

Course Descriptions 2010/2011



AUGUSTINE COLLEGE
faith seeking understanding

163 Fifth Avenue & 2 Monk St., Ottawa, Canada K1N 8A3

(613) 237 9870 | fax (613) 237 3934

www.augustinecollege.org

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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 12, 2010 Completion: April 30, 2011

HOURS OF INSTRUCTION PER WEEK | between 15 and 21

AC C R E D I T A T I O N

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 *Macleam’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 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.

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

IN CANADA

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

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

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

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

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

IN THE UNITED STATES

Baylor University, Waco, Texas
www.baylor.edu

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

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

Wheaton College, Wheaton, Illinois
www.wheaton.edu

ANSWERS TO A FEW COMMON QUESTIONS

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

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

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

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

3. Who teaches at Augustine College?

The Faculty in this year were:

ANDREW BENNETT, PH.D.

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

EDMUND BLOEDOW, PH.D.

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

DOUG HAYMAN, M.DIV.

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

EMILY MARTIN, M.A.

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

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

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

UWE LIEFLANDER

Uwe Lieflander is a graduate of the Orchestral Training Program at the Royal Conservatory of Music (University of Toronto) and received a B.F.A. (Hon.) in Music from York University, Toronto, in 2007 and a Church Music Licence from the Academy for Church Music (Akademie für Kirchenmusik) in Regensburg, then West Germany, in 1983. He is Professor of Church Music and head of the Music Department at Our Lady Seat of Wisdom Academy in Barry's Bay, Ontario, and Music Director of the Martin Luther German Evangelical Lutheran Church in Ottawa. He is also Music Director of the Sparrows Children's Choir School Program, serving schools in the Ottawa region. Since 1990 he has been Music Director of the Sacred Music Society, which has involved many undertakings, including direction of the Sacred Music Society Choir, the World Youth Day Choir 2002, Sinfonia Sacra, and the Etobicoke Symphony. He has also served as Church Music Professor at Companions of the Cross Seminary, Ottawa, and been music director of several churches in Ontario.

EDWARD TINGLEY, PH.D.

Edward Tingley holds a Ph.D. in Philosophy from the University of Ottawa (1995) and teaches philosophy and

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

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

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

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

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

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

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

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

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

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

CHANGE IN STATUS (AUDITING & WITHDRAWAL) | Because what is offered at Augustine College is a Programme of parallel and mutually reinforcing courses – not a selection of options, as at most colleges – it is not possible to 'drop' certain courses to tailor the Programme to one's strengths and interests. This would

have a negative effect on the student body as a whole, members of which are able to discuss together what all are studying in common.

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

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

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

Because the diploma is awarded for graduation from the entire Programme, no student seeking the diploma may audit or withdraw from a course. If you wish to discuss the significance of the diploma, please speak to the Dean.

EXAMS | Each term ends with exam week, in which exams are held in the Classroom at the time regularly scheduled for the given class. Please note that not every course holds an exam; consult the GRADING section of each course. The mid-year exam that concludes first-term work is sometimes referred to as the ‘mid-term exam’. As exams cannot easily be rescheduled, only severe and confirmed incapacitation will count as reason to miss any scheduled exam. Students will be notified of any change to the exam schedule.

The **Oral Exam** is an informal discussion between Faculty and students as a group. The exam lasts about two hours. Students are expected to answer general questions on central concerns of the programme.

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	WORK IN THIS RANGE IS EXCELLENT – FREE FROM SIGNIFICANT FLAWS	A+	95 – 100%	Beyond all expectations
		A	90 – 94%	Excellent, mastery of the question, the work almost faultless
		A–	85 – 89%	Excellent, virtual mastery with minor blemishes
B	WORK IN THIS RANGE IS GOOD BUT MARKED IN SOME WAY BY SIGNIFICANT FLAWS Fails to address some aspect of the question, fails to ask a clear question, skimps critically on citation and evidence, has weaknesses in logic that impair its conclusion, leaves some important issue unresolved	B+	80 – 84%	Very well done, almost free of notable flaws
		B	75 – 79%	Good work, but with more than one notable flaw
		B–	70 – 74%	Satisfactory work, but with several notable flaws
C	WORK IN THIS RANGE IS UNSATISFACTORY, SHOWING VARIOUS DEGREES OF FAILURE TO DO ALL THAT IS REQUIRED Shows confusion about the question, or a lack of understanding of what is required, or a clear lack of effort	C+	65 – 69%	Successful to a degree but unsatisfactory on the whole, lacking many essentials
C		60 – 64%	Unsatisfactory, lacking many essentials	
D		50 – 59%	Thoroughly unsatisfactory, the task scarcely attempted	
F		less than 50%	Entirely on the wrong track	

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

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

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

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

- written work must be legible: typed (using a single standard font in a uniform point size) or in very clear handwriting (in pen only, not pencil);
- out of respect for both the student's own work and its intended reader, all written work must be proofed (read through after drafting and *corrected*) before it is submitted: any work submitted with misspellings, typographic errors, disjointed text, or other such evidence of *insufficient interest in controlling the quality of work submitted for others to read* will be appropriately downgraded;
- in all essays and papers, sources must be both fully noted and presented in the proper form;
- 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 students follow a shared core of courses in a course-load of between seven and nine courses. There are 26 full weeks of classes, plus 1 reading week and 2 exam weeks.

1 BEGINNING LATIN

INSTRUCTOR | Dr. Edmund Bloedow

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

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

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

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

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

GRADING | Grading will be based on:

weekly quizzes	valued at 50%
mid-year exam	2 hours, Dec 15, 25%
final exam	2 hours, April 20, 25%

2 PHILOSOPHY IN WESTERN CULTURE

INSTRUCTOR | Dr. Edward Tingley

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

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

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

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

ASSIGNMENTS & GRADING | The year-end grade will be based on exams (42.5%), assignments (37.5%), one paper of about 10 pages (15%), and the student’s contribution to the class (5%). These grades are broken down, in the following, to show the **value of each component in the grade for each term** [bold] and the value in the final grade [F].

FIRST TERM

weekly assignments	brief assignments to assist reading, valued at 45% of the final grade (22.5% F)
mid-year exam	2.75 hours, December 13, 50% (25% F) Includes a take-home component assigned November 29
intellectual courage	priceless – but valued at 5%

SECOND TERM

weekly assignments	brief assignments, 30% (15% F)
research-paper proposal professor	1 page, due January 31, 5% (2.5% F) Topic to be determined in consultation with the
major research paper professor	10 pages, due February 28, 30% (15% F) Topic to be determined in consultation with the
final exam	2.75 hours, April 18, 35% (17.5% F) On material covering both terms

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 13	Introduction to philosophy	none
2	Sept 20	Ecclesiastes (350/250 BC)	1
3	Sept 27	Virtue in Homeric Greece (700 BC); Socrates (469–399 BC) and Plato (428–347 BC) <i>Euthyphro</i>	2
4	Oct 4	Socrates and Plato <i>Apology</i>	3
5	Oct 11	T H A N K S G I V I N G n o c l a s s	
6	Oct 18	Socrates and Plato <i>Republic</i> , <i>Phaedrus</i> , and <i>Symposium</i> Class held at University of Ottawa library (Morisset 153) for the film <i>The Drinking Party</i> (Jonathan Miller, 1965) – date to be confirmed	4
7	Oct 25	Aristotle (384–322 BC) <i>Nicomachean Ethics</i> – happiness	5
8	Nov 1	Aristotle <i>Nicomachean Ethics</i> – virtue and vice	6
9	Nov 8	Aristotle <i>Nicomachean Ethics</i> – friendship	7
10	Nov 15	Epictetus (c. 50–c. 138)	8
11	Nov 22	Ethics and the New Testament Jesus, Paul	9
12	Nov 29	Ethics and the New Testament the Evangelists	10
13	Dec 6	St. Augustine (354–430) education / use and enjoyment / love	11
SECOND TERM			
14	Jan 10	St. Augustine <i>On Grace and Free Will</i>	12
15	Jan 17	St. Thomas Aquinas (1225–1274) free will / soul and body	13
16	Jan 24	St. Thomas Aquinas good and evil / happiness	14
17	Jan 31	St. Thomas Aquinas intellect and desire (appetite) / virtue and vice	15
18	Feb 7	Desiderius Erasmus (1466–1536), Martin Luther (1483–1546), and Niccolò Machiavelli (1469–1527)	16
19	Feb 14	René Descartes (1596–1650)	17
	Feb 21	R E A D I N G W E E K n o c l a s s	none
20	Feb 28	Blaise Pascal (1623–1662)	18
21	March 7	David Hume (1711–1776)	19
22	March 14	Immanuel Kant (1724–1804)	20
23	March 21	John Stuart Mill (1806–1873)	21
24	March 28	Martin Buber (1878–1965)	22
25	April 4	Alasdair MacIntyre (b. 1929)	23
26	April 11	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.

MUSEUM VISITS | There are two visits to the National Gallery of Canada scheduled in the second term (on February 9 and April 1).

ASSIGNMENTS (SUMMARIES) | Beginning September 21, students are required to write 6 summaries per term on *one work of their choice* from the slides shown in that week's lecture, to be submitted throughout the term. For each summary:

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

This assignment might be hard to do initially but is a learning exercise that will prepare students for the exam and will deepen the student's ability to look at art, see what it presents, and think about what they are seeing. 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 will be marked on the following basis: *excellent* (10), *good* (8), *fair* (6), *poor* (4).

GRADING | The year-end grade will be based on exams (17.5% of the year-end grade), two papers (30%), summaries (45%), and the student's contribution to the class (5%) – as follows (broken down to show both the **percentage of each term's grade** and the percentage of the final or full-year grade [F]).

FIRST TERM

summaries	6 per term – valued overall at 70% (35% F) Each term students are responsible for writing 6 'summaries' (as described in SUMMARIES above).
minor paper	2-5 pages, due November 26 , 20% (10% F) Sketch of a Christian aesthetic
intellectual courage	priceless – but valued at 10% (5% F)

SECOND TERM

summaries	6 per term – valued overall at 20% (10% F)
research-paper proposal	1 page, due Feb 15 , 5% (2.5% F)
major research paper	10 pages, due March 22 , 40% (20% F) Topic to be chosen in consultation with the professor
final exam	2.75 hours, April 19 , 35% (17.5% F) On material covering both terms and including a take-home component assigned April 5

TEXTS & READINGS | There is no text in this class and there are no obligatory reading requirements. The

exams are based entirely on the lectures.

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

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

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

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

LECTURE SCHEDULE FIRST TERM				
WEEK	DATE	TOPIC	SUPP	VIEWING
1	Sept 14	Introduction	Introduction	
2	Sept 21	Egypt, 3000 BC to 2nd C AD	Chaps. 1-2	
3	Sept 28	OT Jews to Archaic Greece, 1280 BC to 6th C BC	Chap. 3	
4	Oct 5	Classical & Hellenistic Greece, 5th to 2nd C BC	Chap. 4	
5	Oct 12	Etruria to Rome, 8th C BC to 2nd C AD	Chap. 5	
6	Oct 19	Early Christian & Byzantine, 2nd to 6th C	Chaps. 6-7	
7	Oct 26	Icons, 6th to 15th C		
8	Nov 2	Romanesque, 1050 to 1200	Chaps. 8-9	<i>Civilisation</i> , 1
9	Nov 9	Gothic, 12th to 13th C	Chap. 10	2
10	Nov 20 (Sat)	Late medieval, 14th C	Chap. 11-12	3
11	Nov 23	Italian Renaissance I, 15th C	Chaps. 12-13	4
12	Nov 30	Italian Renaissance II, 15th C		
13	Dec 7	Northern Renaissance, 15th C	Chap. 14 & 17	
SECOND TERM				
14	Jan 11	Northern Renaissance, 16th C	Chap. 18	
15	Jan 18	Tuscany & Rome, early 16th C	Chap. 15	6
16	Jan 25	Venice, 16th C	Chap. 16	5
17	Feb 1	Mannerism, later 16th C	Chap. 18	
18	Feb 8	Catholic Europe, early 17th C	Chap. 19	7
19	Feb 15	<i>National Gallery of Canada visit</i>		
	Feb 22	READING WEEK n o c l a s s		
20	March 1	Netherlands, 17th C	Chap. 20	8
21	March 8	Rococo & Neoclassicism, 18th C	Chaps. 21-24	9-10
22	March 15	Romanticism, 19th C	Chap. 25	11-12
23	March 22	Impressionism & Post-Impressionism	Chap. 26	13
24	March 29	Academic art & Décadence		
25	April 5	Modernism, 20th C	Chap. 27	
	April 7	<i>National Gallery of Canada visit</i>		
26	April 12	Abstraction to Postmodernism		

4 SCIENCE, MEDICINE, & FAITH

INSTRUCTOR | Dr. John Patrick

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

AIM & SCOPE | 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.

TEXT | The principal text in this course is:

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

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

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

In addition to the text, other readings will be made available in handout form in the Office.

ASSIGNMENTS | The **assignments** in this course are as follows. Please submit all of the following directly to Dr. Patrick.

FIRST TERM

précis	1 page, due September 21
1st minor paper	3-5 pages, due November 9
2nd minor paper	2-3 pages, due December 7 a partial outline of the major paper (second term)
exam	there is no mid-year exam in this course

SECOND TERM

3rd minor paper	3-5 pages, due March 1
major paper	7-8 pages, due March 29
class participation	engagement and participation in the course will be given major attention in the student assessment
exam	there is no final exam in this course

SUPPLEMENTARY ASSIGNMENTS | In addition to the assignments noted above, there are also some Supplementary Assignments (the number is still to be determined but it will not exceed 3 per term). Students will receive these by e-mail directly from the Teaching Assistant (TA), Beth Joose – at which point they should:

- do the specified **reading** (in Lindberg and other sources – to be supplied) and, sometimes, watch the assigned **video**;
- answer the questions;
- e-mail the completed assignment **to the TA** by the due date (or earlier if you wish).

LECTURE SCHEDULE | Please note that the following lecture schedule may need to be adjusted in accordance with the instructor’s travels during the year.

LECTURE SCHEDULE FIRST TERM			
WK	DATE	TOPIC	READINGS
1	Sept 14	Intro: Technology and Science	Lindberg, 1-13
2	Sept 21	Technology, Science, and Faith	Barr
3	Sept 28	Medicine in Antiquity (Hippocrates and the Moral Dimension of Medicine)	Lindberg, 111-31
4	Oct 5	Aristotle's Natural Philosophy (Biology)	Lindberg, 47-54, 62-67
5	Oct 12	The Greek & Roman Encyclopaedists (Galen)	Lindberg, 135-160; Galen
6	Oct 19	n o c l a s s	
7	Oct 26	The Islamic Contribution to Science, I	Lindberg, 161-82
8	Nov 2	The Islamic Contribution to Science, II	
9	Nov 9	The Revival of European Learning (Biology & Medicine)	Lindberg, 183-215
10	Nov 16	Albert the Great, Teacher of Aquinas	Lindberg, 215-31
11	Nov 23	William of Ockham	Lindberg, 242, 292-93
12	Nov 30	The Beginnings of Modern Science (Experiments)	Lindberg, 89-105, 355-68
13	Dec 7	TBA	
SECOND TERM			
14	Jan 11	The Beginning of Modern Science (Overview)	Lindberg, 240-44, 360-68
15	Jan 18	Classification in the 17th & 18th Centuries (Bioscience)	TBA
16	Jan 25	1st Revolution in the Biosciences – Darwin, I (Historical Background)	TBA
17	Feb 1	Darwin, II (Voyage of the Beagle)	TBA
18	Feb 8	Darwin, III (Development of Ideas)	TBA
19	Feb 15	Darwin, IV (Neo-Darwinism)	TBA
	Feb 22	R E A D I N G W E E K n o c l a s s	
20	March 1	2nd Revolution in the Biosciences – Biochemistry, Physiology, & Medicine, I	TBA
21	March 8	Biochemistry, Physiology, & Medicine, II	TBA
22	March 15	3rd Revolution in the Biosciences – Molecular Biology, I (Cellular Structure)	TBA
23	March 22	Molecular Biology, II (The Genetic Code)	TBA
24	March 29	TBA	TBA
25	April 5	TBA	TBA
26	April 12	TBA	TBA

5 THE HISTORY OF CHRISTIANITY

INSTRUCTOR | Prof. Andrew Bennett

2.5 hours per week | Wednesdays, 4-6:30 pm

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

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

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

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

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

COURSE MATERIALS |

Justo L. Gonzalez. **The Story of Christianity**. Rev. ed. New York: HarperCollins Publishers, 2010.

Volume 1: *The Early Church to the Reformation*. ISBN 9780061855887 Noted in the Lecture Schedule below as **G1**

Volume 2: *The Reformation to the Present Day*. ISBN 9780060633165 In the Schedule as **G2**

Anthology of Readings. A selection of primary sources prepared by the instructor. In the Schedule as **A**

The Bible. A good English translation (RSV, NKJV, NIV, ESV, NASB). In the Schedule as **B**

GRADING | The grade will be based on:

4 short papers	two per term, 6 pages each (due dates to be established), valued at 40%
mid-year exam	scheduled December 15 , valued at 20%
final exam	scheduled April 20 , valued at 20%
class participation	(including quizzes) valued at 20%

Papers. Students will be asked to write four short papers of (two per term), which will be commentaries on the primary source, or in some cases secondary-source readings discussed in class.

In each class we will discuss a number of sources from the *Anthology of Readings* that relate to the theme/period being examined. Students will choose four of these on which to write, 2 per term. The papers will be due at mid-term and at the end of the term. In these papers students will put the reading in its historical context, discuss the themes and issues the author is addressing, and then provide their own assessment of the author's arguments.

Exams. These will be a mixture of short-answer questions, definitions of key terms discussed in class, and one essay question.

Class Participation. This is worth 20% 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.

As part of the class participation mark there will be a number of short **quizzes** given at the beginning of class throughout the term. The purpose of the quizzes is to help students retain information on historical terms, personages, and ideas. Students will be notified a week beforehand of a quiz to be held in the following class and what its content will be.

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).

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

LECTURE SCHEDULE FIRST TERM					
WEEK	DATE	TOPIC	THEMES	READINGS GONZALEZ (G1 & G2), ANTHOLOGY (A), BIBLE (B)	CLASS EVENT
	Sept 15	Introduction. The pre-Christian period: Christianity's Judaic roots	Covenant, prophecy, promise, Messiah	G1 Ch. 2 / A 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 22	Beginnings of Christianity: the Incarnation, Passion, Death, Resurrection, & Ascension of Christ	Meaning of the Incarnation, historical reality of the Resurrection, charism	G1 Ch. 3 / A Reading 2 / B Matt 1:18-25; Luke 1:26-38; John 1:1-18; Matt 27-28; Mark 15:33-39, 16:1-8; Luke 23:39-49, 24:13-35; John 19:23-30, 20:11-18; Mark 16:19-20; Luke 24:50-53; John 21:20-25	
3	Sept 29	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, the apostolic Church	G1 Ch. 4-5 / A Reading 3 / B We will read selections from the Acts of the Apostles and Pauline epistles in class	Podcast on St. Paul

4	Oct 6	The Age of Persecution: the Church of the Martyrs	Early Christian worship and the Eucharist, Christianity and the Roman Empire, martyrdom, church-state relations	G1 Ch. 6-7 A Reading 4	
5	Oct 13	The Church Established: Constantine & the Edict of Milan	Toleration of Christianity, role of Constantine, Gnosticism & early heresies	G1 Ch. 8-9, 11-12 A Reading 5	Podcast on Church & State in the Roman Empire
6	Oct 20	Constantine, Arianism & the Council of Nicaea	Arianism, Nicaea, conciliarism, Athanasius	G1 Ch. 13, 17-19/ A Reading 6	Video MacCulloch, Episode 1, "The First Christianity"
7	Oct 27	Advent of monasticism & early Christian spirituality	Asceticism, desert fathers, martyrdom & Eucharist, eremitic and cenobitic monasticism, St. Benedict, Celtic & English monasticism	G1 Ch. 15 A Reading 7	Guest lecture by Fr. Maxym Lysack, Orthodox Priest & lecturer at St. Paul University
8	Nov 3	The Ecumenical Councils: Heresy & Orthodoxy established	The patriarchates, Christology & various heresies, Chalcedon, the Oriental Orthodox (Nestorian) churches & early divisions, iconoclasm	G1 Ch. 20-23 / A Reading 8 Also, in preparation for class debate listen to podcast by Fr. Thomas Hopko on icons: http://ancientfaith.com/podcasts/hopko/the_triumph_of_orthodoxy	Class debate on iconoclast controversy / 7th Ecumenical Council
9	Nov 10	Christianity & the Rise of Islam	Church-state relations Byzantium, Christian roots of Islam, early contact between Christian communities & Muslims, peoples of the Book?, spread of Islam, missions to the Slavs, the Great Schism	G1 Ch. 27-28 A Reading 9	Video MacCulloch, Episode 3, "Orthodoxy: From Empire to Empire"
10	Nov 17	The Western Church, Charlemagne & the Papacy	The cultural gulf between East & West, Charlemagne & Frankish claims, Third Synod of Toledo, Arianism & the <i>filioque</i> , rise of the Papacy, primacy vs. supremacy	G1 Ch. 29-30 A Reading 10	
11	Nov 24	The Church in Europe 1100-1300	The Crusades, the Cathars & the Albigensian Crusade, popular piety, the new mendicant orders of friars: Dominicans & Franciscans, the Benedictine reforms, St. Thomas Aquinas	G1 Ch. 31-32 A Reading 11	
12	Dec 1	The Third Crusade, Attempts at Union, & the Fall of Byzantium	Sack of Constantinople, hesychasm, the Ottoman invasions, the Council of Florence	G1 Ch. 33 / A Reading 12 Also the separate handout provided on the life and thought of Gregory Palamas	Podcast on the life of Gregory Palamas
13	Dec 8	Desire for Reform: the beginnings	The Papacy & the Avignon schism, Savonarola, Catherine of Siena, the early reformers	G1 Ch. 33-34 A Reading 13	

SECOND TERM FURTHER DETAILS TO FOLLOW					
WEEK	DATE	TOPIC	THEMES	READINGS GONZALEZ (G1 & G2), ANTHOLOGY (A), BIBLE (B)	CLASS EVENT
14	Jan 12	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	G2 Chs. 1-4	Video MacCulloch Episode 4 "The Reformation"
15	Jan 19	The Protestant Reformation: Zwingli, Calvin and the Radical Reformation	Zwingli, Theology of Calvin and predestination, the Anabaptists, Wars of Religion	G2 Chs. 5-7 and 11 A Reading #1	
16	Jan 26	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	G2 Chs. 8 & 18 A Reading #2	
17	Feb 2	The Catholic Reformation: The Council of Trent and Reform	Tridentine reforms, new orders in the church (Society of Jesus, Redemptorists, Oratorians), faith and works, scripture and tradition	G2 Chs. 12-14 A Reading #3	
18	Feb 9	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	A Reading #4	
19	Feb 16	The Enlightenment, Nationalism, Secularisation, and the Church	Philosophical claims for and against Christianity, Gallicanism and Jansenism, Methodism, national churches (England, Scotland, Netherlands, Scandinavia), church-state relations, the Church and revolution	G2 Chs. 22-24, & 28 A Reading #5	
	Feb 23	READING WEEK			
20	March 2	Christianity in North America 1600-1850	Puritans and dissenters in America, Baptists, the First and Second Great Awakenings	G2 Chs. 25 & 27 A Reading #6	

21	March 9	The Churches and the Missions: the Americas, Africa, and Asia	Mission and empire: Spanish, French, Italian and Russian missions	G2 Chs. 29 & 33 A Reading #7	
22	March 16	New Protestant Movements 1800-1950	Tractarians and the Oxford Movement, Protestant evangelicalism, Salvation Army, Pentecostalism, Free Presbyterians and the Disruption in the Kirk	G2 Ch. 28 A Reading #8	
23	March 23	The Eastern Churches in the 20th Century	Communism and Orthodoxy, post-Communist revival, Eastern Christianity and the Muslim World, Orthodoxy in the Diaspora	G2 Ch. 30 Additional readings TBC	Panel discussion
24	March 30	Protestantism in the 20th Century	Rise of Protestant Evangelicalism, decline in mainstream Protestantism, emerging church movement, Protestant evangelization	G2 Chs. 35 & 36 Additional readings TBC	Panel discussion
25	April 6	Catholicism and Modernity: The Vatican Councils I & II and 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)	G2 Ch. 34 Additional readings TBC	Panel discussion
26	April 13	Christianity in the 21st Century: Concluding Thoughts	The end of Christendom, the new evangelization, ecumenism, relativism, public vs. private faith	Readings TBC	Video "Ut Unum Sint"

6 LITERATURE IN WESTERN CULTURE

INSTRUCTOR | Prof. Emily Martin

2 hours per week | Thursdays, 2 to 4 pm

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

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

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

TEXTS & READINGS |

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

Aeschylus. **The Oresteia**. Trans. Robert Fagles. Penguin, 1984.

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

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

Fielding, Henry. **Joseph Andrews**. Preferred edition TBA.

Eliot, George. **Silas Marner**. Preferred edition TBA.

Dostoevsky, Fyodor. **Notes from the Underground**. Preferred edition TBA.

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

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

ASSIGNMENTS & GRADING | Students will be responsible for one essay and four small written assignments per term. Assignment guidelines and suggested topics will be provided in class.

class participation valued at 5%

reflection assignments 250 words each due **throughout the term**, 4 per term, valued collectively at 15% | Questions posed at the end of most lectures will serve as the starting point for written

reflections. Students must submit at least 4 of these reflections per term. At the end of the year, the best 4 grades from each term will be averaged to obtain a mark out of 15. Four written reflections must be submitted no later than December 16th, 2010, in the first term, and no later than April 21st, 2011, in the second.

first-term paper exam 8-10 pages, due **December 9**, valued at 20% | topic **TBA**
 there is no mid-year exam in this course
 second-term paper exam 12-15 pages, due **April 14**, valued at 30% | topic **TBA**
 final exam 21 April, valued at 30%

LECTURE SCHEDULE FIRST TERM			
WEEK	DATE	TOPIC	READINGS
1	Sept 16	Introduction	none
2	Sept 23	Homer - <i>The Odyssey</i>	<i>The Odyssey</i> , books 1-12
3	Sept 30	Homer - <i>The Odyssey</i>	<i>The Odyssey</i> , books 13-24
4	Oct 7	Aeschylus - <i>The Oresteia</i>	<i>The Oresteia</i>
5	Oct 14	Virgil - <i>The Aeneid</i> and "Eclogue 4"	see Anthology of Readings
6	Oct 21	<i>Beowulf</i>	<i>Beowulf</i>
7	Oct 28	Dante - <i>The Divine Comedy</i> Lecturer, Prof. Dominic Manganiello	see Anthology of Readings
8	Nov 4	Petrarch; Introduction to Middle English	see Anthology of Readings
9	Nov 11	Geoffrey Chaucer - <i>The Canterbury Tales</i>	"The General Prologue" & "The Miller's Prologue and Tale"
10	Nov 18	Geoffrey Chaucer - <i>The Canterbury Tales</i>	"The Wife of Bath's Prologue and Tale," "The Nun's Priest's Tale," & Chaucer's "Retraction"
11	Nov 25	Edmund Spenser - <i>The Faerie Queene</i>	<i>The Faerie Queene</i> , Book 1
12	Dec 2	16th Century Poetry	see Anthology of Readings
13	Dec 9	Christopher Marlowe - <i>The Tragical History of Doctor Faustus</i>	<i>Doctor Faustus</i>

SECOND TERM			
14	Jan 13	William Shakespeare - <i>King Lear</i>	<i>King Lear</i>
15	Jan 20	17th Century Poetry	see Anthology of Readings
16	Jan 27	John Milton, excerpts from <i>Paradise Lost</i>	see Anthology of Readings
17	Feb 3	Alexander Pope, <i>An Essay on Man</i>	see Anthology of Readings
18	Feb 10	Henry Fielding, <i>Joseph Andrews</i>	Books 1 & 2
19	Feb 17	Henry Fielding, <i>Joseph Andrews</i>	Books 3 & 4
	Feb 24	READING WEEK	Anything you please. Or nothing at all.
20	March 3	George Eliot, <i>Silas Marner</i>	<i>Silas Marner</i>
21	March 10	Romanticism	see Anthology of Readings
22	March 17	Romanticism	see Anthology of Readings
23	March 24	Late 19th and Early 20th Century Poetry	see Anthology of Readings
24	March 31	Fyodor Dostoevsky, <i>Notes from the Underground</i>	<i>Notes from the Underground</i>
25	April 7	Modernism	see Anthology of Readings
26	April 14	Conclusion	see course pack

7 READING THE SCRIPTURES

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

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

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

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

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

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

ASSIGNMENTS | There will be a one-page synopsis and a short essay to be submitted each term. In addition, there are weekly assignments (usually quite brief) involving questions to be answered in writing. There will be a one-hour examination at the end of the first term and a two-hour exam at the end of the second.

FIRST TERM

synopsis

1-page synopsis due **October 22** | Introduction to the *Ignatius Catholic Study Bible*

term paper

4-5 pages or 1,000-1,250 words, due **November 26** | Deuteronomy 8, Psalm 106, and I

Corinthians 10 all reflect back upon Israel's time in the wilderness. Compare and contrast how they view that time and what God's people are to learn from it – e.g., what does it teach us about God's faithfulness? about our experience of trials and temptations?

mid-year exam 1 hour, **December 17**

SECOND TERM

synopsis 1-page synopsis due **February 4** | Luke 1 & 2

term paper 7-9 pages or about 2,000 words, due **March 11** | topic **TBA**

final exam 2 hours, **April 21** | 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	20%
	paper	40%
	exam	30%
SECOND TERM	synopsis	10%
	weekly assignments	20%
	paper	35%
	exam	35%

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

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

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

Supplemental readings from the text by Kreeft are noted thus:

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

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

LECTURE SCHEDULE FIRST TERM				
WK	DATE	TOPIC	READING	ASSIGNMENT
1	Sept 17	Introduction to the Bible & Hermeneutics	2 Samuel 11-12 / Introduction to the Ignatius Catholic Study Bible KO pp. xi-xix	none
2	Sept 24	Beginnings Creation & Fall; Purpose & plan	Genesis 1-4; John 1:1-18; Ephesians 1; Colossians 1:15-17; Hebrews 1:1-4; Psalms 104 / KO ch. 1-3	Describe what occurs on each of the seven days of creation narrated in Genesis 1:1 - 2:3. Do any of the details surprise you?
3	Oct 1	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 8	Call & Covenant; Flesh & Spirit Abraham/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 15	Decisions & Moral consequences Abraham, Lot, & Sodom; Isaac & Rebecca; Jacob & Esau	Genesis 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 22	Providence & Redemption Jacob/Israel; Deceit/Faithfulness; Joseph & typology	Genesis 34-50	Write a <u>1-page synopsis</u> of the Introduction to the <i>Ignatius Catholic Study Bible</i>
7	Oct 29	Exodus Theophany & Tetragrammaton; slaves & sons; firstborn, firstfruits, & future	Exodus 1-15 KO ch. 5	1 How is Moses to describe to Pharaoh how the LORD views Israel (Ex. 4:22)? 2 What is the tenth plague (Exodus 11-13)? Is there a connection between answers 1 & 2?
8	Nov 5	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 12	Promised Land/Land of Promise	Joshua 1-7; 18; 24; Judges 1-8; 13-16; 21:25; Hebrews 3-4 / KO ch. 7	Why did Israel not enter [God's] rest? (cf. Heb. 3:11; Ps. 95:11; Judges 2:1-4)
10	Nov 19	Samuel & the LORD'S Anointed Saul & David	1 Samuel 1-20; 26; 28; 2 Samuel 1:1-2:11; 5-7; 11-12; 22-24 / KO ch. 8	1 Why did Israel desire a King? 2 What did Samuel say it would cost them?
11	Nov 26	Kings, Kingdoms & Prophets	1 Kings 3; 5-6; 8:1-9:9; 11:1-13:5; 14-19; 21-22; 2 Kings 2-6; 16-25; 2 Chronicles 36 KO ch. 9-10	1 What was the key difference between Saul and David? - i.e., the former is all but forgotten, while the latter is considered the standard by which all future kings will be measured. 2 Regarding subsequent kings, what is characteristic of a good ruler? an evil one?

12	Dec 3	Exile and the Return	Ezra 1; 3-7; 9-10; Nehemiah 1-2; 8-9; 13; Psalms 137; Jeremiah 23:1-8; 30-31; Ezekiel 1-3; 8; 10-12; 16; 21; 33-34; 36-37; 39: 21-29; 47:1-12; 48: 30-35; Daniel 1-6 KO ch. 11 & 21	From early in the second book of the Bible, the identity of the people of Israel has been bound up with one major, historical event. In Jeremiah 23:1-8 (<i>cf. Jer. 16:14-15</i>), the prophet foresees something new which the LORD will do to eclipse that event — a new, defining event. What are these two events?
13	Dec 10	Prophets & Prophecy	Isaiah 6-9; 11; 35; 36-38; 40-43; 45; 49-55; 60-62; 64; 66; Jeremiah 1; 8-9; 11-12; 15-20; 23; 26; 29-31; Lamentations 1; 3; 5 KO ch. 18-20	none
SECOND TERM				
14	Jan 14	Prophets & Prophecy	Hosea 1-6; 11-14; Joel 2-3; Amos 1; 5; 7; Jonah ; Micah 5; Habakkuk 2; Zephaniah ; Zechariah 3; 6:9-9:8; 10; 12-14; Malachi 3-4 / KO ch. 22	none
15	Jan 21	Wisdom Literature	Job 1-3; 4; 7; 9-10; 13:13-19; 19; 22; 25; 28:1-31:19; 38-42; Psalms 111:10; Proverbs 1; 9; 15; 31; Ecclesiastes 1-3; 8-9; 11-12; Song of Solomon 2 KO ch. 13, 15-17	Give a brief summary (one sentence, if possible) of the main theme of the book of: (a) Job, (b) Ecclesiastes.
16	Jan 28	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 44:25-26
17	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 KN ch. 1-5	Write a one page synopsis of Luke 1 & 2.
18	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; 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 18	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)
20	Feb 25	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?"

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

8 TRIVIUM SEMINAR

INSTRUCTOR | Prof. Edward Tingley

2.5 hours per week, every second week | Thursdays, 10:00 am to 1:00 pm

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

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

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.

This 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 receive practice in *précis* writing (accurate summarizing).

Logic is approached not as abstract symbolic logic (the form usually taught at universities) but in its more ancient form, linked with being and natures. Logic is, as it was for Aristotle and Aquinas, a tool for discovering the truth about *what things are*. Accordingly, we begin with *definitions*, look next at *fallacies* (forms of *non sequitur*), and conclude with *deduction* and the rules of syllogistic reasoning.

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

Rhetoric is also explored all year through three separate components of the course: *Disputatio*, *Responsa ad quaestiones*, and *Quodlibetica*, more on which follows.

DISPUTATIO ETC. | Throughout the year each class ends with practice in discussion – *disputatio*, in Latin. Just as you no doubt believe you are ‘able to read’ you are likely to believe that you are ‘able to discuss’. But this segment of the course asks, What can we learn about discussion that we do not already know? What is the end or goal of discussion, and what is the measure of its success?

And so we look at discussion, separated off as an object of examination, in the tradition of the *disputatio* – somewhat more than the back and forth of argument that we typically mean by the word ‘discussion’. We look at discussion rather as an act of friendship (in line, again, with Aristotle and Aquinas) oriented toward making *collective* not individual progress on a topic we judge worthy of our attention.

Each class ends, then, with a discussion of at least an hour, led by the instructor, who will announce the **question** to be addressed (one question per week) and then operate as moderator, pointing out noteworthy aspects of the course of the discussion, both positive and negative – which is to say, features of the discussion that advance and frustrate the attainment of its aim.

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 also invited to propose a **topic and question for discussion 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 rightness or wrongness of our own actual conduct).

The Tuesday-night discussions – *Responsa ad quaestiones* (Responses to questions) and *Quodlibetica* (As-you-wish – see p. 54) – are also linked with this course, as these provide a further opportunity to observe discussion and exercise the skills developed in Trivium (exposing fallacies, etc.) in the company of the wider Augustine College community. Students are not required to attend all these gathering but should participate in 6 of the roughly 12 such events each term.

TEXT | There is no text in this class but the book of **Readings** prepared by the instructor.

ASSIGNMENTS | In addition to the readings to be completed before each class there are 8 homework assignments, 4 per term. The dates noted under **Assignment** in the **SCHEDULE** below are the due dates of these assignments.

In producing a **précis** students should mark the text (in the manner explained in Lecture 1) that is assigned in the Reading column and then, using their notations, write an accurate summary of the text's main points, as the length specified allows (a longer précis will allow more points to be covered; a shorter one, fewer). For the length, see the instructions given at the end of the Reading in the course text.

Exercises give students practice with logical techniques introduced in the lecture.

The **speech** is a brief argument in favour of a proposition (say, on a contentious issue of faith or ethics) – an argument intended to convince a listener who rejects that proposition. It should be logical and rhetorically effective.

The **dialogue** should do the same, but incorporates the responses expected from others.

These assignments plus the thirteen *Disputatii* should help students to speak and debate publicly with more effectiveness and greater comfort.

GRADING | The grade for this course is pass or fail, based on attendance and the quality of participation and assignments. All the assignments must be completed in order to pass.

SCHEDULE | The class meets every second week, but the November 11 class is moved to the following week to allow interested students to participate in the Remembrance Day ceremony.

SCHEDULE FIRST TERM					
LECTURE	DATE	WEEK	TOPIC	READING	ASSIGNMENT
1	Sept 16	1	Grammar Can you read?	none	none
2	Sept 30	3	Grammar Reading analytically	1 Menand	précis
3	Oct 14	5	Grammar Reading analytically	2 Gertner	précis
4	Oct 28	7	Grammar Reading analytically	3 Elliott	précis
5	Nov 18	10	Logic Fallacies	4 Fallacies	exercise
6	Nov 25	11	Logic Definitions	5 Aristotle on definitions	none
7	Dec 9	13	Logic Definitions	6 On non-contradiction	none
SECOND TERM					
8	Jan 13	14	Logic Deductions (syllogism)	7 Cothran	
9	Jan 27	16	Logic Deductions (syllogism)	8 Graham	exercise
10	Feb 10	18	Rhetoric Introduction	9 Aristotle on rhetoric	exercise
11	March 3	20	Rhetoric Rhetoric & ethics	10 Lincoln & Douglas	none
12	March 17	22	Rhetoric Friendship	11 Kreeft on reason & relativism	speech
13	March 31	24	Rhetoric Socratic Dialogue	12 Kreeft on Socratic dialogue	dialogue
14	April 14	26	Rhetoric Socratic Dialogue	13 Kreeft on difficult people	none

★ RESPONSA AD QUAESTIONES / QUODLIBETICA

LEADER | Andrew Bennett, Emily Martin, & other members of the Collegium

1 hour per week | Tuesdays, 5:00-6:00 pm

DESCRIPTION | Each week a free discussion takes place on a set question chosen by faculty or students. We mimic here – in a fairly loose and relaxed fashion – two literary genres of the medieval university. The discussion is open to the entire Collegium (students, Faculty, and Staff) as well as visitors and friends of Augustine College from the local community. The discussion alternates week by week between the following.

RESPONSA AD QUAESTIONES | ‘Responses to questions’ poses a question concerning social, religious, or political affairs, including moral issues of College life, to which all participants are invited to respond as intelligently and constructively as they can. Our objective: to give the question asked as sound an answer as we can, or at least to close off some tempting bad answers.

A *question* is proposed rather than a *topic* so as to have a position pointed and specific enough to discuss fruitfully (note that in practice this ‘question’ may be a proposition – implying the question, ‘Is it true that ...?’). The plan is as follows:

Step 1: Each week the moderator opens the discussion by reading the *question of the present evening* (chosen at the previous meeting) and opens the floor to *responsa*.

Step 2: The moderator guides the discussion as needed (reminding participants of the question, etc.).

Step 3: At a fitting moment, the moderator brings the discussion to an end and solicits proposals (for the *next*

week's question.

Step 4: A hat is passed around to collect the proposals (submitted on slips of paper).

Step 5: The Leaders read the proposals, choose the *question for the next week* (by vote or together in conference – at their discretion), and the moderator announces the question, thus allowing those who are ignorant about it one week to become somewhat informed.

QUODLIBETICA | The *quodlibetica* (as-you-wish) discussion imitates a session in the medieval universities in which the masters allowed the students to turn the tables on them by asking them the questions. It was at that time thought essential that those wishing “to hold a *quodlibetica* dispute have an uncommon presence of mind and an almost universal competency.” We certainly do not have this view of our own wisdom but do accept that, where we have spent time thinking about the issues raised, there might be some benefit in ‘saying truthfully what we think’ (a demand often made by Socrates).

Accordingly, professors will respond to questions asked by students on difficult matters of Christian belief, etc. Our objective: to give students the benefit of our own reflections (such as they are), compile a collective answer, and prompt students to think about how they themselves might begin to answer the question.

Students propose questions, from which a choice is made and announced for the next *Quodlibetica*.

★ OPTIONAL COURSES

1 BEGINNING GREEK

INSTRUCTORS | Dr. Edmund Bloedow

2 hours per week | Mondays and Wednesdays

TEXT | L.A. Wilding. *Greek for Beginners*. 2nd ed. (London 1959).

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

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

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

2 MUSIC IN THE CHRISTIAN WEST

INSTRUCTOR | Prof. Uwe Lieflander

2.5 hours per week | Thursdays, 4:30 to 5:30 pm and Fridays, 7:30 to 9:00 pm

DESCRIPTION | This course undertakes to investigate the divine in music. Is it possible, through the understanding of music, to grasp certain divine mysteries more than we are usually able to do (as Robert Farrar Capon has put it, if “the heart of mystery must by nature remain within the veil, might we not touch the cloth, to learn, by feeling, the hidden shape”) Does *music* offer us that kind of access? And can we understand and encounter music, in its full potential, merely by listening for what moves us, or by acquiring intellectual knowledge about it? Is music rather something that must be understood actively – by doing it, making it? Is the *beauty* of music available passively? What is beauty and what is its place in sacred music?

These are the questions to be explored in this course, by practical investigation – by way of choir participation – and not mere theoretical speculation. Accordingly, it will be necessary for students to learn some practical tools (note reading) and some theoretical tools (an exposure to music history and philosophy, via lectures and readings, which will include documents on church music from different Christian traditions in which music has been important).

It is to be hoped that the student will leave this course with a great sense of awe for the divine gift of music.

MATERIALS | Students will use the following course materials:

Donald Jay Grout and Claude V. Palisca. **A History of Western Music**. New York: W.W. Norton, 1996.
ISBN 0393975274

Uwe Lieflander. **The Beauty and Nobility of Children**.

Sacred Music Society sight-reading course. This introductory course for reading modern notation will give beginners a growing level of practical music knowledge, providing the necessary framework by which we will discuss historical approaches to sacred music and appropriate attitudes and standards for its evaluation. As students increase their knowledge and refine these practical tools, we will discuss and analyze the current repertoire of the Sacred Music Society chorus.

ASSIGNMENTS & GRADING | The grade in this course is based on participation (50%) and exams (50%).

participation	50% of final mark to be divided between the student's articulation of arguments in class (half of the participation mark) and evaluation of the student's progress in singing, which will be done several times a year in choir (the other half of the mark)
mid-year exam	15% of final mark written exam on music theory/history
final exam	35% of final mark written exam on music theory/history and music philosophy.

LECTURE SCHEDULE | This course is very dynamic and organic and depends very much on the advancement of the class in different activities such as note reading and choir. The given weeks in the following schedule are approximations only!

LECTURE SCHEDULE FIRST TERM				
WEEK	DATE	TOPIC	READINGS	WORKS
1	Sept 16	Basics in Theory & Practice I Gregorian chant: Root-music for all humanity, including non-Christians. Gregorian chant theory and practice: origin and history, notation, the 8 modes, introduction of 3 major editions (<i>Graduale Romanum, Liber Usualis, Graduale Triplex</i>), & the oral tradition of chant.	GP, 2-83	
2	Sept 23			
3	Sept 30			
4	Oct 7			
5	Oct 14	Basics in Theory & Practice II Early North American church music: Pilgrims & "shape-notes" (Sacred Harp Society). Church music in the 20th century in North America. Contemporary living history: Msgr. Schuler and Roman Catholic writings on sacred music (e.g., <i>Sacrosanctum Concilium</i>), World Youth Day 2002 music choices.	GP, 144 -210 Schuler, articles from <i>Sacred Music</i> Mosebacher, The Heresy of Formlessness	Resurrexi ... (Chant from the Easter Mass). Rorate coeli (Advent chant).
6	Oct 21			
7	Oct 28			
8	Nov 4			
9	Nov 11			
10	Nov 18			
11	Nov 25			
12	Dec 2			
13	Dec 9			
SECOND TERM				
WEEK	DATE	TOPIC	READINGS	WORKS
14	Jan 13	Searching for the Divine in Music The Sacred Music Society sight reading course for modern notation (advanced level). Palestrina, Mozart, Byrd, Handel, Bach, et al.: What are their roles in sacred music & how do they relate to contemporary church music? How has instrumental music influenced worship music in the 1400s to 1600s? Electronic instruments in sacred music. Relationship between the Church and the world (as viewed through the lens of sacred music). The role of hymn singing in the church (origins, history, & contemporary application). The relationship between liturgy, physical architecture, & music.	GP, 210-85 Listening is done in class and through the web-site of the history book Beethoven: Symphony no. 5 & no. 6; Mozart Piano concertos; Mozart church music	
15	Jan 20			
16	Jan 27			
17	Feb 3			
18	Feb 10			
19	Feb 17			
	Feb 24	READING WEEK		
20	March 3	Ctd.		
21	March 10	The Future of Church Music Changing attitudes towards church music. Music for worship: guidelines.	GP, 526 -605 Lieflander, Beauty Intros of Lutheran, United, Anglican, Baptist, etc., hymnals.	
22	March 17			
23	March 24			
24	March 31			
25	April 7			
26	April 14			

WEEKLY SCHEDULE

MONDAYS

8:30 to 9:30 am	BEGINNING LATIN 1 Professor Edmund Bloedow
9:30 to 10:00 am	STUDENT-LIFE MEETING Harold Visser
11:35 to 12:35 am	GREEK 1 Professor Edmund Bloedow
1:00 to 4:00 pm	PHILOSOPHY IN WESTERN CULTURE Professor Edward Tingley

TUESDAYS

10:00 am to 1:00 pm	ART IN WESTERN CULTURE Professor Edward Tingley
2:00 to 4:00 pm	SCIENCE, MEDICINE, & FAITH Professor John Patrick
5:00 to 6:00 pm	RESPONSA AD QUAESTIONES / QUODLIBETICA Professors Andrew Bennett and Emily Martin
6:00 pm	COMMUNITY DINNER

WEDNESDAYS

10:10 to 11:10 am	BEGINNING LATIN 2 Professor Edmund Bloedow
11:15 to 12:15 pm	GREEK 2 Professor Edmund Bloedow
4:00 to 6:30 pm	THE HISTORY OF CHRISTIANITY Professor Andrew Bennett

THURSDAYS

10:00 am to 1:00 pm	TRIVIUM SEMINAR (every second week) Professor Edward Tingley
2:00 to 4:00 pm	LITERATURE IN WESTERN CULTURE Professor Emily Martin
8:00 to 10:00 pm	SPORTS NIGHT (optional; at Immaculata High School)

FRIDAYS

10:00 am to 12:00 noon	READING THE SCRIPTURES The Reverend Doug Hayman
12:00 noon to 1:30 pm	COOKING CLASS & STUDENT LUNCH The Reverend Doug Hayman
1:45 to 2:30 pm	CHAPEL The Reverend Doug Hayman
7:30 to 9:00 pm	CHOIR REHEARSAL (optional; at Dominican College) Professor Uwe Lieflander

☞ CALENDAR OF EVENTS

FALL TERM 2010 14 WEEKS, INCLUDING 13 WEEKS OF CLASSES

September 12 (Su)	COMMENCEMENT
September 13 (M)	First day of classes
October 11 (M)	THANKSGIVING DAY
October 12-22	Mid-term interviews between the Dean & each student
October 23 (Sa)	Hymn Sing at the Church of St. Barnabas
November 16 (Tu)	No classes
November 20 (Sa)	STUDENT-FOR-A-DAY (classes moved from the previous Tuesday)
November 25 (Th)	American Thanksgiving Day dinner
December 20 (Sa)	VISITING ARTIST Wesley Warren performing a Bach organ recital followed by a lecture at the Church of St. Barnabas
December 10 (F)	Last day of classes
December 13-17 (M-F)	EXAM WEEK (Chapel on Friday)
December 18-January 9	CHRISTMAS HOLIDAYS (three weeks)

WINTER TERM 2011 16 WEEKS, INCLUDING 13 WEEKS OF CLASSES

around January 1	Informal alumni get-together
January 10 (M)	First day of classes
February 17 (Th)	Restless Hearts' Café
February 21-25 (M-F)	READING WEEK (no Community Dinner)
March 15 (Tu)	STUDENT-FOR-A-DAY (classes moved from the previous Tuesday)
March 18 (F)	WESTON LECTURE by Dr. Frank Johnson on "The Inspiration of Michael Faraday"
April 15 (F)	Last day of classes
April 18-21 (M-F)	EXAM WEEK (Chapel on Thursday)
April 22-25 (F-M)	EASTER BREAK
April 28 (Th)	Oral Exam at 10 am Lunch at noon followed by Faculty Meeting
April 30 (Sa)	GRADUATION ☞☞

ACADEMIC DEADLINES

The schedule below shows the due dates of all **major assignments** (☰) (except for the Music course) and all **exams** (*).

It also omits the two short papers each term in the History of Christianity course and the four 1-page assignments each term in the Literature course.

FIRST TERM

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

SECOND TERM

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

The schedule below does **not** include deadlines in the Music course, the two short papers each term in the History of Christianity course, and the four 1-page assignments each term in the Literature course.

FALL TERM 2010

Sept 21	Précis Science, Medicine, & Faith	1 p
Oct 22	Synopsis 1 Reading the Scriptures	1 p
Oct 26	Minor paper Art in Western Culture	5 pp
Nov 9	Minor paper Science, Medicine, & Faith	3-5 pp
Nov 26	Minor paper Reading the Scriptures	4-5 pp
Dec 6	Take-home exam component Philosophy	3-4 pp
Dec 7	Minor paper Science, Medicine, & Faith	2-3 pp
Dec 9	End-of-term paper Literature in Western Culture	8-10 pp
		TOTAL 27-34 PP
December 7–11	EXAM WEEK	

WINTER TERM 2011

Jan 31	Paper proposal Philosophy in Western Culture	1 p
Feb 4	Synopsis 2 Reading the Scriptures	1 p
Feb 15	Paper proposal Art in Western Culture	1 p
Feb 21–25	READING WEEK	
Feb 28	Major research paper Philosophy in Western Culture	10 pp
March 1	Minor paper Science, Medicine, & Faith	3-5 pp
March 11	Major paper Reading the Scriptures	7-9 pp
March 22	Major research paper Art in Western Culture	10 pp
March 29	Major term paper Science, Medicine, & Faith	7-8 pp
April 12	Take-home exam component Art in Western Culture	2-3 pp
April 14	Term paper Literature in Western Culture	12-15 pp
		TOTAL 54-63 PP
April 18–21	EXAM WEEK	
April 22–25	EASTER BREAK	
April 27	Faculty deadline for submission of marks to Dean	
April 28	Oral Exam followed by Faculty Meeting to determine standings	
April 30	GRADUATION 	