

Course Descriptions 2014/2015



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 | Equivalent to 1st-year university*

DATES OF PROGRAMME 1 | Start: September 8, 2014 Completion: December 12, 2014

DATES OF PROGRAMME 2 | Start: January 5, 2015 Completion: April 25, 2015

DATES OF COMBINED PROGRAMME | Start: September 8, 2014 Completion: April 25, 2015

HOURS OF INSTRUCTION PER WEEK | 21

* Students who enrol in & complete both the fall & winter programs will have completed *more than* the equivalent of one year of university study

AC CREDITATION

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 *Maclean’s* 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

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).

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;
 - 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 operates on an academic par with many prestigious colleges and universities in Canada and the United States. As the Augustine College program is an intensive one, some universities have counted our year as equivalent to more than a year of study. Thus far, the following colleges and universities have accepted Augustine College courses at full university credit value. Those marked with an asterisk (*) award credits equivalent to more than one year.

IN CANADA

Dominican University College, Ottawa, Ontario
collegedominicain.ca

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

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

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

St. Paul University, Ottawa, Ontario
ustpaul.ca

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

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

IN THE UNITED STATES

Baylor University, Waco, Texas
baylor.edu

Calvin College, Grand Rapids, Michigan
calvin.edu

Hope College,* Holland, Michigan
hope.edu

University of Chicago, Chicago, Illinois
uchicago.edu

The University of North Carolina at Chapel Hill, Chapel Hill, N.C.
unc.edu

Wheaton College, Wheaton, Illinois
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 9, 2012, to April 27, 2013.

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 are:

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.

BRIAN BUTCHER, PH.D.

Brian Butcher received a Ph.D. in Theology (Eastern Christian Studies) from St. Paul University in Ottawa in 2010, an M.A. from St. Paul University in 2003, and a B.A. from McGill University in 1998. He has been a lecturer at the Metropolitan Andrey Sheptytsky Institute for Eastern Christian Studies, Saint Paul University, since 2011. He taught for several years at Simon Fraser University and Redeemer Pacific College/Trinity Western University before. He is Cantor & Subdeacon in the Byzantine-Rite Chapel of Ss. Joachim and Anna at the Sheptytsky Institute.

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.

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).

ACADEMIC REQUIREMENTS

THE DIPLOMA | Each year Augustine College offers two consecutive Programmes – THE ANCIENT WORLD in the fall and THE MODERN WORLD in the winter – each of which stands alone but both of which may be completed. A transcript of marks is available to every student completing any part of these Programmes. Students who complete both Programmes will also receive the Diploma, awarded to all students who complete *all of the work assigned in both Programmes*, who participate in the Oral Exam (see below), and who receive at least a passing grade (50% or more) as their year-end average in each course.

Standing | Students receiving the Diploma may graduate with distinction:

- *summa cum laude* for an overall grade-point average of 90 percent or more and an outstanding performance in the Oral Exam,
- *magna cum laude* for an average of between 85 and 89 percent and an excellent performance in the Oral Exam, or
- *cum laude* for an average of between 80 and 84 percent and a very good performance in the Oral Exam.

THE PROGRAMME | What is offered at Augustine College is a Programme of parallel and mutually reinforcing courses – not a selection of options, as at most colleges. What is meant throughout by ‘the Programme’ is THE ANCIENT WORLD PROGRAMME, THE MODERN WORLD PROGRAMME, or *both*, whichever the student chooses to enrol in.

Change of status | Because students are enrolled in a Programme, it is not possible to ‘drop’ certain courses to tailor the Programme to one’s strengths or 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.

COURSES | Satisfactory 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.

ORAL EXAM | To obtain the Diploma students must pass the Oral Exam, which is held in the presence of the Collegium, in which each student will give a two- to three-minute oral presentation in response to the following question, after which they will respond to any further questions prompted by their presentation.

The Oral Exam will take place April 23 at 10:00 am in the Classroom.

QUESTION: *What stands out as being among the most significant things you have learned over the course of the year and why?* In your answer explain the idea briefly and then expand on its impact.

For instance, what has had the greatest impact on your thinking? What have you come to believe that will have significant application in the way you look at the world?

The idea or insight may be drawn from any (or more than one) of the courses and seminars that make up the programme.

The object of this question 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 idea selected may be something students themselves have already chosen to speak about with others outside the College. The Oral Exam furnishes the student with the opportunity to organize their thoughts and present this idea to others in an articulate way.

Grading | The student’s performance in the Oral Exam will be graded *pass / fail*.

In addition, the quality of the student’s presentation (not in polish of performance but in accuracy in the

presentation of the idea and insight into the idea's significance) will be given consideration when assigning standings (*Summa cum laude* to *Collegionista*).

CLASS PARTICIPATION |

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

Students who are ill or have a valid reason for being absent are responsible for *notifying the instructor* (by e-mail or via another student), providing an explanation for his or her absence.

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.

Lateness Students are expected to arrive in class *before* the lecture begins, not *as* it is beginning. On occasion you may have a good reason for arriving late, but lateness should be avoided as it is disruptive of the class (in particular, it sometimes interrupts prayer). Students who habitually arrive late in a given course may lose marks equivalent to the value of Class Participation.

Laptops have been disallowed in some classes (in the various Course Descriptions, see the section *Class Participation*), a decision that is left to the discretion of each professor. It is well understood that many students are perfectly capable of using laptops appropriately and, accordingly, it would seem unfair to deprive them of this advantage. But experience has shown that those students who have difficulty in class are universally disadvantaged by the availability of the internet during lectures. We therefore ask that, for the sake of the weaker student, the stronger student would not see this as a disadvantage to himself but rather as an advantage to his brother and sister and take this burden upon himself.

(It is worth adding that students have generally not found it to be a burden. Students who in past years have been 'deprived' of laptops in class have reported that less copious note-taking, forced on them by the use of pen and paper, turns out to be an advantage: *first*, because students are required to listen for the main points *during the lecture itself*, not later, when facing their own notes (which are reductions of the lecture), and, *second*, because, being freed from the role of 'recording device', the student can again be a student, listening to *understand* rather than *transcribe*, thus freeing up time to ask questions.)

Note too that some courses are recorded: since, in these courses, audio of each entire lecture is posted, attempting to transcribe the professor's words is in fact an unnecessary distraction from 'hearing' the lecture and concentrating on what you have heard.

ACADEMIC DISHONESTY | Given that any Christian college is a college of human beings, who are frequently seduced into sin, the temptation to *plagiarise* and to *cheat* exists. Spiritually, these acts break both the injunction to honesty and the Tenth Commandment, on coveting (as cheating and plagiarism involve first putting your name on and then taking credit for work that is not yours). This section does not address the spiritual effects of such behaviour but rather the academic consequences.

Definition | **Academic dishonesty** is acting in such a way as to gain unearned academic credit. In cheating, etc., the student may not really desire to take credit for the work of another and might simply act under pressure, etc., but the motivation will always be to obtain better marks, and so the desire to gain credit for work that is not, in fact, the student's own work remains.

Instances of academic dishonesty include:

Cheating on examinations, tests, etc.;

Plagiarism or "the presentation of someone else's ideas or words as your own" (*The Little, Brown Handbook*, 2nd ed., 555), which comes in many forms:

using the words of another person in your own work without saying that you have done so;

using the ideas of another person in your own work without saying that you have done so;

copying from books, newspapers, magazines, the Internet, lectures, and other sources *without using quotation marks* (" ");

submitting work written by others (papers found online, paragraphs copied from a room-mate's work, etc.).

Falsifying or misrepresenting information on academic records, applications, and official documents;

Re-using old work, by submitting the same or substantially the same work for credit in more than one course, without faculty permission (whether the work was done at Augustine College or at another institution).

No student should **aid or abet** another student's academic dishonesty (to 'abet' is to encourage such behaviour by non-interference, when you suspect acts of academic dishonesty are being committed). The student is at liberty to confront the offending student directly or to bring evidence of such acts to the attention of faculty.

Consequences

In the wider academic community acts of academic dishonesty are considered grave offenses requiring serious redress. At many colleges "the normal penalty for plagiarism is failure of the course for which the work was submitted" and "the normal penalty for a repeat offence is expulsion from the College." At Augustine College academic dishonesty is handled as follows.

- If a student is *suspected of academic dishonesty*, the instructor shall – because of the gravity of this charge – carefully determine if an offense has been committed by reviewing all relevant information and discussing the situation with the student.
- If the instructor determines that *an offense has been committed*, the instructor will:

(a) penalize the student *as he or she deems appropriate*. The penalty may range from redoing the assignment, redoing it for a reduced grade, or receiving a zero for the assignment to (especially where this is not a first offense) receiving a failing grade in the course. If such a student is in line for the Diploma, the student would eventually finish the College with a transcript showing the term grade as F and, as a result, with no Diploma, as the Diploma is a token of accomplishment recognizing the completion of all work in good standing);

(b) *inform the student* immediately of this decision. (Students may appeal the faculty

member's decision to the Dean, who will bring the appeal to the next scheduled Faculty Meeting, at which a final decision will be reached);

(c) report to the Dean specifying both the *nature of the offense* (supplying evidence) and the *assigned penalty*, so that a record of instances of academic dishonesty can be kept, so as to alert us to repeat offenses

Where reports to the Dean signal repeat offenses, the Dean (in consultation with Faculty) may choose to increase the penalty suitably.

Where it is judged appropriate, relative to the student's circumstances, the Dean will also *notify the student's parents of both the offense and the penalty assigned*.

The College does not record acts of academic dishonesty on student transcripts. Faculty, however, are at liberty to note it in any requested Letters of Recommendation.

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. A similar meeting will be arranged in February with Students who begin at the College in January.

EXAMS | Each Programme 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 in this *Handbook*.

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 page 19.

GRADE CODE | The grade code employed at Augustine College, including grade-point average (GPA), is an approximate average of the grading systems commonly employed in Canada and the United States. Grades are assigned according to the table on page 12.

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

Where no specific instruction has been given, 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. However, please note that in some courses more serious penalties are levied for lateness: see the course descriptions in this *Handbook*.

There is no need for a cover page for assignments (papers included). At the top of each submitted assignment students must note the following information:

Student's name
Date of submission (not the due date but the date upon which the piece of work *is actually passed in*)
Name of the assignment
Course name

For example:

Jane Doe / 19 September 2013 / Exercise 2 / Trivium

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: submitted in the requested form, or typed (using a single standard font in a uniform point size), or in very clear handwriting (in pen only, not pencil, which is harder to read);
- out of respect for both the student's own work and its intended reader, *all written work must be proofed* before it is submitted (read through after it is written and *corrected*). Any work submitted with misspellings and other 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 of information must be *both duly noted and given in the proper form* (see USE OF BIBLIOGRAPHIC SOURCES);
- *unless instructed otherwise* students must submit assignments and 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 have been instructed;
- in the writing of papers, students should be guided by the instructions given in the Trivium Seminar course text, *Readings and Exercises*, pp. 9–12.

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

- sources must be given for both *quotations* and all *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*.

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

Letter Grade	Broad Qualitative Assessment	Gradations	GPA	Numeric Grade	Specific Qualitative Assessment
A	<p>WORK IN THIS RANGE IS EXCELLENT – FREE FROM SIGNIFICANT FLAWS</p>	A+	4.30	95 – 100%	Beyond all expectations, distinguished work
		A	4.00	90 – 94%	Excellent, mastery of the question, the work almost faultless
		A–	3.70	85 – 89%	Excellent, virtual mastery with minor blemishes
B	<p>WORK IN THIS RANGE IS GOOD BUT MARKED IN SOME WAY BY FLAWS</p> <p>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</p>	B+	3.30	80 – 84%	Very well done, almost free of flaws
		B	3.00	75 – 79%	Good work, but with more than one flaw
		B–	2.70	70 – 74%	Satisfactory work, but with several notable flaws
C	<p>WORK IN THIS RANGE IS UNSATISFACTORY, SHOWING VARIOUS DEGREES OF FAILURE TO DO ALL THAT IS REQUIRED</p> <p>In addition to the flaws noted above, shows confusion about the question, or a lack of understanding of what is required, or a clear lack of effort</p>	C+	2.30	65 – 69%	Successful to a degree but unsatisfactory on the whole, lacking many essentials
		C	2.00	60 – 64%	Unsatisfactory, lacking many essentials
		D	1.00	50 – 59%	Thoroughly unsatisfactory, the task scarcely attempted
D		D	1.00	50 – 59%	Thoroughly unsatisfactory, the task scarcely attempted
F		F	0.00	less than 50%	Entirely on the wrong track

COURSES FORMING THE PROGRAMMES



PROGRAMME 1 | THE ANCIENT WORLD

WHY THE ANCIENT WORLD?

THE ANCIENT WORLD programme, which covers the period from roughly 3,000 BC to 1400 AD, is an attempt to bring back to college education the vital elements of ancient thought that are so rarely taught today (even, surprisingly, in Christian colleges). As Christopher Lasch observed already thirty years ago,

“In the space of two or three generations, enormous stretches of the ‘Judaeo-Christian tradition,’ so often invoked by educators but so seldom taught in any form, have passed into oblivion.”

Without the ideas that were the foundation of the Christian West – ideas that could be called the very thinking of the Church – Christians today remain weak in the face of the challenges of our time. And perhaps also weak in the face of the eternal challenges.

THE LOSS OF THE ANCIENT

What ideas do we mean? Consider the twelve you see above – a quickly compiled partial list of ideas that were central to life in the ancient world. What is the status of

these ideas now? What does the average professor today believe about **tradition**, or **wisdom**, or **reason**, or **spirit**?

Very often **tradition** is understood as a negative force: it is what holds us back. If you go to university to study a subject in the humanities (say, history, philosophy, or art), the odds are that a part of your learning will involve appreciating how traditional ideas obstructed progress or the whole development of an art or a study. You will indeed see that traditional ideas did just that in science, but this is taken to deliver a verdict on tradition itself, not on the proper role of tradition.

Even in Christian studies tradition is often treated negatively – as the ways of man set against the will of God, along the lines of Colossians 2:8:

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”

(Yet there is also 2 Thessalonians 2:15: “Therefore, brethren, stand fast, and hold the traditions which ye have been taught.”) So to a degree ‘liberals’ and

'conservatives' both look askance at tradition. – But *what is tradition?*

As for **wisdom**, the average professor does not believe that any outlook can be so 'privileged' as to be called 'wisdom' (with its implied capital-W), since each person has to determine what is wise for himself. And as that person's grasp of wisdom will change over the course of his life, there is really *no such thing* as a fixed body of wisdom that it is vital to transmit, as ancient people understood wisdom.

Reason has suffered much the same fate. Students are routinely taught today that each age 'sets up' what it calls reason and suppresses alternative ways of thinking. The ancient world defined reason as the *human power that allows us to distinguish true from false*, but can there be any such thing, the way truth is understood today?

Today's professors teach that, indeed, every culture does distinguish 'true' from 'false', but the truth of each culture is its own, not universal.

Reason is likewise problematized among Christians, many of whom identify 'reason' as the thing we are warned against in 1 Corinthians 1:19: "For it is written, I will destroy the wisdom of the wise...."

Reason is, once again, a power of man in rebellion against God. – But *what is reason? What is man?* And how have *Christians* understood these things in the fifteen hundred years prior to the modern age?

Finally, what does a 21st-century person think about **spirit**? Is this a central category, vital to the way we understand reality? And how does a scholar today understand the writings of those, in the past, who spoke of a *spiritual world* or *supernatural reality*: poets, theologians, philosophers? Students today are taught that these people did so for some other reason than *that there is such a dimension of the world*.

And *spirit* – including such things as immaterial souls, supernatural beings like angels – is also a realm many Christians find hard to accept.

ARE MODERN CHRISTIANS MODERN?

The secular world has largely made up its mind about ancient thought: it is what a modern person is glad to leave behind. But the important question is what *do you think* of these ideas?

Do Christians today – because Christianity is ancient in origin – hold the *ancient views* about such things? And if they do not, *should they?* Should a Christian embrace the

ancient ideas and reject the modern critiques? Are the modern critiques all simply mistaken?

We live in a time that does not think clearly about these questions. But they deserve our attention.

BETTER THAN PRESUMING – THE OPPORTUNITY TO LEARN

One can, of course, simply presume an answer to all of the questions just set forth: 'put a black hat on the ancient man and a white hat on the modern man' – or vice versa. Strangely, a university campus (which prides itself on its critical outlook) is too often a place of just that kind of intellectual conformism and *lack of thought*. But just to reverse the verdict is no better.

What is clearly better is to *study* what ancient thinkers *actually thought*, giving attention to their reasons for thinking as they did, so as to reach a conclusion about such matters on the basis of understanding. THE ANCIENT WORLD programme allows students to do this.

What did people – both Christians and pagans – believe about life for thousands of years, *and why?* What are *tradition, wisdom, reason, spirit, man*, according to the ancient philosophers, the authors of the New Testament, and others? Is belief in God, spirit, truth, purpose, meaning, order, sin, salvation, etc., really irrational?

In the next four months you will have the opportunity to learn a great many of the answers given by great thinkers of the past (in the form of philosophical texts, poems, inquiry into nature, the stories of a people, and the reading of the Scriptures).

THE PLAN

Five of the nine courses in THE ANCIENT WORLD programme proceed chronologically: they begin in September at the beginning (of PHILOSOPHY, SCIENCE, LITERATURE, ART, the HISTORY OF THE CHURCH) and move forward, through the centuries, to the threshold of the modern period, reached in December. The course in READING THE SCRIPTURES likewise begins at the beginning (at the very beginning), and moves through the texts of the Old Testament to the time of the Prophets. As these courses run parallel to each other in time, you will find that the ideas in one area of culture shed light on another.

The three remaining courses introduce students to one ANCIENT LANGUAGE (Latin or Greek); in the

TRIVIUM SEMINAR, to what Greeks, Romans, and Christians considered the most essential training in how to think; and, finally, in the AUGUSTINE

SEMINAR, to one of the greatest works of ancient and Christian thought.

☛ **NOTE** | Students are asked to choose *only one ancient language*, to allow them to concentrate sufficiently on the other courses considered central to each Programme

✂ BEGINNING LATIN 1 ✂

INSTRUCTOR | Dr. Edmund Bloedow

2 hours per week | Mondays, 10:00-11:00 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 | This course introduces students with no previous knowledge of Latin to the rudiments of the language. The student will cover the first 12 chapters of *Wheelock's Latin*, at the rate of 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. The enduring richness and vitality of this 'dead' language becomes evident as we read classical authors.

Students learn through class lectures, translations, and regular written assignments.

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%
final exam	2 hours, December 8 , 50%

✠ BEGINNING GREEK 1 ✠

INSTRUCTOR | Dr. Edmund Bloedow

2 hours per week | Mondays, 11:00 am-12:00 noon; Wednesdays, 11:00 am-12:00 noon

TEXT | Cynthia W. Shelmerdine. **Introduction to Greek**. 2nd ed. (Newburyport, Mass.: Focus Publishing/R. Pullins Company, 2008) ISBN 978-1-58510-184-9

SCOPE | In this course we shall cover the first 18 chapters of the text, which contain all that is required at the level of first-year Greek. Approximately one third of these exercises are from English to Greek, the real test of learning the language.

Students learn through class lectures, weekly quizzes (translation with grammar), and prepared exercises submitted to the instructor (averaging 10 to 12 sentences each).

GRADING | Grading will be based on:

weekly quizzes valued at 50%

final exam 2 hours, **December 8**, 50%

PHILOSOPHY IN THE ANCIENT WORLD

INSTRUCTOR | Dr. Edward Tingley

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

DESCRIPTION | *What is the fundamental character of life on this earth? What makes a thing good? Is wisdom important? What is wisdom? What can man know? What does it mean to 'examine your life'? What is desire? Is a human being really an animal? Does life have a purpose? Do we do things for reasons? Why do we want what we want? Are you good? What does it mean, to be a good person? What does it mean to be a true friend? Why should we be good? Can you be good if you just set your mind to it? Do Christians need a study of ethics?*

These are some of the one-hundred-or-so questions, raised by ancient thinkers, that we will study in this course. We will look at the most enduring answers given to these questions by some of the greatest thinkers in the Western tradition. It may be apparent, then, that the purpose of this course is to furnish students with philosophical resources for the living of their lives.

To that end, we look primarily at the understanding of human life, the conditions that bear upon it (the 'human condition'), and the idea of purpose in life/a successful life/the good life, which puts us in the domain of Ethics. This will draw us into consideration of many central issues in philosophy: truth, justice, love, causation, the soul, politics, the individual, reason, etc.

OBJECTIVE & MEANS ('THE PROPOSITIONS') | The student in this course has one primary task: to learn the substance of a series of key views, gradually introduced as the lectures proceed. We shall call these views *propositions*. The student is required to learn roughly 125 propositions that will be stated in the course of the lectures.

That is, with respect to each such proposition, by exam time the student should be able to:

- *state the Proposition correctly,*
- *name its author,*
- *give its approximate date,*
- *explain what it means,*
- *and, especially, present the justification that was given for it by its author.*

That is, if Proposition 1 is the view that 'everything on earth will let you down', the student should learn those words (accuracy often matters), learn whose idea this is and when (roughly) it was stated, learn what this means (let you down in what ways? what does 'everything' include?), and be able to state some of the main reasons for which this author held such a view and believed what it states (what is the evidence that such a view might be correct? what could a defender of this view say in its defense?)

It should be apparent, from the above, that it is not necessary for the student to take copious notes; 'capturing' entire lectures in note form would not serve the above objective. Your focus is the substance of the propositions, which the lecture will help you to understand.

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*.

ASSIGNMENTS & LECTURES | Students have two assignments to complete each week, as noted in the **LECTURE SCHEDULE** below: complete the assigned **Reading** from the course text and complete the written

Assignment. The weekly work-cycle is:

- 1) On a day well in advance of the related lecture, read the questions of the **Assignment** for the next week and, with those questions in mind, complete the designated **Reading**;
- 2) complete the **Assignment** and e-mail it to the instructor by 1 pm on the designated date;
- 3) come to class for the **Lecture**.

☛ **NOTE** | For study purposes, students will be able to review all twelve lectures online. A video of each week's lecture will be posted on the college website by 8 pm on the Friday following the lecture.

ASSIGNMENTS & GRADING | The final grade will be based on exams (45%), assignments (45%), and class participation, or the student's contribution to and conduct in the class (10%). In the following, these grades are broken down to show the value of each component per term.

weekly assignments brief assignments to assist reading, valued at 45% of the term grade (see below)

final exam 3 hours, **December 8**, 45% of the term grade | Includes a take-home component (of 2-3 pp) assigned **November 24**

intellectual courage priceless – but valued at 10% of the term grade

☛ **PLEASE NOTE CAREFULLY** | The assignments, valued at 45% of the final grade, *cannot be handed in late*. Answers to the assignments **must be e-mailed to the professor by 1 pm, at the latest, on the day in which they are due**. Assignments passed in *after the related lecture* (and that could be completed or improved with the benefit of that lecture) cannot be compared to the assignments submitted, on time, by the rest of the class (without the benefit of that lecture); so as to discourage lateness, **any assignment passed in late will be given a grade of 55%**. Please avoid this by completing all your work on time.

CLASS PARTICIPATION | Speaking in this class is very important. It is essential that students try to ask questions and voice their doubts about the propositions as we study them. All questions about the texts are acceptable.

At the start of the year each student will receive complete marks (10%) for class participation, to be gradually whittled down (or not) according to the student's actual conduct during class. Points will be lost for the following:

- arriving late to class
- returning late from breaks
- asking no questions
- inability to answer simple questions about the assigned reading
- remaining silent when the class is asked a question
- being first to answer all the questions
- having private conversations in class
- consulting cell phones in class
- eating in class (being hungry may seem like a reasonable excuse to eat in class but is not: eat before class)

All of the above are forms of non-participation in what we are doing in this course. It is possible for a student to reduce the 10% to zero.

☛ **NOTE** | *No laptops may be used in the classroom.*

☛ **SUPPLIES NEEDED** | Students should bring a **notebook** to class in which to keep notes. Students should also purchase a **binder** in which to keep the Outlines distributed each week, which list the week's Propositions, the occasional distributed handouts, and perhaps also their notes.

LECTURE SCHEDULE					
WEEK	DATE	LECT	TOPIC	READING	ASSIGNMENT
1	Sept 8	Introduction to the course		none	none
2	Sept 15	1	Ecclesiastes (350/250 BC)	1	1
3	Sept 22	2	Virtue in Homeric Greece (700 BC); Socrates (469–399 BC) & Plato (428–347 BC) <i>Euthyphro</i>	2	2
4	Sept 29	3	Socrates & Plato <i>Apology</i>	3	3
5	Oct 6	4	Socrates & Plato <i>Republic, Phaedrus, & Symposium</i>	4	4
6	Oct 13	5	Aristotle (384–322 BC) <i>Nicomachean Ethics</i> – happiness	5	5*
7	Oct 20	6	Discussion period on lecture 5 Aristotle <i>Nicomachean Ethics</i> – virtue & vice	6	6
8	Oct 27	7	Aristotle <i>Nicomachean Ethics</i> – deliberation	7	none
9	Nov 3	8	Aristotle <i>Nicomachean Ethics</i> – friendship	8	7
10	Nov 10	9	Epictetus (c. 50–c. 138)	9	8
11	Nov 17	10	Ethics & the New Testament Jesus	10	9
12	Nov 24	11	Ethics & the New Testament Paul		none
13	Dec 1	12	Ethics & the New Testament the Evangelists		10

* October 13 is a holiday but Assignment 5 is due as there is time to complete it in advance of the holiday

SEMINAR ON AUGUSTINE'S CONFESSIONS

INSTRUCTOR | Prof. Brian A. Butcher

1.5 hours per week | Tuesdays, 10:00 to 11:30 am

DESCRIPTION | Widely considered the first modern persona to emerge in Western literature – although he lived in the fourth century! – St. Augustine is also the quintessential doctor of the Western Christian tradition, a philosopher-cum-theologian whose place in the canon of the “Great Books” is firmly secured not only by the *Confessions* but by such classics as *The City of God* and *On Christian Doctrine*. It is arguably the *Confessions*, however, that reads most easily to our contemporaries, seeming at times as if it could have been composed in our own day – so startlingly honest and frank is its tone, so poignant its consideration of the human condition.

In this Seminar, we encounter the narrative of a man whose conversion – as seismic in its proportions as perhaps any ever recorded – leads him not to the secure precincts of a comforting ideology, but rather to the wild frontier of the ultimate Mystery: Augustine does not so much give us answers, as introduce his readers, believers and unbelievers alike, to the full extent of the important questions waiting to be asked. Indeed, in the thirteen books of the *Confessions* we discover that faith, far from avoiding the challenges of reason, takes them to an otherwise unattainable and entirely new level....

FORMAT | Each seminar will include a lecture, followed by small-group reflection (if numbers warrant) and large-group discussion in the second half of the class. The goal is for us to inspire one another to a prayerful, but reflective, (re)reading of the text, in order to both stretch our minds and open our hearts. It is hoped that students will allow the streams of their other classes to flow into the course of their reading while also bringing the riches of their own learning and life experience to bear upon their engagement of this classic work

TEXTS & READINGS |

Saint Augustine. *Confessions*. Oxford World's Classics, trans. Henry Chadwick. Oxford University Press, 2008.

The following are recommended:

Peter J. Brown. *Augustine of Hippo: A Biography*. University of California Press, 2000

Kim Paffenroth & Robert P. Kennedy, eds. *A Reader's Companion to Augustine's Confessions*. Westminster John Knox, 2003.

The *Confessions* may be accessed on-line in English and Latin:

<http://www9.georgetown.edu/faculty/jod/augustine/textstrans.html>

ASSIGNMENTS & GRADING | Students will be expected to actively contribute to the success of the seminar. They will be evaluated on the basis of regular attendance and preparation; reading assigned sections of the text in advance (and composing responses to discussion questions, when asked to do so); and, on selected occasions, animating (individually or in pairs) the day's discussion.

SCHEDULE		
WEEK	DATE	TOPIC / READINGS
1	Sept 9	Introduction
2	Sept 16	Book I "Early Years" Book II "Adolescence"
3	Sept 23	Book III "Student at Carthage" Book IV "Manichee & Astrologer"
4	Sept 30	Book V "Carthage, Rome, & Milan" Book VI "Secular Ambitions & Conflicts"
5	Oct 7	Book VII "A Neoplatonic Quest"
6	Oct 14	Book VIII "The Birthpangs of Conversion" Book IX "Cassiciacum to Monica's Death"
7	Oct 21	Book X "Memory" — Part 1
8	Oct 28	Book X "Memory" — Part 2
9	Nov 4	Book XI "Time and Eternity"
10	Nov 11	Book XII "Platonic and Christian Creation"
11	Nov 18	Book XIII "Finding the Church in Genesis 1"
12	Nov 25	Film — "Restless Heart"
13	Dec 2	Conclusion

SCIENCE, MEDICINE, & FAITH 1

INSTRUCTOR | Dr. John Patrick

2 hours per week for 10-12 weeks | Tuesdays, 2-4pm

AIM & SCOPE | The 19th-C view of religion, particularly the Christian religion, was thought to be antagonistic to the development of science but how does this view stand up in the light of an actual look at pre-modern science? This course, focused upon Antiquity and the Middle Ages, provides the background needed to understand the complex history of thought that led to Modern Science. It asks,

What are the major ideas in science and how have those ideas evolved? What are the common misconceptions and myths in science? And what does the Christian Church believe about science?

How have reason and faith worked together in the development of science? What led to the emergence of genuine science?

All human cultures possess forms of technology, which reflect the human response to the problems of survival: problem-solving may produce technology, but does it generate science? Early medicine was a mixture of incantation, empirical remedies, and crude surgery. To this day animistic cultures remain hard soil into which to plant scientific ideas. Why?

We shall examine the flowering of abstract mathematics and the great cultural insight of the Hippocratic physicians, and then the decline into the uncritical encyclopedic cataloguing of the Roman period. Following the rediscovery via the Muslim world of the scientific works of Aristotle, the 13th and 14th centuries, rather than the Enlightenment, turn out to be a critical turning point, permitting the later revolutions of modern scientific thought.

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

ASSIGNMENTS | The assignments in this course are as follows.

précis	1 page, due September 16
1st minor paper	3-5 pages, due November 4
2nd minor paper	2-3 pages, due December 2 an outline of a major paper
exam	there is no 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.

SCHEDULE			
WK	DATE	TOPIC	READINGS
1	Sept 9	Intro: Technology and Science	Lindberg, 1-13
2	Sept 16	Absent	Lindberg 13-20
3	Sept 23	Medicine in Antiquity (Hippocrates)	Lindberg, 111-31
4	Sept 30	Aristotle's Natural Philosophy (Biology)	Lindberg, 47-54, 62-67
5	Oct 7	The Greek & Roman Encyclopaedists (Galen, Euclid)	Lindberg, 135-160
6	Oct 14	The Islamic Contribution to Science, I	Lindberg, 161-82
7	Oct 21	The Islamic Contribution to Science, II	
8	Oct 28	The Revival of European Learning (Biology & Medicine)	Lindberg, 183-215
9	Nov 4	Albert the Great, Teacher of Aquinas	Lindberg, 227-34
10	Nov 11	The Merton Tradition	Lindberg 295-301
11	Nov 18	The Beginnings of Western Science	
12	Nov 25	William of Ockham	Lindberg, 242, 292-93
13	Dec 2	Copernicus (Heliocentric System)	Lindberg 97, 274-280

LITERATURE IN WESTERN CULTURE 1

INSTRUCTOR | Prof. Emily Martin

2 hours per week | Tuesdays, 7 to 9 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, as readers of Scripture, do we approach the wide spectrum of texts that make up the Western literary canon?*

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

The course offers an introduction to the history of Western literature and is designed to help students refine and articulate their sense of the role of imaginative texts in the life of a Christian.

Works to be read and discussed (in whole or in part) include Homer's *Odyssey*, Virgil's *Aeneid*, *Beowulf*, *The Dream of the Rood*, Dante's *Divine Comedy*, Chaucer's *Canterbury Tales*, and Marlowe's *The Tragical History of Doctor Faustus*.

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.

Additional material will be found in the **Anthology of Readings** prepared by the instructor and provided at no cost.

ASSIGNMENTS & GRADING | Students will be graded on their written work in one term paper and one exam, as well as on their participation in class. Occasional surprise content quizzes may be administered. These are intended to encourage students to stay on top of their reading, and will be included in the grade for class participation. As they read and attend lectures, students should give thought to questions or works they may wish to explore more deeply in their two term papers. Sample essay topics and general guidelines will be given in class, but students should submit or discuss proposed topics with the instructor at least two weeks before each paper is due.

class participation valued at 10%

paper 8-10 pages, due **November 25**, valued at 40% | topic TBA

exam **December 9**, valued at 50%

SCHEDULE			
WEEK	DATE	TOPIC	READINGS
1	Sept 9	Introduction	<i>The Odyssey</i> , books 1-6
2	Sept 16	Introduction cont'd; Homer — <i>The Odyssey</i>	<i>The Odyssey</i> , books 7-12
3	Sept 23	<i>The Odyssey</i> cont'd	<i>The Odyssey</i> , books 13-18
4	Sept 30	<i>The Odyssey</i> cont'd	<i>The Odyssey</i> , books 19-24
5	Oct 7	Virgil — excerpts from <i>The Aeneid</i> and “Eclogue 4”	see Anthology of Readings
6	Oct 14	<i>Beowulf</i>	<i>Beowulf</i> in the Norton Anthology
7	Oct 21	<i>Beowulf</i> cont'd; <i>The Dream of the Rood</i>	in the Norton Anthology
8	Oct 28	Dante — <i>The Divine</i>	see Anthology of Readings
9	Nov 4	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 11	Geoffrey Chaucer - <i>The Canterbury Tales</i>	<i>Canterbury Tales</i> — “The Wife of Bath’s Prologue,” “The Nun’s Priest’s Tale,” & Chaucer’s “Retraction” in the Norton Anthology
11	Sa Nov 22*	Edmund Spenser — <i>The Faerie Queene</i> , book 1 (excerpts)	in the Norton Anthology
12	Nov 25	Spenser, cont'd; Renaissance poetry I	TBA
13	Dec 2	Christopher Marlowe — <i>The Tragical History of Doctor Faustus</i>	<i>Doctor Faustus</i> in the Norton Anthology

ART THE ANCIENT WORLD

INSTRUCTOR | Dr. Edward Tingley

3 hours per week | Wednesdays, 1 pm–4pm


OBJECTIVE | This course introduces students to art of the Ancient world through to the Late Middle Ages, examining it in its spiritual and intellectual context relative to key developments in the cultural life of the West.


This we do in a steady effort to answer three primary questions: *What is an image?* (a question also central to the Bible) and *What is art for?* and *What art is good?*

The lectures move chronologically through the history of art, beginning with the art of Ancient Egypt and ending with work of the 15th century, on the verge of the Modern period. As we move through time, questions are answered that may have a bearing upon the student's own understanding of the value of what present-day culture offers Christians to engage their imaginations (in movies, stories, music, games). Questions the student will be able to answer by the end of the course include:

How much of Ancient art is religious art? How, in the Ancient world, do you 'read art'? Is a work of art a message communicated to the viewer by the artist? How important to the art of this period was the artist's self-expression? What is the attitude of ancient Judaism toward images? What is the attitude of the Early Church toward images? Did Christian artists separate themselves from pagan imagery? Is Christian art the transmission, in images, of Christian doctrine? What is a cathedral for? What is an icon? Why do Byzantine icons 'look that way'? Can matter (images formed in paint on a board) reveal spirit?

Our objective is not to give the student a love of art but, rather, the 'why' and 'wherefore' of the many works left to us from pre-Modern times. As a part of that undertaking – the attempt to understand art – we will look at what people at various moments of Western history have said about what art is for, what art must do, and what makes a work of art good.

LECTURES |  **NOTE** | As explained in the introductory lecture, Lectures 1 to 5 will be given as videos (the full lecture in a recorded format), with the accompaniment of an adjunct instructor to facilitate discussion. A discussion period conducted by the instructor will be held on October 1st to discuss the lectures viewed to date. Lectures 6 to 12 will be given by the instructor.

 **NOTE** | For study purposes, students will be able to review all twelve lectures online. A video of each week's lecture will be posted on the college website by 8 pm on the Friday following the lecture.

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 available 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 in 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 in each period – 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; 60%), one minor paper (see below; 7.5%), slide tests (10%), one final exam (17.5%), and the student’s contribution to the class (5%).

Summaries 1–6	valued together at 60% of the grade students are responsible for writing six ‘summaries’ (as described in ASSIGNMENTS below)
minor paper	3-5 pages, due November 19 , 7.5% of the term mark Sketch of a Christian aesthetic NOTE Please submit this paper <i>by e-mail as a digital file</i> by 5:00 pm on this date
intellectual courage	priceless – but valued at 5%
slide test/exam	December 10 , 27.5%

ASSIGNMENT: THE SUMMARY | Beginning in Week 2 students are required to write a series of ‘summaries’ that *sum up their understanding of a work that was extensively discussed in the lectures*. A total of **6 summaries** must be written.

Summaries must be handed on the due dates (either in class or e-mailed the same day). For due dates see the **SCHEDULE** below. All work passed-in late will be downgraded.

Each summary *must include the three paragraphs* noted below. To prepare a summary:

- review the slides from the relevant lectures (specified in the **ASSIGNMENT** section of the **SCHEDULE** below);
- choose a work about which *enough was said during the class* that you could write about it in an informed manner, reflecting what you have learned in the lecture.

Paragraph one (a single line):

In paragraph one, note clearly **the basic information**, as follows:

The Crucifixion, Matthias Grünewald, 1515 OR *The Great Pyramid*, 2400 BC, Gizeh, Egypt

Do not give this information on four separate lines; give it as above, *in a single line*;

- if the work is a **painting** or a **freestanding sculpture**, give the artist / plus the title or subject of the work (in italics, as above) / plus the date of the work; where the artist is *unknown*, give the country (‘Greece,’ ‘Dutch’) or culture (‘Byzantine’) in which that artist worked;
- if the work is a **building** or a **sculpture incorporated into architecture** (e.g., on a cathedral or a monument), give the artist / plus the name of the building / plus the location of building (the city or town) / plus the date.

Paragraph two:

In paragraph two **write about the content and meaning** of the work you have chosen. That is, on the basis of the discussion in the lecture, give a *reading of the work*, paying attention to *what is actually in the work*. Your objective is to read the given work, paying attention to what is *actually in it*, not to come up with your own imaginative interpretation.

The **role of description in this paragraph is quite secondary**. Do not *write a paragraph describing the work*. (It is assumed that you are capable of describing what you see; it is not that ability that we are testing.) Your primary focus

should be meaning, not description. The object of this first paragraph is to discuss the meaning of whatever you choose to point out as significant. If a thing you see in an image is worth mentioning, that thing will likely have a meaning, which you should discuss as you present it: in other words, *read* the image as you lead the reader through it.

Paragraph three:

In paragraph three write about **the cultural significance** of this work. That is, 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). What does this work engage you in, direct your attention to, fill your mind with, etc.: all of these being ways in which an image might strengthen you to be a certain kind of person (or weaken you, as the case may be).

In doing this assignment:

- **Do not** depart from the above instructions, changing **paragraph two** into a *paragraph of description* (“Mary is depicted holding... Her face looks.... Christ’s body is shown....”) and **paragraph three** into a discussion of the work’s *meaning*. *Read carefully the instructions given above.*
- **Do not** insert images into the summary or include any information on *the medium, the dimensions, or the owner of the work.*
- **Do not** copy and paste information retrieved from the internet.

This assignment might be hard to do initially but is a learning exercise that will prepare students for the exam and – more importantly – will 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* (5).

A major part of the final exam will be based on the student’s ability to write from memory about up to five works of art in this manner.

ASSIGNMENT: THE SHORT PAPER | From the very start of the year, as we look at works of art in class, you should begin to formulate thoughts on what, as you see it, **art should be or do**. (Or why you believe that Christians can arrive at no such formulation for their own use as Christians, if that is your belief.)

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 (or against, if that is your view) 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* (or why there can be no such formulation).

What are *some of* the qualities of good art? Of bad art? Can you formulate a statement about the qualities that *all art should have*, about what all art should do or give you? Is such a thing possible? Isn’t bad art, for Christians, worldly art? What are the qualities of worldly art?

Or, if you choose to write *against* the project of framing a Christian aesthetic for use by Christians: Is such a thing impossible – if so, why? If one cannot formulate a statement about the qualities that *all art* should have, could one not state what makes good art good *generally speaking*? Would this not be useful as a way of guiding Christian taste? Is there no need to guide Christian taste – to help others in the community see the worldly *as worldly*?

Write this up into a paper 3 to 5 pages in length and submit it in class **December 3**. Please submit this paper *by e-mail as a digital file*.

Further explanation of the objective of this assignment

Please note that this work is *exploratory* in nature. No one is expecting you to be a seasoned philosopher of art. But isn’t it true that you are already inclined to *make claims about art* when you see it? Some of what you say about art, when you see it, involves such claims as ‘That is not art’ or ‘That is just worthless’ or ‘That is amazing’. What we ask

in this paper is, (i) that you try to **justify** such claims (It is not art *why*? It is worthless because it does not do *what*? etc.), and, (ii) that you explore whether the quality that you find lacking in a work you dislike, or that you find present in a work that moves you, is a **defining property of all art** – points in the direction of *the purpose of art itself*, for Christians. What is the relation between this quality and righteousness, or worldliness?

The paper will be graded on the basis of the exploration, testing, and investigation you do, not the permanent value of your conclusion.

You should use this assignment as an opportunity to put some of the ideas you already have *to the test*. Do not worry about whether you are going to ‘get the right answer’, because you are not living in a culture that *has* the right answer. (Often the ‘conservative answer’ is too conservative, serving to rule out good works of art from the Christian tradition, while the ‘liberal’ answer is too liberal: unable, it would seem, to rule anything out.) Just try to do a little better than this.

Form

It will be useful to structure your paper in the following manner:

- (1) Formulate the **hypothesis** you wish to test. It will state one or two or more things that art, for a Christian, should be or do.
- (2) **Justify** that hypothesis. Write a paragraph or two explaining why you think this is a *plausible proposal*.
- (3) **Test** that hypothesis, by first *applying it to actual works of art* and then reporting on whether each work supports your case or not.
- (4) Offer a **conclusion**, stating the results of your investigation and proposing any modifications to your hypothesis that you think might be needed.

Getting started

If you have trouble getting started, look again at the slides you looked at in the first class (see the video of Lecture 1). What do you think should be said about a work like *The Lights Going On and Off*? If it lacks something, what is it? Make that your hypothesis.

Fatal flaws

Abstract, ‘from-on-high’ speculation without any consideration of actual works of art.

Untested sweeping generalizations about ‘all art’, from people who have seen only a very small portion of all art.

SLIDE TEST | Students should learn the artist, date, and title/subject of at least fifty of the works we study. To encourage this a slide-identification test will be part of the exam.

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

The date will be counted correct if it is within 50 years of the correct date – unless it is a date after 1900, which must be correct to within 10 years.

EXAM | So that you may prepare for the exam throughout the term, the exam questions follow. The exam is not a take-home exam; you must come prepared to write your answer to these questions during the exam period.

QUESTION 1 (30%): SHORT-ANSWER QUESTIONS. Giving brief answers, answer 30 questions about the most prominent issues discussed in the lectures.

QUESTION 2 (40%): WHAT ART CAN TEACH. In the past students have asked, ‘What is the point of studying art?’ Answer these students, not by saying ‘The point of studying art is...’ but by *discussing something of value*. What does the study of the history of Western art (such as we have studied it) teach you that is worth knowing?

It is reasonable to think that in all that we have discussed there is something to be learned, about many different things: about *art and worship, the nature of art, art and morality, art and reality, artist and society, the control of standards, the nature of culture, the subject matter of art, the purposes of art, the unexpected riches of art, our taste, etc.*

Think about what you have learned that is of value to you. What were you surprised to discover? Choose one topic and write about this in a coherent, organized, and convincing way, showing knowledge of actual works of art.

FURTHER INSTRUCTIONS FOR QUESTION 2

- (i) Write **approx. 3-4 pages, double-spaced**, in sentence form rather than point form. Please do not think about ‘filling pages’: you have plenty of time to think about what to write and no ‘filler’ should be needed.
- (ii) You must mention **specific works of art** as examples (**with titles/subjects, dates, and names of artists**). What you say about each work should be **directly related** to the point you are making. Any description of works of art should be specifically required for the case you are making.
- (iii) In each question you must address several of the following periods of art:
 - Egyptian art
 - Archaic, Classical, or Hellenistic Greek art
 - Roman art
 - early Christian art
 - Byzantine art
 - Carolingian or Romanesque art
 - Gothic art
 - later Medieval art (13th to 14th C)
- (iv) You **may bring** to the exam *point-form notes, outlines of your answer, quotations, and lists of works*. You **may not bring rough drafts of your answer**, as the objective is to see what you have in your head not what you can copy.

QUESTION 3 (30%): ONE WORK OF ART. ‘There are no great or important works of art that any college education should be sure to introduce students to.’ You either **(a)** believe this, or **(b)** do not.

If your response is **(b)**, is there a work you have seen that is clear evidence against this generalization: that has stayed with you as a work of such significance? Explain what makes the work significant, as if you were telling someone about this work of art, and in what its ‘greatness’ or ‘importance’ consists.

If your response is **(a)**, explain why with reference to one work that will allow you to argue cogently against this claim? Be sure that it is a work that others would elect to such status, and show why the claim to greatness is problematic. (Straw-man arguments will be heavily penalized.)

Write **2-3 pages, double-spaced** about one work that we have looked at (from either term) and discussed at length. Include the **title/subject, date, and the artist’s name**.

Given that the exam contains only three questions, please appreciate that a great deal rests on the *quality, substance, and thoughtfulness of your answers*.

SCHEDULE						
WEEK	DATE	LECTURE	TOPIC	ASSIGNMENT	SUPP READING	SUPP VIDEO
1	Sept 10	Introduction		none	none	
2	Sept 17	1	Egypt, 3000 BC to 2nd C AD	none	Chap. 1-2	
3	Sept 24	2	OT Jews, 13th C BC to 3rd C AD	Summary 1 (write a summary on the Great Pyramid, discussed in lecture 1)	Chap. 3	
4	Oct 1	3	Archaic & Classical Greece, 8th to 5th C BC	none	Chap. 4	
5	Oct 8	4	Hellenistic Greece & Rome, 4th C BC to 3rd C AD	Summary 2 (Lectures 2 & 3)	Chap. 5	
6	Oct 15	5	Early Christian, 2nd to 3rd C	none	Chap. 6-7	
7	Oct 22	6	Discussion period on lectures 3-5 Byzantine, 4th C	Summary 3 (Lectures 4 & 5)		
8	Oct 29	7	Byzantine, 6th C	none		
9	Nov 5	8	Byzantine icons, 8th to 12th C	Summary 4 (Lectures 6 & 7)	Chap. 8-9	1
10	Nov 12	9	Carolingian to Gothic, 9th to 13th C	none	Chap. 10	2
11	Nov 19	10	Gothic, 13th C	Summary 5 (Lectures 8 & 9)	Chap. 11-12	3
12	Nov 26	11	Late medieval 1, 13th to 14th C	none		
13	Dec 3	12	Late medieval 2, 13th to 14th C	Summary 6 (Lectures 10 & 11)		

TRIVIUM SEMINAR

INSTRUCTOR | Prof. Edward Tingley

3 hours per week | Thursdays, 10 am to 1 pm

*“To say of what is that it is not, or of what is not that it is, is false,
while to say of what is that it is, and of what is not that it is not, is true” – Aristotle*

*“Woe to those who call evil good and good evil, who put darkness for light and light for darkness,
who put bitter for sweet and sweet for bitter!” – Isaiah 5:20*

DESCRIPTION | In the Old Testament, man is given a ‘heart’ by which he might know God and see the truth by which he must live – yet, at the same time, the Fall darkens his mind. In Antiquity (thanks to the insights of Aristotle) it was believed that the mind was fit to ascertain the truth – yet there were rules of thought that, if ignored, meant you would believe what was false.

This course is a practical introduction to the Trivium, the three ‘arts of truth’ that Christians such as Augustine, Boethius, Thomas Aquinas, Isaac Watts, C.S. Lewis, Peter Kreeft, Norman Geisler, and many others have accepted to lay out for us the ‘laws of thought’ that we ignore at our peril.

The three components of the Trivium – **Grammar, Logic, and Rhetoric** – were once counted essentials of any proper education. Rhetoric is treated in the Apologetics course in THE MODERN WORLD programme.

In **Grammar** students are taught not the structure of sentences (where their grammar training stopped) but but as the structuring and mechanics of texts: sentences assembled into the kinds of text (articles and chapters) that you will study at the College (and elsewhere) and will encounter in reading.

Students are also taught to read more accurately. 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).

In **Logic** students are shown how to use ideas, define terms, and argue to a correct conclusion. They are also taught how to identify and defuse logical fallacies.

Logic is approached not as abstract symbolic logic (the form usually taught at universities) but in its more ancient form, linked more vitally with *what things are*. Logic, as it was for Aristotle and Aquinas, is a tool for discovering the *truth* about the world, for discovering *what is so*. Accordingly, we examine Ideas, Definitions, Propositions, Predicables (things that may be ‘said of’ another thing), Reasoning, Syllogisms, and Fallacies.

It is noteworthy that, prior to the twentieth century, logic was taught to *younger students* (of high-school age or younger) as a part of *general education* or what every student should know. This course makes use of logic textbooks that were used a century or more ago by students of this younger age. (You should not, therefore, worry that this might be a subject that is ‘beyond you’.)

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

EXERCISES | Because actual *abilities* cannot be taught theoretically it is very difficult to learn what is taught in this course without doing practical exercises. These are given week by week 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 should be submitted on September 18). With the exception of week 1, all Exercises are to be completed by the student prior to class and submitted in class on the due date. A few guidelines on completing these exercises follow..

To produce a **précis**, mark the text in the manner explained in week 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.

GRADING | The course grade is based on the quality of participation in class (10%) and the Exercises (90%).

LECTURES | 🖱️ **NOTE** | For study purposes, students will be able to review all twelve lectures online. A video of each week’s lecture will be posted on the college website by 8 pm on the Friday of the week following the lecture.

SCHEDULE					
WEEK	DATE	SECTION	LECTURE	READING	EXERCISE
1	Mon, Sept 8	GRAMMAR	Opening session*	1 (To be done in class)	1 Mark text by Kelly (To be done in class)
2	Sept 18		1 What is trivium?	none	2 Mark & précis Menand
3	Sept 25		2 Writing papers	2	3 Mark & précis Gertner †
4	Oct 2	LOGIC	3 What is logic?	3	3 Questions
5	Oct 9		4 Ideas	4	4 Questions
6	Oct 16		5 Definitions	5	5 Questions
7	Oct 23		6 Definitions & terms	6	6 Questions
8	Oct 30		7 Propositions & predicables	7	7 Questions
9	Nov 6		8 Argumentation or reasoning	8	8 Questions
10	Nov 13		9 Rules of deduction or syllogism	9	9 Questions
11	Nov 20		10 Fallacies 1	10	none
12	Nov 27		11 Fallacies 2	10	none
13	Dec 4		12 Review	none	10 Questions

* Given as part of the philosophy lecture, Monday, September 8

† A practice exercise not to be graded: do the assignment & then test yourself according to Lecture 3

THE HISTORY OF CHRISTIANITY 1

INSTRUCTOR | Prof. Andrew Bennett

GUEST LECTURER | Prof. Brian A. Butcher

2.5 hours per week | Thursdays, 5 to 7:30 pm

GOAL | This course provides students with an introduction to Christian history through a chronological study of key periods and movements, from the Old Testament pre-Christian period to the age of the last Crusade and the reforms of the Late Middle Ages. 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 shaped the first thirteen-hundred years of Christianity.

By the conclusion of the course students should be familiar with the principal eras of Christian history prior to the Reformation and have a greater awareness of the main Christian traditions to that date (Roman Catholic, Orthodox, and Oriental Orthodox).

Specifically, students will acquire a greater understanding of the historical reality of the Resurrection, the conceptions of Apostolic Succession and heresy, early Christian worship and the Eucharist, martyrdom, Gnosticism, the Toleration of Christianity in the Roman empire, Arianism and other heresies, the Nicene Creed, conciliarism, iconoclasm, asceticism and the rise of monasticism, Church-state relations in Byzantium, the spread of Islam, missions to the Slavs, the Medieval papacy, the Crusades, the new mendicant orders, the Benedictine reforms, hesychasm, the Ottoman invasions, the Great Schism and the Avignon schism, and the objectives of the early reformers.

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 four trips will be arranged through the term 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 are volumes drawn from the excellent series **The Penguin History of the Church**.

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

Noted in the Schedule as **B**

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

Noted in the Schedule as **A1**

Chadwick, Henry. **The Early Church.** Vol. 1 in **The Penguin History of the Church** series. Revised Edition. London: Penguin Books Ltd., 1993. ISBN-13: 978-0140231991

Noted in the Schedule as **C**

Neil, Stephen. **A History of Christian Missions.** Vol. 6 in **The Penguin History of the Church** series. Rev. Ed. London: Penguin Books Ltd., 1990. ISBN 0-14-013763-7

Noted in the Schedule as **N**

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

Noted in the Schedule as **S**

GRADING | The grade will be based on:

2 short reading assignments	70%
1 class presentation, due November 27 / December 4	20%
class participation	10%

Reading Assignments. Students will be asked to prepare 2 short reading assignments (4 pages each) that respond to a question or questions prepared by the professor and draws upon material from the Anthology of Readings and/or the assigned readings from the *Penguin History of the Church*.

Class Presentation. Students will be asked to make a presentation and lead a discussion on one of the assigned readings from the Anthology of Readings. In this presentation they will put the reading and the author(s) in historical context and discuss how the text is relevant to the Church today.

Final Exam. There will be no examination in this course.

Class Participation. This is worth 10% of your 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. **Being punctual in arriving for lectures counts towards your 10% class participation grade.**

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 them to prepare your reading assignments and to review for the exam.

☛ **NOTE** | Computers, including laptops, tablets, android devices, and handheld devices are not permitted in the lecture. Please bring a notebook and pen or pencil to each class. You will pay greater attention this way.

LECTURE SCHEDULE Judaic Origins to the Reformation					
WEEK	DATE	TOPIC	THEMES	READINGS ANTHOLOGY (A1) BIBLE (B) CHADWICK (C) NEIL (N)	CLASS EVENT
1	Sept 11	Introduction. The Pre-Christian Period: Christianity's Judaic Roots	Covenant, prophecy, promise, Messiah	A1 Reading 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 18	Beginnings of Christianity: the Incarnation, Passion, Death, Resurrection, & Ascension of Christ	Meaning of the Incarnation, historical reality of the Resurrection	A1 Reading 2 C Chs. 1 & 2	
3	Sept 25	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 C Ch. 3 & 4	Podcast on St. Paul
4	Oct 2	The Age of Persecution: The Church of the Martyrs	Early Christian worship and the Eucharist, Christianity and the Roman Empire, martyrdom, Gnosticism & early heresies, Origen and St. Clement of Alexandria.	A1 Reading 4 C Chs. 6 & 7	Reading Assignment 1 due in class
5	Oct 9	The Church Established: Constantine & the Edict of Milan	Later persecutions, Toleration of Christianity, role of Constantine,	A1 Reading 5 C Ch. 8	Video MacCulloch, Episode 1, "The First Christianity"
6	Oct 16	Constantine, Arianism & the Council of Nicaea	Arianism, Nicaea, conciliarism, Athanasius	A1 Reading 6 C Chs. 9 & 10	
7	Oct 23	The Ecumenical Councils: Heresy & Orthodoxy Established	The patriarchates, Christology & various heresies, Chalcedon, the Oriental Orthodox (Nestorian) churches & early divisions, iconoclasm	A1 Reading 7 C Chs. 13 & 14	Video "The Creed"
8	Oct 30	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 C Ch. 12	
9	Nov 6	Christianity: The Emergence of East & West	A more Latin west: St. Jerome and St. Augustine Church-state relations Byzantium, the Oriental Orthodox, spread of Islam, missions to the Slavs	A1 Reading 9 C Ch. 15 N Ch. 3	Reading Assignment #2 due in class

10	Nov 13	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 C Ch. 16 S Ch. 4 (I. The Primitive Age)	
11	Nov 20	The Church in Western 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 S Ch. 2 (II. The Age of Growth) S Ch. 4 (II. The Age of Growth) S Ch. 6	
12	Nov 27	Division of East and West: The Great Schism, The Third Crusade, Attempts at Union, & the Fall of Byzantium	Sack of Constantinople, hesychasm, the Ottoman invasions, the Council of Florence	A1 Reading 12 S Ch. 3	Class Presentations
13	Dec 4	Desire for Reform: The beginnings	The Papacy & the Avignon schism, Savonarola, Catherine of Siena, the early reformers	A1 Reading 13	Class Presentations

READING THE SCRIPTURES 1

INSTRUCTOR | The Reverend Doug Hayman

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

Reading 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 one of piecemeal encounters with Scripture: Sunday-school stories about 'heroes of the Bible', Christmas pageants, seasonal readings and sermons, favourite hymns and choruses, etc.

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.

This course focuses on texts from the Old Testament, with special attention paid to the topics of providence and redemption, creation and fall, the land of promise, exile and return, call and covenant, and kings and prophets. That said, we will yet seek to read the Old in the context of the New, conscious always of Jesus' declaration, "Do not think that I have come to abolish the Law and the Prophets; I have come not to abolish but to fulfil them." Mt.5:17

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.

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.

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, as well as weekly assignments consisting of questions to be answered in writing. At the end of term, there will be a one-hour written examination.

synopsis 1-page synopsis due **October 17** | Introduction to the *Ignatius Catholic Study Bible*

term paper 4-5 pages or 1,000-1,250 words, due **November 21** | 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 was its purpose? what does it teach us about God's faithfulness? about our experience of trials and temptations?

Exam 1 hour **December 12** (or TBA)

GRADING |

synopsis 15%

weekly assignments 25%

paper 40%

exam 20%

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.

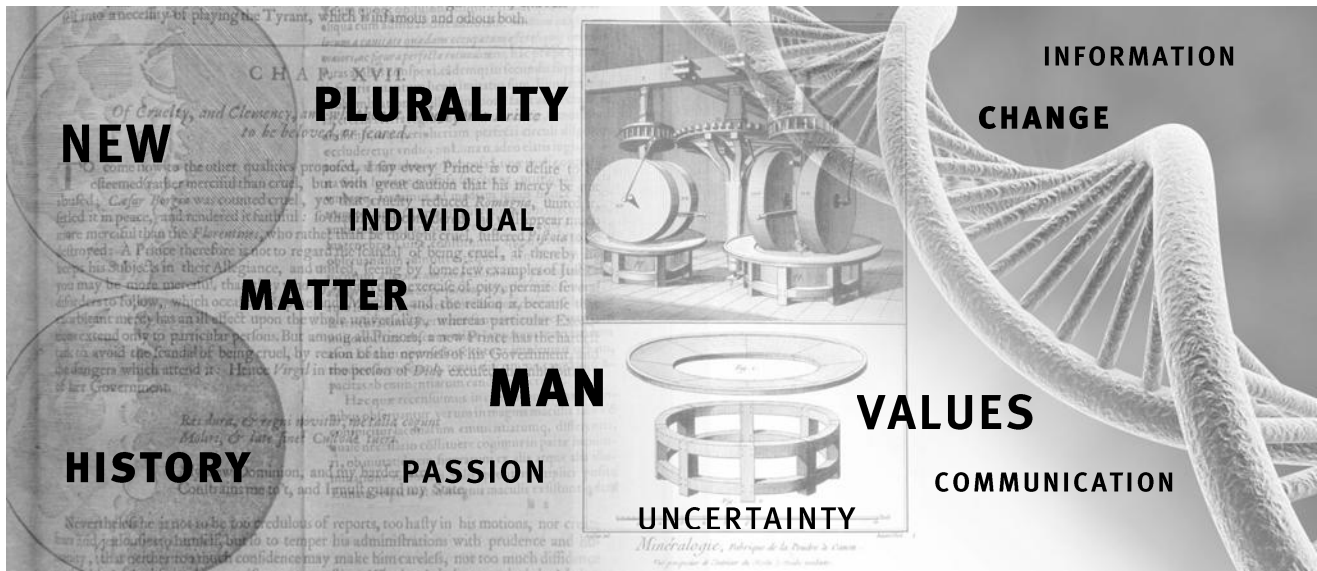
Supplemental readings from the text by Kreeft are noted thus:

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

SCHEDULE				
WK	DATE	TOPIC	READING	ASSIGNMENT
1	Sept 12	Introduction to the Bible & Hermeneutics	2 Samuel 11-12 / Introduction to the <i>Ignatius Catholic Study Bible</i> KO pp. xi-xix	<u>Prior to this class</u> read the Introduction to the Ignatius Catholic Study Bible included in the <i>Handbook</i> (inside the front cover); there is no written assignment for this week
2	Sept 19	Beginnings Creation & Fall; Purpose & plan	Genesis 1-4; John 1:1-18; Ephesians 1; Colossians 1:15-17; Hebrews 1:1-4; Psalm 104 / KO ch. 1-3	Describe what occurs on each of the seven days of creation as narrated in Genesis 1:1- 2:3. Do any of the details surprise you?
3	Sept 26	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 3	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 10	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 17	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 24	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	Oct 31	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 7	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. 3:7-4:11; Ps. 95:11; Judges 2:1-4); Gen. 2:2-3
10	Nov 14	Samuel & the LORD'S Anointed Saul & David	1 Samuel 1-20; 26; 28; 31; 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 21	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	None (Term paper due)
12	Nov 28	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 (cf. Jer. 16:14-15), 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 5	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	Choose either Isaiah 53 or Lamentations 3. Give at least one example to illustrate how the chosen passage prefigures (points ahead to): (a) the Passion (the suffering and death) of Jesus; (b) His Resurrection.



A MODERN WORLD

Did the ancient world end around 1400 and the modern world begin? No, nor did Western culture faithful to the ancient insights disappear at that time, or completely vanish as the centuries unfolded. There is no date at which ancient insights were historically discredited, at which point modern history began. And yet there is a modern world.

THE MODERN WORLD PROGRAMME, which covers the period from roughly AD 1400 to the present century, traces *two streams of cultural history* side by side: the further development, in this period, of civilization guided by the ancient insights, and, the simultaneous emergence and rise of a reaction against insights of the ancient tradition, in the form of distinctly Modern (and Post-modern) thought.

‘Modern’ therefore has two senses: on the one hand it has the meaning ‘*of the last 1,500 years*’, and, on the other (and more distinctly), ‘*something from that period that rejects or challenges past views, or goes beyond ancient limits*’ – as we see in the following contrasts.

Where the ancient person is preoccupied with the idea of *unity*, the modern is preoccupied with *plurality* – and so on, in a shift from

- community to individual*
- old to new*
- eternity to history*
- spirit to matter*

- reason to passion*
- knowledge to uncertainty*
- wisdom to information*
- God to man*
- tradition to change*
- good to values*
- symbol to communication*

‘MODERN BAD, ANCIENT GOOD’

Are all *modern* ideas bad? If the history of Christianity is the ongoing work of the Holy Spirit in sinful creatures, might it be that some new changes not seen in the ancient world are good indeed: the end of slavery? the emancipation of women? the recognition of children as something more than irritants (creatures ‘to be seen and not heard’)?

Can we afford to simplify our talk and use ‘modern’ as a pejorative? Is there a mirror outlook to the one sketched on pages 25-26, where we pictured a 21st-century professor’s verdicts on ideas central to the ancient world? It is easy to find real people who routinely dismisses the ancient outlook; can’t we find the opposite: real people who routinely dismiss the modern?

When we discover *what is modern* we might then be in a position to see that *we are modern* in ways we had not suspected. Is this a good thing or not? The task then is to weigh the matter at hand: not deciding *who is ancient* and *who is modern* but *who makes the best sense*. And we should ask, also: makes sense by what kind of thinking?

By a thinking continuous or discontinuous with the Biblical understanding that was meant to guide the Church in every century? What are the issues and how are they related to Christian life?

THE OPPORTUNITY TO LEARN

THE MODERN WORLD PROGRAMME offers the student the opportunity to study this period: first, to appreciate *what is distinctive about* the modern world: what ancient ideas it overturns, what ancient limits it surpasses.

It also gives the student valuable knowledge by which to answer the question, how did art, literature, philosophy, and science come to be what they are today? And to answer, to what extent are *new* developments (experimental science, modernist poetry, abstract art) *contrary* to the ancient outlook? Does 'new' mean 'modern': or can new developments be in perfect accord with an unchanging world-view?

Finally, the student has the opportunity to read modern thinkers in their own words, and to assess their arguments in the critical light of past thought (rather than, as is far too common today, as the 'point at which modern people must start').

A PRIMER FOR TODAY

Given that so much in contemporary cultural life operates with this presumption of 'modern superiority', **THE MODERN WORLD** programme will help students proceeding into the secular world acquire a deeper understanding of why so many people today have rejected belief in God, truth, purpose, meaning, order, sin, salvation, etc. That is, it will put the student in a position to engage with the views they will encounter at every turn, in university classrooms, in books and magazines, on tv and in films, and in conversation with friends.

Students who have some understanding of the basis of commonly held views can do more than say 'That is wrong' or 'I disagree'. A deeper knowledge of the modern outlook may actually allow students to challenge the presumptions behind such beliefs. Students who enroll in both programmes, **ANCIENT** and **MODERN**, will be able to put modern positions in dialogue with ancient ones, the older views being positions that many people today have never really had presented to them (save in the form of a caricature).

THE PLAN

Five of the nine courses in **THE MODERN WORLD** programme proceed chronologically: **PHILOSOPHY**, **SCIENCE**, **LITERATURE**, **ART**, and the **HISTORY OF THE CHURCH** begin in January at (or near) the beginning of the modern era and move forward, through the centuries, to finish in the 21st century, reached in April. The course in **READING THE SCRIPTURES** proceeds even further forward, moving from the books of Wisdom through to the book of Revelation.

As these courses run parallel to each other in time, you will find that the ideas in one area of culture shed light on another – that people live in a world of ideas that permeate every region of culture.

The three remaining courses introduce students to one **ANCIENT LANGUAGE** (Latin or Greek); in the **APOLOGETICS SEMINAR**, to how clear-thinking Christians have responded to the challenges of modernity; and, finally, in the **MUSIC SEMINAR**, to a legacy of Western civilization that is ideas-related but that is in touch with a world that ideas, perhaps, only point to.

□ **BEGINNING LATIN 2** □

INSTRUCTOR | Dr. Edmund Bloedow

2 hours per week | Mondays, 10:00-11:00 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 | This course, for students with previous knowledge of Latin, will cover the second 12 chapters of *Wheelock's Latin*, at the rate of one chapter per week. Building on the student's knowledge of grammar, we shall read classical authors, the Latin New Testament, and various Christian texts representing the different historical epochs.

Students learn through class lectures, translations, and regular written assignments. They will read from classical authors and read 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%
final exam	2 hours, April 13 , 50%

BEGINNING GREEK 2

INSTRUCTOR | Dr. Edmund Bloedow

2 hours per week | Mondays, 11:00 am-12:00 noon; Wednesdays, 11:00 am-12:00 noon

TEXT | Cynthia W. Shelmerdine. **Introduction to Greek**. 2nd ed. (Newburyport, Mass.: Focus Publishing/R. Pullins Company, 2008) ISBN 978-1-58510-184-9

SCOPE | This course, for students with previous knowledge of Greek (equivalent to the first 18 chapters of *L.A. Wilding's Greek for Beginners*), will give students 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.

Students learn through class lectures, translations, and regular written assignments.

GRADING | Grading will be based on:

weekly quizzes valued at 50%

final exam 2 hours, **April 13**, 50%

PHILOSOPHY IN THE MODERN WORLD

INSTRUCTOR | Dr. Edward Tingley

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

DESCRIPTION | *Are there moral absolutes? What are our lives for? Is such a question even answerable? What is evil? What is the importance of pleasure in life? Is the truth about the world accessible to all, if people were to use reason? What are the virtues? What is the task of a political leader? Is philosophy impractical? Do we discover wrong as a matter of fact or do we discover it by feeling? Should the mind direct your desires, or should your desires direct your mind? Is an act good because of the good it does? Can happiness be measured? Can you prove that an act is right? Is a thing the sum of its properties? Is 'truth' ultimately political: relative to history?*

These are some of the one-hundred-or-so questions that we will examine in this course. We will look at the most influential answers given to these questions in the Modern period, taking account of the ways in which they depart from the verdict of Ancient thinkers. If the purpose of this course is to give students philosophical resources for the living of their lives, it will be important to prepare them for the historic challenges to the beliefs of Christians. How do Modern thinkers justify these departures? What must they believe in order to do so?

As thinking adults, we ought to see where the concepts we lean on most have come from. It is a valuable exercise to discover how much of our own understanding of the world has been inherited from thinkers who have worked hard to escape God's order, as man has done throughout human history.

OBJECTIVE & MEANS | As on p. 29.

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.

ASSIGNMENTS & GRADING | The final grade will be based on exams (45%), assignments (45%), and class participation, or the student's contribution to and conduct in the class (10%). In the following, these grades are broken down to show the value of each component per term.

weekly assignments	brief assignments to assist reading, valued at 45% of the term grade (see 📄 below)
final exam	3 hours, April 13 , 45% of the term grade Includes a take-home component (of 2-3 pp) assigned March 30
class participation	valued at 10% of the term grade

📄 **PLEASE NOTE CAREFULLY** | The assignments, valued at 45% of the final grade, *cannot be handed in late*. Answers to the assignments **must be e-mailed to the professor by 1 pm, at the latest, on the day in which they are due**. Assignments passed in *after the related lecture* (and that could be completed or improved with the benefit of that lecture) cannot be compared to the assignments submitted, on time, by the rest of the class (without the benefit of that lecture); so as to discourage lateness, **any assignment passed in late will be given a grade of 55%**. Please avoid this by completing all your work on time.

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 brief reading during Christmas vacation, in preparation for the first class of the Second Term (January 5).

CLASS PARTICIPATION | As on p. 30.

LECTURE REVIEW | NOTE | For study purposes, students will be able to review all twelve lectures online. A video of each week's lecture will be posted on the college website by 8 pm on the Friday following the lecture.

LECTURE SCHEDULE					
WEEK	DATE	LECT	TOPIC	READING	ASSIGNMENT
14	Jan 5	1	St. Augustine (354–430) education / use & enjoyment / love	1	
15	Jan 12	2	St. Thomas Aquinas (1225–1274) good & evil / happiness	2	
16	Jan 19	3	St. Thomas Aquinas intellect & desire (appetite) / good & evil acts	3	
17	Jan 26	4	St. Thomas Aquinas virtue & vice / natural law	4	
18	Feb 2	5	Niccolò Machiavelli (1469–1527)	5	
19	Feb 9	6	Blaise Pascal (1623–1662)	6	
	Feb 16	READING WEEK no class		none	
20	Feb 23	7	David Hume (1711–1776)	7	
21	March 2	8	Immanuel Kant (1724–1804)	8	
22	March 9	9	John Stuart Mill (1806–1873)	9	
23	March 16	10	Friedrich Nietzsche (1844–1900)	10	
24	March 23	11	Martin Buber (1878–1965)	11	
25	March 30	12	Alasdair MacIntyre (b. 1929)	12	
26	April 6	13	Existentialism & Postmodernism*	13	none

* As April 6 is a holiday there is no class, but the Reading must be completed and the Lecture viewed online by this date

SCIENCE, MEDICINE, & FAITH 2

INSTRUCTOR | Dr. John Patrick & guest lecturers Dr. Nancy Poppe-Schriemer and Paul Kronberg

2 hours per week for 10-12 weeks | Tuesdays, 2-4pm (or 1-3pm depending on the lecturer)

AIM & SCOPE | This course addresses the great revolutions of modern science, in physics, biology, and medicine.

The beginnings of Modern Science include experimental discoveries by Galileo with the telescope, the idea of a new sun-centered, planetary system by Copernicus, Kepler's laws of planetary motion, and finally the formulation by Newton of the universal law of motion and the universal law of gravity.

Revolution I in the biological sciences began with the work of Darwin, building on earlier achievements in classification.

Revolution II is the dramatic development in physics, such as the discovery of electromagnetic and sub-atomic forces, Einstein's theories of special relativity and general relativity, and quantum physics – theories with profound implications for the way we understand the universe.

Revolution III is the development of biochemistry and physiological medicine, and the arrival of molecular biology and genetics.

All are based on a naturalistic exploration of the world, entirely appropriate as long as it is a scientific convenience rather than (as Dawkins *et alia* maintain) the height of logical rationalism. But what does science tell us about who we are? Is purely naturalistic thinking, appropriate to the practice of science, or adequate as an understanding of man?

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

ASSIGNMENTS | The assignments in this course are as follows.

minor paper	3-5 pages, due March 10
major paper	7-10 pages, due March 24
class participation	engagement & participation in the course will be given major attention in the student assessment
exam	there is no exam in this course

LECTURE SCHEDULE Lectures are given by Dr. John Patrick (JP), Dr. Nancy Poppe-Schriemer (NPS), and Prof. Paul Kronberg (PK).

☛ **NOTE** | Lectures 21 to 23 will begin at 1:00 am and end at 3:00 pm.

Please note that Dr. Patrick's schedule may be adjusted in accordance with his travels during the year.

LECTURE SCHEDULE				
WK	DATE	TOPIC	READINGS	INSTRUCTOR
14	Jan 6	The Beginnings of Modern Science (Galileo)	Lindberg, 55-68	PK
15	Jan 13	The Beginning of Modern Science (Kepler, Newton)	Lindberg, 60-68	PK
16	Jan 20	Biological Classification in the 17th & 18th Centuries	TBA	JP
17	Jan 27	Revolution I: Darwin (Historical Background)	TBA	JP
18	Feb 3	Darwin (Voyage of the Beagle)	TBA	JP
19	Feb 10	Darwin (Development of Ideas)	TBA	JP
	Feb 17	READING WEEK n o c l a s s		
20	Feb 24	Darwin (Neo-Darwinism)	TBA	JP
21	March 3*	Faraday, Maxwell & the Achievements of Classical Science	TBA	NPS
22	March 10*	Revolution II: Modern Physics (Einstein & Relativity)	TBA	NPS
23	March 17*	Modern Physics (Quantum Physics & its Consequences)	TBA	NPS
24	March 24	Revolution III: The Beginnings of Modern Medicine	TBA	JP
25	March 31	Molecular Biology (Cellular Structure)	TBA	JP
26	April 7	Molecular Biology (The Genetic Code)	TBA	JP

* On these days the lecture period is 1:00 to 3:00 pm

LITERATURE IN WESTERN CULTURE 2

INSTRUCTOR | Prof. Emily Martin

2 hours per week | Wednesdays, 2 to 4 pm

DESCRIPTION | *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 offers an introduction to the history of Western literature in the Modern period, focusing upon literature in English, and is designed 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.

To be read and discussed are works by Shakespeare, Milton, Alexander Pope, Romantic writers, Victorian authors, Dostoevsky, and late 19th and 20th century writers.

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.

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

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

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

Additional material will be found in the **Anthology of Readings** prepared by the instructor and provided at no cost.

ASSIGNMENTS & GRADING | Students will be graded on their written work in one term paper and one exam, as well as on their participation in class. Occasional surprise content quizzes may be administered. These are intended to encourage students to stay on top of their reading, and will be included in the grade for class participation. As they read and attend lectures, students should give thought to questions or works they may wish to explore more deeply in their two term papers. Sample essay topics and general guidelines will be given in class, but students should submit or discuss proposed topics with the instructor at least two weeks before each paper is due.

class participation	valued at 10%
paper	10-12 pages, due March 31 , valued at 40% topic T B A
final exam	April 14 , valued at 50%

SCHEDULE			
WEEK	DATE	TOPIC	READINGS
14	Jan 6	William Shakespeare – <i>King Lear</i>	<i>King Lear</i>
15	Jan 13	Renaissance Poetry II	TBA
16	Jan 20	John Milton, excerpts from <i>Paradise Lost</i>	in the Norton Anthology
17	Jan 27	<i>Paradise Lost</i> cont'd	in the Norton Anthology
18	Feb 3	Alexander Pope, <i>An Essay on Man</i> , Epistle 1	in the Norton Anthology
19	Feb 10	Romanticism	TBA
	Feb 17	READING WEEK	Anything you please. Or nothing at all.
20	Feb 24	Romanticism and Victorian Literature	TBA
21	March 3	George Eliot, <i>Silas Marner</i>	<i>Silas Marner</i>
22	March 10	<i>Silas Marner</i> cont'd	<i>Silas Marner</i>
23	March 17	Fyodor Dostoevsky, <i>Notes from Underground</i>	<i>Notes from Underground</i>
24	March 24	Late 19th and early 20th century poetry	TBA
25	March 31	Modernism	TBA
26	April 7	Conclusion	TBA

ART IN THE MODERN WORLD

INSTRUCTOR | Dr. Edward Tingley

3 hours per week | Wednesdays, 1 pm–4pm

OBJECTIVE | This course introduces students to art of the Modern world through to art made in the present year, examining it in its intellectual context relative to key developments in the cultural life of the West, one of which is the decline of religious art.

This we do in a steady effort to answer the question, *What art is good?* paying special attention to the question, *Why is art made?*

The lectures move chronologically, beginning with the art of the Renaissance and ending with Postmodern art. Throughout the Modern period, art is made for new reasons not seen in the Ancient period, offering students raw material with which to formulate, over the course of the term, an informed statement about what art, for a Christian, should be or do, and why.

Questions the student will be able to discuss by the end of the course include:

Is the Renaissance Ancient or Modern? When and why do artists begin to paint the world as it looks? Why does the nude reappear in art? What is a portrait and is it a Christian form of art? When do we begin to see a reaction against established norms of art? How does the taste of the public begin to direct the artist's choice of subject matter? When does art become a problem for the Church? For the state? Should artists be free to paint what they wish, or should they be held to a standard based on informed knowledge of the higher aims of art? Is good art moral art? What drove the emergence of Modern art at the end of the 19th century? Is abstract art meaningless? Does man create forms? Does man create beauty or does he discover it?

Our objective is not to give the student any specific view of the art we look at, from the Modern period, but is rather to examine this art thoughtfully in the light of a Christian understanding of man's life and welfare. What art might Christians today count useful in the formation of a Christian culture?

LECTURE REVIEW | For study purposes, students will be able to review all twelve lectures online. A video of each week's lecture will be posted on the college website by 8 pm on the Friday following the lecture.

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 available 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 in 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 in each period – 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’ (for explanation see p. 39; 60%), one minor paper (see below; 7.5%), slide test (10%), one final exam (17.5%), and the student’s contribution to the class (5%).

Summaries 1–6	valued together at 60% of the grade students are responsible for writing six ‘summaries’ (as described in ASSIGNMENTS below)
minor paper	3-5 pages, due March 25 , 7.5% of the term mark Sketch of a Christian aesthetic <small>NOTE</small> Please submit this paper <i>by e-mail as a digital file</i> by 5:00 pm on this date
class participation	valued at 5%
slide test/exam	3 hours, April 15 , 27.5%

MUSEUM VISIT | Since the collection of the National Gallery of Canada contains no ancient art, our visit will take place in this term. One visit is scheduled during class time on **February 11**.

ASSIGNMENT: THE SUMMARY | As on p. 39.

ASSIGNMENT: THE SHORT PAPER | Students who did not enrol in **THE ANCIENT WORLD** programme, follow the instructions on p. 40.

Students who have completed that paper: write an essay of **2-3 pages, double-spaced**, stating in paragraph one the final formulation of the thesis of your **SHORT PAPER**. In the remainder of the paper, submit this thesis to further testing with reference to works seen in the present course, explaining the mistakes or misconceptions that you have avoided.

SLIDE TEST | As on p. 41.

EXAM | Exam questions will be provided in advance of the exam on April 1. The exam is not a take-home exam; you must come prepared to write your answer to these questions during the exam period.

SCHEDULE							
WEEK	DATE	LECTURE	TOPIC	ASSIGNMENT	SUPP READING	SUPP VIDEO	
14	Jan 7	1	Northern Renaissance I, 15th C	none	Chap. 14 & 17		
15	Jan 14	2	Italian Renaissance I, 15th to 16th C	none	Chap. 12-13	4-5	
16	Jan 21	3	Italian Renaissance II & Mannerism, 16th C	Summary 1 (Lectures 1 & 2)	Chap. 16		
17	Jan 28	4	Northern Renaissance II, 15th to 16th C	none	Chap. 15	6	
18	Feb 4	5	Catholic Europe, 17th C	Summary 2 (Lectures 3 & 4)			
19	Feb 11	6	National Gallery of Canada visit	none	Chap. 18	7	
	Feb 18	R E A D I N G W E E K n o c l a s s					
20	Feb 25	7	Protestant Europe, 17th C	Summary 3 (Lectures 5 & 6)	Chap. 19-20	8	
21	Mar 4	8	Rococo & Neoclassicism, 18th C	none	Chaps. 21-24	9-10	
22	Mar 11	9	Romanticism, 19th C	Summary 4 (Lectures 7 & 8)	Chap. 25	11-12	
23	Mar 18	10	Impressionism & Post-Impressionism, 19th C	none	Chap. 26	13	
24	Mar 25	11	Academic Art & Décadence, 19th C	Summary 5 (Lectures 9 & 10)			
25	April 1	12	Modernism, 20th C	none	Chap. 27		
26	April 8	13	Abstraction to Postmodernism, 20th & 21st C	Summary 6 (Lectures 11 & 12)			

APOLOGETICS SEMINAR

INSTRUCTORS | Drs. Edward Tingley (co-ordinator), Edmund Bloedow, Brian A. Butcher, John Patrick, et al.

3 hours per week | Thursdays, 10 am to 1 pm

DESCRIPTION | How does a Christian respond to the challenges of the modern world? When the Christian understanding of the world is attacked – said to be false – what does one say in response? Simple denial is far from evangelistic. When the Scriptures tell us to be “prepared to make a defense to anyone who asks you for a reason for the hope that is in you” (1 Peter 3:15), what does this entail?

Speaking in such a way as to show the truth of Christian beliefs is called Apologetics (an apologia being a reasoned defense). This course in practical apologetics is designed to aid the student in three different ways:

First, via a live group discussion called *Disputatio*, students will learn in what ways (and for what reasons) their own efforts to defend one view and criticize another go wrong. Are there rules of simple conversation? Of persuasion? What must one do, and how must one speak, so as to convince others of the truth of some proposal? Through this practical ‘laboratory of discussion’ students will learn to speak more persuasively and, as recommended by St. Peter, “with gentleness and respect.”

Second, when the Christian outlook is rejected – via the arguments for atheism, materialism, individualism, liberalism, sexual license, relativism, pluralism – one thing is often underway: the atheist or relativist is laying out his or her own reasons for atheism or relativism. They are typically not striking down the best Christian arguments for theism, for a belief in truth, etc., which they likely do not know. But why should unbelievers know these arguments when Christians themselves do not?

Through readings and lectures by a changing roster of Faculty members and Guest speakers, students will be introduced to the best arguments for accepting a series of Christian views on truth, materialism, and other contentious issues.

Third, is apologetics defending Christianity against unbelievers? The course will also look at the role of exhortation between one Christian and another. How does a Christian argue the interpretation of Scripture? Can one bring the Scriptures to bear on the contemporary Christian lifestyle, if that lifestyle is not actually discussed in the Bible? What makes another Christian’s reading of the Bible relevant to me?

In discussions of a view of sexuality that is widely spread among Christians today, students will be invited to defend their own views, at the same time as they think about the questions just asked. If we are called to “build one another up” (1 Thess 5:11), does this include changing the minds of other Christians about their own lives?

In short, this course is a *practical seminar* in the third part of the ancient *trivium*: *Rhetoric*, in which students work to develop a capacity to move beyond what they have learned of logic to make persuasive arguments concerning the truths of faith – or, to think of this better, to involve others in finding the truth in discussion. In the course students will study both the ways and means of convincing and specific good arguments.

TEXTS & READINGS | The text in this course is in part the **Readings** prepared by the instructor and provided at no cost. **Noted in the Schedule as R**

And also:

Peter Kreeft and Ronald K. Tacelli. *Handbook of Christian Apologetics*. Downer’s Grove, Ill.: InterVarsity Press,

Additional material may be distributed at no cost by the instructors.

DISPUTATIO | In weeks 1 to 6, a part of each class (about 45 minutes to an hour) will be devoted to debate or discussion of a disputed question, the discussion being a kind of laboratory in which we can examine the pitfalls of actual debate and improve our abilities. The instructor will observe the discussion and offer guidance. Students will have the opportunity, in these discussions, to dispute claims of their choice and apply what they have learned about the art of persuasion in practice.

GRADING | The grade for this course is based on the quality of participation in class (10%) and the various Assignments given by the instructors (90%).

SCHEDULE					
WEEK	DATE	TOPIC	INSTRUCTOR	READING	ASSIGNMENT
14	Jan 8	Introduction to rhetoric; Disputatio 1	ET	R 1; H Ch 1	none
15	Jan 15	Apologetics & evangelism; Disputatio 2	ET	R 2; H Ch 2	1
16	Jan 22	Socratic method; arguing with difficult people; Disputatio 3	ET	R 3	2
17	Jan 29	<i>Christians speaking to Christians</i> : What does the Bible say about sex — and who says so? (Christian community vs. being one's own judge); Disputatio 4	ET	R 4	3
18	Feb 5	<i>Christians speaking to Christians</i> : Debating other Christians' reading of Scripture; Disputatio 5	ET	R 5	4
19	Feb 12	How can we fulfil the Great Commission?; Disputatio 6	ET	R 6	5
	Feb 19	READING WEEK			
20	Feb 26	Where there is no moral consensus, shouldn't we be neutral about public morality?	JP & ET	TBA	TBA
21	March 5	Is Christianity the only true religion? 1	BB	H Ch 14	TBA
22	March 12	Is Christianity the only true religion? 2	BB	TBA	TBA
23	March 19	Is truth relative?	EB	H Ch 15	TBA
24	March 26	Who can love the violent God of the Old Testament?	BB & ET	TBA	TBA
25	April 2	no class			
26	April 9	TBA	TBA	TBA	TBA

SEMINAR ON MUSIC IN WESTERN CULTURE

INSTRUCTORS | Prof. Brian A. Butcher & Prof. Andrew Bennett

1 hour per week | Thursdays, 3:00 to 4:30 pm

DESCRIPTION | This seminar is intended not only to expose students only to great works of music themselves, and thereby foster music appreciation, but to contextualize such works in their social, cultural and religious contexts. Major periods and composers, from Gregorian Chant to George Gershwin, will be explored in light of contemporary historical events and influences. Students will also have the opportunity to correlate what they learn to their attendance at the symphony and other concerts throughout the year.

FORMAT | Each seminar will focus on listening together to the relevant musical selections, interspersed with commentary by the instructor and large-group discussion.

TEXTS & READINGS | There is no text in this class; occasional handouts may be provided.

ASSIGNMENTS & GRADING | Attendance is required, but participation is not graded.

SCHEDULE		
WEEK	DATE	TOPIC / READINGS
14	Jan 8	Gregorian Chant
15	Jan 15	Eastern Christian Chant
16	Jan 22	The Advent of Polyphony
17	Jan 29	Renaissance Masters
18	Feb 5	J.S. Bach & the Baroque
19	Feb 12	Guest Lecture (TBA)
	Feb 19	READING WEEK
20	Feb 26	W.A. Mozart & the Classical Era
21	Mar 5	Beethoven & Romanticism
22	Mar 12	Italian Opera
23	Mar 19	From Nationalism to Impressionism
24	Mar 26	Holy Minimalists: Tavener & Pärt
25	April 2	Jazz
26	April 9	no class

THE HISTORY OF CHRISTIANITY 2

INSTRUCTOR | Dr. Andrew Bennett

GUEST LECTURER | Dr. Brian A. Butcher

2.5 hours per week | Thursdays, 5 to 7:30 pm

GOAL | This course provides students with an introduction to Christian history through a chronological study of key periods and movements from the start of the Reformation to the 21st century. The course will focus on key themes, ideas, and debates that shaped the last five-hundred years of Christianity.

By the conclusion of the course students should be familiar with the major movements of Christian history since the Reformation and have a greater awareness of the main Christian traditions from that date to the present (Roman Catholic, Protestant, Orthodox, and Oriental Orthodox).

Specifically, students will acquire a greater understanding of the abuses in the Catholic church, the causes and origins of the Reformation, the theology of Calvin, the Anabaptists, the so-called Wars of Religion, Henry VIII's break with Rome, the notion of propaganda, the Scottish Reformation, the Catholic Counter-Reformation, Orthodoxy under Islam, the golden age of Russian monasticism, the rise of Rationalism, Pietism, Catholic, Orthodox and Protestant missions, Puritans and dissenters in America, Baptists, the Great Awakenings, the Oxford Movement, Papal infallibility and new Marian doctrines, the rise of Protestant Evangelicalism, Pentecostalism, Communism and Orthodoxy, Eastern Christianity and the Muslim World, Orthodoxy in the Diaspora, the decline in mainstream Protestantism, the end of Christendom, the Emerging Church movement, ecumenism, relativism, and the idea of public vs. private faith.

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 four trips will be arranged through the term 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 are volumes drawn from the excellent series **The Penguin History of the Church**.

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

Noted in the Schedule as **B**

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

Noted in the Schedule as **A2**

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 **C**

Neil, Stephen. **A History of Christian Missions.** Vol. 6 in **The Penguin History of the Church** series. Rev. Ed. London: Penguin Books Ltd., 1990. ISBN 0-14-013763-7

Noted in the Schedule as **N**

Vidler, Alec R. **The Church in an Age of Revolution**. Vol. 5 in **The Penguin History of the Church** series. Reprinted. London: Penguin Books Ltd., 1990. ISBN-13: 978-0140137620

Noted in the Schedule as **V**

GRADING | The grade will be based on:

2 short reading assignments	40%
1 term paper, due April 2	15 %
final exam	20%
class participation	10%

Reading Assignments. Students will be asked to prepare 2 short reading assignments (4 pages each) that respond to a question or questions prepared by the professor and draws upon material from the Anthology of Readings and/or the assigned readings from the *Penguin History of the Church*.

Class Presentation. Students will be asked to make a presentation and lead a discussion on one of the assigned readings from the Anthology of Readings. In this presentation they will put the reading and the author(s) in historical context and discuss how the text is relevant to the Church today.

Major Paper. Students will be asked to write a major paper of 12-15 pages, which will involve providing a commentary 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. In the paper 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.

Final Exam. The final exam may comprise a take-home and/or an oral component. Questions are drawn from readings from the textbooks, the *Anthology of Readings*, and information provided in lectures. If an oral exam is held it will be scheduled as Exam Week approaches.

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. **Being punctual in arriving for lectures counts towards your 10% class participation grade.**

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 them to prepare your reading assignments and to review for the exam.

☛ **NOTE** | Computers, including laptops, tablets, android devices, and handheld devices are not permitted in the lecture. Please bring a notebook and pen or pencil to each class. You will pay greater attention this way.

LECTURE SCHEDULE The Reformation to the Present Day					
WEEK	DATE	TOPIC	THEMES	READINGS ANTHOLOGY (A2) BIBLE (B) CHADWICK (C) NEIL (N)	CLASS EVENT
14	Jan 8	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 C Chs. 1 & 2	Video MacCulloch Episode 4 "The Reformation"
15	Jan 15	The Protestant Reformation: Zwingli, Calvin & the Radical Reformation	Zwingli, Theology of Calvin and predestination, the Anabaptists, Wars of Religion	A2 Reading 2 C Chs. 3 & 6	
16	Jan 22	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 C Chs. 4 & 5	Reading Assignment 3 due in class
17	Jan 29	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 C Ch. 8	
18	Feb 5	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 C Ch. 10	Video MacCulloch Episode 3 "Orthodoxy: From Empire to Empire"
19	Feb 12	Enlightenment Philosophies & Christian Faith in the West 1700-1900	Gallicanism, Kant & Hegel in Germany, Hume, Rationalism, Spiritualism and Pietism	A2 Reading 6 V Chs. 1-3	
	Feb 19	READING WEEK			

20	Feb 26	The Churches & the Missions: the Americas, Africa, & Asia	Mission and empire: Catholic, Orthodox and Protestant Missions	A2 Reading 8 N Chs. 6 & 7	Reading Assignment 4 due in class
21	Mar 5	Christianity in North America 1600-1850	Puritans and dissenters in America, Baptists, the First and Second Great Awakenings	A2 Reading 7 V Ch. 21 N Ch. 9	
22	Mar 12	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 V Chs. 4, 5, 8, 11 & 12	
23	Mar 19	The Eastern Churches in the 20th C	Communism and Orthodoxy, post-Communist revival, Eastern Christianity and the Muslim World, Orthodoxy in the Diaspora	Additional readings TBC	Panel discussion
24	Mar 26	Protestantism in the 20th C	Rise of Protestant Evangelicalism, decline in mainstream Protestantism, emerging church movement, Protestant evangelization	Additional readings TBC	Panel discussion
25	April 2	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)	Additional readings TBC	NB Term paper due in class today Panel discussion
26	April 9	Christianity in the 21st C: Concluding Thoughts	The end of Christendom, the new evangelization, ecumenism, relativism, public vs. private faith	A2 Reading 10	

READING THE SCRIPTURES 2

INSTRUCTOR | Fr. Doug Hayman

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

DESCRIPTION | This course focuses on the last part of the Old Testament (Psalms and Wisdom literature) and the entire New Testament (the Gospels, the Epistles including the Letter to Hebrews, John and Jude, James and Peter, the Book of Revelation) and with special attention paid to the content of the four Gospels.

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.

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.

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, as well as weekly assignments consisting of questions to be answered in writing. At the end of term, there will be a two-hour written examination.

synopsis	1-page synopsis due January 30 Luke 1 & 2
major paper	7-9 pages or about 2,000 words, due March 6 topic TBA
final exam	2 hours, Thursday, April 16

GRADING |

synopsis	15%
weekly assignments	25%
paper	30%
exam	30%

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

SCHEDULE				
WK	DATE	TOPIC	READING	ASSIGNMENT
14	Jan 9	Prophets & Prophecy	Psalms 1 and 137; Hosea 1-6; 11-14; Joel 2-3; Amos 1; 5; 7; Jonah ; Micah 5 & 6; Habakkuk 2; Zephaniah ; Zechariah 3; 6:9-9:10; 10; 12-14; Malachi 3-4 KO ch. 22	None
15	Jan 16	Wisdom Literature : The Fear and Love of the LORD	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 23	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	Jan 30	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 <u>1-page synopsis</u> of Luke 1 & 2.
18	Feb 6	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 13	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; cf. <i>Isaiah 6:9-10</i>)
	Feb 20	READING WEEK		

20	Feb 27	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	Mar 6	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	None (Term paper due)
22	Mar 13	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? (Give examples.)
23	Mar 20	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	Mar 27	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	Thurs, Apr 2	NB Today's class is rescheduled one day earlier (10 am to 12 noon) due to Good Friday 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	Apr 9	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	1 Why was this Apocalypse written? (e.g., To stir fear leading to repentance? To give hope in the midst of persecution? Some other reason?) 2 What is the "book" referred to in Revelation 22:18-19?

WEEKLY SCHEDULE

All activity is in the Classroom unless noted otherwise. Activity that is optional for students is indicated with an asterisk. *All activity is in the Classroom unless noted otherwise*

MONDAY

10:00 to 11:00 a.m. **BEGINNING LATIN i** | Professor Edmund Bloedow
11:00 a.m. to 12:00 noon **BEGINNING GREEK i** | Professor Edmund Bloedow
1:00 to 4:00 p.m. **PHILOSOPHY IN WESTERN CULTURE**
Professor Edward Tingley

TUESDAY

10:00 to 11:30 a.m. **CONFESSIONS SEMINAR (fall)** | Professor Brian Butcher
2:00 to 4:00 p.m. **SCIENCE, MEDICINE, & FAITH**
Professor John Patrick
5:30 p.m. **COMMUNITY DINNER** *Hall* | Bethany Stroup
7:00 to 9:00 p.m. **LITERATURE IN WESTERN CULTURE**
Professor Emily Martin

WEDNESDAY

10:00 to 11:00 a.m. **BEGINNING LATIN ii** | Professor Edmund Bloedow
11:00 a.m. to 12:00 noon **BEGINNING GREEK ii** | Professor Edmund Bloedow
1:00 to 4:00 p.m. **ART IN WESTERN CULTURE** | Professor Edward Tingley

THURSDAY

10:00 a.m. to 1:00 p.m. **SEMINAR: TRIVIUM (fall) / APOLOGETICS (winter)**
Professor Edward Tingley
3:00 to 4:30 p.m. **MUSIC SEMINAR (winter)** | Professor Brian Butcher
5:00 to 7:30 p.m. **THE HISTORY OF CHRISTIANITY**
Professors Andrew Bennett and Brian Butcher

FRIDAY

10:00 a.m. to 12:00 noon **READING THE SCRIPTURES**
The Reverend Doug Hayman
12:00 noon to 1:00 p.m. **STUDENT CLEANING** | Harold Visser
 COOKING CLASS *Hall* | The Rev. Doug Hayman
1:00 to 2:15 p.m. **STUDENT LUNCH** *Hall* | The Rev. Doug Hayman
 STUDENT-LIFE MEETING *Hall* | Harold Visser
2:15 to 3:00 p.m. **CHAPEL** *Worship Space* | The Rev. Doug Hayman
5:15 to 6:45 p.m. **INDOOR SOCCER*** *Immaculata High School* | Harold Visser

FALL TERM						
	M	Tu	W	Th	F	Sa
7-8 am						
8-9						
9-10						
10-11	Latin	Confessions Seminar	Latin	Trivium Grammar / Logic / Rhetoric	Scriptures	
11-12 noon	Greek		Greek			
12-1					Cleaning/Cooking	
1-2	Philosophy		Art		Lunch	
2-3		Science			Student-Life Meeting Chapel	
3-4						
4-5						
5-6		Community Dinner		History of Christianity	Soccer	
6-7						
7-8		Literature				
8-9						
9-10						
10-11						

STUDENT WORK SCHEDULE | *To help students keep up with work*

For the first three weeks keep track of the time it takes you to complete the work required in each course. The workload in any given course (the number of pages you are required to read in Literature, for instance) will vary somewhat from week to week, but it will help you to work out an average or minimum number of hours needed. This is the time that *you need* to do this reading; do not compare yourself to others. Then find that time at an appropriate place in the above schedule; mark it off, identify it (you can use the codes below: Science as **S**, etc.), and shade it in; and then treat it as class-time: time at which you must be at your desk. If there are not enough hours in the day to serve your needs (leisure included), please see the Dean or the Vice-Dean.

L/G Latin 1 /Greek 1	[] hours	L/G Latin 2 /Greek 2	[] hours
Pr Philosophy reading	[] hours	H History of Christianity reading	[] hours
Pa Philosophy assignment	[] hours	T Trivium reading & exercise	[] hours
S Science reading	[] hours	L Literature reading	[] hours
C Augustine Seminar reading	[] hours	R Scriptures reading & assignment	[] hours

WINTER TERM							
	M	Tu	W	Th	F	Sa	
7-8 am							
8-9							
9-10							
10-11	Latin		Latin	Apologetics Seminar	Reading the Scriptures		
11-12 noon	Greek		Greek				
12-1					Cleaning/Cooking		
1-2	Philosophy		Art		Lunch		
2-3		Science				Student-Life Meeting Chapel	
3-4					Music Seminar		
4-5							
5-6		Community Dinner		History of Christianity	Soccer		
6-7							
7-8		Literature					
8-9							
9-10							
10-11							

ACADEMIC DEADLINES

The schedule below shows the dates of all papers, both major and minor (☰), all presentations (P), and all exams (*); please note that minor assignments are not included

PROGRAMME 1

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


PROGRAMME 2

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

PROGRAMME 1

Sept 16	Précis Science, Medicine, & Faith 1	1 p
Oct 17	Synopsis 1 Reading the Scriptures 1	1 p
Nov 4	Minor paper Science, Medicine, & Faith	3-5 pp
Nov 19	Minor paper Art in Western Culture 1	3-5 pp
Nov 21	Term paper Reading the Scriptures 1	4-5 pp
Nov 25	Term paper Literature in Western Culture 1	8-10 pp
Dec 2	Minor paper Science, Medicine, & Faith 1	2-3 pp
Dec 8	Take-home-exam component Philosophy	2-3 pp
December 8–12	EXAM WEEK	
		TOTAL 24-33 PP

PROGRAMME 2

Jan 30	Synopsis 2 Reading the Scriptures 2	1 p
Feb 16–20	READING WEEK	
March 6	Major paper Reading the Scriptures 2	7-9 pp
March 10	Minor paper Science, Medicine, & Faith 2	3-5 pp
March 24	Term paper Science, Medicine, & Faith 2	7-10 pp
March 25	Minor paper Art in Western Culture 2	3-5 pp
March 31	Major paper Literature in Western Culture 2	10-12 pp
April 3–6	EASTER BREAK	
April 2	Major paper History of Christianity 2	10-15 pp
		TOTAL 41-57 PP
April 13–16	EXAM WEEK	
April 22	Faculty deadline for submission of marks to Dean	
April 23	Oral Exam	
April 25	GRADUATION 	

☞ CALENDAR OF EVENTS

Note that the schedule is subject to change (anything in grey is still to be determined). 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 specifically for students or staff. Optional events are indicated by an asterisk (*).

All administrative meetings will be confirmed and, unless arranged otherwise, are at the Apartment.

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

FALL TERM 2014 14 WEEKS (13 WEEKS OF CLASSES)

September 2 (Tu)	Faculty Meeting at 6:30 p.m. Management Committee Meeting at 7:30 p.m.
September 7 (Su)	COMMENCEMENT at 3:00 p.m. at Fourth Avenue Baptist Church (Bank St. at Fourth Ave) followed by a reception at the College at around 4:30 p.m.
September 8 (M)	First day of classes
September 9 (Tu)	Orientation Dinner at 5:30 p.m. where each member of the Collegium is given an opportunity to provide a personal introduction
September 13 (Sa)	Student and faculty retreat at 2:00 p.m. at the Patrick farm with dinner
September 16 (Tu)	Community Dinner every Tuesday at 5:30 p.m. in the Hall until December 9
September 17 (W)	Walking tour of downtown Ottawa-Gatineau* from 4:30 to 7:30 p.m.
September 20 (Sa)	Corn Roast at the home of Art and Ellen Hackett (365 River Rd., Burritt's Rapids); swimming, canoeing, and hiking possible after 1:00 p.m.; dinner at 5:30 p.m.
September 28 (Su)	Apple picking* at 2:30 p.m. at Mountain Orchards (10175 Clark Rd., Mountain)
October 4 (Sa)	Hike in Gatineau Park followed by dinner at Prof. Bennett's
October 5 (Su)	Life Chain* from 2:00 to 3:00 p.m. at the Ottawa Hospital Civic Campus (Carling Ave. east of Parkdale Ave.)
October 6 (M)	OSO concert at 8:00 p.m. ("Fireworks") featuring music by Stravinsky, Daugherty, and Mussorgsky
October 13 (M)	THANKSGIVING DAY (no classes)
October 17 (F)	St. Timothy's Classical Academy Ceili* from 6:30 to 8:30 p.m. at Bromley Road Baptist Church (1900 Lauder Dr. at Bromley Rd.)
October 25 (Sa)	HYMN SING at 7:30 p.m. at the Church of St. Barnabas (70 James St. at Kent St.); organ accompaniment by Wesley Warren; followed by a reception
October 27-31	Mid-term interviews between the Dean and each student
November 1 (Sa)	Thanksgiving dinner* at the Patrick farm (7742 County Rd. 21, Spencerville); arrive after 1:00; dinner at 5:30 p.m.
November 4 (Tu)	Faculty Meeting at 6:30 p.m. (the week after the mid-term interviews) Management Committee Meeting at 7:30 p.m.

November 8 (Sa)	STUDENT-FOR-A-DAY , with lunch and dinner provided (everything moved from the previous Tuesday)
November 17 (M)	OSO concert at 8:00 p.m. (“Remembrance”) featuring music by Kelly-Marie Murphy and Tchaikovsky
November 27 (Th)	American Thanksgiving Day (dinner* TBD) 08/16/14
December 5 (F)	Last day of classes
December 8-12 (M-F)	EXAM WEEK (Chapel near the end of the week)
December 13-January 4 around January 1	CHRISTMAS HOLIDAYS (three weeks) Informal alumni get-together
WINTER TERM 2015 16 WEEKS (13 WEEKS OF CLASSES)	
January 5 (M)	First day of classes
January 6 (Tu)	Community Dinner every Tuesday at 5:30 p.m. in the Hall until April 21
January 13 (Tu)	Management Committee Meeting at 7:30 p.m.
January 19 (M)	OSO concert at 8:00 p.m. (“Winter Dance”) featuring music by Bartók, Andrew MacDonald, and Shostakovich
February 12 (Th)	Faculty Meeting at 6:30 p.m. Restless Hearts’ Café at 7:30 p.m. where students host an evening of entertainment for the Collegium
February 16-20 (M-F)	READING WEEK (no Community Dinner)
February 21 (Sa)	Ottawa 67s hockey game* at 2:00 p.m. at TD Place (Bank St. at Wilton Cres.)
March 2 (M)	OSO concert at 8:00 p.m. (“Spotlight on Youth”) featuring music by Strauss, Jarvepp, and Franck
March 6 (F)	WESTON LECTURE at 7:30 p.m. at the Saint Paul University Amphitheatre (223 Main St.); address by R.R. Reno on the topic Against Critical Thinking
March 17 (Tu)	STUDENT-FOR-A-DAY (March Break for most high-school students), with lunch and dinner provided Management Committee Meeting at 7:30 p.m.
mid-March (F-Su)	Visit to Saint-Benoît-du-Lac Monastery* east of Montreal, Quebec
April 3-6 (F-M)	EASTER BREAK
April 10 (F)	Last day of classes
April 13-17 (M-F)	EXAM WEEK (Chapel on Friday followed by student election of Valedictorian)
April 18 (Sa)	Rideau Valley Home Educators Association conference from 8:00 a.m. to 5:00 p.m.
April 20-24 (M-F)	Marking and Cleaning Week (students free Monday and Tuesday)
April 20 (M)	Visit to Prof. Bloedow’s home*
April 21 (Tu)	Party after Community Dinner*
April 22 (W)	Student cleaning day from the morning to early afternoon

April 23 (Th) Year-end meetings in the morning with, separately, the Dean and the Administrator
Oral Exam starting at 10:00 a.m. followed by lunch and Faculty and Student Life
Meetings

April 25 (Sa) GRADUATION 