

# Till We Have Faces

**Melissa Gannon Picard**

TILL WE HAVE FACES C. S. Lewis, 2016-05-02 This carefully crafted ebook: TILL WE HAVE FACES is formatted for your eReader with a functional and detailed table of contents. Till We Have Faces: A Myth Retold is a retelling of a story about Cupid and Psyche. This story had haunted Lewis all his life, because he realized that some of the main characters' actions were illogical. As a consequence, his retelling of the story is characterized by a highly developed character, the narrator, with the reader being drawn into her reasoning and her emotions. This was his last novel, and he considered it his most mature, written in conjunction with his wife, Joy Davidman. The first part of the book is written from the perspective of Psyche's older sister Orual, as an accusation against the gods. The story is set in the fictive kingdom of Glome, a primitive city-state whose people have occasional contact with civilized Hellenistic Greece. In the second part of the book, the narrator undergoes a change of mindset (Lewis would use the term conversion) and understands that her initial accusation was tainted by her own failings and shortcomings, and that the gods are lovingly present in humans' lives. Clive Staples Lewis (1898-1963) was a British novelist, poet, academic, medievalist, lay theologian and Christian apologist. He is best known for his fictional work, especially The Screwtape Letters, The Chronicles of Narnia, and The Space Trilogy, and for his non-fiction Christian apologetics, such as Mere Christianity, Miracles, and The Problem of Pain.

**Till We Have Faces** Clive Staples Lewis, 1956 This reinterpretation of the tale of Cupid and Psyche, combines elements of barbarism and fantasy with an understanding of human nature and psychology.

**Reason and Imagination in C.S. Lewis** Peter J. Schakel, 1984 This is a print on demand book and is therefore non-returnable. The first study of C. S. Lewis to offer a detailed examination of Till We Have Faces, Peter J. Schakel's new book is also the first to explore the tension between reason and imagination that significantly shaped Lewis's thinking and writing. Schakel begins with a close analysis of Till We Have Faces which leads the reader through the plot, clarifying its themes as it discusses structure, symbols, and allusions. The second part of the book surveys Lewis's works, tracing the tension between reason and imagination. In the works of the thirties and forties reason is in the ascendant; from the early fifties on, in works such as the Chronicles of Narnia, there is an increased emphasis on imagination -- which culminates in the fine myth retold, Till We Have Faces. Imagination and reason are reconciled, finally, in works of the early sixties such as A Grief Observed and Letters to Malcolm.

*Till We Have Faces -- a Myth Retold Annotated* Clive Staples Lewis, 2021-12-21 *Till We Have Faces: A Myth Retold* is a 1956 novel by C. S. Lewis. It is a retelling of Cupid and Psyche, based on its telling in a chapter of *The Golden Ass* of Apuleius. This story had haunted Lewis all his life, because he realized that some of the main characters' actions were illogical. As a consequence, his retelling of the story is characterized by a highly developed character, the narrator, with the reader being drawn into her reasoning and her emotions. This was his last novel, and he considered it his most mature, written in conjunction with his wife, Joy Davidman. The first part of the book is written from the perspective of Psyche's older sister Orual, as an accusation against the gods. The story is set in the fictive kingdom of Glome, a primitive city-state whose people have occasional contact with civilized Hellenistic Greece. In the second part of the book, the narrator undergoes a change of mindset (Lewis would use the term conversion) and understands that her initial accusation was tainted by her own failings and shortcomings, and that the gods are lovingly present in humans' lives.

*Till We Have Faces: A Myth Retold* C. S. Lewis, 2025-09-15 C.S. Lewis's *Till We Have Faces: A Myth Retold* is a reimagining of the ancient Greek myth of Cupid and Psyche. First published in 1956, Lewis himself called it my best book. The novel's central question—How can the gods meet us face to face till we have faces?—becomes a meditation on self-knowledge, divine justice, and whether human love can ever be truly selfless.

**Till We Have Faces** C. S. C. S. Lewis, 2021-04 In this timeless tale of two mortal princesses one beautiful and one unattractive C.S. Lewis reworks the classical myth of Cupid and Psyche into an enduring piece of contemporary fiction. This is the story of Orual, Psyche's embittered and ugly older sister, who possessively and harmfully loves Psyche. Much to Orual's frustration, Psyche is loved by Cupid, the god of love himself, setting the troubled Orual on a path of moral development. Set against the backdrop of Glome, a barbaric, pre-Christian world, the struggles between sacred and profane love are illuminated as Orual learns that we cannot understand the intent of the gods till we have faces and sincerity in our souls and selves.

**Summary of C. S. Lewis's Till We Have Faces** Everest Media, 2022-10-10T22:59:00Z Please note: This is a companion version & not the original book. Sample Book Insights: #1 I was Orual, the eldest daughter of Trom, king of Glome. The city of Glome was built on the left bank of the river Shennit, not more than a day's journey above Ringal, which was the last town south of Glome. The god of the Grey Mountain, who hated me, was the son of Ungit. He did not live in the house of Ungit, but Ungit sat there alone. #2 I was Orual, the eldest daughter of Trom, king of Glome. The city of Glome was built on the left bank of the river Shennit, not more than a day's journey above Ringal, which was the last town south of Glome. The god of the Grey Mountain, who hated me, was the son of Ungit. #3 I was Orual, the eldest daughter of Trom, king of Glome. The city of Glome was built on the left bank of the river Shennit, not more than a day's journey above Ringal, which was the last town south of Glome. The god of the Grey Mountain, who hated me, was the son of Ungit. #4 My father made a great match. He

was to have the third daughter of the King of Caphad, who is the biggest king in our part of the world. The wedding preparations lasted for almost a year.

**Till We Have Faces** S. C. Lewis, 2021-09-16 In this timeless tale of two mortal princesses - one beautiful and one unattractive - C. S. Lewis reworks the classical myth of Cupid and Psyche into an enduring piece of contemporary fiction. This is the story of Orual, Psyche's embittered and ugly older sister, who possessively and harmfully loves Psyche. Much to Orual's frustration, Psyche is loved by Cupid, the god of love himself, setting the troubled Orual on a path of moral development. Set against the backdrop of Glome, a barbaric, pre-Christian world, the struggles between sacred and profane love are illuminated as Orual learns that we cannot understand the intent of the gods 'till we have faces' and sincerity in our souls and selves.

**TILL WE HAVE FACES (Cupid & Psyche - The Story Behind the Myth)** C. S. Lewis, 2023-12-29 In *Till We Have Faces*, C. S. Lewis masterfully reinterprets the ancient myth of Cupid and Psyche, exploring profound themes of love, jealousy, and the intricate nature of the divine. Written in a richly imaginative narrative style, the novel unfolds through the eyes of Orual, Psyche's elder sister, whose struggles with fidelity and self-identity offer a fresh perspective on the classical tale. Lewis employs a unique blend of psychological depth and philosophical inquiry, positioning Orual as a multidimensional character whose poignant journey reflects the complexities of human emotion and the often-unseen facets of divine love, ultimately culminating in a powerful exploration of the conflict between appearances and reality. C. S. Lewis, renowned for his contributions to literature and theology, draws upon his own profound experiences with faith and personal loss in crafting this poignant narrative. His deep understanding of myth and powerful storytelling skills are evident throughout the novel, as he seeks to interrogate the nature of truth and our perceptions of the divine. Lewis's background in academic philosophy and his connection to Christian thought enrich the text, making it resonate on both emotional and intellectual levels. For readers seeking a thought-provoking examination of mythology, *Till We Have Faces* stands as a remarkable testament to Lewis's literary genius. This novel not only enchants the imagination but also invites reflection on the meaning of love, sacrifice, and self-awareness. It is a compelling read for anyone interested in the intersections of mythology, religion, and the human condition.

**A Study of Till We Have Faces - and the Character of "Orual".** Veronica Hagström, 1998

*C.S. Lewis' Till we have faces* Nathan Comfort Starr,

**Till We Have Faces** Kathleen Desocio, 2006-01-30

Appeasing the Gods in C.S. Lewis's Till We Have Faces Peter W. Macky, 1986

The Christian Mind of C. S. Lewis Andrew J. Spencer, 2019-12-05 C. S. Lewis embodied the Christian mind because he saw the world as a coherent unity. His writing consistently pursued the good, the true, and the beautiful. He used nonfiction

to point out the reasonableness of Christianity and used his fiction to create compelling illustrations that make faith in Christ an obvious and attractive conclusion. This book explores the Christian mind of C. S. Lewis across the spectrum of the genres he worked in. With contributors from diverse disciplines and interests, the volume illuminates the many facets of Lewis's work. The Christian Mind of C. S. Lewis assists readers to read Lewis better and also to read other works better. The overarching goal is, just as Lewis would have desired, to help people see Christ more clearly in the world and to be more like Christ.

C.S. Lewis's Till We Have Faces and Christianity Miwako Nagai,1977 Considers Till we have faces as a retelling of the myth of Cupid and Psyche. Examines Christian elements used with elements of pagan myth.

The "horror of Holiness" in Till We Have Faces Melissa Gannon Picard,2010 C. S. Lewis' adaptation of the Cupid and Psyche myth is particularly notable for its considerable deviations from the classical story which first appeared in Apuleius' The Golden Ass. In Lewis' version of this myth, Till We Have Faces, Lewis focuses on the sacrificial element of Psyche's marriage to Cupid-or, as Lewis renames him, the Shadowbrute. Lewis casts Psyche's sister, Orual, as the protagonist of the novel. Through Orual's perception of the marriage of Psyche to Cupid, Lewis' audience is forced to accept Lewis' defense of pre-Christian paganism. Lewis emphasizes the gory details of sacrifice to the gods in an attempt to legitimize bloody, violent pagan religions on the basis of their sincerity and power. He clearly and repeatedly asserts that the darker and the more amorphous the religion, the more true, holy, and compelling that religion is. Indeed, Lewis seems to suggest that the kind of bloody, savage religion described in Frazer's The Golden Bough is prototypical of Biblical ideas and foreshadows or lays the groundwork for Christianity. Most notable is Lewis's insistence that transformation of Psyche and Orual into divine figures necessitates violence. The Psyche of Till We Have Faces is largely reminiscent of Lewis' character Lucy Pevensie of The Chronicles of Narnia in that both Psyche and Lucy both embrace a participatory epistemology; both Psyche and Lucy participate with the god and accept that their intense longing for the god denotes truth. In contrast, Orual actively insists on disbelief, much like the dwarves of Lewis' The Last Battle, because of her refusal to participate in pure, sacrificial love. As a result, Orual is imprisoned by her own consuming, selfish love for Psyche.

*Scepticism and Hope in Twentieth Century Fantasy Literature* Kath Filmer-Davies,1992 Religious discourse has become alien to the secular and skeptical western societies of the twentieth century. There is real discomfort when religious discourse appears either in the popular press or in society. But even in a secular society, there is still a psychological need (one might even use the stronger word will), if not to believe, then at least to hope. Dr. Filmer states this need is met in the literature of fantasy.

TILL WE HAVE FACES (Cupid & Psyche - The Story Behind the Myth) C. S. Lewis,2023-12-05 C. S. Lewis's Till We Have Faces reinterprets the ancient myth of Cupid and Psyche through a richly layered narrative that blends allegory with

philosophical inquiry. Set in the fictional realm of Glome, the novel is narrated by Orual, Psyche's elder sister, who grapples with issues of love, jealousy, and the human condition. Lewis employs an elegant prose style, imbued with a mythic quality, that engages readers in profound moral and ethical dilemmas, challenging conventional views on divine love and personal sacrifice. This work is often regarded as Lewis's most mature fiction, embodying a synthesis of classical mythology and Christian thought, and stands out within the canon of modern literary explorations of myth and identity. C. S. Lewis, renowned for his theological works and fantasy novels, was deeply influenced by his own spiritual journey and interest in mythology. His background in literature, as well as his profound Christian faith, guided him to create a nuanced tale that examines the interplay between the mortal and the divine. Lewis sought to delve deeper into the motivations of characters often portrayed in simplistic terms, offering a fresh perspective that resonates with contemporary audiences by addressing timeless questions about human nature. I wholeheartedly recommend *Till We Have Faces* to those interested in a thought-provoking exploration of mythology reimagined through a lens of psychological depth and moral complexity. Lewis's masterful storytelling invites readers to navigate the labyrinth of the human heart, making it an essential read for anyone seeking a profound understanding of love, identity, and the sometimes turbulent relationship between humanity and the divine. In this enriched edition, we have carefully created added value for your reading experience: - A succinct Introduction situates the work's timeless appeal and themes. - The Synopsis outlines the central plot, highlighting key developments without spoiling critical twists. - A detailed Historical Context immerses you in the era's events and influences that shaped the writing. - An Author Biography reveals milestones in the author's life, illuminating the personal insights behind the text. - A thorough Analysis dissects symbols, motifs, and character arcs to unearth underlying meanings. - Reflection questions prompt you to engage personally with the work's messages, connecting them to modern life. - Hand-picked Memorable Quotes shine a spotlight on moments of literary brilliance. - Interactive footnotes clarify unusual references, historical allusions, and archaic phrases for an effortless, more informed read.

*Till we have faces* Clive S. Lewis, 1972

C.S. Lewis in Context Doris T. Myers, 1994 C. S. Lewis in Context approaches Lewis' fiction through the linguistic controversies of his day, & develops a framework within which to evaluate his works & clarify his literary contributions. This valuable study will appeal to literary & linguistic scholars as well as to general enthusiasts of Lewis' fiction.

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