

COLLOQUY

A CONVERSATION WITH GUTENBERG COLLEGE

Though the fig tree should not blossom,
nor fruit be on the vines,
the produce of the olive fail
and the fields yield no food,
the flock be cut off from the fold
and there be no herd in the stalls,
yet I will rejoice in the LORD;
I will take joy in the God of my salvation.
GOD, the Lord, is my strength;
he makes my feet like the deer's;
he makes me tread on my high places.

Habakkuk 3:17-19 (ESV)



Fall 2020

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Welcome, Naomi!

This fall, Gutenberg welcomed Naomi Rinehold to its staff as student services administrator. Not new to the Gutenberg



community, Naomi has both lived at Gutenberg and volunteered many hours both helping in “the house” and teaching. She earned a B.A. in History from

Campbellsville University in Kentucky and then spent eight years teaching in Argentina, first at a rural school and then at Buenos Aires International Christian Academy. (Three Gutenberg graduates discovered the college through Naomi.) After returning stateside, she earned a B.A. in philosophy at the University of Oregon while living at Gutenberg and then moved to Knoxville where she earned an M.A. and, in 2019, a Ph.D. in philosophy at the University of Tennessee.

Welcome, Freshmen!

Left to right: Aidan Foos, Emily Grose, James Hall, Emma Hollmann, and Jacob Pullano. We are so glad you are here!



How to Stay Awake

Eliot Grasso

Eliot Grasso is the vice president and a tutor at Gutenberg College. He holds an M.A. in ethnomusicology from the Irish World Academy of Music and Dance and a Ph.D. in musicology from the University of Oregon.

This article has been adapted from a talk he gave at the 2020 Gutenberg College Commencement Ceremony.

Picture the ocean, an expanse of wild water so massive that it covers most of the earth. In the middle of this vast aquatic desert are two sandy islands, slight glittering hills that barely interrupt the undulating, wind-swept surface of the deep. You find yourself standing on one of these islands. You look around and see in the distance another lonely island among the waves and ripples. You cannot stay where you are; you have no choice but to make for the other island.

One island is birth, and the other is death. Your swim between them represents your life and everything in it. The effort of such a swim will challenge you in a number of ways. Oceans are unpredictable. Threats—everything from bad weather to cross-currents—abound. Now, imagine that during your swim, you decide to close your eyes and begin to doze off. Imagine what it would be like to nap while swimming in the open ocean. Imagine what might happen to you while you slept.

You can be certain that you will reach the other island. What is uncertain, however, is the condition in which you will wash up on shore. Will you arrive discouraged or invigorated? Whole or in pieces? Awake or asleep? In this life, we all move inexorably toward death. It is in light of this that I speak to you today—what it means to swim the waters of life between birth and death either awake or asleep.

We can imagine what it might be like for the unfortunate person who sleeps during such a swim. Let us turn instead to the one who remains awake. The one who remains awake, I will argue, is the philosopher. A philosopher is one who does philosophy, and so I shall make an attempt to define philosophy.

When the average person thinks of philosophy, he may think of ivory towers, navel-gazing, incoherent claptrap, rhetoric, solipsism, skepticism, sophistry, or straight-up good old-fashioned wasting-one’s-time. While there are plenty of people who do and have done those things (and worse) in the name of philosophy, they are—at least as I will define it—not really doing philosophy at all.

I define *philosophy* as the art of closing the gap between appearances and reality. *Reality* I define as anything that has happened, is happening, or will happen.

“But Eliot,” you may say, “how is a philosopher supposed to close such a gap given man’s obvious limitations?” You may say, furthermore, that reality is the sort of thing that requires

interpretation, and there are so many options. I grant that this is true—reality is vast and perspectives abound. So I suppose I ought to propose an optimal frame of reference for reality.

The frame of reference that I have in mind is omniscient, and it exists outside of time and space. It is not swayed by public opinion or propaganda. This frame of reference recognizes the purpose and intent of all things. It is not limited by physical needs or defects. This frame of reference is good—not categorically, but definitively. The perspective that I propose is God’s. God’s perspective is perfect and complete. Nothing escapes His observation. All elements are weighed and prioritized appropriately. There is nothing to improve, refine, or expand.

“But Eliot,” you may say, “God and man are so very different. How can man ever hope to begin to approach reality from God’s perspective?” Well, it would be utterly impossible to take on God’s perspective—unless, that is, God could share His perspective with us.

I will concede that to do philosophy as I have defined it is not easy. To take even the first step one must be willing to consider that there might be significant differences between how things appear to one and how things actually are. To begin to do philosophy is to recognize that in the world as I encounter it, there is truth and there is untruth and that I may need to work to sort out the difference. This sort of work, however challenging, is preferable to the alternative—not doing it. For not doing it is as perilous as sleeping during a swim in the middle of the ocean.

Some may imagine that they are quite well-informed about how things actually are—that the gap between appearances and reality is not as wide as we might think. Given my own experience with philosophy, however, it seems to me, at least, that quite often the gap in one’s mind between appearances and reality can make the Grand Canyon look like a crack in the sidewalk. For instance, it might appear as though you are sitting perfectly still. However, astronomers claim that we are currently spinning at 1,000 miles an hour on the surface of the earth. Yet you feel nothing. Likewise, it would appear that you are sitting on solid furniture. Physicists, however, would argue that what you are sitting on is mostly empty space made of indeterminate electron clouds, protons, and neutrons. Yet you feel something. Things are not always what they seem—appearances can be deceiving.

This is not because God is a deceptive God. It is we who, in our profound un-God-likeness, are deceptive. With the wrong questions, assumptions, and definitions, we can spend years practicing the wrong way of looking at things—telling ourselves that we are awake when we are actually asleep and that our dreams are reality. In order to acknowledge this, the philosopher has to accept a rather unflattering picture of himself. Coming to grips with the self will pose recurrent problems for the one who takes up philosophy because he will always be tempted to prefer his own perspective to God’s.

I would like to turn back to the one who sleeps during his swim in the ocean. In sleep, we dream. We will need to explore the dream of this sleeper and why this dream might seem pleasant to him. I will call his dream the Great Dream.

Four pillars of the Great Dream are outlined in a revealing work that all Gutenberg students read. In *Propaganda*, the 20th-century French sociologist Jacques Ellul offers up what he calls the Four Great Collective Presuppositions of the Modern World. They are as follows: first, everything is matter; second, man is naturally good; third, man’s aim in life is his own happiness; and fourth, history develops in endless progress.

If I’m not mistaken, I believe the logic of the Great Dream works something like this: First, if everything is matter, then everything in the universe can be known; if known, controlled; and if controlled, it cannot harm me, and I have nothing to fear. Second, if I am naturally good, then so are my choices and actions—all of my decisions are justified by my inherent goodness. Third, if my aim in life is to maximize my own happiness, then I am right to pursue whatever ends maximize that happiness. Anyone who helps me maximize it is good, and anyone who hinders me from maximizing it is bad. Finally, if everyone is good and pursues his own happiness, then logically, history will develop in endless progress toward the good. Science and technology will make life increasingly easier and reduce suffering, which stands in the way of happiness. Changes of this sort will move the human species (and me along with it) toward greater happiness.

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FALL 2020 • VOLUME 3, NUMBER 1

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Colloquy [kol-uh-kwee] is published quarterly by Gutenberg College.



Gutenberg College offers an outstanding four-year liberal arts education in the Great Books tradition in an environment respectful of biblical Christianity.

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Gutenberg is supported primarily through individual, tax-exempt contributions.

How to Stay Awake

Continued from page 3

Such is the Great Dream of the swimmer sleeping peacefully on the wave. The philosopher, on the other hand, might ask things like: Are these the right presuppositions? Do they accurately describe human nature and the human condition? Is this the best explanation we can come up with? Some philosophers have already logged responses to these questions.

On happiness, the 20th-century Russian historian Alexander Solzhenitsyn said: “If, as claimed by humanism, man were born only to be happy, he would not be born to die. Since his body is doomed to death, his task on earth evidently must be more spiritual: not a total engrossment in everyday life, not the search for the best ways to obtain material goods and then their carefree consumption. It has to be the fulfillment of a permanent, earnest duty so that one’s life journey may become above all an experience of moral growth: to leave life a better human being than one started it” (“A World Split Apart,” 70).

On materialism, the British writer G. K. Chesterton observed: “As an explanation of the world, materialism has a sort of insane simplicity. It has just the quality of . . . [a] madman’s argument; we have at once the sense of it covering everything and the sense of it leaving everything out. . . . [The materialist] understands everything, and everything does not seem worth understanding. His cosmos may be complete in every rivet and cog-wheel, but still his cosmos is smaller than our world. The thing has shrunk. . . . The parts seem greater than the whole” (*Orthodoxy*, 18-19).

On progress, Chesterton remarked that it is the sort of thing in which “we alter the test instead of trying to pass the test. We often hear it said, for instance, ‘What is right in one age is wrong in another’. . . . If the standard changes, how can there be improvement, which implies a standard?” (*ibid.*, 30-31).

I think Chesterton might be onto something when he points out our need for a standard. The Great Dream speaks of goodness, betterment, and progress,

but by what standard shall we assess these? Standards have been a challenge for man for thousands of years. Ellul laments the condition of modern man in mass society: “He is on his own, and individualist thinking asks of him something he has never been required to do before: that he, the individual, become the measure of all things. Thus he begins to judge everything for himself. In fact he *must* make his own judgments. He is thrown entirely on his own resources; he can find criteria only in himself. . . . He becomes the beginning and the end of everything. . . . His own life becomes the only criterion of justice and injustice, of Good and Evil . . . burdened at the same time with a total, crushing responsibility” (*Propaganda*, 92).

Is man to be the measure of all things, as the Great Dream suggests? Man, ever changing his mind? Man, ever breaking his own rules? Man, ever acting at odds with his words and beliefs? Are we to chart our course by a fickle star, or scale a mountain on a shoestring?

If we are, then I see little hope for man—but only *if*. We’ve looked at happiness, materialism, and progress, but what of goodness? For the Russian novelist Leo Tolstoy, goodness was that which “cannot be defined by anything else but which defines everything else” (*What Is Art?* 77), while Jesus said, “No one is good—except God alone” (Mark 10:18). As coherent as the Great Dream is, then, it does spark disagreement among those willing to question it. Let us return to philosophy to see if it can help. As we shall see, it is at this point that philosophy can lend our wakeful swimmer some buoyancy.

The word *philosophy* is made up of two other words: *philo-* (“love of”) and *sophia* (“wisdom”). Philosophy is literally the love of wisdom. If philosophy is the art of closing the gap between appearances and reality, then wisdom is the skill of seeing and understanding that gap for what it really is.

So, what are the conditions for one to become wise—a philosopher? Solomon writes, “The fear of the Lord is the beginning of wisdom” (Prov. 9:10). According to Solomon, the minimum criterion for wisdom is the fear of the Lord. The concept of fear could certainly

encompass sheer terror, but it could also include a posture of awe, respect, and submission and an acknowledgment that God is both supreme and superior in all ways—that He is authoritative in His righteousness and His powerful capacity to compel.

The source of wisdom is God. Yet it seems that not all people who fear the Lord possess the same amount of wisdom. How is one who fears the Lord—and thus has the beginning of wisdom—to increase in wisdom? The Apostle James writes: “If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you” (James 1:5).

If I am to have any wisdom, the fear of the Lord is my starting point. Once I have the fear of the Lord, then I have to ask God for wisdom. I have to believe that God is there before I fear Him, and I have to fear him before I ask Him.

This approach seems to resolve the crushing responsibility of having to rely on one’s own life to be the only criterion for justice and injustice, good and evil. I don’t have to swim alone if I acknowledge God and ask Him for assistance. This is what a real philosopher does.

In short: No God, no wisdom. No wisdom, no philosophy. No philosophy, and I will struggle to close the gap between appearances and reality because I will ultimately struggle to tell the difference between them. I will struggle to tell the difference between being asleep and being awake in this life. And it seems far more prudent to swim while awake.

If, as Jesus says, only God is good, then it is to Him that we ought to look for our definition of goodness. Goodness, in that case, may be defined as 1) everything that God is, 2) everything that God says, and 3) everything that God does.

Where does this leave our swimmer? The one who stays awake while swimming the waters of life is the philosopher. This philosopher—this lover of wisdom—has the fear of the Lord and has asked the Lord for wisdom. In asking the Lord for wisdom, the philosopher gains a better understanding of God’s perspective, applies God’s categories, and strives to live a life that acknowledges God as the supreme authority.





Personal Education

Chris Swanson
President of Gutenberg College

As COVID continues to work its way through our lives and institutions, I find myself yearning for normalcy. I want to socialize with friends and family. I would like to rid myself of my mask while at school. I would like for the college to be open and unfettered. I feel as if I am in a holding pattern, like an airplane circling the runway waiting for permission to land, wanting to get my feet back on the ground. But it is not to be. Not yet.

I am sure I am not alone. Students and teachers at all of the large universities and colleges are holding classes online. The University of Oregon campus is closed to everyone without a current UO ID, and their students spend their days in their rooms in front of computers. Having experienced the “online” life last spring, I am incredibly grateful that our small size allows us to have in-person classes. There is no way to measure the significance of that personal contact and relational aspect to our lives. We are not islands.

Reflecting on our experience of last spring when we were online and this fall with in-person classes, I am more than ever convinced of the importance of living our lives face-to-face, where we can learn, grow, be friends, fail, and forgive. Intimate face-to-face education makes it possible to care for people in a way that has lasting impact.

As I was musing on these things, I happened to find a lecture given at Fuller Theological Seminary by David Brooks

(a political and cultural commentator who writes for *The New York Times*) and his wife, Anne Snyder (a widely published author and the editor-in-chief of *Comment* magazine). The lecture, titled “How Our Culture Recovers: Tales from the Front,”¹ outlined their perspective on how to bring about a renewal of culture through character building. They argued that we need better institutions and laid out sixteen key aspects of institutions that produce the kind of people who care, give, and sacrifice for others.

1. **Telos:** There is a common institutional purpose which is embraced by all of the members.
2. **Rituals:** There are patterns and covenants affirmed by all members that play a part in daily life.
3. **Engagement:** All members are fully engaged regardless of their position.
4. **Particularity:** The institution has a fixed set of norms that give a distinctive flavor.
5. **Whole person:** There is a shared conception of the whole person—head, heart, and body.
6. **Relationships:** The relational health of the community is a priority. Members and leaders exhibit an ease in social interactions.

7. **Careful about technology:** The institution embraces technologies that build relationships and rejects those that alienate or impede relationships.

8. **Pluralism:** Opportunities are built in for members to relate to people from other perspectives. The institution encourages deep listening and civility amid differences.

9. **Growth:** Opportunities for struggle and growth and tests of character are built into the organizational process.

10. **Vulnerability and accountability:** People feel safe and free to be honest and are held accountable.

11. **Reflection:** The daily processes and structures encourage members to reflect deeply.

12. **Role Models:** There are attentive and conscientious authority figures to serve as role models and mentors.

13. **Agency and initiative:** The members empower and encourage each other to be active, responsible, moral agents, not to self-pleasure.


14. **Joy:** The organization is full of joy, hospitality, and a welcoming attitude.

15. **Transformation:** There are testimonies of whole life change and transformation.

16. **Lifelong impact:** After leaving the institution, members cultivate similar cultures. The institution imparts a set of ideals that members want to live by.

I would add a seventeenth critical commitment that underlies all of these: a love of truth and wisdom.

COVID has made the sort of institution they describe far more difficult to achieve because of the separation and alienation. And what is perhaps more concerning is the long-term drift it may produce toward greater individualistic living. In higher education, the trends are clear: impersonal, individualized certification through technology, spearheaded by huge universities and tech organizations. I just read that Google now offers individualized six-week credentials.

Whatever happens, I am glad we are meeting again in person at Gutenberg so that we might be the kind of institution Brooks and Snyder uphold. 

¹<https://www.youtube.com/watch?v=Aj73F6W7uws>



Greek at Gutenberg

Chris Alderman, Tutor

The past six months have forced many of us to rely on information technology more than we used to—more than we should like to, perhaps. The experience has shown that there are more as well as less effective ways of incorporating technology into the classroom. For instance, the faculty at Gutenberg have wondered for some time now what the accessibility of powerful online word-study tools should mean for language instruction at the college. This summer, in consultation with Charley Dewberry and Ron Julian, I proposed a Greek course that would presuppose and actually incorporate the use of such tools.

The proposal was given the green light, and this fall I am piloting the new course with the incoming freshmen. Outside of class, students will view grammar presentations keyed to the graded readings in Günther Zuntz's *Griechischer Lebrgang* and supplemented by Juan Coderch's *Classical Greek: A New Grammar*; afterwards, they will begin working their way through the *Lebrgang's* unadapted readings themselves as PDF documents with hyperlinks to the Perseus Project's lexica and encyclopedias sprinkled judiciously throughout. Assuming more control over the presentation of grammar and decreasing the emphasis on the memorization of vocabulary will allow me to focus on what is of perhaps unique interest to us at Gutenberg: the nature and functions of language in general.

Redemptive Suffering

Ron Julian, Tutor

What follows is an excerpt from “Good Trouble,” a talk given by tutor Ron Julian at the 2020 Summer Institute, “Struggle and Hope.” Access all the Summer Institute talks at patreon.com/gutenbergcollege.

God deliberately brings hardships into the lives of believers so that our faith might show itself, might grow and mature. We have a lot to learn, and the Bible makes clear that God uses hardships as one of His most effective educational tools.

This theme starts in the Old Testament. Think back to the story of the Exodus. God rescues Israel from slavery in Egypt by performing mighty miracles, culminating with the miraculous parting of the Red Sea to escape the armies of Pharaoh. Then God leads them out into the wilderness where there is nothing to eat. They panic and complain. ... God responded by sending them the manna from heaven.

What God did is kind of remarkable. He rescued His people from slavery. We would probably think that the kind thing to do would be to let them rest, maybe throw a party. ... Instead, He deliberately puts them in a situation where there is no food, which naturally enough puts them under great stress. Why would He do that?

[T]he answer to that question is the key to understanding the theme of redemptive suffering in the Bible. From God's perspective, our greatest need is not food. Our greatest need is not freedom from stress and hardship. Rather, our greatest need is to *wake up* and turn our hearts fully to God. Humanity is asleep, drugged, dull-witted. We live in a world that is filled with things promising us fulfillment. And we buy those promises hook, line, and sinker. We think money—or pleasure or security or status or friends and family—will solve all our problems. And all the time there is one great truth that we always overlook: there is only one source of fulfillment and life, and that is God. And so God, in

His mercy and love, knows that what we most need is to wake up to reality. Our biggest problem is that we have turned away from God, and the only solution to our problem is to turn back to Him. And so God is using the hardships of this life to get our attention, to get us seriously thinking about how we are going to relate to God. ...

This is not a one-time lesson. It is one that believers need to learn time and again. We may genuinely believe the gospel. But we are still sinners. And we still live in a world that constantly lies to us about where life is to be found. I have been a believer for almost fifty years. But I still find it very easy to let the world lull me to sleep. I still need to be brought back to reality: the reality about God, who is my true friend, the true source of life. And if I refuse to wake up, well, it calls into question whether I ever really believed the gospel at all.

This theme is central to the book of James. ...

Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces perseverance. (James 1:2-3)

What are *trials*? As James uses the word, trials are difficulties which test our faith. Not every hardship is a trial in this sense. ... A trial is something that forces us to confront whether we really believe the gospel. The rubber has met the road. Our faith is costing us in some way. We are feeling the pressure to abandon the claims of the gospel on our life. The result of trials, in the life of the believer, is that ultimately they result in *perseverance*. Because our faith is genuine, we do not abandon the gospel and its claims on our life. Verses 2 and 3, therefore, can be paraphrased like this: Rejoice when God tests your faith through hardships and suffering because a genuine believer will persevere in faith rather than abandoning the faith, and this is a very desirable result. ...

To understand why persevering in the faith is so desirable, we have to ask what James means by “the faith.” The gospel asks us to believe, to have faith, concerning many things, but in this letter, James continually focuses on the future hope promised in the gospel. By continuing to believe and embrace God's message of salvation, believers have a great destiny.

He makes that clear in several places. In 1:12, he says that the believer who perseveres *will receive the crown of life, which the Lord promised to those who love Him.* In chapter two, he says that poor believers are rich in faith and *heirs of the kingdom which he promised to those who love Him.* And in James's great exhortation in the last chapter, he says,

Be patient therefore, brothers, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it, until it receives the early and late rain. You also be patient. Strengthen your hearts, for the coming of the Lord is at hand.

Life is hard now, but the one who patiently perseveres will gain the crown of life, will inherit the kingdom which will come when the Lord returns. ...

As believers we have been promised that one day the Lord will return, establishing His blessed kingdom and granting us the crown of life. But we won't inherit unless we actually persevere in believing that this is our great hope. And this in turn gives us a foundation for understanding why we would *rejoice* when the testing of our faith results in such perseverance. ...

James gives two reasons why perseverance in faith is so valuable. ... The *implicit* reason is this: perseverance under trial brings us assurance and comfort that our faith is real. ... James has a second reason why perseverance in faith is so valuable, a reason that he makes very explicit. As he says immediately after verses 2 and 3, "*and may perseverance have a perfect work, so that you may be perfect and complete, lacking in nothing.*"... When faith has become such a solid reality in our lives that it colors the way we think and act, then we have become "perfect," or rather, mature. ...

Jesus, Paul, John, Peter, the book of Hebrews, and so on ... agree with James about how God uses hardships to highlight and mature our faith. And another thing they all agree on: God is the one who does this. He brings the suffering. He causes the growth which brings us assurance. He causes the growth which results in maturity. This a great and terrifying and beautiful reality of life as a believer. That is why the Bible puts such emphasis on the redemptive power of suffering.



National Advisory Board

Gutenberg College is pleased to announce the formation of the Gutenberg College National Advisory Board. The National Advisory Board is made up of leaders in Christian education who share with us a vision for encouraging one another toward faith and biblical wisdom through thoughtful conversation and skill development. They stand as advocates for and partners with the college at a national and international level. We are excited to join with them as we all work together toward our common educational goals.

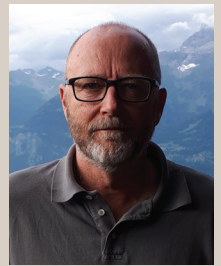
The formation of this advocacy board is a significant step in the life of the college. It provides Gutenberg greater national exposure in key Christian educational sectors. We have already begun conversations with advisory board members, developing friendships and connections. With a variety of experience and expertise—from residential L'Abri to strategic planning and classical education—these individuals are well placed to make a significant contribution. We hope that it will afford us the opportunity to share with a wider community our distinctive views regarding the value of engaging in the important questions of life. We look forward to learning what they have to share and to seeing where God will take us all through these new relationships. We will keep you all up to date as the Gutenberg network expands.



Jon Balsbaugh is president of Trinity Schools and the founder and editor-in-chief of *Veritas Journal*. He received his master's degree in English from the University of St. Thomas.



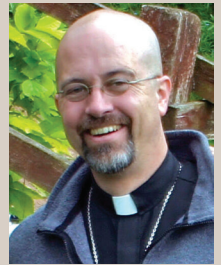
Richard Bradford is the coordinator of Swiss L'Abri with his wife Karen. He has a master's degree from McMaster University in Hamilton, Ontario.



Charles Evans is the founder and senior partner of BetterSchools, LLC, and co-founder of Council on Educational Standards and Accountability (CESA). He is an author and contributor to a number of books.



Father Brian Foos is the founding rector of St. Andrew's Church and founding headmaster of St. Andrew's Academy, a classical school in California. He currently serves on the board of the Anglican School Association.



Leslie Moeller is the chairman of the board of the Society for Classical Learning (SCL) where she has served for 12 of the last 14 years. She received her JD from Boston College Law School.



Dr. John Seel (Chair) is a founding board member of the Society for Classical Learning (SCL) and author of *The New Copernicans*. He holds a Ph.D. in American Studies from the University of Maryland at College Park.



Dr. Kathryn Smith is co-director of the M.A. in Teaching in Classical Education and assistant professor in Classical Education in the Templeton Honors College at Eastern University. She has a Ph.D. in literature from the University of Dallas.

COLLOQUY FALL 2020



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Early Decision Deadline for Fall 2021: December 1

A one-year \$1,000 grant is available for first-time college freshmen who complete their application for admission to Gutenberg College by December 1 and finalize plans to attend by January 1.

Join the Conversation!
gutenberg.edu/admissions

Thank You!

In the summer and this fall, many people have generously contributed money and time to Gutenberg, and we have appreciated every gift.

Thank you to all those who made this summer's Board Matching Campaign and Gutenberg Giving Day such a success. The Board of Governors and generous supporters gave \$27,155 toward student financial aid.

Thank you to all those who helped with much needed work on the Gutenberg building. Chase Roofing re-coated the kitchen and side-door roofs and sealed the leak between the side-door roof and the brick wall. Board member Paul Pindell spent countless hours repainting the kitchen cabinets. Interior designer Carrie Steen offered her expertise on a cohesive color plan for repainting Gutenberg's interior. And then there were those who scraped and painted. Thank you all! Many building projects remain, but we made good progress this summer due to your generous help.

Young Philosophers

In its Young Philosophers series, Gutenberg College opens its (virtual) doors to high-school-age participants for thoughtful online discussion of important ideas. The next scheduled Young Philosophers meetings are **December 3** (What is Virtue?) and **March 4** (What is Freedom?) For more information and to register, go to gutenberg.edu/events/young-philosophers/.

Gutenberg Community Classes, Zooming Winter Quarter:

Tyranny: Historical Episodes

As we look out on the social and political landscape, one reality rises to the fore: polarization. Both sides, it seems, are afraid that the other side will destroy what they deeply cherish. In short, they fear tyranny.

This winter and spring, we would like to explore the nature of tyranny throughout the history of Western culture by looking at particular historical episodes. For each episode, we will look at the precursors to tyranny, its manifestation, and a short reading by an author of the period. The goal is to help us all better understand tyranny in our own cultural context. We invite you to join with us for Zoom classes on Wednesday evenings. For more information, go to gutenberg.edu/events/community-classes/.

Giving Tuesday: December 1

Gutenberg thrives because of the sustained generosity of friends and supporters. It is you who make it possible to pursue a mission devoted to goodness—a mission that is desperately needed in our world. #GivingTuesday (December 1) is an opportunity for you to join us in the pursuit of that mission. To donate, please go to gutenberg.edu/get-involved/give/.