

Beefing up the Readings for the CAP Teachers seminar

A. Four bits of background reading:

The chapter on Typology (chapter 11) in John Skillen's book *Putting Art (back) in its Place*
For those unable to purchase the book, I will place the text of this chapter in the "Docs & Files" section on the Basecamp website

Nicholas Wolterstorff's essay "Tertullian's Enduring Question" from the *Cresset* journal (a pdf version placed on the "Docs & Files" folder).

Chapter 1 "Classical Culture and Christian Theology" from Jaroslov Pelikan's *Christianity and Classical Culture* (xeroxed copy included as pdf in the "Docs & Files" folder)

Chapter 2 "Liberal Arts in the Collapse of Culture" from Henry Chadwick's *Boethius: The Consolations of Music, Logic, Theology, and Philosophy* (xeroxed copy included as pdf in the "Docs & Files" folder)

B. Let's all try to read **two key texts** (somewhat contrasting) in their entirety:

Augustine's *On Christian Doctrine* and Boethius's *Consolation of Philosophy*

A downloadable version of the entirety of *On Christian Doctrine* is available here:

<http://faculty.georgetown.edu/jod/augustine/ddc1.html>

C. I will add to the Basecamp "Docs & Files" folder several representative **defenses of the Liberal Arts**, and of reading the classics, including:

- Jerome's Letter #70 to Magnus an Orator of Rome; but contrast with Jerome's Letter #22 to Eustochium
- Basil's *Ad Adolescentes* in a summary account in *Christianity and the Classics: The Acceptance of a Heritage*, edited by Wendy E. Helleman (xeroxed copy included as pdf in the "Docs & Files" folder)
- The Florentine humanist Coluccio Salutati's *Defense of Liberal Studies* (xeroxed copy included as pdf in the "Docs & Files" folder)
- The *De Librorum Educatione* of Aeneas Silvius Piccolomini (the 15th century Sieneese humanist who became Pope Pius II in the 1460s) (xeroxed copy included as pdf in the "Docs & Files" folder)

D. We will take up **two case studies** concerning how "Jerusalem" responds to the **Liberal Arts** of "Athens" (how the "church" responds to the "academy"):

Rhetoric as a case study from the Trivium, taking up questions such as these:

Can the categories of classical "rhetoric" be applied appropriately to the simplicity of the Gospel, or is there an anti-rhetoric in the Scriptures ("let your Yes be Yes and your No be No." Period. Or St. Paul in 1 Corinthians 2:1: "When I came to you, I did not come with eloquence or human wisdom as I proclaimed to you the testimony about God.") that is alien to the training in eloquence of classical rhetoric? Can the eloquence of the Scriptures be described and categorized using the forms of eloquence in classical rhetoric? (How about Jerome's account in Letter 22 to Eustochium of his vision of being before the judgment seat of the Judge: *Asked who and what I was I replied: "I am a Christian." But He who presided said: "Thou liest, thou art a follower of Cicero and not of Christ. For 'where thy treasure is, there will thy heart be also.'*" (paragraph 30 in the text of this letter available on the New Advent website:

<http://www.newadvent.org/fathers/3001022.htm>)

[Selected texts to be added to the "Docs & Files" folder]

Music as a case study from the Quadrivium, which received a mainly positive hearing from the Christians (if it can be found in a library, S. K. Heninger *Touces of Sweet Harmony* provides an attractive overview)

Three essays (included as pdf's in the "Docs & Files" folder):

- Carol Harrison's "Augustine and the Art of Music," in *Resonant Witness: Conversations between Music and Theology*, edited by Jeremy Begbie and Steven Guthrie
- Basil Cole's "Music and Spirituality: To the Tune of St. Thomas Aquinas"
- David Whitwell's "St. Thomas Aquinas on Music"