

# **Beauty Matters: Creating a High Aesthetic in School Culture (classical education, classical education curriculum, classical education schools, aesthetics)**

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## **Introduction**

### **Location 37**

This book is about understanding Beauty and appreciating how Beauty affects the loves of our students.

### **Location 39**

Our efforts in teaching the True, the Good, and the Beautiful tend to put an emphasis on the first two at the expense of the third.

## **Chapter 1 What is Beauty?**

### **Location 78**

But it is not until Plato that you get this systematic interplay between Truth, Goodness, and Beauty as macrocosmic values on the one hand, and the human soul as a sort of microcosmic replication of those values on the other.

### **Location 83**

This interplay between the macrocosmic values of Truth, Goodness, and Beauty on the one hand and the threefold capacities of the microcosmic soul of intellect, ethic, and emotion on the other, will be very important in understanding the role of Beauty in the formation of virtue in the lives of our students.

### **Location 87**

The Greek term *alēthia* (Truth) literally means “to reveal or disclose.” It is a negation of the word, *lethein*, which means “to conceal”; truth reveals the nature of reality to our intellectual capacities, our *logos*.

### **Location 92**

The term *agathos* (Goodness) connotes “the excellence of a thing or person,”

### **Location 101**

Beauty is the loveliness, the radiance, the delightfulness, the delectableness of the True and the Good, that draws the human person toward Truth and Goodness by directing what Plato called our *eros* (Aristotle’s *pathos*) or a loving desire within the human person.

**Location 106**

Beauty is a gravitational pull, a tractor beam (for you Star Wars fans!). Through Beauty we are drawn to the True and the Good, the divine source of life, by the awakening of our desires. We desire whatever we find beautiful.

**Location 109**

Beauty is a physics. Beauty is emphatically not a sentiment, or a personal preference; it's not a subjective opinion or inclination. In the classical world, Beauty functions like the law of attraction; it's a gravitational pull that exists outside of me and draws me somewhere, and by definition of the Beautiful—as radiance and delightfulness—it must draw me to the True and the Good.

## **Chapter 2 Beauty and Virtue: The Ordering of Our Loves**

**Location 124**

The classical and Christian age believed that the world was filled with divine meaning and purpose, the cosmic values of Truth, Goodness, and Beauty, and the goal of education was to align the student's affections, desires, and loves with those cosmic values, so that they love what's truly lovely and desire what's truly desirable and hence experience human flourishing.

**Location 127**

Because of its devotion to scientific rationalism, our modern secular age does not believe the world is filled with divine meaning and purpose; instead, the world operates solely by biological, chemical, and physical causal laws. That's the True, the Good, and the Beautiful of the modern age: biology, chemistry, and physics which are considered value-neutral.

**Location 154**

Eve was attracted to the fruit; the Fall came about through disordered loves, affections and inclinations dislodged from God's economy of goods.

**Location 165**

Beauty awakens love; false beauty elicits lust. Truth attracts, lies seduce.

**Location 183**

So, when our students are attracted to something, they find beautiful, we have to teach them to discern what it is they are being attracted to by asking: Is it True and Good?

**Location 192**

Beauty is a physics; it's a gravitational pull that draws me to the True and the Good. And secondly, it draws me to the True and Good by awakening within me a self-emptying love that seeks to serve the object of my affections rather than control and dominate it.

## Chapter 3 Redeeming the Senses

### Location 206

Art and beauty are not merely what we know, they are how we know. Beauty is not merely the object of our knowledge, beauty is knowledge.

### Location 211

We need the re-training of the senses away from the carnal and the sensual and toward the eternally True, Good, and Beautiful.

### Location 211

Christians believed that it was not just our souls that fell with the first sin in the garden, but our bodily senses became disordered as well. Thus, in the context of Christ's redemption of the world, the purpose of music and the arts was to sanctify our senses in such a way that our bodies become prepared for their future resurrection when Christ returns.

### Location 217

This mediation is what makes art good art, or music good music; music and art are good if they fulfill their purpose, which is to serve as mediators between the loves of the human person and

### Location 219

We should aim at that eternal reality which the human person ought to love, and thereby cultivate virtue, which the classical tradition defines as rightly ordered loves.

## Chapter 4 Music

### Location 239

It was Augustine who rightly said, "He who sings, prays twice."

### Location 241

We have to understand that for the ancients, music was not understood as something performed, composed, practiced, or played; rather music was a mathematics, and mathematics involved the patterns of perfection upon which the entire cosmos was modeled.

### Location 260

Singing entails the power to create sacred space, a sanctified environment that can in turn sanctify all that goes on subsequently in the classroom.

## Chapter 5 Art

**Location 295**

Make sure your students know the meanings behind the classical color schemes: blue signifies eternity, red signifies love, white represents purity, green signifies life, gold represents the presence of God, black signifies death to oneself.

## Chapter 7 Gardens and Landscaping

**Location 369**

One of the most beautiful gifts that we can give to our students is the realization that Jesus is Paradise; his cross is the Tree of Life; the waters of Eden are restored in the waters of baptism; the grain and fruit of the third day of creation are transformed into the bread and wine identified with the body and blood of Christ, such that creation and incarnation come together to restore our relationship with God and one another and hence perpetuate the life of the world.

## Chapter 8 School Culture

**Location 401**

We should think that school, first and foremost, must be appreciated as a place constituting a sacred space for the contemplation and practice of the True, Good, and Beautiful in the lives of our students so as to allow their faith to flourish.

**Location 416**

G.K. Chesterton wrote in his *Orthodoxy*: “The more I considered Christianity, the more I found that while it had established a rule and order, the chief aim of that order was to give room for good things to run wild.”

**Location 419**

Just like in sports or music, the magic only begins to happen when one learns, masters, and indeed loves the rules.

## Chapter 9 Curriculum

**Location 440**

Every subject provides its own unique glimpse of the glory and majesty of Christ.

**Location 471**

Science can be seen as exemplary of Beauty as well. In fact, the medievals understood science very much as a species of aesthetics, the study of art and beauty.

**Location 498**

So literature, math, science, gym, as well as music and the arts, are all revelatory in their own unique ways of a world filled with Truth, Goodness, and Beauty. Thus, by seeing through our subjects as metaphoric mediators, our subject matter transforms into a new set of eyes through which our students can begin to see the meaning inherent in our created order.

**Location 506**

We learned that Beauty is a physics, a gravitational pull that draws us to the True and the Good, and it does so by awakening and aligning our loves with God's economy of goods. Beauty thus enables us to love what God loves and desire what God desires.

**Location 514**

Classical education is ultimately about the training of our students' affections to love what is truly lovely and desire what is truly desirable, and hence experience human flourishing.

**Location 516**

By implementing a high aesthetic into every facet of school life, we provide the conditions whereby the lives of our students can transform into paragons of wisdom and virtue, as they are drawn into the life of God's infinite Beauty.