



MESSAGE FROM THE DEAN

FALL 2007

When the Lord calls us to **feed his sheep** (John 1:17), what do we think he is talking about? He means make sustenance available, and we sensibly think that that means feed our fellow souls with the Word, and give them a little literal bread too. Which is certainly right. – But nothing more? Is that it for sustenance ... the kind God cares about?

If you go back to a classical Christian understanding of **education** – go way back, to the middle ages, when classical thought and Christianity meet – you don't find people reflecting on the meaning of 'knowledge' or on what kind of thing education is (is it like lighting a fire, or filling a pail?) – you don't find any of the things the people hustling education seize on today ("a restored commitment to university excellence," "equipping students with a set of skills"). *You get a story about man, about yourself.*

In the **Didascalicon** – a forgotten book you will not likely have heard of – Hugh of St. Victor (working in the century before Aquinas, when universities first took shape) wrote that man was just another animal "when he did not understand that he had been created of a higher order" than animals. "The mind, stupefied by bodily sensations," forgot "what it was." And what happened? The light went out. In that mind men and women had carried "the likeness of the divine image," but our fallenness darkened it.

The mind filled with shadow. And now we have work to do. "Because it has been lessened," the mind "requires to be restored by active effort." – Now what would you think to call that effort?

"In that part of himself which is the more important part" – **the soul, which the medievals understood to include the mind** – "that part which, to state the case more clearly, [man] in fact is," every human being bears a latent power put there by God. We can get the light back.

That is what the discovery of **what is true** is – it is light let into the darkness of 'maybe' and 'guess so' and 'I feel' and 'people say'. That is what the **differentiation of greater from lesser** is – light wiping out the gloom of 'whatever', indifference ... one thing pretty much as good as another, injustice (bad trumping good). This light is outside us, waiting there patiently for us. Scratch and scrape in the crypt we have built of our heads and *let it in* and, Hugh reports, that light will **"restore within us the divine likeness."** It will flare up within and we will be **"conformed to the divine nature."** And then? **"Then there begins to shine forth again in**

us what has forever existed ... standing changeless in God." – That is *amazing!* At one time that was called education. It was a very big deal.

Now, **what do we get** from that classical Christian education (if we must ask that)? What do we get from a use of the brain that digs us out, dissolves our claws and general molishness, welcomes "the divine likeness" back within us – a use of the brain that builds a Tabernacle in our heads so that God may dwell there?! ...

And what do we get, on the other hand, from an education that will get us a good job? – 'a future', is how we like to put it. This 'future' is nothing to sneeze at but according to our primary text we know full well that **"as the flower of the grass [it] shall pass away"** (James 1:10). And to the extent that we picture that season in terms of food, electronics, shelter, shoes (we call these things 'creature comforts'), the more we frame a skewed education, one that consists in using our human part to set up our animal part. If a man lives his life as an animal, Hugh said, then he rejects the identity that God has given him and in that **he rejects God.**

What can we get from an education that, keeping pace with the avant garde, is **"embarrassed" by a word like 'truth'?** Take a professor whose work, she is keen to reassure us, "is not a true discourse, nor a more objective or scientific account," but "seeks effective forms of intervention into systems of power in order to subvert them and replace them with other more preferable" ways. What could we get from that kind of education? Maybe a better system of power. (But could we examine *why* it is better, with no true discourse: no way to show us what is *really* better. We could not justify what we were doing. We would just have to salute the professor, trust her, join her high cause.)

What can we get from an education in which, as one university puts it, students must **"create new modes of understanding"?** Now there's an excellent chance that that plan will come up empty (I doubt I have ever originated a single new thought much less a 'new mode of understanding') – but let's say that it doesn't. Then presumably we will get new modes of understanding.

But there is no talk in this university's literature of anything that is 'better'. And it so happens that the Industrial Western world has been making *new stuff* (over *better stuff*) for a good long time, and that this is something that tends to disgust us. *Young people* in particular seem specially intent that we do better than churn out unnecessary new commodities. – So why remake their

university in the image of something they hate? That is baffling. Isn't it perverse to try to sell them on 'creating new modes,' so that they fall in, get with it, and start bending their own thoughts (thoughts they live by) into novelties?

Some have said that "higher education, once marginal, has become socially pervasive at the very time when traditional intellectual structures have been dismantled and allowed to decay." You can fully understand why people call the university of our day "an important source of intellectual and moral devastation."

I have taken this opportunity, at the very start of the second decade of the work of this college, to state in a few short words **what the work of Augustine College is**. It is good, obedient, and loving work. It is changeless in its love of God and its love of those who bear his image. After ten years it remains as fully alive as its founders were to the excitement of the extraordinary possibility that we, weak creatures, might by God's gifts 'conform' to his nature. "*Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature*" (2 Peter 1:4)!

We look forward with true enthusiasm to carrying on a **classical and Christian understanding of education**, carrying it forward into the twenty-first century, a time to which this education is so perfectly suited.

Edward Tingley | Dean

2007/08 STUDENTS

This year Augustine College welcomes fifteen students from Canada and the United States. *Our 11th Augustine College class is:*

Stephen Allore, Stockbridge, Michigan
Ben Ankenmann, Huntsville, Ontario
Trevor Bain, New Westminster, British Columbia
Landon Coleman, Edmonton, Alberta
Starr Driedger, Swift Current, Saskatchewan
Jennifer Holmes, Dallas, Texas
Stephanie Hough, Eugene, Oregon
Susan Lamb, Newport News, Virginia
Rosemary McKernan, King City, Ontario
Rachel Mayer, Stockbridge, Michigan
Jonathan Randoy, Vancouver, British Columbia
Nathan Rosentrater, Bremen, Indiana
Peter Running, Warsaw, Indiana
Jasmine Stairs, Lewisporte, Newfoundland
Kendra Swallow, Almonte, Ontario

Most come to us, as our students typically do, from high school (some from public school, some from home-schooling). It is often the case, as well, that students come to us having already embarked on post-secondary studies in some form. This year two of our students have interrupted medical school to be here

and another has put his steady employment on hold. The rationale for such impracticality is addressed by the Dean's Message (above); the faith in what we do here that is manifest in these decisions we will work very hard to justify.

We welcome all fifteen to this College. Their classroom and residences and their every place of going out and coming in were blessed in a ceremony conducted by the **Reverend Doug Hayman** on **September 5th**. The fall term begins with **Commencement** on **Sunday, September 9th**, at All Saints' Anglican Church in Sandy Hill, at which the address – entitled "**The War of the Words**" – will be given by **Dr. John Patrick**, President of the College.

COMING EVENTS

The **Corn Roast**, a country get-together for students, faculty, and friends of Augustine College, will take place once again at the home of **the Hacketts**, parents of alumnus **Leah Hackett Smith** (1998). We are again beholden and grateful to the Hackett family for their generosity. (A word to those who, despite confidence and assurances of skill, are fated to tip the canoe: extra clothes, cell phone on the shore – presto: a wonderful time!)

Our **Eleventh Annual Hymn Sing** is planned for **October 13th**, in the contemplative and beautiful setting of St. Barnabas' Church. Music complemented by meditations on a theme, with Scripture readings and reflections by faculty, staff, and students of the College, have in past years made Hymn Sing a wonderful evening of worship. We look forward to this year's event.

At Augustine College we wish always to expand and deepen our understanding of Christianity and our experience of Christian ways of worship, to which end we are always pleased to have students from many different branches of the Church. To the same end, our **Visiting Artist** this fall is **Theodore Koufos**, a Greek-Orthodox priest who has worked for many years as an iconographer. An American living in Toronto, Fr. Koufos has painted many churches including Holy Trinity Orthodox Church in Kansas City and Sts. Peter and Paul Melkite Church in Ottawa, to which we plan to take our students for a first-hand encounter with icons. Fr. Koufos will spend three days with us **November 8–10**, presenting a lecture on Friday the 8th on the relevance to Christians today of the Byzantine tradition of icon painting. In the choice of this year's Visiting Artist, we are grateful for the collaboration of the **Very Rev. Dr. Peter Galadza**, Kule Family Professor of Liturgy at the Sheptytsky Institute of Eastern Christian Studies in Ottawa, at Saint Paul University.

Coming up in the second term is our **2008 Weston Lecture**, a tradition inaugurated through the generous support of George Weston Limited. In the past the Weston Lecture has presented our current class, returning alumni, and members of the public with a brilliant example of how faith and reason



Icon of Christ Pantokrator ('all-ruling') painted by Fr. Koufos – 2007
Augustine College Visiting Artist – during installation in August 2007 at Holy Trinity Orthodox Church, Kansas City. Valentin Streltsov of Toronto uses scissors to cut away the extraneous area of a canvas that will be affixed to the interior of the dome – giving Christ, in the traditional Byzantine manner, the literally highest place within the sanctuary (a symbol of the Church)

may be united in a way that each strengthens the other. Our Weston Lecturer in **March, 2008**, will be **Craig M. Gay**, Professor of Interdisciplinary Studies at Regent College, Vancouver, B.C. Dr. Gay is the author of *Cash Values: The Value of Money the Nature of Worth* (2003), *With Liberty and Justice for Whom? The Recent Evangelical Debate Over Capitalism* (2000), and *The Way of the (Modern) World: Or, Why It's Tempting to Live As If God Doesn't Exist* (1998).

2006/07 HIGHLIGHTS

The year closed with the **10th Graduation Ceremony and Dinner** on **April 22nd**, held this year at All Saints' Church in Sandy Hill. The Valedictory Address was delivered by **Liam Kinnon** and **Ed Bloedow** gave the Graduation Address, entitled "Is There Life After Augustine?"

On **May 11–12** Augustine College professors presented papers and conducted workshops at the annual conference of the **Christian Medical and Dental Society**, held this year in Ottawa with the theme, **Politics and Meaning in Medicine and Dentistry**. A standing ovation was given to **Edward Tingley** for a talk called "Is it Valued or Is It Good?" Also participating were **John Patrick** and **Dominic Manganiello**.

This year's Augustine College **Summer Conference** (Module VI in our **Roots of Modern Medicine** series), took place **June 3–9** on the topic, **Darwin: His Influence on the Modern World and the Ethos of Medicine**. The 21 participants found this year's theme particularly enlightening relative to medical practice, and to the assumptions underlying so many current decisions about health policy. Many were grateful for a clearer understanding of the consequences of evolutionary scientific thinking divorced from a wider truth. In the context of our trip to the National Gallery of Canada to survey

the history of landscape painting (triumphant in Darwin's time), the Dean would like to single out for thanks conference member **Dr. Henrik Hak**, father of alumnus **Pieter Hak** (2006). As a Dutchman and the son of an art dealer, Dr. Hak had a great deal to offer to our discussion in front of the paintings. A very memorable day!

Our next **Augustine College Conference** is due to take place this fall in **Seattle, Washington, October 12–14**, providing further examination of **Darwin's Influence on Our World**, with **John Patrick** and **Ed Bloedow**.

FACULTY & PROGRAMME NEWS

This year we have several changes to report. Following the departure of **Mark Whittall** to complete studies for the ministry, **George Metelski** will now share the Science, Medicine, and Faith course with **John Patrick**. Dr. Metelski received a Ph.D. in Technical Sciences from the Institute of Fundamental Technological Research in Warsaw and a M.Sc. in Electrical Engineering from Warsaw Technical University. 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. We are very pleased to have him.

Our **Book of the Semester** discussion group has been led for the last few years by **Lorraine Redekop**, who is leaving us to take a new post at National Defence and to return to voice studies. We are grateful to her for the work she has done for us in years past. We welcome **Clement Ng** as leader of the Book of the Semester this fall. Clement who completed a M.A. in Philosophy at the University of Western Ontario and has worked of late as a Research Fellow for the Centre for Cultural Renewal, Ottawa, previously working as a policy advisor for the Canadian Electricity Association and volunteering for the Shepherds of Good Hope. In the second term the Book of the Semester will be led by our Resident Advisor **Emily Martin**, eminently capable in this area, given both her M.A. in English Literature and her years of experience teaching undergraduate courses and leading graduate seminars. It is an ongoing wonder that people are available to us just when needed.

Our final piece of news is the decision of **David D. Stewart** to step down from teaching. 'Fifty years oughta do it' may have been the thought. Dr. Stewart, who earned his Ph.D. in German Language and Literature at the University of Toronto, began teaching at Trent University in 1955, exiting after a full career as Professor Emeritus of German Studies. He was then ready for a 'post-retirement' career, in which he served first as Professor of Cultural Studies at St. Stephen's University in St. Stephen, New Brunswick. He came to us in 2000, inheriting from **David Lyle Jeffrey** the course taught as Art and Theology in the Christian West. His presence at the College was, however, felt in many more ways than that and it is hoped

that his unprecedented step-to-the-side, large as it is, will not be an exaggerated one.

That course in the History of Art now passes to **Edward Tingley**, who continues to teach the course in Philosophy and also shares the new course developed last year – now renamed the Trivium Seminar, as it is a practical seminar devoted to techniques of understanding, logic, and effective argument (thus a reflection of the three components of the ancient *trivium*: Grammar, Logic, and Rhetoric). Otherwise our faculty continues unchanged: **Ed Bloedow** teaching Latin; the **Reverend Doug Hayman**, Reading the Scriptures (Theology); **Trevor Tucker**, Literature and the Trivium Seminar; and **Wesley Warren**, Music and Culture in the Christian West.

ALUMNI NEWS

Myra Cottle (2003) was married July 28th, 2007, to John Butler. Congratulations and may God bless this union!

Janice Pringle (2004) has joined the Members' Committee as our second Alumni Representative.

Shane Caldwell (2005) writes: "The name of Augustine College will belong on my *curriculum vitae* just below the Ph.D. in physics from the University of Chicago. Next month I will be giving a seminar on science and religion at the Chicago head office of the Evangelical Lutheran Church of America. My year at Augustine College will be mentioned in my introduction, just before I demonstrate the literacy I developed there. In my first year of university I took little time to discern that the purpose of my education was to develop a view of the world that made sense of it. I took physics and math and endured my disappointment about everything else at university. In my final year I found Dr. Patrick's website and listened to the five lectures there. Augustine College was mentioned and, despite the brevity of the description, I had a resounding moment of recognition: if what was said was true, then Augustine College was the place I had been looking for. Everything confirmed that initial moment. In the application for admission I found G.K. Chesterton's *Orthodoxy* mentioned in an essay question. To prepare my essay I found the text of *Orthodoxy* and located the passage in question. Innocently enough, I went in for a bit of context and read the book's introduction, but by the end of it I was craving the rest like few things I have ever wanted. From the university library I checked out a crusty old first printing of *Orthodoxy* and over the next weeks I saw to its demise. Having feasted on the whole work I returned to the essay question, suddenly six inches taller intellectually. Looking back on the year I spent at Augustine College shows that it was, as I had expected it to be, a much larger version of that first experience of *Orthodoxy*. Now I speak to people everywhere, but mostly in the high halls of academia, whose doubts about Christian faith I can answer synthetically. I found Augustine College and wanted it because it was about that synthesis, and no year of my

life has yet been more important to it than the one I spent with you all in Ottawa – not by a long shot. Thank you so very much for your encouragement and support. And thank God for the door that was opened to me."

Roger Revell (2006) writes from TianJin, China, that he has finished reading the *Nicomachean Ethics* for the second time. ... China?! In fact Roger has been there since April, working for a company that designs mining machinery. Its founder-managers are a Christian family dedicated to running an ethical business with fair employment practices – and helping to build up (Roger's other job) the growing Church in China.

David Bassett (2007) writes, "I have been in Kazakhstan for nine days already. I have just moved into the international dorms.... I am at the Kazakhstan National University in the Preparation Faculty. I plan to stay a year and then attend another college in the States."

SUPPORT

Owing to the fact that we are starting the year with three times last-year's enrolment, the prospect for the next year looks very good. Yet the deficit created by last year's low tuition revenue is still felt, putting us still short of the full cost of running the 2008/09 year. We express our ongoing gratitude to the Spaenaur corporation for its generous gift, helping us to meet the annual target we must hit to continue running.

Would you like to share in this exciting ministry?

You do not have to live in Ottawa or give money to do so.

- Augustine College needs an alumnus to take charge of our alumni web page.
- Augustine College needs a coordinator to develop connections with both the home-school and classical Christian education network.
- Augustine College students need homes away from home, good discussion, good food, and listening ears.
- Augustine College house needs someone to see to maintenance through the year.

There are many ways to lend a hand. Please let us know if you would like to help with what we do.

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