



Love of Learning and the Desire for God. A Study of Monastic Culture

Jean Leclercq, Catharine Misrahi

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A Study of Monastic Culture Jean Leclercq, O.S.B. Translated by Catharine Misrahi. < previous page. page_iii.Â The curriculum of these exterior schools was exclusively the trivium and the quadriviumthe Seven Liberal Artsand only by way of rare exception did they include the study of theology. In general, the monks did not acquire their religious formation in a school, under a scholastic, by means of the quaestio, but individually, under the guidance of an abbot, a spiritual father, through the reading of the Bible and the Fathers, within the liturgical framework of the monastic life. Hence, there arose a type of Christian culture with marked characteristics: a disinterested culture which was "cont The Love of Learning and the Desire for God: A Study in Monastic Culture. By Jean Leclercq O. S. B. Translated by Catherine Misrahi. New York: New American Library of World Literature, 1962. x, 336 pp. Paperback, \$.75. John T. McNeill (a1). (a1). Chicago Theological Seminary. DOI: <https://doi.org/10.2307/3162753>.

Leclercq's love of learning and of his sources radiates throughout and it is highly infectious.Â Two components of monastic culture: "œstudies undertaken, and then, not precisely scorned, but renounced and transcended, for the sake of the kingdom of God." (p.12). Reading: "œthey read usually, not as today, principally with the eyes, but with the lips, pronouncing what they saw, and with the ears, listening to the words pronounced, hearing what is called the "œvoices of the pages."™ . . .

Two components of monastic culture: "studies undertaken, and then, not precisely scorned, but renounced and transcended, for the sake of the kingdom of God." (p.12). Reading: "they read usually, not as today, principally with the eyes, but with the lips, pronouncing what they saw, and with the ears, listening to the words pronounced, hearing what is called the "voices of the pages."™ . . . " The reason I picked up this book is because someone told me that it would help me understand Lectio Divina. The book is a series of essays given to monks during 1955-56. While there is mention of Lectio Divina here and there, it is primarily a book that will help one understand the history of the monastic culture up to the 13th century. This book IS COMPOSED of a series of lectures given to young monks at the Institute of Monastic Studies at Sant'Anselmo in Rome during the winter of 1955-56. It is published at their request and dedicated to them. It is an introductory work and therefore not intended for specialists, for already well-informed scholars. They would, with justice, find fault with it for "generalizations which can hardly be avoided in a comprehensive work. Hence, it is desirable at the very beginning that its scope be defined. Its purpose is not to offer a synthesis that would be premature, nor to provide a

b A Study of Monastic Culture Jean Leclercq, O.S.B. Translated by Catharine Misrahi. < previous page. page_iii. " The curriculum of these exterior schools was exclusively the trivium and the quadriviumthe Seven Liberal Artsand only by way of rare exception did they include the study of theology. In general, the monks did not acquire their religious formation in a school, under a scholastic, by means of the quaestio, but individually, under the guidance of an abbot, a spiritual father, through the reading of the Bible and the Fathers, within the liturgical framework of the monastic life. Hence, there arose a type of Christian culture with marked characteristics: a disinterested culture which was "cont