

**AMO® TEACHER GUIDE
AND RESOURCES**

**THE LION, THE WITCH
AND THE WARDROBE**

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The Lion, the Witch and the Wardrobe Unit Overview

Lesson	Reading	Principle	Vocabulary	Student Record	Craft/Songs
1	Biographical Sketch of the Author, C. S. Lewis	Story, which originates in God, appeals to man's heart and imagination. Mark 4:34	fantasy	Create and Illustrate a Title Page	Craft: Thumbprint Flowerpots
2	Ch 1: Lucy Looks into a Wardrobe	Light reveals those things that are hiding in darkness. Psalm 119:105	reveal	Setting Notes Coloring Page 1: Map of Narnia	Songs: "Alive, Forever, Amen" and "Victory Chant"
3	Ch 2: What Lucy Found There	God forgives the sins of those who turn to Him in repentance. Romans 2:4	repentance	Theme Notes Coloring Page 2: Mr. Tumnus and Lucy	Flex Time: Paint Narnia Mural
4	Ch 3: Edmund and the Wardrobe	Jesus is truth and He taught us the way of God in truth. Mark 12:14	truthful	Lucy's Character Notes	Craft: Painted Bookmarks
5	Ch 4: Turkish Delight	What seems outwardly to be good may lead to destruction. Ephesians 5:6	deceive	Queen of Narnia's Character Notes Coloring Page 3: White Witch and Edmund	Songs: "Alive, Forever, Amen" and "Victory Chant"
6	Ch 5: Back on This Side of the Door	A good name or reputation is of great value. Proverbs 3:3-4	reputation	Edmund's Character Notes	Flex Time: Continue Narnia Mural
7	Ch 6: Into the Forest	Love looks to the needs of others. Philippians 2:3-4	selflessness	Lucy's Character Notes Coloring Page 4: The Children and Wardrobe	Craft: Winter Tree Chalk Drawings
8	Ch 7: A Day with the Beavers	Hospitality is a Christian virtue of servanthood. 1 Peter 4:9-10	hospitality	Narnia Setting Notes Coloring Page 5: Dinner with Beavers	Songs: "Alive, Forever, Amen" and "Victory Chant"
9	Ch 8: What Happened After Dinner	God anointed prophets to foretell of the coming of His Son. 1 Peter 1:21	prophecy	Aslan's Character notes	Flex Time: Complete Narnia Mural
10	Chapters 9 & 10: In the Witch's House & The Spell Begins to Break	Hope in the Lord and His promises builds courage to overcome difficulties. Psalm 31:24	hope	Label and Color the Narnia Map (Coloring Page 1)	Craft: Stained Glass Pictures
11	Ch 11: "Aslan Is Nearer"	With redemption comes restoration. Ecclesiastes 3:11	beautiful	Narnia Setting Notes	Songs: "Alive, Forever, Amen" and "Victory Chant"
12	Ch 12: Peter's First Battle	The Lord prepares His people to wage the battles of life with spiritual weapons. Ephesians 6:17	sword	Aslan's Character Notes Coloring Page 6: Aslan and the Children	Flex Time: Play Rehearsal: Assign parts Discuss costumes Design props

The Lion, the Witch and the Wardrobe Unit Overview

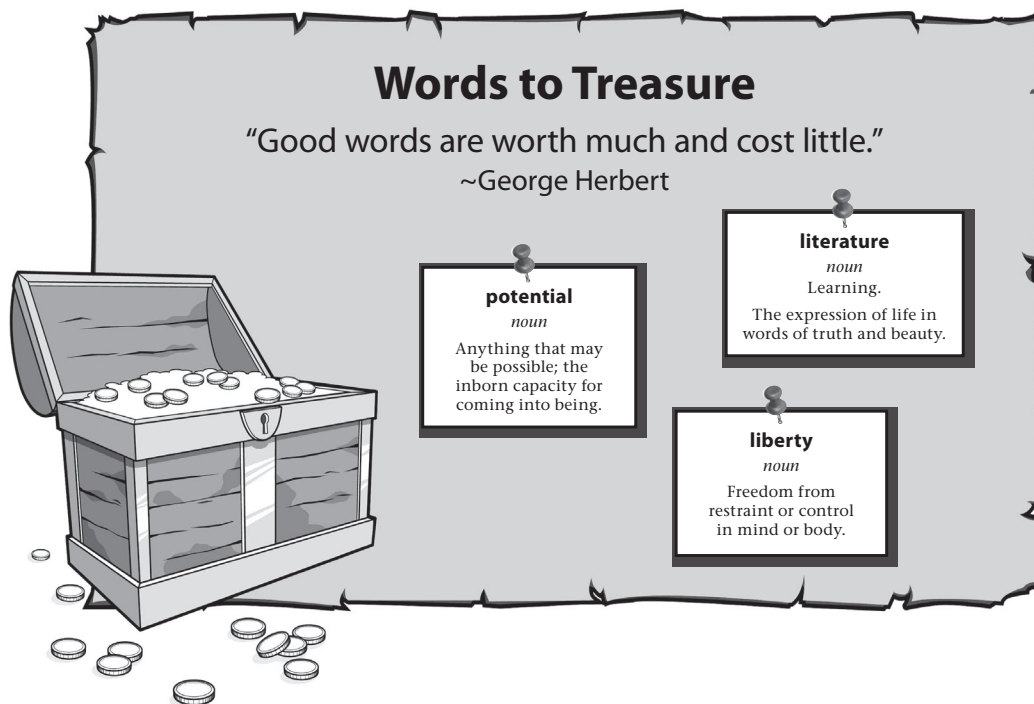
Lesson	Reading	Principle	Vocabulary	Student Record	Craft
13	Ch 13: Deep Magic from the Dawn of Time	Jesus came not to abandon God's Law but to fulfill it John 1:17	grace	Edmund's Character Notes	Craft: Narnia Masks Songs: "Alive, Forever, Amen" and "Victory Chant"
14	Ch 14: The Triumph of the Witch	Jesus' love for us is so great that He willingly gave His life as the ransom for our sins. John 15:13	ransom	Aslan's Character Notes Coloring Page 7: Aslan on the Stone Table	Flex Time: Play Rehearsal: <i>The Return of Aslan</i>
15	Ch 15: Deeper Magic from Before the Dawn of Time	Christ has won the victory over sin and death. Romans 6:9	victory	Theme Notes	
16	Ch 16: What Happened About the Statues	Jesus Christ conquered sin and death and liberated the captives. Luke 4:18-19	liberate	Lucy's Character Notes	Craft: Narnia Shields Songs: "Alive, Forever, Amen" and "Victory Chant"
17	Ch 17: The Hunting of the White Stag	God has a purpose and a calling for our lives. 2 Timothy 1:9	calling	Edmund's Character Notes Coloring Page 8: Children Being Crowned	Flex Time: Play Rehearsal: <i>The Return of Aslan</i>
18	<p>Narnia Festival – A Special Event of Celebration</p> <p>Parade of The Narnians</p> <p>Art Festival</p> <p>Knighting Ceremony</p> <p>"The Return of Aslan" Masked Play</p> <p>Wardrobe Choir</p> <p>English Tea</p> <p>Medieval Games</p> <p>If time, show <i>The Lion, the Witch and Wardrobe</i> video (Disney movie, 2005)</p>				

Lion, Witch and Wardrobe Treasure Chest

Words are the keys that unlock the treasure chest of ideas!

Words are the building blocks of ideas. Man cannot think without words. As Christians, we need a noble and biblical vocabulary that will wisely guide our thinking, reasoning and decision-making. We also need a noble and biblical vocabulary with which to communicate in the marketplace and persuade others with our words of faith, just as Jesus and the Apostle Paul did in the first century. Words are spirit, Jesus said (John 6:63). Words have the power to create or destroy. (Proverbs 18:21) Through the study of the Word of God, a child's vocabulary is greatly enhanced as you, the teacher or reader, mediate the language and begin using the words to create new realities within your students. (Numbers 14:28)

Following are the student Key Vocabulary Words from the lessons of *The Lion, the Witch and the Wardrobe* literature unit. The definitions are taken from many dictionaries. They are meant to be used daily in the curriculum by pinning the Key Word Vocabulary Card that you have printed for each lesson onto the Treasure Chest bulletin board. Leave all the words out on the bulletin board until the next lesson – the literature word, the Bible reading word and the Christian history word. We have printed ours on card stock, but plain paper works just as well. Use these words throughout the weeks as you speak to the children. Help build their thinking and reasoning skills by asking them to include the words in their conversation and answer questions.

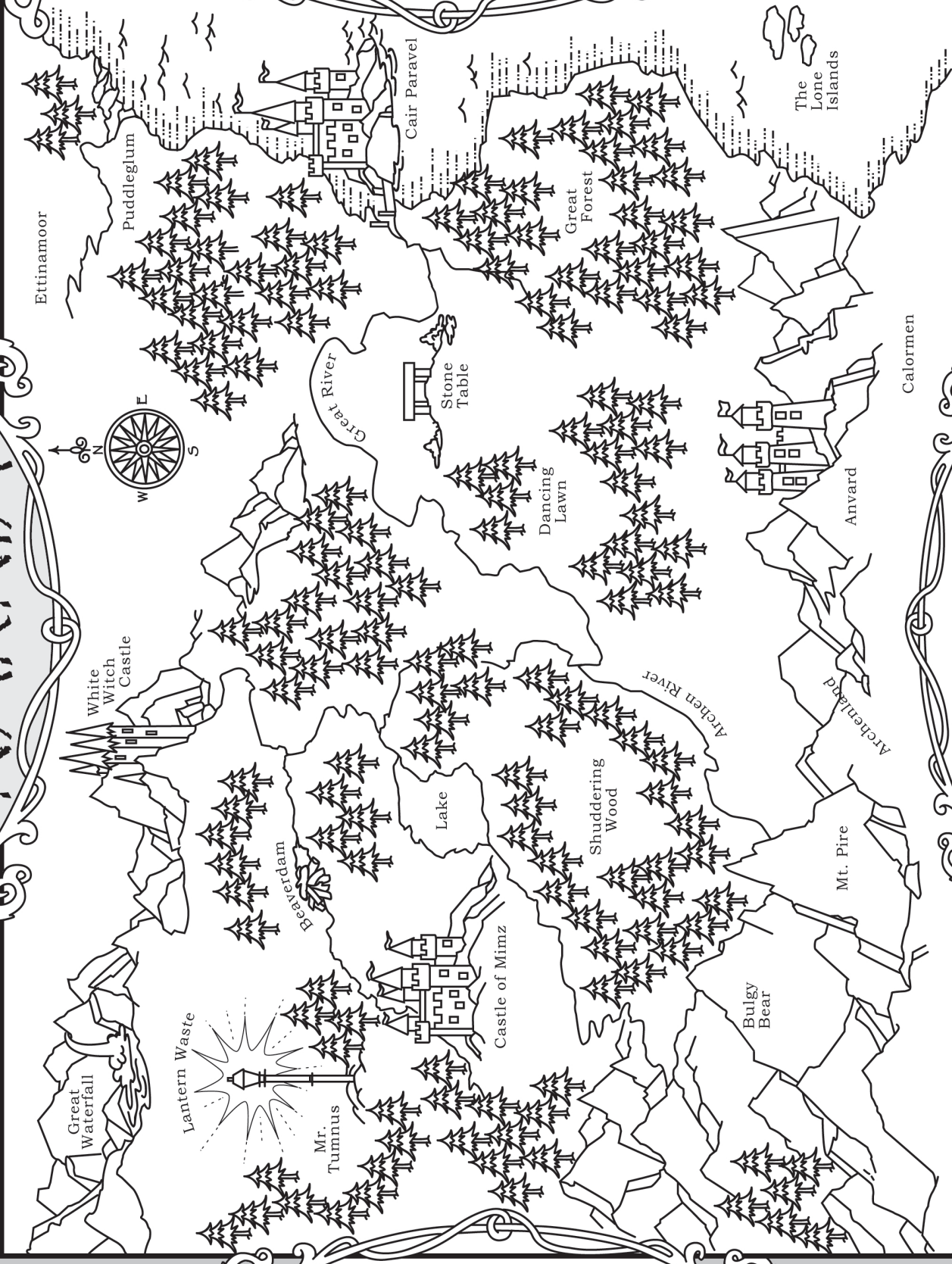


Words to Treasure

1. **fantasy** (n.) Fictional literature characterized by imaginative or supernatural elements.
2. **reveal** (v.) To show; to make known something before unknown or hidden; to unveil secrets.
3. **repentance** (n.) Turning from sin or past conduct and doing what is right in God's sight.
4. **truthful** (adj.) Full of truth, which is the virtue of honesty.
5. **deceive** (v.) To cause another to believe what is untrue.
6. **reputation** (n.) The general opinion that people have about someone's character.
7. **selflessness** (n.) A quality of love that puts concern for the welfare of others before self.
8. **hospitality** (n.) The friendly welcome and entertainment of guests or strangers.
9. **prophecy** (n.) An inspired declaration or foretelling of something to come.
10. **hope** (n.) A desire of some good and the belief that it is obtainable.
11. **beautiful** (adj.) Having the qualities of beauty; pleasing to the sight or the mind.
12. **sword** (n.) 1) An offensive weapon having a long and sharp-pointed blade with a cutting edge.
2) An emblem of authority and power.
13. **grace** (n.) Undeserved favor toward man; the mercy of God as distinguished from His justice.
14. **ransom** (n.) The sacrificial act of rescuing somebody from captivity by paying the price.
15. **victory** (n.) Triumph in the defeat of an enemy or opponent.
16. **liberate** (v.) To set free, as from oppression, imprisonment, or control.
17. **calling** (n.) 1) A divine invitation or summons. 2) A naming. 3) A title.

NARNIA

Eastern Ocean



Western Wild

Narnia Festival

A Royal Celebration



The activities in the Narnia Festival were inspired by the last two chapters of *The Lion, the Witch and the Wardrobe* where “good conquers evil.” Aslan, the great Lion-King, returns to the Land of Narnia to fulfill the hopes of his people and to fulfill the prophecy in which is written:

*Wrong will be right, when Aslan comes in sight,
At the sound of his roar, sorrows will be no more,
When he bares his teeth, winter meets its death,
And when he shakes his mane, we will have spring again.*

As Aslan defeats the wicked Queen of Narnia, liberates the stone statues, redeems the Narnians, and restores spring to the frozen land where it was “always winter and never Christmas,” all experience renewal. Both the Land of Narnia and its creatures are restored by the “deeper magic from before the dawn of time.” How like the Living God, who conquered sin and death through the perfect Lamb, Jesus Christ, who was slain before the foundation of the world. (Revelation 13:8; 1 Peter 1:18-20)

The Narnia Festival is designed to celebrate the joy of reading this Christian children’s classic that contains so many biblical images and ideals, and to encourage the children to fulfill God’s glorious plan for their lives.

Purposes of the Festival:

1. To culminate the study of *The Lion, the Witch and the Wardrobe* by creating a memorial or milestone through the spirit of celebration
2. To affirm a virtuous character quality in each child by awarding each a special title
3. To give each child the joy of participation in a play
4. To involve parents in volunteerism and provide them the opportunity to experience their children’s love of learning
5. To network with local businesses, young professionals, and community leaders by special invitation in order to seek a commitment of relationship and financial support for your children’s ministry
6. To fellowship with church and community and to share with them all that God is doing in your ministry

Events:

Narnia Parade

Knighting Ceremony

“Return of Aslan,” a Masked Play featuring the “Aslan Dramatic Troupe”

“Wardrobe Choir” (all the children) singing the songs they have learned in this unit

English Tea

Medieval Games

(If there is an additional 1½ hours, show the Disney 2005 movie, The Lion, the Witch and the Wardrobe)

Length of Time Needed for the Festival:

2½ hours (without the movie)

Preparation:

1. If you do not have banners and streamers stored from your Heidi Festival, you will want to make some for your parade. Directions are in the Heidi Arts and Crafts Lesson Plans.
2. Create an invitation and send to parents, church and community leaders, and businessmen.
3. Assign one mother or grandmother the role of putting the English Tea together for the festival.
4. Ask other mothers to assist by making tea cakes, scones, shortbread, cookies and Turkish Delight. Have recipes available for them.
5. Assign play parts and set aside plenty of time to practice lines and rehearse the play.
6. Practice the songs with the children, so they master the words and melodies.
7. Practice the parade.
8. Give direction to the children in how to dress as their Narnian character. A plain jersey jogging suit is best for all but the four children. If there are logos and phrases on them turn them inside out. Some ministries have purchased t-shirts with the program name on them. These would be appropriate.
9. One of the teachers should dress as the Lion-King for the Knighting Ceremony. Make a gold crown and have a sword.
10. Make a large banner or flag and print “Narnia Festival” on it. Place it outside your ministry the day of your festival.
11. Before the festival, gather the children’s artwork and plan how you will display it to create the Narnia Art Festival.
12. Decorate the festival site. Use the flower pots which the children painted and planted seeds.
13. Have a table for refreshments with tablecloth, napkins, a tea service and one of your flower pots.
14. Set up the Narnia Mural as a backdrop for the play.
15. Set up chairs for the audience to watch the play.
16. Assign a mother or grandmother who greets the visitors and makes a name tag for each.
17. Gather the items needed for the Medieval Games and assign adults to govern each activity.
18. Print the character quality on the children’s shields. Place in a large basket and assign a helper.
19. Assign someone to take plenty of photos at the Festival.
20. If the children are with you all day, show the Disney 2005 movie, The Lion, Witch and Wardrobe

Materials for the Narnia Parade:

banners (from your Heidi Festival) flags (from your Heidi Festival)
streamers (from your Heidi Festival) balloons and string
children in costumes Narnia masks (craft made by children)
teacher dressed as Aslan should lead the parade with sword held high

Knighting Ceremony:

History

The Lion, the Witch and the Wardrobe is a fantasy in which good conquers evil. In the last chapter, Lion-King Aslan knights Edmund on the battlefield and later crowns the four children Kings and Queens of Narnia. It is said of them that “they governed Narnia well and made good laws and kept the peace.”

In the Middle Ages, a knight was a person of noble birth, who was trained in warfare and chivalry and inducted into special military service to the king. Their Code of Chivalry was based on Christian principles of character and conduct. A knight wore armor and his basic weapon was the sword. In Ephesians 6, the Bible speaks of the spiritual armor and the sword of the Spirit that Christians need everyday to wage the spiritual battles of life.

When a king knighted a young man for service, he laid his sword three times on the knight’s shoulders as he commissioned him a knight. When the Lion-King crowned each of the children, he gave them a title: Edmund the Just, Susan the Gentle, Peter the Magnificent, and Lucy the Valiant. He affirmed the growth of their character and conduct as they grew into adulthood.

This is what we want to do to culminate our study of this classic. The teacher must decide upon a character quality for each child in the program. These qualities will then be printed on the Narnia Shields the children made and given to them in the following Ceremony:

Ceremony

Have the children form a circle. Place the Narnia Shields in a large basket and have a helper to find each one as the “Lion-King” (the teacher in costume) moves from child to child, saying to each one:

“You are being honored as a most noble knight in the King’s service.”

The Lion-King touches the child’s shoulder with the flat side of his sword, as he says:

“I now dub thee ‘Knight _____ the _____’ .”

Now the Lion-King names the child and the title printed on his Narnia Shield. Then he gives the child his shield and continues speaking:

“May you put on the full armor of God and use this, your Shield of Faith, to extinguish the flaming missiles of the evil one. May you use your Sword of the Spirit, which is the Word of God, to defeat the schemes of the evil one, and may you govern well your conduct and your character. May you bring honor to your name and to the King of kings. Serve Him nobly and faithfully according to His plan and purposes for your life, that you may receive from Him, the Crown of Life.

Continue around the circle. When every child has received his shield, conclude with a simple prayer of thanksgiving and praise.

Be certain to have someone take photos of the Lion-King and all the children with their shields.

Wardrobe Choir:

All the children will sing the songs they have learned during this unit.

The Return of Aslan, a Masked Play presented by the Aslan Dramatic Troupe:

Classical theater in Western civilization has its origin in ancient Greece. Plays were staged using only three male actors, who played the different roles using masks. There was a chorus on stage all the time which sang songs and sometimes spoke in unison. Roman theater was quite different and generally comedic. By the time of the Middle Ages, theater was a vital part of community life. The church dominated religion, education, and political life, so most of the plays centered around biblical themes.

In the 21st century, creative Christian troupes effectively use masked dramas as a tool of evangelism to take the Gospel around the world. It simplifies the dramatic presentation by having only a few actors portray many characters with masks and fabrics folded creatively for scenery.

Drama for children is a wonderful instrument that helps build confidence and public speaking skills. Every child should be given a part in the Narnia Play. Each child should construct a mask for that character in the craft class.

Costumes:

The four children (Lucy, Edmund, Peter, and Susan) are dressed as school children, girls in dresses and boys in long pants. One girl should be selected to be the Queen of Narnia. She should wear a long coat and have a wand and a crown. (The teacher may need to help with this costume.) Narnian characters can easily wear plain jersey jogging suits (If there are logos and printed phrases, turn them inside out.) Their masks cover their faces. One of the teachers should dress as Aslan and have a gold crown and a sword for the Knighting Ceremony.

English Tea:

Scones, tea cakes, shortbread, and simple cookies (have recipes printed for volunteers to bake)

Turkish Delight (See recipe on this web site: www.narniafans.com/fansection/recipes.php)

Fresh fruit cup

English tea with sugar and milk

Medieval Games:

Have some simple prizes ready for the winners of the games you choose. It's much more fun to participate when there is a prize.

Hoodman's Blind (known as Blind Man's Bluff today)

Blindfold one person. The other players stand in a circle around him or her. One of the players gently taps the blindfolded person and says in a disguised voice, "Dost thou knowest me?" The blindfolded person tries to guess who did the tapping. If he guesses correctly, the players switch places and the game continues. If he guesses incorrectly, then other players take turns tapping the blindfolded person.

Hunt the Slipper

One player, called the Slipper Soul, holds a shoe in his hands and stands in the center of a circle of children. The players that make up the circle pretend to be cobblers hammering and sewing leather shoes. The Slipper Soul hands the shoe to one of the cobblers, closes his eyes, and says,

Cobbler! Cobbler! Mend my shoe!

Fix it up as good as new!

One, two, three, four stitches will do!

While the Slipper Soul is saying this rhyme, the cobblers pass the shoe around their backs. When the Slipper Soul is finished, the cobblers hum and pretend each of them has the shoe. The Slipper Soul tries to guess who has the shoe. If he is correct, the cobbler and the Slipper Soul trade places. If he is incorrect, the Slipper Soul tries again.

Bob for Apples

Fill a tub or sink with water. Float some apples in it and let the children take turns trying to get a bite of an apple without using their hands.

Tug-A-War

Divide the children into two teams. One team holds onto the end of a long rope. The second team holds onto the other end of the same rope. Mark a designated area halfway between the two teams, e.g., mark a line in the dirt, spray paint a line on the grass or tape an indoor floor. The object is for each team to pull on the rope as hard as they can. When one team pulls the other team past the marker, or if one team falls down from exhaustion, the stronger team wins the “tug-a-war.”

The Return of Aslan

A Masked Play Written by Helen Wood



Inspired by C. S. Lewis's classic, *The Lion, the Witch and the Wardrobe*

Dramatis Personae

ASLAN	The Lion-King of Narnia			
FOUR CHILDREN	Lucy and Susan, Daughters of Eve (No masks are worn) Peter and Edmund, Sons of Adam (No masks are worn)			
NARNIA CREATURES	Lions	Dogs	Centaur	Birch-girls
	Unicorns	Birds	Fauns	Beech-girls
	Kangaroos	Foxes	Satyrs	Larch-girls
	Horses	Dwarfs	Giants	
WHITE WITCH	Also called the Queen of Narnia (no mask worn)			
FLOWERS				
MOON & SUN	One who holds a double-sided mask: one is the moon, the other the sun			
4 NARRATORS	Hold flashlights to read in the dark			
WARDROBE CHOIR	Actors. Hold masks over their faces when NOT singing.			

Staging

Stage Left:	The Choir (When not acting, all characters except the narrators sit here.)
Stage Right:	The Narrators
Center Stage:	Where the acting takes place

Scenery

Narnia mural that was painted by the children

Introduction

(Narrators stand with flashlights and read their scripts with animation.)

- NARRATOR 1: Welcome to our production of *The Return of Aslan*, a short play inspired by C. S. Lewis's children's fantasy, *The Lion, the Witch and the Wardrobe*.
- NARRATOR 2: When Lewis wrote and published this story in 1950, it became so popular that he wrote six more stories and published them as *The Chronicles of Narnia*.
- NARRATOR 3: C. S. Lewis loved God and was a student of the Bible, so his children's stories are filled with biblical imagery, symbols, and Christian themes.
- NARRATOR 4: This story is loved by children all over the world. Its primary theme is the same as the Bible—In the battle between good and evil, good triumphs over evil!
- NARRATOR 1: Our play takes place in . . .
- NARRATOR 2: (Holding finger to mouth) Sssshhh . . . I hear voices!

SCENE I

The Land of Narnia

(Enter 10 Narnia Creatures: 8 scurrying around the stage and 2 walking through the audience toward the stage.)

- NARNIANS: Have you heard?
Have you heard the good news?
Aslan is coming!
Aslan is coming!
The King has returned to the Land of Narnia!
And he's is on the move!

(Lights dim.)

- NARRATOR 3: There once was a mythological land called Narnia. It was a beautiful land with forests and lakes and the sea on its border to the east.
- NARRATOR 4: This land was full of strange and fascinating creatures. There were talking beasts and gentle giants. And dwarfs and fauns and unicorns!

(10 Narnia Creatures move about and mime the action.)

- NARRATOR 1: Narnia had a king, who was terrible yet **good**! He was a lion named Aslan.
- NARRATOR 2: Although Aslan was the king of Narnia, he was not always there, for he had other lands besides Narnia to govern.

(Enter White Witch with crown and wand.)

- NARRATOR 3: It was during one of Aslan's absences that a terrible spell was cast over Narnia.

NARRATOR 4: With a wave of her wand, a witch turned Narnia into a land where it was always winter, but never Christmas!

*(Witch dramatically waves her wand over the setting.
Fake snow flakes could be tossed into the setting.)*

NARRATOR 1: She established herself as the Queen of Narnia, but the creatures called her the White Witch, because everything in Narnia became as cold and white as winter.

NARRATOR 2: The witch ruled her subjects by fear with the evil power of her wand. When the Narnians did not obey her, she turned them into stone statues.

(Creatures freeze in a position as Witch waves her wand.)

NARRATOR 3: The Narnians could only hope that an old prophecy would soon come true. It predicted a time when the king of Narnia would return and restore all of Narnia to its former state.

NARRATOR 4: “Wrong will be right, when Aslan comes in sight.
At the sound of his roar, sorrows will be no more.
When he bares his teeth, winter meets its death.
And when he shakes his mane, we will have spring again.”

NARRATOR 1: But for the prophecy to come true, two Sons of Adam and Two Daughters of Eve must visit Narnia.

NARRATOR 2: And of all things, the entrance into Narnia for these humans was through a wardrobe! How peculiar!

NARRATOR 3: The time finally came when two brothers and two sisters found themselves in the Land of Narnia. Their names were Peter, Edmund, Susan and Lucy.

(Enter four children, looking all around with surprised expressions.)

NARRATOR 4: It was not easy to overcome the schemes of the White Witch. Her Turkish Delight tricked Edmund, one of the children, and he betrayed the others and joined her ranks.

(Witch offers Edmund candy, and then he follows her offstage.)

NARRATOR 1: According to a Narnian law written at the dawn of time, the Witch had the right to punish him for being a traitor.

NARRATOR 2: However, king Aslan knew there was deeper magic from **before** the dawn of time. He knew that if one who was willing and innocent took the place of the traitor, the traitor would be set free.

(Enter Aslan, who hugs the 3 children. They exit holding hands.)

(Lights off.)

NARRATOR 3: Aslan loved children very much, so he decided to take Edmund’s place. He willingly gave himself to be sacrificed by the White Witch, so that Edmund could be free from this terrible punishment.

(Aslan enters and is “tied” to the Stone Table.)

NARRATOR 4: Our play begins just after Aslan’s great sacrifice for Edmund on the Stone Table.

SCENE 2

Stone Table Hill

(Lights on to a dim setting.)

(Enter Moon / Sun)

MOON / SUN: (Holds mask so silvery blue moon side is seen by audience.)

NARRATOR 1: Aslan lays bound and dead on the Stone Table. The witch has killed him. And Lucy and Susan saw it all!

(Enter Susan and Lucy)

LUCY & SUSAN: (Kneel by Aslan's body. Weep softly. Pet his mane and hug him.)

ASLAN: (Begins to stir and wake up.)

SUSAN: (Startled and amazed:) Oh! . . . Aslan!

MOON / SUN: (Moon turns his mask around to become the fiery red, glittery Sun. Sun gets on his knees low to the ground and very slowly rises to his feet as the sun would rise in the sky.)

(Lights turned up.)

LUCY: Aren't you dead?

ASLAN: Not any more!

SUSAN: What does this mean? Is this more magic?

ASLAN: Yes, it's magic from **before** the dawn of time! Death will now work backwards. Oh children, I feel my strength coming back to me.

LUCY: Oh, you're alive again, you're really alive! Oh, Aslan!

(Lucy and Susan fling their arms around Aslan and hug him.)

CHOIR: (Sings one verse of "Alive, Forever, Amen.")

LUCY & SUSAN: (Laugh and hug Aslan joyously. Join him to play "Ring Around the Roses.")

ASLAN: (Plays and sings "Ring Around the Roses.")

CHOIR: (Sings another verse of "Alive, Forever, Amen.")

ASLAN: I am alive again! I am alive!
And now to business! I feel I am going to roar.
You'd better put your fingers in your ears.

LUCY & SUSAN: (Put their fingers in their ears to block the noise of his loud roar.)

ASLAN: Roars a fierce and very loud roar! Now, we have a long journey ahead of us.
We must travel to the witch's castle. Hurry, children, let's go!

(Exit Aslan, Susan and Lucy as they run off stage.)

(Lights dim.)

SCENE 3

The Witch's Castle

(Enter all Narnians, Lucy, Susan and Aslan.)

- NARNIANS (Holding masks over their faces, all stand very still, frozen like statues.)
- LUCY: What an extraordinary place! Look at all these stone animals—and people too! It's like a museum.
- SUSAN: Hush! Aslan is doing something.
- ASLAN: (Bounds around and breathes on the statues, which come to life. Suggestion: To help the audience “see Aslan breathing” on the statues, he could blow glitter off his paws onto the statues.)
- LUCY: (Pointing excitedly at a lion statue.) Oh, Susan! Look! Look at the lion statue!
(Someone off stage shines a flashlight or spot light on the lion statue.)
- LION: (Slowly begins to move and stretch and then comes alive. Shows excitement by bounding around the stage freely!)
- NARNIANS: (Come alive with movement and sound. The animals begin to dance about. Each makes his own animal sound.)
(Enter Flowers. Others mime the action.)
- FLOWERS: (Join in the dancing and excitement.)
- SUSAN: (Shouts excitedly:) Spring is here! The spell of the witch has been broken!
- UNICORN: Narnia is free at last! All hail king Aslan, who has liberated us from the power of the wicked witch!
- ALL: (The crowd gives a shout of triumph. Have some bring pots of flower made in crafts class and set on the front sides of the setting.)
- NARRATOR 2: (In a triumphant voice:) It is written in the Song of Songs: “Behold, the winter is past. The rain is over and gone. The flowers have appeared . . . and the voice of the turtledoves has been heard in our land!
- NARRATOR 3: King Aslan then took the life of the witch. Good conquered evil! He then crowned the four children “Kings and Queens of Narnia.”
- NARRATOR 4: They governed well the Land of Narnia and made just laws. Aslan's sacrificial act of love forever restored his kingdom and even transformed the character of the children.
- NARRATOR 1: How this story sings with the imagery and symbols of the Gospel found in the Bible.
- NARRATOR 2: We would like to honor the eternal Lion of Judah, Jesus Christ, who became the perfect sacrificial Lamb. For God so loved the world that He gave His only Son that whoever believes in Him shall not perish but have eternal life!
- ALL: Sing “ Alive, Forever, Amen” and “Victory Chant”

The End

AMO® Program

Using the Binder

Overview

The notebook approach,¹ developed by Rosalie Slater co-founder of the Foundation for American Christian Education, employs the four natural or biblical steps of learning: *research, reason, relate* and *record*. This is an old method of reflective study, one used by many of the world's greatest thinkers and writers throughout history. It is as old as God instructing Moses to "write in a book what He was saying to him and rehearse it in the ears of Joshua." (Exodus 17:14) God has always placed great value on the written word and written records, of which there are hundreds of references in the Bible.

The notebook approach is both a biblical tool for teaching and learning, as well as a method for guiding reflection and reasoning with truth. It introduces the teacher and student to the study of the subject through the nature and character of God as the author of that subject, and it lays the foundation for thinking and reasoning with the life and truth of God's Word. It opens the subject through its vocabulary and biblical principles and enlightens the pathway of thinking and reasoning to guide the student toward mastery of the subject. The notebook approach cultivates strong writers, Christian scholarship and character, and a permanent record of learning for teachers, students and parents to evaluate and reference over and over again. The student produces his own "book of remembrance." (Malachi 3:16) Over time, this method liberates the student to become an independent learner who is able to take responsibility for his own education and give an account.

In the AMO Program, both teacher and students need a ringed binder with four dividers marked:

1. Literature
2. History
3. Reading
4. The Arts

A title page is made and filed in the front of the binder, and a title page is made for each component.

Instructions for how to use the Lesson Plan Format follow. They will enable both teacher and student to derive the greatest benefit of the notebook method.

Objectives

1. Introduce the notebook approach and the four steps of natural learning for a permanent record of study in the AMO Program.
2. Develop the lifelong habits of personal study, reflection, recording principles and reasoning in both teacher and children.
3. Build Christian imaginations and consecrated minds for fresh vision, renewed thinking, and biblical reasoning.





AMO's Lesson Plan Components

The top portion of the Lesson Plan contains the following:

1. **Time:** This component indicates the length of time for the lesson. It is based on AMO's weekly schedule. You can alter this to suit your program.

2. **Reading:** This component relates the reading assignment. In the history and literature components, the teacher reads aloud. In literature, the whole classic is read aloud to the children. Do not let them read it. The teacher should read with animation and know the vocabulary before reading the classic. In the Bible Reading lessons, the children read aloud.
3. **Review:** All good lessons begin by reviewing the principle and the main idea or theme of the last lesson. Ask the children if they can remember the principle from the last lesson. If no one can remember, ask them to turn in their binders to the record of the last lesson or point to the Key Vocabulary Word for that lesson located on the bulletin board to help them recall.
4. **Goal of the Lesson:** This is the primary target of the lesson and what the children should understand at its conclusion. The student vocabulary word, the principle and Scripture, as well as the reasoning questions are all directed toward the goal of the lesson.
5. **Principle:** Each lesson is governed and guided by a biblical principle, which lays truth as the foundation and provides structure for teaching the whole lesson. This is antithetical to most teaching methods, which either require children to memorize information and parrot back the “right” answer or “entertain” them.
6. **Scripture:** Each principle is undergirded with a biblical reference. The Word of God is alive. (Hebrews 4:12) It not only produces life in the teacher’s spirit and in the lesson plan, but it illumines and guides the children’s thinking, reasoning, and application of the principle to their own lives.

The remainder of the Lesson Plan is divided into two columns. The left column is for edifying the teacher and the right column is for engaging the students.

1.  **Teacher Vocabulary:** Difficult words and key words are defined biblically for the teacher’s enlightenment and for use with older students and adult literacy programs.
2.  **Preparation to Teach:** These are the instructions for preparation as well as the tools and supplies teachers must gather before entering the classroom to teach.
3.  **Teaching Plan:** This is the subject content of the lesson to build the teacher’s confidence. Generally, everything he or she needs for teaching the lesson is provided and should be reviewed before teaching the lesson. It contains all the elements that he or she will need to teach the lesson to the children. NOTE: Background information and often a great deal of content for the TEACHER’S EDIFICATION are provided. The teacher is NOT to read all of this material to the children. It is there to provide information and enrichment to the teacher, as he or she works with the principle and the reasoning with the children.
4.  **Key Vocabulary Word:** Every lesson has a student vocabulary word that relates to the principle and the goal of the lesson. This word, which is printed on card stock and pinned to the “Treasury of Words” bulletin board each day, should be emphasized in each lesson. Use this word in your teaching and encourage the children to learn its meaning and use it in their conversation. Remove the vocabulary card from the board in the next class period and store in the Treasure Chest and pin up the new word from the lesson. Many teachers print out a copy of each word and have the children file in their binders. If you are using this in an academic setting, you can have the students put a divider in their binders marked “Vocab” and they can copy the word and the definition into their binders. They can be tested on the vocabulary definitions and are certainly encouraged to use these words in their writing and in their verbal communication.

5. **? Reason Questions:** Reason questions are provided to guide biblical reasoning and oral discussions and to help children relate the principle or theme of the lesson to their own lives. In an academic setting, this can be assigned as written class work or as homework.
6. **📖 Notebook Record:** Everything the children copy onto their graphic organizers is found in the lesson plan. The teacher writes these phrases on the chalkboard, and the children copy them onto their graphic organizers. In literature the graphic organizers are based on the settings, characterizations and themes in the classic. The phrases are the author's words, which is why they have quotation marks around them. In other subjects, the notebook record contains the essence of the lesson so the children have a permanent record of what they are learning. For the academic setting, older children can find additional phrases to write on these graphic organizers. These phrases are helpful when assigning composition work. Have the children open their binders to the appropriate graphic organizer so they can use the phrases and vocabulary words to inspire and guide their descriptive or expository writing.
7. **🗣️ Oral Work:** This is a summary of the lesson that was taught to the children, that the teacher says and the students repeat out loud before the close of the lesson. It reinforces the principle that undergirds the lesson.

Other components that accompany the Lesson Plan:

1. **Graphic Organizers:** These are designed to organize and limit the amount of writing children must do in an after school, Sunday school or literacy program. Some children are illiterate and unable to write. These children will still have a record of learning with the coloring pages provided. All the children will build their language skills. If you are using this program in an academic setting, you can assign more note taking by writing the content being taught on the chalkboard and having your students copy into their binders.

Graphic organizers for the literature units are designed to record these literary elements:

- a. **Characterizations:** Four or five of the main characters in the classic are chosen to study in depth. They soon learn that God looks at the internal man (1 Samuel 16:7) and that the internal is causal, it gives rise to the external. *As a man thinks within himself, so he is (Proverbs 23:7)*. This helps children examine their own character.
 - **Internal:** Record the internal qualities of the heart, mind, soul, attitudes, will, and spirit **using the words of the author.**
 - **External:** Record the physical features of the literary character **using the words of the author.**
 - b. **Setting:** The main setting(s) of each classic has been chosen, and if actual geographic settings are in the classic, such as the Swiss Alps and Frankfurt, Germany settings found in *Heidi*, the children complete map work and study the culture of the settings.
 - c. **Theme:** This is the message the author conveys. Each classic is different. *Heidi* has many themes.
2. **Vocabulary Card:** The Key Vocabulary Word, which is defined Biblically, is printed on this card and pinned onto the "Treasury of Words" bulletin board where it remains until the next lesson. All cards are stored in the Treasure Chest of Words, so the children will soon learn that words provide a treasury of wisdom and understanding.
 3. **Coloring Pages:** Beautiful coloring pages have been created by talented illustrators for the delight and enrichment of the children. Have the children use colored pencils to color them. Pencils produce

beautiful pages for the children to cherish. Many children are visual learners, so they will glean many details of the story from the coloring pages. These become part of their permanent record and are filed in their binders.

4. **Memory Verse Cards:** This card holds the weekly Bible verse from the Bible Reading lesson to be memorized by the children. It is printed and pinned onto the “Treasury of Words” bulletin board.
5. **Parent Prayer and Blessing Cards:** These cards are part of the Bible Reading lesson plans. One set is printed weekly for each child to take home to his parents so they can pray and bless their children every day.

¹ Slater, R. (1965). *Teaching and learning America's Christian history: The principle approach*. San Francisco, CA: Foundation for American Christian Education.

Suggested Assignments for the Academic Setting

1. Write introductory facts and inspiring information from the lesson plans on the chalkboard and have the students copy into their binders on a sheet of paper labeled “Introduction” for each component studied. (i.e.: historic and literary background of the book being studied; author of the book; literary background, genre, and elements of the classic being studied; timeline of key events, key individuals, and key documents in the Christian history units; etc.)
2. Have students create a divider labeled “Vocabulary” and insert in their AMO® binders for each component studied. On a sheet of notebook paper, have them copy the daily “Key Vocabulary Word” and its definition. After they have copied the word, have them write a sentence using the new vocabulary word.

Hold students responsible for the correct spelling of the word, its definition, and the ability to use the word accurately in a sentence on quizzes and on the final examination.

3. Have students create a divider labeled “Principles” and insert in their AMO® binders for each component studied. Have them write out the daily principle and then write a paraphrase as classroom work or as homework. Ask them to apply the principle to their own lives, as well. Be certain to read each one and make comments.
4. Have students create a divider labeled “Memory Verses” in the AMO® Bible reading component and insert in their AMO® binders. On a sheet of notebook paper, have them copy the weekly memory verse. Ask them to paraphrase it and apply its truth to their own lives.
5. Have students create a divider labeled “Reason and Relate” and insert in their AMO® binders for each component studied. Write the “Reason Questions” found on the lesson plan (and any you would like to add) on the chalkboard. Have students copy the questions onto a sheet of notebook paper and write out their answers in complete sentences either during class or for homework. Correct, grade, and return them to the students to be filed in their binders. Discuss some of the inspired answers.
6. Create writing assignments from the literary phrases and information the students record on their graphic organizers, such as:

Write two paragraphs that describe the Swiss Alps. Use as many of Johanna Spyri’s beautiful phrases as possible. You may use your notes from class.

Contrast life in the Swiss mountains with life in the German city, Frankfurt.

Describe the individuality of Switzerland.

Compare and contrast the internal and external characters of Heidi and Peter.

7. Prepare students for all final examinations by seeing that their binders are complete and in order and by reviewing the principles, historic events and individuals, and literary elements of the classic. Take class time to do this collectively.
8. After the final examination, collect and grade each student’s binder, and average his binder grade with his other academic assignments. The binder grade reflects the student’s character, not his academic achievement.
9. Sample Heidi Final Exam (3rd grade and above/age 8+): Be certain to write in complete sentences.
 - Why is the Bible the highest model of language and literature?
 - Who was the author of Heidi? Write two sentences that describe her individuality.

Write the definition for each of these vocabulary words:

literature	friendship
conscience	providence
individuality	virtue
prudence	principle
repentant	reason (v.)

Label the map of Switzerland using the names found on the legend.

Write a descriptive paragraph about life in the Swiss Alps in the late 1800s. Tell why you would or would not want to live there.

Compare and contrast the internal and external characters of Heidi and Peter.

What were Heidi's most distinctive character qualities? Why did everyone like her? How did Heidi overcome life as an orphan?

Why did the author describe Uncle Alm as the "Prodigal Son?" Tell what happened to him in the story.

Paraphrase this principle from chapter 10: "Being able to read brings great liberty to one's life."

Extra credit: Sketch your favorite scene from the classic Heidi in the space provided.

10. Sample Proverbs Final Exam (3rd grade and above/age 8+):

Using complete sentences, describe four attributes of God's Word, the Bible.

Write the definition for each of these vocabulary words:

gospel	integrity
proverb	honor
discern	character
wisdom	diligent
folly	leader

Who wrote the Book of Proverbs? Tell why this book is so important for a young person to meditate upon.

Contrast the wise child and the foolish child in the following areas of daily life:

- Listening
- The words of one's mouth
- Making friends
- Making decisions
- Work habits

List three qualities of a godly leader.

List three qualities of a godly woman.

Paraphrase the following principle, "The conduct of a young child builds the man or woman."

Extra credit: Write out two of your favorite memory verses from the Book of Proverbs.

As teachers work with our AMO® lesson plans, they will be inspired to create their own reflective writing assignments. **Remember, handling the noble vocabulary of the subject and daily writing assignments produce mastery of the subject.** The sooner children are taught the rudiments of composition (which should begin in kindergarten/first grade), they should be writing in every subject every day by the third grade.

Teachers must remember, they cannot ask children to write a descriptive paragraph if they haven't taught their students the rudiments of writing a descriptive paragraph. The same principle goes with comparing and contrasting two items or characters. The teacher has to teach the rudiments of all the

various forms of composition and then have their students practice, practice, practice. Writing is not a gift from God that some are blessed to have and others don't. Writing is a skill best learned as a young child in order to form lifelong manners and habits of excellence in Christian scholarship. This produces Christian thinkers and leaders in every field of endeavor.

By employing the Notebook Method, teachers will eventually become confident to develop and write their own curriculum. This method produces writers and Christian thinkers among teachers, as well as students.

Literature Lesson Plans

*Good children's literature appeals not only to
the child in the adult, but to the adult in the child.*

~ Anonymous ~

Introduction

The Lion, the Witch and the Wardrobe

by C. S. Lewis

The Lion, the Witch and the Wardrobe is a delightful fantasy which takes place in the mythological land of Narnia, a land where talking animals, dwarfs, centaurs, and friendly giants live in peace and harmony. However, life in Narnia is not all goodness, for the wicked White Witch has put a spell on the land and placed it in a perpetual state of winter. When four English school children find their way into Narnia through a wardrobe, they meet with strange and unexpected adventures. The story concludes in a glorious battle where the children help Aslan, the Lion King, in his triumph over the White Witch. Aslan crowns them kings and queens of a redeemed Narnia.

The Author:

author (n.) *The writer of a literary work, such as a book.*

The author of *The Lion, the Witch and the Wardrobe* is Clive Staples Lewis. Although Lewis was born in Belfast, Ireland in 1898, he was raised and educated in England. He was a well known professor of English literature at both Oxford and Cambridge Universities. Lewis also lectured on the radio and wrote over 50 books, thousands of letters, and many essays. He was the greatest Christian apologist of the 20th century, and his books on apologetics are still sought and read today by millions around the world.

C. S. Lewis loved and understood children and also wrote for them. *The Lion, the Witch and the Wardrobe* is the first of seven books, collectively called *The Chronicles of Narnia*, that he wrote for children. It was published in 1950. After its success, he quickly wrote the remaining six books. Lewis spoke and wrote to children as his equals. They loved him dearly. Thousands wrote to him to learn more about Narnia. Many children had a long correspondence with him, and he consulted with them as his friends, seeking their opinions about his writing. C. S. Lewis remains one of the best-loved children's authors of all time! He died in 1963 on the same day as US President, John F. Kennedy. Please see the biographic sketch of Lewis in Lesson I for use in your teaching.

The Power of Story:

story (n.) *A narrative of true or imaginary events which form a vitally related whole, so presented to appeal to the heart rather than the intellect or head.¹*

Story originates in God and is one of the most ancient forms of *knowing*. We are made in the image of God, who fashioned us 'to know,' both with our head and our heart. We all love stories! The power of story is its appeal to our heart. This is God-given so the Holy Spirit can touch our hearts and transform us. Story has power to till the soil of man's stony heart, soften it, and prepare it to receive the truths of His Word. It also has power to remove defenses that we may have erected. The great children's stories easily transcend the mediocrity and vulgarity of the popular culture and offer hope and vision.² Stories introduce us to ideas and ideals which they impart through their characters, events, plots and themes. Stories often become our life-long friends. Such is the story of *The Lion, the Witch and the Wardrobe*. Many children name this story as one of their all-time favorites and read it again and again (even as adults).

God is the Author of His-Story, which tells of His relationship throughout time with individuals and with nations for His Son, Jesus Christ, and the Gospel. The focal point of His-Story is the Cross of Jesus Christ. All antiquity looked forward to the Cross and modernity looks back to the Cross. "God's revelation in

¹ St. Jude, E. (1918.) *Stories and storytelling*. Boston, MA: The Pilgrim Press.

² Tindall, E. (2003.) *The power of story*. A Power Point from our AMO™ Teacher Training Program.

history is the story to which we fuse our own story. And by doing so, we learn to make sense of our lives as a coherent narrative.”³ God’s story is a love story and its themes are mercy, salvation, redemption, and restoration. We call God’s Story “the Gospel,” which is the greatest story ever told!

Every child has a name, a passion, a story and a place in His-Story! – Elizabeth Youmans

Reading classics, fables, stories, and poetry to children helps them make sense of their own lives and encourages children to tell their own, personal story. Christian teachers and parents have a high calling and responsibility to nurture children with the great stories that cultivate moral goodness, truth, and beauty within. We are challenged to rise above the mediocrity of the modern popular culture that entertains children with the banal and vulgar things of the world, and nurture them with the transformational power of children’s classics that have universal themes and withstood the test of time.

In *The Lion, the Witch and the Wardrobe*, Lewis wrote “a story within the story.” It’s the Gospel story—the story of salvation and deliverance, of redemption and restoration. Narnia is a place “where it’s eternally winter (a symbol of death), but never Christmas,” (a symbol of Christ’s arrival). It’s a land longing to be liberated from the curse of the White Witch and be restored just as, “*The anxious longing of creation awaits the revealing of the sons of God . . . to be set free from its slavery to corruption into the freedom of the glory of the children of God*” (Romans 8:19 & 21). At this time in history, when so many children around the world are labeled “at-risk,” what better way to offer hope than through the power of the Gospel story told in such a way that even the youngest can understand and believe!

Genre or Type of Literature:

literature (n.) 1. Learning. 2. The expression of life in words of truth and beauty.

The Lion, the Witch and the Wardrobe is the most famous and beloved book in *The Chronicles of Narnia*. Its genre or type of literature is *fantasy*, which is fiction characterized by imaginative or supernatural elements. In Narnia, the mythical or supernatural elements are used by Lewis as a vehicle to tell the bigger story, not to promote falsehood in the real world. Some have called *The Lion, the Witch and the Wardrobe* an allegory, but Lewis did not intend it this way. In fact, he did not mean for the story to be decoded. He intentionally chose to present figures or types of real characters who have lived in our world. He wrote to a young lady named Anne, “I asked myself, ‘Supposing that there really was a world like Narnia and supposing it had (like our world) gone wrong and supposing Christ wanted to go into that world and save it (as He did ours) what might have happened?’ The stories are my answers. Since Narnia is a world of Talking Beasts, I thought He would become a Talking Beast there, as He became a man here. I pictured Him becoming a lion there because (a) the lion is supposed to be the king of beasts; (b) Christ is called ‘The Lion of Judah’ in the Bible; (c) I’d been having strange dreams about lions when I began writing the work.” *The Lion, the Witch and the Wardrobe* contains imaginary animals, people, creatures, and events that prepare young readers to better understand the Gospel message and the truths about Jesus Christ’s sacrifice for the salvation and redemption of man when they hear it. The story challenges readers to confront their own nature and need of a Savior and to grow in the likeness of Jesus Christ.

Please read the section, “Fantasy and the Imagination,” which follows for a more thorough discussion of fantasy and the imagination.

Setting:

setting (n.) The background of the story including place, time, environment, climate and the society.

The Lion, the Witch and the Wardrobe has two parallel settings. It begins and ends with four English school children who are sent to live in the countryside during the World War II (1939-45). However, most of the story takes place in Narnia, the imaginary land of talking animals and mythological creatures invented by

³ Adeney, B, T, (1995.) *Strange virtues: Ethics in a multicultural world*. Downers Grove, IL: InterVarsity Press.

Lewis. Narnia becomes quite real to the Pevensie children, who accidentally discover it by entering a mysterious passageway through a wardrobe.

Plot Summary:

plot (n.) *The sequence of events in the story that leads to a conclusion.*

The adventure begins in England during World War II, when the four Pevensie children—Peter, Susan, Edmund, and Lucy—are sent by their parents to stay in an old professor’s country house. It was hoped they would be safe in the countryside from the terrible air raids that ravaged London during the war. As the children explore the house, they discover that an old wardrobe is a passageway into a world very different from their own. Drawn into this strange world by the light of a lamp post, they find Narnia is full of unusual creatures and animals that talk and act like human beings. Narnia has been cursed by the White Witch, so that it is “always winter and never Christmas.” While some in the land hold allegiance to the White Witch, the good Narnians await the redemption of their land, which happens when Aslan, the great Lion King returns. Only King Aslan, the creator of Narnia, can break the power of the White Witch and restore spring to the land of Narnia. However, a great sacrifice is required from Aslan in order to redeem the life of a traitor, end the 100 years of winter, and birth the Golden Age of Narnia. Aslan’s resurrection marks a time of unprecedented joy, peace, and prosperity. The story within the story is the Gospel message of salvation, redemption, and restoration through Christ’s death and resurrection.

Characterizations:

characterization (n.) *The external and internal qualities of the characters in the story.*

Our notebook study focuses on those characters marked with an asterisk.

- *Aslan: *The great Lion and King of the Beasts*
Aslan is the archetype of good in the land of Narnia. He is the Son of the Emperor-Beyond-the-Sea and, as the savior of the fictional world of Narnia, may be compared to Jesus Christ, who is the Son of God, Savior, Redeemer, King of kings and Lord of lords.
- *White Witch: *The evil Queen of Narnia*
The White Witch cast a spell on Narnia so it became trapped in the cold and deadness of winter. She is the archetype of evil in the land of Narnia. As the enemy in the fictional world of Narnia, she may be compared to Satan, the great liar, deceiver, and archenemy of mankind. She strives to deceive the creatures of Narnia to follow her.
- *Lucy: *The youngest of the four Pevensie children*
Lucy is the first to discover Narnia. She is quick to follow and obey King Aslan.
- *Edmund: *The second-to-youngest of the four Pevensie children*
Edmund becomes a traitor to his siblings and to Aslan by siding with the White Witch. He realizes his wrongdoing, however, and turns from his evil way to become a faithful follower of Aslan. By Aslan’s self-sacrifice, Edmund is spared from the punishment of death that he deserves. C. S. Lewis said of Edmund, “He is, like Judas, a traitor and a sneak. But unlike Judas he repents and is forgiven.”
- Susan: *The older girl of the Pevensie children*
Susan obediently follows Aslan.
- Peter: *The oldest of the Pevensie children*
Peter becomes a brave and valiant soldier for Aslan and High King of Narnia.

The Professor:	<i>The owner of the country house with the wardrobe</i> He encourages the children to believe in the land of Narnia (because he has visited it.)
Mr. Tumnus:	<i>A kindly faun</i> The resurrected Aslan liberates Mr. Tumnus.
Mr. & Mrs. Beaver:	<i>Good Narnians who lead the children to Aslan</i>
The White Stag:	<i>A creature who, when caught, grants wishes to its hunters.</i>

Theme:

theme (n.) *The lesson or message the author is trying to convey through the story.*

The theme that runs throughout the book is the Gospel—the “Good News” of salvation, redemption, restoration and liberty through God’s gift of eternal life in Jesus Christ. Lewis imagined what Jesus would have been like in a world such as Narnia and wrote his *Chronicles*. He presents the Gospel in such a way that children can relate to it and understand.

Style:

style (n.) *The individuality of the author’s expression in writing.*

C. S. Lewis used fantasy to tell *The Chronicles of Narnia*. His Narnian stories are filled with deep mysteries, profound biblical truths, and hidden spiritual treasures. As Lewis himself wrote to a child:

I’m so thankful that you realized the “hidden story” in the Narnian books. It is odd, children nearly *always* do, grown-ups hardly ever.⁴

Internet Resources:

<http://www.cslewis.org>

<https://www.thelionscall.com/redirect.cfm>

<http://cslewis.drzeus.net>

A Word of Advice to Teachers and Parents:

We would like to pass along a word of advice to the teacher or parent using our lesson plans with the notebook method while reading this wonderful classic aloud to the children. Beware lest you overshadow or extinguish the joy and wonder in the children of listening to a classic being read aloud by spending too much time on the other components of the lesson plan—highlighting the biblical principle, teaching and drilling facts, reasoning and writing. Be careful not to destroy the spirit of the fantasy with the academic work. Keep the spirit light and **balance** the joy of reading this fantasy with the Gospel message and the weighty spiritual truths that Lewis has “hidden” inside the story.

C. S. Lewis understood how a child’s faith can be snuffed out in his early years by well intentioned teachers. He rejected faith in his boarding school experiences and became an atheist. He associated religion, not with the imaginative world that captivated him, but with a dreary, burdensome set of rules and duties. It was when he read one of George MacDonald’s fairy stories later in life that the flame was rekindled in his spirit. As Lewis understood, learning begins in the imagination where thought and experience come together. Children need to learn through their imagination and experience meeting a king such as Aslan, so that when they meet Jesus, they can make their own decisions about following Him in faith.

⁴ Dorsett, L. & Mead, M. (Eds.) (1985.) *C. S. Lewis, letters to children*. New York, NY: Simon and Schuster Publishers.

Fantasy and the Imagination

Dr. Elizabeth L. Youmans, Dr. Evie Tindall and Helen Abernathy

Introduction

If this is your first experience reading a fairy tale or fantasy literature to children, you may have some questions. Many Christians do, because there is very little teaching that comes from the church on the fine and performing arts and the imagination. In fact, many Christians are fearful of this genre of literature and believe the imagination has only to do with dark magic and demonic influences. We are often ignorant of the biblical history of God's use of the fine and performing arts, as well as the Christian standard found in the Scriptures for judging them. Many do not comprehend God's gift of wonder, the imagination, and how to nurture a Christian imagination in children.

Understanding the Imagination¹

The imagination is God's gift of wonder. – Ronald B. Allen

Understanding the imagination, as God purposed it for man's ennoblement and creativity, begins with a biblical view of God and His creation. Man, the crowning glory of creation, was made in God's image and bountifully endowed with language, reason, and imagination. Whereas each of these gifts is an integral part of man's nature, the imagination is distinct in that it is God's gift of wonder.

In the Old Testament, the Hebrew word for 'imagination' is *yêtsar*, a derivative of the Hebrew root *yâtsar*, which means 'to form or to fashion as a potter.' *Yâtsar* is found first in Genesis 2:7 when God formed Adam from the dust of the ground. It is also found in Jeremiah 1:5 when God spoke of forming Jeremiah in his mother's womb. In these passages, the meaning of the verb 'to form' is that of a potter's hands fashioning clay. In Genesis 6:5 and Isaiah 26:3, the Hebrew word for 'imagination' is *yêtsar*. In both instances, *yêtsar* refers to the imagination or the image-fashioning faculty of the mind. *Man's imagination, then, is a God-given capacity or an innate power within the soul of man to form images.*

We all imagine. Consider the young boy who reads about noble deeds and envisions himself as honorable and courageous, or an artist who views a majestic scene and paints an enduring work of beauty. Further, take into account the individual who hears God's Word and receives a revelation of the true and living God and is transformed. With our imaginations cultivated by beauty, truth, and moral goodness, we are able to daydream, enter into creative expression, and come to know the *true* and the *real*. We are spared having to spend time with illusions to transcend the mediocre and envision beyond ourselves. God fashioned us in His image to affect culture by dreaming God-sized dreams, doing virtuous deeds, and telling a good story with our lives. Just imagine . . .

The highest exercise of our imagination, however, is to respond to God in *reverent wonder*. This is vividly portrayed in the Scriptures when Isaiah beheld the Lord high and lifted up in His temple (Isaiah 6:1-3), in Ezekiel's vision of the wheel and the likeness of God's glory (Ezekiel 1), and when John saw the Lord in the midst of the seven candlesticks (Revelation 1:12-16). When the imagination is illumined by the Holy Spirit, God is visible in a way not possible either through our physical senses or our intellect. Through the imagination we behold the greatness, the beauty, the majesty, and the glory of the Lord, and we are changed into His likeness (II Corinthians 3:18).

Truly, the imagination—God's gift of wonder—has power for boundless good. Yet, since the fall of Adam and Eve in the garden of Eden, man's imagination is vulnerable to unspeakable evil. This is first recorded in Genesis 6:5 when "God saw that every imagination of man's heart was continually evil." As judgment, God sent a global

¹ Tindall, E. & Youmans, E. (2008.) "Understanding the imagination." *Wellspring of Wonder® Introduction*, AMO® Program. Orlando, FL: Chrysalis International Inc.

flood to destroy mankind. Only one righteous man and his family were saved. In the New Testament (Romans 1:21-32), there are also stern warnings concerning the abuse of the imagination. In these passages, men are described as turning from the true and living God and becoming “vain in their imaginations.” They become lovers of self and the world. They give their minds and hearts over to the lust of the eyes, the lust of the flesh, and the pride of life (1 John 2:16). They exchange God’s truth for distortion and lies. They reject the true and living God and bow to deceptive gods of destruction. Professing to be wise, they become fools and, as a result, their hearts are grossly darkened, and God gives them over to the all-consuming lust of their own hearts.

Understanding the immense power of the imagination for righteousness as well as for evil, Christians may wonder how they can cultivate moral goodness, truth, and beauty in the imagination. God’s Word has direction in Isaiah 26: 3, which declares that, “God will keep us in perfect peace when our imagination (*yêtsêr*) is fixed on Him, and we trust in Him.” Additionally, in II Corinthians 10:5 the Apostle Paul admonishes us to “diligently guard our imaginations and cast down any vain imagination that seeks to exalt itself above the knowledge of God.” Further, Philippians 4:8-9 provides a *righteous standard* for nurturing the Christian imagination:

... [W]hatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things ... and the God of peace shall be with you.

The complete surrender of the imagination to God and the continual vigilance to keep the imagination pure in obedience to Christ become a type of spiritual discipline. Ronald Allen calls it “the Christian discipline of wonder.” The ultimate fruit of this discipline is transformation into the likeness of Christ and the provision of God’s peace.

One of the ways to discipline the imagination is to nourish it daily with the Word of God. Much of the Bible is story. Stories appeal to our imagination and inspire a response of wonder. Jesus did much of His teaching through story. Biblical stories beckon us, capture our interest and imagination, and transform us. Our imaginations are also inspired by the fine and performing arts that embody beauty, truth, and moral goodness.

We suffer primarily not from our vices or our weaknesses, but from our illusions. We are haunted, not by reality, but by those images we have put in their place. – Daniel J. Boorstin

The best time to cultivate the imagination is in childhood. Young children have a natural sense of wonder. Their minds and hearts are malleable and their memories tenacious. For these reasons, Annis Duff suggests that we feed our children’s imaginations with “images of magnificence.” Yet, for many children in our present world, just the opposite is true. Many children’s imaginations are starved, dulled, uncultivated, or corrupted. Their imaginations are manipulated and dominated by the hidden agendas of media program developers. Through television, movies, video games, and books, children are constantly bombarded with visual images, many of which are crass, immoral, and demonic. These images amuse and entertain rather than inspire and ennoble. They portray relationships as fragmented and fleeting instead of coherent and enduring. In many cases, programs are full of deceptive wonder and illusion instead of truth and reality. Ungodly images abound and in some instances, good is seen as evil and evil is proclaimed as good.

With an acute awareness of the diabolical assault on the imagination of children all over the world and a deeply felt concern for their plight, Dr. Youmans has placed children’s classic literature, with Christian ideals and themes, as the centerpiece of our AMO® Program. By reading these great stories aloud to the children, we, their parents and teachers, are able to ennoble their hearts and their minds. One of our curricular goals is to reclaim children’s imaginations for God’s original purpose. Our prayer is that children soon envision what His wondrous plan and promises are for their own lives, and their spirits take flight.

Thus, children’s imaginations can be redeemed from the stain of this world through the washing of God’s Word and the planting of His truth and biblical ideals. Through God’s gift of wonder—the imagination—children can encounter the true and living God, become transformed into His likeness, and fulfill God’s destiny for their lives.

Literature Defined

Literature is one of the fine arts that deals with *principles*, with *ideals*, and with *purposes*. It is best defined by William Long² as, “The expression of life in words of truth and beauty; the written record of man’s spirit, of his thoughts, emotions, and aspirations; and the only history of the human soul.”

A Book

*There is no frigate like a book
To take us lands away,
Nor any coursers like a page
Of prancing poetry.*

*This traverse may the poorest take
Without oppress of toll;
How frugal is the chariot
That bears a human soul.*

– Emily Dickinson, 19th C. American poetess

Literature is characterized by its *artistic*, *suggestive*, and *permanent* qualities. The quality of suggestiveness appeals to our emotions and imagination rather than our intellect. Long states that, “It’s not so much what it says as what it awakens in us that constitutes its charm. When Faustus in the presence of Helen asks, ‘Was this the face that launched a thousand ships?’, he does not state a fact or expect an answer. He opens a door through which our imagination enters a new world, a world of music, love, beauty, heroism. . . . When Shakespeare describes the young Biron as speaking, ‘In such apt and gracious words that aged ears play truant at his tales . . .’ he has unconsciously given not only an excellent description of himself, but the measure of all literature, which makes us play truant with the present world and run away to live awhile in the pleasant realm of fancy. *The province of all art is not to instruct but to delight.*”

One of the tests for true literature is its universal appeal. Those children’s stories and fairy tales that have passed the test of time are called ‘classics’ because of their universal appeal and their ideals of truth, beauty, and moral goodness. These stories are loved and enjoyed in every culture around the world. We do not read them to our children or encourage them to read them for instruction, but for delight.

C. S. Lewis’s *The Lion, the Witch and the Wardrobe* is just such a classic with universal appeal to children all around the world. It is the first of *The Chronicles of Narnia* that C. S. Lewis wrote for children. Its genre or type of literature is *fantasy*. What is fantasy literature? Should children read fantasy literature? Does fantasy cause children to lose touch with reality? How does fantasy benefit children who read it? We desire to answer these questions from a biblical, Christian worldview.

Fantasy Literature Defined

Fantasy has been a neglected and often misunderstood genre of literature. But hopefully after learning more about it and hearing what Christian fantasy authors and literary critics have to say, you, too, will see the rich treasures fantasy literature has in store for its readers.

Fantasy literature is fictional literature characterized by highly fanciful or supernatural elements. C. S. Lewis, 20th century’s best-known Christian author of children’s fantasy literature, defines fantasy as “any narrative that deals with impossibles and preternaturals.” (‘Preternatural’ means transcending the natural order or the supernatural.) Another well-loved fantasy author and friend of Lewis, J. R. R. Tolkien, defined fantasy as “a type of fairy tale.” Fantasy literature appeals to the imagination.

Should Children Read Fantasy Literature?

Remember your fairy tales. Spells are used for breaking enchantments as well as for 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, *The Weight of Glory*

² Long, W. (1909, 1964.) *English literature: Its history and its significance for the life of the English-speaking world*. Boston, MA: Ginn & Co.

Many Christians ask the question, “Should fantasy literature be read by children?” They see that fantasy contains mythological beasts, magic, wizards, spells and sorcery. They worry that children will believe in magic and become interested in witchcraft and the occult if they read fantasy literature. Parents are wise to know what books their children read and should guide their children’s literary and media choices from an early age. The Bible clearly teaches us to avoid witchcraft and spiritism. (Deuteronomy 18:10-12) What many Christians do not realize is that there is a difference between classic fantasy literature and pagan works of the occult. They see that both contain elements of the supernatural, magic, and unusual creatures and, therefore, dismiss all fantasy literature as evil. Magic is an element in both fantasy and works of the occult. However, it is employed for very different purposes by its authors.

Differences Between Fantasy and Occult Literature

The basic differences between fantasy and occult literature are easy to recognize when you are aware of them. Fantasy literature includes the theme of good versus evil, with good always defeating evil. Occult literature paints evil as all-powerful and triumphant. Fantasy stories highlight faith, courage, honor, self-sacrifice, liberty, and love. Occult literature features fear, failure, mistrust, deception, and rebellion. Fantasy offers hope and salvation, occult writing produces despair and bondage. It is the worldview and hidden agenda of the fantasy writer that must also be examined, because this, and not the magic, is what ultimately influences the reader for good or evil.

In the real world there is evil, but it is not almighty or triumphant. Literary critic, Susan Moore, writes, “In contrast to fantasy literature, occult literature leads children to believe that evil is extremely powerful and is even in control of the entire universe. There are rarely any delightful or happy moments in occult literature. It does not restore order and the characters often take on a godlike role to create a new world to replace an evil one. The problem with this is that they ‘create’ a new world by their own power, not with God’s help. Another clear and destructive sign of occult literature is that nobody can be counted on for help or comfort. In occult literature, there is no hope and no salvation.”³ This is one of the lies it uses to deceive children.

In fantasy, authors use folklore—myths, fables, and fairy tales—which children recognize as ‘unreal’ and therefore fictional. Many circumstances in fantasy are clearly fictional, such as ‘the princess who falls asleep for a hundred years.’ Fantasy also contains basic biblical truths about people and life, such as ‘love conquers all.’ Fantasy both teaches and delights at the same time. There is usually a dark power or evil being in the story, however, and at the end of the story, good triumphs over evil. Christian symbols may or may not be in the story, but virtue is easily seen when the story is told. A good example is the Lion-King Aslan, a Christ-like figure in Lewis's *The Chronicles of Narnia*.

Does Reading Fantasy Cause Children to Lose Touch With Reality?

The courage to imagine the otherwise is our greatest resource, adding color and suspense to all our life.
– Daniel Boorstin

Christians also voice their concern that children will lose touch with reality if they read fantasy literature, thinking they will prefer to live in an ‘imaginary world’ rather than the ‘real world.’ C. S. Lewis disagrees with this point. He says, “Children are not deceived by fairy tales; they are often and gravely deceived by school stories. The real danger lurks in the sober-faced novels where all appears to be very probable but all is in fact contrived to put across some social or ethical or religious or anti-religious ‘comment on life.’”⁴ Lewis did not believe that children lose their grasp on reality by reading fantasy. He did, however, worry that children would be deceived by lies found in common everyday fictional stories. Lewis wrote, “I never expected the real world to be like the fairy tales. I think that I did expect school to be like the school stories.” He continued, “All stories in which children have adventures and successes which are possible, in the sense that they do not break the laws of nature, but almost infinitely improbable, are in more danger than the fairy tales of raising

³ Moore, S. (2001.) *Fantasy and the occult in children’s literature*. Homiletic & Pastoral Review (pp. 31-32, 47-50) San Francisco, CA: Ignatius Press.

⁴ Lewis, C. S. (1961.) *An experiment in criticism*. Cambridge, England: Cambridge University Press.

false expectations.”⁵ *It sounds very simple, but it's true that 'impossible feats' and 'magical episodes' are not as deceptive as half-truths found in realistic-fiction.* The latter is the danger that Lewis warns against, not the magical elements of fantasy. Children are almost always wise enough to know that the mythical events in fantasy are not true. They see them as obvious, yet interesting impossibilities.

Theodore Beale, contemporary Christian author of fantasy, agrees with Lewis. He is of the belief that the idea of magic does not harm children. He stated, "To me, the most corrupting idea—and one that is really fostered today—is the notion that the universe revolves around you, the individual... Those who see themselves as gods cannot bring themselves to kneel before Jesus Christ, because to do so violates their core self-image."⁶ Beale feels that *the most dangerous lie being published in books and taught in schools today has nothing to do with "magic," but rather with "humanism."* Christians would do better to guard their children from the lies of secular humanism, so prevalent in the school curriculum around the world, than to ban reading good fantasy.

All this mythological business belongs to the poetical part of men. It seems strangely forgotten nowadays that a myth is a work of imagination and therefore a work of art. It needs a poet to make it. It needs a poet to criticize it. There are more poets than non-poets in the world, as is proved by the popular origins of such legends. But for some reason I have never heard explained, it is only the minority of unpoetical people who are allowed to write critical studies of these popular poems. – G. K. Chesterton

Fantasy does not become harmful until a person begins to prefer a false world to the real world. Again it is important to make sure that children have a healthy understanding of fantasy, what it is and what its purpose is. C. S. Lewis writes that a healthy fantasy is “a pleasing imaginative construction entertained... *moderately and briefly* as a temporary holiday or recreation, duly subordinated to more effective and outgoing activities.” In other words, reading a fantasy book is like giving your mind a temporary vacation from the worries of life. But it should not keep you from other important, beneficial ‘real-life’ activities. Fantasizing becomes dangerous only when it is excessive or unhealthy fantasy, because it causes a person to lose touch with the reality of daily life.

How Does Fantasy Benefit Those Who Read It?

C. S. Lewis claimed that fantasies teach us about the deep things of life. Fantasy literature is a powerful tool that cultivates the imagination and inspires great creativity in its readers. A well-written fantasy can touch readers deeply and even inspire change. According to Canadian children’s fantasy author, Krista Johansen, “The reason why fantasy is so effective is because fantasy, perhaps more than any other genre of literature, still contains ideals. We all need ideals! Fantasy literature and these high ideals teach us the ability to choose between right and wrong, to aim for what is good rather than what is expedient, to consider actions and consequences rather than blindly following the choices made by those around us because that is easier...”⁷ When children read fantasy stories that contain Christian ideals and biblical principles, they desire to pattern their own lives after biblical heroes.

Rosalie Slater, 20th c. American Christian educator who restored the great children’s classics to the American Christian curriculum, taught that classic literature is like a soil softener for the heart and mind of the reader. It tenderizes the hardest heart, so that when the seed of God’s Word is sown, it will grow in softened, prepared soil. She wrote, “Literature is one of the tools of learning which can help parents and teachers to get at the *soil* in which Christian character is planted. The *heart* is the seat of character—the seat of the affections and passions such as love, joy, grief, enmity, courage and pleasure.”⁸

Reading classic fantasy literature imparts to children the importance of cultivating their imaginations with Christian ideals and biblical principles. Ultimately, fantasy helps cultivate the Christian imagination that will inspire children to overcome difficulties, think and solve problems creatively, and aspire to live a nobler life.

⁵ Lewis, C. S. (1966.) *On stories and other essays on literature*. New York, NY: Harcourt, Brace, Jovanovich Publishers.

⁶ Ambrose, T. (2003.) “Christian fantasy literature alive and well.” (Online interview with Theodore Beale.) http://www.wordnetdaily.com/news/article.asp?ARTICLE_D=33951

⁷ Johansen, K. V. (2001.) *Children’s fantasy: What and why?* Resource Links, 7(1) 28.

⁸ Slater, R. J. (1997.) *The Noah plan literature curriculum guide*. San Francisco, CA: Foundation for American Christian Education.

Lion, Witch and Wardrobe I

Time: 40 minutes **Reading:** Bio-sketch of C. S. Lewis **Goals:** Introduce the author, the type of literature, the use of symbolism, and the power of stories. **Principle:** Story, which originates in God, appeals to man's heart and his imagination. **Scripture:** Jesus was never without a story when He spoke (Mark 4:34, The Message).

TEACHER

Vocabulary:

1. **adventure** (n.) A bold undertaking in which hazards are encountered, and the issue is staked upon unforeseen events.
2. **apologetics** (n.) The branch of theology concerned with defending or proving the truth of Christian doctrines.
3. **fiction** (n.) A literary work based on elements invented by the imagination, not necessarily on fact.
4. **imagination** (n.) 1) The image-making power of the mind. 2) The ability to envision what others do not see.
5. **literature** (n.) 1) Learning. 2) The expression of life in words of truth and beauty.
6. **non-fiction** (n.) Writing that consists of factual information, such as biography, letters, and narrative, rather than stories that have been invented.
7. **symbol** (n.) 1) An object or sign which stands for something else. [Ex. The lion is a symbol of courage. The lamb is a symbol of meekness.] 2) In Scripture, God uses the material or natural things He created to symbolize truth in His spiritual kingdom.



Preparation to Teach:

1. Review the definition of literature and what makes a book a classic. Review Heidi Lessons 1 and 2.
2. Read the entire book. Then read and study the Introduction and vocabulary words before teaching. Read the bio-sketch of C. S. Lewis.
3. Gather all the resources needed for the lesson: the classic, bio-sketch and picture of C. S. Lewis, Student Vocabulary Card, dividers and Title Page Graphic Organizers



Teaching Plan:

1. Distribute student binders and Title Page Graphic Organizers. Have children illustrate the Title Page and color.

STUDENT

Key Word:

fantasy (n.) Fictional literature characterized by imaginative or supernatural elements.



Notebook Record:

1. Sketch a lion and four children on your Title Page Graphic Organizer and color your illustration with your colored pencils.
2. File Title Page in your binder.



Reason Questions:

1. Name several unique characteristics of the author, C. S. Lewis.
2. What cultivated the love of story that C. S. Lewis expressed?
3. What is fantasy? To what does this type of literature appeal?
4. Why is it important for each of us to build a Christian imagination? ("As a man thinks within himself, so he is" Proverbs 23:7.)



Oral Work:

God has fashioned me to love good stories.

2. Introduce the principle to the children. Teach the children about God as the Author of His Story and how He created man to enjoy stories. Discuss the power of story. See Introduction.
3. Introduce the author, C. S. Lewis. Read the biographical sketch of Lewis that is provided in this lesson aloud to the children. Show his picture. Discuss his love of stories and the role that reading and writing played throughout his life. Share how he came to know and love God, and how that affected his writing and his place in history as an author and a professor.
4. Introduce the children to fantasy as a genre or type of literature. See the Introduction.
5. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children. Contrast fantasy with non-fiction literature. Discuss how fantasy appeals to the imagination and how Lewis's writing reveals his Christian imagination. Keep in mind that Lewis interpreted all learning through the lens of the Scriptures, so his imagination was cultivated by Christian symbolism and ideals.
6. Explain the use of symbolism in this classic, and how Lewis used various characters and events in the story as symbols to represent real life and emphasize the Gospel.
7. Review the elements of a classic (theme, setting, plot, characterization, and style) and define each one. See the Introduction.
8. Ask the Reason Questions and have children respond orally.
9. Before completing the lesson, have children repeat the Student Oral Work.
10. You may end with a short prayer and blessing for the children.

Biographical Sketch of C. S. Lewis



1898 - 1963

“With me, all fiction begins with pictures in my head.”

– C. S. Lewis

Clive Staples Lewis¹, or Jack Lewis as his family and friends called him, is the beloved creator of the world of Narnia. He was born November 29, 1898 in Belfast, Northern Ireland and became a lover of stories at a very early age. His well-educated parents had a house full of books, which Jack and his older brother, Warnie, readily explored. Lewis described the house of his childhood as one “of endless books”:

There were books in the study, books in the drawing room, books in the cloakroom, books (two deep) in the great bookcase on the landing, books in a bedroom, books piled as high as my shoulder in the cistern attic, books of all kinds reflecting every transient stage of my parents’ interest, books readable and unreadable, books suitable for a child and books most emphatically not.

As a result of his immersion into stories, Jack Lewis had developed a very creative imagination. He also cultivated a love of language and a mastery of vocabulary beyond that of his peers. He wrote stories as a young boy and set up an office in the attic of his parent’s home. It was here in the solace of the attic that he created a world of animal characters that he named “Animal-land.” When Jack was only ten years old, his mother died of cancer. He and Warnie were sent from their beloved home in Ireland to England to attend boarding school. He disliked this school where he

¹ Photo from <http://ic.net/~erasmus/CSL25.JPG>

spent his first two years away from home. He then continued his studies at another English school and enjoyed his time of learning. He developed a keen knowledge of languages and poetry. Lewis pursued his study of philosophy and English at Oxford University and during World War I took a break from his studies to become a soldier in the British Army. He returned from the war to finish his education at Oxford and received his degree.

Lewis's intense study of story and language led him into the literary world. He was greatly influenced by the writings of George MacDonald, a 19th Scottish author, poet and minister. Lewis taught literature at both Oxford and Cambridge Universities for the majority of his adult life. He and his literary friends used to meet regularly on Thursday evenings to read and critique each other's writings. This group, that included J. R. R. Tolkien and Charles Williams, called themselves "The Inklings."

In addition to his love of books, Lewis became a man who loved God and honored Him through his life and writings. As an adult, Lewis was confronted by the story of Jesus Christ, of whom he had heard as a boy. He found himself unable to resist this most captivating of stories, that of the true and living God and His sacrificial love for mankind. Lewis committed himself wholeheartedly to Jesus Christ and unto His service. He gave talks on the radio to comfort wartime listeners with the assurance of God's love for them. He loved the Bible and his stories ring with the imagery and symbolism of Scripture.

Although Lewis did not initially intend to write children's stories that taught such deep spiritual truths, that's exactly what he did! Biblical truths are woven throughout all his stories, and his profound understanding of truth was the natural outpouring of his personal faith in Christ and his deep scriptural knowledge. Jesus taught that,

The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart (Luke 6:45).

It was inevitable that Lewis's literary expression and style would provide such rich biblical treasures. This is what has drawn millions of children to his *Chronicles of Narnia* and has kept them reading his children's books even as adults!

C. S. Lewis authored over 50 books, many of which have been translated into various languages. Today his books sell at the rate of over two million a year, of which one million are the *Chronicles of Narnia*! His works include autobiography, Christian apologetics, literary criticism, essays, science fiction and fantasy stories for both adults and children. In addition, he had a large correspondence with people around the world to whom he wrote thousands of letters throughout his lifetime.

Lewis loved and understood children and also wrote for them. *The Lion, the Witch, and the Wardrobe* is the first of seven books, collectively called *The Chronicles of Narnia* that he wrote for children. He wrote *The Lion, the Witch and the Wardrobe* first, and it was published in 1950 after which he quickly wrote the remaining six books. Lewis spoke and wrote to children as his equals. His children's stories are filled with deep mysteries and hidden spiritual treasures, and children loved him dearly. Thousands wrote to him to learn more about Narnia. Many children had a long correspondence with him, and he consulted with them as his friends, seeking their opinions about his writing. In one of his letters to a child, he wrote:

I'm so thankful that you realized the "hidden story" in the Narnian books. It is odd, children nearly always do, grown-ups hardly ever.²

Lewis married an American poet and writer named Joy Gresham very late in his life. She contracted cancer several years after their marriage, and he tenderly cared for her during their short period of life together. Joy had two boys from a former marriage, David and Douglas, and C. S. Lewis assumed the care of them after she died. Just three years later, C. S. Lewis himself died on November 22, 1963. Lewis's many written works continue to encourage his readers to love stories and, ultimately, to love God and the greatest story ever told, the Gospel. C. S. Lewis remains one of the best-loved children's authors of all times!

² Dorsett, L. W. & Mead, M. L. (Eds.) (1985.) C. S. Lewis Letters to Children. New York, NY: Simon and Schuster Publishers.

The Lion, the Witch and the Wardrobe

by C. S. Lewis

"We have a long journey to go. You must ride on me," said Aslan. Chapter 15

LION, WITCH and WARDROBE 2

Time: 40 minutes **Reading:** Chapter 1 **Review:** Fantasy, symbolism and the power of story
Goals: Introduce the two settings and the concept of light in the Scriptures. **Principle:** Light reveals those things that are hiding in darkness. **Scripture:** Your word is a lamp unto my feet, and a light unto my path (Psalm 119:105).

TEACHER

Vocabulary:

adventure (n.) An exciting experience or undertaking involving danger and unknown risks.

air raid (n.) An attack during a war, in which bombs are dropped from a military airplane onto a ground target.

discovery (n.) 1) Bringing something to light. 2) Finding something that was hidden.

expect (v.) 1) To look for. 2) To believe an event will happen in the future.

faun (n.) A mythological creature that is half goat and half man.

inquisitive (adj.) Inclined to seek information by asking questions; extremely curious about the affairs of others.

looking-glass (n.) A mirror.

mothball (n.) A ball of crystals made of chemicals used to keep moths out of woolen clothing.

setting (n.) The background of the story including place, time, environment, climate and society.

wardrobe (n.) A large piece of furniture with two doors where clothes are hung.

Preparation to Teach:

1. Be certain that you have read the entire classic before teaching. For this lesson, reread Chapter 1, “Lucy Looks into a Wardrobe.”
2. Study the teacher vocabulary words.
3. Gather all the resources needed for the lesson: the classic, Student Vocabulary Card, copies of the Setting Graphic Organizer and Narnia Map for each child.

Teaching Plan:

1. Distribute student binders.
2. From Lesson 1, review fantasy as a type of literature, symbolism and the power of story.

STUDENT

Key Word:

reveal (v.) To show; to make known something before unknown or hidden; to unveil secrets.

Reason Questions:

1. Why did the children leave London to stay in the countryside?
2. What did Lucy expect to find when she climbed into the wardrobe in the spare room? What *did* she find?
3. What drew Lucy further and further into the Land of Narnia?
4. What does the lamp-post in Narnia symbolize?
5. What do you think may be hidden in Narnia?

Notebook Record:

1. Label the Lamp-post on your map and color the light yellow.
2. Record these descriptive phrases on your Setting Graphic Organizer:
 - 1) English Countryside:
Professor’s house is “full of unexpected places”
“a room quite empty except for one big wardrobe”
 - 2) Land of Narnia:
“a lamp-post in the middle of a wood”

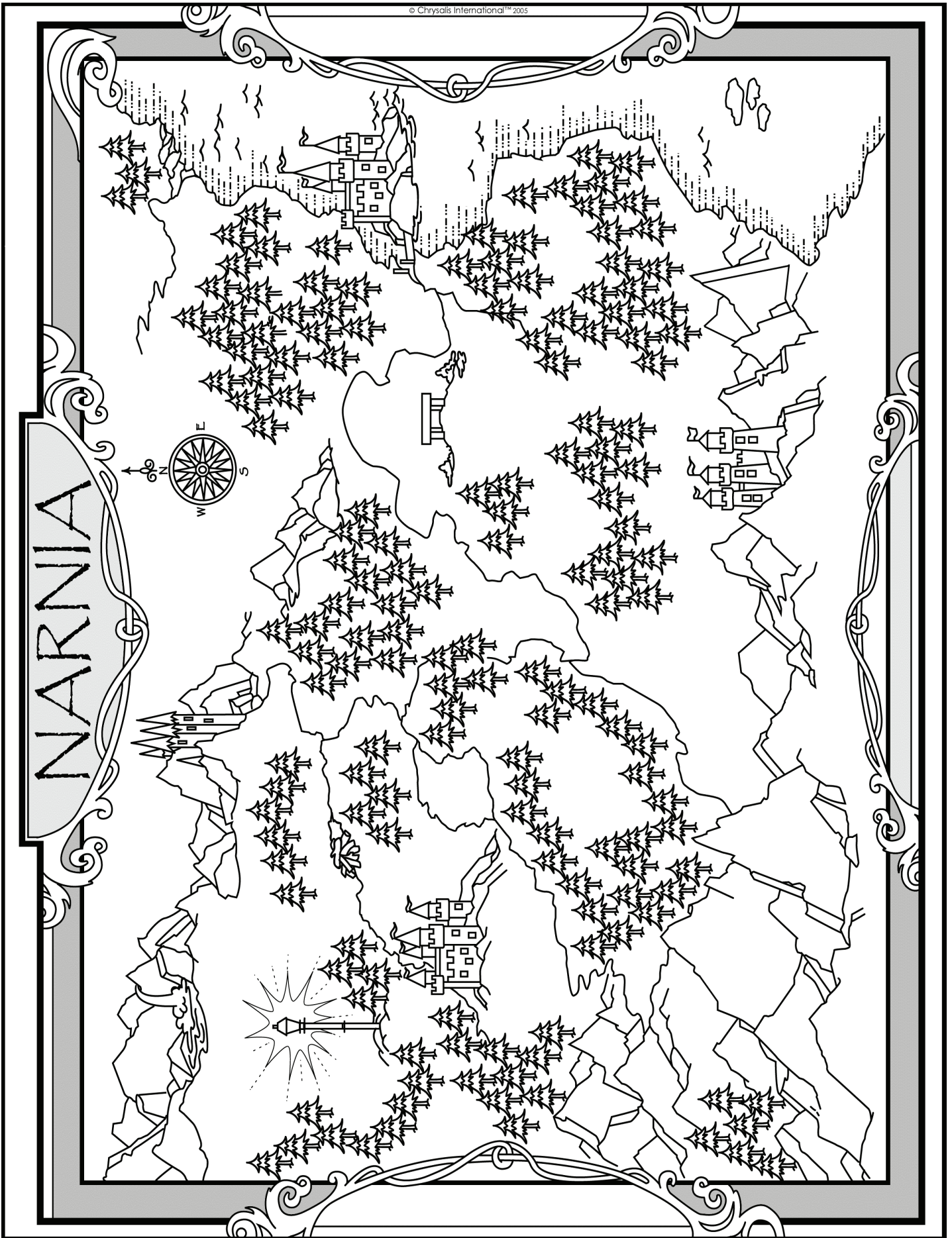
Oral Work:

May God’s Word be a lamp to my feet and a light to my path,

3. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children. Connect the vocabulary word to the principle.

Teach the children that light reveals those things that are hidden, both in the physical realm, as well as in the spiritual realm. Teach them what the Bible says about Jesus being “the Light of the world.” (John 8:12). Teach them the symbolism of the lamp-post which drew Lucy into Narnia and lit the way.

4. Distribute Coloring Page I, the Map of Narnia, to the children. Have them label the Lamp-post on the map and have them color the light yellow around it. Then have them color the remaining map.
5. Read chapter I, “Lucy Looks into a Wardrobe,” aloud to the children. When you reach the place in the chapter that talks about the lamp-post, have the children find the lamp-post on their maps
6. Ask the Reason Questions and have children respond orally.
7. Teach the children there are two settings in this book:
 - The English countryside during World War II
 - The mythical Land of Narnia
8. Write the setting notes on the chalkboard and have children copy onto their Lion, Witch and Wardrobe Setting Graphic Organizer.
9. Before completing the lesson, have children repeat the Student Oral Work.
10. You may end with a short prayer and blessing for the children.



LION, WITCH and WARDROBE 3

Time: 40 minutes **Reading:** Chapter 2 **Review:** Principle of light exposing darkness and evil.

Goals: Introduce the basic nature of man and teach principle of godly repentance. **Principle:** God forgives the sins of those who turn to Him in repentance. **Scripture:** It is the kindness of God that leads us to repentance (Romans 2:4).

TEACHER

Vocabulary:

dryad (n.) In mythology, a wood nymph.

forgive (v.) To pardon, as an offense or debt; to overlook an offense and treat the offender as not guilty.

melancholy (n.) A sad or gloomy mood.

nymph (n.) In mythology, a goddess represented as a beautiful young girl living in mountains, forests, meadows and waters.

sorrowful (adj.) Sad; grieving for the loss of some good.

statue (n.) A representation of a person, animal, or mythical being produced by sculpting from clay, stone, or marble.

theme (n.) The lessons or message the author is trying to convey through the story.

trap (n.) Something by which one is caught unaware.



Preparation to Teach:

1. For this lesson, reread Chapter 2, "What Lucy Found There."
2. Study the teacher vocabulary words.
3. Gather all the resources needed for the lesson: the classic, Student Vocabulary Card, and copies of the Theme Graphic Organizer and Coloring Page 2, "Lucy and Mr. Tumnus," for each child.



Teaching Plan:

1. Distribute student binders.
2. From Lesson 2, review the principle of light and how it exposes darkness and evil.
3. Introduce the new principle to the children. Teach them about the basic nature of man: When Adam and Eve sinned against God in the garden of Eden, their nature changed and became sinful. This is the basic nature of every person on the earth, because as human beings, we are each a son or

STUDENT

Key Word:

repentance (n.) Turning from sin or past conduct and doing what is right in God's sight.

Reason Questions:

1. Why does Mr. Tumnus call Lucy a "Daughter of Eve"?
2. What were Mr. Tumnus's true intentions when he befriended Lucy?
3. Describe how Mr. Tumnus showed repentance.
4. Have you ever done something wrong that made you feel sorrowful?
5. According to the Bible, what can you do about it?



Notebook Record:

1. Color Coloring Page 2 with your colored pencils.
2. Record the first theme of the book on your Theme Graphic Organizer:
 - 1) Repentance (turning from sin and doing what is right in God's sight)

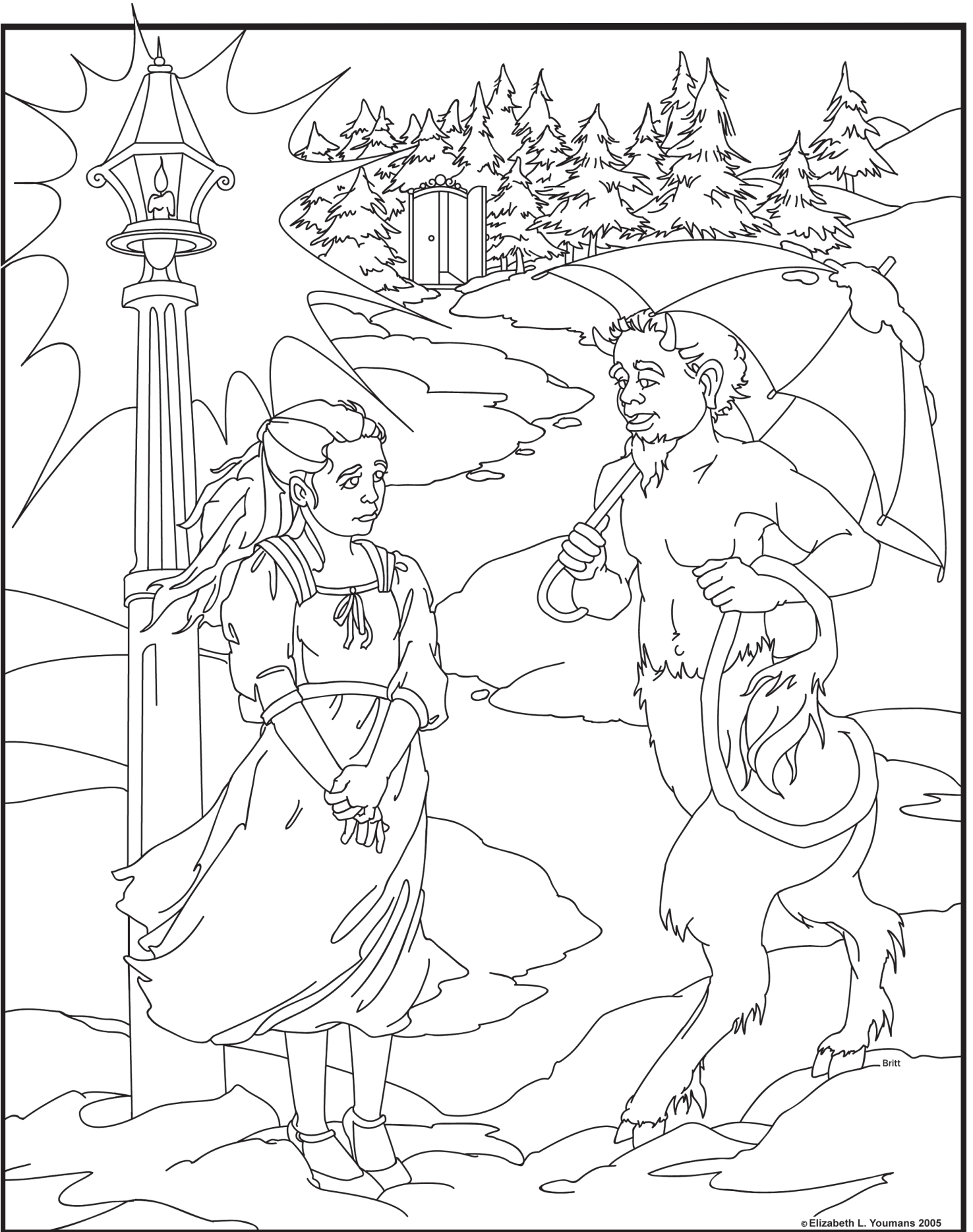


Oral Work:

May God's mercy toward me lead me to repentance.

daughter of Adam and Eve. This is what Mr. Tumnus called Lucy, a “Daughter of Eve.” Because each of us has this sinful nature, God, in His mercy and kindness, has provided us a way to deal with it. We each must learn to repent of our sinful ways and receive His forgiveness through Jesus Christ. God is quick to forgive us our wrongdoings when we come to Him with godly repentance and ask for His forgiveness. Read 1 John 1:9 to the children.

4. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children. Connect the vocabulary word to the principle.
5. Define theme as an element of a classic. *The Lion, the Witch and the Wardrobe* has several themes all related to the Gospel. In chapter 2, we learn that the wicked White Witch has laid a trap for the Sons of Adam and the Daughters of Eve. Lucy has walked into a trap and doesn't know it. When Mr. Tumnus begins to feel guilty, he is filled with sorrow and realizes it's not too late to do the right thing.
6. Distribute Coloring Page 2 Lucy and Mr. Tumnus to the children, which they may color while you are reading.
7. Read chapter 2, “What Lucy Found There,” aloud to the children.
8. Ask the Reason Questions and have children respond orally.
9. Distribute Theme Graphic Organizers to the children. Write the Theme notes on the chalkboard and have children copy onto their Theme Graphic Organizer.
10. Before completing the lesson, have the children repeat the Student Oral Work.
11. You may end with a short prayer and blessing for the children.



Britt

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“Goodness,” said the Faun to Lucy, “Are you a Daughter of Eve?”

LION, WITCH and WARDROBE 4

Time: 40 minutes **Reading:** Chapter 3 **Review:** The basic nature of man and repentance.
Goal: Lay a Biblical foundation for truthfulness **Principle:** Jesus is truth and He taught us the way of God in truth. **Scripture:** They came and said to Him, “Teacher, we know that You are truthful and . . . teach the way of God in truth” (Mark 12:14).

TEACHER

Vocabulary:

characterization (n.) The external and internal qualities of the characters in the story.

curious (adj.) Strongly desirous to see what is new.

dwarf (n.) A man that never grows beyond two or three feet in height.

falsehood (n.) A lie.

foolish (adj.) 1) Lacking understanding or sound judgment. 2) Unwise.

hoax (n.) A trick played to be funny.

honest (adj.) Upright; just and fair in dealing with others; free from playing tricks and fraud.

integrity (n.) 1) The state of being honest and sincere. 2) Undivided in moral beliefs.

witch (n.) 1) A woman who practices sorcery or enchantment. 2) In fairy tales, the archetype of evil.



Preparation to Teach:

1. For this lesson reread Chapter 3, “Edmund and the Wardrobe.”
2. Study the teacher vocabulary words.
3. Gather all the resources needed for the lesson: the classic, Student Vocabulary Card, and copies of Lucy’s Character Graphic Organizer for the children.



Teaching Plan:

1. Distribute student binders.
2. From Lesson 3, review the basic nature of man and the principle of godly repentance.
3. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children. Connect the vocabulary word to the principle.

STUDENT

Key Word:

truthful (adj.) Full of truth, which is the virtue of honesty.

Reason Questions:

1. What did Lucy experience because she remained truthful?
2. Why did she tell the truth when the others did not believe her?
3. How did Edmund react when he discovered that Lucy was telling the truth?
4. Why did Edmund decide to apologize to Lucy?
5. How can you be “full of truth?”



Notebook Record:

1. Continue coloring your coloring pages.
2. Record the following phrases on your Lucy’s Character Graphic Organizer:
Internal:
“a very truthful girl”
“could not bring herself to tell a lie”
External:
“the youngest of the Pevensie children”



Oral Work:

Jesus is filled with truth, and I want to be like Him.

4. Read chapter 3, “Edmund and the Wardrobe” to the children.
5. Introduce the principle of truthfulness. Share how it is sometimes very difficult to be truthful, but when you choose to tell the truth, you are walking in God’s way. Discuss how truthfulness, though always right and virtuous, sometimes costs us something.

Jesus personifies truth. He is the Word of God clothed in flesh. (John 1:1) He said “I am the way, the truth and the life” (John 14: 6). God’s Word, the Bible, contains truth. (John 17:17; Psalm 119:160) When Jesus lived as a man here on earth, He showed us how to live an honest life and to speak truthfully.

6. Ask the Reason Questions and have children respond orally.
7. Distribute Lucy’s Character Graphic Organizers to the children. Write the Lucy internal and external character notes on the chalkboard and have children copy onto their Lucy’s Character Graphic Organizers.
8. Before completing the lesson, have the children repeat the Student Oral Work.
9. You may end with a short prayer and blessing for the children.

LION, WITCH and WARDROBE 5

Time: 40 minutes **Reading:** Chapter 4 **Review:** Concept of truthfulness **Goal:** Teach children about the spirit of deception and its subtle ways **Principle:** What seems outwardly to be good may lead to destruction. **Scripture:** Let no one deceive you with empty words, for because of such things God's anger comes on those who are disobedient (Ephesians 5:6).

TEACHER

Vocabulary:

archetype (n.) The perfect example; the original model on which something is patterned.

courtier (n.) One in attendance at a royal court.

discern (v.) To see the difference between two or more things, such as good and evil.

enchanted (adj.) Influenced by charms or magic spells.

entice (v.) 1) To attract by arousing desire or hope usually in a bad sense. 2) To tempt or lead astray.

greed (n.) Selfish desire for food, money or possessions over and above one's needs.

lust (n.) A strong longing or craving pertaining to the flesh as opposed to the spirit.

mantle (n.) A loose, sleeveless coat worn over outer garments.

pride (n.) Inordinate self-esteem; an unreasonable conceit of one's own superiority, which manifests itself in lofty airs or a lack of respect for others.

sledge (n.) A vehicle mounted on runners drawn by horses or dogs, which is used for transporting loads across ice and snow; a sled or sleigh.

spiteful (adj.) Having a desire to annoy or cause distress to another.

supernatural (adj.) 1) Exceeding the powers or laws of natural things; attributed to the divine power of God or Satan. 2) Miraculous.

temptation (n.) 1) The act of enticing to evil; seduction. 2) The desire to have something that should be avoided.

Turkish Delight (n.) A jellied Christmas candy made with rosewater and dusted with sugar.



Preparation to Teach:

1. For this lesson, reread Chapter 4, "Turkish Delight."
2. Study the teacher vocabulary words.

STUDENT



Key Word:

deceive (v.) To cause another to believe what is untrue.



Reason Questions:

1. How does the Queen of Narnia treat Edmund when she first meets him? Why does she begin to act kindly toward him?
2. Should Edmund have trusted her? Why or why not?
3. What does the Queen offer Edmund? What must he do to reap this reward?
4. What caused Edmund to be deceived?
5. Do you know of a time when you were deceived?



Notebook Record:

1. Color Coloring Page 3.
2. Record the following phrases on your Queen's Character Graphic Organizer:

Internal:

"She is a perfectly terrible person."

"inquisitive"

External:

"her face was white like snow ... a beautiful face, but proud and cold and stern"

"covered in white fur up to her throat"

"held a golden wand and wore a golden crown"



Oral Work:

May I grow in discernment and not be deceived by empty words.

3. Be prepared to answer questions the children may ask about the subject of witches and witchcraft, and the teaching on the “Biblical View of Witchcraft” (found in the next column).
4. Gather all the resources needed for the lesson: the classic, Student Vocabulary Card, and copies of Coloring Page 3, “Edmund and the Witch,” and the Queen of Narnia’s Character Graphic Organizer for each child.

Teaching Plan:

1. Distribute student binders.
2. From Lesson 4, review the principle of truthfulness.
3. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children. Link the vocabulary word to the principle.

Lay a foundation for understanding the deceptive ways of Satan, whom the Bible calls the father of lies and deception. (John 8:44) We first meet Satan and his deception in the garden of Eden, when the serpent deceived Eve and enticed her to eat the fruit that God had instructed Adam not to eat (Gen 3:1-4). Children are easily deceived because their ability to discern good from evil has not been exercised. They often judge things by how they look and taste, just as Edmund did in chapter 4.
4. Review fantasy as the genre or type of literature. This fantasy story, as well as many myths and fairy tales, is about the age-old clash between good and evil. Lewis uses the White Witch, also called the Queen of Narnia, as an archetype of evil and the Lion King as an archetype of goodness. Many see the Lion King as a type of Jesus Christ, the King of kings and Lion of Judah, who conquered sin and death on the cross.
5. Distribute Coloring Page 3 so the children can color while listening to the story being read aloud.
6. Read chapter 4, “Turkish Delight,” to the children.
7. Ask the Reason Questions and have children respond orally.
8. Write the character notes for the Queen of Narnia on the chalkboard and have children copy onto their Queen’s Character Graphic Organizer.
9. Before completing the lesson, have the children repeat the Student Oral Work.
10. You may end with a short prayer and blessing for the children.

Biblical View of Witchcraft

In children’s fairy tales and fantasy stories (the imaginative world of “make believe”), witches symbolize evil, such as in the fairy tales of *Rapunzel*, *Hansel and Gretel*, and *Snow White*. Lewis introduced the subtleties of witchcraft and deception into the Narnian chronicles through the character of the Queen of Narnia or the White Witch in chapter 4. Lewis used “white” as the color of winter, the symbol of coldness and death (not goodness). In the 21st century popular culture, however, a white witch is often portrayed as a “good witch.” There is no such thing as a good witch versus an evil or black witch.

In the spiritual realm, all witchcraft is supernatural and is rooted in evil. The Bible teaches us about the subject. See 1 Samuel 28:7-25 (witch of Endor); 2 Kings 9 (witchcraft of Jezebel); Mic 5:12; Gal 5:19-20. It draws people away from the knowledge and supernatural power of the Living God to become entrapped by Satan, the one who deceives, steals, and destroys life. (Eph 6:11-12; 1 John 5:19; 1 Thess 3:5; John 12:31; 2 Cor 4:4; Eph 2:2; Rev 12:10; 2 Cor 11:14)

Many games, movies, and books in today’s culture entice children into the supernatural, the occult, and evil practices by packaging evil as amusement. The Bible teaches us that Satan and his agents often disguise themselves as angels of light (2 Cor 1:14). What seems entertaining is a disguise to lure the one who lacks discernment into the realm of evil practices.

God instructs us not to engage in witchcraft, sorcery, and divination. “Do not let diviners deceive you, and do not listen to the dreams which they dream” (Jer 29:8). There are many children who live in a culture where witchcraft or “black magic” is a common practice. They need to be taught the truth of God’s Word (2 Cor 11:3) and how to apply it to their lives, as well as how to discern between the Holy Spirit and the spirit of evil.



The more Turkish Delight Edmund ate, the more he wanted!

LION, WITCH and WARDROBE 6

Time: 40 minutes **Reading:** Chapter 5 **Review:** Fantasy as a type of literature; the spirit of deception
Goal: Teach children about the spirit of deception and its subtle ways

Principle: A good name or reputation is of great value. **Scripture:** Do not let kindness and truth leave you . . . so you will find favor and a good repute (name) in the sight of God and man (Proverbs 3:3-4).

TEACHER

Teacher Vocabulary:

assume (v.) To take for granted or without proof; to suppose as a fact.

jeer (v.) To speak with mockery.

logic (n.) The art of using reason when inquiring after truth, and the communication of it to others.

name (n.) 1) Reputation; character. 2) That which is commonly said of a person; as a good name or a bad name.

nonsense (n.) 1) Contrary to good sense; absurd. 2) Things of no importance.

reliable (adj.) Worthy of trust.

repute (n.) Good character, reputation or name as opposed to disrepute.



Preparation to Teach:

1. For this lesson, reread Chapter 5, “Back on This Side of the Door.”
2. Study the teacher vocabulary words.
3. Gather all the resources needed for the lesson: the classic, Student Vocabulary Card, and copies of the Edmund’s Character Graphic Organizer for each child.



Teaching Plan:

1. Distribute student binders.
1. From Lesson 5, review the spirits of deception and witchcraft.
2. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children.
3. Connect the Vocabulary Word to the principle. Open your discussion with the concept of reputation: having a “good name” or a “bad name” in the family, school or community in which you live. Share several character qualities that lead to a good or bad name, such as honesty versus lying; diligence versus laziness, etc. In the ancient

STUDENT

Key Vocabulary Word:

reputation (n.) The general opinion that people have about someone’s character.

Reason Questions:

1. Why did Edmund lie about having been in Narnia?
2. Compare the characters of Lucy and Edmund. Which one has a good name and is reliable in the eyes of his or her family?
3. Why did Peter and Susan say Lucy was more “reliable” than Edmund?
4. On what basis did the Professor advise Susan and Peter to believe Lucy?
5. Describe ways you are reliable.



Notebook Record:

1. Continue coloring your coloring pages.
2. Record the following phrases on your Edmund’s Character Graphic Organizer:

Internal:

“sick and sulky... annoyed with Lucy for being right”

“was becoming a nastier person every minute”

“always liked being beastly to anyone smaller”

External:

“gave a very superior look”

Jewish culture, parents often named their children the character trait they desired to see in them.

When we are faithful to fulfill our word to others and we choose goodness as a standard for our conduct and deeds, people will know that we are reliable and truthful, just as Lucy. This will become our “reputation” in the community. The Bible teaches us in the book of Proverbs that “a good name is to be more desired than great riches.” (Prov 22:1)

4. Read chapter 5, “Back on This Side of the Door,” aloud to the children.
5. Distribute Edmund Graphic Organizers. Write the character notes for Edmund on the chalkboard and have children copy onto their Edmund’s Character Graphic Organizer.
6. Ask the Reason Questions and have children respond orally.
7. Before completing the lesson, have the children repeat the Student Oral Work.
8. You may end with a short prayer and blessing for the children.

 **Oral Work:**

A good name is more desirable than great riches.

LION, WITCH and WARDROBE 7

Time: 40 minutes **Reading:** Chapter 6 **Review:** Reputation and the value of having a “good name.” **Goal:** Introduce selflessness as a quality of love to be exercised in relations with others.

Principle: Love looks to the needs of others. **Scripture:** Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. ... and look to the interests of others (Philippians 2:3-4).

TEACHER

Teacher Vocabulary:

camphor (n.) A gummy substance from the bark of the camphor tree that has a distinctive fragrance. Used in moth-balls to keep moths from eating wool garments.

conceit (n.) Having an exaggerated opinion of your own worth or abilities.

fraternize (v.) 1) To be friendly or associate with others in a brotherly way. 2) To associate on friendly terms with an enemy or opposing group.

harbor (v.) To shelter; to permit one to lodge or rest.

treason (n.) 1) The betrayal of a trust or a confidence. 2) Violation of allegiance toward one’s country.

vain (adj.) Empty; void; worthless; having no substance.



Preparation to Teach:

1. For this lesson, reread Chapter 6, “Into the Forest.”
2. Study the teacher vocabulary words.
3. Gather all the resources needed for the lesson: the classic, Student Vocabulary Card, and copies of Coloring Page 4, “The Wardrobe.”



Teaching Plan:

1. Distribute student binders.
2. From Lesson 6, review how a good name or reputation is of great value.
3. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children.
4. Distribute Coloring Page 4. Read chapter 6, “Into the Forest,” aloud to the children.
5. Open your discussion by contrasting the characters of Edmund and Lucy. Lucy demonstrated selflessness as she put the need to rescue Mr. Tumnus before her own safety, whereas Edmund was concerned for his own safety and had

STUDENT

Key Vocabulary Word:

selflessness (n.) A quality of love that puts concern for the welfare of others before self.

Reason Questions:

1. Why does Peter apologize to Lucy?
2. How do the children find out that Edmund lied about having been in Narnia?
3. Is Edmund repentant when the truth is revealed?
4. Why do the children want to go home? What inspires them to stay in Narnia?
5. How did Lucy demonstrate selflessness?



Notebook Record:

1. Color Coloring Page 4.
2. Record the following phrases on your Lucy’s Character Graphic Organizer:

Internal:

“proved a good leader”

Showed selflessness by desiring to rescue Mr. Tumnus.

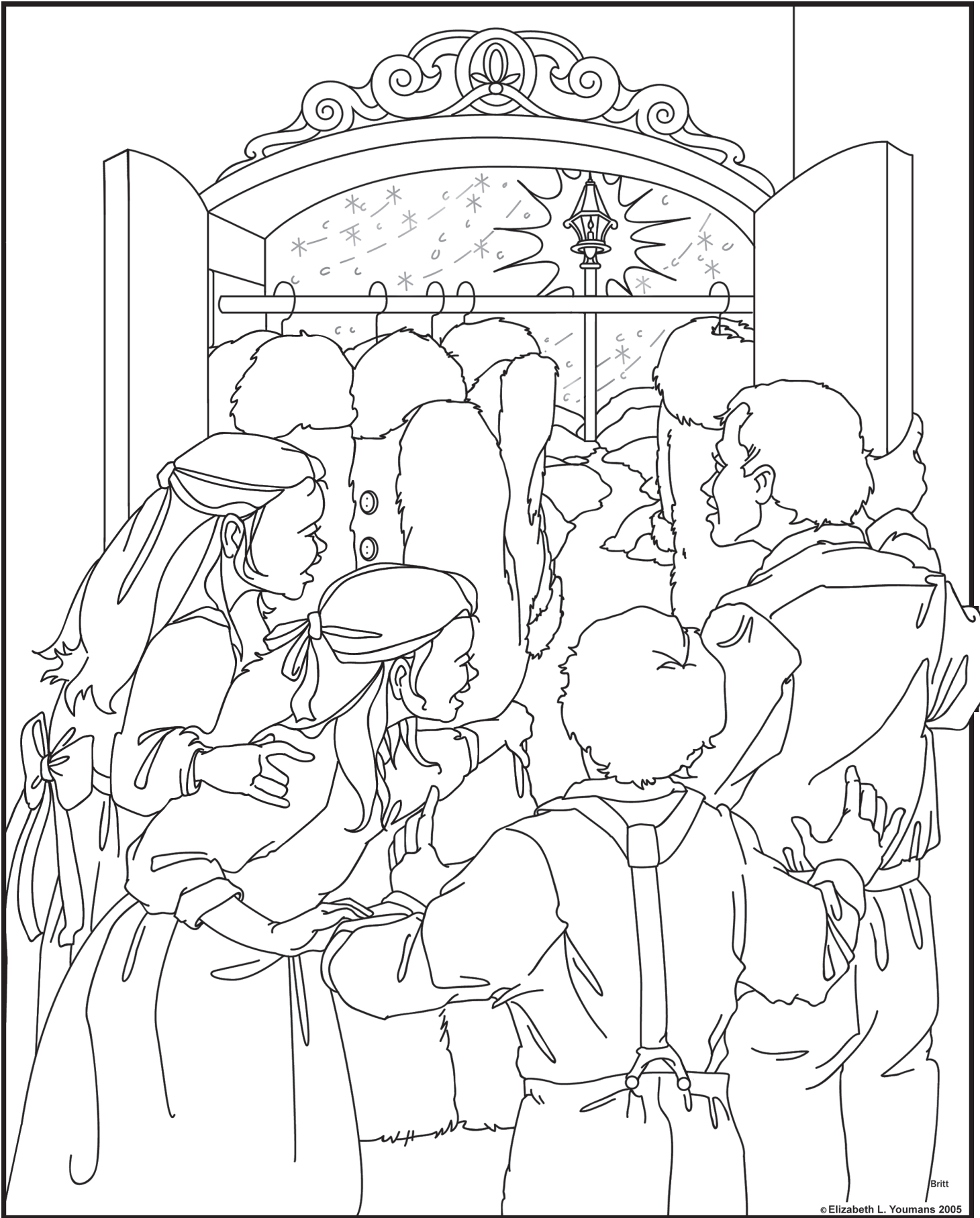


Oral Work:

Loving others means looking to their needs above my own.

thoughts of revenge toward the others. The quality of selflessness is best demonstrated in the character of Jesus Christ, who was willing to give His life so others could have their sins forgiven and eternal life. Selflessness is a quality of divine love.

6. Write the character notes for Lucy on the chalkboard and have children copy onto their Lucy's Character Graphic Organizer.
7. Ask the Reason Questions and have children respond orally.
8. Before completing the lesson, have the children repeat the Student Oral Work.
9. You may end with a short prayer and blessing for the children.



“You should never never shut yourself up in a wardrobe.”

LION, WITCH and WARDROBE 8

Time: 40 minutes

Reading: Chapter 7

Review: Selflessness as a quality of love

Goal: Teach hospitality as a Christian virtue that everyone can attain. **Principle:** Hospitality is a

Christian virtue of servanthood **Scripture:** Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others. (1 Peter 4:9-10)

TEACHER



Teacher Vocabulary:

Aslan (n.) The Turkish word for lion. (The name of Narnia's Lion-King.)

beckon (v.) To make a sign to another intended as a hint or intimation.

betray (v.) 1) To give aid or information to an enemy. 2) To break a breach of confidence.

contentment (n.) 1) A source of satisfaction. 2) Gratification.

earnestly (adv.) Warmly; zealously; with real desire.

modest (adj.) Humble; lowly; small.

mysterious (adj.) Obscure; hid from the understanding; not clearly understood.

trifle (n.) A thing of very little value or importance.



Preparation to Teach:

1. For this lesson, reread Chapter 7, "A Day with the Beavers."
2. Study the teacher vocabulary words.
3. Gather all the resources needed for the lesson: the classic, Student Vocabulary Card, and copies of Coloring Page 5 (Beavers' Dinner).



Teaching Plan:

1. Distribute student binders.
2. From Lesson 7, review selflessness as a quality of love.
3. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children. Link the vocabulary word to the principle.

Hospitality is a Christian virtue, especially when done in the name of Jesus Christ, and should be practiced even if we have very little to offer in the way of food and drink. It is the welcoming spirit and care and love for others that is important. The Bible gives many examples of gracious hosts and hostesses and even teaches us that by showing hospitality to strangers, we may be entertaining angels. (Heb 13:2)

STUDENT



Key Vocabulary Word:

hospitality (n.) The friendly welcome and entertainment of guests or strangers.



Reason Questions:

1. How do the children know the Beaver is trustworthy?
2. Why does Mr. Beaver need to be so secretive while leading the children through the woods?
3. How do the children react when they hear the name "Aslan"?
4. How does Mrs. Beaver greet the children?
5. Describe Mrs. Beaver's hospitality.
6. How can you show hospitality to new neighbors or students at school?



Notebook Record:

1. Color your Coloring Page 5.
2. Record the following phrases on your Setting Graphic Organizer under "Land of Narnia":
"snowflakes falling through the air"
"a place where it's always winter but never Christmas"



Oral Work:

When I welcome others into my home or class, I share God's love.

4. Distribute Coloring Page 5 to the children. Read chapter 7, "A Day with the Beavers," aloud to the children.
5. Discuss how Mrs. Beaver showed hospitality.
6. Write the Setting notes on the chalkboard and have children copy onto their Lion, Witch and Wardrobe Setting Graphic Organizer.
7. Ask the Reason Questions and have children respond orally.
8. Before completing the lesson, have the children repeat the Student Oral Work.
9. You may end with a short prayer and blessing for the children.



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“Lucy thought the Beavers had a very snug little home.”

LION, WITCH and WARDROBE 9

Time: 40 minutes

Reading: Chapter 8

Review: The Christian virtue of hospitality

Goal: Introduce the biblical concept of prophecy to the children

Principle: God anointed prophets

to foretell of the coming of His Son, the Messiah and Savior of the world.

Scripture: For no prophecy

was ever made by an act of human will, but men moved by the Holy Spirit spoke from God (2 Peter 1:21).

TEACHER



Teacher Vocabulary:

longing (n.) A strong persistent need or desire, especially one that cannot be fulfilled.

stratagem (n.) A plan or scheme designed to deceive or surprise an enemy.

treacherous (adj.) 1) Violating allegiance of faith pledged; betraying a trust. 2) Marked by unforeseen hazards.



Preparation to Teach:

1. For this lesson, reread Chapter 8, "What Happened After Dinner."
2. Study the teacher vocabulary words.
3. Gather all the resources needed for the lesson: the classic, Student Vocabulary Card, and a copy of Aslan's Character Graphic Organizer for each child.



Teaching Plan:

1. Distribute student binders.
2. From Lesson 8, review the virtue of hospitality.
3. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children.
4. Read chapter 8, "What Happened after Dinner," aloud to the children.
5. There are many Christian symbols in this fantasy:
 - White Witch – power of darkness
 - Lion King – Jesus Christ
 - winter – death
 - Christmas/Father Christmas – the birth of Jesus
6. The children learn from the Beavers that their arrival in the land of Narnia is a long-awaited fulfillment of a prophecy that was spoken long ago:

"When Adam's flesh and Adam's bone
Sits at Cair Paravel in throne,
The evil time will be over and done."

STUDENT



Key Vocabulary Word:

prophecy (n.) An inspired declaration or foretelling of something to come.



Reason Questions:

1. Why can't the children save Mr. Tumnus? What hope is there for him?
2. Who is Aslan? What have we learned about him?
3. What do the rhymes prophesy concerning Aslan? In what ways will he change Narnia?
4. What do the rhymes prophesy concerning the children?
5. How do the Beavers express hope in the prophecies?



Notebook Record:

1. Continue coloring your coloring pages.
2. Record the following phrases on your Aslan's Character Graphic Organizer:

Internal:

"He's good and terrible."

External:

"He's the King."

"He's the Lord of the whole wood."

He's the "son of the great Emperor-beyond-the-Sea."

"He's the great Lion"



Oral Work:

The Lion, who is from the tribe of Judah, has overcome evil. (Revelation 5:5)

Mr. and Mrs. Beaver had never seen Sons of Adam or Daughters of Eve before, so they were very excited.

7. Aslan has many names such as: King, Lord, Son of the great Emperor-beyond-the-Sea, and the great Lion, just as Jesus Christ has many names such as the Lion of Judah (Rev 5:5); King of kings and Lord of lords (Rev 17:14); Son of God (Lu 4:41) and Son of man (Lu 19:10).

Just as there are many prophecies about the return of Aslan in this fantasy, so there are hundreds of prophecies in the Bible about the first and second coming of Jesus Christ. God anointed prophets to foretell of the coming of His Son, the Messiah and Savior of the world. C. S. Lewis's writing alludes to several biblical prophecies in this chapter.

The White Witch has no power over Aslan, as "she will barely be able to stand in his presence." The Bible teaches that the demons are subject to Jesus Christ (Lu 10:17). Jesus defeated Satan and the power of sin and death on the cross through His shed blood, and He gave His life that we might have eternal life. We will soon find that Aslan sacrifices his life for Edmund.

8. Distribute Alan Character Graphic Organizers. Write the character notes for Aslan on the chalkboard and have children copy onto their Aslan's Character Graphic Organizer.
9. Ask the Reason Questions and have children respond orally.
10. Before completing the lesson, have the children repeat the Student Oral Work.
11. You may end with a short prayer and blessing for the children.

LION, WITCH and WARDROBE 10

Time: 40 minutes

Reading: Chapters 9 & 10

Review: The prophecies of Aslan

Goal: Contrast the hope and desires of both Edmund and the beavers. Lord and His promises build courage to overcome difficulties.

Principle: Hope in both the

Lord and His promises build courage to overcome difficulties.

Scripture: Be strong and let your heart

take courage, all you who hope in the Lord (Psalm 31:24).

TEACHER



Teacher Vocabulary:

centaur (n.) In Greek mythology, a monster having the head and trunk of a man and legs of a horse.

frowsty (adj.) Having a stale and unclean smell; musty.

gloat (v.) To look or think about something with triumphant or malicious satisfaction, such an enemy's misfortune.

jeer (v.) To speak or cry with mockery.

noble (adj.) 1) Great; elevated; dignified; being above every thing that can dishonor reputation 2) Magnificent; stately; splendid.

plaguey (adj.) Irritating.

satyr (n.) In Greek mythology, a woodland deity represented as part man and part goat or horse and is fond of merriment.

sluice (n.) A channel to drain off excess water.

solemn (adj.) Sober; serious.

spire (n.) A steeple; a tall tower on top of a building that tapers to a point at the top.

turret (n.) A small tower that extends about a castle or a building.

venture (v.) To risk doing something or going somewhere dangerous.



Preparation to Teach:

1. For this lesson reread Chapters 9 and 10 "In the Witch's House" and "The Spell Begins to Break."
2. Study the teacher vocabulary words.
3. Label and color a Narnia Map to show as a sample to the children.
4. Gather all the resources needed for the lesson: the classic, your sample Narnia Map and Student Vocabulary Card.



Teaching Plan:

1. Distribute student binders.

STUDENT



Key Vocabulary Word:

hope (n.) A desire of some good and the belief that it is obtainable.



Reason Questions:

1. Why did Edmund leave the Beaver's house? What does he want the Witch to do for him?
2. Why does Edmund feel differently about Aslan than the other children?
3. Why is it significant that Father Christmas has returned to Narnia?
4. Why were the children and Beavers were given tools instead of toys?
5. Describe the desires of your heart?



Notebook Record:

1. Continue coloring your coloring pages.
2. Carefully label your Narnia Map using a black ballpoint pen with the following names:
 - Western Wild
 - Beaverdam
 - White Witch Castle
 - Stone Table
 - Great River
 - Cair Paravel
 - Eastern Ocean
3. Begin coloring your Narnia Map with your colored pencils.



Oral Work:

I will put my hope in the Lord.

2. From Lesson 9, review the prophecies of Aslan.
3. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children. Link the vocabulary word to the principle. Introduce the concept of hope that Lewis weaves into these two chapters. Hope is based on our belief system or the “god” that we worship.
4. Read chapters 9 and 10, “In the Witch’s House” and “The Spell Begins to Break” aloud to the children.

In these two chapters, Lewis reveals the desires and hopes of Edmund as well as his brother and sisters and the beavers. Edmund’s desires were very self-centered. He wanted more Turkish Delight so he could be a prince and then the king of Narnia. He also wanted his siblings paid back by the Queen. Edmund’s desires were rooted in his selfish ambitions, and his hope was based on the promises of the Queen of Narnia.

The Beavers, however, were hoping in the fulfillment of the prophecy based on the fact that the Sons of Adam and the Daughters of Eve had come to Narnia. They were unselfish in their desire to protect the other children and were filled with the hope that Aslan would bring deliverance soon. Their hope and trust in Aslan helped them make wise and prudent decisions.

5. The arrival of Father Christmas, (a symbol which points to the arrival of Jesus Christ here on earth) who gave the children “tools and not toys,” was further evidence that the Beavers’ hope and desires were being fulfilled. Could it be that he gave them tools so they could fulfill their calling and face the challenges ahead?
6. God honors the individual who hopes in Him. When we hope for those things that God has promised us in His Word, we shall not be disappointed and fall into the trap of self-centeredness, but be better prepared to face the future.
7. Show your completed Narnia Map as an example and direct the children to carefully label their blank maps with a black pen. Have them color the map with colored pencils after labeling.
8. Ask the Reason Questions and have children respond orally.
9. Before completing the lesson, have the children repeat the Student Oral Work
10. You may end with a short prayer and blessing for the children.

LION, WITCH and WARDROBE II

Time: 40 minutes **Reading:** Chapter 11 **Review:** Hope and the desires of the heart

Goal: Reflect upon the changes that occur in Narnia and in Edmund's heart **Principle:** With redemption comes restoration. **Scripture:** He has made everything beautiful in its time. Also He has put eternity in their hearts . . . (Ecclesiastes 3:11).

TEACHER

Teacher Vocabulary:

bondage (n.) The state of enslavement to a force, power, or influence.

curse (n.) Evil pronounced or invoked upon another.

fool (n.) 1) One who is destitute of reason. 2) One who acts contrary to sound wisdom in his moral conduct.

gluttony (n.) Excess in eating or drinking.

merry (adj.) 1) Gay and noisy; jovial; exhilarated to laughter. 2) Pleasant; agreeable; delightful.

redeem (v.) To purchase back; to liberate or rescue from captivity or bondage.

repulsive (adj.) 1) Tending to repel or reject. 2) Arousing disgust.

restore (v.) 1) To return to a person something that has been lost or taken unjustly. 2) To return or bring back to a former state.

sulkily (adv.) In a sullen or bad tempered mood.

vermin (n.) All sorts of small animals, which are destructive to grain, such as squirrels, rats, mice, worms, grubs and flies.



Preparation to Teach:

1. For this lesson reread Chapter 11 "Aslan Is Nearer."
2. Study the teacher vocabulary words.
3. Gather all the resources needed for the lesson: the classic and Student Vocabulary Card.



Teaching Plan:

1. Distribute student binders.
2. From Lesson 10, review hope and the desires of the heart.
3. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children.

STUDENT



Key Vocabulary Word:

beautiful (adj.) Having the qualities of beauty; pleasing to the sight or the mind.



Reason Questions:

1. The White Witch called Edmund a fool at the beginning of the chapter. In what ways has Edmund been a fool?
2. Why did the Witch become angry when she heard that Father Christmas had come?
3. How does Edmund react when the Witch turns the creatures to stone?
4. How are Edmund's thoughts and actions different at this moment from how he has acted so far in the book?
5. What happens to the setting throughout the course of this chapter? To whom does the dwarf credit this change?
6. In what way has Aslan begun to liberate or redeem Narnia from the curse of the White Witch?



Notebook Record:

1. Continue coloring your coloring pages and map.
2. Record the following phrases on your Setting Graphic Organizer under Land of Narnia:
"trees shook off their robes of snow"
"mist turned from white to gold"
"the ground was covered with flowers"

4. Read chapter 11, "Aslan Is Nearer" aloud to the children.
5. Link the vocabulary word to the principle. The Narnians understood the prophecies of Aslan, and that only he, the creator of Narnia, could liberate Narnia from the evil spell of the White Witch. They knew when two Sons of Adam and two Daughters of Eve sat on the throne at Cair Paravel, that Narnia would be redeemed and restored. As this chapter progresses, we see signs of Narnia being redeemed and restored to its former beauty. (Define redeem and restore for the children.) Have the children describe the various signs.

There is a beautiful verse in the Song of Songs that speaks of restoration that you should read to the children:

*For behold, the winter is past, the rain is over and gone.
The flowers have already appeared in the land; the time
has arrived for pruning the vines, and the voice of the
turtledove has been heard in our land (Song of Songs
2:11-12).*

With Aslan on the move, not only were there signs of the arrival of spring (symbolic of rebirth), but Edmund's stony heart is being softened and his eyes are being opened to the truth. He is seeing the White Witch for who she really is and Edmund is even showing compassion for someone else.

All these signs are symbolic of the "spiritual rebirth" (2 Corinthians 5:17) that happens when we receive Jesus into our hearts. The Holy Spirit comes to dwell within, and He redeems us from our old sinful nature and begins to restore us and make us beautiful in His image.

*Therefore if anyone is in Christ, he is a new creature;
the old things passed away; behold, new things have
come (2 Corinthians 5:17).*

6. Write the setting notes on the chalkboard and have children copy onto their Setting Graphic Organizer.
7. Ask the Reason Questions and have children respond orally.
8. Before completing the lesson, have the children repeat the Student Oral Work.
9. You may end the lesson with a short prayer and blessing.

"the whole wood rang with birds' music"

"the sky became bluer and bluer"

"This is no thaw, this is spring!"



Oral Work:

Come King Jesus into my heart and make all things beautiful within!

LION, WITCH and WARDROBE 12

Time: 40 minutes **Reading:** Chapter 12 **Review:** The themes of redemption and restoration

Goal: Note Aslan's changes in Narnia and Edmund's heart **Principle:** The Lord prepares His people to wage the battles of life with spiritual weaponry.

Scripture: Take up your sword of the Spirit, which is the word of God (Ephesians 6:17).

TEACHER



Teacher Vocabulary:

brave (adj.) Courageous; bold; daring; fearless of danger, as a brave warrior.

courage (n.) That quality of the mind which enables one to encounter danger without fear or fainting of heart.

fear (n.) 1) An emotion experienced in expectation of pain or danger, usually accompanied by a desire to flee or fight. 2) The trembling and reverence felt toward the living God.

good (adj.) Possessing moral excellence or virtue.

pavilion (n.) An ornate tent.

Peter Fenris-Bane, Peter the wolf (fenris)-destroyer (bane). This is the name Aslan called Peter after Peter killed the wolf.

respect (v.) To regard with special consideration or honor.

spur (n.) A short spike or spiked wheel that attaches to the heel of a rider's boot and is used to urge a horse forward.

"To win his spurs": To gain the rank of knighthood. When a man was knighted, the person who dubbed him presented him with a pair of gilt spurs.

terrible (adj.) 1) Frightful. 2) Awe-inspiring; reverence.

unicorn (n.) Imaginary creature represented as a white horse with a long, straight horn growing from its forehead.

velvet (v.) To make like velvet, a soft and delicate fabric.



Preparation to Teach:

1. For this lesson reread Chapter 12 "Peter's First Battle."
2. Study the teacher vocabulary words.
3. Gather all the resources needed for the lesson: the classic, Student Vocabulary Card, and copies of Coloring Page 6 (Aslan and children).



Teaching Plan:

1. Distribute student binders.

STUDENT



Key Vocabulary Word:

sword (n.) 1) An offensive weapon having a long and sharp-pointed blade with a cutting edge. 2) An emblem of authority and power.



Reason Questions:

1. What are the two very different words which are used to describe Aslan?
2. Why were the children afraid to approach the great Lion? Who takes responsibility to first greet Aslan?
3. Why does Peter take some responsibility for Edmund's betrayal? Does Aslan excuse him?
4. What is Aslan training Peter to become?
5. How do God's children wage spiritual battles?



Notebook Record:

1. Color Coloring Page 6.
2. Record the following phrases on your Aslan's Character Graphic Organizer:

External:

"golden mane and great, royal, solemn, overwhelming eyes"

"terrible paws if he didn't know how to velvet them!"

"His voice was deep and rich"



Oral Work:

I will learn to use my sword, the Word of God.

2. From Lesson 11, review the themes of redemption and restoration.
3. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children.
4. Distribute Coloring Page 6. Read chapter 12, “Peter’s First Battle” aloud to the children.
5. The children finally meet Aslan, the King of Narnia, whom they find both “good and terrible.” In this context, “good” pertains to his high moral virtue and “terrible” means awe-inspiring and reverence. This is also a description of the Living God, who is both good and terrible. (Lu 18:19; Deut 7:21)
6. The animals and mythological creatures that surround Aslan remind us of the living beings around God’s heavenly throne as described in the books of Ezekiel and Revelation. The prophets describe seraphim and cherubim and supernatural living beings with the features of oxen, eagles, lions, and humans.
7. Lewis also used the language of chivalry and knighthood in this chapter when Alan dubs or confers knighthood on Peter with the blade of his sword at the end of the chapter.
8. Just as Peter had to face his battle with the vicious wolf, so we have “wolves” and other challenges to face in our lives. God prepares His children for these spiritual battles so we can be strong spiritual soldiers, just as Aslan prepared Peter to overcome in warfare so he could be the next king of Narnia.

*Blessed be the Lord, my rock, Who trains my hands for war,
[and] my fingers for battle (Ps 144:1).*

9. The weapon that Aslan gave Peter is the one that God has given His children – the sword. In Scripture, a sword represents the Word of God:

Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; in addition to all, taking up the shield of faith . . . the helmet of salvation, and the sword of the Spirit, which is the word of God (Eph 6:13-17).

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart (Heb 4:12).

10. Peter and Edmund had to battle their own wills and temperaments, and so must we. When we become a Christian, the devil becomes our enemy. However, God does not leave us without weapons. He trains our spiritual

hands to do warfare, and He has given us His Word to help us win the battles of life that come our way.

11. Write the Aslan character notes on the chalkboard and have children copy onto their Aslan's Character Graphic Organizer.
12. Ask the Reason Questions and have children respond orally.
13. Before completing the lesson, have the children repeat the Student Oral Work.
14. You may end the lesson with a short prayer and blessing for the children.



Aslan was good and terrible at the same time!

LION, WITCH and WARDROBE 13

Time: 40 minutes **Reading:** Chapter 13 **Review:** Changes in Narnia and Edmund; waging spiritual warfare **Goal:** Contrast the spirit of the law versus the spirit of mercy and grace.

Principle: Jesus came not to abandon God's Law but to fulfill it. **Scripture:** For the Law was given through Moses; grace and truth came through Jesus Christ (John 1:17).

TEACHER



Teacher Vocabulary:

- bargain** (v.) To negotiate the terms of an exchange.
- forfeit** (n.) Something that is lost or surrendered as a penalty.
- grace** (n.) 1) Divine favor toward man; the mercy of God as distinguished from His justice. 2) The exercise of love, kindness, mercy and favor that is bestowed on another.
- justice** (n.) Conformity to truth or the principles of righteousness or divine law. 2) Rendering everyone his due or right; just treatment of all.
- law** (n.) 1) A rule of conduct or action enforced by a controlling authority. 2) The Ten Commandments.
- offense** (n.) A failure to show regard for others; wounding the feelings of others.
- renounce** (v.) To disown; to revoke as a title or claim.
- savage** (adj.) 1) Wild; untamed. 2) Cruel; inhuman.
- scepter** (n.) A staff held by a sovereign as an emblem of authority.
- scornfully** (adv.) Without respect; in a disdainful manner.
- traitor** (n.) 1) One who betrays his country by delivering his country to an enemy. 2) One who betrays his trust.
- treachery** (n.) An act of a deliberate betrayal.
- victim** (n.) An unfortunate person who suffers from some adverse circumstance such as injury, loss, trickery, or death.



Preparation to Teach:

1. For this lesson reread Chapter 13, "Deep Magic from the Dawn of Time."
2. Study the teacher vocabulary words.
3. Gather all the resources needed for the lesson: the classic and Student Vocabulary Card.



Teaching Plan:

1. Distribute student binders.

STUDENT



Key Vocabulary Word:

grace (n.) Undeserved favor towards man; the mercy of God as distinguished from His justice.



Reason Questions:

1. From what did the rescue party save Edmund?
2. Why didn't Edmund care what the Witch thought when she accused him? Why did he continue to look at Aslan?
3. Aslan tells the Witch that Edmund's offense was not against her. Against whom was his offense? Why?
4. What is the Deep Magic? Who established it? Why must it be obeyed?
5. The Bible teaches that "all have sinned and fall short of the glory of God" (Romans 3:23).
6. Who paid the price for our sins and offenses? How did this fulfill God's Law?



Notebook Record:

1. Continue coloring your coloring pages.
2. Record the following phrases on your Edmund's Character Graphic Organizer:

Internal:

He repented: "He said to each of them, 'I'm sorry.'"

"got past thinking about himself"

He obeyed: "He felt that he was to do what he was told."

2. From Lesson 12, review the changes that occurred in Narnia and Edmund's heart and the theme of spiritual warfare.
3. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children.
4. Read chapter 13, "Deep Magic from the Dawn of Time" aloud to the children.
5. In this chapter, Lewis contrasts Aslan's forgiveness of Edmund's offenses with the White Witch's requirement to have the law fulfilled. Lewis alludes to several important biblical truths that are often difficult to understand. Perhaps this explanation will help you explain to the children.

Long ago, God was grieved at the sinfulness of mankind. He judged man with a global flood. This did not change man's stony heart. He then wrote His Law on stone tablets and gave them to Moses to teach His people. (Exodus, ch 20) Today they are called the Ten Commandments. (Lewis put a Stone Table in the story.) This did not change man's stony heart either.

God's law is perfect and true. (Psalm 19:7-13) God is just and requires that His law be fulfilled. Having and knowing God's Law, however, does not change the stony heart of man. Man is not able to "keep the law" without sinning. Sadly, sin prevents fellowship with God, because He is holy and pure and cannot look upon sin.

In the Old Testament (Covenant), God's law required the blood of animals as a sacrifice for His forgiveness of sin. However, in the New Testament (Covenant), God's love sent His Son, Jesus Christ, to pay the ultimate sacrifice for man's sin with His shed blood and death on the cross. This fulfilled God's requirement of the Law forever! Jesus said of Himself, "I did not come to abolish the Law but to fulfill it." (Matthew 5:17)

Now it is possible for man's stony heart to be changed (Jeremiah 31:31) and to have his sins forgiven by coming to Christ and receiving God's mercy and grace through Jesus.

This is why we call Jesus both Savior and Redeemer. The Bible explains that the letter of the law kills, but the Spirit of Christ gives life. (2 Corinthians 3:6) God's grace and love fulfilled the letter of His Law. Because man sins, he deserves death, but God's great love and grace provide eternal life. Man does not deserve this, but God's love provides eternal life to all who will believe in Jesus. "God so loved the world, He gave His only begotten Son, that whosoever believes in Him shall have eternal life" (John 3:16). This is the Good News or the Gospel message! (Ephesians 2:8; Titus 2:11) Salvation is a free gift from a merciful and loving God.

6. Relate these biblical truths to the story. Recount how Edmund acted as a traitor against Aslan by serving the

External:

"Fortunate favorite of the Queen—or else not so fortunate."



Oral Work:

May the grace of Jesus Christ be mine.
(Romans 16:20b)

Witch. The law of Narnia, called the Deep Magic since the Dawn of Time, required justice for sin, just like God's law does. Edmund deserved to die for what he did. Yet, Aslan loves Edmund and has proposed a way to fulfill the law and spare Edmund's life. In the next chapter, we will come to know his plan.

7. Write the Edmund character notes on the chalkboard and have children copy onto their Edmund's Character Graphic Organizer.
8. Ask the Reason Questions and have children respond orally.
9. Before completing the lesson, have the children repeat the Student Oral Work.
10. You may end the lesson with a short prayer and blessing for the children.

LION, WITCH and WARDROBE 14

Time: 40 minutes

Reading: Chapter 14

Review: Spirit of the law versus grace

Goal: Introduce the concept of giving sacrificially that others may be set free.

Principle: Jesus' love for

us is so great that He willingly gave His life as the ransom for our sins.

Scripture: Greater love has no

one than this, that one lay down his life for his friends (John 15:13).

TEACHER



Teacher Vocabulary:

assault (v.) A violent attack with physical means.

brute (n.) A person who is unfeeling or savage in manners.

campaign (n.) A series of military operations to stage a war.

coward (n.) A person who lacks courage.

friend (n.) A person whom one knows, likes, and trusts.

mood (n.) 1) A state of mind or emotion. 2) An incidence of sulking or angry behavior.

muzzle (n.) A leather or wire restraining appliance that fits over an animal's snout to prevent its biting or eating.

rabble (n.) A mob.

sacrifice (v.) 1) To forfeit one thing for something considered to be of greater value. 2) To consecrate and make an offering to God.

scout (n.) One sent out to gather information in preparation for military action.

siege (n.) The surrounding of a city or fortress by an army in an attempt to capture it.

triumph (n.) 1) State of being victorious. 2) Joy or exultation for success.



Preparation to Teach:

1. For this lesson reread Chapter 14, "The Triumph of the Witch."
2. Study the teacher vocabulary words.
3. Gather all the resources needed for the lesson: the classic and Student Vocabulary Card.



Teaching Plan:

1. Distribute student binders.
2. From Lesson 13, review the spirit of serving the law versus the spirit of grace.

STUDENT



Key Vocabulary Word:

ransom (n.) The sacrificial act of rescuing somebody from captivity by paying the price.



Reason Questions:

1. What are Aslan and Peter preparing for at the beginning of the chapter?
2. Why does Aslan return to the Stone Table?
3. Why are the Witch and her servants able to bind Aslan?
4. Even when He is bound, why do the creatures continue to be afraid of Him?
5. Why does Aslan give Himself to be killed?



Notebook Record:

1. Continue coloring your coloring pages.
2. Record the following phrases on your Aslan's Character Graphic Organizer:

Internal:

"I am sad and lonely"

Loves sacrificially, "made no resistance at all"

External:

"His great royal head drooped so his nose nearly touched the grass."

"He stumbled and gave a low moan."

3. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children. Link it to the principle.
4. Read chapter 14, “The Triumph of the Witch” aloud to the children.
5. Discuss Aslan’s sacrifice for Edmund’s release from the White Witch. The Bible teaches that, “Greater love has no one than this, that one lay down his life for his friends” (John 15:13). Aslan’s love was so great that he willingly became the ransom and paid the price for Edmund with his own life. Remind the students that Edmund was the one who, according to the law, deserved to die.
6. Compare the similarities of Aslan’s sacrifice for Edmund with Jesus Christ’s sacrifice for the entire world! Discuss how Jesus Christ demonstrated the greatest love of all. Just as Edmund deserved to die, each of us has sinned and needs a Savior.

Just as the wicked creatures were cruel and abusive with Aslan, so there were wicked and cruel men that beat and tortured Jesus. They spat on Him, beat Him with a whip, pressed a crown of thorns into His head, plucked out His beard, and nailed Him to a cross to die.

Explain why Christ was willing to die and become the ransom for us that we might be free from the bondage of sin and death. “Even while we were sinners, Christ died that we might live” (Rom 5:8). Be certain to thank God for His wonderful gift of salvation and for showing us the greatest love of all!

7. Write the Aslan character notes on the chalkboard and have children copy onto their Aslan’s Character Graphic Organizer.
8. Ask the Reason Questions and have children respond orally.
9. Before completing the lesson, have the children repeat the Student Oral Work.
10. You may end the lesson with a short prayer and blessing for the children.



Oral Work:

God loves me so much that He gave His Son that I might live forever.

LION, WITCH and WARDROBE 15

Time: 40 minutes **Reading:** Chapter 15 **Review:** Sacrificial love as seen in Aslan and Jesus Christ **Goal:** Celebrate the triumph of righteousness and the defeat of death **Principle:** Christ has won the victory over sin and death. **Scripture:** For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over Him (Romans 6:9).

TEACHER

Teacher Vocabulary:

resurrection (n.) The act of rising from the dead and returning to life. By the resurrection of Christ, we have assurance of the future resurrection of men.

righteousness (n.) The state of being in right standing with God; rectitude; holiness; purity; uprightness.

shame (n.) A painful emotion resulting from guilt, disgrace, embarrassment or unworthiness.

skirling (n.) The shrill sound made by bagpipes.

stead (n.) Replacing or filling the place of another.

treachery (n.) Willful betrayal of a trust or confidence.

vile (adj.) Degrading, disgusting, or morally depraved.

willing (adj.) Ready to act or acting gladly.



Preparation to Teach:

1. For this lesson reread Chapter 15, “Deeper Magic from Before the Dawn of Time.”
2. Study the teacher vocabulary words.
3. Gather all the resources needed for the lesson: the classic, Student Vocabulary Card, and copies of Coloring Page 7, “Aslan on the Stone Table.”



Teaching Plan:

1. Distribute student binders.
2. From Lesson 14, review the comparison between Aslan and Jesus and their sacrifice of self to pay the price for others to be free.
3. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children. Link the vocabulary word to the principle.
4. Distribute Coloring Page 7 and read chapter 15, “Deeper Magic from Before the Dawn of Time” aloud to the children.

STUDENT



Key Vocabulary Word:

victory (n.) Triumph in the defeat of an enemy or opponent.



Reason Questions:

1. In what state is Aslan at the beginning of the chapter? How is this state reversed?
2. According to the “deeper magic of before the dawn of time”, who is qualified to stand in a traitor’s stead? What is the result of such a sacrifice?
3. Describe the mood of Aslan after he is raised from the dead to life?
4. From what and whom did he win the victory?
5. Is Aslan’s work completed?



Notebook Record:

1. Color Coloring Page 7.
2. Record the following phrases on your Theme Graphic Organizer:
 - 2) The Gospel Message:
 - Salvation
 - Redemption
 - Restoration
 3. The sacrificial nature of God’s love



Oral Work:

Jesus has won the victory over sin and death! He is alive forever more!

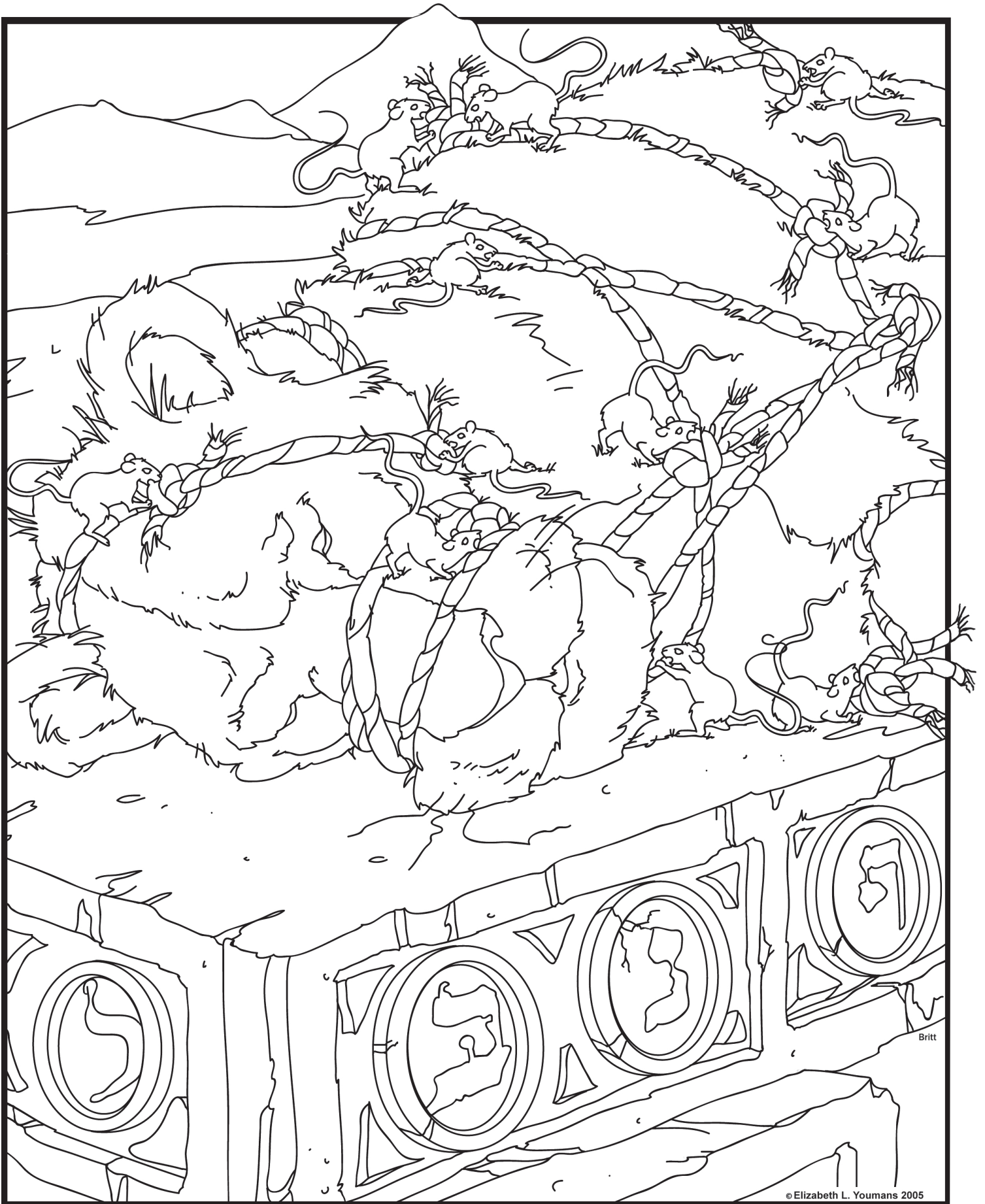
5. Discuss how Aslan was able to fulfill the law only because he “had committed no treachery.” The only one that could save Edmund was the one who had no sin in his heart. Aslan was the only one who could exchange places with Edmund. He was willing to sacrifice his life for Edmund and triumph over the spell of the White Witch.

Read John 11:25-26: *“Jesus said, ‘I am the resurrection and the life. He who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die.’”*

After Jesus died, He was raised from the dead and ascended to heaven. He now sits at the right hand of His Father. Scripture teaches us that Jesus cannot die again. With His shed blood, He defeated the power of sin and death, and those who believe in Him will also have life after death! Sin and death have no power over those who believe, because Jesus has conquered the power of the devil and has won an eternal victory!

Thanks be to God who gives us the victory through our Lord Jesus Christ (1 Corinthians 15:57).

6. Write the theme notes on the chalkboard and have children copy onto their Theme Graphic Organizer.
7. Ask the Reason Questions and have children respond orally.
8. Before completing the lesson, have the children repeat the Student Oral Work.
9. You may end the lesson with a short prayer and blessing for the children.



They shaved Aslan's mane and bound him to the Stone Table.

LION, WITCH and WARDROBE 16

Time: 40 minutes **Reading:** Chapter 16 **Review:** The deeper magic; How righteousness triumphs over evil
Goal: Compare the work of Aslan as he liberated Narnia with the work of Jesus Christ
Principle: Jesus Christ conquered sin and death and liberated the captives.

Scripture: [The Spirit of the Lord] has sent Me to proclaim liberty to captives and freedom to prisoners, [and] to proclaim the favorable year of the Lord and the day of the vengeance of God (Luke 4:18-19).

TEACHER

Teacher Vocabulary:

bay (n.) A deep, prolonged bark made by hounds.
bondage (n.) 1) The state of one who is bound as a slave. 2) Restraint of a person's liberty by compulsion.
din (n.) Deafening noise.
dungeon (n.) A dark, often underground chamber or cell used to confine prisoners.
fusty (adj.) 1) Old-fashioned. 2) Smelling of mildew or decay.
museum (n.) A building that displays objects having an artistic, historical, or scientific value.
oppress (v.) 1) To keep down by severe and unjust use of force or authority. 2) To weigh heavily upon.
plumage (n.) The feathers that cover a fowl.
prodigious (adj.) Huge.
ransack (v.) To search or examine thoroughly, often for plunder.
saccharin (n.) A sweet powder used as a sugar substitute.
vengeance (n.) Infliction of punishment in return for a wrong committed.

Preparation to Teach:

1. For this lesson reread Chapter 16, "What Happened About the Statues."
2. Study the teacher vocabulary words.
3. Gather all the resources needed for the lesson: the classic and Student Vocabulary Card.

Teaching Plan:

1. Distribute student binders.
2. From Lesson 15, review the deeper magic and how righteousness triumphs over evil.

STUDENT

Key Vocabulary Word:

liberate (v.) To set free, as from oppression, imprisonment, or control.

Reason Questions:

1. What happened to the statues when Aslan breathed on them?
2. Describe the scene in the courtyard before and after the animals came to life: What did it look like? What did it sound like? What was the mood of the creatures?
3. What do the animals set off to do once they are liberated?
4. What kind of prison or captivity has Christ set us free from?
5. What else must Aslan do after he liberates the statues?

Notebook Record:

1. Continue coloring your coloring pages.
2. Record the following phrases on your Lucy's Character Graphic Organizer:

Internal:

"Lucy the Valiant"

External:

"always gay and golden haired"

(These quotes are from the next chapter.)

3. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children. Link the vocabulary word to the principle.
4. Read chapter 16, "What Happened about the Statues" aloud to the children.
5. Just as Aslan promised, "the deeper magic from before the time of dawn" began to work! "Death began to work backwards" as Aslan breathed life upon the statues. Soon all the creatures that the White Witch had turned to stone came to life again! Even the land was transformed. Aslan liberated all of Narnia from the bondage and oppression of the witch's evil power. There is a similar picture in the Old Testament in Ezekiel's prophecy in the valley of the dry bones:

Thus says the Lord God to these bones, "Behold, I will cause breath to enter you that you may come to life." . . . So I prophesied as He commanded me, and the breath came into them, and they came to life and stood on their feet, an exceedingly great army (Ezek 37:5 & 10).

This is a picture of rebirth or regeneration, which some call being "born again or being saved." (Read John 3:1-8.) There are different kinds of bondage both in the physical realm and the spiritual realm. This prophecy speaks of both. When one is born again, his spirit is set free from the power of sin and death and is liberated in Christ to new life. The power of God supplants Satan's power of darkness and sin. This is what the New Testament calls the "gospel or the good news."

God has made a way for each of us to be born again. Each must pray and confess his own sins and ask for God's forgiveness. Then he asks Jesus Christ to come live in his heart and be Lord of his life. God answers this prayer by sending His Holy Spirit to live within the person's spirit and sets him free from the power of sin. In Christ, he becomes a "new creature." Old things pass away and all things become new! (2 Cor 5:17)

6. Just as the Narnians experienced the fulfillment of the prophecy of Aslan's return, so we Christians have experienced the fulfillment of many Old Testament prophecies of Jesus Christ. Read Isaiah 61:1-2:

The Spirit of the Lord God is upon me [a prophecy about Jesus Christ], because the Lord has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners; to proclaim the favorable year of the Lord and the day of vengeance of our God.

This is the same Scripture as Luke 4:18-19, which Jesus read about Himself in the synagogue, saying, "Today this has been fulfilled in your hearing "(vs 21).

Oral Work:

Those whom the Lord sets free are free indeed! (John 8:36)

7. "With a roar that shook all Narnia," Aslan called his army into warfare to defeat the Witch. C. S. Lewis' writing continues to ring with the imagery of the Bible.

As a lion growls, a great lion over his prey . . . so the Lord Almighty will come down to do battle (Is 31:4).

The Lion of the tribe of Judah . . . has triumphed! (Rev 5:5)

8. Write the Lucy notes on the chalkboard and have children copy onto their Lucy's Character Graphic Organizer.
9. Ask the Reason Questions and have children respond orally.
10. Before completing the lesson, have the children repeat the Student Oral Work.
11. You may end the lesson with a short prayer and blessing for the children.

LION, WITCH and WARDROBE 17

Time: 40 minutes
liberated the captives

Reading: Chapter 17

Review: Compare Aslan and Jesus Christ as they

Goal: Introduce the concept of growing inwardly according to God's purpose and calling.

Principle: God has a purpose and a calling for our lives.

Scripture: God has saved us

and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity (2 Timothy 1:9).

TEACHER

Teacher Vocabulary:

alliance (n.) 1) A close association formed to advance common interests. 2) A formal agreement.

ambassador (n.) An authorized messenger.

consort (n.) A companion or partner.

cordial (n.) A liqueur that invigorates and warms one.

foreboding (n.) A sense of impending evil or misfortune.

gentle (adj.) Considerate or kind in disposition; tender.

govern (v.) To make and administer public policy; to exercise sovereign authority

gracious (adj.) A merciful and compassionate nature.

just (adj.) 1) Honorable and fair in one's dealings and actions. 2) Consistent with what is morally right; righteous.

magnificent (adj.) Grand or noble in thought or deed.

mature (adj.) Perfected by time or natural growth.

remnant (n.) 1) A small surviving group of people. 2) Something left over.

revelry (n.) Noisy festivity; unrestrained merrymaking.

valiant (adj.) Brave; courageous; heroic.



Preparation to Teach:

1. For this lesson reread chapter 17, "The Hunting of the White Stag."
2. Study the teacher vocabulary words.
3. Gather all the resources needed for the lesson: the classic, Student Vocabulary Card, and copies of Coloring Page 8, "Children Being Crowned."
4. This is the last lesson for this unit study of *The Lion, the Witch and the Wardrobe*. The following lesson plan is for the Festival.



Teaching Plan:

1. Distribute student binders.

STUDENT



Key Vocabulary Word:

calling (n.) 1) A divine invitation or summons. 2) A naming. 3) A title.



Reason Questions:

1. How did Edmund show wisdom during the battle?
2. What new titles are given to the children? What new responsibilities accompany these titles?
3. What new title would you like Aslan to give you?
4. How do the children change as they govern in Narnia? Are they fulfilling the titles and calling of Aslan?
5. What are some important lessons they learned through their adventures in Narnia?
6. What are some lessons that you have learned while listening to this story?



Notebook Record:

1. Color Coloring Page 8. Complete all your coloring pages and Narnia Map.
2. Record the following phrases on your Edmund's Character Graphic Organizer:

Internal:

"a graver and quieter man than Peter, and great in council and judgment"

"King Edmund the Just"

External:

"he had sense to bring his sword smashing down on her wand"

2. From Lesson 16, review how Aslan liberated the Land of Narnia. Compare with the redemptive work of Jesus Christ.
3. Pin the Student Vocabulary Card on the Treasure Chest bulletin board and define the word for the children. Link the vocabulary word to the principle.
4. Distribute Coloring Page 8 and read chapter 17, “The Hunting of the White Stag” aloud to the children.
5. Have the children reflect upon the change that has taken place in Edmund throughout the course of the story. He was called a traitor and a fool earlier. Unlike Judas, the disciple who betrayed Jesus (Matthew, chapter 26), Edmund repented of his sins to serve Aslan.

Pay special attention to the title given Edmund—“King Edmund the Just.” There are several individuals in the Bible, whose names changed when their hearts and deeds changed. God says in Revelation 3:12 that, “To him who overcomes, I will give a new name.” This is what happened to each of the children. As Aslan crowned them, he gave each of them a new title. Each title reflects a character quality Aslan saw in them as they matured. “Man looks at the outward appearance, but God looks at the heart” (1 Sam 16:7). When we receive Christ as our Savior, the Holy Spirit abides within and initiates the process of growing into the likeness of Christ.

There are several other spiritual truths highlighted with Aslan’s crowning the children:

- *Blessed is the man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him (James 1:12).*
 - *To him who overcomes, I will give the right to sit with Me on My throne (Rev 3:21).*
 - *You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our God; and we shall reign on the earth (Rev 5:9-10).*
6. With their new titles came new responsibilities. Note the various ways in which they conducted themselves as Kings and Queens. It says, “They governed well, and long and happy was their reign. . . . They made good laws and kept the peace.”

We have a new title, “Christian,” with new responsibilities, as well. We are Sons and Daughters of the “Most High King” — King Jesus. (Rom 8:14-17; Gal 4:4-6) As such, we are to govern ourselves wisely, and steward what He gives us for His glory and His Gospel purposes. Each of us has a place in His Story. We should each pray to become “valiant, gracious, gentle and just.”

“Aslan made him a knight”

Oral Work:

I am called according to God’s great purpose and grace in Christ Jesus!

8. Write Edmund's Character notes on the chalkboard and have children copy onto their Edmund's Character Graphic Organizer.
9. Ask the Reason Questions and have children respond orally.
10. Before completing the lesson, have the children repeat the Student Oral Work.
11. You may end the lesson with a short prayer and blessing for the children.



Britt

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Aslan solemnly crowned them and led them to the four thrones.

Narnia Festival

A Royal Celebration



The activities in the Narnia Festival were inspired by the last two chapters of *The Lion, the Witch and the Wardrobe* where “good conquers evil.” Aslan, the great Lion-King, returns to the Land of Narnia to fulfill the hopes of his people and to fulfill the prophecy in which is written:

*Wrong will be right, when Aslan comes in sight,
At the sound of his roar, sorrows will be no more,
When he bares his teeth, winter meets its death,
And when he shakes his mane, we will have spring again.*

As Aslan defeats the wicked Queen of Narnia, liberates the stone statues, redeems the Narnians, and restores spring to the frozen land where it was “always winter and never Christmas,” all experience renewal. Both the Land of Narnia and its creatures are restored by the “deeper magic from before the dawn of time.” How like the Living God, who conquered sin and death through the perfect Lamb, Jesus Christ, who was slain before the foundation of the world. (Revelation 13:8; 1 Peter 1:18-20)

The Narnia Festival is designed to celebrate the joy of reading this Christian children’s classic that contains so many biblical images and ideals, and to encourage the children to fulfill God’s glorious plan for their lives.

Purposes of the Festival:

1. To culminate the study of *The Lion, the Witch and the Wardrobe* by creating a memorial or milestone through the spirit of celebration
2. To affirm a virtuous character quality in each child by awarding each a special title
3. To give each child the joy of participation in a play
4. To involve parents in volunteerism and provide them the opportunity to experience their children’s love of learning
5. To network with local businesses, young professionals, and community leaders by special invitation in order to seek a commitment of relationship and financial support for your children’s ministry
6. To fellowship with church and community and to share with them all that God is doing in your ministry

Events:

Narnia Parade
Knighting Ceremony

“Return of Aslan,” a Masked Play featuring the “Aslan Dramatic Troupe”

“Wardrobe Choir” (all the children) singing the songs they have learned in this unit

English Tea

Medieval Games

(If there is an additional 1-1/2 hours, show the Disney 2005 movie, The Lion, the Witch and the Wardrobe)

Length of Time Needed for the Festival:

2-1/2 hours (without the movie)

Preparation:

1. If you do not have banners and streamers stored from your Heidi Festival, you will want to make some for your parade. Directions are in the Heidi Arts and Crafts Lesson Plans.
2. Create an invitation and send to parents, church and community leaders, and businessmen.
3. Assign one mother or grandmother the role of putting the English Tea together for the festival.
4. Ask other mothers to assist by making tea cakes, scones, shortbread, cookies and Turkish Delight. Have recipes available for them.
5. Assign play parts and set aside plenty of time to practice lines and rehearse the play.
6. Practice the songs with the children, so they master the words and melodies.
7. Practice the parade.
8. Give direction to the children in how to dress as their Narnian character. A plain jersey jogging suit is best for all but the four children. If there are logos and phrases on them turn them inside out. Some ministries have purchased t-shirts with the program name on them. These would be appropriate.
9. One of the teachers should dress as the Lion-King for the Knighting Ceremony. Make a gold crown and have a sword.
10. Make a large banner or flag and print “Narnia Festival” on it. Place it outside your ministry the day of your festival.
11. Before the festival, gather the children’s artwork and plan how you will display it to create the Narnia Art Festival.
12. Decorate the festival site. Use the flower pots which the children painted and planted seeds.
13. Have a table for refreshments with tablecloth, napkins, a tea service and one of your flower pots.
14. Set up the Narnia Mural as a backdrop for the play.
15. Set up chairs for the audience to watch the play.
16. Assign a mother or grandmother who greets the visitors and makes a name tag for each.
17. Gather the items needed for the Medieval Games and assign adults to govern each activity.
18. Print the character quality on the children’s shields. Place in a large basket and assign a helper.
19. Assign someone to take plenty of photos at the Festival.
20. If the children are with you all day, show the Disney 2005 movie, The Lion, the Witch and the Wardrobe

Materials for the Narnia Parade:

banners (from your Heidi Festival) flags (from your Heidi Festival)
streamers (from your Heidi Festival) balloons and string
children in costumes Narnia masks (craft made by children)
teacher dressed as Aslan should lead the parade with sword held high

Knighting Ceremony:

History

The Lion, the Witch and the Wardrobe is a fantasy in which good conquers evil. In the last chapter, Lion-King Aslan knights Edmund on the battlefield and later crowns the four children Kings and Queens of Narnia. It is said of them that “they governed Narnia well and made good laws and kept the peace.”

In the Middle Ages, a knight was a person of noble birth, who was trained in warfare and chivalry and inducted into special military service to the king. Their Code of Chivalry was based on Christian principles of character and conduct. A knight wore armor and his basic weapon was the sword. In Ephesians 6, the Bible speaks of the spiritual armor and the sword of the Spirit that Christians need everyday to wage the spiritual battles of life.

When a king knighted a young man for service, he laid his sword three times on the knight’s shoulders as he commissioned him a knight. When the Lion-King crowned each of the children, he gave them a title: Edmund the Just, Susan the Gentle, Peter the Magnificent, and Lucy the Valiant. He affirmed the growth of their character and conduct as they grew into adulthood.

This is what we want to do to culminate our study of this classic. The teacher must decide upon a character quality for each child in the program. These qualities will then be printed on the Narnia Shields the children made and given to them in the following Ceremony:

Ceremony

Have the children form a circle. Place the Narnia Shields in a large basket and have a helper locate each one, as the “Lion-King” (the teacher in costume) moves from child to child, saying to each one:

“You are being honored as a most noble knight in the King’s service.”

The Lion-King touches the child’s shoulder with the flat side of his sword, as he says:

“I now dub thee ‘Knight _____ the _____.’”

Now the Lion-King names the child and the title printed on his Narnia Shield. Then he gives the child his shield and continues speaking:

“May you put on the full armor of God and use this, your Shield of Faith, to extinguish the flaming missiles of the evil one. May you use your Sword of the Spirit, which is the Word of God, to defeat the schemes of the evil one, and may you govern well your conduct and your character. May you bring honor to your name and to the King of kings. Serve Him nobly and faithfully according to His plan and purposes for your life, that you may receive from Him, the Crown of Life.

Continue around the circle. When every child has received his shield, conclude with a simple prayer of thanksgiving and praise.

Be certain to have someone take photos of the Lion-King and all the children with their shields.

Wardrobe Choir:

All the children will sing the songs they have learned during this unit.

The Return of Aslan, a Masked Play presented by the Aslan Dramatic Troupe:

Classical theater in Western civilization has its origin in ancient Greece. Plays were staged using only three male actors, who played the different roles using masks. There was a chorus on stage all the time which sang songs and sometimes spoke in unison. Roman theater was quite different and generally comedic. By the time of the Middle Ages, theater was a vital part of community life. The church dominated religion, education, and political life, so most of the plays centered around biblical themes.

In the 21st century, creative Christian troupes effectively use masked dramas as a tool of evangelism to take the Gospel around the world. It simplifies the dramatic presentation by having only a few actors portray many characters with masks and fabrics folded creatively for scenery.

Drama for children is a wonderful instrument that builds confidence and skills in public speaking. Every child should be given a part in the Narnia Play. He should construct a mask for that character in the craft class.

Costumes:

The four children (Lucy, Edmund, Peter, and Susan) are dressed as school children, girls in dresses and boys in long pants. One girl should be selected to be the Queen of Narnia. She should wear a long coat and have a wand and a crown. (The teacher may need to help with this costume.) Narnian characters can easily wear plain jersey jogging suits (If there are logos and printed phrases, turn them inside out.) Their masks cover their faces. One of the teachers should dress as Aslan and have a gold crown and a sword for the Knighting Ceremony.

English Tea:

Scones, tea cakes, shortbread, and simple cookies (have recipes printed for volunteers to bake

Turkish Delight (see recipe on this web site: www.narniafans.com/fansection/recipes.php)

Fresh fruit cup

English tea with sugar and milk

Medieval Games:

Have some simple prizes ready for the winners of the games you choose. It's much more fun to participate when there is a prize.

Hoodman's Blind (known as Blind Man's Bluff today)

Blindfold one person. The other players stand in a circle around him or her. One of the players gently taps the blindfolded person and says in a disguised voice, "Dost thou knowest me?" The blindfolded person tries to guess who did the tapping. If he guesses correctly, the players switch places and the game continues. If he guesses incorrectly, then other players take turns tapping the blindfolded person.

Hunt the Slipper

One player, called the Slipper Soul, holds a shoe in his hands and stands in the center of a circle of children. The players that make up the circle pretend to be cobblers hammering and sewing leather shoes. The Slipper Soul hands the shoe to one of the cobblers, closes his eyes, and says,

Cobbler! Cobbler! Mend my shoe!

Fix it up as good as new!

One, two, three, four stitches will do!

While the Slipper Soul is saying this rhyme, the cobblers pass the shoe around their backs. When the Slipper Soul is finished, the cobblers hum and pretend each of them has the shoe. The Slipper Soul tries to guess who has the shoe. If he is correct, the cobbler and the Slipper Soul trade places. If he is incorrect, the Slipper Soul tries again.

Bob for Apples

Fill a tub or sink with water. Float some apples in it and let the children take turns trying to get a bite of an apple without using their hands.

Tug-A-War

Divide the children into two teams. One team holds onto the end of a long rope. The second team holds onto the other end of the same rope. Mark a designated area halfway between the two teams, e.g., mark a line in the dirt, spray paint a line on the grass or tape an indoor floor. The object is for each team to pull on the rope as hard as they can. When one team pulls the other team past the marker, or if one team falls down from exhaustion, the stronger team wins the “tug-a-war.”

Arts and Crafts Lesson Plans

Every child is an artist.

The problem is how to remain an artist once he grows up.

~ Pablo Picasso ~

Narnia Mural



Mural being painted by children in our American pilot project.

Our Project:

Design and paint a Narnia mural to be used as the backdrop for *The Lion, the Witch and the Wardrobe* play. It could be a woodland scene or the map of Narnia that is provided in Lesson 2.

Supplies:

- picture or map to use as a model
- heavy fabric, plastic, or heavy duty butcher paper that is large enough to use as a backdrop
- poster paint and large brushes
- smocks for the children to wear as a cover up to protect their clothing (Old t-shirts or large plastic bags with holes cut for head and arms work well.)

Instructions:

1. An easy way to transfer your image onto the fabric or paper is to make a transparency of the image being used and project it with an overhead projector onto the fabric or paper. You can sketch an outline of the picture or simply paint while the image is projected on the backdrop. You may want to build a simple wooden frame upon which to staple the mural for ease in moving it.
2. Assign each child a space in which to paint. Do not let them crowd each other.
3. Have the children sign a large piece of cardstock upon which you have penned "Narnia Artists" and glue it to the corner of the mural after it is completed.

Thumbprint Flowerpots

Inspired by the return of spring to the Land of Narnia with the coming of Aslan.

Our Project:

Children decorate a flowerpot with thumbprint flowers. When dry, they plant flower seeds in the pots.

Supplies:

- terra cotta flowerpots or milk cartons with the tops cut off painted white
- paint
- potting soil
- flower seeds

Instructions:

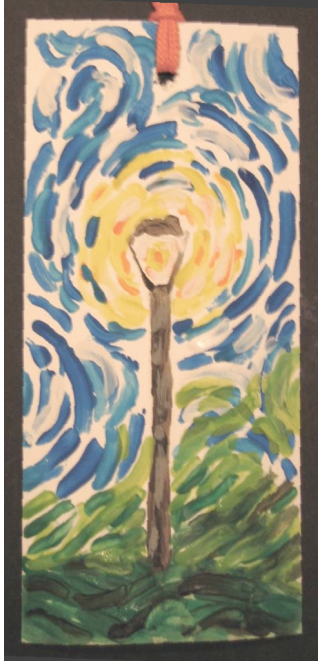
1. Create a sample flowerpot.
2. Distribute pots or boxes and paint to the children.
3. Demonstrate how to create flowers, stems and leaves with thumbprints.
4. Instruct them to cover their pots in colorful fingerprint flowers.
5. Allow paint to dry.
6. Fill the pot with potting soil, plant seeds, and water.



Painted Bookmarks

Painted in the style of Vincent van Gogh.

Inspired by the lamp-post which marks the entrance into the Land of Narnia.



Vincent van Gogh (1853-1890) was a Dutch painter, who bridged the painting styles of the 19th and 20th centuries. He is considered a post-impressionist painter, although he painted in the style of impressionism. Despite the fact that he only sold one painting in his lifetime, van Gogh is regarded as one of the greatest and most famous artists today, and his paintings are highly prized.

Van Gogh's prolific artwork, which succeeded that of renowned artists Renoir, Monet, Degas and other French impressionists, was highly influenced by them. Impressionists broke the standards of their predecessors. They painted what they saw in the world around them, rather than simply portraying historical subjects. They used brilliant unmixed colors, bringing a notable freshness and vitality to their work. They also delighted in their medium using heavy strokes of paint, which added texture to the painting.

Van Gogh's paintings are marked by bright, often contrasting colors and an emphasis on light. He used short, dramatic brush strokes to present a painting full of life and passion. His work is best viewed from a distance as a whole.

Impressionism differs from realism as a style of painting, in that while it presents truth, it does so in a way that engages the imagination of the viewer. A van Gogh painting asks the viewer to interpret the brightly colored dots and dashes as stars and trees and the night sky. In a similar way, stories rich in biblical imagery and Christian themes, such as C. S. Lewis's *The Lion, the Witch and the Wardrobe*, nurture the reader's imagination. Lewis's Narnia tale does not spell out specific principles for living and loving God. Rather, his creative fantasy story uses biblical imagery and Christian themes to inspire the reader to reflect upon the reality of the fruit of a righteous standard of life. This draws him to follow Jesus, the King of kings just as the Pevensie children followed Aslan.

Our Project:

Children paint a bookmark, in the style of Vincent van Gogh, using the lamp-post of Narnia as the subject.

Supplies:

- pictures of van Gogh's paintings (Pictures can be found on the following web site: <http://www.vangoghgallery.com/>)

Look especially at the painting "Starry Night" and other landscapes with sources of light.

- poster board, card stock, or any heavy weight paper cut into rectangles 6 inches by 3 inches
- paint and paintbrushes
- construction paper, cut into rectangles slightly larger than the poster board
- paper glue
- single-hole punch or scissors to cut a small hole at the top of each bookmark
- ribbon or yarn

Instructions:

1. Create a sample bookmark to show the children.
2. Distribute supplies to children.
3. Instruct children how to observe van Gogh's style of painting and his use of light and color.
4. Have children lightly sketch an outline of their lamp-post on their bookmark with a pencil.
5. Guide children in painting their bookmarks beginning first with the lamp-post.
6. Have them fill in the background of their painting with strokes of bright colors to represent the light from the lamp, the sky around it, and the ground below.
7. Be certain their names are on their bookmark.
8. When dry, glue each painting to a piece of colored construction paper.
9. Punch a hole in the top of each bookmark and thread a ribbon through the hole.
10. A scripture verse may be scripted on the back of the construction paper or printed from a computer and glued on the back, such as: *Thy Word is a lamp unto my feet and a light to my path.*
Psalm 119:105

Winter Trees Chalk Drawings

*Inspired by Ansel Adams's photographs and the Land of Narnia,
where it was "always winter, but never Christmas."*



*You will go out in joy and be led forth in peace;
The mountains and hills will burst into song before you,
And all the trees of the field will clap their hands.
– Isaiah 55:12*

*My approach to photography is based
on my belief in the aspects of grandeur
and minutiae all about us.
– Ansel Adams*

Inspired by American Photographer Ansel Adams

Ansel Adams (1902-1984) was an American photographer who is best known for his striking photographs of America's beautiful national parks. When Ansel was a boy, his family visited Yosemite National Park in California. Here the budding photographer tested out his new camera by taking pictures of the wondrous displays of creation that he encountered. When he grew up, Ansel chose photography over becoming a concert pianist and went on to produce a body of work dominated by artistic images of America's western landscapes. His creative use of black and white photography dramatically displays the variations of value in natural scenes.

Our Project:

Contrasting light-colored chalk is used on dark construction paper to create a Narnia winter forest scene in the style of Ansel Adams.

Supplies:

- pictures of Ansel Adams black and white photographs of trees (Pictures available at <http://www.anseladams.com> or visit your local library for the following books: *Yosemite and the High Sierra*, *Americas Wilderness: The Photographs of Ansel Adams*, or *Ansel Adams: Classic Images*)
- black construction paper
- white and light colored pastels or chalk
- hair spray

Instructions:

1. Create a sample chalk drawing for the children to see.
2. Display photographs by Ansel Adams.
3. Discuss the use of value (the quality of lightness and darkness of an object) in Ansel Adams's photographs. Have the children observe the use of line in his photographs.
4. Demonstrate how to use vertical lines in the representation of trees for the children.
5. Distribute paper and pastels or chalks.
6. Have the children use pastels or chalks to draw trees in a winter forest. Show them where snow might collect on the trees. They may choose to include a lamp-post in their drawing to identify the scene as the woods of Narnia.
7. When the children are finished, have an adult take their artwork outside and spray each piece lightly with hair spray, in order to set the chalk so it won't smear when touched.
8. Make certain each child has his name on his work.

Stained Glass Pictures

Inspired by the Beavers' and all the good Narnians' hope in the promises of King Aslan

The Living God is a Promise Giver and a Promise Keeper. One of His first promises to man came in the sign of the rainbow after He flooded the earth. He promised Noah and his family that He would never again judge the earth by flood. As a sign of His promise, He placed the spectacular rainbow in the sky. (Genesis 9:16)

A rainbow is really sunlight that is refracted or bent into its spectrum of colors and diverted to the eye of the observer by water droplets. The "bow" is just part of a nearly circular arc of color all having a common center. Sometimes it is possible to see the whole circle of colors in the sky. But usually one only sees a portion of it or the "rainbow." Sometimes there is a double bow that is visible, which makes a spectacular display of God's artistry in the sky. The colors of the rainbow are red, orange, yellow, green, blue, indigo, and violet, red being refracted the least and violet the most.



Our Project:

Create a stained glass window with tissue paper using the colors of the rainbow to represent a special promise of God.

Supplies:

- black construction paper
- tissue paper or very thin, lightweight paper in all the colors of the rainbow: red, orange, yellow, green, blue, indigo, and violet
- scissors
- paper glue
- a promise of God printed on a card
- single hole-punch



Instructions:

1. Create several examples for the children to see.
2. Have children cut shapes out of a piece of black construction paper, making sure to leave some space between each hole that they cut in the black paper.
3. Cut colored tissue paper to fit in the openings in the black construction paper.
4. Glue tissue paper of every rainbow color to the backside of the black paper to fill the openings.
5. Have the children select a promise from those below or others and print on a 4 x 6 inch card.
6. Punch a hole in the top of the card and the bottom of the picture and tie the promise with black yarn to the picture.
7. Hang the picture and promise on a window to see the beauty of the rainbow colors.

Suggested Promises from the Word of God:

- *Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. - 2 Corinthians 5:17*
- *God shall supply all your need according to His riches in glory by Christ Jesus. - Philippians 4:19*
- *Believe on the Lord Jesus Christ, and you will be saved—you and your household. - Acts 16:31*
- *Fear not, for I have redeemed you, I have called you by your name; you are mine. - Isaiah 43:1*
- *God will redeem my soul from the power of the grave; for He shall receive me. - Psalm 49:15*
- *No weapon formed against you shall prosper and every tongue which rises against you in judgment you shall condemn. This is the heritage of the servants of the Lord. - Isaiah 54:17*
- *For I the Lord, your God, will hold your right hand, saying to you, fear not; I will help you. - Isaiah 41:13*
- *I will instruct you and teach you in the way you should go. I will guide you with My eye. - Psalm 32:8*
- *The Lord also will be a refuge for the oppressed, a refuge in times of trouble. - Psalm 9:9*
- *Those who sow in tears shall reap in joy. - Psalm 126:5*
- *I will be a Father to you, and you shall be my sons and daughters, says the Lord Almighty. - 2 Corinthians 6:18*
- *But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. - Psalm 103:17*
- *Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever. - Psalm 23:6*
- *Trust in the Lord with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths. - Proverbs 3:5,6*
- *And we know that all things work together for good to those who love God, to those who are called according to His purpose. - Romans 8:28*

Narnia Drama Masks

Inspired by the liberation of the statues in chapter sixteen of The Lion, the Witch and the Wardrobe

mask: (n.) A cover for the face.

(v.) To disguise; to cover; to hide.

Masks aid in playacting as they allow the actor to disguise his own identity and to visibly assume the identity of many characters in a play. For this reason, masks have been used as a costume device in theatrical performances throughout history. Masks were first used in classical drama by the ancient Greeks. With the use of various masks, performers played a multitude of roles without confusing the audience simply by changing their mask and costume for each character. Though masks are not used much on the modern stage (with some very notable exceptions such as the Japanese theater), they are a creative way to adopt a different persona, especially with children.

Our Project:

Collage items are assembled to create masks that represent the former statues that were breathed back to life by Aslan. The masks will be used by the children in the Narnia play during the festival at the end of the unit study.



Supplies:

- heavy duty paper plates or cardboard cut into circles 8 inches in diameter (for Aslan, make the circle larger for his mane.)
- pictures of animals (search www.nationalgeographic.com or check out library books of animals)
- colored construction paper
- wooden dowels or heavy sticks (one for each mask)
- magic markers, crayons or oil pastels
- paper glue
- strong tape, wood glue, or a heavy duty staple gun to attach the mask to the dowel
- various items to decorate the masks—be creative: dry spaghetti for whiskers, yarn for hair, beans for eyes, felt for ears, etc.

Instructions:

1. Create a sample Narnia mask.
2. Help children choose an animal or creature that Aslan liberated which they would like to create. Make sure that the children who have speaking or acting parts choose the character whose part they are playing. Encourage the remainder of the children to choose different creatures so that the class will have a sampling of all the Narnian creatures.

3. Have copies of photos or pictures of animals and mythological creatures to help children imagine what the creatures might look like (e.g. “birch-girls” would be a birch tree with a face; unicorns look like horses but they have a straight horn on their head, etc.).
4. Distribute paper plates, construction paper, and collage supplies.
5. Instruct the children on how to create the face of their creature on the plate. Have the children draw a face on the plate and be certain that eyes, ears, mouth, beak and horns are appropriately placed.
6. Allow the children to use their creativity to embellish the faces of their creature.
7. When the front of the masks have been completed, turn them face down and use strong tape or wood glue) to attach the wood dowel or stick to the back.
8. Have each child print his name on the back of his mask.

Creatures Liberated by Aslan:

- | | |
|----------|-------------|
| birds | birch-girls |
| foxes | beech-girls |
| lion | larch-girls |
| centaurs | kangaroos |
| satyrs | horses |
| dwarfs | eagles |
| giant | unicorns |
| fauns | dogs |



Narnia Shields

*Inspired by the shield given Peter in *The Lion, the Witch and the Wardrobe**

In the Middle Ages, knights carried a shield to protect themselves when engaged in battle. It was emblazoned with a coat of arms that visually depicted the knight who carried it and his heritage. A picture was easier to see in battle than words and served to quickly show the knight's identity. Coats of arms have also been used to identify members of nobility with the images acting as visual representations of the family.

In *The Lion, the Witch and the Wardrobe*, Father Christmas gave Peter a shield for use in the battle he would later fight in Aslan's army. Appropriately, his shield bore a lion to symbolize the Lion-King.

Our Project:

Torn paper lions represent Aslan on poster board shields. The shields are completed prior to the Narnia Festival, when the children receive their titles (printed on the shields by the teacher) in the "Knighting Ceremony."



Supplies:

- *The Lion, the Witch and the Wardrobe* colored title page with Aslan on it
- poster board or lightweight cardboard
- colored construction paper: red, orange, yellow, blue, white, and black
- paper glue
- black magic marker
- 2 inch wide elastic cut in 6 inch strips (one per shield)
- staple gun

Preparation:

1. Create a sample shield approximately 18 inches in height using the pattern found on the next page.
2. Cut a poster board shield for each child.
3. Staple elastic strip on the back of each one where the lion's head will be located.

Instructions:

1. Distribute poster board shields and colored construction paper to the children.
2. Have each child write his or her name on the back.
3. Demonstrate how to tear the paper and have children use torn paper to create the face and mane of a lion on their shield using your sample as a model.

4. Have children glue their lions onto their shields, leaving enough white space below the torn-paper picture for the title they will receive.
5. With the black marker, draw a border around the outside of the shield in order to frame the image. The children could use various colors of torn paper squares and glue on a border.

Shield Pattern:

Enlarge the pattern below and make a poster board pattern approximately 18 inches in height.



Assigning the Titles:

Prior to the Narnia Festival, the teacher assigns a virtue to each child, and then with a thick black magic marker prints his or her name with the virtue on each child's shield. The shield is presented to each child the day of the Narnia Festival during the "Knighting Ceremony."

In chapter 17 of *The Lion, the Witch and the Wardrobe*, the Pevensie children are solemnly crowned Kings and Queens of Narnia by Aslan. He gives each of them a title that describes a virtuous character quality they have developed, such as "King Edmund the Just" and "Lucy the Valiant." Using the list below, assign a similar title to each of the children in your class. You may use the same adjective for more than one child or add additional virtues to the list. While each child's title is meant to describe a special quality about him or her, it is also meant to encourage further growth of the virtue chosen.

_____ the Kind

_____ the Helpful

_____ the Courageous

_____ the Gracious

_____ the Hospitable

_____ the Warrior

_____ the Peaceful

_____ the Brave

_____ the Compassionate

_____ the Joyful

_____ the Truthful

_____ the Merciful

_____ the Happy

_____ the Gentle

_____ the Diligent

_____ the Just

_____ the Valiant

_____ the Friend

_____ the Hopeful

_____ the Strong

_____ the Selfless

_____ the Faithful

_____ the Peacemaker

_____ the Victor

_____ the Good

_____ the Wise



