death on earth will be reunited with their souls when Christ comes again, the Second Coming.
3. What can we learn about the body from the fact that one day it will be reunited with the soul?
 - The body is good.
 - The body is not a cage or prison we are stuck in.
 - The body has a special dignity. Thus, you should respect your body.
 - The body lets others see what is invisible, our soul.
4. What does the fact that human persons will not be married to each other in heaven reveal about human persons?
 - On earth males and females coming together in marriage is good. In heaven there will not be marriage because there is a new and higher meaning of the body.

**Catechist Note: The fact that the marriage of male and females does not exist in heaven does not mean marriage is bad.

**Catechist Note: The union of man and woman on earth in a marriage is a sign to the world that all human persons are called to a union with God, which happens in heaven. God is the bridegroom and humanity is the bride. In heaven, humanity will be one with God.

3. Activity: Happily Ever After: Teacher's Guide pg.87/Commonplace Book pg. 120-121

PREP: For #2 in the directions, print a copy of CS Lewis' Chapter 16 from *The Last Battle* (1 per catechist) to read (15-minute read) found at the end of this packet.

4. Saints & Heroes: Pope St. John Paul II Teacher's Guide pg. 91 Commonplace Book pg.128 + student reflection on saint pg.129. the following questions to discuss the activity.





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GRADE 8 LESSON 3: Unit 6 Resurrection of the Body Comprehension Questions for Students

Name

1. In this world, we experience suffering and death as an effect of sin. How has Christ transformed suffering and death?
2. When human persons experience a physical death, there is a complete separation of body and soul. When will the bodies and souls be reunited?
3. What can we learn about the body from the fact that one day it will be reunited with the soul?
4. What does the fact that human persons will not be married to each other in heaven reveal about human persons?



ICON: The Wedding Feast at Cana Activity

Read the following scripture passage as indicated in step #2 of the activity directions on page 41 of your Grade 7 Teacher's Guide.

The Wedding at Cana

JOHN 2: 1-11

1On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. **2**Jesus and his disciples had also been invited to the wedding. **3**When the wine gave out, the mother of Jesus said to him, "They have no wine." **4**And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." **5**His mother said to the servants, "Do whatever he tells you." **6**Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. **7**Jesus said to them, "Fill the jars with water." And they filled them up to the brim. **8**He said to them, "Now draw some out, and take it to the chief steward." So they took it. **9**When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom **10**and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." **11**Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

CHAPTER XVI

Farewell to Shadow-Lands

If one could run without getting tired, I don't think one would often want to do anything else. But there might be special reasons for stopping, and it was a special reason which made Eustace presently shout:

"I say! Steady! Look what we're coming to!"

And well he might. For now they saw before them Caldron Pool and beyond the Pool, the high unclimbable cliffs and, pouring down the cliffs, thousands of tons of water every second, flashing like diamonds in some places and dark, glassy green in others, the Great Waterfall; and already the thunder of it was in their ears.

"Don't stop! Further up and further in," called Farsight, tilting his flight a little upwards.

"It's all very well for him," said Eustace, but Jewel also cried out:

"Don't stop. Further up and further in! Take it in your stride."

His voice could only just be heard above the roar of the water but next moment everyone saw that he had plunged into the Pool. And helter-skelter behind him, with splash after splash, all the others did the same. The water was not bitingly cold as all of them (and especially Puzzle) expected, but of a delicious foamy coolness. They all found they were swimming straight for the Waterfall itself.

"This is absolutely crazy," said Eustace to Edmund.

"I know. And yet——" said Edmund.

"Isn't it wonderful?" said Lucy. "Have you noticed one can't feel afraid, even if one wants to? Try it."

"By Jove, one can't," said Eustace after he had tried. Jewel reached the foot of the Waterfall first, but Tirian was only just behind him. Jill was last, so she could see the whole thing better than the others. She saw something white moving steadily up the face of the Waterfall. That white thing was the Unicorn. You couldn't tell whether he was swimming or climbing, but he moved on, higher and higher. The point of his horn divided the water just above his head, and it cascaded out in two rainbow-coloured streams all round his shoulders. Just behind him came King Tirian. He moved his legs and arms as if he were swimming but he moved straight upwards: as if one could swim up a wall.

What looked funniest was the Dogs. During the gallop they had not been at all out of breath, but now, as they swarmed and wriggled upwards, there was plenty of spluttering and sneezing among them; that was because they would keep on barking, and every time they barked they got their mouths and noses full of water. But before Jill had time to notice all these things fully, she was going up the Waterfall herself. It was the sort of thing that would have been quite impossible in our world. Even if you hadn't been drowned, you would have been smashed to pieces by the terrible weight of water against the countless jags of rock. But in that world you could do it. You went on, up and up, with all kinds of reflected lights flashing at you from the water and all manner of coloured stones flashing through it, till it seemed as if you were climbing up light itself—and always higher and higher till the sense of height would have terrified you if you could be terrified, but here it was only gloriously exciting. And then at last one came to the lovely, smooth green curve in which the water poured over the top and found that one was out on the level river above the waterfall. The current was racing away behind you, but you were such a wonderful swimmer that you could make headway against it. Soon they were all on the bank, dripping but happy.

A long valley opened ahead and great snow-mountains, now much nearer, stood up against the sky.

"Further up and further in," cried Jewel and instantly they were off again.

They were out of Narnia now and up into the Western Wild which neither Tirian nor Peter nor even the Eagle had

ever seen before. But the Lord Digory and the Lady Polly had. "Do you remember? Do you remember?" they said—and said it in steady voices too, without panting, though the whole party was now running faster than an arrow flies.

"What, Lord?" said Tirian. "Is it then true, as stories tell, that you two journeyed here on the very day the world was made?"

"Yes," said Digory, "and it seems to me as if it were only yesterday."

"And on a flying horse?" asked Tirian. "Is that part true?"

"Certainly," said Digory. But the Dogs barked, "Faster, faster!"

So they ran faster and faster till it was more like flying than running, and even the Eagle overhead was going no faster than they. And they went through winding valley after winding valley and up the steep sides of hills and, faster than ever, down the other sides, following the river and sometimes crossing it and skimming across mountain-lakes as if they were living speedboats, till at last at the far end of one long lake, which looked as blue as a turquoise, they saw a smooth green hill. Its sides were as steep as the sides of a pyramid and round the very top of it ran a green wall: but above the wall rose the branches of trees, whose leaves looked like silver and their fruit like gold.

"Further up and further in!" roared the Unicorn, and no one held back. They charged straight at the foot of the hill and then found themselves running up it almost as water from a broken wave runs up a rock out at the point of some bay. Though the slope was nearly as steep as the roof of a house and the grass was smooth as a bowling green, no one slipped. Only when they had reached the very top did they slow up; that was because they found themselves facing great golden gates. And for a moment none of them was bold enough to try if the gates would open. They all felt just as they had felt about the fruit—"Dare we? Is it right? Can it be meant for us?"

But while they were standing thus a great horn, wonderfully loud and sweet, blew from somewhere inside that walled garden and the gates swung open.

Tirian stood holding his breath and wondering who would come out. And what came out was the last thing he had expected: a little, sleek, bright-eyed Talking Mouse with a red feather stuck in a circlet on its head and its left paw resting on a long sword. It bowed, a most beautiful bow, and said in its shrill voice:

"Welcome, in the Lion's name. Come further up and further in."

Then Tirian saw King Peter and King Edmund and Queen Lucy rush forward to kneel down and greet the Mouse and they all cried out, "Reepicheep!" And Tirian breathed fast with the sheer wonder of it, for now he knew that he was looking at one of the great heroes of Narnia, Reepicheep the Mouse, who had fought at the great Battle of Beruna and afterwards sailed to the World's end with King Caspian the Seafarer. But before he had had much time to think of this, he felt two strong arms thrown about him and felt a bearded kiss on his cheeks and heard a well-remembered voice saying:

"What, lad? Art thicker and taller since I last touched thee?"

It was his own father, the good King Erlian: but not as Tirian had seen him last when they brought him home pale and wounded from his fight with the giant, nor even as Tirian remembered him in his later years when he was a grey-headed warrior. This was his father young and merry as he could just remember him from very early days, when he himself had been a little boy playing games with his father in the castle garden at Cair Paravel, just before bedtime on summer evenings. The very smell of the bread-and-milk he used to have for supper came back to him.

Jewel thought to himself, "I will leave them to talk for a little and then I will go and greet the good King Erlian. Many a bright apple did he give me when I was but a colt." But next moment he had something else to think of, for out of the gateway there came a horse so mighty and noble that even a Unicorn might feel shy in its presence: a great winged horse. It looked a moment at the Lord Digory and the Lady Polly and neighed out "What, cousins!" and they both shouted "Fledge! Good old Fledge!" and rushed to kiss it.

But by now the Mouse was again urging them to come in. So all of them passed in through the golden gates, into the

delicious smell that blew towards them out of that garden and into the cool mixture of sunlight and shadow under the trees, walking on springy turf that was all dotted with white flowers. The very first thing which struck everyone was that the place was far larger than it had seemed from outside. But no one had time to think about that for people were coming up to meet the newcomers from every direction.

Everyone you had ever heard of (if you knew the history of those countries) seemed to be there. There was Glimfeather the Owl and Puddleglum the Marshwiggle, and King Rilian the Disenchanted, and his mother, the Star's daughter, and his great father, Caspian himself. And close beside him were the Lord Drinian and the Lord Berne and Trumpkin the Dwarf and Trufflehunter, the Good Badger, with Glenstorm the Centaur and a hundred other heroes of the great War of Deliverance. And then from another side came Cor the King of Archenland with King Lune, his father, and his wife, Queen Aravis and the brave prince, Corin Thunder-Fist, his brother and Bree the Horse and Hwin the Mare. And then—which was a wonder beyond all wonders to Tirian—there came from further away in the past, the two good Beavers and Tumnus the Faun. And there was greeting and kissing and handshaking and old jokes revived, (you've no idea how good an old joke sounds when you take it out again after a rest of five or six hundred years) and the whole company moved forward to the centre of the orchard where the Phoenix sat in a tree and looked down upon them all and at the foot of that tree were two thrones and in those two thrones, a King and Queen so great and beautiful that everyone bowed down before them. And well they might, for these two were King Frank and Queen Helen from whom all the most ancient Kings of Narnia and Archenland are descended. And Tirian felt as you would feel if you were brought before Adam and Eve in all their glory.

About half an hour later—or it might have been half a hundred years later, for time there is not like time here—Lucy stood with her dear friend, her oldest Narnian friend, the Faun Tumnus, looking down over the wall of that garden, and seeing all Narnia spread out below. But when you looked down you found that this hill was much higher than you had thought: it sank down with shining cliffs, thousands of feet below them and trees in that lower world looked no bigger than grains of green salt. Then she turned inward again and stood with her back to the wall and looked at the garden.

"I see," she said at last, thoughtfully. "I see now. This garden is like the Stable. It is far bigger inside than it was outside."

"Of course, Daughter of Eve," said the Faun. "The further up and the further in you go, the bigger everything gets. The inside is larger than the outside."

Lucy looked hard at the garden and saw that it was not really a garden at all but a whole world, with its own rivers and woods and sea and mountains. But they were not strange: she knew them all.

"I see," she said. "This is still Narnia, and, more real and more beautiful than the Narnia down below, just as it was more real and more beautiful than the Narnia outside the Stable door! I see ... world within world, Narnia within Narnia...."

"Yes," said Mr. Tumnus, "like an onion: except that as you continue to go in and in, each circle is larger than the last."

And Lucy looked this way and that and soon found that a new and beautiful thing had happened to her. Whatever she looked at, however far away it might be, once she had fixed her eyes steadily on it, became quite clear and close as if she were looking through a telescope. She could see the whole southern desert and beyond it the great city of Tashbaan: to eastward she could see Cair Paravel on the edge of the sea and the very window of the room that had once been her own. And far out to sea she could discover the islands, island after island to the end of the world, and, beyond the end, the huge mountain which they had called Aslan's country. But now she saw that it was part of a great chain of mountains which ringed round the whole world. In front of her it seemed to come quite close. Then she looked to her left and saw what she took to be a great bank of brightly-coloured cloud, cut off from them by a gap. But she looked harder and saw that it was not a cloud at all but a real land. And when she had fixed her eyes on one particular spot of it, she at once cried out, "Peter! Edmund! Come and look! Come quickly." And they came and looked, for their eyes also had become like hers.

"Why!" exclaimed Peter. "It's England. And that's the house itself—Professor Kirk's old home in the country where

all our adventures began!"

"I thought that house had been destroyed," said Edmund.

"So it was," said the Faun. "But you are now looking at the England within England, the real England just as this is the real Narnia. And in that inner England no good thing is destroyed."

Suddenly they shifted their eyes to another spot, and then Peter and Edmund and Lucy gasped with amazement and shouted out and began waving: for there they saw their own father and mother, waving back at them across the great, deep valley. It was like when you see people waving at you from the deck of a big ship when you are waiting on the quay to meet them.

"How can we get at them?" said Lucy.

"That is easy," said Mr. Tumnus. "That country and this country—all the *real* countries—are only spurs jutting out from the great mountains of Aslan. We have only to walk along the ridge, upward and inward, till it joins on. And listen! There is King Frank's horn: we must all go up."

And soon they found themselves all walking together—and a great, bright procession it was—up towards mountains higher than you could see in this world even if they were there to be seen. But there was no snow on those mountains: there were forests and green slopes and sweet orchards and flashing waterfalls, one above the other, going up for ever. And the land they were walking on grew narrower all the time, with a deep valley on each side: and across that valley the land which was the real England grew nearer and nearer.

The light ahead was growing stronger. Lucy saw that a great series of many-coloured cliffs led up in front of them like a giant's staircase. And then she forgot everything else, because Aslan himself was coming, leaping down from cliff to cliff like a living cataract of power and beauty.

And the very first person whom Aslan called to him was Puzzle the Donkey. You never saw a donkey look feebler and sillier than Puzzle did as he walked up to Aslan; and he looked, beside Aslan, as small as a kitten looks beside a St. Bernard. The Lion bowed down his head and whispered something to Puzzle at which his long ears went down; but then he said something else at which the ears perked up again. The humans couldn't hear what he had said either time. Then Aslan turned to them and said:

"You do not yet look so happy as I mean you to be."

Lucy said, "We're so afraid of being sent away, Aslan. And you have sent us back into our own world so often."

"No fear of that," said Aslan. "Have you not guessed?"

Their hearts leaped and a wild hope rose within them.

"There *was* a real railway accident," said Aslan softly. "Your father and mother and all of you are—as you used to call it in the Shadow-Lands—dead. The term is over: the holidays have begun. The dream is ended: this is the morning."

And as He spoke He no longer looked to them like a lion; but the things that began to happen after that were so great and beautiful that I cannot write them. And for us this is the end of all the stories, and we can most truly say that they all lived happily ever after. But for them it was only the beginning of the real story. All their life in this world and all their adventures in Narnia had only been the cover and the title page: now at last they were beginning Chapter One of the Great Story, which no one on earth has read: which goes on for ever: in which every chapter is better than the one before.