Dante Study: Week 28Paradiso, Cantos XIII-XV

Canto XIII:

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•	Why depict this heaven primarily as a dance? How does that fit the themes of harmony and reconciliation and difference that have emerged throughout these cantos of the sun?
•	To whom do the souls of the theologians offer praise (13.25-27)? Why does Dante draw the contrast between the theologians praising the Trinity rather than the praises of Bacchus or Paean? Why are the souls of the wise so preoccupied with the Trinity and the Incarnation of Christ?
•	What makes both Adam and Christ different from every other human person (13.52-87)? How might Dante's understanding here help us interpret St. Paul's argument about Adam and Christ in Romans 5-8?
•	Why does St. Thomas urge Dante not to be rash in making judgments (13.130-142)? How might this be an important part of wisdom?

Canto XIV:

Questions:

•	Given that most of the blessed souls Dante has encountered so far in <i>Paradiso</i> have been composed of light, the pilgrim wonders whether the light will remain at the resurrection of the body (14.13ff). How does Solomon answer (14.37-60)?
•	What is the relationship between the blessed's love and their luminosity (14.37-42)? What is the relationship between light and sight (14.49-57)? How are all of these related to gracer?
•	Why do the blessed desire their bodies (14.61-66)? Why is it both fitting and important for the souls of the wise to look forward to the resurrection of the body? Will the resurrected body diminish the soul's love, sight, light, and grace?
•	What is the arrangement of the souls in Mars? Why? How do the souls make Christ present in Mars? Why might Dante only rhyme "Christ" with itself? Why might Dante choose to invoke the crucifixion of Christ <i>after</i> he has invoked the resurrection of Christ?

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•	What are Cacciaguida's first words that Dante can understand (15.46-48)? How do these words tie the spiritual <i>and</i> personal journeys of Dante together?