

Course Descriptions 2009/2010



AUGUSTINE COLLEGE
faith seeking understanding

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NATURE OF PROGRAM | Liberal Arts / Western Culture

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

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

DATES OF PROGRAM | Start: September 6, 2009 Completion: April 24, 2010

HOURS OF INSTRUCTION PER WEEK | 21

ACCREDITATION

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

We are accredited, instead, through the recognition and acceptance of our courses at larger, established, prestigious universities and colleges in both Canada and the United States. For example, we have an ongoing credit-transfer agreement with St. Francis Xavier University (Antigonish, Nova Scotia), which has for several years been named the top primarily undergraduate school in the nation by *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 and by Calvin College – second among Midwest comprehensive colleges according to the annual academic ranking of the respected *U.S. News & World Report*.

For other institutions, see CREDIT TRANSFER below.

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

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).

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

Of Hillsdale College a student writes, “They were really good about transferring almost everything.” “Calvin College gave me a full year’s credit for my year at Augustine,” says another student; “almost all the courses I took earned me an equivalent at Calvin.” For another student at Wheaton College, Augustine College courses in science, philosophy, art history, music, mathematics, and Latin were all credited, allowing the student to enter directly as a sophomore. Another writes, “the University of Chicago has accepted five transfer credits from Augustine, which will help me fill the core requirements here. The credits transferred directly to my elective pool.”

IN CANADA

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

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

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

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

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

IN THE UNITED STATES

Baylor University, Waco, Texas
www.baylor.edu

Calvin College, Grand Rapids, Michigan
www.calvin.edu

Hillsdale College, Hillsdale, Michigan
www.hillsdale.edu

Houghton College, Houghton, New York
campus.houghton.edu

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

Wheaton College, Wheaton, Illinois
www.wheaton.edu

ANSWERS TO A FEW COMMON QUESTIONS

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

Augustine College is a one-year program in which all students must follow the complete full-time program. There are 26 full weeks of classes, plus 1 reading week and 2 exam weeks. The program runs from September 6, 2009 to April 24, 2010.

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?

Members of the faculty are divided between retired academics with a long career of teaching and research at other universities and younger faculty (with either a Ph.D. or a Master's degree, many of who are currently teaching part-time at other universities).

ACADEMIC REQUIREMENTS

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

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

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

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

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

A+	95 – 100%	B+	80 – 84%	C+	65 – 69%	D	50 – 59%	F	less than 50%
A	90 – 94%	B	75 – 79%	C	60 – 64%				
A-	85 – 89%	B-	70 – 74%						

CLASS ATTENDANCE | Because the diploma is awarded for the entire Programme it is not possible to 'drop' certain courses to tailor the Programme to one's strengths and interests. This would have a negative effect on the student body as a whole. The material presented in class and the discussion that takes place around it is the core of the Augustine College Programme.

Attendance at every class of each course is mandatory and absence from class is cause for active concern on the part of the professor and the Administration. 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.

Students are therefore asked to communicate to the professor, in advance of a missed class, any absence due to illness. In exceptional cases absence for other reasons may be permitted but it is the responsibility of the student to request, some time in advance, permission to be absent from each professor whose class would be missed.

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

AUDITING | A student unable to complete all the work or write the mid-year (also called the 'mid-term') exam may, if circumstances warrant, be permitted to continue in the Programme as an auditor. No student, however, is permitted to begin the year as an auditor in any course.

If the Augustine College Programme is audited, however, no diploma is awarded and tuition is not lowered. Moreover, for this transition to be made students must first signal to the Dean the difficulty they are encountering with the workload. A shift to auditing status will follow only (i) after a period of assistance intended to help the student complete the Programme successfully and (ii) after the student submits to the Dean a written letter of request to audit, offering a sufficient explanation of his or her reasons for doing so.

SUBMISSION OF ASSIGNMENTS | Students are expected to submit papers and assignments on time. All assignments should be printed and ready for submission prior to the start of 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. This will apply during the full extent of the term.

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

- written work must be legible: typed (using a single standard font in a uniform point size) or in very clear handwriting (in pen only, not pencil);
- out of respect for both the student's own work and its intended reader, all written work must be proofed (read-through and corrected) before it is submitted: any work submitted with misspellings, typographic errors, disjointed text, or other such evidence of *insufficient interest in controlling the quality of written work* will be appropriately downgraded;
- in all essays and papers, sources must be both fully noted and presented in the proper form;
- unless instructed otherwise students must submit course papers to the professor by hand and not electronically: it is the responsibility of the student to provide a hard-copy form of their work and deliver it either in class to the professor or to the Administrator for inclusion in faculty mail;
- each student is expected to make progress in writing over the course of each term: students must apply the principles of composition, etc., in which they are instructed.

☞ COURSES FORMING THE PROGRAM

Augustine College is a one-year program in which all students follow the complete full-time program of 8 full courses and 1 book-discussion seminar. There are 26 full weeks of classes, plus 1 reading week and 2 exam weeks.

1 BEGINNING LATIN

INSTRUCTORS | Dr. Edmund Bloedow

2 hours per week | Mondays, 8:30-9:30 am; Wednesdays, 11:30 am-12:30 pm

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

SCOPE | In the first term we shall cover the first 25 Lessons of *Wheelock's Latin* taking 1–1 ½ Lessons 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 remainder of the Lessons will be covered in the second term.

Students will read from classical authors, the Latin New Testament, and various Christian texts representing different historical epochs. The course will involve testing students on their progress in acquiring vocabulary and their facility with grammar.

GRADING | Grading will be based on:

weekly quizzes	valued at 50%
mid-year exam	2 hours, Dec 10, 25%
final exam	2 hours, April 14, 25%

2 PHILOSOPHY IN WESTERN CULTURE

INSTRUCTOR | Dr. Edward Tingley

3 hours per week | Mondays, 1:30-4:30 pm

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

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

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

ASSIGNMENTS & GRADING | The year-end grade will be based on exams (40%), assignments (30%), one paper of about 10 pages (20%), and the student’s contribution to the class (10%). These grades are broken down, in the following, to show the **percentage of each component in the final grade at year end** [bold] and percentage of the term grade [T].

FIRST TERM

weekly assignments	brief assignments to assist reading, valued at 15% of the final grade (37.5% T)
mid-year exam	2.75 hours, December 7, 20% (50% T) Includes a take-home component assigned November 30
intellectual courage	priceless – but valued at 5% (12.5% T)

SECOND TERM

weekly assignments	brief assignments, 15% (25% T)
major research paper	10 pages, due March 1, 20% (33% T) Topic to be determined in consultation with the professor
final exam	2.75 hours, April 12, 20% (33% T) On material covering both terms and including a take-home component assigned April 6
intellectual courage	priceless – but valued at 5% (9% T)

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. Readings for the Winter term will be delivered in December, prior to Christmas vacation, during which students are required to complete one reading.

LECTURE SCHEDULE | FIRST TERM

WEEK	DATE	TOPIC	READING
1	Sept 7	no class (Labour Day)	
2	Sept 14	Introduction to philosophy	none
3	Sept 21	Ecclesiastes (350/250 BC)	1
4	Sept 28	Virtue in Homeric Greece (700 BC); Socrates (469–399 BC) and Plato (428–347 BC) <i>Euthyphro</i>	2
5	Oct 5	Socrates and Plato <i>Apology</i>	3
6	Oct 9 (Fri) 9 am	Socrates and Plato <i>Republic, Phaedrus, and Symposium</i> Class held at University of Ottawa library (Morisset 153) for the film <i>The Drinking Party</i> (Jonathan Miller, 1965)	4
7	Oct 19	Aristotle (384–322 BC) <i>Nicomachean Ethics</i> — happiness	5
8	Oct 26	Aristotle <i>Nicomachean Ethics</i> — virtue and vice	6
9	Nov 2	Aristotle <i>Nicomachean Ethics</i> — friendship	7
10	Nov 9	Epictetus (c. 50–c. 138)	8
11	Nov 16	Ethics and the New Testament Jesus, Paul	9
12	Nov 23	Ethics and the New Testament the Evangelists	10
13	Nov 30	St. Augustine (354–430) education / use and enjoyment / love	11

SECOND TERM

WEEK	DATE	TOPIC	READING
14	Jan 4	St. Augustine <i>On Grace and Free Will</i>	12
15	Jan 11	St. Thomas Aquinas (1225–1274) free will / good and evil / happiness	13
16	Jan 12	St. Thomas Aquinas intellect and desire (appetite) / virtue and vice / natural law	14
17	Jan 25	Niccolò Machiavelli (1469–1527)	15
18	Feb 1	Martin Luther (1483–1546) & René Descartes (1596–1650)	16
19	Feb 8	Blaise Pascal (1623–1662)	17
	Feb 15	R E A D I N G W E E K	none
20	Feb 22	David Hume (1711–1776)	18
21	March 1	Immanuel Kant (1724–1804) epistemology & metaphysics	19
22	March 8	Immanuel Kant ethics	20
23	March 15	John Stuart Mill (1806–1873)	21
24	March 22	Martin Buber (1878–1965)	22
25	March 29	Alasdair MacIntyre (b. 1929)	23
26	April 5	Postmodernism	24

3 ART IN WESTERN CULTURE

INSTRUCTOR | Dr. Edward Tingley

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

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

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

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

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

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

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

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

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

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

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

TEXTS & READINGS | The primary text of this course is the collection of bound weekly readings titled

Art & Images. Students are required to have read, *prior to class*, the section noted in the *Readings* column in the LECTURE SCHEDULE below. The supplementary text is E.H. Gombrich, *The Story of Art*, 13th ed.: students should also read the chapter noted in the *Supp.* column of the LECTURE SCHEDULE; they may choose to read it after the lecture, as a review.

WEEKLY ASSIGNMENTS | Each week, students are required, before a given class:

- to complete the weekly reading as noted in the LECTURE SCHEDULE;

and, after that class and prior to the next class:

- to review the slides from each class and learn the essential information for the half-dozen-or-so works identified in the slide set with a star (★) – for more information, see SLIDE TESTS below;
- finally, to write a *summary* on one work of their choice from the slides shown in that week’s lecture, to be submitted at the end of the next class – for more information, see SUMMARIES below.

SLIDE TESTS | 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”).

Each term there will be two unscheduled slide-identification tests. This is designed to help students keep the works in proper chronological sequence and contemporary with other events in their respective periods of history. The student will be expected to give basic information about a half-dozen or so works per picture.

The specific slides in each Powerpoint presentation to study are marked with a star (★). For each such slide, learn the following *basic information*:

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

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.

SUMMARIES | Beginning September 15, students are required to write a summary on *one work of their choice* from the slides shown in that week’s lecture, to be submitted at the end of the next class. For each summary:

- review the slides from the lecture just given;
- choose a work about which enough was said during the class that you could write informatively (it need not be a work marked with a star – ★);
- note clearly the *basic information* (defined above, under SLIDE TESTS);
- finally, write a paragraph of at least 150 words about the *cultural significance* of the work you have chosen. That is, explain what is in the work and, on the basis of the discussion in the lecture, 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.

This assignment might be hard to do initially but is a learning exercise that will prepare students for the exam. At least 40% of the exam at the end of each term will be based on the student’s ability to write from memory about at least five works of art in this manner. Each summary written prior to the exam will be marked on a pass/fail basis.

VIEWING | Students who have not seen the 13-part documentary series *Civilisation: A Personal View* by Sir Kenneth Clark are greatly encouraged to do so but this is not a requirement. Following the series will not only further prepare you for the lectures but will help link the works seen in this course with the music you are studying in Music in the Christian West (the selection of music in the series is excellent). The complete text of the series is in the library in book form, under the same title.

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

GRADING | The year-end grade will be based on exams (40%), slide tests (10%), two papers (40%), and the student's contribution to the class, which will include the summaries (10%), as follows (broken down to show both **percentage of the final grade at year end** and approximate percentage of the term grade [T]).

FIRST TERM

slide tests	2 impromptu slide-identification tests, valued at 5% (11% T)
minor paper	5 pages, due October 27, 15% (33% T) Sketch of a Christian aesthetic
mid-year exam	2.75 hours, December 8, 20% (45% T)
intellectual courage	priceless – but valued at 5% (11% T)

SECOND TERM

slide tests	2 impromptu slide-identification tests, 5% (9% T)
major research paper	10 pages, due March 16, 25% (46% T) Topic to be chosen in consultation with the professor
final exam	2.75 hours, April 13, 20% (36% T) on content covering both terms
intellectual courage	priceless – but valued at 5% (9% T)

LECTURE SCHEDULE | FIRST TERM

WEEK	DATE	TOPIC	READINGS	SUPP	VIEWING
1	Sept 8	Introduction	none	Introduction	
2	Sept 15	Egypt, 3000 BC to 2nd C AD	1 The Bible	Chaps. 1-2	
3	Sept 22	OT Jews to Archaic Greece, 1280 BC to 6th C BC	2 Plato	Chap. 3	
4	Sept 29	Classical & Hellenistic Greece, 5th to 2nd C BC	3 Aristotle	Chap. 4	
5	Oct 6	Etruria to Rome, 8th C BC to 2nd C AD	4 Longinus	Chap. 5	
6	Oct 13	Early Christian & Byzantine, 2nd to 6th C	5 Clement, Gregory	Chaps. 6-7	
7	Oct 20	Icons, 6th to 15th C	6 Synods		
8	Oct 27	Romanesque, 1050 to 1200		Chaps. 8-9	<i>Civilisation</i> , 1
9	Nov 3	Gothic, 12th to 13th C	7 Aquinas, Hugh, Suger	Chap. 10	2
10	Nov 10	Late medieval, 14th C	none	Chap. 11-12	3
11	Nov 21 (Sat)	Italian Renaissance I, 15th C	8 Alberti, Leonardo	Chaps. 12-13	4
12	Nov 24	Italian Renaissance II, 15th C			
13	Dec 1	Northern Renaissance, 15th C	none	Chap. 14 & 17	

SECOND TERM

WEEK	DATE	TOPIC	READINGS	SUPP	VIEWING
14	Jan 5	Northern Renaissance, 16th C	9 Contract for a painting	Chap. 18	
15	Jan 12	Tuscany & Rome, early 16th C	10 Vasari	Chap. 15	6
16	Jan 19	Venice, 16th C	11 Calvin	Chap. 16	5
17	Jan 26	Mannerism, later 16th C	12 C. of Trent, Lomazzo	Chap. 18	
18	Feb 2	Catholic Europe, early 17th C	13 Carducho, Pacheco	Chap. 19	7
19	Feb 9	<i>National Gallery of Canada visit</i>	14 Bellori, Perrault	none	
	Feb 16	READING WEEK			
20	Feb 23	Netherlands, 17th C	15 Huygens, Rembrandt, Dekker	Chap. 20	8
21	March 2	Rococo & Neoclassicism, 18th C	16 Cooper, Reynolds, Diderot	Chaps. 21-24	9-10
22	March 9	Romanticism, 19th C	17 Delacroix, Ruskin	Chap. 25	11-12
23	March 16	Impressionism & Post-Impressionism	18 Baudelaire	Chap. 26	13
24	March 23	Academic art & Décadence	19 Wilde, Nietzsche		
	March 30	Modernism, 20th C	20 Kandinsky	Chap. 27	
25	April 1	<i>National Gallery of Canada visit</i>	none		
26	April 6	Abstraction to Postmodernism	21 McEvilly	Chap. 28	

4 SCIENCE, MEDICINE, & FAITH

INSTRUCTORS | Dr. John Patrick, Dr. George Metelski

On average, 3 hours per week, divided between two sections

NB | A given week may include either sections *A* or *B* or *both sections A and B*.

AIM & SCOPE | The 19th-century fable that religion, particularly the Christian religion, was antagonistic to the development of science is now recognized as a very partial telling of the story. This course is intended to provide the background necessary 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** about science and the attitude of the Christian Church toward science?

And how have **reason and faith** worked together in the development of science?

In the first term we focus upon **ancient and medieval times** to approximately 1500. All human cultures have some forms of technology, which reflect the human response to the problems of survival: problem-solving may produce technology but not science. Number systems are an example of problem solving, which did not initially lead to any abstract systematization. Medicine, similarly, was a mixture of incantation, empirical remedies, and crude surgery, and to this day animistic cultures remain hard soil into which to plant scientific ideas. The flowering of abstract mathematics (largely **geometry**) and the great cultural insight of the **Hippocratic physicians** is examined, and then the decline into the uncritical encyclopaedic cataloguing of the **Roman period**. We then look at the slow emergence of what would become scientific thought following the rediscovery (via the Muslim world) of the 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 with which the second term opens.

We turn in the second term to the great revolutions of modern science, in physics, astronomy, and the biosciences. In **physics** the first revolution in physics is associated with several developments: the idea of a new sun-centered, planetary system by **Copernicus**, **Kepler's laws** of planetary motion, experimental discoveries by **Galileo** with the telescope, and finally the formulation by **Newton** of the universal law of motion and the universal law of gravity. The second revolution comes with dramatic developments in physics, such as the discovery of electromagnetic and sub-atomic forces, **Einstein's** theories of special relativity and general relativity, and quantum mechanics – theories with profound implications for the way we understand the universe.

The first revolution in the **biological sciences** is the work of **Darwin**, building on earlier achievements in classification; the second is the development of **biochemistry and physiological medicine**; and the third is the arrival of **molecular biology and genetics**. All are based on a naturalistic exploration of the world, which is appropriate as long as it is a scientific convenience rather than (as Dawkins *et alia* maintain) the height of logical rationalism. Throughout the course the relationship between faith and science is emphasized but, over the eight months of this course, it becomes clear that purely naturalistic thinking, though appropriate to the practice of science, is utterly inadequate as an understanding of man.

GRADING | The final **grade** in each term will be the average of the grades assigned in both sections. The **final grade in this course for the year** will be the average of the final first- and second-term grades.

SECTION A ***Biology, Medicine, & Faith***

INSTRUCTOR | **Dr. John Patrick**

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

ASSIGNMENTS & GRADING | Weekly **readings** should be completed prior to class according to the schedule below. In addition to the texts, please see 'Other Readings' column of the **LECTURE SCHEDULE**. These will be made available in handout form unless a web address is provided.

The **assignments** in this section of the course are as follows.

FIRST TERM

précis	1 page, due September 15
1st minor paper	3-5 pages, due November 10
2nd minor paper	2-3 pages, due December 1 a partial outline of the major paper (second term)
exam	there is no exam in this section of the course

SECOND TERM

3rd minor paper	3-5 pages, due February 23
major paper	7-8 pages, due March 30
class participation	engagement and participation in the course will be given major attention in the student assessment
exam	there is no exam in this section of the course

TEXTS |

FIRST TERM

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

SECOND TERM

Michael Denton. **Evolution: A Theory in Crisis**. 3rd rev. ed. Bethesda, Md.: Adler and Adler, 1986.
ISBN 091756152X

David Stove. **Darwinian Fairytales: Selfish Genes, Errors of Hereditary, and Other Fables of Evolution**. N.Y.: Encounter Books, 2007.

FURTHER READING |

In the LECTURE SCHEDULE these are noted in the FURTHER column; thus, the “Denton” in that column is the work by Denton in the list below.

Stephen M. Barr. “**Retelling the Story of Science.**” *First Things* (March 2003). Available online at http://www.firstthings.com/article.php3?id_article=460.

Francis Collins. **The Language of God.** Simon and Schuster, 2006.

Michael J. Denton. **Nature’s Destiny: How the Laws of Biology Reveal Purpose in the Universe.** New York: The Free Press, 1998.

Galen. Introductory article available online at <http://campus.udayton.edu/~hume/Galen/galen.htm>.

Arthur Allen Leff. “**Unspeakable Ethics, Unnatural Law.**” *Duke Law Journal* (December 1979), 1229–49.

John Patrick. **Hippocrates and Medicine in the Third Millenium.** CMDS 2003.

Geoffrey Simmons. **Billions of Missing Links.** Eugene, Oregon: Harvest House Publishers, 2007.

STILL FURTHER READING |

David Berlinski. “**The Deniable Darwin.**” *Commentary* 101:6 (June 1996). Available online at http://www.arn.org/docs/berlinski/db_deniabledarwin0696.htm.

Jay Budziszewski. “**Handling Issues of Conscience.**” *The Newman Rambler* 3:2 (spring/summer 1999). Available online at <http://www.consciencelaws.org/Examining-Conscience-Ethical/Ethical07.html>.

Jay Budziszewski. “**The Revenge of Conscience.**” *First Things* (June/July 1998). Available online at http://www.firstthings.com/article.php3?id_article=3541.

Robert Jay Lifton. **The Nazi Doctors.** Basic Books, 1986.

Alasdair MacIntyre. “**How Virtues Become Vices: Values, Medicine, and Social Context.**” In *Evaluation and Explanation in the Biomedical Sciences*, ed. H. Tristram Engelhardt, Jr., and Stuart F. Spicker (Dordrecht: Reidel, 1975), 97–111. This is included in Reading 22 of the bound *Readings for Philosophy in Western Culture*.

Mary Midgley. “**Selfish Genes and Social Darwinism.**” Available online at http://www.royalinstitutephilosophy.org/articles/printer_friendly.php?id=15.

Marilynne Robinson. “**Hysterical Scientism: The Ecstasy of Richard Dawkins.**” Review of Richard Dawkins, *The God Delusion.* *Harper’s* (26 November 2006). Available online at <http://darwiniana.com/2006/10/23/marilynne-robinson-on-dawkins>.

Dorothy L. Sayers. “**The Lost Tools of Learning.**” Address delivered at Oxford University in 1947. Available online at <http://www.gbt.org/text/sayers.html>.

Dallas Willard. “**Beyond Moral Bewilderment.**” Available online at <http://www.ttf.org/index/journal/detail/moral-bewilderment>.

LECTURE SCHEDULE | FIRST TERM, SECTION A

WK	DATE	TOPIC	TEXTS	FURTHER
1	Sept 8	Intro: Technology and Science	Lindberg, 1-13	
2	Sept 15	Technology, Science, and Faith		Barr
3	Sept 22	Medicine in Antiquity (Hippocrates and the Moral Dimension of Medicine)	Lindberg, 111-31	Patrick
4	Sept 29	Aristotle's Natural Philosophy (Biology)	Lindberg, 47-54, 62-67	
5	Oct 6	The Greek & Roman Encyclopaedists (Galen)	Lindberg, 135-160	Galen
6	Oct 13	The Islamic Contribution to Science, I	Lindberg, 161-82	
7	Oct 20	The Islamic Contribution to Science, II		
8	Oct 27	no class		
9	Nov 3	no class		
10	Nov 10	The Revival of European Learning (Biology & Medicine)	Lindberg, 183-215	
11	Nov 17	Albert the Great, Teacher of Aquinas	Lindberg, 215-31	
12	Nov 24	William of Ockham	Lindberg, 242, 292-93	
13	Dec 1	The Beginnings of Modern Science (Experiments)	Lindberg, 89-105, 355-68	

SECOND TERM

WK	DATE	TOPIC	TEXTS	FURTHER
14	Jan 5	The Beginning of Modern Science (Overview)	Lindberg, 240-44, 360-68	
15	Jan 12	Classification in the 17th & 18th Centuries (Bioscience)	Denton	Denton
16	Jan 19	1st Revolution in the Biosciences – Darwin, I (Historical Background)	Denton	
17	Jan 26	Darwin, II (Voyage of the Beagle)	Denton	
18	Feb 2	Darwin, III (Development of Ideas)	Denton	Denton
19	Feb 9	Darwin, IV (Neo-Darwinism)	Denton	Simmons
	Feb 16	READING WEEK		
20	Feb 23	2nd Revolution in the Biosciences – Biochemistry, Physiology, & Medicine, I		
21	March 2	Biochemistry, Physiology, & Medicine, II	Denton	
22	March 9	3rd Revolution in the Biosciences – Molecular Biology, I (Cellular Structure)	Denton	
23	March 16	Molecular Biology, II (The Genetic Code)	Denton	Collins
24	March 23	Review		
25	March 30	no class		
26	April 1	no class		

SECTION B**Physics & Faith****INSTRUCTOR** | Dr. George Metelski

2 hours per week for 7 weeks per term | Mondays, 10 am-12 noon

ASSIGNMENTS & GRADING | Weekly **readings** should be completed prior to class according to the schedule below. The additional readings assigned (further to readings from the texts), listed in the ‘Other Readings’ column of the LECTURE SCHEDULE, will be made available in handout form unless a web address is provided. The **assignments** in this section of the course are as follows.

FIRST TERM

lecture questions weekly, 30% | Questions distributed at each lecture, answers collected from students the following week

mid-term paper 1-page, due October 19, 20% | **“Reason and Faith in Your Christian Denomination,”** a paper based on consultation with your home pastor. Please do the following:

- [1] describe your Church’s Sunday Service, noting what makes it important to you,
- [2] discuss the relation between reason and faith according to the source documents and/or tradition of your denomination’s (please quote your sources or a representative or representatives of your tradition and offer a brief explanatory commentary on the quoted statements).

[3] finally, give your personal opinion on reason and faith (can they be contradictory? do they overlap? are they complementary?)

We may do this as short presentations by teams, spread over several lectures.

end-of-term paper 8–10 pages, due December 7, valued at 35% | **“Major Ideas and Contributions of Ancient and Medieval Science”**

class participation 15%

SECOND TERM

lecture questions weekly, 40% | As per first term

final exam oral exam, 30 minutes per student, April 19, 40% | Students should prepare for the exam from the list of topics that will be provided in advance by April 5

class participation 20%

TEXTS | In the first term the text will be 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. For the second term, readings from the following texts will be provided.

Brian Greene. **The Elegant Universe.** New York: Vintage Books, 2000.

Thomas Kuhn. **The Copernican Revolution.** Cambridge: Harvard University Press, 1957.

Stan Gibilisco. **Physics Demystified: A Self-Teaching Guide.** McGraw Hill, 2002.

LECTURE SCHEDULE | FIRST TERM, SECTION B

WK	DATE	TOPIC	TEXT
1	Sept 7	no class (Labour Day)	
2	Sept 14	no class	
3	Sept 21	What is Science?	Lindberg, 1-13
4	Sept 28	no class	
5	Oct 5	Science in Antiquity	Lindberg, 13-35
6	Oct 12	no class (Thanksgiving)	
7	Oct 19	The Greeks & Plato	Lindberg, 36-45
8	Oct 26	no class	
9	Nov 2	Aristotle's Natural Philosophy (Physics)	Lindberg, 47-68
10	Nov 9 evening	The Revival of European Learning	Lindberg, 183-244
11	Nov 16	The Revival of European Science	Lindberg, 245-280, 316
12	Nov 23	no class	
13	Nov 30	The Medieval World View	Lindberg, 281-87

SECOND TERM

WK	DATE	TOPIC	TEXT	OTHER READINGS
14	Jan 4	The Copernican Revolution, I (Copernicus, Kepler)	Kuhn, 155-69	TBA
15	Jan 11	The Copernican Revolution, II (Kepler, Galileo)	Kuhn, 209-25	TBA
16	Jan 12	no class		
17	Jan 25	no class		
18	Feb 1	no class		
19	Feb 8	no class		
	Feb 15	READING WEEK		
20	Feb 22	The Newtonian World View		Gibilisco; Greene, 54-55
21	March 1	no class		
22	March 8	Electricity & Magnetism		Gibilisco
23	March 15	Modern Physics, I		Gibilisco
24	March 22	Modern Physics, II		Greene, 37-41; Gibilisco
25	March 29	Review		
26	April 5	no class (Easter break)		

5 MUSIC & CULTURE IN THE CHRISTIAN WEST

INSTRUCTOR | Prof. Wesley Warren

2.5 hours per week | Wednesdays, 2-4:30 pm

SCOPE | From its roots in early Jewish temple and Christian chant forms, the history of Western art music will be traced through two thousand years of development. All major periods will be covered in detail and linked to significant world events and movements within other artistic disciplines. Each class will include not only a lecture but also listening, discussion, and reflection. Music of the Christian Church, allied with developments in her doctrine, liturgy, and spirituality, will be given a prominent place in the curriculum.

TEXT | Donald Jay Grout and Claude V. Palisca. **A History of Western Music**. 6th ed. New York: W.W. Norton, 1996. ISBN 0393975274 Additional materials will be provided during the term.

ASSIGNMENTS | Each week students are required to have read, prior to the lecture, the **assigned portions of the text** and to have listened to the **assigned cds**, which will be made available two weeks in advance of the class for which they are appointed. Students are encouraged *to listen actively*, i.e., not engaging in any accompanying activity. On occasion there are additional readings as well as viewing assignments, as noted in the **LECTURE SCHEDULE** below.

Students will also be expected to attend the four Monday concerts of the Ottawa Symphony Orchestra at the National Arts Centre, at 8 pm on October 1, November 19, February 11, and April 14; tickets provided by a benefactor of the College will be available from the Administrator. Students are also encouraged to attend other recitals posted from time to time on the College bulletin board.

It is hoped that there will be opportunities to perform in class both individually and corporately.

GRADING | The grade will be based on:

2 midterm tests one per term, October 28 and February 24

2 listening quizzes one per term, December 9 and April 14

2 exams one per term, December 9 and April 14

major research paper approximately 10 pages, due date T B A

The remaining portion of the grade is based on the **student's contribution** to the class throughout the year.

WEEK	DATE	TOPIC	TEXT / HANDOUTS (H) / VIDEOS (V)	CD
1	Sept 9	Introduction	Grout, pp. 789-805. H: Music theory and glossary	
2	Sept 16	Musical Aesthetics & Music Theory	H: Music theory and glossary	
3	Sept 23	Music of the Ancient World	Grout, 1-19. H: Biblical texts; Early Jewish, Temple and Synagogue	
4	Sept 30	Gregorian Chant I	Grout, 19-29. H: Liturgical Year. V: "Introduction to Chant"	1-2
5	Oct 7	Gregorian Chant II	Grout, 70-105	4-5
6	Oct 14	The Beginning of Polyphony	H: Schools of St. Martial and Notre-Dame (Leonin, Perotin, Machaut)	
7	Oct 21	Transition to the Renaissance	Grout, 123-41, 144-61, 164-69, 172, 218-19, 248	6-7
8	Oct 28	Reformation & Council of Trent	Grout, 224-35	8-9
9	Nov 4	Palestrina, Victoria, Lassus	Grout, 235-46. V: "The Tallis Scholars Live in Rome" (Palestrina)	10-12
10	Nov 11	Tudor Music (Tallis, Byrd, and Gibbons)	Grout, 230-31, 246-47	13-16
11	Nov 18	Transition to the Baroque	Grout, 251-60	Tape
12	Nov 25	Monteverdi, Schutz, Purcell	Grout, 192-94, 270-73, 285-86 (Monteverdi), 290-94 (Schutz), 322-23, 333-334 (Purcell). V: "Vespro della Beata Virgine" (Monteverdi)	17-19
13	Dec 2	Bach I (including Vivaldi)	Grout, 375-80; 334-41, 345-50, 386-405. H: Bach biography and list of works	20-24

SECOND TERM

WEEK	DATE	TOPIC	TEXT / HANDOUTS (H) / VIDEOS (V)	CD
14	Jan 6	Bach II, Handel I	Grout, 405-17	1-3
15	Jan 13	Handel II	H: Handel biography and list of works	4
16	Jan 20	Transition to Classical	Grout, 420-32, 452-58, 459-60; 432-47 (opera)	
17	Jan 27	Haydn	Grout, 465-88	5-6
18	Feb 3	Mozart	Grout, 488-509	7-8
19	Feb 10	Beethoven	Grout, 513-39	9
	Feb 17	READING WEEK		
20	Feb 24	Transition to Romanticism	Grout, 524-45, 571-74	
21	March 3	Schubert, Schumann, Brahms	Grout, 546-48, 574-75, 587-89, 594-96 (Schubert), 554-55, 577-78, 596 (Schumann), 558-61, 586, 590-593, 597-99 (Brahms)	10-13
22	March 10	Mendelssohn, Chopin, Liszt, Berlioz	Grout, 551-54, 575-76, 589-90, 602 (Mendelssohn), 578-82 (Chopin), 555-57, 582-86, 601 (Liszt), 548-51, 600-01, 611-12 (Berlioz)	14-17
23	March 17	Franck, Bruckner, Tchaikovsky	Grout, 586, 593, 660 (Franck), 561-63, 601-02 (Bruckner), 563-65 (Tchaikovsky)	TBA
24	March 24	Opera (Wagner, Verdi, Puccini)	Grout, 618-20, 621-28 (Wagner), 601, 614-17 (Verdi), 670-71 (Puccini)	18-20
25	March 31	Transition to the 20th C (Mahler, Strauss, Impressionists)	Grout, 632-38 (Mahler), 638-43 (Strauss), 663-69 (Impressionists), 644-60, 689-93, 754-57, 760-64	21-24
26	April 7	Bartók, Schoenberg, Stravinsky, Messiaen	Grout, 680-84 (Bartók), 713-25 (Schoenberg), 702-09 (Stravinsky), 726-29 (Messiaen)	25-27

6 LITERATURE IN WESTERN CULTURE

INSTRUCTOR | Prof. Trevor Tucker

2 hours per week | Thursdays, 10 am–12 noon

DESCRIPTION | If it is true that “we read to know we are not alone” and that the “role of the writer is to instruct,” then good literature must be a mentor. This course is designed with both a strong academic and experiential thrust as we read through time-proven literary touchstones as well as modern ones with a reflective/devotional posture. This is more than a head exercise; these stories are meant to be experienced. Themes such as forgiveness, the benignity or malignity of the gods, sources of revelation, and one’s place in the established order will all be examined in light of our own experience of the faith. We will wonder *with* Lear why evil prospers; we will affirm Edgar’s words to his aged father: “Thy life’s a miracle; speak yet again.” We will read through Milton’s epic justification of God’s ways to man; we will read Orual’s, too, which sets out to “accuse the gods” only then to admit, “I know now, Lord, why you utter no answer. You are yourself the answer.” Odysseus, Dante, Othello, Scrooge, Godric, the Ancient Mariner – we will walk with them and they with us.

TEXTS & READINGS | Over the course of the first term students are required to read, in a reflective way, **one book per week of Milton’s *Paradise Lost***, which we will take up at the beginning of each class; readings are noted under MILTON in the LECTURE SCHEDULE below. Students are further required to have read, prior to the related class, the whole of the texts (or the portions that were previously assigned) as noted under READINGS.

It is important that you not do the readings a half-hour before class. Get alone with the texts; find some time to immerse yourself in them. For each class you should be able to discuss what you have read and, where appropriate, how it relates to your own experience and beliefs, past and present.

For the **Divine Comedy**, the work may be read online, in the translation by Henry Cary: <http://www.bartleby.com/20/>; the same translation may be downloaded at <http://www.gutenberg.org/etext/8800>.

Other texts, as per the list previously sent:

Wendell Berry. **Fidelity: Five Stories**, which includes “Jonquil for Mary Penn,” “Pray Without Ceasing,” and “Making It Home.” Pantheon, 1992. ISBN 0679748318

Frederick Buechner. **Godric**. Harper Collins, 1980. ISBN 0060611626

G.K. Chesterton. **The Man Who Was Thursday**. Penguin Classics, 1990. ISBN 0140183884 - or another edition.

Charles Dickens. **A Christmas Carol**. Any edition.

NB | *Further to* the list previously sent, students are required to purchase the following text:

Homer. **Odyssey**. Any edition. The classic translation by Robert Fitzgerald is faithful to the original poetic form: ISBN 0374525749; an inexpensive prose rendering is published by Dover: ISBN 0486406547.

C.S. Lewis. **Till We Have Faces: A Myth Retold**. Harvest Books, 1980. ISBN 0156904365 - or another edition

George MacDonald. **Lilith: A Romance**. Any edition, or it may be read online at: <http://www.ccel.org/m/macdonald/lilith/Lilith.html>

John Milton. **Paradise Lost**. Any edition.

David Adams Richards. **Mercy Among the Children**. Doubleday Canada, 2000. ISBN 0385259174

William Shakespeare. **Othello**. Any edition.

William Shakespeare. **King Lear**. Any edition.

All further readings will be made available to the student at no cost in the Text Supplement (poems by Samuel Taylor Coleridge and William Wordsworth, **Life in the Iron Mills** by Rebecca Harding Davis, and “**Writing Short Stories**” by Flannery O’Connor).

GUEST LECTURES | Two lectures will be conducted by guest lecturers: Prof. Dominic Manganiello, professor in the Department of English at the University of Ottawa, on October 1 and Prof. James Parsons, on February 25.

ASSIGNMENTS & GRADING | Students will be responsible for one paper and one presentation per semester. Participation in class discussion is valued at 10% of the grade; the final exam, at 25%.

FIRST TERM

- preparation** for the class of September 10, not graded | in preparation for the reading of John Milton’s *Paradise Lost*, students should formulate a scripturally based perspective on gender and gender roles, as this is a regular topic of discussion around Milton’s retelling of the creation account. A short personal study of Genesis 1-3 provides a helpful starting point. Nothing need be submitted on paper; the student should be prepared to contribute thoughtfully to discussion of this issue
- 1st paper** 10 pages, due December 3, valued at 35% | Proposal due November 5. A major paper on a topic chosen from the list provided on September 17 or on a topic of your choice. Some possible topics include: Was Milton theologically unorthodox? Why did God include the tree of knowledge (using the poem itself, not the Bible)? What are the sources of the Romantic impulse? Does Shakespeare’s apparent rejection of Aristotle’s unities probably weaken or strengthen his plays? Do Dickens’s characters, as Eliot suggests, have “no psychological life?”
- 1st presentation** 15% | a **4-minute-plus recitation** of a favourite passage from *King Lear*, *Hamlet*, or *Othello* with a **1-page explanation** of the passage, how it relates to the themes discussed thus far, and why you chose it. The mark will be based on passion of delivery, level of comfort with the language, and the depth of your explanation as to why you chose the passage. The presentation dates will be decided in class.

SECOND TERM

- 2nd paper** due March 11, valued at 20% | A **creative piece** – a short story (preferably of an allegorical or a fairy-story nature), a poem, or a one-act play highlighting some of the key themes discussed over the course of the year. You will be marked for passion, creativity, uniqueness, conciseness of language, and depth of development.
- 2nd presentation** 10% | a **presentation** focusing on the theme of *seeing* and related to *'Till We Have Faces*, *Life is a Miracle*, and Dillard’s three essays. Format TBA; the presentation dates will be decided in class.

LECTURE SCHEDULE | FIRST TERM

WEEK	DATE	TOPIC / READINGS	MILTON	INSTRUCTOR
1	Sept 10	Introduction Milton	none	TT
2	Sept 17	Homer <i>Odyssey</i>	Book 1	TT
3	Sept 24	Homer <i>Odyssey</i>	Book 2	TT
4	Oct 1	Dante <i>The Divine Comedy</i>	Book 3	DM
5	Oct 8	Shakespeare <i>King Lear</i>	Book 4	TT
6	Oct 15	Shakespeare <i>King Lear</i>	Book 5	TT
7	Oct 22	Shakespeare <i>Othello</i>	Book 9	TT
8	Oct 29	Shakespeare <i>Othello</i>	Book 10	TT
9	Nov 5	Romantic poetry Introduction	Book 11	TT
10	Nov 12	Coleridge "Rime of the Ancient Mariner"	Book 12	TT
11	Nov 19	Coleridge "Limetree Bower," "The Pains of Sleep"		TT
12	Nov 26	Wordsworth "Ode: Intimations," "The World Is Too Much With Us"		TT
13	Dec 3	Victorian Dickens <i>A Christmas Carol</i>		TT

SECOND TERM

WEEK	DATE	TOPIC / READINGS	INSTRUCTOR
14	Jan 7	George MacDonald <i>Lilith</i>	TT
15	Jan 14	MacDonald cont'd.	TT
16	Jan 21	Rebecca Harding Davis <i>Life in the Iron Mills</i>	TT
17	Jan 28	Modern G.K. Chesterton <i>The Man Who Was Thursday</i>	TT
18	Feb 4	C.S. Lewis Introduction	TT
19	Feb 11	C.S. Lewis <i>Till We Have Faces</i>	TT
	Feb 18	READING WEEK	
20	Feb 25	T.S. Eliot TBA	JP
21	March 4	Frederick Buechner <i>Godric</i>	TT
22	March 11	Flannery O'Connor "Writing Short Stories"	TT
23	March 18	Wendell Berry "Jonquil for Mary Penn," "Pray Without Ceasing"	TT
24	March 25	Berry cont'd "Making It Home" David Adams Richards, Introduction	TT
25	April 1	David Adams Richards <i>Mercy Among the Children</i>	TT
26	April 8	Annie Dillard "Expedition to the Pole"	TT

7 READING THE SCRIPTURES

INSTRUCTOR | **The Reverend Doug Hayman**

2 hours per week | Thursdays, 1:30-3:30 pm

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

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

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

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

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

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

EXPECTATIONS | Although the class format will include lectures, this course is essentially a seminar in which students will have the opportunity to discuss, with the professor and with one another, questions that arise from their reading and preparation. Knowledgeable participation of students depends substantially upon careful reading. **Students should read all the assigned readings prior to class** (see the **LECTURE SCHEDULE** below) and arrive in class with **insights upon the texts and having prepared thoughtful questions for discussion.**

ASSIGNMENTS | There will be a one-page synopsis and a short essay, to be submitted each term. In addition, there are weekly assignments, which may be quite brief. There will be no exam in the first term but there will be a final examination at the end of the second on the material treated over the entire year.

FIRST TERM

- synopsis** 1-page synopsis due **September 17** | Write a synopsis of the Introduction to the Ignatius Catholic Study Bible
- weekly** as noted in the **LECTURE SCHEDULE** below
- term paper** 4-5 pages or 1,000-1,250 words, due **November 26** | Deuteronomy 8, Psalm 106, and 1 Corinthians 10 all reflect back upon Israel's time in the wilderness. Compare and contrast how they view that time and what God's people are to learn from it – e.g., what does it teach us about God's faithfulness? about our experience of trials and temptations?

SECOND TERM

- synopsis** 1-page synopsis due **January 28** | Write a synopsis of Luke 1 & 2
- weekly** as noted in the **LECTURE SCHEDULE** below
- term paper** 7-9 pages or about 2,000 words, due **March 25** | topic **T B A**
- final exam** 2 hours, **April 15** | covering both terms

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

FIRST TERM	synopsis	10%
	weekly assignments and class participation	50%
	paper	40%
SECOND TERM	synopsis	5%
	weekly assignments and class participation	25%
	term paper	35%
	final exam	35%

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

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

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

LECTURE SCHEDULE | FIRST TERM

WEEK	DATE	TOPIC	REQUIRED READING	ASSIGNMENT
1	Sept 10	Introductions to one another & to the Bible; metaphor test		How many books are there in the Bible? Would all Christian denominations give the same answer?
2	Sept 17	Hermeneutics How we read and understand; Translation (“inclusive language”); Interpretation & Truth; Tradition & the Word of God	Introduction to the Ignatius Catholic Study Bible ; 2 Samuel 11 & 12	Write a <u>1-page synopsis</u> of the Introduction to the Ignatius Catholic Study Bible
3	Sept 24	Beginnings Creation & Fall; Purpose & plan	Genesis 1-11; John 1:1-18; Ephesians 1; Colossians 1:15-17; Hebrews 1:1-4; Psalm 104	<u>Describe</u> what occurs on each of the 7 days of creation narrated in Genesis 1:1-2:3. Are there any details that you never noticed before?
4	Oct 1	The Breakdown continues	Genesis 3-11; Romans 1	Referring to Genesis 6:1-5 & Romans 1:18-32, what is the stated cause of the breakdown of the natural order?
5	Oct 8	Call & Covenant; Flesh & Spirit Abram/Abraham (Sarai/Sarah); Ishmael & Isaac	Genesis 12-18, 20-23	In the New Testament three references are made to Genesis 15:6: cite two and explain why the connections are made.
6	Oct 15	Decisions & Moral consequences Abraham and Lot/Sodom & Gomorrah; Isaac & Rebecca; Jacob & Esau	Genesis 24-33; Galatians 4:21 to end	1 Re. Genesis 28:10-22: Why might Jesus be referring back to this passage in John 1:51? 2 Why do think circumcision was chosen as the sign of the Covenant?
7	Oct 22	Redemption Jacob/Israel; Deceit/ Faithfulness; 12 sons Joseph Providence & typology	Genesis 34-50	Re. Genesis 37-45: How might Joseph be seen as a ‘type’ of the Christ (i.e., how does he prefigure the ministry of Jesus)?
8	Oct 29	Gratitude & Slavery Moses/Theophany/The People of the LORD The Tetragrammaton Firstborn/First fruits/Future	Exodus 1-15	1 How is Moses to describe, to Pharaoh, Israel’s relation to the LORD (Exodus 4:22)? 2 What is the Tenth Plague (Exodus 11-13)? Is there a connection between these two answers?
9	Nov 5	Wilderness Manna/quail/water; the Decalogue; golden calf; serpents; priesthood & sacrifice; Holy as the LORD is Holy	Exodus 16-20, 28, 31-34; Leviticus 9-10, 11:44-45, 12, 16, 19, 26; Numbers 9:1-23, 11-14, 16-18, 20:1-13, 21:1-9, 22-24; Deuteronomy 1-13, 28, 30, 34	1 Re. Exodus 20 and Deuteronomy 5: How does the explanation for why the Sabbath is to be kept differ between the two lists? 2 What are the “Ten Commandments”? Can you list them by heart?
10	Nov 12	Promised Land/Land of Promise; Judges	Joshua 1-6, 18:1-10, 24; Judges 2-7, 11-16; Hebrews 3-4	Re. Hebrews 3:11 (Psalm 95:11): Why did they not enter into His rest?
11	Nov 19	Ruth/Samuel	Ruth 1-4; 1 Samuel 1-10; Matthew 1:1-17	What is one reason why Ruth’s appearance at Matthew 1:5 is significant?
12	Nov 26	Prophecy & the Advent of the Messiah	Genesis 3; 49:9-12; Deuteronomy 18:15-19; Psalm 1,2, 22, 40; Isaiah 6:1-9:7; 11; Jeremiah 23:1-8; 33:14-26; Lamentations 1:12-17; 3:16-33; 5:19-22; Ezekiel 34; Daniel 7:9-14; Micah 5:2-4; Malachi 3 & 4; Matthew 1:18-25; Luke 24:13-47; John 19:10-37	1 Find a Christmas Carol that incorporates some of the prophetic words found in this week’s readings. 2 Do you know a carol that cites Malachi 4:2? What does this prophecy depict?
13	Dec 3	Review	TBA	TBA

SECOND TERM

WEEK	DATE	TOPIC	REQUIRED READING	ASSIGNMENT
14	Jan 7	Kings & Prophets Samuel, Saul, David	1 Samuel 1:1-18:13; 28; 31; 2 Samuel 1; 6-7; 11-12; 22-23	1 Why did Israel desire a king? 2 What warnings did Samuel give the Israelites re. the costs of having such a ruler (1 Samuel 8 & 12)?
15	Jan 14	Prophets & Kings	1 Kings 3: 5-6; 8-9:9; 11-13:5; 15:1-14; 16:25; 18:21; 21-22. 2 Kings 2; 4-6; 18:1-23:28. 2 Chronicles 36	1 What is the key difference between Saul and David — one is all but forgotten while the other becomes the standard by which all future kings are measured and the "father" of the Messiah? 2 What is characteristic of a good ruler? an evil one?
16	Jan 21	The Psalter	Psalms 8, 13, 19, 22, 23, 40, 42, 43, 51, 73, 78, 80, 91, 96, 110, 115, 118, 119, 126, 127, 130, 132, 133, 134, 136, 137, 139, 150	1 Cite a psalm particularly meaningful for you: why is it? 2 Find an incident involving Jesus and His disciples that echoes Psalm 44:25-26
17	Jan 28	Wisdom Literature	Job 1-3; 4:1-11; 7; 9-10; 13:13-19; 19:23-29; 22; 25; 28-31:19; 38-42. Ecclesiastes 1-3; 8-9; 11-12. Proverbs 1:7, 9:10, 15:33. Psalm 111:10	Give a brief summary (in one sentence, if possible) of the main theme of the book of: 1 Job; 2 Ecclesiastes
18	Feb 4	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	1 Why were the Gospels written? 2 1-page Synopsis of Luke 1 & 2
19	Feb 11	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; 17:1-21; 20:29-34. 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? (i.e. 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?)
	Feb 18	READING WEEK	None	None
20	Feb 25	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	1 What is a parable? 2 Why did Jesus teach in parables — i.e. why did He say that He did and what do you think He meant? (see Matthew 13:1-23, Mark 4:1-20, Luke 8:4-18; cf. John 16, esp. 12-15, 25-33)
21	March 4	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?"
22	March 11	Witnesses to the Empty Tomb & the Resurrection; Book of Acts	Acts 1-4, 6-11, 13, 15, 17:1, 18:6, 22:1, 23:10, 28	Referring to this week's reading from Acts, what was the evidence that these (i.e., the disciples, whether members of the "Twelve," the new "deacons" [ch 6: Stephen, Philip, etc.], or any other Christians whom we meet in the required readings) were the followers of Jesus?
23	March 18	Acts continued; St. Paul's epistles; Letter to Romans	Romans	Referring to Romans 12:1&2, what is the difference between being <i>conformed</i> and being <i>transformed</i> ?
24	March 25	Letter to the Hebrews	Hebrews. Genesis 14:17-24. Psalm 110	What are some of the Old Testament <i>types</i> that the writer sees as finding their <i>antitype</i> in Christ?
25	April 1	The Revelation (Apocalypse)	Daniel 7, 9:20-27. Matthew 24. Revelation 1-7, 12-14, 17-22	Why do you think Revelation was written: to stir fear leading to repentance? give hope in a time of persecution? impart a code for 21st-C believers? some other reason?
26	April 8	Review	TBA	TBA

8 TRIVIUM SEMINAR

INSTRUCTORS | Dr. Edward Tingley and Prof. Trevor Tucker

2.5 hours per week, including:

2 hours per week | Fridays, 12:30 pm–2:30 pm

6 hours per term (an average of 0.5 hours/week) for Film Night

DESCRIPTION | This course is a **practical seminar** in techniques of understanding, logic, and effective argument. It therefore reflects the three components of the ancient *trivium*: Grammar, Logic, and Rhetoric, once counted essentials of any proper education.

Grammar here is understood not in the sense of the structuring and mechanics of sentences, which by now you have studied, but the structuring and mechanics of texts, sentences assembled into the kinds of texts you will typically study at this college and at other universities. This is addressed by analyzing the short texts that we will read from week to week.

Great emphasis is placed upon careful *reading*. To learn well and write well you must understand how writers organize complex thoughts – you must first learn to read well. The seminar assists the student to read with greater comprehension using techniques of textual analysis (students are shown how to read with a pencil, analyze texts into divisions, identify theses, mark cross-references, etc.) and by *précis* writing.

In addition, students are instructed in the writing of papers. Exercises allow the student, through regular practice, to improve their writing ability.

Logic is approached by instructing the student to identify and defuse the most common logical fallacies.

And, finally, **Rhetoric** is addressed by exercises intended to help students to speak and debate publicly with more effectiveness and greater comfort. The course begins with Friday lunch, over which we will discuss a topic in a way that will train the student in the arts of discussion.

TEXT | All assigned readings will be distributed as handouts. The texts that are chosen for these readings are intended to introduce the student to present-day issues of interest to Christians (e.g., secularism, expertise, the theory of war, abortion, jihad, reason and faith, etc.).

ASSIGNMENTS | There are weekly assignments in this course but no exam.

DISPUTATIO ET PANIS SALUBRIS | The class commences at lunch (the *panis salubris*, beginning sharp at 12 noon), over which, and with the benefit of instruction, we will during the course of the year conduct an increasingly civilized discussion (the *disputatio*). By the use of this latter term we intend more than what is typically understood by the word ‘discussion’: not merely the back and forth of argument but an effort to make collective progress on an assigned topic of discussion considered worthy of our attention.

The discussion will be led by the instructor, who will announce both the **topic** and the **question** to be addressed (one per week). Students are at liberty to respond freely and will be assisted to do so clearly and constructively.

The course of the year will thus afford training in the rights and responsibilities of speakers and listeners: the right of the speaker to hold forth without interruption, tempered by the responsibility of the speaker to speak clearly and

briefly; the right of the listener to criticize, tempered by the responsibility of the listener to listen carefully and with patience and to speak respectfully.

Students are invited to propose a **topic and question of their own choosing**. These may be drawn from any of the week's classes or may have to do with social, religious, or political affairs, including moral issues of College life, the the rightness or wrongness of our own actual conduct.

GRADING | The grade for this course is pass or fail. A passing grade is required for the diploma.

FILM NIGHT | Each month or so a film selected from world cinema will be shown followed by discussion in which students will employ some of the rhetorical skills developed in the Disputatio section of the course.

FIRST TERM

WEEK	DATE	TOPIC	READING	INSTRUCTOR
1	Sept 11	Grammar Can you read?	none	ET
2	Sept 18	Grammar Reading analytically	1 Menand	
3	Sept 25	Grammar Reading analytically	2 Gertner	
4	Oct 2	Grammar Reading analytically	3 Elliott	
5	Oct 9	Grammar Punctuation	4 Baker	TT
6	Oct 16	Grammar Writing	5 Zinsser	
7	Oct 23	Grammar Writing papers	6 Elbow	
8	Oct 30	Grammar Writing	7 Murray	
9	Nov 6	Grammar Writing	8 Buechner	
10	Nov 13	Grammar Writing	9 Didion	
11	Nov 20	Grammar Writing	none	
12	Nov 27	Grammar Writing	none	
13	Dec 4	Grammar Writing	none	

SECOND TERM

WEEK	DATE	TOPIC	READING	INSTRUCTOR
14	Jan 8	Logic Syllogism	10 Cothran	ET
15	Jan 15	Logic Syllogism	none	
16	Jan 22	Logic Fallacies	11 Fallacies	
17	Jan 29	Logic Fallacies	12 Graham	
18	Feb 5	Rhetoric Introduction	13 Aristotle	
19	Feb 12	Rhetoric Rhetoric & ethics	14 Lincoln & Douglas	
	Feb 19	READING WEEK no class		
20	Feb 26	Rhetoric Rhetorical models	15 Lincoln	TT
21	March 5	Rhetoric Rhetorical models	16 King	
22	March 12	Rhetoric Rhetorical models	17 Obama	
23	March 19	Rhetoric Socratic questioning	18 Kreeft, "Faith and Reason" & <i>A Refutation of Moral Relativism</i>	ET
24	March 26	Rhetoric Socratic questioning	19 Kreeft on Socratic dialogue	
25	April 2	No class (Good Friday)		
26	April 9	Rhetoric Rhetoric & apologetics	20 Kreeft on difficult people	ET

9 BOOK OF THE SEMESTER

LEADER | Emily Martin, Michael Trolley

1 hour per week | Tuesdays, 6:30-7:30 pm

DESCRIPTION | The Book of the Semester group is open to the entire Collegium, friends included. The leader will open each session with brief remarks on the text; a loosely guided group conversation, focused on the text, its meaning, and its implications, will follow. The group reads with two purposes in mind: to understand the work we are reading and to learn what we can from it.

BOOKS |

FIRST TERM | Led by Michael Trolley

St. Augustine. *Confessions*

NB - *Not all translations are good*; the following are fine:

Translated by E.B. Pusey (1904). London: Duncan Baird, 2006. ISBN 184483347X

Translated by James J. O'Donnell. New York: Oxford University Press, 1992. ISBN 0192833723

Translated by John K. Ryan. Image Books, 1960. ISBN 0385029551

NB – The Pusey translation is also available online at www.ccat.sas.upenn.edu/jod/Englishconfessions.html. Also, a listenable audio version of the first six books of the *Confessions*, translated by Albert C. Outler (1954), is available at Librivox.org.

SECOND TERM | Led by Emily Martin

C.S. Lewis. *The Four Loves*. Harvest Books: 1971. ISBN 0156329301

Flannery O'Connor. Selections from *Mystery and Manners*.

Dorothy L. Sayers. Selections from *Unpopular Opinions*.

Charles Williams. *All Hallows' Eve*. Regent College Publishing: 2002. ISBN 1573831107

GRADING | The grade for this course is pass or fail. A passing grade is required for the diploma.

READING SCHEDULE | FIRST TERM

WEEK	DATE	READING
1	Sept 8	Introduction
2	Sept 15	Augustine, <i>Confessions</i> , books 1 & 2
3	Sept 22	Augustine, <i>Confessions</i> , book 3
4	Sept 29	Augustine, <i>Confessions</i> , book 4
5	Oct 6	Augustine, <i>Confessions</i> , book 5
6	Oct 13	Augustine, <i>Confessions</i> , book 6
7	Oct 20	Augustine, <i>Confessions</i> , book 7
8	Oct 27	Augustine, <i>Confessions</i> , book 8
9	Nov 3	Augustine, <i>Confessions</i> , book 9
10	Nov 10	Augustine, <i>Confessions</i> , book 10
11	Nov 17	no meeting
12	Nov 24	Augustine, <i>Confessions</i> , books 11 & 12
13	Dec 1	Augustine, <i>Confessions</i> , book 13

SECOND TERM

WEEK	DATE	READING
14	Jan 5	Lewis, <i>The Four Loves</i> , Introduction & "Affection"
15	Jan 12	Lewis, <i>The Four Loves</i> , "Friendship"
16	Jan 19	Lewis, <i>The Four Loves</i> , "Eros"
17	Jan 26	Lewis, <i>The Four Loves</i> , "Charity"
18	Feb 2	Williams
19	Feb 9	Williams
	Feb 16	READING WEEK
20	Feb 23	Williams
21	March 2	Williams
22	March 9	Williams
23	March 16	O'Connor
24	March 23	O'Connor
25	March 30	Sayers
26	April 6	Sayers

☞ CLASS SCHEDULE

MONDAYS

8:30–9:30 am	BEGINNING LATIN
10–12 noon	SCIENCE, MEDICINE, AND FAITH SECTION B*
12 noon–12:30 pm	STUDENT-LIFE MEETING Moved to 9:30 am when there is no morning Science class
1:30–4:30 pm	PHILOSOPHY IN WESTERN CULTURE

TUESDAYS

10 am–1:00 pm	ART IN WESTERN CULTURE May be moved to 2 pm when there is no afternoon class
2–4 pm	SCIENCE, MEDICINE, AND FAITH SECTION A*
5:30–6:30 pm	COMMUNITY DINNER
6:30–7:30 pm	BOOK OF THE SEMESTER

WEDNESDAYS

11:30 am–12:30 pm	BEGINNING LATIN
2–4:30 pm	MUSIC AND CULTURE IN THE CHRISTIAN WEST

THURSDAYS

10–12 noon	LITERATURE IN WESTERN CULTURE
1:30–3:30 pm	READING THE SCRIPTURES
4–4:45 pm	CHAPEL

FRIDAYS

12 noon–12:30 pm	PANIS SALUBRIS (COOKING CLASS)
12:30–2:30 pm	TRIVIUM SEMINAR

* A given week may include sections A, or B, or both A and B

☞ CALENDAR OF EVENTS

FALL TERM 2009 14 WEEKS, INCLUDING 13 WEEKS OF CLASSES

September 6 (Su)	COMMENCEMENT
September 8 (Tu)	First day of classes
October 12 (M)	THANKSGIVING DAY (dinner at the Tuckers, details TBA)
October 24 (Sa)	Hymn Sing at 7:30 pm at St. Barnabas (James St. at Kent St.)
October 19-28	Mid-term interviews
November 26	American Thanksgiving Day dinner (TBA)
December 4 (Fr)	Last day of classes
December 7-11 (M-F)	EXAM WEEK (Chapel on Thursday)
December 12-January 3	CHRISTMAS HOLIDAYS (3 weeks)

WINTER TERM 2010 16 WEEKS, INCLUDING 13 WEEKS OF CLASSES

around January 1	Informal alumni get-together
January 4 (M)	First day of classes
February 11 (Tu)	Faculty Meeting at 6:30 pm followed by Restless Hearts' Café at 7:30 pm
February 15-19 (M-F)	READING WEEK (no Community Dinner)
April 2-5 (F-M)	EASTER BREAK
April 9 (Th)	Last day of classes
April 12-16 (M-F)	EXAM WEEK (Chapel on Thursday)
April 22 (Th)	Oral Exam at 10 am Community Lunch at noon followed by Faculty Meeting
April 24 (Sa)	GRADUATION ☞☞☞

ACADEMIC DEADLINES

The schedule below shows the due dates of all *major assignments* (☰).

FIRST TERM

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

SECOND TERM

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

FALL TERM 2009

Sept 15	Précis Science, Medicine, & Faith A	1 p
Sept 17	Synopsis 1 Reading the Scriptures	1 p
Oct 9	Science, Medicine, & Faith B	Mid-term paper 1 p
Oct 27	Minor paper Art in Western Culture	5 pp
Nov 10	Minor paper Science, Medicine, & Faith A	3-5 pp
Nov 26	Minor paper Reading the Scriptures	4-5 pp
Dec 1	Minor paper Science, Medicine, & Faith A	2-3 pp
Dec 3	Major paper Literature in Western Culture	5-10 pp
Dec 7	End-of-term paper Science, Medicine, & Faith B	8-10 pp
		TOTAL 30-41 PP
December 7–11	EXAM WEEK	

WINTER TERM 2010

TBA	Major research paper Music & Culture in the Christian West	10 pp
Jan 28	Synopsis 2 Reading the Scriptures	1 p
February 15–19	READING WEEK	
February 23	Minor paper Science, Medicine, & Faith A	3-5 pp
March 1	Major research paper Philosophy in Western Culture	10 pp
March 11	Term paper Literature in Western Culture	8-10 pp
March 16	Major research paper Art in Western Culture	10 pp
March 25	Major paper Reading the Scriptures	7-9 pp
March 30	Major term paper Science, Medicine, & Faith A	7-8 pp
April 2–5	EASTER BREAK	
		TOTAL 56-63 PP
April 12–16	EXAM WEEK	
April 20	Faculty deadline for submission of marks to Dean	
April 22	Oral Exam followed by Faculty Meeting to determine standings	
April 24	GRADUATION 	