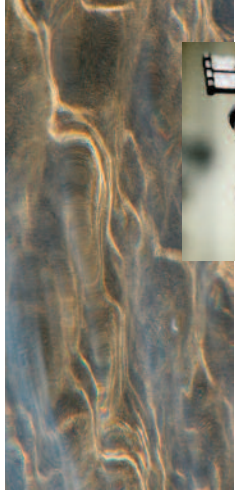


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C H A R A C T E R



P A S S I O N

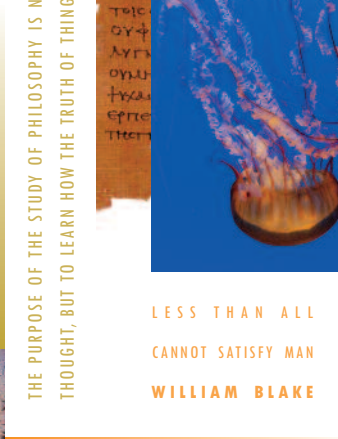


P U R P O S E

YOUR LIFE, NO LESS THAN YOUR BODY, MAY SUFFER DISEASE DEMOCRITUS



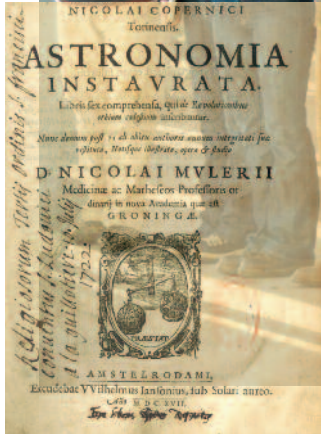
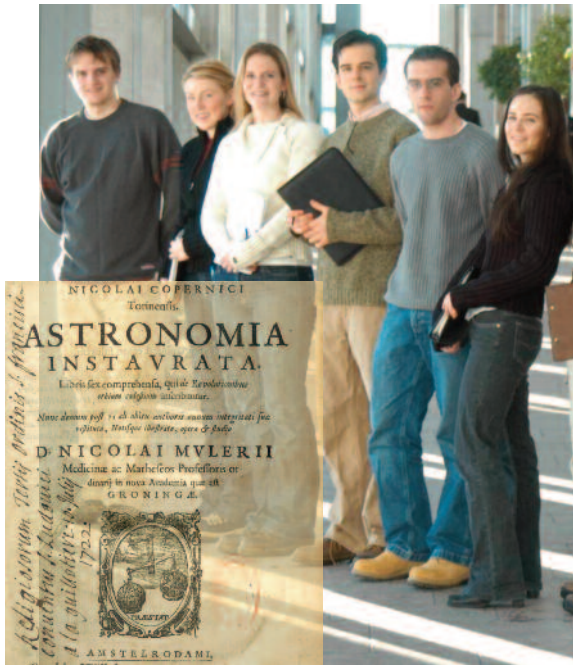
T R U T H



W O N D E R



LESS THAN ALL
CANNOT SATISFY MAN
WILLIAM BLAKE



V I R T U E



W I S D O M



MY HEART IS RESTLESS UNTIL IT RESTS IN THEE AUGUSTINE



F L O U R I S H I N G



B E A U T Y

AUGUSTINE COLLEGE

faith seeking understanding

OTTAWA, CANADA

OUR VISION

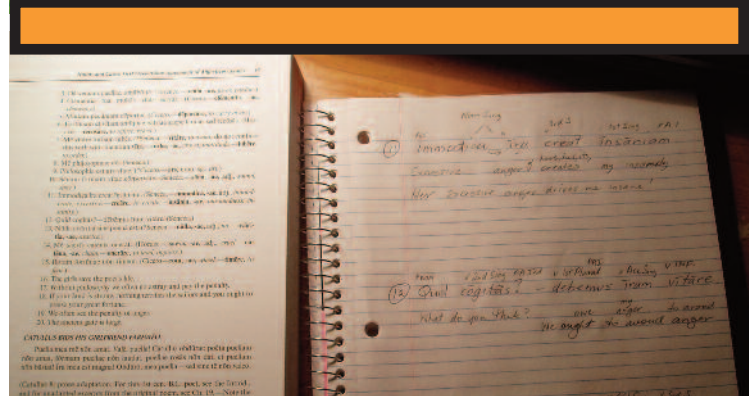
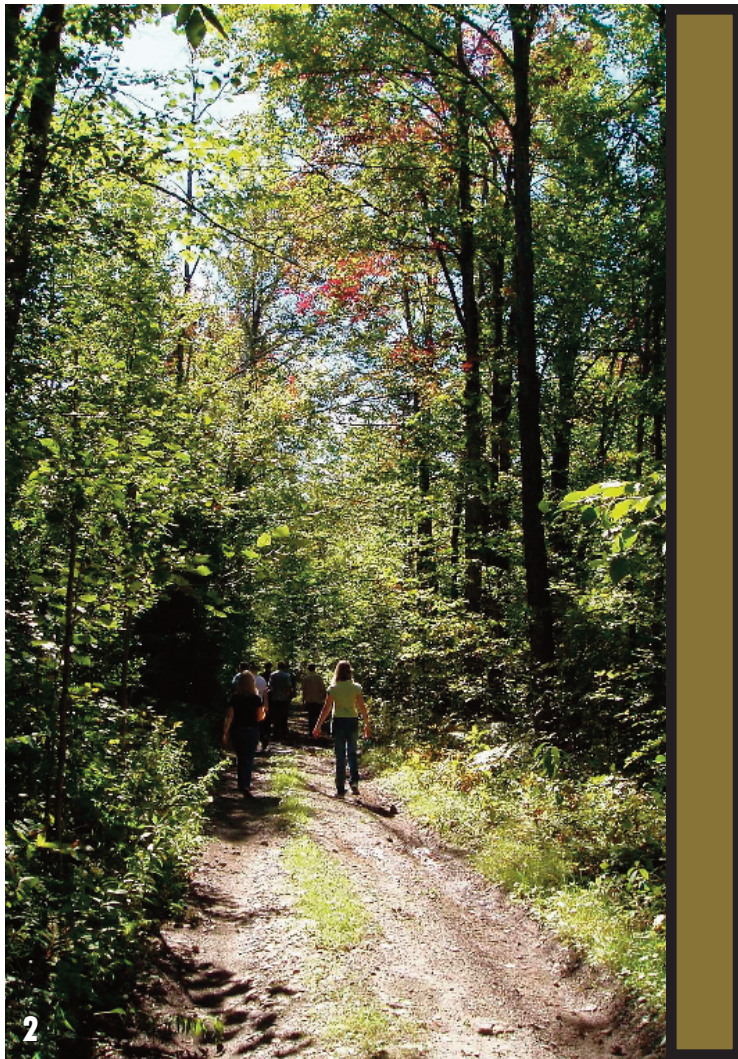
AUGUSTINE COLLEGE opened its doors in 1997, realizing the vision of a group of Christian university professors and laymen who were convinced of the need for a **new kind of institution of Christian higher learning: an alternative and countercultural college.**

WHAT KIND OF ALTERNATIVE?

Today universities and colleges promise to give the student an “informed acquaintance with the major approaches to **KNOWLEDGE**, . . . so that students have an understanding of what kinds of knowledge exist.” They seek to give students “basic literacy in major forms of intellectual discourse.” (Harvard 1978)

But what are the commitments of that discourse? Do those teaching such ‘knowledge’ believe that it is true? Isn’t the ‘knowledge’ worth studying the kind that **is** true? Why become literate in ‘approaches to knowledge’ based upon the idea, so widely accepted at universities today, that nothing is really true?

We are an alternative because we believe in **knowledge as if there were truth.**



In the 20th century, then, education wound up as the ‘induction of students into new scholarly practices.’ Why? So as to replace the older ‘**GREAT BOOKS**’ model of instruction, which still saw learning as the pursuit of **TRUTH**.

But is the answer a return to truth? Is truth sufficient? “If the world has no meaning . . . then truth for its own sake consists of the indiscriminate accumulation of data.” (Hutchins 1936)

Traditionally, education was based upon a still-deeper principle — upon the answer we give, and give by **FAITH**, to the deepest question of all: Why are we here? To which every Christian replies: **TO SERVE AND TO GLORIFY GOD**. And that answer surely must **REVOLUTIONIZE** the nature of higher education.

Because of our purpose as human beings it matters what students learn and teachers teach. Because of that purpose we can discriminate between trivial information and important knowledge. As T.S. Eliot asked, “Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?” Our purpose halts that collapse of wisdom into nothingness.

We cannot teach mere information because of our need of **WISDOM**, because of what we all truly need to know if we are to do God’s will. Wisdom, the knowledge that helps us live, draws us to God, our purpose. Though everywhere counted ‘obsolete,’ wisdom is as obsolete as living itself.

We are different because we believe in **learning as if there were wisdom.**

AN ALTERNATIVE, CHRISTIAN, 1-YEAR LIBERAL ARTS COLLEGE

We cannot avoid making important decisions that affect our lives and the lives of those around us. We make them by what we do and do not do ... we make them even if we run from them, and don't think them through. It is therefore vital that we learn to think.

Wisdom requires that we understand the world in ways that lead not just to decisions about what is most important in life but to good decisions. Wisdom is indispensable — and it is not for the already wise: it is for all who have minds.

Wisdom lies in “what we have heard and known.” It lies in “what our fathers have told us.” Surely every college must play its part and accept the task to “tell the next generation” (Psalm 78) what we have truly learned.

We are different because we believe in questions as if there were answers.



There is a prior purpose to education, there before we come upon the scene; it is not up to us to decide what it is. Education must be coherent not incoherent, enabling not paralyzing, vital not corrosive, meaningful not forgettable. And there is only one way for it to become so: education must be ordered to its real purpose.

We ourselves have a purpose on this earth. If we attempt to **UNDERSTAND** the world given to us in accord with the purpose that God has for us, then learning will be knit together as the fabric of a whole ... and it will be nothing if not meaningful.

We are different because we believe in thinking as if there were purpose.



**BE NOT CONFORMED TO THIS WORLD:
BUT BE YE TRANSFORMED BY THE
RENEWING OF YOUR MIND ROMANS 12:2**

CHRISTIAN IN WHAT WAY?

FAITH IS OUR FOUNDATION. The faculty, staff, and Board of Augustine College share a considered desire for thoroughgoing faithfulness to the Lordship of Christ, submitting to the **AUTHORITY OF SCRIPTURE** and the **FOUNDATIONAL TEACHINGS OF THE CHURCH**. Every member affirms without cavil the tenets of the earliest general confession of the Church — **THE APOSTLES' CREED**. Our motto, from St. Augustine via St. Anselm of Canterbury, is

credo ut intelligam

I believe in order that I may come to understanding

We accept that reason is God-given, and that science (in its broadest sense) and imagination are work that God bids us to do. We certainly believe in evidence — the evidence of eye and mind and heart is evidence of God's world, in agreement with the words of Augustine: “Let every good and true Christian understand that **where truth may be found, it belongs to his Master.**”

The faculty, staff, and Board of the College desire above all to live a faithful and disciplined Christian life, as individuals and as a community. We come from a variety of Christian traditions (**Anglican, Baptist, Roman Catholic, Eastern Catholic, Methodist, Pentecostal, Presbyterian**) and see a strength in that diversity.

WEEKLY CHAPEL is a part of the Programme. **Our faith, moreover, is not a silent background to our academic work;** it generates many of the questions that we pursue in class:

**What is virtue ... and how acquired? What is evil?
What is the good? Are we free? What is success?**

OUR VISION

WHAT IS AUGUSTINE COLLEGE?

We are a school conceived to provide food for both spirit and mind.

We are a school that believes in an intellectual inheritance.

Here students study the basic foundations of Western intellectual and cultural tradition, in the form of Hebrew and Greek thought modified by the Church.

We aim to teach what our tradition is and why it is so important.

We are a school at which the enduring questions of human life may be studied.

What is true friendship (the kind that can support a marriage)? Are scientific laws found or invented? What is happiness? What is culture for? What makes art or literature or actions good?

We are a school committed to the belief that education can strengthen faith.

Recent studies have shown that the majority of young people raised as Christians lose their faith at college. But students intellectually prepared to engage the culture of our day in reasoned and confident argument run counter to that trend. In the years since their graduation, our students have remained solidly Christian to a degree that is far above the norm.

We are a school that is not impersonal.

Our student-to-faculty ratio is second-to-none in favour of the student. Our invited guests (Visiting Artist, Weston Lecturer, et al.) always make time to speak informally with our students.

WHO STUDIES HERE?

AUGUSTINE COLLEGE is for any capable young man or woman who would like to explore the foundational writers, works, concepts, and theories on which Christian civilization depends.

Just as these ideas were not conceived only for budding intellectuals, neither is access to them restricted to A students! It is not that some people were given bodies and others were given minds: we were ALL given minds, which God commands us to cultivate and use as an instrument of love.

“Thou shalt love the Lord thy God with **all thy heart**, and with **all thy soul**, and with **all thy mind**.” (Matthew 22:37)

Yet people today are often falsely encouraged to think that ideas are only for some and only a few are equipped to understand.

We speak from experience in saying that **ANYONE** who is **sincere in their desire to work and to learn**, and motivated to do the weekly readings and assignments, will benefit from our programme.

Many of our students have been home-schooled. Many come from public schools. And still others come to us after earning other degrees, desiring to fill in what several years of study elsewhere did not give them.

Although it is anticipated that most students attending Augustine College will be **confessing Christians**, provision is made to admit those seriously inquiring into faith who **do not identify themselves as Christians**. Those who are prepared to live in a Christian community, to respect its ways, and to accept the personal-conduct standards of the College for the time that they are enrolled are welcomed to apply. For our part, we welcome the challenges of secular thought.

OUR PRESIDENT DR. JOHN PATRICK WITH STUDENTS



THAT OUR SONS
IN THEIR YOUTH
WILL BE LIKE
WELL-NURTURED
PLANTS AND OUR
DAUGHTERS WILL
BE LIKE PILLARS
CARVED TO ADORN
A PALACE

PSALM 144:12

THE COLLEGIUM IDEA

AT AUGUSTINE COLLEGE students and faculty are colleagues, members of what the medievals called a **COLLEGIUM** — a group that reads and reflects together. We are all learners together, senior and junior. All our students attend all our classes in a **common academic programme** and **share life in separate men's and women's residences**.

The women reside in the College building with a live-in Resident Advisor, the men, at a nearby apartment or house (as numbers dictate). Basic furnishings in the rooms are provided (bed and mattress, dresser, desk, chair, and reading lamp; students bring their own bedding). Except for the Community Dinner that is provided one evening per week, students are responsible for their own cooking in a fully-equipped kitchen in each residence. The College also provides free long-distance phone service within Canada and (in the classroom) high-speed internet access.



Although we pride ourselves on the substance of our academic programme we do not underestimate the value of the **social side of the College year**. We fully appreciate the contribution to each other's lives made by **an extraordinary group of students** — it is not the average person who wants to study here. Our students leave us with an unforgettable memory of “being part of a very close Christian community” (Michelle LEIGH | 2000). Writes another, “I grew intellectually, **in my relationship with other people, and in my relationship with God**” (Jessica BOZEMAN | 2000).

Every effort is made to provide a supportive community for our students. Students have regular contact with faculty, at whose homes they are welcome.



REGULAR EVENTS

Alongside the academic curriculum a series of events is offered each year. Many of these events provide a rare opportunity for students to meet senior academics and established artists from North America and abroad — individuals who are Christians first — and to see first-hand how faith and understanding may be integrated in professional life.

Weekly Community Dinners | for students and faculty

The Corn Roast in September | a Saturday in the country with canoeing and hiking

Hymn Sing in October | an opportunity to worship with Augustine College that is enjoyed by the wider Christian community in Ottawa

The Visiting Artist in November | such as poet and author **JOHN TERPSTRA**, shortlisted for the Governor General's Literary Award in 2004

Alumni Reunion in January | with students who have come from as far away as Texas and Alberta to see colleagues again

The Restless Hearts Café in February | hosted by the students of Augustine College — an evening of entertainment and gentle lampoonery by both students and faculty

The Weston Lecture in March | among our guest speakers have been **JAY BUDZISZEWSKI**, **JEREMY BEGBIE**, **CALVIN DeWITT**, **DAVID LYLE JEFFREY**, and **PETER KREEFT**

Special Evening Lectures | by speakers such as **MICHAEL O'BRIEN** (author of *Father Elijah* and the trilogy *Strangers and Sojourners*) and **EDITH HUMPHREY** (author of *Ecstasy and Intimacy: When the Holy Spirit Meets the Human Spirit*)

Concerts of the Ottawa Symphony Orchestra

Visits to the National Gallery of Canada

Weekly Cooking class | to help keep the body together on a student budget, lessons in how to cook simple, nutritious, and inexpensive meals

OUR VISION ... IS IT YOURS?

LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND. MATTHEW 22:37

We do not all need a university degree, but God wants our minds and their good fruits. We have to **seek the kingdom with every gift we have received – our minds included.** The unused mind is light under a bushel – a gift despised, light not shed.

Our minds produce nothing good if we cannot use them well, and properly. – Well, can't we learn that for ourselves, just by thinking more? Why **COLLEGE** at all?

The mind doesn't work by being switched on, like a machine, and then left to putter away. The mind is the partner of the body: two gifts of God, both of which need training. Like the hand that writes, sews, builds, paints, **the mind needs instruction to produce the good things that it alone can bring forth.**



That instruction is **EDUCATION**. But education is as hard to come by today as it has always been.

The challenge of education today is, first, the challenge to find educators who understand what education is.

William Sloane Coffin said that “the Lord forbids our using our education merely to buy our way into middle-class security.” Yet **schools that will encourage you to spend your precious youth in job-training** are everywhere.

Must you trade these years for a job? **“Is not life more than food, and the body more than clothing?”** When will you do some learning for the sake of your life and not your job? Will a job, after all, not be **THERE FOR YOU**, to serve your material needs? “If God so clothes the grass of the field, will he not much more clothe you?” (Matthew 6:25, 30)

Because **MAKING** and **DOING** and **SECURING** and **GETTING** are only a small part of what we are here for, training the mind to make and do and get can take up only a small part of education. What about **UNDERSTANDING**?

The challenge of education is first **the challenge to find a school that offers what education truly is.**

In theory, the **liberal-arts college** still understands what education is.

But how does the **delicatessen of culture and ideas and ‘meanings’** that fills out so many Arts programmes stand up as education? We can just as easily diminish education by reducing it to historico-cultural pickings as we can by reducing it to job-training. Yet schools that will fill your head with mere stuffing, under the promise of enrichment, are no trouble to find.

The challenge of education today is **the challenge to find a school that truly respects the tradition it embraces.**

It is hard in any age to find teachers that truly honour the mind that God has made – by feeding it the food on which it thrives, not tossing it academic leavings and hyped treats. **“Wherefore do ye spend money for that which is not bread and your labour for that which satisfieth not?”** (Isaiah 55:2)

Because of the challenge of education today, let us advise that you seek out a school that warns you about **empty learning**. In every other sector of life we are all too aware of shoddy manufactures and products that in fact threaten us – but where in higher education do you hear a voice of warning, discriminating real from fake, that-which-supports-human-life from that-which-injures? Uniquely in academia, it would seem, is the consumer entirely safe! But how can that be? Where man is in charge the bad is always plentiful.

“Eat ye that which is good” – but the good that comes from human hands is often hard to find. The challenge of education today is **the challenge to find a school that believes in the good and identifies the bad and has the ability and the will to supply not just knowledge but sustenance.**

It is hard in any age to find a school that honours the mind that God has made – supports it, helps it to thrive. Good schools are hard to find in principle. Now add to that **the distinctive pressures of the culture that we live in:** the dogged technical-mindedness and the escapism that shadows it, as a promised release from spiritless labour.

As the 20th century passed, colleges and universities were increasingly co-opted by these tendencies, which turned learning into either **practical-minded busyness** or a **disengaged stroll through the museum of the world** (the student delighting in an esoteric this and an obsolete that).

That **reduction of education** — to job security or the aimless accumulation of bits of information — **has been so pervasive** that already in 1936 Robert Maynard Hutchins wrote, “The question may now be solemnly asked whether it would not be better to forget about most of our existing colleges and universities and **plan new institutions** that would undertake the **overwhelmingly important task that the colleges and universities have given up.**”

The challenge of education today is **the challenge to find a school that understands that task.**

It is hard in any age to find a school that truly honours the mind that God has made, but **the 21st century now adds its own special obstacles.** Contemporary thought brings to higher learning its own unique corrosives **specially designed to dissolve wonder, truth, goodness, and beauty** — the superlative foods on which the human mind thrives.

Yet those principles lie at the heart of the tradition that Christian culture once sustained. And when a young person today wants to study that heritage, where can he or she go if professors at top universities routinely debunk the good and the beautiful? Where might **YOU** go to study the great thinkers (Socrates, Augustine, Erasmus, Pascal, Newton, ...) who **counted truth and goodness and the honour of God central to all our lives?**



Acknowledged ‘experts’ on these very figures have been reporting for decades that, “We twentieth-century advancers of learning have altogether lost [the] confidence [of thinkers like Erasmus] in grand designs. . . . We have ceased to promote learning as such, because we have lost Erasmus’ conviction that true learning is the originator of all good and virtuous action. . . . In fact, **of course, we try not to use words like TRUE, GOOD, VIRTUOUS, and RIGHT at all, if we can help it. They embarrass us.** We are too deeply mired in the relativity of all things to risk truth claims.”

As that scholar’s “of course” reveals, it is presumed that you too are embarrassed by these words — but is that so? Are professors today speaking to you?

Today education functions to wean youth away from the in-born taste for THE TRUE and THE GOOD — as if what God put into us were a kind of sickness. Every tongue hungers for the good as it does for water, yet it has become part of the task of education today to teach youth the bitterness of truth and goodness, virtue and beauty, so that the younger generation will keep these words off their tongues. — And it is all to be expected.

Marcus Aurelius long ago wrote, “As it is a shame to be surprised if the fig-tree produces figs, so it is to be surprised that the world produces what the world brings forth.” His words merely underscore the challenge that is faced by every person seeking an education today, as always. **It is a challenge in this world to find a place at which your education is not obstructed, deferred, or thwarted.**

In 1997 the founders of Augustine College actually did what Hutchins had advised half a century earlier: **THEY CREATED a new institution devoted to the task of education as those who know have always understood it.**

What is that task? It is **to help students awaken from their world-induced slumber** — awoken through **wonder, goodness, truth, and beauty** — so as to **nurture the gift that God has given them in the human mind** ... so that they might lay hold of it and **turn all its strength to fulfilling their purpose on earth.**

The challenge of education today is **the challenge to find a school that unites ideas and culture and reading and discussion with that overwhelmingly important task.** Education is an extraordinary thing. What it is about is of vital importance. There is no room in it for what Thomas Merton called the “despair which dresses itself up as science or philosophy, and amuses itself with clever answers to clever questions none of which have anything to do with the problems of life.”

Education is about the purpose of your life. The liberal arts are not diversions; they are **arts of freedom from the delusions of this world.** We need to see our way forward and become light for others — to help light the way, revealing the deep pitfalls that modern life has set in the path of our



brothers and sisters. But as Augustine warned us, **in order to see, we need to care for our minds.**

Let the last word go to the namesake of this college. **“What concerns the soul is called education,”** and **“education serves to restore mental health.”**

Augustine said that we typically ignore the gift of God that is the mind — we “pay no heed to its health,” to the state that it is in. We treat it as complete and well and give no attention to what we feed it. But **wellness of the mind “is the precondition of seeing.”**

How can we go where we must if we don’t see where we are — if we do not see the world around us for what it is, do not see the invisible good that is present and see the bad that we mistake for good for what it is? Who today can afford to head off to university without already preparing his or her mind?

In the care of your mind and the service of your life, the help of those who believe in **Augustine’s vision of education** is available to you. That vision is now as always under heavy assault, but it is alive here and there — and **it is thriving at AUGUSTINE COLLEGE, which was created for it, to the greater glory of God.**

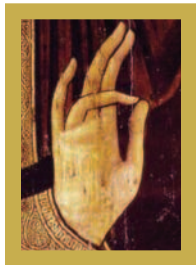
EDWARD TINGLEY | DEAN

THE PROGRAMME

WHAT DO WE STUDY?

As Christopher Lasch observed already twenty-five years ago, **“In the space of two or three generations, enormous stretches of the ‘Judaeo-Christian tradition,’ so often invoked by educators but so seldom taught in any form, have passed into oblivion.”** Our programme is an attempt to bring together vital elements of that tradition without which we remain weak in the face of the challenges of our time. It provides an introduction to key ideas by which we live, but also to those traditions of both science and art that serve nothing in the world but, through the understanding of Creation they give us, bring us closer to God. Together we explore the foundational writers, works, concepts, and theories on which Christian civilization depends.

All students are enrolled in the eight full-credit courses offered plus the Book of the Semester reading group — one alumnus calls this “one big course.” For the most part the courses proceed historically, parallel to each other in time, moving from their beginnings in the ancient world through to the present century. Students will discover many connections between art and science and philosophy and literature by studying them together at roughly the same moment in their history.



1 | ART IN WESTERN CULTURE

DAVID D. STEWART & EDWARD TINGLEY | A broad introduction to Western art in its spiritual context. The rich and eloquent testimony Christian art offers to its central inspiration — the history of salvation as found in the Bible and celebrated by the Church — is studied in a principled chronological survey. Beginning with the context afforded by

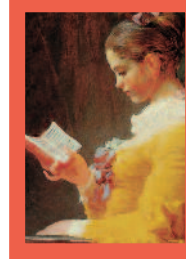
Greek and Roman antecedents, we traverse the history of Western art, considering both Christian art (from the Roman catacombs and Byzantium to the present) and other major movements in Western art (from the return of the classical gods in the Renaissance to Romanticism, Impressionism, Modernism, Abstraction, and Post-modernism). How should we look at art? Is art primarily **ART**? and What has art to do with **TRUTH**? are some of the questions constantly at issue throughout the year. Museum visits and slide-illustrated lectures are features of this course.



2 | BEGINNING LATIN

EDMUND BLOEDOW | This course introduces students with no previous knowledge of Latin to the rudiments of the language. Students learn grammar and vocabulary through class lectures, translations, and regular written assignments. The enduring richness and vitality of this ‘dead’ language becomes evident as we read classical authors, the Latin New Testament, and various Christian texts representing the different historical epochs.

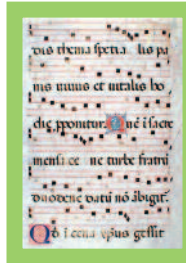
3 | LITERATURE IN WESTERN CULTURE



TREVOR TUCKER | 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 an experiential thrust, so that we read time-proven literary touchstones as well modern works in a reflective and devotional way.

Themes such as forgiveness, the benignity or malignity of the gods, sources of revelation, and one’s place in the established order are all 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 Milton’s epic justification of God’s ways to man; we will read Orual’s, too, as he sets out to “accuse the gods” only then to admit, “I know now, Lord, why you utter no answer. You are yourself the answer.” *Odyssey*, *Dante*, *Othello*, *Scrooge*, *Godric*, the *Ancient Mariner* — we will walk with them and they with us.

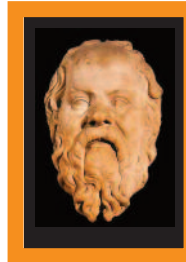
4 | MUSIC & CULTURE IN THE CHRISTIAN WEST



WESLEY WARREN | From its roots in early Jewish temple worship and Christian chant, the history of Western music is traced through two thousand years of development. All major periods are covered and linked to significant world events and movements within other artistic disciplines.

Classes include not only lectures but also listening, discussion, and reflection. Music of the Christian Church allied with developments in her doctrine, liturgy, and spirituality are given a prominent place in the curriculum.

5 | PHILOSOPHY IN WESTERN CULTURE



EDWARD TINGLEY | The purpose of this course is primarily to furnish students with philosophical tools for the living of their lives. To that end we look primarily at three things: first, philosophy concerned with happiness and ancient views of human life connected with it (from the book of *Ecclesiastes*, *Socrates*, and *Plato* to *Aristotle* and *Stoicism* — thus ethics and the issues of purpose, the good, and virtue);

second, reason and Christianity (New Testament ethics, grace and free will in *Augustine*, and the thought of *Aquinas* and *Pascal*); and, finally, philosophical issues that have contributed to the disappearance of that ancient conception of life, action, and thought (ethics in the modern age from *Machiavelli* and *Hume* to *Utilitarianism* and *Postmodernism*). Among the questions to be asked, and answered by the world’s best thinkers: what is freedom? friendship? work? desire? love? science? despair?

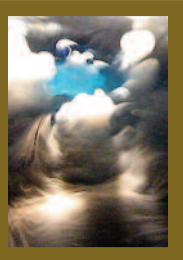
HISTORICAL FOUNDATIONS OF THE WESTERN TRADITION

6 | READING THE SCRIPTURES



THE REVEREND DOUG HAYMAN | God creates, He visits (He delights to dwell with His people), and He recreates. This course examines these major Biblical themes. Alongside a reading of pertinent Scriptural passages in their literary and historical context, we consider the development of these themes through twenty centuries of Christian tradition in the writings of Sts. John Chrysostom, Augustine, and Thomas Aquinas; Calvin, Luther, and Cranmer; John and Charles Wesley; and Karl Barth.

7 | SCIENCE, MEDICINE, & FAITH



JOHN PATRICK & GEORGE METELSKI | This course provides the background needed to begin to understand the complex history of ideas involved in the development of modern science. The principal advances in the history of scientific thinking (in biology, astronomy, physics, and medicine, from ancient times through to quantum mechanics and cloning) are examined in connection with their ethical and religious presuppositions. As George MacDonald once noted, "Nature is tenfold brighter in the sun of Righteousness." Of particular interest is the connection between Christianity and the rise of experimental science and inductive reasoning.

8 | TRIVIUM SEMINAR

A practical seminar in techniques of understanding, logic, and effective argument, in reflection of the three components of the ancient **TRIVIUM**: Grammar, Logic, and



Rhetoric, essentials of any proper education. 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 and *précis* writing. The course also helps students to identify and defuse common fallacies. It also assists students to speak and debate publicly with more effectiveness and greater comfort. In addition, the content of weekly readings introduces the student to present-day issues of interest to Christians (e.g., secularism, the theory of war, abortion, *jihad*, reason and faith, etc.).

BOOK OF THE SEMESTER

LORRAINE REDEKOP | The weekly Book of the Semester group is open to the entire collegium — an informal discussion of two or more works per term, both non-fiction works (Augustine's *Confessions*, C.S. Lewis's *The Four Loves*) and fiction (Oscar Wilde's *The Picture of Dorian Gray*, etc.).

TUITION & COSTS

As the one-year AC Programme is counted as the **equivalent of a full year** of elective courses at some universities (e.g., the University of Chicago and King's University College) and **more than a full year** at others (e.g., St. Francis Xavier University), our programme can serve as a remarkably inexpensive way to advance toward a degree from a top-rated university.

TUITION fees are highly competitive with other institutions of equal calibre. For current figures, please refer to our website. Tuition is paid in three instalments: upon acceptance and on the first day of classes each semester. Students from outside Canada pay only a slightly higher tuition to equalize the traditional funding of the College (predominantly donations from Canadian sources).

RESIDENCE fees vary from year to year, subject to local market conditions, as the College does not own property. For current fees, please refer to our website. Residence fees are due the first day of classes each semester.

The residence is located close enough to the College that no transportation in Ottawa is needed. The other major costs during the year concern meals and books. Apart from the Community Dinner provided by the College one evening a week, students must cover their remaining food expenses. While tuition fees include the cost of texts in some courses (provided in the form of handouts), students must purchase a small number of texts in other courses. Information on the current projected amount of these expenses is available from the College.

SCHOLARSHIPS are awarded to students who come to us with an exceptional record. **BURSARIES** are also available to students who can demonstrate financial need.

FACULTY

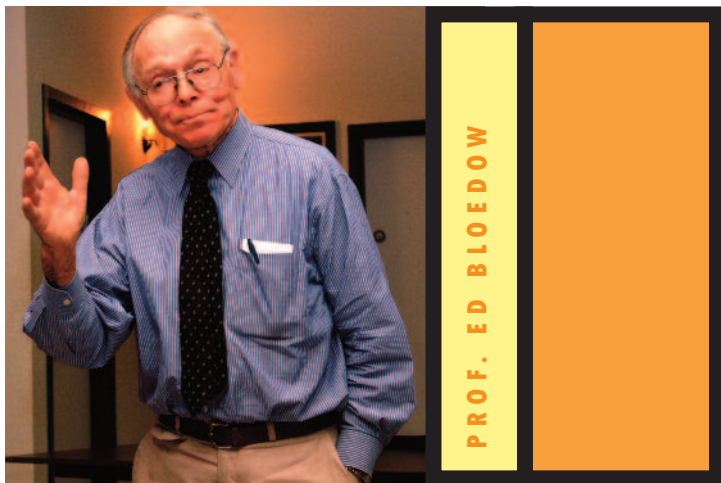
WHO TEACHES HERE?

Predominantly, senior Christian academics with **many years of teaching, research, and learning behind them.** Of the faculty, one alumnus writes, **“they combine the two primary goals of Augustine, faith and understanding, in their everyday lives.”**

EDMUND F. BLOEDOW received a Ph.D. in Greek History from the Universität Würzburg, 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). Among his publications is *Alcibiades Re-examined* (1973). He is the author of over ninety articles and book reviews on Greek history, the Aegean Bronze Age, and renowned archaeologist Heinrich Schliemann.

THE REVEREND DOUG HAYMAN received a Master of Divinity from Wycliffe College, Toronto School of Theology, University of Toronto in 1986. He has served as an ordained minister in churches in British Columbia, Quebec, and Ontario and since July 2004 has pastored the Traditional Anglican Parish of St. Barnabas Apostle and Martyr in Spencerville, Ontario (www.saintbarnabas.ca).

GEORGE METELSKI received a Ph.D. in Technical Sciences from the Institute of Fundamental Technological Research in Warsaw in 1980 and a M.Sc. in Electrical Engineering from Warsaw Technical University in 1972. He has over thirty years experience in electrical and mechanical engineering. He was a visiting researcher at the Centre Nationale de la Recherche Scientifique of the Collège de France in Paris and a research engineer for the Department of Electronics at Carleton University, Ottawa. After working in telecommunications for Nortel Networks and the School of Management at the University of Ottawa he developed a video series for young people to foster character development in accord with the values of Christianity – a resource that has since been used by Ontario school boards.



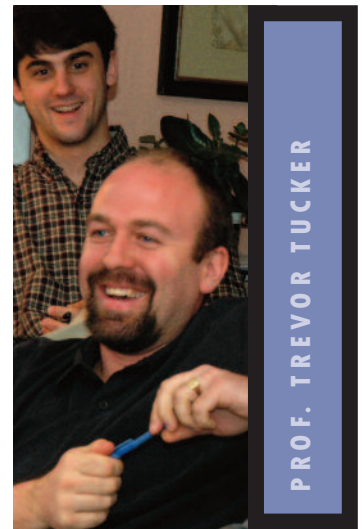
JOHN PATRICK holds M.B., B.S., M.R.C.P., and M.D. degrees from the University of London and St. George's Hospital Medical School in London. After extensive research into the treatment of childhood nutritional deficiency, holding appointments in Britain, the West Indies, and Canada, he retired in 2002 as Associate Professor in Clinical Nutrition, Departments of Biochemistry and Pediatrics, at the University of Ottawa. He now lectures worldwide, speaking at universities in Europe, North America, Asia, and Africa, for church groups of many denominations and Christian Medical and Dental associations (see his lecture calendar at www.johnpatrick.ca). Several of his talks and papers are available on the Augustine College website.

DAVID D. STEWART holds a Ph.D. in German Language and Literature from the University of Toronto and is Professor Emeritus of German Studies at Trent University. He comes to Augustine College after serving in 'post-retirement' as Professor of Cultural Studies at St. Stephen's University in St. Stephen, New Brunswick. He has published in German and European Literature and Modern German Church History, with special research interests in the history of poetry and the interplay of literature, theology, art, and music in Western history. Among his publications is *German Poetry from Luther to Brecht*. For many years he was a member of the Corporation of the Inter-Varsity Christian Fellowship of Canada.

EDWARD TINGLEY, Ph.D. in Philosophy, University of Ottawa (1995). After a B.A. in Art History from Carleton University (1998) he worked as an editor for publishers at various art and architecture museums. He has published occasionally in journals of philosophy and in *First Things*.

TREVOR TUCKER, M.A. in English Literature from Acadia University, Wolfville, Nova Scotia; B.Th. from Masters College, Peterborough. Since 2003 he has taught as a sessional lecturer in the English Department of the University of Ottawa. He has contributed feature articles to *Atlantic Baptist Magazine* and *Christian Current* and currently writes a weekly newspaper column offering a Christian perspective on current events.

WESLEY WARREN holds a M.Mus. from the University of Michigan and a B. Mus. from the University of Toronto. He is a graduate of the Royal College of Church Music, London (UK) and a Fellow of the Royal College of Organists as well as an Associate of the Royal Conservatory of Toronto. He serves currently as organist and choirmaster at St. Barnabas Anglican Church, as organ continuo in the National Arts Centre Orchestra, and as instructor in organ at Carleton University.



WHAT STUDENTS SAY

■ **“MY EXPERIENCE AT AUGUSTINE** has given me **a very different perspective on the world around me**.... I notice the lack of clarity and certainty in the reasoning of many people’s understanding of the world. The abandonment of truth and the wilful destruction of morality and beauty in our society are so much more evident to me now. At the same time

Augustine has equipped me with the tools that will make it possible for me to combat these evils in my own life and in the world. I continue to be struck by the way in which our professors blend their recognition of the bleak reality of our world with a steady hope and faith that God is able to turn even our society back to Him.... I enjoy

talking about my experience at Augustine. It was one of the best I’ve ever had and **I will always count it as one of the major milestones of my life.** God bless you and your work! My prayers will be with you.” Amy ANDERSON | 2003 ■ **“SOME EXCELLENT NEWS** ... the University of Alberta is giving me transfer credits for my year at Augustine ... by far the most challenging experience mentally in my life. I never imagined that something could be so horrific and wonderful at the same time. The intensity of the school was at times intolerable, but I would never have changed it. How else could they have fit all that information into a one-year programme? **My world-view has been expanded and transformed,** leaving me looking at history and this culture with open eyes. Thank you again to the pros and everyone that makes Augustine tick.” Challis ELKINK | 2003 ■ **“MY YEAR AT AUGUSTINE** was truly a blessing, and I **continue to benefit from the intellectual, spiritual, and social formation** fostered there.” Travis DUMSDAY | 2001 ■ **“AUGUSTINE COLLEGE** is where the historical community of intellectuals is studied by a delightful community of oddballs.” Joshua BURNETT | 2000 ■ **“IT SCARES ME TO THINK I almost didn’t come to Augustine College.** My year could not have been better spent. It was an immense privilege to be taught by such highly learned, deeply wise, and above all **very caring professors,** who encouraged a great step in my quest towards an informed faith. And the best part is that I had such an awesome time doing it, making many friendships that will last a lifetime.” Michelle HOFFMAN | 1999 ■ **“WHAT MADE AUGUSTINE SO INCREDIBLE was the community of people that God called here:** diverse but unified, excellent faculty mentors, and friends — the best I have ever found.” Rachel JOHNSON | 1999 ■ **“AUGUSTINE IS A BEGINNING IN rekindling lost brainpower** after thirteen years in the public school system.” Natalie PAPAIZIAN | 2000 ■ **“I HAVEN’T WRITTEN** any of my professors to thank them for providing the gauntlet some call an education. I barely survived this last year. So here I am, sincerely thanking you. When I



returned home last May I felt strangely out of place, and that feeling has not left me since. I realized in hindsight that **Augustine was not so much an education** in the sense I had originally known as much as a **total deconstruction and reconstruction** of prejudice, or ‘vision of the way things are,’ as Bloom aptly defines it, which I guess is what a real education is. **Now that I have rebuilt the foundations I can begin furnishing the rooms of my mind** — now that I have been pointed towards the best places to go....” Sam McLOUGHLIN | 2003 ■ **“I CAN’T IMAGINE NOT BEING AWARE** of the depth of history, or the understanding that knowledge of this world can and should be **fully integrated** with the Christian faith.” Brooke PEDERSON | 2000 ■ **“I JUST WISH THAT** all of my friends could have the opportunity to experience what I did at Augustine. . . . **It changed my life.** I have a much deeper understanding of where this world has come from and also where it is going.” Joy HANNA | 2002 ■ **“AUGUSTINE COLLEGE WAS one of the most worthwhile experiences of my life** because it helped me develop critical thinking skills ... necessary for analyzing and evaluating ideas in order to further expose God’s truth to the world.” Sonja SPAETZEL | 2000 ■ **“I HAVE LEARNED HERE at Augustine College that all truth is God’s truth, and that beauty belongs to Him as well,** for He created all things. I have learned that Christianity is more than a set of rules; it is justice, friendship, a commitment to something far superior to our own powers of reason.” Graham MANN | 1998 ■ **“IN THIS COURSE the lectures were absolutely excellent — so rich.** I don’t think I could study this subject at any other school after having this experience. I have a feeling it would only be disappointing.” ANONYMOUS | 2006 ■ **“AUGUSTINE COLLEGE is a high** and it can be a bit of a challenge coming down.” Erica ROEBBELEN | 2006

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BEFORE & AFTER AUGUSTINE COLLEGE

CREDIT TRANSFER

AUGUSTINE COLLEGE courses have already been accepted at full university credit value by the following educational institutions **in Canada:**

- **ST. STEPHEN'S UNIVERSITY** St. Stephen, N.B.
- **REDEEMER UNIVERSITY COLLEGE** Ancaster, Ontario
- **ST. FRANCIS XAVIER UNIVERSITY** Antigonish, N.S.
- **TRINITY WESTERN UNIVERSITY** Langley, B.C.
- **KING'S UNIVERSITY COLLEGE** at the University of Western Ontario, London

and at these schools **in the United States:**

- **BAYLOR UNIVERSITY** Waco, Texas
- **CALVIN COLLEGE** Grand Rapids, Michigan
- **HILLSDALE COLLEGE** Hillsdale, Michigan
- **HOUGHTON COLLEGE** Houghton, New York
- **UNIVERSITY OF CHICAGO** Chicago, Illinois
- **WHEATON COLLEGE** Wheaton, Illinois

HOW TO APPLY

To apply or for more information on the application process, click **ADMISSIONS** on our home-page.

WHERE WE ARE

AUGUSTINE COLLEGE is located in Canada's capital — one of the most beautiful cities in the country, at the juncture of the Ottawa and Rideau rivers. The historic canal that runs through the city turns in winter into the world's longest skating rink. The College is within walking distance of downtown Ottawa and the University of Ottawa and is a step from Strathcona Park along the Rideau River. For more on the city see the Ottawa city website at www.ottawa.ca.

WHY NOT VISIT?

AUGUSTINE COLLEGE offers a chance for prospective students to come to the College during the semester, sit-in on classes, and talk with faculty and students. If you would like to come and see for yourself what the College has to offer, academically and socially, ask about our next **STUDENT-FOR-A-DAY**.

AUGUSTINE COLLEGE IS A NON-PROFIT CHARITY REGISTERED WITH REVENUE CANADA. **AMERICAN FRIENDS OF AUGUSTINE COLLEGE** IS A NON-PROFIT ORGANIZATION INCORPORATED IN THE UNITED STATES THAT IN 2006 APPLIED FOR 501-3C STATUS WITH THE INTERNAL REVENUE SERVICE OF THE UNITED STATES.

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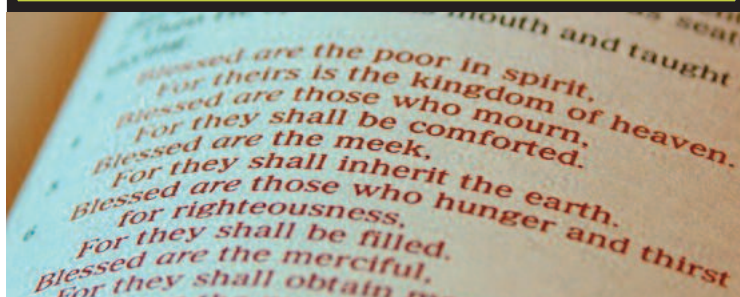


AUGUSTINE COLLEGE

18 Blackburn Avenue, Ottawa, Canada K1N 8A3 | (613) 237 9870 | fax (613) 237 3934

www.augustinecollege.org

info@augustinecollege.org



SUMMER CONFERENCE

The Roots of Modern Medicine



For five days each year during the first full week in June, AUGUSTINE COLLEGE offers a summer conference on **THE ROOTS OF MODERN MEDICINE** designed for medical professionals, students, residents, and others who wish to better understand the place of medicine in the big picture of Western history, especially with reference to the flowering of Christendom and its continuing impact on the present.

For more on the **SUMMER CONFERENCE** and its roster of speakers please visit us online.