

Course Descriptions 2011/2012



AUGUSTINE COLLEGE

faith seeking understanding

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NATURE OF PROGRAM | Liberal Arts / Western Culture

LEVEL OF STUDY | Full-Time Post-secondary / College

ACADEMIC YEAR OF STUDY ENTERED AT AC | Year 1 of 1-year program

DATES OF PROGRAM | Start: September 11, 2011 Completion: April 28, 2012

HOURS OF INSTRUCTION PER WEEK | 18.5

ACCREDITATION

Augustine College is a small, private, not-for-profit college founded in 1997 that operates on an academic par with many prestigious colleges and universities in Canada and the United States. As you may know, “Canada has no formal system of institutional accreditation,” as explained by the Association of Universities and Colleges of Canada, a national organization for the support of Canada’s universities.¹ In Canada “there is no federal ministry of education or formal accreditation system. Instead, membership in the AUCC, coupled with the university’s provincial government charter, is generally deemed the equivalent.”² However, this provides an accreditation equivalent for only a portion of Canada’s universities: specifically, those with “an enrolment of at least 500 FTE students enrolled in university degree programs.”³ As we are by intention a small liberal-arts college conceived to offer an educational alternative to the large university, our enrolment will always be below that number. That makes us ineligible for membership in the AUCC and we must seek our accreditation in a different way.

We are accredited, instead, through the recognition and acceptance of our courses at larger, established, prestigious universities and colleges in both Canada and the United States. For example, we have an ongoing credit-transfer agreement with St. Francis Xavier University (Antigonish, Nova Scotia), which has for several years been named the top primarily undergraduate school in the nation by *Macleans*’ magazine.

In the United States, Augustine College graduates enter directly as sophomores at Wheaton College, in Wheaton, Illinois – one of “America’s 50 top liberal arts schools,” according to *The National Review College Guide*.

Augustine College courses have also been accepted at full university credit value by the University of Chicago.

For other institutions, see CREDIT TRANSFER below.

We are also accepted by various scholarship-granting agencies whose conditions of eligibility require students “to be enrolled in an accredited Canadian college or university” – for instance, Toyota Canada, which recently awarded the Toyota Earth Day Scholarship to one of our students. The Program Manager of that award wrote, “We have discussed at length our criteria of ‘an accredited post-secondary institution’ and have concluded that Augustine College does meet our requirements for a post-secondary institution that provides an advanced level of education.”

As a not-for-profit educational institution Augustine College has:

- An independent Board of Directors that:
 - is committed to public accountability and functions in an open and transparent manner;

1 [Http://www.aucc.ca/about_us/membership/membership_e.html](http://www.aucc.ca/about_us/membership/membership_e.html).

2 [Http://www.aucc.ca/can_uni/general_info/overview_e.html](http://www.aucc.ca/can_uni/general_info/overview_e.html).

3 [Http://www.aucc.ca/about_us/membership/criteria_e.html](http://www.aucc.ca/about_us/membership/criteria_e.html).

- has control over the institution’s finances, administration, and appointments;
 - includes appropriate representation from the institution’s external stakeholders (including the general public), from academic staff, from students and from alumni; and
 - uses the institution’s resources to advance its mission and goals.
- A senior administration including a president and other senior officers appropriate to the size of the institution and the range of its activities.

Augustine College has an approved, clearly articulated, and widely known and accepted mission statement and academic goals that are appropriate to a university and that demonstrate its commitment to: (i) teaching and other forms of dissemination of knowledge and (ii) intellectual service to the community.

The College has as its core teaching mission the provision of education of university standard, with *all of its programs* set at that level.

✂ C R E D I T T R A N S F E R

Augustine College courses have been accepted at full university credit value by the following educational institutions.

For another student at Wheaton College, Augustine College courses in science, philosophy, art history, music, mathematics, and Latin were all credited, allowing the student to enter directly as a sophomore. Another writes, “the University of Chicago has accepted five transfer credits from Augustine, which will help me fill the core requirements here. The credits transferred directly to my elective pool.”

IN CANADA

King’s University College at the University of Western Ontario, London, Ontario
www.uwo.ca/kings

Redeemer University College, Ancaster, Ontario
www.redeemer.on.ca

St. Francis Xavier University, Antigonish, Nova Scotia
www.stfx.ca

St. Stephen’s University, St. Stephen, New Brunswick
www.ssu.ca

Trinity Western University, Langley, British Columbia
www.twu.ca

IN THE UNITED STATES

Baylor University, Waco, Texas
www.baylor.edu

University of Chicago, Chicago, Illinois
www.uchicago.edu

The University of North Carolina at Chapel Hill, Chapel Hill, N.C.
<http://www.unc.edu>

Wheaton College, Wheaton, Illinois
www.wheaton.edu

ANSWERS TO A FEW COMMON QUESTIONS

1. How long does a student typically take to complete their studies at Augustine College?

Augustine College is a one-year program in which all students must follow the complete full-time program. There are 26 full weeks of classes, plus 1 reading week and 2 exam weeks. The program runs from September 12, 2010, to April 30, 2011.

2. After completing their studies, what kinds of certification or diploma would students receive?

Students who successfully complete the program – passing all courses as well as the 2-hour oral comprehensive exam – receive the Augustine College diploma. In the case of superior orders of performance final standings of *cum laude*, *magna cum laude*, or *summa cum laude* are awarded.

3. Who teaches at Augustine College?

The Faculty in this year were:

ANDREW BENNETT, PH.D.

Andrew Bennett received a Ph.D. in Political Science from the University of Edinburgh in 2002 and an M.A. in History from McGill University in 1997. He is currently completing a part-time degree in theology (Eastern Christian Studies) at the Metropolitan Andrey Sheptytsky Institute for Eastern Christian Studies at St. Paul University in Ottawa. He has taught at the School of Social and Political Studies and the Centre for Canadian Studies, both at the University of Edinburgh, and in the Department of History at McGill University. He serves on the Board of Governors of Dalhousie University, Halifax (where he obtained a B.A. in History).

EDMUND BLOEDOW, PH.D.

Edmund F. Bloedow received a Ph.D. in Greek History from the Universität Würzburg, a B.A. (Hons.) in Classics from the University of Toronto, and a diploma in Theology from Emmaus Bible School. He is Professor Emeritus at the University of Ottawa where he has been teaching Greek History and Archaeology since 1968. Dr. Bloedow has also taught at Lakehead University and the Beirut College for Women (Lebanon). He is the author of *Beiträge zur Geschichte des Ptolemaios XII* (1963), *Alcibiades Re-examined* (1973), and an English edition of H. Bengtson's *History of Greece: From the Beginnings to the Byzantine Era* (1988), and has written over ninety articles and book reviews on Greek history, the Aegean Bronze Age, and renowned archaeologist Heinrich Schliemann.

DOUG HAYMAN, M.DIV.

The Reverend Doug Hayman received his M. Div. from Wycliffe College (Toronto School of Theology, University of Toronto), and his B.A. (Religious Studies) from Carleton University, Ottawa. He has served as an ordained minister since 1986, ministering in parishes in British Columbia, Quebec, and Ontario, speaking at conferences and retreats, sharing the Gospel through preaching, teaching, music, and drama. He currently serves as priest and pastor for the Traditional Anglican Parish of St. Barnabas Apostle and Martyr (Anglican Catholic Church of Canada) in Spencerville, Ontario.

EMILY MARTIN, M.A.

Emily Martin received an M.A. in English from the University of Ottawa in 2004. She led the winter-term Book of the Semester discussion group at Augustine College from 2007/08 to 2009/10, focusing on works by C.S. Lewis, Charles Williams, Wendell Berry, and other writers. She also served for several years as Augustine College Resident Advisor. She has taught writing at the University of Ottawa since 2006.

DR. JOHN PATRICK, M.B., B.S., M.R.C.P. M.D.

John Patrick holds M.B., B.S., M.R.C.P. and M.D. degrees from the University of London and St. George's Hospital Medical School in London. He has done extensive research into the treatment of childhood nutritional deficiency and related diseases, holding appointments in Britain, the West Indies, and Canada. He has lectured widely at universities in Britain, North America, the former Soviet Union, and Africa, working with various international agencies and with the Christian Medical and Dental Society. In 2002 he retired from his position as Associate Professor, Clinical Nutrition, Departments of Biochemistry and Pediatrics, at the University of Ottawa.

EDWARD TINGLEY, PH.D.

Edward Tingley holds a Ph.D. in Philosophy from the University of Ottawa (1995) and teaches philosophy and the history of art/aesthetics at Augustine College. He has published in journals of philosophy (*International Philosophical Quarterly*, etc.) and has occasionally written for *Touchstone* and *First Things*. Prior to Augustine College he worked for some years in publishing at various art and architecture museums after receiving a B.A. in art history from Carleton University (1978).

❧ A C A D E M I C R E Q U I R E M E N T S

THE DIPLOMA | The Augustine College Programme is designed as a mutually reinforcing set of courses; it is for the completion of the full academic programme that the Diploma is awarded. The Diploma is granted to all students who complete all of the work assigned in each course in the Programme and who receive at least a passing grade (50% or more) as their year-end average in each course. The completion of each course requires:

- attendance at every class (see **CLASS ATTENDANCE** below),
- thoughtful and informed class participation,
- the completion of every assignment in a timely fashion (regardless of his or her standing in a course, a student *who does not submit an assignment* cannot pass the course in which it was assigned and cannot therefore receive the diploma),
- adequate quality in the student's written work (assignments and papers) (see **QUALITY OF WRITTEN WORK** below),
- the completion of end-of-term exams.

The final requirement for completion of the Programme is participation in an informal end-of-the-year Oral Exam in the company of the Collegium.

Students may graduate with distinction: *summa cum laude* for an overall grade-point average of 90 percent or more, *magna cum laude* for an average of between 85 and 89 percent, or *cum laude* for an average of between 80 and 84 percent.

CLASS ATTENDANCE | Attendance at every class of a course is mandatory; the material presented in class and the discussion that takes place around it is the core of the Augustine College Programme. Absence from class is cause for active concern on the part of Faculty and Administration.

Students are required to communicate with the professor (preferably in advance) in the event of a missed class due to illness (communicate by e-mail or send a note with a fellow student). In exceptional cases absence for other reasons may be permitted but it is the responsibility of the student to request, in advance, permission to be absent from each professor whose class would be missed.

Students who have missed a class are responsible for ensuring that they cover in some fashion the missed material (for example, by making advance arrangements that the class be recorded in their absence). Professors are not obliged to re-teach missed classes or transmit transcripts or notes.

Excessive absence will signal the Student's withdrawal from the Programme. Students who have withdrawn from the Programme will not be permitted to remain in residence.

MID-TERM INTERVIEW | At the end of October, at around eight weeks into the year, when students have a good sense of the demands of the academic programme, each student will meet individually with the Dean. This meeting will give the student an opportunity to air any problem he or she may have, whether academic, social, or otherwise. Students may certainly meet with the Dean sooner if they wish. Students will be informed of the time of their meeting. Please meet the Dean in the Back Room at the Tingley/Patrick house.

CHANGE IN STATUS (AUDITING & WITHDRAWAL) | Because what is offered at Augustine College is a Programme of parallel and mutually reinforcing courses – not a selection of options, as at most colleges – it is not possible to 'drop' certain courses to tailor the Programme to one's strengths and interests. This would have a negative effect on the student body as a whole, members of which are able to discuss together what all are studying in

common.

At the same time, we recognize that the course load at Augustine College is higher than normal. On occasion, some students in the end find it impossible to manage all the courses. In the event that a student cannot manage the work in a given course, that student, after a period of assessment, *may* be permitted either to **withdraw** from a course or to **audit** it.

Auditing: students who audit a course attend lectures but do no work in the course.

Withdrawal: students who withdraw from a course attend no lectures and do no work in the course.

Because the diploma is awarded for graduation from the entire Programme, *no student seeking the diploma may audit or withdraw from a course.*

Auditing of or *withdrawal* from a course constitutes a **change in status**: a change in the student's participation in the Programme. A change in status may be arranged only as follows.

Assessment period:

- (1) Students may not request a change in status in any course before Week 6 of the Programme (no student may begin the year as an auditor in any course or by withdrawing from a course);
- (2) students may not request a change in status for more than two courses;
- (3) *notification*: students considering a change in status must (i) raise this issue with the professor of the course in question and (ii) also signal to the Dean the difficulty they are encountering;
- (4) *assessment*: a period of assessment (of a length to be determined) must ensue, in which the student and the professor explore ways to help the student manage the work better;

Application process:

- (1) If at the end of the assessment period the student still wishes to change his status in the course, the student will:
 - (i) draft a *letter of request* (addressed to the Dean) to *audit* or *withdraw*,
 - (ii) stating in that letter the reasons the student is seeking the change.
- (2) The Dean will consult with the instructor of the course in question and reply promptly to the request (which, as circumstances warrant, may or may not be granted).
- (3) If a change of status is granted the Dean will also notify the professor of the student's new status.

In the event of a change in status in any course, no diploma is awarded and tuition is not lowered.

EXAMS | Each term ends with exam week, in which exams are held in the Classroom at the time regularly scheduled for the given class. Changes to the exam schedule must be arranged with the Administrator. Please note that not every course holds an exam; consult the GRADING section of each course. The mid-year exam that concludes first-term work is sometimes referred to as the 'mid-term exam'. As exams cannot easily

be rescheduled, only severe and confirmed incapacitation will count as reason to miss any scheduled exam.

For the Oral Exam, see p. 37.

A	WORK IN THIS RANGE IS EXCELLENT – FREE FROM SIGNIFICANT FLAWS	A+	95 – 100%	Beyond all expectations, distinguished
		A	90 – 94%	Excellent, mastery of the question, the work almost faultless
		A–	85 – 89%	Excellent, virtual mastery with minor blemishes
B	WORK IN THIS RANGE IS GOOD BUT MARKED IN SOME WAY BY FLAWS Fails to address some aspect of the question, fails to ask a clear question, insensitivity to what needs support, evidence, argument, skimps critically on citation, has weaknesses in logic that impair its conclusion, leaves some important issue unresolved, indulges in sweeping statements and vague generalization, avoids sources, reluctance to explain, inaccurate reportage and errors of fact, departure from the objective, poor organization, bad grammar and spelling, proofing neglected	B+	80 – 84%	Very well done, almost free of flaws
		B	75 – 79%	Good work, but with more than one flaw
		B–	70 – 74%	Satisfactory work, but with several notable flaws
C	WORK IN THIS RANGE IS UNSATISFACTORY, SHOWING VARIOUS DEGREES OF FAILURE TO DO ALL THAT IS REQUIRED In addition to flaws noted above, shows confusion about the question, or a lack of understanding of what is required, or a clear lack of effort	C+	65 – 69%	Successful to a degree but unsatisfactory on the whole, lacking many essentials
C		60 – 64%	Unsatisfactory, lacking many essentials	
D		50 – 59%	Thoroughly unsatisfactory, the task scarcely attempted	
F		less than 50%	Entirely on the wrong track	

GRADE CODE | The grade code employed at Augustine College is an approximate average of the grading systems commonly employed in Canada and the United States. Grades are assigned as seen above.

SUBMISSION OF ASSIGNMENTS | Students are expected to submit papers and assignments on time.

Assignments may be handwritten if the handwriting is clear. All typed assignments should be *double-spaced* (leaving the instructor room to write comments) and *printed and ready for submission prior to the start of each class*; no class time will be made available for students to print due assignments.

For each late assignment, marks will be deducted at a rate (to be determined by the professor) that is at least 1% per day of lateness. Unless there is legitimate reason late assignments *will be penalized*.

QUALITY OF WRITTEN WORK | Students are expected to submit properly executed written work (assignments and papers), *as defined by all of the following criteria*. Submissions displaying any of these defects may be downgraded:

- written work must be legible: typed (using a single standard font in a uniform point size) or in very clear handwriting (in pen only, not pencil);
- out of respect for both the student's own work and its intended reader, all written work must be proofed (read through after drafting and *corrected*) before it is submitted: any work submitted with misspellings, typographic errors, disjointed text, or other such evidence of *insufficient interest in controlling the quality of work submitted for others to read* will be appropriately downgraded;

- in all essays and papers, sources must be both fully noted and presented in the proper form (see USE OF BIBLIOGRAPHIC SOURCES);
- unless instructed otherwise students must submit course papers to the professor by hand and not electronically: it is the responsibility of the student to provide a hard-copy form of their work and deliver it either in class to the professor or to the Administrator for inclusion in Faculty mail;
- each student is expected to make progress in writing over the course of each term: students must apply the principles of composition, etc., in which they are instructed.

USE OF BIBLIOGRAPHIC SOURCES | In the writing of papers and the completion of assignments:

- sources must be given for both *quotations* and *information* that is not common knowledge;
- sources must be given whether the student *quotes* the source or *merely paraphrases* it;
- given sources must be *reputable*.

Students should read and follow the specifications for footnotes and bibliography given in the Trivium Seminar text *Readings and Exercises*, pp. 12–13. Students familiar with other established norms (e.g., MLA style) may use these.

THE ANDREW J.B. STIRLING AWARD | This award, instituted by and named for a founding member of the College, is granted to a student who has made an exemplary contribution to the College, both academically and socially. In some years this award has been divided between more than one student. The selection is made by the Faculty at the Faculty Meeting following the Oral Exam. The recipient is announced at Graduation.

☞ COURSES FORMING THE PROGRAM

Augustine College is a one-year program in which students follow a shared core of courses in a course-load of between seven and nine courses. There are 26 full weeks of classes, plus 1 reading week and 2 exam weeks.

To obtain the diploma students must complete an ancient-language requirement, passing one of **course 1a** or **1b**.

1a BEGINNING LATIN

INSTRUCTOR | Dr. Edmund Bloedow

2 hours per week | Mondays, 8:30-9:30 am; Wednesdays, 10:00-11:00 am

TEXT | Frederic M. Wheelock. **Wheelock's Latin**. New York: HarperCollins, 1995. 5th ed. or later.
ISBN 0060956410

SCOPE | In the course of the academic year we shall cover the first 24 Chapters of *Wheelock's Latin* taking one Chapter per week. This will involve mastering the various word endings for nouns, adjectives, and pronouns; the verb conjugations; and the principal rules of grammar and syntax. At the same time, we shall translate during each lecture, chiefly from Latin into English.

Students will read from classical authors and simple passages from the Latin New Testament.

The course will involve testing students on their progress in acquiring vocabulary and their facility with grammar.

GRADING | Grading will be based on:

weekly quizzes	valued at 50%
mid-year exam	2 hours, December 14 , 25%
final exam	2 hours, April 18 , 25%

1b BEGINNING GREEK

INSTRUCTORS | Dr. Edmund Bloedow

2 hours per week | Mondays, 11:30–12:30; Wednesdays, 11:30–12:30

TEXT | L.A. Wilding. **Greek for Beginners**. Any edition. (London 1959).

ISBN of the original edition, 0-571-02872-1; ISBN of the revised edition, by C.W. Shemerline, 1-58510-010-2

Wilding was Senior Classical Master, Dragon School Oxford (one of the leading Prep Schools in the U.K.), and formerly Scholar of Oriel College, Oxford. This text has been reprinted many times and there is now a further edition.

SCOPE | In the first term we shall cover the first 100 Exercises, which contain all that is required at the level of first-year classical Greek. Approximately one third of these exercises are from English to Greek, the real test of learning the language. The Exercises average 10 to 12 sentences each, and from Exercise 32 onward there are also running passages adapted from ancient authors.

By the time 100 Exercises have been completed the student will acquire the ability to read simple passages in Greek and translate comparative sentences from English into Greek. This will involve the mastering of many grammatical forms and an extensive vocabulary.

GRADING | Grading will be based on:

weekly quizzes	valued at 50%
mid-year exam	2 hours, December 14 , 25%
final exam	2 hours, April 18 , 25%

2 PHILOSOPHY IN WESTERN CULTURE

INSTRUCTOR | Dr. Edward Tingley

3 hours per week | Mondays, 1:00-4:00 pm

OBJECTIVE | The purpose of this course is primarily to furnish students with philosophical resources for the living of their lives. To that end we will look primarily at two things: *philosophy concerned with happiness* and the ancient conception of human life connected with it (thus ethics and the issues of purpose, virtue, and character) and the rise of modern philosophy, with the issues attendant upon it (revolutions in epistemology, metaphysics, and ethics in the modern age, from Machiavelli to Postmodernism).

Despite its focus upon ethics (happiness and the good), this inquiry will draw us into consideration of a range of standard issues in philosophy: truth, justice, love, causation, free will, the soul, politics, the individual, reason, and education.

TEXT | The text for this course is formed entirely of readings from the works of the philosophers studied, which will be distributed as bound *Readings* – with the exception of Martin Buber’s *I and Thou*, which must be purchased. See **READINGS**, below.

ASSIGNMENTS & GRADING | The year-end grade will be based on exams (40%), assignments (30%), one paper (20%), and the student’s contribution to the class (10%). These grades are broken down, in the following, to show the *value of each component in the grade for each term*.

FIRST TERM

weekly assignments brief assignments to assist reading, valued at 37.5% of the term grade
mid-year exam 3 hours, **December 12**, 50% | Includes a take-home component assigned **November 28**
intellectual courage priceless – but valued at 12.5%

SECOND TERM

weekly assignments brief assignments, 25%
research-paper proposal 1 page, due **January 30**, 8.5% | Topic to be determined in consultation with the professor
major research paper 10 pages, due **February 27**, 25%
final exam 3 hours, **April 16**, 33% | On material covering both terms
intellectual courage priceless – but valued at 8.5%

READINGS | Students are required to have given the assigned texts a careful reading *prior to class* on the date of the corresponding lecture, as noted in the **LECTURE SCHEDULE** below. Students are required to complete one reading during Christmas vacation, in preparation for the first class of the Second Term (January 9); this will be passed out December 5.

LECTURE SCHEDULE | FIRST TERM

WEEK	DATE	TOPIC	READING
1	Sept 12	Introduction to philosophy	none
2	Sept 19	Ecclesiastes (350/250 BC)	1
3	Sept 26	Virtue in Homeric Greece (700 BC); Socrates (469–399 BC) and Plato (428–347 BC) <i>Euthyphro</i>	2
4	Oct 3	Socrates and Plato <i>Apology</i>	3
5	Oct 10	T H A N K S G I V I N G n o c l a s s	
6	Oct 17	Socrates and Plato <i>Republic, Phaedrus, and Symposium</i> Class held at University of Ottawa Morisset Library, 1:30 to 4:30, for the film <i>The Drinking Party</i> (Jonathan Miller, 1965) — meet at the College at 12:45 to walk or meet at Morisset room 153 at 1:30	4
7	Oct 24	Aristotle (384–322 BC) <i>Nicomachean Ethics</i> — happiness	5
8	Oct 31	Aristotle <i>Nicomachean Ethics</i> — virtue and vice	6
9	Nov 7	Aristotle <i>Nicomachean Ethics</i> — friendship	7
10	Nov 14	Epictetus (c. 50–c. 138)	8
11	Nov 21	Ethics and the New Testament Jesus, Paul	9
12	Nov 28	Ethics and the New Testament the Evangelists	10
13	Dec 5	St. Augustine (354–430) education / use and enjoyment / love	11
SECOND TERM			
14	Jan 9	St. Augustine <i>On Grace and Free Will</i>	12
15	Jan 16	St. Thomas Aquinas (1225–1274) free will / good and evil / happiness	13
16	Jan 23	St. Thomas Aquinas intellect and desire (appetite) / virtue and vice / natural law	14
17	Jan 30	Martin Luther (1483–1546)	15
18	Feb 6	Niccolò Machiavelli (1469–1527)	16
19	Feb 13	René Descartes (1596–1650)	17
	Feb 20	R E A D I N G W E E K n o c l a s s	none
20	Feb 27	Blaise Pascal (1623–1662)	18
21	March 5	David Hume (1711–1776)	19
22	March 12	Immanuel Kant (1724–1804)	20
23	March 19	John Stuart Mill (1806–1873)	21
24	March 26	Martin Buber (1878–1965)	22
25	April 2	Alasdair MacIntyre (b. 1929)	23
26	April 12 (Th), 10 to 1	Postmodernism	24

3 ART IN WESTERN CULTURE

INSTRUCTOR | Dr. Edward Tingley

3 hours per week | Tuesdays, 10 am–1 pm

OBJECTIVE | This course is designed to do two things: first, to provide an **introduction to Western art** and, second, to serve the student as a **laboratory for the use and formation of their mind**.

First, this course is designed to offer an **introduction to Western art in its spiritual and intellectual context**, relative to key developments in the cultural life of the West. It does so in a steady effort to answer two primary questions: **‘What is an *image*?’** (a question central to the Bible) and **‘What is art *for*?’** The lectures move chronologically through the history of art, beginning with the art of ancient Egypt and ending with work made in the present year.

Its purpose is to give the student not a love of art but rather the **‘why’** and the **‘wherefore’** of the objects to be examined, so as to make it increasingly possible for the student to explore the scenario of a world without these works. (What would be the difference had they never been made: what, once you know what they are for, would you yourself, by your own reckoning, be deprived of had this or that work of art not existed?)

As a part of that undertaking (trying to *understand art*) we will look at several major written expressions, from various moments of Western history, of what art is for, what art must do, and what makes a work of art *good* – the various issues of, in a word, **aesthetics**.

Second, it is hoped that the student will take these two components – the art we see and attempt to understand and the aesthetic views of the past – as raw material with which to formulate, over the course of the year, a critical statement about **what art, for a Christian, should be or do**.

It is hoped that the student will take *the views of art they encounter* and thoughtfully assess them (either appropriating them or discarding them).

It is hoped, as well, that the student will use *the art they will see* in weekly slide presentations as test cases for the aesthetic view that they will spend the year formulating (by asking themselves, Why do I like or dislike this picture? Does it have what I have said all art should have? What do I get or not get from it that I *want* to get? Etc.)

It is not often that one has the opportunity to conduct such an experiment, which will surely allow each student to exercise his or her mind in a new way: setting on one side their own first answers to these questions and setting, on the other, some serious cumulative thinking about these very things (tested against actual works of art).

In this way this course is also about **truth** – possibly, a way to learn something not only about the art each student will see but about the human being they themselves are (a person with, likely, a natural readiness to like and dislike, to make claims about what art should do or be). How trustworthy are our first formulations? How difficult is it to say what good art is? How hard, to find the truth?

Slide-illustrated lectures, weekly readings in some signal texts of classical and Christian reflection upon art, supplementary readings, gallery visits, use of video resources, and a sustained, year-long effort to draft a reasonable Christian aesthetic – both individually and as a class – are all features of this course.

TEXTS & READINGS | There is no text in this class and there are no obligatory reading requirements. The exam is based entirely on the lectures.

Students who are interested and find that they have time may wish to do some outside reading. To this end the schedule below contains a Supplementary Reading column (**SUPP**), listing the relevant pages of E.H. Gombrich, *The Story of Art*, 13th ed. (a readable and engaging account of the history of art) – *but this reading is entirely optional*.

VIEWING | The same goes for the suggested Viewing. Any student who has not seen the 13-part documentary series *Civilisation: A Personal View* by Sir Kenneth Clark is greatly encouraged to do so.

Digital files of each part of the series may be found in the course folder on the Library computer. The appropriate programme relative to the lectures is noted on the schedule.

Following the series will not only further prepare you for the lectures but will help link the works seen in this course with some of the music studied in Music in the Christian West – and the selection of music in this series is excellent. You will also find the complete text of the series in the library in book form under the same title. But once again – *this reading is entirely optional*.

GRADING | The year-end grade will be based on summaries (see below; 30%), two minor papers (see below; 10%), slide tests (20%), one final exam (30%), and the student's contribution to the class (10%). Please note that the work done in the first term (when you are still learning how to do it) amounts to 35% of the final grade and the work of the second term, 65%.

FIRST TERM

summaries	7 per term – valued together at 15% Each term students are responsible for writing several 'summaries' (as described in ASSIGNMENTS above)
minor paper	2-5 pages, due November 29 , 5% Sketch of a Christian aesthetic
slide test	December 6 , 10%
intellectual courage	priceless – but valued at 5%
exam	there is no mid-year exam in this course

SECOND TERM

summaries	6 per term – valued together at 15%
minor paper	2-5 pages, due 28 February , 5% A revised version of the first-term paper, Sketch of a Christian aesthetic
slide test	April 10 , 10% On works seen in the second term
final exam	3 hours, April 17 , 30% On material covering both terms
intellectual courage	priceless – but valued at 5%

MUSEUM VISITS | There are two visits to the National Gallery of Canada scheduled in the second term (on February 14 and April 5).

ASSIGNMENTS: SUMMARIES | Beginning in Week 2 (September 20) students are required to write a series of 'summaries' summing up their understanding of *one work of their choice* from the discussion of the works shown in that week's lecture. In the first term 7 must be written (on one work from 7 different lectures); in the second term, 6 must be written. For each summary:

- review the slides from the lecture just given;

- choose a work about which enough was said during the class that you could write informatively;
- note clearly the *basic information*:
 - if the work is a *painting* or a *freestanding sculpture*, give the artist / the title or subject of the work / and the date of the work; where the artist is *unknown*, give the country ('Greece,' 'Dutch') or culture ('Byzantine') in which that artist worked (and if you have forgotten the artist's name, give this information in its place, for half the mark);
 - if the work is a *building* or a *sculpture incorporated into architecture* (e.g., on a cathedral or a monument), give the artist / the name of the building / the location of building (the city or town) / and the date.
- then write a page of *at least 250 words* about *the meaning and thus the cultural significance* of the work you have chosen. That is, explain what is in the work and, on the basis of the discussion in the lecture and, if you wish, your own deeper reading, discuss briefly how, through what this work presents, the work could contribute to making a person more truly human, or more truly in accord with the image of God (or less, as the case may be).

This assignment might be hard to do initially but is a learning exercise that will prepare students for the exam and will, more importantly, deepen the student's ability to look at art, see what it presents, and think about what they are seeing. Each summary will be marked on the following basis: *excellent* (10), *very good* (9), *good* (8), *fair to good* (7), *fair* (6), *poor* (4). A major part of the final exam will be based on the student's ability to write from memory about at least five works of art in this manner.

ASSIGNMENTS: THE SHORT PAPER | From the very start of the year, as we look at works of art in class, begin to formulate thoughts on what, as you see it, **art should be or do**.

Then, *making reference to some of the works of art we have looked at in class* (you may cite other works as well), write up a coherent proposal for a Christian aesthetic. That is, take the art we have been examining as raw material with which to formulate *a critical statement about what art, for a Christian, should be or do*.

What are *some* of the qualities of good art? Of bad art? Can you formulate a statement about what all art should have, about what all art should do or give you?

Write this up into a paper 3 to 5 pages in length and submit it in class **November 29**.

SLIDE TESTS | Two slide-identification tests, one at the end of each term, will help the student recall basic information of some of the major works seen in the lectures and demonstrate a basically reliable grasp of the chronology of the history of art. In each test the student will be expected to give basic information (detailed below) about a dozen or so works.

During the term, after each lecture the Powerpoint presentation with the slides for that lecture will be put on the computer in the classroom (see the folder on the desktop named "AC Art"). The specific slides in each Powerpoint presentation to study are marked with a star (★). For each such slide, learn the following basic information:

- if the work is a *painting* or a *freestanding sculpture*, give artist / title (or subject of the work) / date;
- if the work is a *building* or a *sculpture incorporated into architecture* (e.g., on a cathedral or a monument), give artist / name of building / location of building (the city or town) / date.

LECTURE SCHEDULE FIRST TERM				
WEEK	DATE	TOPIC	SUPP	VIEWING
1	Sept 13	Introduction	Introduction	
2	Sept 20	Egypt, 3000 BC to 2nd C AD	Chaps. 1-2	
3	Sept 27	OT Jews to Archaic Greece, 1280 BC to 6th C BC	Chap. 3	
4	Oct 4	Classical & Hellenistic Greece, 5th to 2nd C BC	Chap. 4	
5	Oct 11	Rome, 8th C BC to 2nd C AD	Chap. 5	
6	Oct 18	Early Christian & Byzantine, 2nd to 6th C	Chaps. 6-7	
7	Oct 25	Byzantine & Russian Icons, 6th to 15th C		
8	Nov 1	Romanesque, 1050 to 1200	Chaps. 8-9	<i>Civilisation, 1</i>
9	Nov 8	Gothic, 12th to 13th C	Chap. 10	2
10	Nov 19 (Sat)	Late medieval, 14th C	Chap. 11-12	3
11	Nov 22	Italian Renaissance I, 15th C	Chaps. 12-13	4
12	Nov 29	Italian Renaissance II, 15th C		
13	Dec 6	Northern Renaissance, 15th C	Chap. 14 & 17	
SECOND TERM				
14	Jan 10	Tuscany & Rome, early 16th C	Chap. 15	6
15	Jan 17	Venice, 16th C	Chap. 16	5
16	Jan 24	Mannerism, later 16th C	Chap. 18	
17	Jan 31	Northern Renaissance, 16th C	Chap. 18	
18	Feb 7	Protestant & Catholic Europe I, 16th C to 17th C	Chap. 19	7
19	Feb 14	<i>National Gallery of Canada visit</i>		
	Feb 21	READING WEEK no class		
20	Feb 28	Protestant & Catholic Europe II, 17th C	Chap. 20	8
21	March 6	Rococo & Neoclassicism, 18th C	Chaps. 21-24	9-10
22	March 13	Romanticism, 19th C	Chap. 25	11-12
23	March 20	Impressionism & Post-Impressionism	Chap. 26	13
24	March 27	Academic Art & Décadence, 19th C		
25	April 3	Modernism, 20th C	Chap. 27	
	April 5	<i>National Gallery of Canada visit</i>		
26	April 10	Abstraction to Postmodernism		

4 SCIENCE, MEDICINE, & FAITH

INSTRUCTOR | Dr. John Patrick

2 hours per week for 9-11 weeks per term | Tuesdays, 2-4pm

AIM & SCOPE | This course addresses issues in the understanding of what science is and how it has come to be understood in relation to issues concerning the material universe and human life – or misunderstood, as proper thinking about science is replaced by “scientism”.

For instance, in an age of scientism students are tacitly informed that faith and science are incompatible. To this their first response is silence (since their education has given them no real familiarity with what science is, leaving them unequipped to respond to this view) – but then faith begins to be privatized and ultimately it does not engage with their daily lives. Scientism also claims to deliver the most fundamental understanding of human life, yet it can provide no basis for individual ethics. Since the rise of Darwinism, for example, the only issue is preservation of genes: if lies preserve genes then they are good (accordingly, cheating is now endemic and increasing, a condition that will ultimately make the practice of science very frustrating). How properly do faith, reason, ethics, and science relate?

Each week *we therefore begin* with a short discussion of the ethical foundations of discipleship using the Sermon on the Mount as the text. Over the years it is this part of the course that has had the greatest impact, just as it should, being the words of Our Lord. What Our Lord says is an affront to scientism because he talks as though only character, which is about non-material things, is important.

At the *end of the lecture* we finish with the practical problems which face scientists and doctors. These all arise from the reflex acceptance of tacitly atheistic utilitarian solutions, which dismiss moral objectivity because it is not “scientific”. Students who complete this course should be able to argue successfully with their teachers and colleagues about intellectual integrity and rigour especially as it relates to issues of life and death and sexuality.

The *middle part of the lecture* concerns the history of science. Today most students of the liberal arts are not scientifically literate and consequently are soon lost in any detailed discussion of scientific developments. Science, as taught in today’s university, does not survive as the intellectual undertaking it once was; that has been replaced in most professional careers by an emphasis on the mastery of methods in very circumscribed areas. Thus we are forced to begin with a narrative account of the key ideas and the key players.

The course commences with a discussion of the pre-eminence of technique in ancient societies and the development of largely hypothetical “science” with the Greeks. Though mathematics flourished, science did not significantly advance until the centrality of inductive thought was established beginning in the 13th century, giving rise to science in the modern sense. Unfortunately that very success also led to a reductionistic understanding of the world.

The last five hundred years have seen the rise and now the beginning of the decline of reductionism. Physics has led the way but now the biological sciences are beginning to change too. Understanding scientific reductionism is a central objective of the course.

What will surprise most students is the very high proportion of scientists who were devout believers. They will find a myriad of new heroes and some ideas of science that allow plenty of space for faith.

TEXT | The principal text in this course is:

David C. Lindberg. **The Beginnings of Western Science: The European Scientific Tradition in Philosophical, Religious, and Institutional Context, 600 B.C. to A.D. 1450.** Chicago: University of Chicago Press, 1992. ISBN 0226482316

Please also read, as noted in the Schedule, the following online article:

“Galen of Pergamum,” online at <http://campus.udayton.edu/~hume/Galen/galen.htm>.

ASSIGNMENTS | The assignments in this course are as follows.

FIRST TERM

précis 1 page, due **September 20**
1st minor paper 3-5 pages, due **November 8**
2nd minor paper 2-3 pages, due **December 6** | a partial outline of the major paper (second term)
exam there is no mid-year exam in this course

SECOND TERM

3rd minor paper 3-5 pages, due **March 13**
major paper 7-8 pages, due **March 27**
class participation engagement and participation in the course will be given major attention in the student assessment
exam there is no final exam in this course

LECTURE SCHEDULE | Please note that the following schedule may be adjusted in accordance with the instructor’s travels during the year. Students should use it to keep pace with the readings.

During the Second Term there will be guest lectures on relativity and quantum physics delivered by the Rev. Mark Whittall; dates to be determined.

LECTURE SCHEDULE FIRST TERM			
WK	DATE	TOPIC	READINGS
1	Sept 13	Intro: Technology and Science	Lindberg, 1-13
2	Sept 20	Technology, Science, and Faith	TBA
3	Sept 27	Medicine in Antiquity (Hippocrates and the Moral Dimension of Medicine)	Lindberg, 111-31
4	Oct 4	Aristotle’s Natural Philosophy (Biology)	Lindberg, 47-54, 62-67
5	Oct 11	The Greek & Roman Encyclopaedists (Galen)	Lindberg, 135-160; Galen
6	Oct 18	n o c l a s s	
7	Oct 25	The Islamic Contribution to Science, I	Lindberg, 161-82
8	Nov 1	The Islamic Contribution to Science, II	

9	Nov 8	The Revival of European Learning (Biology & Medicine)	Lindberg, 183-215
10	Nov 19 (Sat)	n o c l a s s	
11	Nov 22	n o c l a s s	
12	Nov 29	Albert the Great, Teacher of Aquinas	Lindberg, 215-31
13	Dec 6	William of Ockham	Lindberg, 242, 292-93
SECOND TERM			
14	Jan 10	The Beginnings of Modern Science (Experiments)	Lindberg, 89-105, 355-68
15	Jan 17	The Beginning of Modern Science (Overview)	Lindberg, 240-44, 360-68
16	Jan 24	Classification in the 17th & 18th Centuries (Bioscience)	TBA
17	Jan 31	1st Revolution in the Biosciences – Darwin, I (Historical Background)	TBA
18	Feb 7	Darwin, II (Voyage of the Beagle)	TBA
19	Feb 14	Darwin, III (Development of Ideas)	TBA
	Feb 21	R E A D I N G W E E K n o c l a s s	
20	Feb 28	Darwin, IV (Neo-Darwinism)	TBA
21	March 6	2nd Revolution in the Biosciences – Biochemistry, Physiology, & Medicine, I	TBA
22	March 13	Biochemistry, Physiology, & Medicine, II	TBA
23	March 20	3rd Revolution in the Biosciences – Molecular Biology, I (Cellular Structure)	TBA
24	March 27	Molecular Biology, II (The Genetic Code)	TBA
25	April 3	TBA	TBA
26	April 10	TBA	TBA

5 THE HISTORY OF CHRISTIANITY

INSTRUCTOR | Prof. Andrew Bennett

3 hours per week | Wednesdays, 4 to 7 pm

GOAL | The goal of this course is to provide Augustine College students with an introduction to church history through a chronological study of the key periods of Christian history from the Old Testament pre-Christian period to the 21st century. Given the breadth of Christian history, the course will not attempt to be exhaustive but rather will focus on key themes, ideas, and debates that have shaped 2000 years of Christianity.

The foundation of this course is a belief in the objective truth of Christianity: the Incarnation, Resurrection, and salvation of the world through Jesus Christ, the Son of God.

By the conclusion of the course students should be familiar with the principal eras of Christian history; have a greater awareness of the main Christian traditions (Roman Catholic, Protestant, Orthodox, and Oriental Orthodox) and their historical evolution; and be familiar and able to converse more or less freely on key debates in the history of Christianity.

REQUIREMENTS | Students are expected to prepare for class by completing weekly readings, [as assigned by the instructor in the LECTURE SCHEDULE below,] to contribute actively in class discussions, and to submit assignments on time.

Available as an option to all those students who might wish to participate are course-related trips to local Christian communities. Approximately eight trips will be arranged through the year and will involve attending services followed by a discussion with the pastor/priest/minister about their community and how it ties in to Christian history. Participation in these trips is *not* a requirement.

COURSE MATERIALS | The main history texts we will be following for the course are 4 volumes drawn from the excellent series **The Penguin History of the Church**. We will not necessarily be reading every chapter, but rather a good sampling from each book.

FIRST TERM

Chadwick, Henry. **The Early Church**. Rev. Ed. Vol. 3 in **The Penguin History of the Church** series. London: Penguin Books Ltd., 1993. ISBN-13: 978-0140231991

Noted in the Lecture Schedule below as **PHC1**

Southern, R.W. **Western Society and the Church in the Middle Ages**. Vol 2. in **The Penguin History of the Church** series. London: Penguin Books Ltd., 1990. ISBN-13: 978-0140137552

Noted in the Schedule as **PHC2**

Anthology of Readings. A selection of primary sources prepared by the instructor.

Noted in the Schedule as **A1**

SECOND TERM

Chadwick, Owen. **The Reformation**. Vol. 3 in **The Penguin History of the Church** series. London: Penguin Books Ltd., 1990. ISBN-13: 978-0140137576

Noted in the Schedule as **PHC3**

Vidler, Alec R. **The Church in an Age of Revolution**. Vol. 5 in **The Penguin History of the Church** series. London: Penguin Books Ltd., 1991. ISBN-13: 978-0140137620

Noted in the Schedule as **PHC4**

Anthology of Readings. A selection of primary sources prepared by the instructor.

Noted in the Schedule as **A2**

The Bible. A good English translation (RSV, NKJV, NIV, ESV, NASB).

Noted in the Schedule as **B**

GRADING | The grade will be based on:

2 major papers	one per term	40%
Christmas exam	(oral and take-home components)	25%
Final exam	(oral and take-home components)	25%
Class participation		10%

Papers. Students will be asked to write two papers of 10 pages each (one per term), which will involve commentaries on primary source readings from the *Anthology of Readings* that are discussed in class. Students will choose two of these on which to write, 1 per term. The papers will be due at the end of the term, **December 7** and **April 11**. In these papers students will put the reading in its historical context, discuss the themes and issues the author is addressing, and then provide their own assessment of the author's arguments.

Exams. The exam, **April 18**, will comprise both a take-home component in which questions are drawn from readings from the textbook, the *Anthology of Readings*, and information provided in lectures.

Class Participation. This is worth 10% of your final grade. It is expected that students will attend *all* classes. If you are ill or have a valid reason for being absent please notify the instructor.

A good portion of each lecture will be taken up with discussion of the assigned readings and students are strongly encouraged to participate in these discussions. Lectures will occasionally include the class events noted in the LECTURE SCHEDULE below. The video series to be sampled is Diarmaid MacCulloch's *A History of Christianity: The First Three Thousand Years* (BBC and Ambrose Video Publishing, 2010).

You are encouraged to take thorough lecture notes mindful of the need to review for exams.

NOTE: *Browsing the internet during lectures is entirely inappropriate, both because it distracts you from participating fully and because it is disrespectful to the lecturer and to your fellow students, who are speaking and attending to the discussion.*

LECTURE SCHEDULE AUTUMN TERM Judaic Origins to the Reformation					
WEEK	DATE	TOPIC	THEMES	READINGS PENGUIN HISTORY OF THE CHURCH (PHC1-4), ANTHOLOGY (A1/A2), BIBLE (B)	CLASS EVENT
1	Sept 14	Introduction. The Pre-Christian Period: Christianity's Judaic Roots	Covenant, prophecy, promise, Messiah	A1 Reading 1 PHC1 Ch. 1 B Gen 1:1-5, 22:9-14; 2 Sam 15:21-23; Ps 22, 110; Is 53; Dan 7:11-14; Hab 3:1-4; Zech 9:9-10; Luke 9:28-35; Jn 1:1-18, 18:1, 19:23-24, 32-37; Acts 8:26-38; Rom 5:12-14; 2 Cor 5:16-19	
2	Sept 21	Beginnings of Christianity: the Incarnation, Passion, Death, Resurrection, & Ascension of Christ	Meaning of the Incarnation, historical reality of the Resurrection	A1 Reading 2 PHC1 Ch. 2 B Matt 1:18-25; Luke 1:26-38; John 1:1-18; Matt 27-28; Mark 15:33-39, 16:1-8; Luke 23:39-49, 24:13-35; John 19:23-30, 20:11-18; Mark 16:19-20; Luke 24:50-53; John 21:20-25	
3	Sept 28	The Apostolic Age: Christianity Emerges & Spreads	Pentecost, evangelization, orders in the Church, apostolic succession, apostolic travels, St. Paul & the spread of Christianity, Hellenism, the Jews, St. Justin Martyr, St. Irenæus	A1 Reading 3 PHC1 Ch. 3 B We will read selections from the Acts of the Apostles and Pauline epistles in class	Podcast on St. Paul
4	Oct 5	The Age of Persecution: The Church of the Martyrs	Early Christian worship and the Eucharist, Christianity and the Roman Empire, martyrdom, Origen and St. Clement of Alexandria.	A1 Reading 4 PHC1 Chs. 4, 6 & 7	
5	Oct 12	The Church Established: Constantine & the Edict of Milan	Toleration of Christianity, role of Constantine, Gnosticism & early heresies	A1 Reading 5 PHC1 Ch. 8	Video MacCulloch, Episode 1, "The First Christianity"
6	Oct 19	Constantine, Arianism & the Council of Nicaea	Arianism, Nicaea, conciliarism, Athanasius	A1 Reading 6 PHC1 Chs. 9 & 10	
7	Oct 26	The Ecumenical Councils: Heresy & Orthodoxy Established	The patriarchates, Christology & various heresies, Chalcedon, the Oriental Orthodox (Nestorian) churches & early divisions, iconoclasm	A1 Reading 7 PHC1 Chs. 13 & 14	Video "The Creed"

8	Nov 2	Advent of Monasticism & Early Christian Spirituality	Asceticism, desert fathers, martyrdom & Eucharist, eremitic and cenobitic monasticism, St. Benedict and advent of monastic tradition in the West	A1 Reading 8 PHC1 Ch. 12 PHC2 Ch. 6 (pp. 214-40)	
9	Nov 9	Christianity: The Division of East & West	Church-state relations Byzantium, Christian roots of Islam, spread of Islam, missions to the Slavs, the Great Schism	A1 Reading 9 PHC 1 Chs. 16 & 17 PHC2 Ch. 3 (pp. 53-72)	
10	Nov 16	The Western Church, Charlemagne & the Papacy	Charlemagne & Frankish claims, Third Synod of Toledo, the Mediaeval Papacy, conflict between Papacy and Empire, Papal primacy vs. supremacy	A1 Reading 10 PHC2 Ch. 2 (pp. 34-53) Ch. 4 (pp. 100-33)	
11	Nov 23	The Church in Europe 1100-1300	The Crusades, the Cathars & the Albigensian Crusade, popular piety, the new mendicant orders of friars: Dominicans & Franciscans, the Benedictine reforms, St. Thomas Aquinas	A1 Reading 11 PHC2 Ch. 5 Ch. 6 (pp. 240-72)	
12	Nov 30	The Third Crusade, Attempts at Union, & the Fall of Byzantium	Sack of Constantinople, hesychasm, the Ottoman invasions, the Council of Florence	A1 Reading 12 PHC2 Ch. 3 (pp. 72-90)	NB Term Paper due in class today Podcast on the life of Gregory Palamas
13	Dec 7	Desire for Reform: The beginnings	The Papacy & the Avignon schism, Savonarola, Catherine of Siena, the early reformers	A1 Reading 13 PHC2 Ch. 4 (pp. 133-69) Ch. 6 (pp. 272-99)	

LECTURE SCHEDULE WINTER TERM The Reformation to the Present Day					
14	Jan 11	The Protestant Reformation: The Beginnings	Abuses in the Catholic church, causes and origins of the Reformation, Luther's claims and the 95 theses, Augsburg Confession	A2 Reading 1 PHC3 Chs. 1 & 2	Video MacCulloch Episode 4 "The Reformation"
15	Jan 18	The Protestant Reformation: Zwingli, Calvin & the Radical Reformation	Zwingli, Theology of Calvin and predestination, the Anabaptists, Wars of Religion	A2 Reading 2 PHC3 Chs. 3 & 6	
16	Jan 25	The Reformation in Britain: A Tale of Two Reformations	Henry VIII's break with Rome, Cranmer and Cromwell, the Book of Common Prayer, propaganda, Catholic peace/Catholic persecution, John Knox and the Scottish Reformation	A2 Reading 3 PHC3 Chs. 4 & 5	
17	Feb 1	The Catholic Reformation: The Council of Trent & Reform	Tridentine reforms, new orders in the church (Society of Jesus, Redemptorists, Oratorians), faith and works, scripture and tradition	A2 Reading 4 PHC3 Ch. 8	
18	Feb 8	The Eastern Orthodox Church 1500-1700	Orthodoxy under Islam, the Nikonian reforms in Russia, the golden age of Russian monasticism, the Union of Brest and attempts at union	A2 Reading 5 PHC3 Ch. 10	Video MacCulloch Episode 3 "Orthodoxy: From Empire to Empire"
19	Feb 15	Enlightenment Philosophies & Christian Faith in the West 1700-1900	Gallicanism, Kant & Hegel in Germany	A2 Reading 6 PHC4 Chs. 1, 2 & 10	
	Feb 22	READING WEEK			
20	Feb 29	Christianity in North America 1600-1850	Puritans and dissenters in America, Baptists, the First and Second Great Awakenings	A2 Reading 7 PHC4 Chs. 12 & 21	
21	March 7	The Churches & the Missions: the Americas, Africa, & Asia	Mission and empire: Spanish, French, Italian and Russian missions	A2 Reading 8 PHC3 Ch. 9 PHC4 Ch. 22	
22	March 14	New Protestant Movements 1800-1950	Tractarians and the Oxford Movement, Protestant evangelicalism, Salvation Army, Pentecostalism, Free Presbyterians and the Disruption in the Kirk	A2 Reading 9 PHC4 Chs. 14 & 15	

23	March 21	The Eastern Churches in the 20th C	Communism and Orthodoxy, post-Communist revival, Eastern Christianity and the Muslim World, Orthodoxy in the Diaspora	PHC4 Ch. 20 Additional readings TBA	Panel Discussion
24	March 28	Protestantism in the 20th C	Rise of Protestant Evangelicalism, decline in mainstream Protestantism, emerging church movement, Protestant evangelization	PHC4 Chs. 23 & 24 Additional readings TBA	Panel Discussion
25	April 4	Catholicism and Modernity: The Vatican Councils I & II & their Impact	Papal infallibility, new Marian doctrines, liturgical reforms, new movements (Opus Dei, Focolare), new orders (Missionary Sisters of Charity, Franciscan Friars of the Renewal)	PHC4 As in week 24 Additional readings TBA	NB Term Paper due today in class Panel Discussion
26	April 11	Christianity in the 21st C: Concluding Thoughts	The end of Christendom, the new evangelization, ecumenism, relativism, public vs. private faith	A2 Reading 10	

6 LITERATURE IN WESTERN CULTURE

INSTRUCTOR | Prof. Emily Martin

2 hours per week | Thursdays, 2 to 4 pm

DESCRIPTION | What are our imaginations for? How can reading works of imaginative literature help us to live in right relationship to God and our fellow human beings? How do our habits as readers reflect and shape our interactions with the world around us? What do the poetic, dramatic, and narrative works of Western literature reveal about who we are and what we struggle to be? How, as readers of Scripture, do we approach the wide spectrum of texts that make up the Western literary canon?

This course is designed to offer an introduction to the history of Western literature and to help students refine and articulate their sense of the role of imaginative texts in the life of a Christian. Our aim is both to develop an understanding of central literary works in their historical and intellectual contexts and, in doing so, to develop our own sense of why and how and what a Christian should read.

These wider themes will be explored in conjunction with specific questions about the various works and periods of literature we study throughout the term.

TEXTS & READINGS |

The Norton Anthology of English Literature, The Major Authors, 8th ed. Other editions of the *Norton Anthology* are fine, providing that students assume responsibility themselves for acquiring any assigned texts missing from the edition they have purchased.

Homer. **The Odyssey**. Trans. Robert Fagles. Penguin, 1984.

Shakespeare, William. **King Lear**. Any edition, preferably one with line numbers and scholarly notes.

Eliot, George. **Silas Marner**. Penguin edition.

Dostoevsky, Fyodor. **Notes from the Underground**. Trans. Richard Pevear and Larissa Volokhonsky.

Additional material and detailed reading lists will be found in the course pack: the **Anthology of Readings** prepared by the instructor and provided each term at no cost.

GUEST LECTURES | One lecture will be conducted by a guest lecturer, Prof. Dominic Manganiello, professor in the Department of English at the University of Ottawa, who will speak on Dante.

ASSIGNMENTS & GRADING | Students will be graded on their written work in two term papers and two exams, as well as on their participation in class. Essay topics will be provided, but students are welcome to request approval for topics of their own devising.

class participation	valued at 5%
first-term paper	8-10 pages, due December 1 , valued at 20% topic TBA
mid-year exam	December 15 , valued at 25%
second-term paper	10-12 pages, due April 5 , valued at 25% topic TBA
final exam	April 19 , valued at 25%

LECTURE SCHEDULE FIRST TERM			
WEEK	DATE	TOPIC	READINGS
1	Sept 15	Introduction	<i>The Odyssey</i> , books 1-6
2	Sept 22	Introduction cont'd; Homer - <i>The Odyssey</i>	<i>The Odyssey</i> , books 7-12
3	Sept 29	<i>The Odyssey</i> cont'd	<i>The Odyssey</i> , books 13-18
4	Oct 6	<i>The Odyssey</i> cont'd	<i>The Odyssey</i> , books 19-24
5	Oct 13	Virgil — excerpts from <i>The Aeneid</i> and “Eclogue 4”	see Anthology of Readings
6	Oct 20	<i>Beowulf</i> - excerpts	<i>Beowulf</i> in the Norton Anthology
7	Oct 27	<i>Beowulf</i> cont'd	<i>Beowulf</i> in the Norton Anthology
8	Nov 3	Dante - <i>The Divine Comedy</i> Lecturer, Prof. Dominic Manganiello	see Anthology of Readings
9	Nov 10	Geoffrey Chaucer - <i>The Canterbury Tales</i>	<i>Canterbury Tales</i> — “The General Prologue” and “The Miller’s Prologue and Tale” in the Norton Anthology
10	Nov 17	Geoffrey Chaucer - <i>The Canterbury Tales</i>	<i>Canterbury Tales</i> - “The Wife of Both’s Prologue and Tale,” “The Nun’s Priest’s Tale,” & Chaucer’s “Retraction” in the Norton Anthology
11	Nov 24	Edmund Spenser — <i>The Faerie Queene</i> , book 1	in the Norton Anthology
12	Dec 1	Renaissance Poetry I	in the Norton Anthology
13	Dec 8	Christopher Marlowe - <i>The Tragical History of Doctor Faustus</i>	<i>Doctor Faustus</i>
SECOND TERM			
14	Jan 12	William Shakespeare - <i>King Lear</i>	<i>King Lear</i>
15	Jan 19	Renaissance Poetry II	in the Norton Anthology
16	Jan 26	John Milton, excerpts from <i>Paradise Lost</i>	in the Norton Anthology
17	Feb 2	<i>Paradise Lost</i> cont'd	in the Norton Anthology
18	Feb 9	Alexander Pope, <i>An Essay on Man</i> , Epistle 1	in the Norton Anthology
19	Feb 16	Romanticism	in the Norton Anthology
	Feb 23	READING WEEK	Anything you please. Or nothing at all.
20	March 1	Romanticism and Victorian Literature	in the Norton Anthology
21	March 8	George Eliot, <i>Silas Marner</i>	<i>Silas Marner</i>
22	March 15	George Eliot, <i>Silas Marner</i>	<i>Silas Marner</i>
23	March 22	Poetry Fyodor Dostoevsky, <i>Notes from the Underground</i>	<i>Notes from the Underground</i>
24	March 29	Late 19th and Early 20th Century poetry	in the Norton Anthology
25	April 5	Modernism	in the Norton Anthology
26	April 12	Conclusion	see Anthology of Readings

7 READING THE SCRIPTURES

INSTRUCTOR | The Reverend Doug Hayman

2 hours per week | Fridays, 10:00 am-12:00 noon

R *eading the Bible should be a form of prayer. The Bible should be read in God's presence and as the unfolding of His mind. It is not just a book, but God's love letter to you. It is God's revelation, God's mind, operating through your mind and your reading, so your reading is your response to His mind and will. Reading it is aligning your mind and will with God's; therefore it is a fulfillment of the prayer, "Thy will be done," which is the most basic and essential key to achieving our whole purpose on earth: holiness and happiness.*

Peter Kreeft, *You Can Understand the Bible*, xi–xii

DESCRIPTION | The Bible is foundational to the development of Western thought and culture, yet most people have no more than a passing acquaintance with its contents. Even the experience of many (dare I say most?) church-going Christians tends to be of piecemeal encounters with Scripture: Sunday-school stories about 'heroes of the Bible', Christmas pageants, seasonal readings and sermons, favourite hymns and choruses, etc.

TEXT | **The Bible.** *Any recognized translation (rather than a paraphrase).* It is ideal for students to have access to both a 'literal' translation (e.g., KJV, RSV, NASB, etc.) and one that follows the 'dynamic equivalence' model (e.g. NIV, NEB, NAB, etc.). The College Library provides a variety of translations and commentaries.

Peter Kreeft. **You Can Understand the Bible: A Practical and Illuminating Guide to Each Book in the Bible.** San Francisco: Ignatius Press, 2005.

The aim of this course is to encourage students to approach Scripture as a whole, to see that, although the Bible is in fact a library – scores of books, each with its own integrity, written over the course of centuries, by numerous human authors – it is yet bound together as one volume, by the one Divine Author, presenting a coherent revelation: God's Word to His people.

While our focus will be primarily on the content of the Bible, we will also reflect upon how we read and understand the text, often drawing into our discussion insights from other Christian writers throughout the centuries.

EXPECTATIONS | Students are expected to read the assigned Scripture readings (see the **LECTURE SCHEDULE** below) in preparation for each class; these are the primary texts. The assigned chapters from the Kreeft book are supplemental. Reading them is encouraged, as they will be drawn upon in class, and should prove an asset to reading and understanding the biblical texts.

ASSIGNMENTS | There will be a one-page synopsis and a short essay to be submitted each term. In addition, there are weekly assignments (usually quite brief) involving questions to be answered in writing. There will be no examination at the end of the first term but there will be a two-hour exam, covering material from both terms, at the end of the second.

FIRST TERM

synopsis 1-page synopsis due **October 21** | Introduction to the *Ignatius Catholic Study Bible*
term paper 4-5 pages or 1,000-1,250 words, due **November 25** | Deuteronomy 8, Psalm 106, and I Corinthians 10 all reflect back upon Israel’s time in the wilderness. Compare and contrast how they view that time and what God’s people are to learn from it – e.g., what does it teach us about God’s faithfulness? about our experience of trials and temptations?

SECOND TERM

synopsis 1-page synopsis due **February 3** | Luke 1 & 2
term paper 7-9 pages or about 2,000 words, due **March 10** | topic **TBA**
final exam 2 hours, **April 20** | covering both terms

GRADING | The final mark will be calculated at 40% of the first-term grade plus 60% of the second-term grade.

FIRST TERM	synopsis	15%
	weekly assignments	25%
	paper	60%
SECOND TERM	synopsis	10%
	weekly assignments	20%
	paper	35%
	exam	35%

SCHEDULE | In the schedule below, Bible readings are indicated thus (with colons used, in standard fashion, to separate chapter and verse):

Genesis 1:1-2:3 – that is, Genesis, chapter 1, verse 1, through to chapter 2, verse 3.

2 Samuel 1; 6-7; 11-12; 22-23 – that is, 2 Samuel, chapters 1, 6, 7, 11, 12, 22, and 23.

Supplemental readings from the text by Kreeft are noted thus:

KO ch. 1-2 – that is, Kreeft (Old Testament section), chapters 1 to 2

KN ch. 1-5 – that is, Kreeft (New Testament section), chapters 1 to 5

LECTURE SCHEDULE FIRST TERM				
WK	DATE	TOPIC	READING	ASSIGNMENT
1	Sept 16	Introduction to the Bible & Hermeneutics	2 Samuel 11-12 / Introduction to the Ignatius Catholic Study Bible KO pp. xi-xix	<u>Prior to this class</u> read the Introduction to the Ignatius Catholic Study Bible distributed this week; there is no written assignment for this week
2	Sept 23	Beginnings Creation & Fall; Purpose & plan	Genesis 1-4; John 1:1-18; Ephesians 1; Colossians 1:15-17; Hebrews 1:1-4; Psalms 104 / KO ch. 1-3	Describe what occurs on each of the seven days of creation narrated in Genesis 1:1 - 2:3. Do any of the details surprise you?
3	Sept 30	The Breakdown continues	Genesis 5-11; Romans 1 KO ch. 4	Viewing the opening chapters of Genesis through the lens of Romans 1, what appears to be the primary cause of the breakdown of the natural order?
4	Oct 7	Call & Covenant; Flesh & Spirit Abram/Abraham & Sarai/Sarah; Ishmael & Isaac	Genesis 12-18; 20-23; Galatians 4:21 to end; Hebrews 11:8-19	On three occasions in the New Testament Genesis 15:6 is quoted: Romans 4:3, Galatians 3:6, and James 2:23. Why in each case?
5	Oct 14	Decisions & Moral consequences Abraham, Lot, & Sodom; Isaac & Rebecca; Jacob & Esau	Genesis 19, 24-33; Ruth KO ch. 12	In His response to Nathanael (John 1:51), Jesus refers back to Genesis 28:10-22. What does this imply about the "Son of Man" (i.e. Jesus Himself)? (cf. Gen. 28:17)
6	Oct 21	Providence & Redemption Jacob/Israel; Deceit/Faithfulness; Joseph & typology	Genesis 34-50	Write a <u>1-page synopsis</u> of the Introduction to the Ignatius Catholic Study Bible
7	Oct 28	Exodus Theophany & Tetragrammaton; slaves & sons; firstborn, firstfruits, & future	Exodus 1-15 KO ch. 5	1 How is Moses to describe to Pharaoh how the LORD views Israel (Ex. 4:22)? 2 What is the tenth plague (Exodus 11-13)? Is there a connection between answers 1 & 2?
8	Nov 4	Wilderness Manna/quail/water; Sinai/Decalogue; calf/serpents; Holy as is the LORD	Exodus 16-20; 24; 28; 31-34; Leviticus 9-10; 11:44-45; 12; 16; 19; 26; Numbers 9; 11-14; 16-18; 20:1-13, 22-29; 21:1-9; 22-25; Deuteronomy 3:23-13:18; 16; 17:14-20; 26-28; 30-31 / KO ch. 6	The Ten Commandments are spelled out in both Exodus 20 and Deuteronomy 5. How does the explanation for why the Sabbath is to be kept differ between the two lists?
9	Nov 11	Promised Land/Land of Promise	Joshua 1-7; 18; 24; Judges 1-8; 13-16; 21:25; Hebrews 3-4 / KO ch. 7	Why did Israel not enter [God's] rest? (cf. Heb. 3:11; Ps. 95:11; Judges 2:1-4)
10	Nov 18	Samuel & the LORD'S Anointed Saul & David	1 Samuel 1-20; 26; 28; 2 Samuel 1:1-2:11; 5-7; 11-12; 22-24 / KO ch. 8	1 Why did Israel desire a King? 2 What did Samuel say it would cost them?
11	Nov 25	Kings, Kingdoms & Prophets	1 Kings 3; 5-6; 8:1-9:9; 11:1-13:5; 14-19; 21-22; 2 Kings 2-6; 16-25; 2 Chronicles 36 KO ch. 9-10	1 What was the key difference between Saul and David? - i.e., the former is all but forgotten, while the latter is considered the standard by which all future kings will be measured. 2 Regarding subsequent kings, what is characteristic of a good ruler? an evil one?

12	Dec 2	Exile and the Return	Ezra 1; 3-7; 9-10; Nehemiah 1-2; 8-9; 13; Psalms 137; Jeremiah 23:1-8; 30-31; Ezekiel 1-3; 8; 10-12; 16; 21; 33-34; 36-37; 39: 21-29; 47:1-12; 48: 30-35; Daniel 1-6 KO ch. 11 & 21	From early in the second book of the Bible, the identity of the people of Israel has been bound up with one major, historical event. In Jeremiah 23:1-8 (<i>cf. Jer. 16:14-15</i>), the prophet foresees something new which the LORD will do to eclipse that event – a new, defining event. What are these two events?
13	Dec 9	Prophets & Prophecy	Isaiah 6-9; 11; 35; 36-38; 40-43; 45; 49-55; 60-62; 64; 66; Jeremiah 1; 8-9; 11-12; 15-20; 23; 26; 29-31; Lamentations 1; 3; 5 KO ch. 18-20	None
SECOND TERM				
14	Jan 13	Prophets & Prophecy	Hosea 1-6; 11-14; Joel 2-3; Amos 1; 5; 7; Jonah ; Micah 5; Habakkuk 2; Zephaniah ; Zechariah 3; 6:9-9:8; 10; 12-14; Malachi 3-4 / KO ch. 22	None
15	Jan 20	Wisdom Literature	Job 1-3; 4; 7; 9-10; 13:13-19; 19; 22; 25; 28:1-31:19; 38-42; Psalms 111:10; Proverbs 1; 9; 15; 31; Ecclesiastes 1-3; 8-9; 11-12; Song of Solomon 2 KO ch. 13, 15-17	Give a brief summary (one sentence, if possible) of the main theme of the book of: (a) Job, (b) Ecclesiastes.
16	Jan 27	The Psalter (Psalms)	Psalms 8; 13; 19; 22; 23; 40; 42; 43; 44; 51; 73; 78; 80; 91; 96; 110; 114; 115; 118; 119; 126; 127; 130; 132; 133; 134; 136; 139; 150 KO ch. 14	1 Cite a psalm particularly meaningful for you: why is it? 2 Find an incident involving Jesus and His disciples that echoes Psalm 44:23-26
17	Feb 3	Gospel & Gospels Beginnings	Matthew 1-4; Mark 1; Luke 1:1-4:30; John 1; 20:30-31; 21:24-25; Acts 1:1-3 KN ch. 1-5	Write a one page synopsis of Luke 1 & 2.
18	Feb 10	Gospel & Gospels Healings, signs, & miracles	Matthew 4:23-25; 8:1-17, 28-34; 9; 10:1-8; 11:1-6; 12:1-14, 22-32; 14:13-36; 15:21-39; Mark 2:1-12; 3:1-19; 5; 6:1-13, 30-56; 7:24-37; 8:1-10, 22-26; 9:1-29; 10:46-52; Luke 4:31-41; 5:12-26; 6:6-19; 7:1-23; 8:22-56; 9:1-6, 10-17, 28-42; 13:10-17; 14:1-6; 17:11-19; 18:35-43; John 2:1-12; 4:46-54; 5:1-15; 6:1-21; 9; 11:1-44	1 List the various kinds of ailments healed. 2 What observations can you make about the methods employed in healing this diversity of problems? (That is, does there seem to be a formula for healing the sick - does one have to repent of sin, or profess faith in Jesus? does the healer need to touch, or spit, or use certain words? or is there something more?)
19	Feb 17	Gospel & Gospels Parables & Other Teaching	Matthew 5-7; 13; 18; 19; 20:1-16; 21:28-46; 22:1-14; 25; Mark 4:1-34; 9:30-50; 10:1-31, 35-45; 12:1-12; Luke 6:20-49; 8:4-18; 10:25-42; 11:1-26; 12:13-48; 13:1-9, 18-21; 14:7-25; 15; 16; 18:1-14; 19:11-27; 20:9-19; John 3:1-21; 5:16-47; 6:22-68; 7:10-24, 37-39; 8:13-59; 10:1-18, 25-39	Why did Jesus teach in parables: i.e., why did He say that He did, and what do you think He meant? (See Mt. 13:1-23; Mk. 4:1-20; Lk. 8:4-18; cf. Jn. 16:12-15, 25-33; <i>cf. Isaiah 6:9-10</i>)
	Feb 24	READING WEEK		

20	March 2	Gospel & Gospels The Passion	Matthew 26-28; Mark 14-16; Luke 22-24; John 12-20	Based upon the readings for this week, what answer would each evangelist give to the question, "Why did Jesus die?"
21	March 9	Witnesses to the Resurrection & the Early Church	Acts 1-4; 6-11; 13; 15; 17:1-18:6; 22:1-23:10; 28 / KN ch. 6-7	Referring to this week's reading from Acts, what was the evidence that these early disciples were the followers of Jesus?
22	March 16	Epistles of St. Paul	I Corinthians 1; 2; 6; 10-13; 15; 2 Corinthians 3-5; 11-12; Galatians 1, 3-4, 6; Ephesians 1; 4-5; Philippians 2-3; Colossians 1; I Thessalonians 4:13-5:28 2 Thessalonians 2; I Timothy 2-4; 2 Timothy 1; 3; Titus; Philemon KN ch. 8 (10-18)	Do you notice any common forms in how St. Paul begins and ends his letters?
23	March 23	Letter to the Romans	Romans / KN ch. 9	Referring to Romans 12:1-2, what is the difference between being <i>conformed</i> and being <i>transformed</i> ?
24	March 30	Letter to the Hebrews	Genesis 14:17-24; Psalm 110; Hebrews KN ch. 19	What are some of the Old Testament <i>types</i> that the writer sees as finding their <i>antitype</i> in Christ?
25	April 6	James & Peter, John & Jude	James, I Peter, 2 Peter, I John, 2 John, 3 John, Jude / KN ch. 20-23	In the brief letter of St. Jude, there are several references to Old Testament stories or persons. Can you cite at least five of them and why he refers to each?
26	April 13	The Revelation (Apocalypse)	Ezekiel 47:1-12; 48:30-35; Daniel 7; 9:20-27; Matthew 24; Revelation 1-7, 12-14, 17-22 / KN ch. 24	None

8 TRIVIUM SEMINAR

INSTRUCTOR | Prof. Edward Tingley

3 hours per week during the fall term | Thursdays, 10 am to 1 pm

DESCRIPTION | This course is a **practical seminar** in techniques of understanding (focused on texts), logic, and persuasive argument and therefore reflects the three components of the ancient *trivium*: Grammar, Logic, and Rhetoric – studies once counted essential components of any proper education.

Grammar is understood not in the sense of the structuring and mechanics of sentences, which by now you have studied, but as the structuring and mechanics of *texts*: sentences assembled into the kinds of text (articles and chapters) that you will study here and elsewhere and encounter in your reading.

To learn well and write well you must first learn to *read well*: to understand how writers organize complex thoughts. Given the emphasis placed at this College upon truth, *careful reading* – i.e., the accurate assessment of what an author has in fact said – is counted an essential skill.

The seminar will assist the student to *read with greater comprehension* by using techniques of textual analysis: students are shown how to read with a pencil (analyzing texts into divisions, identifying theses, etc.) and are given some practice in *précis* writing (accurate summarizing).

Logic is approached not as abstract symbolic logic (the form usually taught at universities) but in its more ancient form, linked with being and natures. Logic, as it was for Aristotle and Aquinas, is a tool for discovering the truth about *what things are* and *what is so*. Accordingly – and using texts from textbooks employed a century or more ago by younger students – we examine Ideas, Definitions, Propositions, Predicables (things that may be ‘said of’ another thing), Reasoning, Syllogisms, and Fallacies.

Lastly comes **Rhetoric**, an application of *grammar* and *logic* oriented to convincing others of the truth – or, rather, finding the truth in discussion with others. Throughout the Augustine College programme students are given plenty of exercise (in papers and discussions) in making arguments for various conclusions; here they have the opportunity to pay direct attention to the ways and means of convincing.

TEXT | The text in this class is the book of **Readings and Exercises** prepared by the instructor.

DISPUTATIO | About 30 minutes to an hour of each class (as and when time allows) will be devoted to debate or discussion of a disputed question. Beginning September 22, students will be expected to bring to each class a suitable proposal for debate, drawn from the material studied in the other courses of the AC programme.

This should be written out and passed in with the weekly exercise. That is, at the end of the Exercise, include your debate proposal, as follows:

Disputatio proposition: Because of man’s fallenness, Christians cannot be saintly.

EXERCISES | Because actual *abilities* cannot be taught theoretically it is very difficult to learn what is taught in this course without doing practical exercises. Students who wish to acquire skills in grammar, logic, and rhetoric should do the Exercises in the textbook. For due dates, see the **SCHEDULE** (the due date is the date to the left of the Exercise in the same row; e.g., Exercise 2 is due September 22). With the exception of week 1, all Exercises are to be completed by the student prior to class and submitted at the start of class on the due date. Remember to add to

the weekly exercise your *Disputatio* proposal.

Here are a few guidelines on completing these exercises.

To produce a **précis**, mark the text in the manner explained in Lecture 1 and then, looking back at the marks and notations you have made (which should already have isolated the text's most important statements), write an accurate summary of the text's main points. Write the précis to the length specified (a longer précis will allow more points to be covered; a shorter one, fewer).

The **questions** asked in a given week are on the reading for that week. In answering these questions be brief and concise; most of the questions in Exercises 4 to 11 can be answered in a sentence or two. When you can, answer in your own words.

The **dialogue** is a brief argument in favour of a proposition that is intended to convince a listener who rejects that proposition. It should be logical and rhetorically effective and should incorporate the responses expected from an imagined listener (who thinks and speaks like a real person, not a cardboard fabrication).

GRADING | The grade for this course is based on the quality of participation in class and the Exercises.

SCHEDULE | Please note that owing to the Walking Tour of Ottawa/Gatineau scheduled for the first week of the year two classes are scheduled for week 6, the first on Tuesday October 18 at the time normally occupied by Science, Medicine, & Faith.

LECTURE SCHEDULE					
WEEK	DATE	SECTION	TOPIC	READING	EXERCISE
2	Sept 22	GRAMMAR	1 Can you read?	1 To be done in class	1 Mark Kelly To be done in class
3	Sept 29		2 Writing papers	2	2 Mark & précis Menand
4	Oct 6	LOGIC	3 What is logic?	3	3 Mark & précis Gertner
5	Oct 13		4 Ideas	4	4 Questions
6	Th, Oct 18 2-5 pm		5 Definitions	5	5 Questions
6	Oct 20		6 Definitions & terms	6	6 Questions
7	Oct 27		7 Propositions & predicables	7	7 Questions
8	Nov 3		8 Reasoning	8	8 Questions
9	Nov 10		9 Rules of syllogism	9	9 Questions
10	Nov 17		10 Fallacies	10	10 Questions
11	Nov 24	RHETORIC	11 What is rhetoric?	11	11 Questions
12	Dec 1		12 Socratic dialogue	12	12 Questions & dialogue
13	Dec 8		13 Rhetoric, apologetics, & the gospel	13	13 Questions

★ DIPLOMA EXAM

DESCRIPTION | To obtain the diploma each student must pass the Diploma Exam, which consists of the following two parts.

DIPLOMA PAPER | A paper to be written on a topic raised in any of the following courses:

Art in Western Culture

Philosophy in Western Culture

History of Christianity

Reading the Scriptures

Literature in Western Culture

Science, Medicine & Faith

The student may choose a topic that relates material in two courses.

The object of this paper is to push each student to articulate in a careful and substantial way one of the most important things the student has learned from the year's studies.

The student should (1) decide a topic; (2) propose the topic in writing to the Faculty member in the main subject area treated; (3) if material in more than one course is addressed, the proposal should be submitted to both professors and the student should indicate which area will be the primary focus (and thus which professor will assess the paper); (4) upon approval of that proposal by the professor/professors, write and submit the proposed paper (if the proposal is not accepted, repeat this process until it is).

Grading | The paper is counted one of the requirements for graduation. It will be graded as follows: *Superlative / Excellent / Good / Fair / Fail*. All but 'fail' will meet the diploma requirement.

The quality of this paper will factor in the establishment of the student's standing.

The author of a paper ranked *Superlative* will qualify for *Summa cum laude* standing.

The author of a paper ranked *Excellent* will qualify for *Magna cum laude* standing.

The author of a paper ranked *Good* will qualify for *Cum laude* standing.

The standing will be awarded based on this *and* the student's overall performance in the programme.

Additionally, the quality of this paper may factor informally in the marking professor's evaluation of the student in his/her course. For instance, a student who did A- work in the Art course, but who wrote a superb Diploma Paper on art, would see an increase in their final grade in that course. The **proposal** (one paragraph) is **due March 16**. The **paper** (8 to 10 pp. in length) is **due April 13**.

ORAL EXAM | To obtain the diploma students must pass the Oral Exam, in which each student will give a two- to three-minute oral presentation of the substance of their Diploma Paper, answering any questions of clarification that may arise.

Students may find this prospect daunting but should appreciate that by April their ability to write and report will be much improved. They should also note that the writing of the Diploma Paper will afford them the opportunity to clarify their thoughts about one of the most important things the student will take away from the year spent at Augustine College, and that this will be something they themselves will have chosen to speak about and will wish to be able to present to others outside the College.

Grading | The student's performance will be graded *Pass / Fail* – again, however, consideration of exemplary work will be given when assigning standings. The **Oral Exam** will take place **April 26 at 10:00 am** in the Classroom.

WEEKLY SCHEDULE

MONDAYS

8:30 to 9:30 am	BEGINNING LATIN 1 Prof. Edmund Bloedow
9:30 to 10:00 am	STUDENT-LIFE MEETING Harold Visser
11:30 am to 12:30 pm	BEGINNING GREEK 1 Prof. Edmund Bloedow
1:00 to 4:00 pm	PHILOSOPHY IN WESTERN CULTURE Prof. Edward Tingley

TUESDAYS

10:00 am to 1:00 pm	ART IN WESTERN CULTURE Prof. Edward Tingley
2:00 to 4:00 pm	SCIENCE, MEDICINE, & FAITH Prof. John Patrick
5:30 to 6:30 pm	COMMUNITY DINNER <i>in the Hall</i>
7:30 to 8:30 pm	SEMINAR <i>in the Worship Space</i> Prof. Brian Butcher

WEDNESDAYS

10:10 to 11:10 am	BEGINNING LATIN 2 Prof. Edmund Bloedow
11:30 am to 12:30 pm	BEGINNING GREEK 2 Prof. Edmund Bloedow
4:00 to 7:00 pm	THE HISTORY OF CHRISTIANITY Prof. Andrew Bennett
7:30 pm	FILM NIGHT (optional; once a month) <i>in the Worship Space</i> Zack Candy (2009 alumnus)

THURSDAYS

10:00 am to 1:00 pm	TRIVIUM SEMINAR (First Term only) Prof. Edward Tingley
2:00 to 4:00 pm	LITERATURE IN WESTERN CULTURE Prof. Emily Martin

FRIDAYS

10:00 am to 12:00 noon	READING THE SCRIPTURES The Reverend Doug Hayman
12:00 noon to 1:30 pm	COOKING CLASS & STUDENT LUNCH The Reverend Doug Hayman
1:45 to 2:30 pm	CHAPEL <i>in the Worship Space</i> The Reverend Doug Hayman

☞ CALENDAR OF EVENTS

Note that the schedule is subject to change. All activity is at the College unless noted otherwise.

Holidays and College events open to the general public are in bold.

All other events are open to the entire Collegium unless noted as specifically for students or staff. Optional events are noted with an asterisk (*).

All administrative meetings (including Faculty Meetings) will be confirmed and are at the Apartment.

All Ottawa Symphony Orchestra (OSO) concerts are at the National Arts Centre (Elgin St. at Albert St.).

FALL TERM 2011 14 WEEKS, INCLUDING 13 WEEKS OF CLASSES

September 11 (Su)	COMMENCEMENT at 3 pm at Fourth Avenue Baptist Church (Bank St. at Fourth Ave.); address by Dr. Andrew Bennett on the topic “Truth, Knowledge, and the Burning Heart” followed by a reception at the College; Housing Meeting for students after the Commencement reception
September 12 (M)	First day of classes
September 13 (Tu)	Orientation Dinner at 5:30 pm where each member of the Collegium is given an opportunity to provide a personal introduction
September 15 (Th)	Walking tour of downtown Ottawa-Gatineau* 10 am to 1 pm
September 16 (F)	Orientation Meeting for students following Chapel until approx. 5 pm
September 17 (Sa)	Corn Roast at the home of Art and Ellen Hackett (365 River Rd., out of town at Burritt’s Rapids); swimming, canoeing, and hiking possible after 1 pm; dinner at 6 pm
September 19 (M)	OSO concert at 8:00 pm featuring music by John Estacio, Rachmaninoff, and Shostakovich
September 20 (Tu)	Community Dinner every Tuesday at 5:30 pm in the Hall until December 13th; Seminar every Tuesday at 7:30 pm in the Worship Space when classes are in session
September 27 (Tu)	Management Committee Meeting at 7:30 pm
October 1 (Sa)	Thanksgiving Dinner* at the Patrick farm (7742 County Rd. 21, Spencerville)
October 2 (Su)	Life Chain* from 2 to 3 pm at the Ottawa Civic Hospital (Carling Ave. east of Parkdale Ave.)
October 8 (Sa)	Hike in Gatineau Park*
October 10 (M)	THANKSGIVING DAY
October 22 (Sa)	HYMN SING at 7:30 pm at the Church of St. Barnabas (James St. at Kent St.) with organ accompaniment by Wesley Warren, followed by a reception
October 25 (Tu)	Faculty Meeting at 7:30 pm
October 31-November 11	Mid-term interviews between the Dean and each student
October (Sa)	St. Timothy’s Classical Academy Ceili* from 6:30 to 8:30 pm at Bromley Rd. Road Baptist Church (1900 Lauder Dr. at Bromley Rd.)
November 7 (M)	OSO concert at 8 pm featuring music by Steven Gellman, Prokofiev, and Stravinsky
November 11 (Fr)	Remembrance Day ceremony from 10:00 a.m. to 1:00 p.m. at the National War Memorial at Confederation Square (Elgin St. and Wellington St.)

November 15 (Tu)	No classes
November 19 (Sa)	STUDENT-FOR-A-DAY (everything moved from the previous Tuesday), with lunch and refreshments provided
November 22 (Tu)	AGM at 7 pm followed by Management Committee Meeting at 7:30 pm
November 24 (Th)	American Thanksgiving Day (dinner* TBD)
December 9 (F)	Last day of classes
December 12-16 (M-F)	Exam Week (Chapel on Friday)
December 17-January 8 around January 1	CHRISTMAS HOLIDAYS (three weeks) Informal alumni get-together

WINTER TERM 2012 16 WEEKS, INCLUDING 13 WEEKS OF CLASSES

January 9 (M)	First day of classes
January 10 (Tu)	Community Dinner every Tuesday at 5:30 pm until April 24th
January 17 (Tu)	Management Committee Meeting at 7:30 pm
January 23 (M)	OSO concert at 8 pm featuring music by Kelly Marie Murphy, Satie, Debussy, and Ravel
February 4 (Sa)	Ottawa 67s hockey game* at 2 pm at the Urbandale Centre at Lansdowne Park (Bank St. at Wilton Cres.)
February 16 (Th)	Faculty Meeting at 6:30 pm; Restless Hearts' Café at 7:30 pm, with students hosting an evening of entertainment for the Collegium
February 20-24 (M-F)	READING WEEK (no Community Dinner)
March 5 (M)	OSO concert at 8 pm featuring music by Bartók and Holst
March 13 (Tu)	STUDENT-FOR-A-DAY (March Break for most high-school students), with lunch and refreshments provided
March 20 (Tu)	Management Committee Meeting at 7:30 pm
March	WESTON LECTURE
April 6-9 (F-M)	EASTER BREAK
April 13 (F)	Last day of classes
likely April 14 (Sa)	Rideau Valley Home Educators Association conference, 9 am to 5 pm
April 16-20 (M-F)	Exam Week (Chapel on Friday followed by student election of Valedictorian)
April 26 (Th)	Oral Exam at 10 am followed by lunch and a Faculty Meeting
April 27 (F)	Year-end meetings in the morning with, separately, the Dean and the Administrator
April 28 (Sa)	GRADUATION OSO
May 7 (M)	OSO concert at 8 pm featuring Mahler's <i>Symphony no. 10</i>
May 15 (Tu)	Faculty Meeting at noon
June 3-9 (Su-Sa)	SUMMER CONFERENCE

ACADEMIC DEADLINES

The schedule below shows the due dates of all **papers**, both major and minor (☐), and all **exams** (*).

FIRST TERM

WEEK	SU	M	TU	W	TH	F	SA
1	Sept 11	12	13	14	15	16	17
2	18	19	20 ☐	21	22	23	24
3	25	26	27	28	29	30	Oct 1
4	2	3	4	5	6	7	8
5	9	10	11	12	13	14	15
6	16	17	18	19	20	21 ☐	22
7	23	24	25	26	27	28	29
8	30	31	Nov 1	2	3	4	5
9	6	7	8 ☐	9	10	11	12
10	13	14	15	16	17	18	19
11	20	21	22	23	24	25 ☐	26
12	27	28	29 ☐	30	Dec 1 ☐	2	3
13	4	5	6 ☐	7 ☐	8	9	10
EXAMS	11	12 ☐ *	13	14 *	15 *	16 *	17

SECOND TERM

WEEK	SU	M	TU	W	TH	F	SA
14	Jan 8	9	10	11	12	13	14
15	15	16	17	18	19	20	21
16	22	23	24	25	26	27	28
17	29	30 ☐	31	Feb 1	2	3 ☐	4
18	5	6	7	8	9	10	11
19	12	13	14	15	16	17	18
RW	19	20	21	22	23	24	25
20	26	27 ☐	28	Mar 1	2	3	4
21	4	5	6	7	8	9 ☐	10
22	11	12	13 ☐	14	15	16	17
23	18	19	20	21	22	23	24
24	25	26	27 ☐	28	29	30	31
25	Apr 1	2	3	4	5 ☐	6	7
26	8	9	10	11 ☐	12	13	14
EXAMS	15	16 *	17 *	18 **	19 *	20 *	21

FALL TERM 2010

Sept 20	Précis Science, Medicine, & Faith	1 p
Oct 21	Synopsis 1 Reading the Scriptures	1 p
Nov 8	Minor paper Science, Medicine, & Faith	3-5 pp
Nov 25	Term paper Reading the Scriptures	4-5 pp
Nov 29	Minor paper Art in Western Culture	2-5 pp
Dec 1	Term paper Literature in Western Culture	8-10 pp
Dec 6	Minor paper Science, Medicine, & Faith	2-3 pp
Dec 7	Term paper History of Christianity	10 pp
Dec 12	Take-home-exam component Philosophy	2-3 pp
December 12–16	EXAM WEEK	
		TOTAL 33-43 pp

WINTER TERM 2012

Jan 30	Research-paper proposal Philosophy in Western Culture	1 p
Feb 3	Synopsis 2 Reading the Scriptures	1 p
Feb 20–24	READING WEEK	
Feb 27	Major research paper Philosophy in Western Culture	10 pp
March 9	Term paper Reading the Scriptures	7-9 pp
March 13	Minor paper Science, Medicine, & Faith	3-5 pp
March 27	Term paper Science, Medicine, & Faith	7-8 pp
April 5	Term paper Literature in Western Culture	10-12 pp
April 6–9	EASTER BREAK	
April 11	Term paper History of Christianity	10 pp
		TOTAL 49-56 pp
April 16–20	EXAM WEEK	
April 25	Faculty deadline for submission of marks to Dean	
April 26	Oral Exam followed by Faculty Meeting to determine standings	
April 28	GRADUATION 	