



UNEXPECTED SAINT:
CS LEWIS (1898-1963)

“The sweetest thing in all my life has been the longing...
to find the place where all the beauty came from.”



If you asked twenty good people today what they thought the highest of virtues, nineteen of them would reply, ‘Unselfishness.’ But if you asked almost any of the Christians of old he would have replied, ‘Love’...The negative ideal of Unselfishness carries with it the suggestion not primarily of securing good things for others, but of going without them ourselves, as if our abstinence and not their happiness was the important point. I do not think this is the Christian virtue of Love. The New Testament has lots to say about self-denial, but not about self-denial as an end in itself. We are told to deny ourselves and to take up our crosses in order that we may follow Christ, and nearly every description of what we shall *ultimately* find if we do so contains an appeal to desire.

If there lurks in the most modern minds the notion that to desire our own good and earnestly to hope for the enjoyment of it is a bad thing, I submit that this notion has crept in from Kant and the Stoics and is no part of the Christian faith. Indeed, if we consider the unblushing promises of rewards and the staggering nature of the rewards promised in the Gospels, it would seem that Our Lord finds our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when intimate joy is offered to us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased.

“If I find in myself a desire which no experience in this world can satisfy,
the most probable explanation is that I was made for another world.”

If we are made for heaven, the desire for our proper place will be already in us... In speaking of this desire for our own far-off country, which we find in ourselves now, I feel a certain shyness. I am almost committing an indecency. I am trying to rip open the inconsolable secret in each one of you—the secret which hurts so much that you take your revenge on it by calling it names like Nostalgia and Romanticism and Adolescence; the secret also which pierces with such sweetness that when, in the very intimate conversation, the mention of it becomes imminent, we grow awkward and affect to laugh at ourselves; the secret we cannot hide and cannot tell, though we desire to do both. We cannot tell it because it is a desire for something that has never actually appeared in our experience...

These things—the beauty, the memory of our own past—are good images of what we really desire; but if they are mistaken for the thing itself, they turn into dumb idols, breaking the hearts of their worshippers. For they are not the thing itself; they are only the scent of a flower we have not found, the echo of a tune we have not heard, news from a country we have never yet visited... Almost our whole education has been directed to silencing this shy, persistent inner voice; almost all our modern philosophies have been devised to convince us that the good of [a person] is to be found on this earth...[yet] our real goal is elsewhere...

But we pine. The sense that in this universe we are treated as strangers, the longing to be acknowledged, to meet with some response, to bridge some chasm that yawns between us and

reality, is part of our unconsolable secret. And surely, from this point of view, the promise of glory...becomes highly relevant to our deep desire. For glory means good report by God, acceptance by God, response, acknowledgement and welcome into the heart of things. The door on which we have been knocking all our lives will be open at last...

Our lifelong nostalgia, our longing to be reunited with something in the universe from which we now feel cut off, to be on the inside of some door which have always seen from the outside, is no mere neurotic fancy, but the truest index of our real situation. And to be at last summoned inside would be both glory and honor beyond all our merits and also the healing of that old ache.

And in there, in beyond Nature, we shall eat of the tree of life. At present, if we are reborn in Christ, the spirit in us lives directly on God; but the mind and, still more, the body receives life from Him at a thousand removes—through our ancestors, through our food, through the elements. The faint, far-off results of those energies which God's creative rapture implanted in matter when He made the worlds are what we now call physical pleasures; and even thus filtered, they are too much for our present management. What would it be to taste at the fountainhead of that stream of which even these lower reaches prove so intoxicating? Yet that, I believe, is what lies before us. The whole [person] is to drink joy from the fountain of joy.

It may be possible for each to think too much of his own potential glory hereafter; it is hardly possible for him to think too often or too deeply about that of his neighbor. The load, or weight, or burden of my neighbor's glory should be laid on my back, a load so heavy that only humility can carry it, and the backs of the proud will be broken. It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you can talk to may one day be a creature which, if you saw it now, you would be tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare. All day long we are, in some degree, helping each other to one or other of these destinations. It is in the light of these overwhelming possibilities, it is with the awe and the circumspection proper to them, that we should conduct all our dealings with one another, all friendships, all loves, all play, all politics.

There are no *ordinary* people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations—these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit—immortal horrors or everlasting splendors. This does not mean that we are to be perpetually solemn. We must play. But our merriment must be of the kind (and it is, in fact, the merriest kind) which exists between people who have, from the outset, taken each other seriously—no flippancy, no superiority, no presumption, and our charity must be a real and costly love...Next to the Blessed Sacrament itself, your neighbor is the holiest object presented to your senses. If he is your Christian neighbor, he is holy in almost the same way, for in him also Christ *vere latitat*—the glorifier and the glorified, Glory Himself, is truly hidden.

The real problem of the Christian life comes where people do not usually look for it. It comes the very moment you wake up each morning. All your wishes and hopes for each day rush at you like wild animals. And the first job each morning consists simply in shoving them all back; in listening to that other voice, taking that other point of view, letting that other larger, stronger, quieter life come flowing in. And so on, all day. Standing back from all your natural fussings and fretting; coming in out of the wind.

We can only do it for moments at first. But from those moments the new sort of life will be spreading through our system: because now we are letting Him work at the right part of us. It is the difference between paint, which is merely laid on the surface, and a dye or stain which soaks right through.