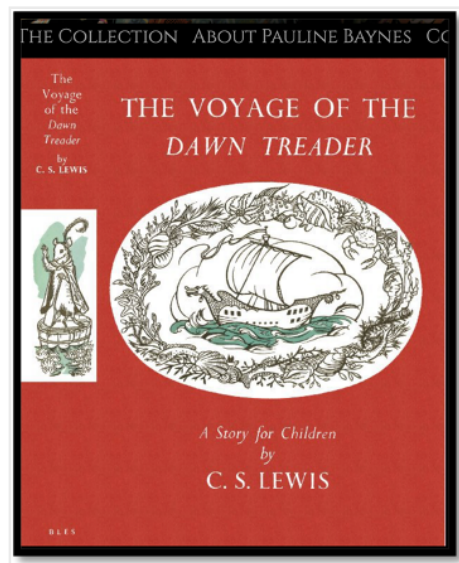


# GANZ NOTES TO SHARE - TFS 10, 5 - *The Voyage of the Dawn Treader* (8 January 2024)

**Paul F. Ford** - The VDT was the third of the *Chronicles* to be written by Lewis, and it flowed the easiest of any of them. "In a letter to Anne (5 March 1961) Lewis wrote that VDT was about 'the spiritual life, especially in Reepicheep'. ... This book is about what it feels like to be a member of the Church (fellow adventurers) and what our Christian values call us to be and do." **The Caspian Triad:** *Prince Caspian* (6 months to write) *Voyage of the Dawn Treader* (3 months to write; finished it in the Winter of 1950) and *The Silver Chair*. **Lewis expected VDT would be the third and last of the *Chronicles*.**



**FEAST (TODAY) OF THE BAPTISM OF JESUS BY**

# JOHN

**Mark 1 – Jesus is Baptized** <sup>9</sup> It was at this time that Jesus came from Nazareth in Galilee and was baptized in the Jordan by John. <sup>10</sup> And at once, as he was coming up out of the water, he saw the heavens torn apart and the Spirit, like a dove, descending on him. <sup>11</sup> And a voice came from heaven, 'You are my Son, the Beloved; my favour rests on you.'

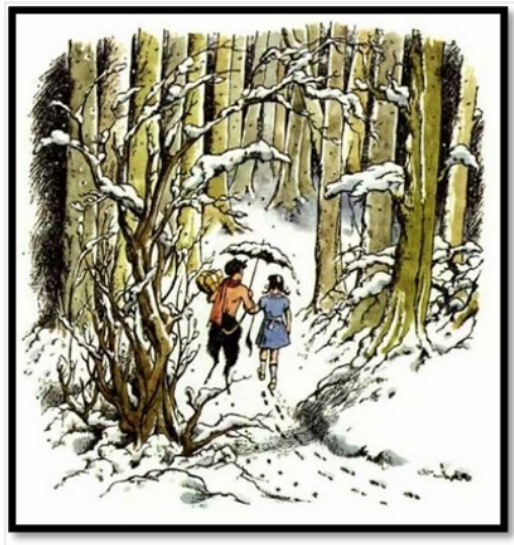
**Saint (Pope) John Paul II added five Mysteries (16 October 2002)** – the Mysteries of Light or Luminous Mysteries – to the Rosary. <sup>[2]</sup> In his ordering of them, he placed the Baptism of Jesus in first position and the Wedding Feast at Cana in the second position. I would reverse the order, putting the Wedding Feast at Cana in first position – what happened there is what caused Jesus to want to go find John the Baptist to tell him what happened, wanting to discern with his most trusted spiritual friend (other than his mother) whether He was not to begin his public life ... which would push John the Baptist aside.

**John Paul II (16 October 2002)** – 21. Moving on from the infancy and the hidden life in Nazareth to the public life of Jesus, our contemplation brings us to those mysteries which may be called in a special way "mysteries of light". Certainly, the whole mystery of Christ is a mystery of light. He is the "light of the world" (*Jn* 8:12). Yet this truth

emerges in a special way during the years of his public life, when he proclaims the Gospel of the Kingdom. **In proposing to the Christian community five significant moments – “luminous” mysteries – during this phase of Christ's life, I think that the following can be fittingly singled out: (1) his Baptism in the Jordan, (2) his self-manifestation at the wedding of Cana, (3) his proclamation of the Kingdom of God, with his call to conversion, (4) his Transfiguration, and finally, (5) his institution of the Eucharist, as the sacramental expression of the Paschal Mystery.** Each of these mysteries is *a revelation of the Kingdom now present in the very person of Jesus.*

## **THE STORY BEGINS**

Let us recall how it was that Lewis has a picture/painting in his mind for decades of a faun holding the hand of a little girl and holding in his other hand an umbrella, and both of them walking into a snow wood. It was through that picture/painting that Lewis first entered Narnia (*The Lion, the Witch, and the Wardrobe*).



### From Chapter One:

The story begins on an afternoon when Edmund and Lucy were stealing a few precious minutes alone together. And of course, they were talking about Narnia, which was the name of their own private and secret country. Most of us, I suppose, have a secret country but for most of us it is only an imaginary country. **Edmund and Lucy were luckier than other people in that respect. Their secret country was real. They had already visited it twice, not in a game or a dream but in reality.** They had got there of course by Magic, which is the only way of getting to Narnia. And a promise, or very nearly a promise, had been made them in Narnia itself that they would someday get back. You may imagine that they talked about it a good deal when they got the chance.

### DATES



In Narnian Years (NY) the voyage of the *Dawn Treader* extends from 2306 to 2307 NY, which is 249 Narnia Years away from the ending of Narnia by Aslan in 2555 NY (1949, the railway disaster in Britain; Narnia created by Aslan in 0 NY; in 1900 EY).

Prince Caspian (one of the Telmarines, the New Narnians; son of King Caspian IX who was murdered by his brother Miraz) is born in 2290 NY. **Thus, King Caspian was 16-years old when he set sail on the *Dawn Treader*,** meeting King Edmund, Queen Lucy, and Eustace Clarence Scrubb swimming in the Great Eastern Ocean somewhere between Cair Paravel and the Lone Islands (Felimath, Doorn, and Avra).

In Earth Years, all the adventures of this novel happen in 1942. Edmund Pevensie born in 1930 (and so 12 years old); Lucy Pevensie born in 1932 (and so 10 years old); and **Eustace Scrubb born in 1933 (and so 9 years old)**. Eustace was born the same year as **Jill Pole**, who will be she who goes with him in Aslan's country and then, on Aslan's breath, into Narnia.

**Both *The Voyage of the Dawn Treader* (summer, 1942) and *The Silver Chair* (Autumn) take place in 1942.**

**Eustace had a very consequential 9<sup>th</sup> year of life!**

**An interesting coincidence (plan?) is that Eustace Scrubb was the same age as C.S. Lewis when the latter suffered the death of his mother in 1908.** Paul F. Ford writes: "The nine-year-old child Lewis confused faith with feelings of faith. He was

operating [in relation to God] with a definition of **magic** as “a power to do whatever one asked and of a magician – one who has such power. [He was in effect treating God as a Magician.]” When Lewis’ boy-prayers made under this misunderstanding failed to produce the desired result – to save his mother from death – it shattered his “faith” in God, and he from that moment onward considered himself an atheist. His mother - Florence “Flora” Augusta Hamilton Lewis (1862-1908) - died of cancer a few weeks before Lewis’ 10<sup>th</sup> birthday. Lewis’ father, Albert Lewis, also died of cancer on 25 September 1929.

In 1940 EY, the four Pevensie children go through the wardrobe (LWW); in 1940 EY, the four Pevensie children return to Narnia, “pulled in” to Narnia by the sounding of Susan’s magic horn outside of Aslan’s How during the siege of Old Narnians trapped there. **In 1942 EY, Edmund and Lucy Pevensie, and their cousin Eustace Scrubb “fall” into the Great Eastern Ocean in front of the Dawn Treader by King Caspian X, who was 16 years old, who at 13 years old became King after the death of the Usurper Miraz.**

King Caspian X returns from the great voyage to the East after a year gone from Cair Paravel. He is 17 years old. **King Caspian, in 2310 (20 years old), marries the daughter of Ramandu, a retired star.** About her Paul F. Ford notes: “She is known only by title (Ramandu’s daughter; the star’s daughter, Caspian’s queen, Prince Rilian’s mother), which is an indication of the awe with

which Lewis wished to surround her."

## WHOSE STORY IS VDT?

We must assume that it is King Caspian's story, because this is the second of the Caspian Triad in the Chronicles. Yet, how are we to account then for the significance of the experiences detailed in VDT (1) of Lucy (the episode on the Island of the Duffers or Dufflepuds or Monopods – the desire to be [more] beautiful as well as to be able to surreptitiously to eavesdrop on gossip); (2) of Eustace Scrubb; and (3) of Reepicheep? Are each of these characters meant to illuminate the possibilities of a King, of any King, of King Caspian? Do the three – Lucy, Eustace, and Reepicheep – on the one hand, demonstrate the danger of specific temptations (Lucy, Eustace) and what results when a King falls for those temptations, and, on the other hand, demonstrate what true nobility of soul and courage looks like in incarnate form (Reepicheep)?

## SELF-IMAGE

I feel a theme that weaves together the central characters is self-image. In this regard, one could understand the VDT as **a novel aimed at teenagers**. Who each of them "see" themselves to be, may (in most cases) be a temptation against the true self, or may not be a temptation (in the case of King Edmund and Reepicheep who know who they are). However, I would also suggest that this is **a novel particularly useful for "retired" people**, who having over-identified their lives with their work, become bewildered when their life-long self-image

can no longer correspond to who they find that have now become later in their lives, in their retirement.

**King Caspian:** On Goldwater Island (on unnamed Island when they come to it, but which after their experience there, Reepicheep renames the island, Deathwater Island) the King is tempted to imagine himself (self-image) a man of unbounded resources, resources (gold) that are only for him, which allow him "to do whatever he wants".

**Queen Lucy:** She has been haunted by the image of her sister Susan who is more beautiful than she is or ever will be (Lucy's self-image). She is tempted on the Island of the Duffers, in the Book of the Wizard there, *to make herself conform* to her self-image ... rather than discovering who she is by recognizing what her relationship with Aslan has done to the truth and beauty of her.

**Eustace Scrubb:** He sees himself as a perfect reflection of his parents, a boy-child acting the way his parents do, being conformed to their image of him as "their" boy. What Aslan allows to happen to Eustace – an exceedingly costly self-knowledge – is for him to become his self-image (like the dark island where one's dreams come true).

**Reepicheep:** He IS his self-image; that is, who he is and what he does and for what reasons IS who he is: noble, vain, brave, a trusted friend, and above all defined by his Hope in Aslan and that he might get to be with Aslan forever: taking Heaven by storm if you will.

**King Edmund:** His self-image was given him by Aslan, who gave His life to save Edmund – to “pay for”; i.e., “to redeem” according to the Deeper Magic (not the Deepest Magic). Edmund is the first to recognize the temptation of King Caspian on Goldwater/Deathwater Island and to challenge Caspian. And Edmund acknowledges that though Eustace is an ass, he, Edmund, was a traitor. His self-image corresponds to who he is.

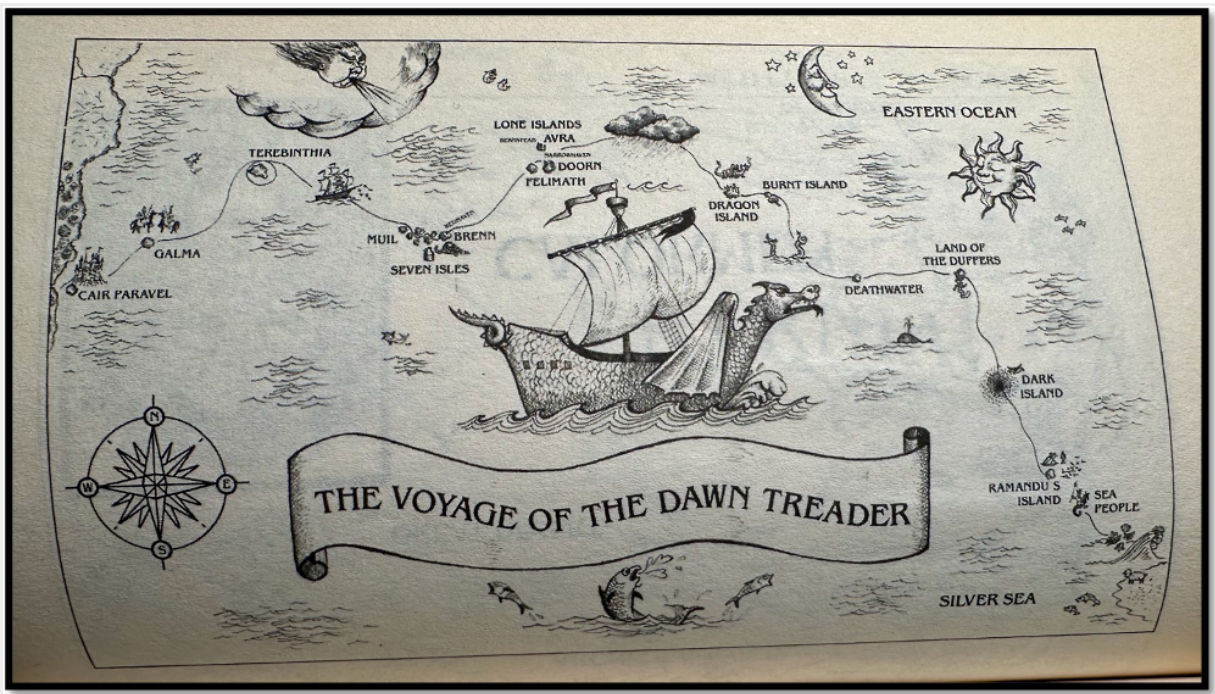
## **ISLANDS**

Lewis' choice of a sea voyage, and the adventures engaged on the different islands of the Great Eastern Ocean allows the author to focus on temptations characteristic of each island.

## **THE ADVENTURES AS “MYSTERIES”**

I wonder how we, the readers, might categorize each “mystery” (Joyful, Luminous, Sorrowful, and Glorious) in relation to the person most directly involved in that “mystery”. For example, in what category would we put Lucy's experience in the House of Coriakin? For example, in what category would we put Eustace's experience as a dragon?

## **THE ROUTE**



## CAIR PARAVEL

FIRST STOP: The Island of **Galma** – "We had a fair wind from Cair Paravel and stood a little north for Galma, which we made on the next day. **We were in port for a week**, for the Duke of Galma made a great tournament for His Majesty and there he unhorsed many knights." "And got a few nasty falls myself, Drinian. Some of the bruises are there still," put in Caspian. **Paul F. Ford**: "Located a day's voyage north of Cair Paravel. ... Since Miraz had forbidden his people the study of navigation, Galma – noted for their nautical expertise – provides a ship and crew of the Seven Noble Lords sent by the Usurper to explore the ocean east of Narnia." And "Telmarine lords, feared by Miraz because of their friendship with King Caspian IX [whom Miraz murdered]."

SECOND STOP: The Island of **Terebinthia** – "And we

sailed from Galma," continued Drinian, "and ran into a calm for the best part of two days and had to row, and then had wind again and did not make Terebinthia till the fourth day from Galma. And there their King sent out a warning not to land for there was **sickness in Terebinthia**, but we doubled the cape and put in at a little creek far from the city and watered. Then we had to lie off for three days before we got a southeast wind and stood out for Seven Isles. **Paul F. Ford: "A rumored appearance of Aslan on the island** moves Caspian to set out on his last journey to see the Lion face-to-face and to ask his advice about who is to succeed him as King in Prince Rilian's stead."

THIRD STOP: The **Seven Isles** – "—And in five days more we were in sight of Muil, which, as you know, is the westernmost of the Seven Isles. Then we rowed through the straits and came about sundown into Redhaven on the isle of Brenn, where we were very lovingly feasted and had victuals and water at will. We left Redhaven six days ago and have made marvelously good speed, so that I hope to see the Lone Islands the day after tomorrow. **The sum is, we are now nearly thirty days at sea and have sailed more than four hundred leagues from Narnia.**"

**400 Leagues = 1,200 Miles (Phoenix, AZ is 979 miles from Portland, OR)** – To convert leagues to miles, simply multiply the distance in leagues by 3 to get the distance in miles.

Somewhere in "the Great Eastern Ocean" between their stop in the Seven Isles and the Lone Islands they find swimming in the ocean King Edmund,

Queen Lucy, and Eustace Scrubb.

FOURTH STOP: The **Lone Islands** (Felimath, Doorn, and Avra) – Paul F. Ford: “Until the time of the further explorations of King Caspian, they were considered the last known outpost of civilization. **They have had many rulers since the time of King Gale, who killed the dragon that terrorized the islanders (302 NY). These grateful people name Gale their Emperor, a title that thereafter becomes hereditary with the kings of Narnia.** ... Gumpas is the legitimate governor of the islands, but he takes advantage of three hundred years of lack of supervision on the part of the Telmarine (New Narnians) Kings of Narnia by allowing the slave trade to flourish.”

FIFTH STOP: **Dragon Island** – Eustace Scrubb, the Dragon revealed; the boy hidden.

SIXTH STOP: **Burnt Island** – Where a small coracle is discovered and is given to Reepicheep.

**Beginning of Chapter 8** - It was a low green island inhabited by nothing but rabbits and a few goats, but from the ruins of stone huts, and from blackened places where fires had been, they judged that it had been peopled not long before. There were also some bones and broken weapons.

“Pirates’ work,” said Caspian.

“Or the dragon’s,” said Edmund.

**The only other thing they found there was a little skin boat, or coracle, on the sands. It was made**



of hide stretched over a wicker framework. It was a tiny boat, barely four feet long, and the paddle which still lay in it was in proportion. They thought that either it had been made for a child or else that the people of that country had been **Dwarfs**. Reepicheep decided to keep it, as it was just the right size for him; so, it was taken on board. They called that land Burnt Island and sailed away before noon.

The *Oxford English Dictionary* at "**coracle**" – **a. – 1547** – A small boat made of wickerwork covered with some watertight material (originally hides or skins), used by the ancient Britons, and still by fishermen on the rivers and lakes of Wales and Ireland.

SEVENTH STOP: **Deathwater Island** (it is Reepicheep who gives the name to this island after their adventure there)/**Goldwater Island** (it is King Caspian X who gives the name to this island while under the temptation of gold-lust/avarice/covetousness) – **The Tempting of King Caspian: Avarice, Covetousness; Greed.**

EIGHTH STOP: The **Island of the Duffers** (Dufflepuds; Monopods) or **Island of the Voices** – the people who serve the estate of Coriakin the Magician and a former (and fallen) Star. This is **a fortnight (a two weeks' sail)** from Deathwater Island.

NINTH STOP: **Dark Island** – Paul F. Ford: "A place of terror where all dreams come true, including nightmares. For Lewis, the Dark Island seems to be the localization of

children's fear of the dark. It is located fourteen days of gentle wind southeast of the Land of the Duffers

TENTH STOP: **Ramandu's Island** and Aslan's Table – Paul F. Ford: "A star at rest, first referred to as "it". It was an old man with silver hair and beard down to the floor. Tall and straight, he is clothed in a robe that appears to be made of the fleece of silver sheep, and his feet are bare. He is mild and grave of demeanor, seeming to radiate light and commanding silence and respect. ... **He does tell King Caspian that in order to break the enchantment of the Three Sleepers (sitting at Aslan's Table), it is necessary for someone to sail as far east as possible and to leave there a volunteer who will continue on to the Utter East."**

ELEVENTH STOP: The **shore of the Utter East**

TWELFTH STOP: King Caspian and crew back to **Cair Paravel**; Reepicheep into **Aslan's Country**; Edmund, Lucy, and Eustace back to the **England** of 1942.

## **THE SEVEN (TELMARINE) NOBLE LORDS**

Lone Islands: **Bern**, whom Caspian X made Duke of the Lone Islands

Dragon Island: **Octesian** – Eustace Scrubb, the Dragon

Deathwater/Goldwater Island: **Restimar** – the gold-lust of King Caspian X

Dark Island: **Rhoop**

The Three Sleepers on Ramandu's Island and at Aslan's

Table: **Revilian, Argoz, and Mavramorn**

## **DAWN TREADER, THE DRAGON SHIP**

What is symbolically striking to me is how the ship, the *Dawn Treader*, the first vessel commissioned to be built by now King Caspian, **is in the form of a dragon, a snake-like beast that is in the mythology of the West the very expression of greed**. My thought is that by naming the book after something that the Dawn Treader does (rather than, say, *The Voyage of Reepicheep*), Lewis is bringing attention not so much to the destination (s) as to the WAY by which one gets to those destinations: It is HOW one goes that is especially important in this novel.

**From Chapter One (the painting in Lucy's room)** - It was a picture of a ship—a ship sailing straight toward you. Her prow was gilded and shaped like the head of a dragon with wide-open mouth. She had only one mast and one large, square sail which was a rich purple. The sides of the ship—what you could see of them where the gilded wings of the dragon ended were green.

**From Chapter Two** – On a sailing ship the wind is coming from behind, and anything smelly is put as far forward as possible. They were taken up to the fighting-top, and at first it was rather alarming to rock to and fro there and see the deck looking small and far away beneath. You realized that if you fell there was no particular reason why you should fall on board rather than in the sea. Then they were taken to the poop, where Rhince was on duty with another

man at the great tiller, and behind that the dragon's tail rose up, covered with gilding, and round inside it ran a little bench. The name of the ship was *Dawn Treader*. She was only a little bit of a thing compared with one of our ships, or even with the cogs, dromonds, carracks, and galleons which Narnia had owned when Lucy and Edmund had reigned there under Peter as the High King, **for nearly all navigation had died out in the reigns of Caspian's ancestors. When his uncle, Miraz the usurper, had sent the seven lords to sea, they had had to buy a Galmian ship and man it with hired Galmian sailors. But now Caspian had begun to teach the Narnians to be sea-faring folk once more, and the *Dawn Treader* was the finest ship he had built yet.**

The following image of the *Dawn Treader* I found at: Lory Widmer Hess - <https://enterenchanted.com/narniathon21-into-the-utter-east/>.



It is the ***influence***, the effects worked in the personality, by possessions that is what "greed" or "avarice" or

“covetousness” concerns, it is not the possessions in themselves. Only the last two of the Ten Commandments, make **a prohibition against a disordered desire** – “Thou shalt not covet!” An “inordinate” or “disordering” desire happens **under the influence of some power**.

The *Oxford English Dictionary* at “**greed**” – 1609 – Inordinate or insatiate longing, esp. for wealth; avaricious or covetous desire. Const. of. And, at the adjective “**greedy**” – **1.a. – Old English** – Having an intense desire or inordinate appetite for food or drink; ravenous, voracious, gluttonous. †In some of the earlier quotations. the meaning is simply:  
**Hungry.**

The *Oxford English Dictionary* at “**inordinate**” – **1. – 1398** – Not ‘ordered’; devoid of order or regularity; deviating from right or rule; irregular, disorderly; not regulated, controlled, or restrained.

[1] [\*The New Jerusalem Bible\*](#) (New York; London; Toronto; Sydney; Auckland: Doubleday, 1990), Mk 1:9–11.

[2] See: [https://www.vatican.va/content/john-paul-ii/en/apost\\_letters/2002/documents/hf\\_jp-ii\\_apl\\_20021016\\_rosarium-virginis-mariae.html](https://www.vatican.va/content/john-paul-ii/en/apost_letters/2002/documents/hf_jp-ii_apl_20021016_rosarium-virginis-mariae.html). His Apostolic Letter published on 16 October 2002.

## **EUSTACE SCRUBB**

Lewis works with all his literary skill **to make sure that we do not like** Eustace Clarence Scrubb. He does this (1) to

emphasize how quickly we dismiss, or give up on, people who are obnoxious to us; (2) to draw a contrast between **"liking"** and **"loving"**, clarifying how Aslan is not in the business of *liking* us human beings but *loving* us ... and then teaching others how to do the same.

The meaning of life is that there is no meaning to life.

**What the Cynic here means by life is the *conventional* life that most people live, attached to material goods and selfish in their fundamental motivations.**

<b>SKEPTIC</b>	<b>CYNIC</b>
Pokes fun at the intellectual certainties of others	Makes fun of others
Humor is <i>satirical</i> . Satire makes fun of the ideas, judgments, certainties of people ... not of the people. Satire may be an effort to bring about a positive change.	Humor is sarcastic ("flesh-tearing"). <i>Sarcasm</i> goes after people personally, tears them down, makes fun of them.
Likes the play of intellectual one-upmanship over others.	A cynic enjoys the feeling of <i>being better than others</i> - they must decrease; I must increase.

Cynics do perceive the degree to which people do act from selfishness, even in moments in which it may appear

that they are acting for noble purpose. Cynics recognize **how much hypocrisy exists in persons.**

“THERE WAS A BOY CALLED EUSTACE Clarence Scrubb, and he **almost** deserved it.” This is the opening sentence of the book. That adverb “almost” is important. At 9-years old Eustace must begin to be responsible for himself, accountable to himself and others. Yet, he has been deeply imprinted/damaged by the attitudes of his parents.

The *Oxford English Dictionary* at the adverb  
“**almost**” – **2.a. - c1261** – Very nearly but not quite; well-nigh; all but.

He is a leading character not only in *The Voyage of the Dawn Treader* but also in *The Silver Chair*.

**Chapter 7** – “It was, however, clear to everyone that Eustace’s character had been rather improved by becoming a dragon. He was anxious to help. ... The pleasure (quite new to him) of being liked and, still more, of liking other people, was what kept Eustace from despair. For it was very dreary being a dragon. He shuddered whenever he caught sight of his own reflection as he flew over a mountain lake. He hated the huge bat-like wings, the saw-edged ridge on his back, and the cruel, curved claws. He was almost afraid to be alone with himself and yet he was ashamed to be with the others.

## **NAME ORIGINS**

**Concerning the name “Eustace”** – English form of Eustachius or Eustathius, two names of Greek origin

that have been conflated in the post-classical period. Saint Eustace (d. 118 CE), who is known under both spellings, was a 2nd-century Roman general who became a Christian after seeing a vision of a cross between the antlers of a stag he was hunting. He was burned to death for refusing to worship the Roman gods and **is now regarded as the patron saint of hunters**. Due to him, this name was common in England during the Middle Ages, though it is presently rare.

The *Oxford English Dictionary* at "**to scrub**" – **5.a.** – **1885** – *technical*. To treat (a material, esp. a gas or vapour) so as to remove impurities, usually by bringing it into contact with a liquid; to wash out or remove (impurities) in such a way.

## THE SCRUBBING IN PSALM 51

### PSALM 51<sup>\*</sup>

#### The Miserere: Prayer of Repentance

<sup>1</sup> For the leader. A psalm of David, <sup>2</sup> when Nathan the prophet came to him after he had gone in to be with Bathsheba. <sup>a</sup>

I

<sup>3</sup> Have mercy on me, God, in accord with your merciful love;  
in your abundant compassion blot out my



transgressions.

**4 Thoroughly wash away my guilt;  
and from my sin cleanse me.**

<sup>5</sup> For I know my transgressions;  
my sin is always before me.<sup>b</sup>

<sup>6</sup> Against you, you alone have I sinned;  
I have done what is evil in your eyes  
So that you are just in your word,  
and without reproach in your judgment.<sup>c</sup>

<sup>7</sup> Behold, I was born in guilt,  
in sin my mother conceived me.<sup>\*d</sup>

<sup>8</sup> Behold, you desire true sincerity;  
and secretly you teach me wisdom.

<sup>9</sup> Cleanse me with hyssop,<sup>\*</sup> that I may be pure;  
wash me, and I will be whiter than snow.<sup>e</sup>

<sup>10</sup> You will let me hear gladness and joy;  
the bones you have crushed will rejoice.<sup>[1]</sup>

**Verse 4 concerning "thoroughly wash"** - Hebrew *kabas* means a very vigorous action of washing clothes in cold water, beating it against rocks, hammering it with wooden mallets, and then laying it out in the sunshine to dry. Suddenly the Psalmist goes much deeper into his recognition that his "sin" is not merely a mess on the "surface" of his life, but it is like a bad stain that has soaked into a cloth, which is very, very difficult to get out completely. **Terrien (2003)**: The reiteration of the

begging under a third image, that of "washing," likens guilt to a stain that will not disappear unless it is soaped, pounded, and rinsed in flowing water. The **Septuagint**: ἐπὶ πλεῖον πλύνόν με – the verb **πλύνω** means "to wash something other than a body part." **Spurgeon**: It is not enough to blot out the sin; his person is defiled, and he fain would be purified. **He would have God himself cleanse him, for none but he could do it effectually. The washing must be thorough, it must be repeated, therefore he cries, "Multiply to wash me." The dye is in itself immovable**, and I, the sinner, have lain long in it, till the crimson is ingrained: but, Lord, wash, and wash, and wash again, till the last stain is gone, and not a trace of my defilement is left. The hypocrite is content if his garments be washed; but the true suppliant cries, "wash *me*." **The careless soul is content with a nominal cleansing, but the truly-awakened conscience desires a real and practical washing, and that of a most complete and efficient kind."**

**\*\_A lament, the most famous of the seven Penitential Psalms, prays for the removal of the personal and social disorders that sin has brought.** The poem has two parts of approximately equal length: Ps 51:3–10 and Ps 51:11–19, and a conclusion in Ps 51:20–21. The two parts interlock by repetition of "blot out" in the first verse of each section (Ps 51:3, 11), of "wash (away)" just after the first verse of each section (Ps 51:4) and just before the last verse (Ps 51:9) of the first section, and of "heart," "God," and "spirit" in Ps 51:12, 19. **The first part (Ps 51:3–10) asks deliverance from sin, not just a past act but**

its emotional, physical, and social consequences. The second part (Ps 51:11–19) seeks something more profound than wiping the slate clean: nearness to God, living by the spirit of God (Ps 51:12–13), like the relation between God and people described in Jer 31:33–34. Nearness to God brings joy and the authority to teach sinners (Ps 51:15–16). Such proclamation is better than offering sacrifice (Ps 51:17–19). The last two verses express the hope that God’s good will toward those who are cleansed and contrite will prompt him to look favorably on the acts of worship offered in the Jerusalem Temple (Ps 51:19 [20–21]).

a 2 Sm 12.

b Ps 32:5; 38:19; Is 59:12.

c Rom 3:4.

\*  
- *In sin my mother conceived me:* lit., “In iniquity was I conceived,” **an instance of hyperbole: at no time was the psalmist ever without sin**, cf. Ps 88:15, “I am mortally afflicted since youth,” i.e., I have always been afflicted. **The verse does not imply that the sexual act of conception is sinful.**

d Jb 14:4.

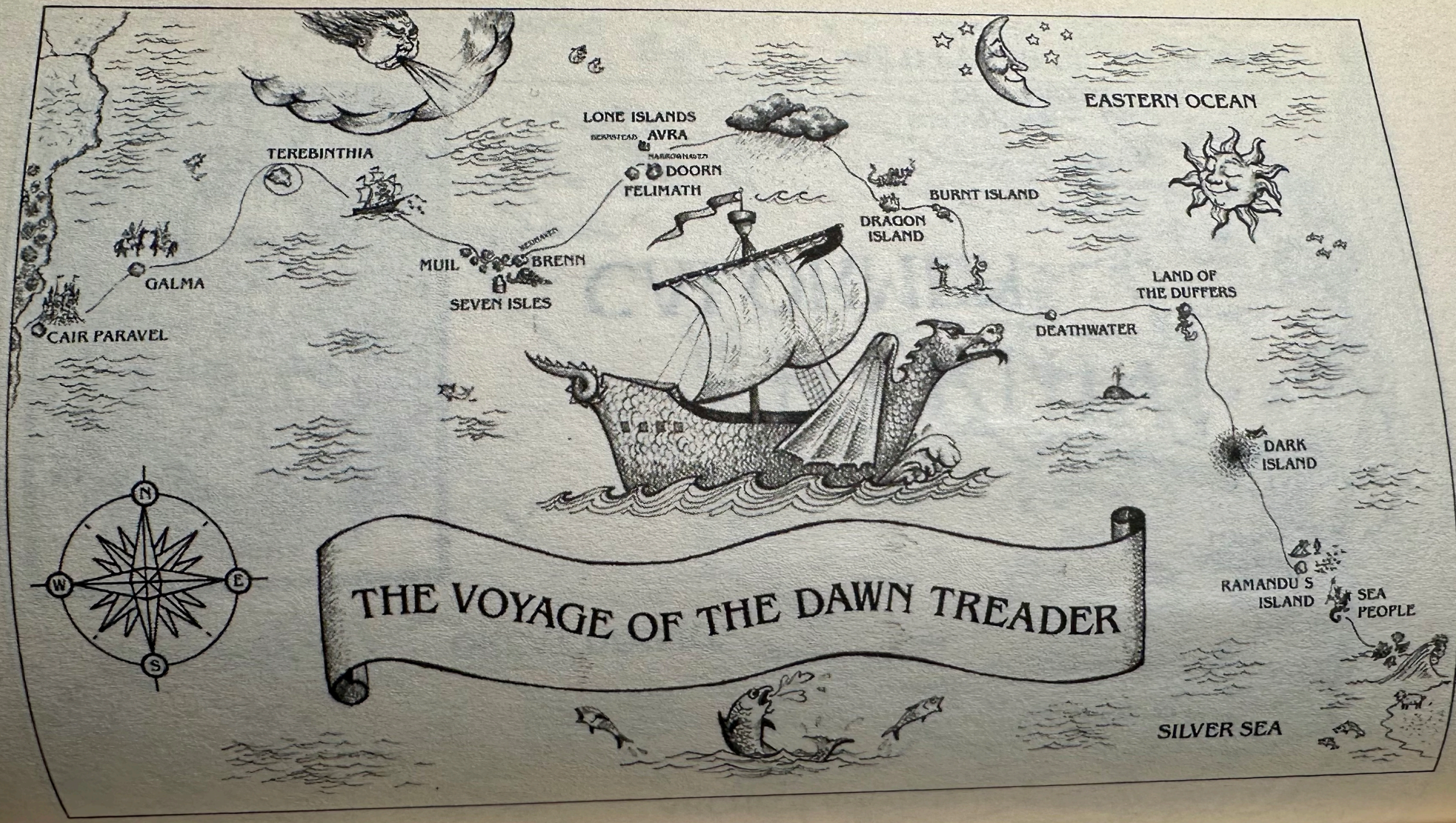
\*  
- *Hyssop:* a small bush whose many woody twigs make a natural sprinkler. It was prescribed in the Mosaic law as an instrument for sprinkling sacrificial blood or lustral water for cleansing, cf. Ex 12:22; Lv 14:4; Nm 19:18.

e Jb 9:30; Is 1:18; Ez 36:25.

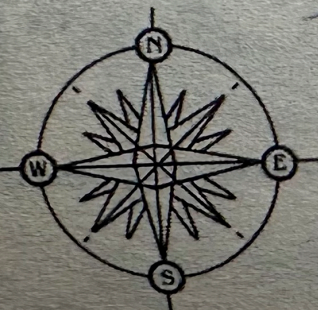
[1] [\*New American Bible\*](#), Revised Edition. (Washington, DC: The United States Conference of Catholic Bishops,

2011), Ps 51.





THE VOYAGE OF THE DAWN TREADER



LONE ISLANDS  
BERNSTEAD AVRA  
FABRICONHOTT  
DOORN  
FELIMATH

EASTERN OCEAN

TEREBINTHIA

BURNT ISLAND

DRAGON ISLAND

LAND OF THE DUFFERS

MUIL BRENN  
SEVEN ISLES

DEATHWATER

DARK ISLAND

GALMA

CAIR PARAVEL

RAMANDU'S ISLAND  
SEA PEOPLE

SILVER SEA



<sup>1</sup> For the lead player, a David psalm,  
<sup>2</sup> upon Nathan the prophet's coming to him when he had come to bed with Bathsheba.

<sup>3</sup> Grant me grace, God, as befits Your kindness,  
with Your great mercy wipe away my crimes.

<sup>4</sup> Thoroughly wash my transgressions away  
and cleanse me from my offense.

<sup>5</sup> For my crimes I know,  
and my offense is before me always.

You alone have I offended, <sup>6</sup>  
and what is evil in Your eyes I have done.

So You are just when You sentence,  
You are right when You judge.

Look, in transgression was I conceived, <sup>7</sup>  
and in offense my mother spawned me.

Look, You desired truth in what is hidden; <sup>8</sup>  
in what is concealed make wisdom known to me.

<sup>9</sup> Purify me with a hyssop, that I be clean.  
Wash me, that I be whiter than snow.

<sup>10</sup> Let me hear gladness and joy,  
let the bones that You crushed exult.

<sup>11</sup> Avert Your face from my offenses,  
and all my misdeeds wipe away.

<sup>12</sup> A pure heart create for me, God,  
and a firm spirit renew within me.

<sup>13</sup> Do not fling me from Your presence,  
and Your holy spirit take not from me.

<sup>14</sup> Give me back the gladness of Your rescue  
and with a noble spirit sustain me.

<sup>15</sup> Let me teach transgressors Your ways,  
and offenders will come back to You.

Save me from bloodshed, O God, <sup>16</sup>  
God of my rescue.  
Let my tongue sing out Your bounty.

O Master, open my lips, <sup>17</sup>  
that my mouth may tell Your praise.

For You desire not that I should give sacrifice, <sup>18</sup>  
burnt-offering You greet not with pleasure.

God's sacrifices—a broken spirit. <sup>19</sup>  
A broken, crushed heart God spurns not.

Show goodness in Your pleasure to Zion, <sup>20</sup>  
rebuild the walls of Jerusalem.

Then shall You desire just sacrifices, <sup>21</sup>  
burnt-offering and whole offering,  
then bulls will be offered up on Your altar.



# Plan of the Dawn Treader

