



# **The Magdalen College Catalogue**

2009-2010

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# ACADEMIC CALENDAR

## 2009-2010

September	1	Upperclassmen arrive by 5:00pm
	2	Upperclassmen Orientation
	3	Freshmen arrive by 5:00pm
	4	Freshmen Orientation/Freshmen Welcome
	6	Academic Mass of the Holy Spirit
	7	Labor Day
October	16-18	Parent's Weekend
November	1	All Saint's Day
	24	Thanksgiving break begins at 12:30pm
	29	Thanksgiving break ends at 5:00pm
December	8	Feast of the Immaculate Conception
	14-16	First Semester Examinations
	17	Christmas break begins at 12:30pm
January	10	Christmas break ends at 5:00pm
	20	March for Life
February	17	Ash Wednesday
	27	Dismissal for Mid-Semester Break 9:00am (see shuttle schedule)
March	7	Mid-Semester Break ends at 5:00pm (see shuttle schedule)
	19	Solemnity of St. Joseph
April	4	Easter Sunday
May	3-6	Final Examinations
	8	Commencement Exercises
	13	Norcia, Italy Program begins

# **GENERAL OVERVIEW**

# THE COLLEGE

## OVERVIEW

### The Institution

Magdalen College is a lay-founded, governed, and administered Catholic institution of higher learning. Like every true academy, its members devote themselves to the pursuit of truth, to the rigorous teaching of the humanities, sciences, and culture, and to the integral formation of the student. As an institution of higher learning dedicated to undergraduate liberal education, Magdalen College stands for intellectual excellence and a commitment to academic freedom. This is accomplished by distinguishing between a person's pursuit of the truth and his or her freely chosen acceptance of the truth discovered. The distinction is found in numerous Church documents, most especially in the Apostolic Constitution on Catholic Universities (*Ex corde Ecclesiae*) and John Paul II's encyclical letter *Fides et Ratio*, that exhort and counsel Catholic institutions of higher learning to secure and protect the freedom of the intellectual life. This means that Magdalen College adheres to the longstanding and uniquely Catholic heritage of open inquiry — a scholarly tradition that advocates no imposition upon knowledge or restraint in its investigations other than the truth itself.

### History

On August 22, 1973, Magdalen College was incorporated in the State of New Hampshire as a private, nonprofit educational institution. The founding documents stated that the College would offer a liberal arts education taught in the Socratic method of open inquiry and based on classic texts of Western Civilization.

By June 1974 the founders identified a suitable and affordable location for the new College: a five acre property in Bedford, New Hampshire known as the "Bedford Motel."

On July 28, 1978, the State of New Hampshire Legislature empowered Magdalen College to grant the Bachelor of Arts degree, and in 1983 the College received authority to award the Associate of Arts degree. On October 17, 1983, the Sacred Congregation for the Clergy at the Vatican empowered Magdalen College to award the Apostolic Catechetical Diploma.

On May 6, 1988, the Board of Trustees voted to relocate the College so as to find a suitable home for the expanding college community. The Board searched statewide for a location that would provide peace, quiet, and an opportunity for students, faculty, and staff to enjoy the beauty and culture of New Hampshire. In September 1989, the College purchased the ideal 135 acre property in Warner, NH. Ground breaking ceremonies for the new campus were held on May 23, 1990, and an aggressive construction schedule was initiated. The faculty, staff, and students moved to the new Warner campus on March 17, 1991.

### Educational Mission

The Program of Studies is rooted in the classical and Christian views of liberal education. The historical foundations of this kind of liberal education are the life of Socrates, the philosophy of Plato, and the establishment of the Academy. With the dictum “the unexamined life is not worth living,” Socrates set forth the mission of liberal education — to live life well.

To assist young persons in their journey toward living life well, Socrates began by questioning, through dialogue, the opinions and beliefs that they held to be true. These opinions and beliefs, Socrates asserted, stem, for the most part, from a particular cultural experience or historical moment. His initial discourse with the young sought only to unmask opinion and belief so that they could be seen clearly for what they are.

Herein lies the threefold educational mission of the Program of Studies: (1) to unmask the opinions and beliefs that are peculiar to the post-modern era; (2) to demonstrate the connectedness of things; and (3) to ground the

odyssey toward living life well in those first principles and fundamental relationships that are universal to mankind.

### Accreditation

Magdalen College is nationally accredited by:

American Academy for Liberal Education  
1050 17th Street NW  
Suite 400  
Washington, D.C. 20036  
(202) 452-8611

### ***ACADEMIC OBJECTIVES***

Universal truths of human existence have obvious implications, for no person is a solitary creature. The human person necessarily belongs to a family and a larger community. He or she speaks a language and shares opinions and beliefs, joys and sorrows. In short, the human person by nature is a social creature.

Further, since every human being has a past, a present, and a future, naturally each individual cannot but wonder about his or her origin, personal life, and destiny. Therefore, the dictum “the unexamined life is not worth living” implies that engagement with the world and communion with the Divine through dialogue is not only possible but necessary.

Hence, the Program of Studies is designed to assist the students in how to question and how to participate in reasoned discourse, how to think and how to learn, how to assess opinions and how to arrive at a truth, and how to analyze and how to synthesize. To accomplish this, the Program of Studies is dedicated to open dialogue.

## ***ADMISSIONS POLICIES AND PROCEDURES***

### Application and Enrollment Procedures

A candidate for enrollment in the Program of Studies may apply as early as spring of his or her eleventh grade (junior year) of high school.

Magdalen College accepts applicants on a rolling basis. A candidate for enrollment must submit to the Director of Admissions, on or before May 1, the following materials:

- A completed application form
- A Letter of Application that states the reasons why the candidate desires to be enrolled in the Program of Studies
- A non-refundable application fee in U.S. currency
- An official transcript from the high school or post-secondary institution last attended
- Two letters of recommendation
- SAT or ACT scores (Use CEEB code number 3562 or ACT code number 2511 when requesting scores)
- A signed medical examination form completed by a licensed physician
- A completed and signed Medical Consent Form that authorizes College officials to administer first-aid and/or to decide the appropriate emergency medical services necessary to treat an illness or injury
- A signed statement that the candidate (and parents, if applicable) agrees to abide by the Student Handbook
- A non-refundable, \$500 (USD) Room Deposit Fee within thirty (30) days after an acceptance letter has been transmitted to the candidate
- A visit to the campus, which includes an interview with the Director of Admissions

Completed applications are reviewed by the Admissions Council. Notification of the Admissions Council's decision is communicated to the applicant by the Director of Admissions. After an applicant has been accepted and has paid the required Room Deposit Fee, that candidate shall be deemed an enrolled student.

### Transfer Students

The Admissions Council may allow a candidate to enroll as a transfer student from another postsecondary institution. This special consideration is made only for persons of demonstrated ability whose academic background coincides with that of the Program of Studies. A transfer student must participate in all of the first year tutorials.

The Academic Dean determines which credits, if any, earned by a transfer student at other colleges or universities may be recorded on the official transcript of Magdalen College.

## ***FINANCIAL AID INFORMATION***

Magdalen College is committed to keeping the cost of its education affordable and to helping students meet tuition, room, and board expenses. Because higher education is a considerable financial undertaking, the College offers the following forms of aid to incoming freshmen and upperclassmen:

- need-based grants from the Magdalen College General Scholarship Fund (supported by contributions from benefactors)
- limited scholarships from other special gifts to the College
- financial counseling with respect to educational loan programs available to students and their families, including Pell Grants and Stafford Loans
- work study assistance (available to upperclassmen only)
- family discounts for enrolled siblings

Candidates for enrollment are notified of any grant or scholarship award at the time of their acceptance into the College. For further information about financial aid opportunities and deadlines, please contact the Admissions Office at (603) 456-2656.

# **THE ACADEMIC LIFE**

# THE TUTORIALS BY DISCIPLINE

## *PHILOSOPHICAL THINKING*

The historical approach to philosophy has tended to obscure the significance of new philosophical insights by identifying an intellectual discovery with a particular philosopher. This relativistic approach has reduced philosophical thinking to a kind of democratic equality wherein untempered individualism predominates: one “idea” competes with others.

Socrates argued that philosophical thinking is a turning away from the unfounded opinions or false beliefs of a particular worldview in order to seek communion with the Divine. For Socrates, the life of spirit within the immortal, immaterial soul is the point of departure for philosophical thinking, not historical or cultural experiences.

Thus, Socrates did not intend to develop a “philosophy of man.” He engaged in a concrete exploration of the way to communion with the Divine by engaging in open dialogue with others concerning the true, the good, and the beautiful and their relationship to the human person. Communion with the Divine turned out to be dependent on philosophy only in the strict sense of a person's own “love of wisdom” (*philia-sophia*).

Socrates recognized also that the inner experiences of the soul are not merely a matter of the mind, in the Cartesian sense of that term, but of the whole person. Further, since the soul so easily imbibes culture and the historical moments that surround it, he insisted that liberal education endeavor to make the lived atmosphere of learning one of order, justice, and peace. Only then could a young person learn and grow authentically.

Socrates was neither the first nor the last to advance a love of wisdom. The various descents into the interior life of the human soul differentiate such thinkers as Heraclitus and Sophocles, Virgil and Augustine, Dante and Petrarch, Hegel and Nietzsche, and Freud and Camus. At stake for all of

these authors is the integrity of the human person and the principles upon which he or she will live life.

Finally, Socrates reminded young people that the desire for communion with the Divine through open dialogue requires courage. In other words, as young people begin to be persuaded and live freely by the truth, they will be challenged by the opinions and beliefs of a prevailing culture. In fact, they may meet, as indeed Socrates did, a resistance that can prove fatal.

Philosophy Tutorials:

PHILOSOPHY 101: Nature of Man - Modernity

PHILOSOPHY 102: Nature of Man - Western Tradition

PHILOSOPHY 201/202: Nature of Man - Faith and Reason

PHILOSOPHY 401/402: The Human Person and Culture

PHILOSOPHY 403/404: The Nature of Love

### ***SCIENTIFIC REASONING***

Since scientific reasoning has shaped so much of the modern world, the study of it is a basic requirement for undergraduate students. Therefore, liberal education must allow the students to consider the increasingly complex inter-relationships that exist between science, technology, and the human person. To do this, the students must acquire scientific literacy so they can comprehend scientific matter intelligently, approach sophisticated technology responsibly, and understand that the human person is a moral agent.

The purpose of the science tutorials is not to have the students cover exhaustively the various sciences or to engage in specialized scientific research. Rather, it is to assist them to learn that scientific reasoning is a human activity that involves first principles, fundamental assumptions, and a variety of skills that need to be cultivated and practiced. More importantly, the science tutorials seek to cultivate in the students a love of the natural

order and to show them the connectedness of things. Therefore, the students are shown how to trace with accuracy both first principles and fundamental assumptions to their roots. In order to achieve this goal, the students read primary source materials.

In the science tutorials, the students are required to observe, experiment, and make field trips. This pedagogical method develops each student's scientific literacy without divorcing his or her experiences from the apprehension of first principles and fundamental assumptions. Finally, the sequences of readings integrate the “humanities” with the “sciences” so that the students can begin to see the world as a whole and the human person's place in it.

Science Tutorials:

SCIENCE 201: Astronomy - Ptolemy

SCIENCE 202: Astronomy - Copernicus and the Rise of Modern Science

SCIENCE 301: Newtonian Physics

SCIENCE 302: Applied Physics, Relativity, and Quantum Mechanics

SCIENCE 401/402: Biology

### ***SOCIAL THOUGHT***

Tension in the public arena is a seemingly permanent reality of human existence. The frequent opposition of the common good to the individual good raises questions about the relationship between the common rights of the social order and the individual rights of the human person. Other issues, such as the mode of governance, class distinctions, economic priorities, ethical behavior, and religious practices, add to the complexity of social life, especially in the post-modern era where the ideas of equality and individualism seem to be held as absolutes.

Every society lives by some worldview that determines how laws are enacted, power is exercised, justice is administered, and civic virtue is practiced. A cursory review of human history shows that cultural crises occur

when an existing worldview, at a particular moment in time, loses its authority as an ordering principle of social life. For instance, the Homeric worldview collapsed when faced with the Socratic experience of transcendence; Rome, as justified in Virgil's *Aeneid*, disintegrated when confronted with Augustine's *City of God*; monarchical and aristocratic rule broke down when challenged by Hegel's *Philosophy of History*.

Cultural crises such as these compel the members of a particular society to seek new principles of order by re-asking fundamental questions concerning social life, such as: “Is there a connection between human society and the natural order of things?” “Are ethical standards necessary for social intercourse?” or “Is universal justice possible through the laws written by men?”

Thus, when a particular worldview begins to falter, the first principles of social living are once again subject to review, and a new open inquiry about their application to an existing historical culture will emerge.

From the cultural crises that have flourished in the post-modern era, existential questions concerning social life and the human person have arisen anew with a pressing urgency: “What is the nature of man?” “Who is the human person?” “What is personal responsibility?” “What is culture?” “Is the human person meant to have more or to be more?” “Are ethics and technology related?” “Is the political regime a moral agent?” and “Is it true that life is meaningless, and then you die?”

In the Program of Studies, the students are provided with ample opportunities to examine the principles of social life, as well as to explore the limitations and the reasons for the collapse of cultures. As a result, the students gain an objective reference point to assess both the post-modern era and the concrete conditions that exist in their own culture.

Social Thought Tutorials:

POLITICAL PHILOSOPHY 201/202: Ancient

POLITICAL PHILOSOPHY 301/302: Modern

## ***MATHEMATICAL REASONING***

Mathematical reasoning is treated as a liberal art in the Program of Studies. In other words, “mathematics” is not separated from what have come to be called the “humanities.”

All great thinkers agree that the intellectual beauty of mathematics is sufficient justification for its study, and any genuine study of this liberal art should allow the students to come into contact with the objective reality of beauty. Also, mathematical reasoning provides the students with exercises in orderly discourse, since it seeks to cultivate within them a disciplined intellect and help them to practice clarity of thought on a regular basis.

Because mathematics permits the students to enter into the invisible world so readily and, in addition, because it has such an indispensable function in philosophy, music, and art, its study is absolutely imperative. In order to stress this point, the students in Mathematics 101/102: Geometry and Reasoning, Art 301/302: Principles of Seeing and Drawing, and Science 401/402: Biology explore the mathematical patterns found in the natural arrangement of leaves and petals in plants. In a positive way, then, the students are engaged seriously and rigorously in the liberal art of mathematics.

At the same time, the students are encouraged to reflect on their own lives, since they are impelled to raise many questions about the nature of mathematics itself. Some of these questions are: “Does the immaterial world really exist?” “Are there mathematical objects?” “How might the discoverer of a particular theorem have come to see it?” “Why and how do mathematical demonstrations carry such conviction?” “Are there better and worse demonstrations in mathematics?” and “What are the differences between apprehending, intuiting, and reasoning?”

Mathematics Tutorials:

MATHEMATICS 101/102: Geometry and Reasoning

## *THE CREATIVE ARTS*

The enjoyment of the beauty found in nature is a common experience of every human being. From this universal experience of joy, the creative arts were born. A student's active participation in the creative arts can enliven in him or her manifold experiences of the beautiful.

The simplicity of oriental painting and the chiaroscuro of the West, the medieval monody of Gregorian chant and the symphonic splendor of Mozart, or the tragedies of Sophocles and the cinematic power of Welles's *Citizen Kane* show that a masterpiece of art, music, or drama can re-awaken in the students the desire for the truly beautiful. In turn, the interior experiences of the beautiful that are derived from man-made media can arouse in the students the urge to engage more deeply the beauty that is found in nature.

However, the students of the post-modern era are often attracted only to vivid technological images, exciting musical rhythms, and televised events. Consequently, they are generally apathetic about their own relationships with the creative arts. They often say, "I can't draw," "I can't sing," or "I can't act."

These firmly-held opinions of the students are unmasked by placing special emphasis on actual participation in the creative arts as opposed to mere passive analysis. The opportunity to produce creative works of art, music, or drama animates the students, convincing them that they are the source of their own action — perhaps the greatest gift of the creative arts. As in the other tutorials, the students are required to develop the skills that can assist them to live life well: memorization, analysis, self-expression, and public speaking, to name a few.

These skills alone are small rewards when compared to the growth in self-knowledge that can result from a student's participation in the creative arts. A student can read Shakespeare during study hours, but the words come to life in a new way when he or she speaks the lines of Shylock, Macbeth, Iago, or Henry V publicly. An unfamiliar poem takes on a new meaning for a

student when he or she recites it from memory and with expression before an audience. The students live surrounded by the natural order, but they may never notice particular aspects of nature until they attempt to meditate upon and draw them. By participation in a chant *schola* or a performance choir, students encounter directly the spiritual impact that singing has on their souls. A large group activity, such as the production of a play or opera, can convince a student that working together toward a common end can greatly benefit an entire community.

In the Program of Studies, no particular cultural tradition, style, or technique is emphasized. Rather, the students come in contact with works that are universally accepted as masterpieces of art, music, and drama.

Two tutorials of formal study in the creative arts cultivate in the students the skills that are necessary to enter the whole spectrum of art, music, and drama concretely and practically.

Finally, the Leisure Activities Program makes it possible for the ongoing enrichment of the students in the creative arts. Students are encouraged to come together voluntarily for madrigal singing, pottery-making, drama productions, and other creative art activities of their own initiative. Often these personal projects are followed by a community-wide discussion or are presented to the public.

Creative Arts Tutorials:

MUSIC 101/102: Fundamentals of Music and Singing

ART 301/302: Principles of Seeing and Drawing

## *LANGUAGE ARTS*

Human persons are furnished with the faculty of language from birth, because, by nature, they are both rational and social creatures. Since an irrational and autonomous being endowed with the faculty of language would be pointless, the mere existence of language reveals that the human person is meant to participate in dialogue.

Aristotle observes:

Man alone of the animals is furnished with the faculty of language. The mere making of sounds serves to indicate pleasure and pain, and is thus a faculty that belongs to animals in general . . . But language serves to declare what is advantageous and what is the reverse, and it, therefore, serves to declare what is just and what is unjust. It is the peculiarity of man, in comparison with the rest of the animal world, that he alone possesses a perception of good and evil, of the just and the unjust, and of other similar qualities. (*Politics*, Bk. I)

From this observation it can be seen that the faculty of language not only unites human beings and establishes a common bond among them, but, more importantly, it confirms that dialogue is both necessary and possible.

In fact, language reveals that the starting point for the human person to enter into dialogue is to learn how to engage in rational discourse. This is why Plato, in the *Phaedrus*, distinguished rational discourse from simply naming or describing things: a dialogue “ought to be constructed like a living creature, with its own body, as it were; it must not lack either head or feet; it must have a middle and extremities so composed as to suit each other and the whole work.”

In the language tutorials, the students must take it for granted that a word means something, because it is connected to the reality that it represents. In this way, dialogue can be advanced by demanding of the students that each part of a rational discourse be ordered to the whole and that the parts be ordered to one another.

At the start of their participation in the language tutorials, however, it is oftentimes found that the students have both a misunderstanding of the faculty of language and a lack of language skills. Therefore, an initial emphasis by the tutors is placed on having the students cultivate and practice reading, writing, and speaking skills.

#### Language Tutorials:

ENGLISH 101 The English Workshop (Not for Credit)

ENGLISH 102 Composition

LATIN 101/102 Fundamentals

LATIN 201/202 Intermediate

ENGLISH 201/202 Composition

ENGLISH 301 The Art of Fiction

ENGLISH 302 Persuasive Writing

### ***CATECHESIS & THEOLOGY***

Magdalen College's catechesis and theology tutorials are built upon four foundation blocks: Divine Revelation - Sacred Scripture and Sacred Tradition; Magisterial teachings; the historic event of the Second Vatican Council; and the publication of the Catechism of the Catholic Church thirty years later.

The human person can come to know God through natural reason, but only through Divine Revelation can man come to the fullness of truth about God and himself. (CCC #50) Sacred Scripture and Sacred Tradition, therefore, are irreplaceable components of Magdalen's catechesis tutorials.

Divine Revelation, in turn, is authentically interpreted by the "living, teaching office of the Church alone." Catechesis tutorials draw heavily upon the Magisterial documents and their authoritative teachings on the Word of God. (*Dei Verbum* 10)

Magdalen College is a child of the Second Vatican Council; therefore, the sixteen Council documents and the universal *Catechism of the Catholic Church* that resulted from it have a special place in the catechetical tutorials.

Clearly, the Fathers of Vatican Council II were concerned about the need for a deep-seated renewal of baptismal living: a radical call for a complete change of mind and heart. By reading the documents of Vatican Council II, the faithful are reminded of their existential bond to the Living Person, Jesus Christ, and His Church. This reminder helps them to recall their baptismal identity.

Pope John Paul II re-echoed the Conciliar call for a renewal of baptismal living when he published the *Catechism of the Catholic Church*.

Hence, both the documents of Vatican Council II and the *Catechism* are evangelical efforts of Mother Church that help the baptized to re-establish within themselves an interior life of relationships — with God, with their neighbor, and with themselves.

In the Program of Studies, the catechetical tutorials assist Mother Church in her mission of evangelization by reminding each student of the Living Person, Jesus Christ, and His Church. Further, nourished by the Eucharistic Sacrifice and personal prayer, formed by the Holy Magisterium, and strengthened by the daily events of living a directed Catholic common life, each student can rediscover his or her inherent dignity and essential worth as a child of God the Father — a renewed dignity and worth that has been given unconditionally in the Sacrament of Baptism.

The sixteen documents of Vatican Council II, the Code of Canon Law, and the *Apostolic Constitution on Catholic Universities (Ex corde Ecclesiae)*, published by the Sacred Congregation for Catholic Education under the authority of Pope John Paul II, are the primary reference materials for the catechetical tutorials. The *General Catechetical Directory* and the *Catechism of the Catholic Church* guide the tutorials.

The document *Lay Witnesses in Catholic Schools*, issued by the Sacred Congregation for Catholic Education, inspires the tutors, for its aim is to

encourage those laymen who have assumed the most serious position of catechist.

Certain sequences of readings are presented in the catechetical tutorials. The readings set forth an organic structure that orders the catechetical tutorials as a whole. The readings are grounded in Holy Scripture and the dogmatic, moral, and social teachings of the Catholic Church. In support of these readings, the liturgical, sacramental, and ascetical life of the Roman rite is lived to the full at Magdalen College.

Finally, the students are prepared to teach the Deposit of Faith. A student may be awarded the Apostolic Catechetical Diploma of the Sacred Congregation for the Clergy in Rome, Italy, if he or she is judged by the President of Magdalen College to be qualified.

#### Catholic Studies Tutorials:

CATECHESIS 101: Economy of Salvation

CATECHESIS 102: Sacraments and Prayer

CATECHESIS 201: The Creed

CATECHESIS 202: Christian Morality

THEOLOGY 301: Christology

THEOLOGY 302: Ecclesiology

THEOLOGY 401: Marriage and Family

THEOLOGY 402: Catholic Social Teachings

### ***THE MAGDALEN COLLEGE CHOIR***

The Magdalen College Choir offers students a direct encounter with the rich musical tradition of the Catholic Church. Students learn to sing both traditional and contemporary music at the celebration of the Liturgy, abiding by the ordered rhythms of the liturgical calendar, relying upon the long-

standing tradition of sacred music (including Gregorian chant), and always respecting the directives of the Church.

In addition to singing at liturgical functions, the Choir has recorded five CDs, and has sung for concerts and Masses at parishes and numerous shrines in the New England area, including the National Shrine of Divine Mercy and the National Shrine of Our Lady of La Salette.

Students with exceptional vocal or instrumental abilities are offered opportunities to improve their skills and share them with the Choir as soloists, accompanists, and members of more intense vocal and instrumental groups.

All students earn one credit for participating in the choir.

The Choir's source materials and repertoire includes:

*Graduale Romanum*

*Worship III* (GIA Publications)

J. S. Bach, *Jesu, Joy of Man's Desiring*

Duruflé, *Ubi Caritas*

Handel, *Messiah* (excerpts)

Mozart, *Missa Brevis in B, Ave Verum Corpus, Laudate Dominum*

Palestrina, *Sicut Cervus, Missa Lauda Sion, Tu Es Petrus* (for 6 voices)

Rachmaninoff, *Ave Maria*

Stainer, *God So Loved the World, Who Are These?*

Tallis, *If Ye Love Me, O Sacrum Convivium*

Victoria, *O Magnum Mysterium, O Vos Omnes*

### ***THE H. LYMAN STEBBINS COLLOQUIUM***

Named for a great Catholic layman, the H. Lyman Stebbins Colloquium includes a wide range of activities aimed at forming students in the habit of leisure. The Colloquium brings the entire community together to enjoy

lectures, cultural activities, films, community-wide seminars, and the occasional dance lesson.

The college is ideally located to benefit from many cultural activities. Students travel to Boston at least twice a year for ballets, concerts, and operas. The college also enjoys the artistry of New Hampshire's own theaters and symphony orchestras.

### The Bishop Leo E. O'Neil Lecture Series

Periodically, the college welcomes individuals renowned for learning, culture, or contributions to the Church and society to share their expertise and experience with the community. In keeping with the Socratic method of the program of studies, a guest speaker is often invited to follow his or her lecture with a community-wide seminar.

Over the years, the college has been pleased to welcome such distinguished lecturers as philosopher Michael Platt; composer and pianist Thomas Zeman; the Prior of San Benedetto Monastery in Norcia, Italy, Rev. Cassian Folsom; the editor of the *Newman Guide to Choosing a Catholic College*, Joseph Esposito; the founder of the Act One formation program for Hollywood screenwriters and executives, Barbara Nicolosi; and the Bishop of Madison, Wisconsin, Most Reverend Robert Morlino.

## ***THE NORCIA PROGRAM***

Students who complete their junior year depart in early May to spend one month in Italy. They bring their campus common life to Europe for one week in Rome and three weeks in the walled Renaissance city of Norcia. During the junior year, students receive some preparation to become familiar with the Italian language, culture, and cuisine. In Rome, the students have the opportunity to see, study, and discuss several wonders of ancient Rome, masterpieces of Western art and architecture, and major sites of the Church's Apostolic founding. Students pray at the heart of the Roman Catholic Church with pilgrims from every part of the world, and drink in the lively Italian culture.

In Norcia, the students live in a picturesque convent outside the city walls and attend Mass each morning at San Benedetto, the monastery built over the birthplace of St. Benedict. When not taking day trips to cities such as Assisi, Orvieto, or Florence, the community gathers in the morning for leisurely seminars on the theme of "The City and the Soul." Readings include selections from Homer's *Iliad*, Plato's *Republic*, Aristotle's *Politics*, St. Augustine's *City of God*, Chesterton's *St. Francis of Assisi*, Luigi Barzini's *The Italians*, Joseph Pieper's *Leisure the Basis of Culture*, Eric Jacobsen's *Sidewalks of the Kingdom*, James Kunstler's *Home from Nowhere*, and readings discussing St. Benedict's influence on Western Civilization.

# THE TUTORIALS

## *OVERVIEW*

Traditionally, the liberal arts were seven in number and fell into two categories: the arts of language (grammar, rhetoric, and logic) and the arts of mathematics (arithmetic, geometry, music, and astronomy). In more contemporary terms, undergraduate liberal education should seek to cultivate and to perfect the skills of the students in their use of words and numbers.

Obviously, there are many ways to cultivate and practice the seven traditional liberal arts. In the Program of Studies, open inquiry, reasoned discourse, translation, memorization, observation, experimentation, deduction, analysis, measurement, demonstration, and constant writing are employed.

In a very practical way, the acquisition of these skills will serve students throughout their lives. However, it must be remembered that the cultivation and practice of these skills must be applied to a more immediate end: to help free the students from their opinions, to assist them to think for themselves, and to form in them the habit of listening to reason and to others.

Undergraduate liberal education, then, cannot avoid attempting to accomplish a far-reaching goal: to animate each student's mind and heart in such a way that he or she desires and loves to learn so that he or she can live a life that is truly human.

*Nota bene:* an asterisk following a reading indicates that only a portion of that text is read.

## ***FRESHMAN YEAR***

### PHILOSOPHY 101: Nature of Man - Modernity (3 credits)

In the Introduction to *Fides et Ratio*, John Paul II refers to the timeless admonition carved on the temple portal at Delphi: “Know yourself.” Gaining self-knowledge demands asking fundamental questions: “Who am I?” “Where have I come from and where am I going?” “Can I be happy?” “Can we know anything?” Beginning with these questions, freshmen students embark on a journey of discovery to seek the truth about themselves, the world, and God.

The modern world has the “great merit of focusing attention upon man.” This turn to human subjectivity has resulted in deeper insights into human nature. Yet modern thought is doubtful about the human person’s capacity to know and to act. The texts for this tutorial present the reader with vivid examples of what John Paul II called the “common mind” of modernity. Written by authors such as Freud, Dostoevsky, and Nietzsche, these books raise fundamental questions about moral action, social relations, and human nature itself.

In the second half of the semester, students read Alexis de Tocqueville’s *Democracy in America* in order to examine their cultural formation. Tocqueville’s classic work sheds light on several tensions commonly experienced in the modern western world: between democracy and aristocracy, equality and hierarchy, individualism and community life.

Dostoevsky, “The Grand Inquisitor”

Freud, *Future of an Illusion*

Golding, *Lord of the Flies*

John Paul II, *Fides et Ratio*

Nietzsche, *Beyond Good and Evil*\*

Tocqueville, *Democracy in America*\*

## PHILOSOPHY 102: Nature of Man - Western Tradition (3 credits)

The tutorial focuses on several classic texts of Western Civilization in order to continue the study of human nature begun in Philosophy 101. Plato's *Apology* introduces students to Socrates and his philosophical calling. The *Crito* raises questions about moral action and law. In the "Treatise on Law," from the *Summa Theologica*, Aquinas discusses the nature of law and the first principles of ethical and social action. St. Augustine's *Confessions* presents students with the experience of a free being living the drama of conversion.

Then, the texts reintroduce modern authors such as Saint-Exupéry, Camus, and Frankl in order to consider the challenges of living life well in the modern world. Finally, the tutorial's last reading, Josef Pieper's *Leisure: the Basis of Culture*, presents the tradition of Western Civilization that sees the human person as essentially a spiritual being.

Aquinas, *Summa Theologica*\*

Aristotle, *Nicomachean Ethics*\*

St. Augustine, *Confessions*\*

Bible, Epistle to the Romans\*

Camus, *The Stranger*

Frankl, *Man's Search for Meaning*

Pieper, *Leisure, the Basis of Culture*

Saint-Exupéry, *Wind, Sand and Stars*

## MATHEMATICS 101: Geometry and Reasoning, Part I (3 credits)

The students experience the beauty of mathematical forms through the study of Euclid's *Elements*. Perhaps surprisingly, studying the beauty in mathematics begins with an excursion in nature. The students are asked to find mathematical patterns and beautiful objects in the natural world in order to inform the discussions of beauty and mathematics with a concrete foundation in objective human experience. Furthermore, by means of the dialogic pedagogy and the presentation of Euclidian propositions, the students

learn to present reasoned arguments and value understanding over mere memorization.

This overarching investigation is punctuated by a consideration of several questions discussed by Aristotle in his *Posterior Analytics*: “What is opinion?” “What is knowledge?” “How does a person know?” and “How does a person follow an argument?”

Aristotle, *Posterior Analytics*\*

Euclid, *Elements*\*

### MATHEMATICS 102: Geometry and Reasoning, Part II (3 credits)

Through the continued study of Euclid's *Elements* and Blaise Pascal's *Generation of Conic Sections*, this tutorial continues the work of Mathematics 101 and explores the beauty of mathematical forms.

As the dialogic pedagogy and the presentation of Euclidian propositions is continued, the students advance in their ability to present reasoned arguments and grow in valuing understanding over mere memorization.

Students revisit some fundamental questions asked in Mathematics 101. Plato's *Meno* and *VII Letter* urge students to again ask “What is opinion?” “What is knowledge?” “How does a person know?” and “How does a person follow an argument?” The students then compare and contrast these views with their own initial experiences of the natural environment and of geometry.

Euclid, *Elements*\*

Plato, *Meno*, *VII Letter*\*

Pascal, *Generation of Conic Sections*

### LATIN 101: Fundamentals, Part I (3 credits)

This tutorial allows students to study the ecclesiastical Latin in which they are immersed through their participation in the Catholic Liturgy on campus. Their coursework provides an opportunity to translate glorious Latin texts from sources such as the *Biblia Vulgata*, *Novus Ordo*, *Graduale Romanum*, and the vast storehouse of devotional hymns and prayers.

Rather than begin with the smallest part of the Latin language — the word endings — the tutorial pedagogy of plunging into actual Latin sentences, songs, and texts allows students to encounter the language organically in context. Through oral translation, recitation, and memorization of whole Latin sentences, the students learn word endings and observe how each word, as a part within a sentence, fulfills a particular function in relation to the whole sentence.

Cassell, *Latin and English Dictionary*

Collins, *Primer of Ecclesiastical Latin*

*Graduale Romanum*

### LATIN 102: Fundamentals, Part II (3 credits)

This tutorial builds on the foundation laid in Latin 101. Students are expected to have good translating habits for approaching a text: reading the entire passage aloud, looking for obvious connections and meanings, and beginning with the verb as the key word.

The students continue to study the Church's official language through sustained reading, memorization, and translation of original Latin texts drawn from the riches of the Catholic tradition. The pedagogy of "live" translating in class makes the students active participants in the tutorial.

The tutorial focus remains on rendering precise translations of individual sentences. Later in the semester, however, the students begin to grapple with longer texts by completing a lengthy Holy Week Project - translation of

hymns, antiphons, and prayers taken from the Liturgy as celebrated on campus.

Cassell, *Latin and English Dictionary*

Collins, *Primer of Ecclesiastical Latin*

*Graduale Romanum*

### The English Workshop (Not for credit)

The language sequence at Magdalen College is an integrated, four-year cumulative experience. Since every discipline entails learning a vocabulary and a method, first year students begin with a non-credit course on the fundamentals of English grammar. The method is entirely practical: students define the elements of language and identify them in the careful parsing of sentences. They also craft their own sentences, deliberately making use of the structures they have learned. The English Workshop is designed in stages; students who demonstrate their mastery of an area may move ahead to the next stage. Topics covered in the English Workshop include the following: parts of speech, parts of the sentence, the use of phrases, the use of clauses, sentence parallelism, sentence reduction, and rules of punctuation. The principal text for the English Workshop is *The Elements of Style* by Strunk and White.

### ENGLISH 102: Composition (3 credits)

After students complete the English Workshop in the fall, they begin their study and practice of English composition in the spring. Students consider examples of fine paragraph writing and then imitate these paradigms. Seminar readings also invite students to consider the nature and end of language.

Aristotle, *Categories*\*

Aquinas, *Summa Theologica*

Lewis, "Men without Chests"

Carroll, *Alice in Wonderland*\*

Plato, *Phaedrus*\*

Aristotle, *Politics*\*

### MUSIC 101: Fundamentals of Music and Singing, Part I (3 credits)

The Fundamentals of Music and Singing Tutorial prepares students to participate in the Magdalen College Choir. The tutorial includes catechetical formation on the nature of the Sacred Liturgy, exercises in vocal production, mastery of medieval and modern musical notation, and an introduction to the theory behind four-part hymn writing.

In the first semester, students receive instruction on vocal production and the basics of modern music notation. They also learn to sing plainchant according to the square-neume notation of the *Roman Gradual (Graduale Romanum)*. Special emphasis is placed on mastering the minimum requirement for Gregorian Chant set forth in the Vatican document *Jubilate Deo*.

At the theoretical level, students learn about the medieval modes, chant rhythm, and the art of chironomy (chant direction). Seminar discussions throughout the semester focus on texts about music in Sacred Scripture and the Fathers of the Church.

Benward & Saker, *Music in Theory and Practice*

Bible: Old and New Testament references to music

*Graduale Romanum*

*Jubilate Deo*

### MUSIC 102: Fundamentals of Music and Singing, Part II (3 credits)

Second semester students study Renaissance polyphony in theory and practice. They then consider the origins and enduring popularity of four-part hymn singing. They learn the skills necessary to present a thorough analysis

of a four-part hymn, including the recognition of key signatures, chord progressions, and cadence patterns.

Readings for the semester represent a century of Church teaching on liturgical music. In regard to sacred music, students differentiate between unchanging, universal principles and adaptable disciplinary norms. Students are challenged to consider how they can best apply in their actual parish life the Church's directives to preserve and foster the inestimable treasure of traditional Catholic music while encouraging the active participation of the faithful.

The subsequent three years of a student's participation in the Magdalen College Choir, not to mention cantoring, chant scholas, small ensembles, performance choir, and full-scale musical productions, deepen and extend lessons learned in the Fundamentals of Music and Singing Tutorial.

Aristotle, *Politics*\*

*Catechism of the Catholic Church*\*

*Chirograph of John Paul II*

*De musica sacra et sacra liturgia*

*Mediator Dei*\* and *Sacrosanctum concilium*\*

*Musica Sacram*

Pius X, *Tra le Sollecitudini*

Pius XII, *Musicae Sacrae*

Plato, *Republic*\*

St. Augustine, *Confessions*\*

St. Basil the Great, "Homily on Psalm I"\*

St. Clement of Alexandria, "Protrepiticus"\* and "Paedagogus"\*

### CATECHESIS 101: Economy of Salvation (3 credits)

The course's first objective is to emphasize Pope John Paul II's teaching that Christ is at the "heart of catechesis," and the "definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus

Christ.” (*Catechesi Tradendae*, 5) Students are invited to deepen or re-awaken their relationship with the Living Person of Jesus Christ, by examining the economy of salvation. The Bible and the *Catechism of the Catholic Church* are the primary texts.

After a brief overview of salvation history from creation to glorification, students then focus on God’s “plan of loving goodness” gradually revealed in the Old Covenant. Students first learn the principles of Catholic interpretation of scripture as presented in the *Catechism*, then plunge into a selective yet in-depth reading of the Old Testament. Beginning with the book of Genesis and ending with 2 Maccabees, students begin to see that the “New Testament lies hidden in the Old and the Old Testament is unveiled in the New.” (CCC # 129) By retracing the historical unfolding of God’s plan, students also see the covenantal structure of salvation history and learn to read according to the four senses of scripture.

Students complete two centerpiece projects: a timeline of salvation history, and an exploration of the literal and spiritual readings of many Old Testament passages. Students put the Word of God on their lips by memorizing several passages from Holy Scripture — especially Psalms. The semester ends in the Advent season with selections from the Gospels announcing the birth and genealogy of the long-awaited Messiah.

Bible

*Catechism of the Catholic Church\**

*Dei Verbum*

### CATECHESIS 102: Sacraments and Prayer (3 credits)

Having gained an understanding of the Economy of Salvation in Catechesis 101, students discover that living a sacramental life is the primary way of encountering the Person of Christ in the era of the Church. The sacrament of Baptism is the touchstone of this course, since in this sacrament

Christ grasps a person and calls him or her to be a disciple and apostle. Parts Two and Four of the *Catechism of the Catholic Church* are the primary texts.

The course allows students to study the Church's sacramental life according to the directive of the *Catechism* itself: "by proceeding from the visible to the invisible, from the sign to the thing signified, from the 'sacraments' to the 'mysteries'. . . liturgical catechesis aims to initiate people into the Mystery of Christ." Guided by this catechetical principle the students discuss the significance of sacred signs in daily life and in Holy Scripture, study the institution of each sacrament by Jesus Christ, and focus on the essential rite of each sacrament as presented in the *Catechism*. Sometimes, such a study is followed by a dramatization of a sacrament's "Rite of Celebration." Centerpiece research projects include a study of the Mass and a presentation on the sacraments and their place in the economy of salvation.

After studying Part Two of the *Catechism*, "The Celebration of the Christian Mystery," the students continue to reflect upon their relationship with the Person of Christ by being catechized in the simplicity and profundity of "Christian Prayer" as discussed in Part Four of the *Catechism*. They also return to Holy Scripture to revisit the persons who engaged in intimate dialogue with God: Abraham, Moses, Hannah, David, Elijah, and Ruth. The Old Testament models prefigure the great exemplars of prayer: Christ and His mother, Mary. A study of The Lord's Prayer — the summary of the whole Gospel — completes and summarizes for the students their first year of study in the Catholic Faith.

*Catechism of the Catholic Church\**

*Gospel of Matthew: Ignatius Study Bible*

## *SOPHOMORE YEAR*

### PHILOSOPHY 201: Nature of Man - Faith and Reason, Part I (3 credits)

The Nature of Man sequence continues sophomore year and uses John Paul II's *Fides et Ratio* as its touchstone. Pope John Paul II states, "Faith and reason are like two wings on which the human spirit rises to contemplation of the truth." This tutorial seeks to contemplate truths of the natural world and human nature itself using both classical and Christian philosophers as guides.

Philosophy 201 begins with Plato's *Republic*, where Socrates argues persuasively that the human spirit seeks communion with the Divine. The students carefully follow the arguments of the interlocutors, focusing especially on the essential elements of *Republic*: music education, the tripartite soul, the analogy of being, and the parable of the cave.

After a study of this major work, the students turn to an examination of its practical application for the individual in Aristotle's *Nicomachean Ethics*. In the *Ethics*, Aristotle argues the best life for man is not in the social or political realm, but in contemplation of the Divine.

Aristotle, *Nicomachean Ethics*\*

St. Augustine, *City of God*\*

John Paul II, *Fides et Ratio*\*

Plato, *Republic*

### PHILOSOPHY 202: Nature of Man - Faith and Reason, Part II (3 credits)

This tutorial begins with a study of the philosophy of nature. Aristotle's *Categories*, *Physics*, and *Metaphysics* explore the fundamental questions of natural philosophy, such as: "What is nature?" "What is the nature of change and what are the conditions necessary for it?" "How is the natural different from the artificial?" "How many kinds of causes are there and how many are found in nature?"

The tutorial, though, reaches an impasse with Aristotle's exposition of the prime mover as the first cause of all existence in *Metaphysics*. Human reason, even at its zenith, cannot fathom a personal God. Benedict XVI states, "The divine power that Aristotle at the height of Greek philosophy sought to grasp...lacks nothing and does not love." Christian philosophy must illuminate a mind that is at once both finite and fallible.

So, Augustine and Aquinas are called upon to complement the journey begun by Plato and Aristotle. Augustine, for instance, grapples with man's fallen nature in *City of God*, focusing especially on the nature of the will, habit, concupiscence, and grace. He weaves together Holy Scripture as well as the created order of existence. Because he also interplays conjecture, wonder, and reason, the students must do more than just "follow the argument"—they must begin to think for themselves.

Aquinas then provides a distinctly Christian interpretation of Plato's tripartite soul in his *Treatise on Man*. In *Treatise on Man's Last End*, Aquinas illuminates Plato's "Idea of the Good" and Aristotle's "Prime Mover" as the Christian Godhead—a personal God rather than merely a creative principle.

After the foundation of both classical and Christian philosophy is laid, the tutorial returns to the modern age and what John Paul II describes as "the drama of the separation of faith and reason." Leo Tolstoy contemplates this drama in his autobiographical work *A Confession*. The year concludes with Shakespeare's *Hamlet*. The students attempt to answer Hamlet's famous reflection in light of all the previous authors they have read: "What a piece of work is a man!"

Aquinas, *Summa Theologica*\*

Aristotle, *Categories*, *Physics*\*, *Metaphysics*\*

Shakespeare, *Hamlet*

Tolstoy, *A Confession*

## POLITICAL PHILOSOPHY 201: Ancient, Part I (3 credits)

In this tutorial, the students undertake the daunting task of examining the principles of social order according to the classical Western tradition. Both poets and philosophers assist the students in seeing the constant interplay between the individual and the society and culture in which he lives.

Students first read the *Iliad* and discuss how each character in the epic lives according to some principles of ethical and social living. In the *Iliad*, Homer fuses the cosmic order with the human order and subordinates both to “fate.” This worldview directed Greek life until the Athenian dramatists began to challenge it.

Aeschylus, in *Prometheus Bound*, directly threatens the Homeric worldview when, in an unheard-of act of metaphysical rebellion, Prometheus declares that he “hates all gods.” Sophocles challenges the Homeric notion of fate in his *Oedipus* trilogy where the characters possess a heightened awareness of themselves and their actions. Oedipus declares after fatefully plucking his eyes out: “It was Apollo, friends...that brought my sorrows to completion, but the hand that struck me was none but my own.” Finally, *The Suppliants* reveals the struggle for a new principle of social order.

Aeschylus, *Prometheus Bound* and *The Suppliants*

Homer, *The Iliad*

Sophocles, *Oedipus Tyrannus*, *Oedipus at Colonus*, and *Antigone*

## POLITICAL PHILOSOPHY 202: Ancient, Part II (3 credits)

Socrates completes the break with the mythical world view of Homer by discovering the power of transcendence that resides within the human soul — spirit. A cultural crisis occurs with the trial and death of Socrates. He challenges the existing worldview of Homer by recognizing the transcendent spirit within the human soul as the true authority for ordering ethical and social life (see the Platonic dialogues *Euthyphro*, *Apology*, *Crito*, and *Phaedo*). Thereby, he establishes a new basis for moral and social living—

the interior life of spirit, the love of wisdom, and the desire for personal happiness in eternity.

The tragedies read in Political Philosophy 201 and the dialogues read in 202 give the students a foundation for addressing the existence of the human soul and its transcendent nature. Further, first principles and fundamental relationships are discussed with regard to whether or not they are or should be the source of regulating public life and, therefore, of directing public authority.

The students then examine the practical application of the Socratic worldview to the political life as found in Aristotle's *Politics*. Aristotle argues that society helps the person to grow to perfection and also provides him or her with the opportunity to contribute to the development of the whole life of society. In order to understand such a reciprocal relationship, the students must grasp the principle that the whole is prior to and greater than any one of its parts.

The tutorial concludes with an investigation of parallel historical accounts in the ancient world. Herodotus' *Histories* and Thucydides' *Peloponnesian Wars* do not simply offer historical data, but help the students answer this question: "Does a worldview affect a person's actions as well as historical events themselves?"

Aristotle, *Politics*\*

Herodotus, *The Histories*\*

Plato, *Euthyphro*, *Apology*, *Crito*, *Phaedo*, *Republic*\*

Thucydides, *Peloponnesian Wars*\*

### SCIENCE 201: Astronomy - Ptolemy (3 credits)

Students make observations with the unaided eye to become familiar with major constellations, and learn to determine both latitude and longitude. Such basic concepts as the celestial sphere, celestial equator, solar time, sidereal time, and leap year are introduced. Excerpts from Ptolemy's *Almagest* are

read by the students in the tutorial, establishing the historical and philosophical backdrop with which to appreciate the profundity of Copernicus' *On the Revolutions of the Heavenly Spheres*. Special emphasis is placed on Ptolemy's treatment of the sun's anomaly.

Ptolemy, *Almagest*\*

### SCIENCE 202: Astronomy - Copernicus and the Rise of Modern Science

(3 credits)

Students trace modern science to its roots in principle, assumption, and observation. The two fundamental aspects of modern science are the Copernican revolution and the discovery of the experimental method. Excerpts from Copernicus' *On the Revolutions of the Heavenly Spheres* are studied, especially those sections that correspond to Ptolemy's text.

The difficulties in the details of the Copernican heliocentric theory are eliminated by Kepler in his *Epitome of Copernican Astronomy*. In the *Starry Messenger*, Galileo reports his discovery of the telescope and his hopes that this instrument will provide the means to resolve the controversies in astronomy. The students are introduced to the use of the telescope.

Descartes, in *Discourse on Method* and *Meditations*, proposed a mechanical universe and a new philosophy to replace what he considered to be the erroneous views of Aristotle. Bacon, in the *New Organon*, also rejected Aristotelian philosophy, and he offered a new experimental method to replace the old method of observation. The students compare and contrast the ancient Greek and modern scientific worldviews so that they can draw out the root assumptions in both classical and modern science.

Bacon, *New Organon*\*

Copernicus, *On the Revolutions of the Heavenly Spheres*\*

Descartes, *Discourse on Method* and *Meditations*

Galileo, "Starry Messenger," "Letters on Sun Spots"\*

Kepler, *Epitome of Copernican Astronomy*\*

LATIN 201: Intermediate, Part I (3 credits)

Sophomore students grapple with lengthy and challenging original Latin texts from the rich tradition of Catholic writers. In every class, the students practice reading aloud, translating, and reflecting upon various texts from St. Thomas Aquinas, St. Augustine, and *Evangelium Secundum Marcum*.

Cassell, *Latin and English Dictionary*

Collins, *Primer of Ecclesiastical Latin*

Selected Texts

LATIN 202: Intermediate, Part II (3 credits)

Students complete their formal study of Latin in this tutorial. In addition to translating texts from the Catholic tradition, students also work with passages from classical sources such as Caesar and Cicero.

Students in Latin 202 should be able work through texts of moderate difficulty. Before completing the two years of formal studies in Latin, students take a competency exam in which they encounter a Latin text for the first time and must demonstrate the ability to approach it with a working knowledge of Latin vocabulary, grammar, and syntax.

Cassell, *Latin and English Dictionary*

Collins, *Primer of Ecclesiastical Latin*

ENGLISH 201: Composition, Part I (3 credits)

Writing is a practical art. It requires attentive analysis of good writing, identification of helpful techniques, and repeated practice. The tutorial aims at having students acquire the habit of writing. Building on the habits formed in English 101, students devote first semester to writing short essays. The method is imitative: students read, discuss, and outline paradigms of fine

essay writing and then attempt to imitate these examples by structuring their own writing to have a clear beginning, middle, and end.

### ENGLISH 202: Composition, Part II (3 credits)

Students make their own the Socratic dictum “the unexamined life is not worth living” in the writing of a personal narrative. This exercise gathers together everything students have learned thus far about the craft of writing and engages the student in the composition of a lengthy work built around a unifying theme. Throughout the semester, students receive instruction on writing description, dialogue, character sketch, and anecdote. They are assisted in writing their own life stories by reading examples of fine autobiographical writing, usually from authors used elsewhere in the program of studies.

The semester includes a consideration of the role of memory in human life, as described by St. Augustine in *Confessions*, and the trans-temporal view of the human drama taken by Shakespeare in *The Winter’s Tale*. The semester ends with a reading of the Book of Revelation.

Bible, The Book of Revelation

St. Augustine of Hippo, Book X of *Confessions*

St. Thomas Aquinas, *Summa Theologica*, I-II, q. 89, a. 6

Shakespeare, *The Winter’s Tale*

Strunk and White, *The Elements of Style*

Weaver, *Rhetoric and Composition*

Selections from the autobiographical writing of:

Benjamin Franklin

C. S. Lewis

Charles Darwin

Dorothy Day

G. K. Chesterton

James Thurber  
Mahatma Ghandi  
Oliver Sachs  
Richard Feynman  
St. Augustine  
St. Thérèse of Lisieux

### CATECHESIS 201: The Creed (3 credits)

Sophomores have followed the story of salvation history and studied the Catechism's teachings on the sacraments and prayer. In this course the students examine the dogmatic truths taught by the Magisterium in Part I of the *Catechism of the Catholic Church*, "The Profession of Faith."

The *Catechism* precedes the discussion of the creed by presenting three elements of the dialogue between God and man: (1) Man has the capacity for God, (2) God comes to meet man, and (3) man responds to God through the obedience of faith. Students ponder more deeply the relationship between faith and reason, the nature of revelation, and the meaning of faith as "first of all personal adherence to God...and inseparably free assent to the whole truth God has revealed." (CCC # 150) The *Catechism* then moves through the twelve articles of the Creed. The course places special emphasis on the Trinitarian structure of the Creed, the centrality of the Incarnation, and the gift of the Holy Spirit in the era of the Church.

The students investigate these topics through written assignments, rigorous class discussions, and regularly scheduled written tests and examinations. Students complete several research projects designed to deepen their understanding of several articles of faith.

Bible

*Catechism of the Catholic Church*\*  
Sheed, *Theology for Beginners*

### CATECHESIS 202: Christian Moral Life (3 credits)

Sophomore students begin their final semester of catechesis by investigating Part III of the *Catechism of the Catholic Church*, “Life in Christ.” This section presents Catholic anthropology and the Church’s understanding of the human person through the fullness of Divine Revelation. The course follows the *Catechism’s* emphasis on man as the image of God, free will, the human and theological virtues, and man’s final end.

The students also investigate the *Catechism’s* presentation of sin and grace, mercy and justice, and moral conscience and natural law. Excerpts from Pope John Paul’s *Veritatis Splendor* supplement this study. The discussion then focuses on the relationship between the Decalogue and the two great commandments: love of God and love of neighbor.

Works of a more literary nature round out the reading list: Dostoevsky’s *Crime and Punishment*, John Paul II’s *Dilectissimi Amici*, and Burke’s *Ideals in Youth*. The students regularly participate in rigorous class discussions, complete written assignments, and take written tests. Finally, students write a centerpiece essay on the true meaning of freedom.

*Catechism Of The Catholic Church Part III*

*Crime and Punishment*

*Dilectissimi Amici*

*Ideals in Youth*

*Veritatis Splendor\**

### **JUNIOR YEAR**

### POLITICAL PHILOSOPHY 301: Modern, Part I (3 credits)

The study of Machiavelli’s *The Prince* and Dante’s *Inferno* helps the students to raise questions about human nature and the purpose of social living. Machiavelli argues that social life consists of secular expediency:

power, wealth, and security. Dante, on the other hand, understands social life as basically moral and spiritual, aimed ultimately toward eternal life in either heaven or hell.

The conflict between the secular vision of Machiavelli and the transcendent vision of Dante is heightened by the reading of certain Shakespearean plays in which the worldviews of Dante and Machiavelli are held by different characters. When the students read Shakespearean plays, these worldviews come to life and, hence, their consequences more readily appear.

Dante, *Inferno*\*

Luther, *On Secular Authority: To What Extent It Should Be Obeyed*

Machiavelli, *The Prince*

Shakespeare, *The Merchant of Venice, King Lear, Henry V, The Tempest*

### POLITICAL PHILOSOPHY 302: Modern, Part II (3 credits)

Modern social thought comes to maturity in the writings of Hobbes, Locke, Rousseau, and Hegel. Through these readings, the students are shown how the modern worldview has become a political reality, how secular history has become the point of reference for ethical life and social order, how the modern nation-state has gained almost complete authority over the citizenry and the public sphere, and how the acquisition of political power has been gained and maintained through violence.

Thus, the ideas of the modern social theorists had their practical consequences: monarchy and aristocratic rule were overthrown forever by the French Revolution. By reading portions of the *Federalist Papers* and sections of Tocqueville's *Democracy in America*, these consequences become clearer to the students. In truth, these readings confirm for the students that the ideas of men became the basis of the modern age. Therefore, the students

are challenged in the tutorial to examine the ideas that undeniably have formed the people of the post-modern era and that are an intimate part of each student's own intellectual and cultural heritage.

In the tutorial, then, the students address two vital questions: “What is human nature?” and “How ought human beings to live together?”

Hamilton, Madison, Jay, *Federalist Papers*\*

Hegel, *The Philosophy of History*\*

Hobbes, *Leviathan*\*

Locke, *Second Treatise on Government*\*

Nietzsche, *Beyond Good and Evil*

Rousseau, *First and Second Discourses*\*, *On the Social Contract*

Tocqueville, *Democracy in America*\*

### SCIENCE 301: Newtonian Physics (3 credits)

The students are introduced to Isaac Newton’s view of nature in the tutorial. As a result, they are provided with a foundation for apprehending the first principles of the modern scientific method, as well as for understanding the philosophical outlook of the modern age.

In the tutorial, an integrated presentation of both physical problems and their mathematical solutions gives the students a coherent understanding of the application of mathematics. This pedagogical approach not only shows a student the unity within “science” and “mathematics,” but it actually is the only way to understand fully the mathematical methods discovered by Newton that are still used in physics today.

By concentrating on the first principles of motion and their application to matter, the students learn to probe beneath the surface of a scientific problem and to discover how principles govern mechanical phenomena.

Feynman, *The Feynman Lectures on Physics*\*

Galileo, *Dialogues Concerning Two New Sciences*\*

Newton, *Principia*\*, *Opticks*\*, *Letters*\*

SCIENCE 302: Applied Physics, Relativity, and Quantum Mechanics

(3 credits)

Fundamental concepts such as mass, motion, force, space, and time are investigated by reading selections from Newton's *Principia*. The laws of motion are illustrated by numerous examples as well as by experiments. Students observe the laws of motion in concrete phenomena such as the aerodynamics of the boomerang, the motion of billiard balls, and the revolution of the planets.

In *Relativity*, Albert Einstein describes in his own words the theory that he originated. The students analyze the classic Michelson-Morley Experiment, the derivation of the Lorenz transformation, and its application to sub-atomic particle disintegration. Finally, students investigate the quantum behavior of light by reading Feynman's classic lectures on the double slit experiment and Heisenberg's *History of Quantum Theory*.

Einstein, *Relativity*\*

Heisenberg, *Physics and Philosophy*\*

“The Physics of Racquetballs,” “Physics and Billiards,” “The Physics of Somersaulting,” “Boomerangs,” “The Science of Flight” (*Scientific American*)

ART 301: Principles of Seeing and Drawing, Part I (2 credits)

The Principles of Seeing and Drawing Tutorial serves the overall aim of the Program of Studies to examine opinion, show the connectedness of things, and live life well. It does so by developing in students their observational skills, as well as their creative ability. The tutorial includes time for both studio art and seminar discussions. Throughout the year, students ponder the question, “What does it mean to see?”

Art 301 students learn the basics of drawing. They grapple with the difference between what is seen and what is drawn. They learn that what the mind grasps can actually stand in the way of really seeing; hence, all art is necessarily a process of translation and selectivity. Early in the semester, students are introduced to the principles of perspective. They produce simple works in two-point and three-point perspective. Working with charcoal, students learn to make shapes appear three dimensional through the use of tone and value. Midway through the semester, color theory comes into play with the use of colored pencil, as well as soft and hard pastels.

Seminar discussions focus on the wonders of visual experience. Students discover how anatomy alone cannot explain vision; motion and tactile experience of the world are also necessary. Students also consider the way in which prejudice and expectation impacts vision.

Aristotle, *De Anima*

Arnheim, *Art and Visual Perception\**

Held, "Plasticity in Sensory-Motor Systems"

Feynman, "Color Vision" and "Mechanisms of Seeing"

Lettvin, Maturana, McCulloch, Pitts, "What the Frog's Eye Tells the  
Frog's Brain"

Lewis, *Experiment in Criticism*

Stratton, "Vision without Inversion of the Retinal Image"

### ART 302: Principles of Seeing and Drawing, Part II (2 credits)

Students practice watercolor and acrylic painting. Emphasis is placed on observing the principles of composition. Students may not simply put paint on a canvas; they must begin with a design that has been carefully worked out to achieve artistic harmony in line, shape, and color. Students learn to think, as artists think, in layers; their vision sharpens as they put into practice the dictum, "what the viewer sees first is what the artist paints last."

Seminar readings emphasize the spiritual dimension of human vision. Students learn that great art is philosophical in nature; it penetrates appearances to reveal the inner nature of things. Students consider representative masterpieces of art from each major style period. The semester culminates in a trip to the Boston Museum of Fine Arts.

A highlight of the tutorial is the spring Art Show hosted by the junior class.

Aristotle, *de Poetica*\*

Bible, The Book of Job\* and St. Paul's Letter to the Romans\*

Chesterton, *St. Francis of Assisi* and *The Everlasting Man*

Pieper, *Only the Lover Sings*\*

Plato, *Timaeus*\*

Sacks, "To See and Not See"

Shakespeare, *Sonnets*\*

### ENGLISH 301: The Art of Fiction (3 credits)

The sophomore year writing of a personal narrative, an exercise in the Socratic dictum to examine life, leads naturally into a consideration of the wisdom content of great literature. Students who have profited well from the writing of their personal narrative should now appreciate how every human story is marked by the same essential elements. Readings help them discover that fiction is not a free-for-all of spectacle and feeling; rather, it represents yet another vehicle for the expression of wisdom gained from serious reflection on human experience.

The tutorial stands upon Aristotle's description of plot in the *Poetics* as something involving an interior movement from ignorance to knowledge, happiness to unhappiness, or unhappiness to happiness. Students read Ernest Hemmingway's "The Short Happy Life of Francis Macomber" and Flannery

O'Connor's "A Good Man Is Hard to Find" as examples of genuine drama. Readings from E. M. Forster, G. K. Chesterton, Joseph Conrad, and Henry James help students appreciate the possibility and power of truth expressed in narrative form.

The semester also allows students to consider the special task and responsibility of the Christian fiction writer. Flannery O'Connor's *Mystery and Manners*, along with John Paul II's first encyclical, *Redemptor Hominis*, remind students that the Christian faith is an "incarnational" faith: all that is human is properly Christian because God Himself assumed a human life.

Aristotle, *de Poetica*

Chesterton, "The Ethics of Elfland"

Conrad, "Preface" from *The Nigger of the Narcissus*

Dickens, "I am Born" from *David Copperfield*

Forster, *Aspects of the Novel*

Hemingway, "The Short Happy Life of Francis Macomber"

James, "The Art of Fiction"

John Paul II, *Redemptor Hominis*

O'Connor, "A Good Man Is Hard to Find," *Mystery and Manners*

Tolkein, "The Monster and the Critics"

### ENGLISH 302: Persuasive Writing (3 credits)

Having searched for wisdom through personal narrative and fiction, students now engage in the formal exposition of truth in long, researched, and carefully-argued essays. The aim of the Persuasive Writing Tutorial is to prepare students for the writing of the Senior Quaestio.

The tutorial emphasizes the dialogic nature of human understanding and its reflection in fine persuasive writing. Students discover that the sonata form in music serves as an excellent template for such writing. Paradigms of persuasive writing illustrate how contrasting themes can be presented, developed, and finally brought into concord. Students read and discuss

examples of persuasive writing in its many guises, for example, as political satire or social commentary. They also explore the purpose and power of rhetoric in persuasion. Attendant to this discussion is the consideration of moral responsibility in writing.

Throughout the semester, students craft their own ten-page essay in sonata form. This exercise also includes frequent drafting, as well as practice in formatting, reference notes, and bibliography.

Aristotle, *de Rhetorica*

*Declaration of Independence*

Greenburg Lectures on Music, “Sonata-Allegro Form”

Madison, “Federalist 10”

Pericles, “Funeral Oration”

Pollan, “An Animal’s Place”

Shakespeare, Marc Antony’s oration from *Julius Ceasar*

Swift, “A Modest Proposal”

### THEOLOGY 301: Christology (3 credits)

Theology 301 builds upon the foundation laid in the catechetical tutorials of Freshman and Sophomore year. Junior students have been grounded in the Deposit of Faith through their intensive study of the *Catechism of the Catholic Church* and are prepared to deepen their knowledge of the person of Christ. The course focuses on Christ as the fullness of divine revelation: He alone reveals the full truth about God and man.

Students first review the nature of divine revelation and the principles of scripture study as presented in the Vatican Council II document *Dei Verbum*. Then, students turn to the Gospels of Matthew and John to carefully follow Jesus’ words and deeds. The tutorial helps to salvage a young person’s image of Jesus, frequently formed by popular depictions, and come to see the Christ of the Gospels as quite “different, demanding, bold” (Benedict XVI).

Students are assisted in their study of the Gospels by biblical commentaries and selections from Pope Benedict XVI and Romano Guardini.

The course culminates with two Christological encyclicals by John Paul II. In *Redemptor Hominis*, John Paul presents the Incarnation as wholly relevant and necessary for the modern world and modern man. In *Dives in Misericordia*, the Holy Father contemplates God's merciful love, "which humanity and the modern world need so much."

Benedict, XVI, *Jesus of Nazareth\**

Cantalamessa, *Obedience*

*Catechism Of The Catholic Church*

Gospel of John (Navarre)

Gospel of Matthew (Navarre)

Guardini, *The Lord\**

John Paul II, *Redemptor Hominis, Dives in Misericordia*

Sheed, *Theology for Beginners\**

### THEOLOGY 302: Ecclesiology (3 credits)

In Theology 302, the students continue to learn about the person of Christ by studying his Body, the Church.

Students begin their consideration of the Mystery of the Church by reading the Acts of the Apostles, focusing on the life of the newborn Church. Students read Pope Pius XII's *Mystici Corporis*, which explains the hierarchy and unity of the whole Church of God, composed of members both heavenly and earthly. The tutorial then focuses intensely on *Lumen Gentium*, the Second Vatican Council's Dogmatic Constitution on the Church. Special emphasis is given to the nature of the lay vocation and apostolate; readings from *The Decree on the Apostolate of the Laity* help the students understand the life of the lay Christian in the modern world.

The second part of the semester focuses on the life of the Church as celebrated in its Liturgy. The students study the principles and nature of

liturgical worship as presented in *Mediator Dei* (Pius XII). They then examine the principles of the liturgical reform of Vatican Council II as taught in *Sacrosanctum Concilium* and *Musicam Sacram*. Lastly, the students study the Liturgy of the Roman Rite as presented in the *General Instruction of the Roman Missal* and the more recent magisterial documents on the reform of the *Novus Ordo*. Special emphasis is given to understanding sacred music according to Church teaching.

*Catechism Of The Catholic Church\**

Bible

Canon Law\* (On Liturgy)

Divine Office, Office Of Corpus Christi

John Paul II, *Ecclesiae De Eucharistiae*

“General Instruction on the Roman Missal”

Pius XII, *Mystici Corporis*

*Pius XII, Mediator Dei*

Vatican Council II, *Lumen Gentium, Sacrosanctam Concilium*

## ***SENIOR YEAR***

### **PHILOSOPHY 401: The Human Person and Culture, Part I** (3 credits)

The Human Person and Culture Tutorial aims at demonstrating the vital relationship between the human person and his or her culture. Readings in the tutorial address a wide range of human experiences: family, friendship, work, economy, politics, and education. Students come to understand that human beings are cultural beings. No person lives as an isolated phenomenon; every person appears, grows, and takes part in a culture that simultaneously reflects nature, history, tradition, and the prevalent ideas of the day. At its best, culture manifests the fullness of human nature and assists its realization; at its

worst, it supports false notions of human nature that damage self-understanding and give rise to unjust social and political structures.

The tutorial places special emphasis on the origins of twentieth century totalitarian regimes and the genocides that followed in their wake. It ponders the meaning of John Paul II's designation of the past century as a "culture of death." At the same time, readings from the Second Vatican Council shed light on the positive and negative aspects of modernity, and how the Christian message offers insight and hope.

The Human Person and Culture Tutorial initially compares different notions of the person in relation with other persons. Students begin with divine revelation and the three-fold drama of creation, fall, and redemption. They then review the classical view of man in society as expressed by Aristotle in the *Ethics* and the *Politics*. Modernity presents a radical departure from the classical Judeo-Christian worldview. Sigmund Freud's *Civilization and Its Discontents* virulently describes culture as originating from warring elements within man himself and sees all social structures, as well as all manifestations of man's inner life, as nothing more than expressions of repressed aggression.

The semester then focuses on the human person as part of the economic order. Readings present different understandings of man as worker and consumer. According to one view, the human person is the origin and end of labor, attaining through labor personal fulfillment as well as the health and well-being of his or her community. According to another view, the human person is a mere tool, a cog in the machinery of a great, impersonal economic system.

Aristotle, *Ethics*, Book VIII

Aristotle, *Politics*, Book I

Bible, Genesis, chapters 1-3; Sirach 3

Freud, *Civilization and Its Discontents*

Marx, *Early Writings*\*

*Narrative of Seth Hubbel*  
Pieper, *Leisure the Basis of Culture*  
Saint-Exupery, *Wind, Sand and Stars*  
Smith, *Wealth of Nations*\*  
Terkel, *Working*\*

Films:

Chaplin, *Modern Times*  
Moyer, “Consuming Images”

Philosophy 402: Human Person and Culture, Part II (3 credits)

The semester begins with a look at the human person within the modern political order. Students struggle to make sense of the violence of the twentieth century as they consider the origins and results of ideological systems that replaced the classical Judeo-Christian understanding of the human person.

Midway through the semester, students consider how various methods of education spring from differing notions of the human person. On the one hand, education may reflect the human person as a spiritual being, capable of grasping the whole of reality. It may place emphasis on the deep joy of being as the well-spring of religion and the arts. On the other hand, education may abandon an integral view in favor of one aspect of human nature. Modern education is thus marked by truncated rationality and barren pragmatism that has led to a general decline in learning and culture.

The Human Person and Culture Tutorial ends with a reflection—pertinent to those about to graduate—on Christian life in a postmodern world. The teaching of Vatican Council II demonstrates that the Catholic Church is well aware of the modern condition and stands ready to assist it with the fullness

of truth about the human person as a being whose ultimate dignity rests in being called to eternal communion with God.

Arendt, *Eichmann in Jerusalem: A Report on the Banality of Evil and On Revolution*

Camus, *The Rebel*

Ellul, *Propaganda*

Frankl, *Man's Search for Meaning*

Ghandi, "Gospel of Satyagraha" and "Gospel of Non-Violence"

John Paul II, *Fides et Ratio*

Keller, *Story of My Life*\*

Locke, *On Education*

Montessori, *Discovery of the Child*\*

Newman, *Idea of a University*\*

Vatican Council II, *Gaudium et Spes* and *Humanae Personae Dignitatem*

Films:

Riefenstahl, "Triumph of the Will"

Sauvage, "Weapons of the Spirit"

### PHILOSOPHY 403: The Nature of Love, Part I (3 credits)

Students begin their examination of the nature of love by analyzing modern ideas of love expressed in such works as F. Scott Fitzgerald's *The Great Gatsby*, Buscaglia's *Love*, Goethe's *The Sorrows of Young Werther*, and Freud's *Civilization and Its Discontents*. These works portray different views of love with powerful images and arguments that prompt the students to examine their own view of love. These modern works raise key questions about love: "Is love limited to personal romance?" "Is love essentially about

sexual pleasure?” and “Is love always good?” The students also view the films “Elvira Madigan” and “Casablanca.”

Then, the tutorial turns to the classical view of love and friendship as found in Plato’s *Symposium* and Aristotle’s *Nichomachean Ethics*. The broad range of love’s action and the importance of love in all human relationships are made evident by these thinkers. Josef Pieper’s essay on love is the capstone of the semester as he ponders the classical and modern views of love, but with Christian undercurrents.

Aristotle, *Ethics*\*

Fitzgerald, *The Great Gatsby*

Freud, *Civilization and Its Discontents*\*

Goethe, *The Sorrows of Young Werther*

Lewis, *The Four Loves*

Pieper, *Love*

Plato, *Symposium*

### PHILOSOPHY 404: The Nature of Love, Part II (3 credits)

The tutorial examines the Judeo-Christian understanding of love. Students consider the difference between divine charity and human love, as well as the problem of sin—false self-love—and the order of grace—unmerited divine love. Primary works include Pope Benedict’s *Deus Caritas Est*, the First Letter of John, Augustine’s *City of God* and *Confessions*, and Aquinas’ *Summa Theologica*.

Students read dramatic stories of love from Shakespeare and are challenged to apply principles and distinctions already seen in the more philosophical texts. The students return to reconsider the nature of love in the modern age. Short stories by Flannery O’Connor revisit a common theme in

the tutorial: How can genuinely human and Christian love thrive in a modern world beset by isolation and alienation?

Aquinas, *Summa Theologica*\*, *Commentary on the Nicomachean Ethics*\*

Augustine, *City of God*\*, *Confessions*\*

Benedict XVI, *Deus Caritas Est*

Bible, "First Letter of John"

Dante, *Divine Comedy*

O'Connor, "Everything that Rises Must Converge"

Shakespeare, *Anthony and Cleopatra*, *Romeo and Juliet*, *A Winter's Tale*

### NON-WESTERN STUDIES 401: Comparative Cultures, Part I (3 credits)

In the tutorial, students have an opportunity to examine their habits of thought, action, and emotion in order to discover which human experiences are truly universal. The readings allow students to compare and contrast the ways of living in western culture with those of non-western cultures. Thus, the course takes students through a measured study of Lakota Indian, Eastern Indian, and American cultures in order to investigate the principles of social living. For instance, Tocqueville, in *Democracy in America*, observes that American life emphasizes individualism, equality, and political liberty, while most non-American cultures emphasize the divine order, the natural environment, and the extended family or some other social group.

The semester concludes with a powerful reading from Thomas Merton that explores the question "Who am I?" Students have been prepared to ponder this question more deeply by the semester-long reflection on the power of cultural formation.

Merton, *New Seeds of Contemplation*

Nakamura, *Ways of Thinking of Eastern Peoples: India, China, Tibet, Japan*\*

Standing Bear, *Land of the Spotted Eagle*

*The Bhagavad Gita*

*The Dhammapada*

*The Upanishads\**

NON-WESTERN STUDIES 402: Comparative Cultures, Part II (3 credits)

This tutorial continues the study of non-western cultures begun in Non-Western Studies 401. Students read texts that present the principles of traditional Chinese and Japanese culture.

Students come to see that no culture is perfect; every culture is deficient in some way or other, and by investigating the limits of one's own and other cultures, the student can begin to discern the natural and divine from the customary or traditional. Consequently, this investigation helps to break down cultural barriers and ground the odyssey toward living life well in those human experiences which are universal.

Befu, *Japan: An Anthropological Introduction\**

Benedict, *The Chrysanthemum and the Sword: Patterns of Japanese Culture*

Chuang Tzu, *The Inner Chapters\**

Confucius, *Analects\**

Hsu, *Americans and Chinese\**

Lao Tzu, *Tao Te Ching*

Nakamura, *Ways of Thinking of Eastern Peoples\**

Rohlen, "Spiritual Education in a Japanese Bank"

Rowley, *Principles of Chinese Painting\**

Suzuki, *Zen and Japanese Culture\**

SCIENCE 401: Biology, Part I (3 credits)

Modern opinions about living organisms spring primarily from nineteenth century physics and the scientists who applied the outlook of Newtonian

physics to biology. Therefore, the tutorial must confront and understand Darwin, the principles of evolution, and the principle of reductionism that reduces biology to a special application of chemistry and physics to random events (the history of evolution). In this view of biology, purpose, beauty, and life are not causes but remarkable side effects of blind chance.

Aristotle, *Posterior Analytics\**, *History of Animals\**, *de Anima\**

Augros & Stanciu, *The New Biology\**

Augustine, *The Literal Meaning of Genesis\**

Darwin, *Origin of Species\**

Watson, *The Double Helix*

### SCIENCE 402: Biology, Part II (3 credits)

In opposition to the nineteenth century opinion, there is a new view of biology emerging from quantum physics and connected to earlier ages of mankind's common experience of nature. In this view, naturalists like Loren Eiseley, Konrad Lorenz, J. Henri Fabre, Karl von Frisch, and Nikko Tinbergen conclude that a person can be connected to nature and find in nature wisdom and startling beauty. These scientists unmask the modern opinion of biology and point to observation as the proper starting point for understanding nature.

Eiseley, *The Immense Journey\**,

Fabre, "The Pine Processionary"

Feynman, *Feynman Lectures on Physics\**

Frisch, "Dialects in the Language of the Bees"

Frisch & Lindauer, "The Language and Orientation of the Honey Bee"

Lorenz, *The Foundations of Ethology\**, *King Solomon's Ring*

Penfield, *The Mystery of the Mind\**

Sacks, *The Man Who Mistook His Wife for a Hat\**

Tinbergen, "The Shell Menace"

### THEOLOGY 401: Marriage & Family (3 credits)

Senior students prepare for Catholic lay life by studying Church teaching on marriage and the family. The significance of the term *domestica ecclesia* becomes more apparent to students when considering the family as the “cell of society.”

The semester begins with the study of genuine Christian anthropology as articulated in *Gaudium et Spes*. Then, the students explore the teachings of the Church on family life and the Sacrament of Matrimony as expressed in the following Church documents: *Casti Connubii*, *Humanae Vitae*, *Familiaris Consortio*, *Gratissimam Sane*, and *Evangelium Vitae*.

### THEOLOGY 402: Catholic Social Teaching (3 credits)

The temporal order is the mission field of the laity. Through their participation in the previous catechetical tutorials, the students come to recognize that Christ calls all His people to a life of holiness and service. The vast majority of the faithful are called to serve Mother Church as lay men and women in the temporal order and secular affairs of business, family, and social living. Therefore, the students study the social teachings of the Church and the characteristics of the lay vocation, lay apostolate, and lay spirituality.

The primary texts are the *Compendium of Catholic Social Teaching*, *Rerum Novarum*, *Gaudium et Spes*, *Laborem Exercens*, and *Centesimus Annus*. Students examine the foundational principles of Catholic social teachings such as the dignity of the human person, the common good, stewardship, and subsidiarity.

Finally, students prepare for post-graduate life as apostles in the temporal order by studying the Code of Canon Law, Paul VI’s *Evangelii Nuntiandi*, and Pope John Paul II’s *Catechesi Tradendae*.

The centerpiece project for students applying for the Apostolic Catechetical diploma is a thorough presentation of the economy of salvation.

### SENIOR INDEPENDENT STUDY: *QUAESTIO* (3 credits)

The tutorial name is a Latin term from which the words “question” and “quest” are derived. The literal meaning of the term is a seeking, inquiry, or investigation. The Curriculum Convocation sees both senses of *Quaestio* as essential to the year-long tutorial: it is an intellectual or artistic inquiry and a personal quest.

Every culture retells epic tales in which a hero undertakes a quest. Thus, *Quaestio* evokes the journey of a knight errant: in his quest, the knight travels far and overcomes many obstacles in order to obtain a boon, and then returns home with it. The boon benefits his community and results in important self-knowledge for the knight. *Quaestio* also evokes the rite of passage commonly practiced in traditional cultures whereby a young person is commissioned by the elders to set out on an adventure that is at once personal and communal. In Native American Lakota culture, every youth anticipated for many years an opportunity for receiving a vision. After a period of preparation, the adventurer would go forth from the tribe, hoping to discover wisdom “as manifested in the creatures and beings of nature.” Should the seeker experience a dream, he would become a medicine man, a true benefactor of his people. The wisdom he gained had to be shared with the tribe.

*Quaestio*, thus, has five parts: 1) after being prepared in the Program of Studies, the student applies for a *quaestio*; 2) the Curriculum Convocation collaborates with the student and assigns a *quaestio* topic and an advisor; 3) the student embarks on the *quaestio* through inquiry, investigation, research, and consultation with others; 4) the student, hopefully, attains the goal, or “boon,” which often results in important self-knowledge; and 5) the student returns to the community and crafts his or her findings into a presentable form—generally a written work—to recount the quest, and engages in a community-wide dialogue.

# ACADEMIC POLICIES & PROCEDURES

## GRADING POLICIES

### Letter Grading and GPAs

Letter grades on a 4.0 scale are used to indicate the quality of a student's performance in the tutorials. These grades are submitted by the tutors to the registrar who records them in the grade report or the official transcript.

The following table gives the description and the quality point multipliers of the letter grades.

<b>Letter Grade</b>	<b>Description</b>	<b>Quality Point Multiplier</b>
A	Excellent	4.00
A-		3.67
B+		3.33
B	Good	3.00
B-		2.67
C+		2.33
C	Fair	2.00
C-		1.67
D+		1.33
D	Poor	1.00
D-	Low Pass	0.67
F	Failure	0.00
WF	Withdrawal (work below passing grade)	0.00
W	Withdrawal without prejudice	

AU	Audit	
INC	Incomplete	

### Grade Point Average (GPA)

The quality points earned in a tutorial equals the numerical equivalent of the letter grade received (see Grading System) multiplied by the total credits of the tutorial. The semester Grade Point Average (GPA) equals the total number of quality points received in all of the tutorials in a semester divided by the total number of credits earned. The cumulative GPA is calculated in an analogous fashion.

### Minimum GPA Requirements

A freshman student must earn at least a 1.67 cumulative GPA (a C-average) by the end of freshmen year in order to enter sophomore year. A sophomore student must earn at least a 2.0 cumulative GPA (a C average) by the end of sophomore year in order to enter junior year. A junior or senior student must maintain a 2.0 cumulative GPA (at the end of each semester) in order to continue in the Program of Studies.

### Class Ranking

Students are ranked in their class according to cumulative GPAs.

## ***ACADEMIC MILESTONES***

### Academic Evaluations

Twice during the Academic Year, just after midterm examinations each semester, a student's academic performance is evaluated by the tutor(s) in the tutorials he or she is taking. If the student's performance is deemed deficient, he or she is informed in writing with a Notice of Deficiency. This gives the

student an opportunity to meet with the tutor(s) and seek a remedy to the situation well before final semester grades are issued.

### Degree Requirements

Magdalen College offers two degrees: the Associate of Arts Degree (AA) in Liberal Studies and the Bachelor of Arts Degree (BA) in Liberal Studies.

To receive the AA degree, a student must earn at least sixty (60) credits, and successfully complete an Associates Essay. To receive the BA degree, a student must earn at least one hundred thirty-eight (138) credits, and successfully complete the Senior Quaestio tutorial (included in the 138 credits).

A student who seeks either degree must submit a written application to the Council of Governance on or before February 1 of the year in which he or she seeks to graduate. Upon receipt of the application, the Council of Governance may review the student's academic and conduct record, taking into consideration his or her financial account as well. If, in the judgment of the Council of Governance, the student will satisfy all of the requirements of the Program of Studies by May 1 of that year, the student will receive the degree.

### Requirements for the Catechetical Diploma

A 1983 Vatican Rescript empowered Magdalen College to award the Apostolic Catechetical Diploma. To receive the diploma, a student must complete all catechetical tutorials with a cumulative GPA of 2.0 or better. The student must submit a written request for the diploma to the President on or before February 1 of the year in which he or she seeks to graduate. If, in the judgment of the President, the student has satisfied all of the requirements, the student may be awarded the Apostolic Catechetical Diploma.

# **GOVERNING BODIES**

## ***BOARD OF TRUSTEES***

The Board of Trustees governs Magdalen College. The Trustees' common mission is to protect, promote, and further define the Educational Purpose of the College, as stated in the institution's Articles of Agreement. In order to fulfill its duties, appropriate legal authority and fiduciary responsibility is given to and rests with the Board of Trustees. The Board of Trustees itself is governed by the Articles of Agreement, as well as its Constitution and Bylaws.

Hon. David P. Currier, Trustee/Chairman  
Atty. John K. Knott, Jr., Trustee/Secretary  
Mr. John Bisgrove, Jr., Trustee  
Mrs. Pamela Ahearn, Trustee  
Mr. Henry Monroe, Trustee/Assistant Secretary  
Mr. Joseph W. Gemmell, Trustee  
Mr. Michael S. McGrath, Trustee  
Mrs. Anne Hochreiter, Trustee Emeritus  
Mr. Bernard Maher, Trustee Emeritus

## ***COUNCIL OF GOVERNANCE***

The Council of Governance is a deliberative body composed of the President, the Academic Dean, the Dean of Students, the Vice President of Finance and Operations, and the Vice President of College Advancement and Admissions. The Council of Governance helps the President oversee both the institution and its Program of Studies and is the primary planning committee of the College. Its purpose is not only to assist the President, but to provide a means of collaboration and consultation among the President and the chief administrative officers.

The Council of Governance assembles at the call and under the lead of the President who provides its agenda and has final authority in all matters discussed by the Council.

Jeffery J. Karls, *President*

Donald Regan, *VP of Finance and Operations*

Michael D. Rennie, *VP of College Advancement and Admissions*

George Harne, *Academic Dean*

Karl A. Jackson, *Dean of Students*

### ***CURRICULUM CONVOCATION***

The Curriculum Convocation is a scholarly body composed of all the tutors. The primary duty and function of the Curriculum Convocation is the collaborative effort to improve and better integrate the tutorials, sequence of readings, and evaluation procedures. Further, members of the Curriculum Convocation encourage each other's professional growth and dialogue by meeting regularly to study in common a reading contained in one of the sequences or directly related thereto.

The tutors are teaching members of a unique collegial community firmly committed to both tutoring and learning from each other. For this reason, the title "tutor" is used in the Program of Studies and the title "professor" is intentionally avoided. The tutors are neither specialists nor researchers, and it is not their function to expound to the students in the tutorials the doctrines of their own field of professional expertise or the opinions that capture their personal interest.

The principal teachers in a tutorial are humanity's greatest thinkers. Thus, the character, strength, and integrity of a tutorial depend primarily upon the wisdom found in a sequence of readings. Tutors ensure that the great thinker's voice is heard, raise questions about his position, and encourage

students to articulate their positions so that by rubbing these two sticks together opinions might be unmasked and the truth beyond common sense or cultural formation flash forth (see *Seventh Letter*, ln. 344a). Once struck by wonder, students see there is a strange, amazing depth to things that goes well beyond the “truths” of common sense or cultural formation.

While the primary function of a tutor is to teach according to the Socratic method of inquiry in the Program of Studies, his work extends beyond the Tutorials and the Sequence of Readings. Thus, a tutor is expected to contribute to the overall educational purpose of the institution through participation in a harmonious common life on campus. This can take a variety of forms: working with the students in their residential life, assisting in the intramural sports program, taking the noon meal with the students, and assisting or directing students in variety shows and plays.

George N. Stanciu, *Academic Dean Emeritus*

Ph.D., Theoretical Physics, University of Michigan, 1964

Rev. Father Robert R. Tumwekwase, A. J., *Tutor*

Ph.D., Sacred Theology, Catholic University of Eastern Africa, 2005

George Harne, *Academic Dean*

Ph.D., Musicology, Princeton University, 2008

Cynthia R. Nicolosi, *Tutor*

Candidate Ph.D., Philosophy, Pontifical University of Holy Cross

License in Philosophy, Pontifical University of Holy Cross, 2003

BTS, Theology, Pontifical University of Holy Cross, 1999

M.A., Philosophy, Boston College, 1990

Mark J. Gillis, *Tutor*

M.A., Education Administration, Boston College, 1994

Candidate M.A. Theology, University of St. Thomas

John C. Klucinec, *Tutor*

M.A., Education Administration, Boston College, 1996

J. Thomas Pendergast, *Tutor*

M.A., Integrated Studies, Notre Dame College, 1999

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