

CHRISTENDOM COLLEGE

Undergraduate Bulletin

2008-2009

Effective August 15, 2008

Christendom College does not discriminate against any applicant or student on the basis of race, sex, color, or national origin.

Disclaimer

Christendom College issues this bulletin to furnish prospective students and other interested people with information about the institution. Readers should be aware that courses listed in this bulletin are subject to change without notice and may not be regarded as a binding obligation of the College. Changes in policy or financial conditions may make some alterations in College policy, procedures, curriculum, tuition, or fees necessary.

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Faculty Profession of Faith and Oath of Fidelity

In view of the institutionally Catholic character of Christendom College, and in view of the principle that the truth of the Gospel illumines and is integrated with the entire curriculum at Christendom College, all faculty contracts include the condition that the faculty member will neither publicly reject nor defy either the official teaching of the Pope on matters of faith and morals, or the Pope's authority as head of the Catholic Church. In addition, as a positive expression of the specifically Catholic character of Christendom College, in accord with the desire of the Holy See as expressed in the Apostolic Constitution *Ex Corde Ecclesiae*, members of the faculty voluntarily make a public Profession of Faith (the Nicene-Constantinopolitan Creed) and take the Oath of Fidelity at an annual convocation in the presence of the Ordinary of the Diocese or his representative.

The text of the Oath of Fidelity, proposed by the Sacred Congregation for the Doctrine of the Faith (1 March 1989), is as follows:

I, N., on assuming the office of teacher at Christendom College, promise that I shall always preserve communion with the Catholic Church whether in the words I speak or in the way I act.

With great care and fidelity I shall carry out the responsibilities by which I am bound in relation both to the universal Church and to the particular church in which I am called to exercise my service according to the requirements of the law.

In carrying out my charge I shall preserve the deposit of the Faith in its entirety, hand it on faithfully, and make it shine forth. As a result, I shall shun whatsoever teachings are contrary.

I shall follow and foster the common discipline of the whole Church and shall look after the observance of all ecclesiastical laws, especially those which are contained in the Code of Canon Law.

With Christian obedience I shall associate myself with what is expressed by the holy shepherds as authentic doctors and teachers of the Faith, or established by them as the Church's rulers.

May God help me in this way.

Our Pledge

With the help of God's ever-sufficient grace, we at Christendom College promise never to depart from the truth as taught by the Magisterium of the Catholic Church under its head, the Pope, and to uphold the highest Christian moral standards for ourselves and for our students.

Welcome to Christendom!

In the pages that follow, you will find a basic introduction to the educational philosophy, curriculum, goals, and structure of Christendom College. All the administration, faculty, and staff of the College are committed to providing you with the finest Catholic education possible. We have a traditional, liberal arts core curriculum which properly grounds students by teaching them to think critically. As we have entered into the Third Millennium, we invite you to become a vibrant part of our growing Christendom community. Our program seeks to bear witness to the whole truth about God, man, and the created order. Here at Christendom, the love of life, learning, and Catholic festivity go hand-in-hand with the desire for God. I personally invite you to join us in our common effort to consecrate the intellect and will to Christ our Lord and King.

In the Heart of Christ,

Timothy T. O'Donnell, KGCHS
President

Timothy T. O'Donnell was the first layman to receive both his licentiate and doctoral degrees in Ascetical and Mystical Theology from the Pontifical University of Saint Thomas Aquinas (Angelicum) in Rome. He has been with Christendom College since 1985, and President of the College since 1992. He is a Knight Grand Cross in the Equestrian Order of the Holy Sepulchre. He was appointed by Pope John Paul II as a Consultor to the Pontifical Council for the Family. He continues to teach in both the History and Theology Departments of Christendom College. He is the author of *Heart of the Redeemer* and *Swords Around the Cross, The Nine Years War*. He has filmed many programs for the Eternal Word Television Network (EWTN) including *Saint Matthew: Evangelist of the Church*; *The Lenten Stational Churches of Rome*; *Saint John: Evangelist of the Heart of Christ*; *Glory of the Papacy*; *Luke: Meek Scribe of Christ* and most recently, *The Gospel of Mark: the Memoirs of Saint Peter*.

Dr. O'Donnell and his wife, Cathy, have nine children and two grandchildren. They live on their farm "Tir Connail" in Stephens City, Virginia.

CHRISTENDOM COLLEGE MISSION STATEMENT

Christendom College is a Catholic coeducational college institutionally committed to the Magisterium of the Roman Catholic Church.

The College provides a Catholic liberal arts education, including an integrated core curriculum grounded in natural and revealed truth, the purpose of which at both the undergraduate and graduate levels is to form the whole person for a life spent in the pursuit of truth and wisdom. Intrinsic to such an education is the formation of moral character and the fostering of the spiritual life. This education prepares students for their role as faithful, informed, and articulate members of Christ's Church and society.

The particular mission of Christendom College, both at the undergraduate and graduate levels, is "to restore all things in Christ," by forming men and women to contribute to the Christian renovation of the temporal order. This mission gives Christendom College its name.

Christendom College

An Overview

Christendom College is a coeducational liberal arts college, institutionally committed to the Magisterium of the Catholic Church in conformity with the Apostolic Constitution *Ex Corde Ecclesiae*.

The College was founded in 1977 in response to the Second Vatican Council's *Decree on the Apostolate of the Laity*, with the vision of providing a liberal arts education that would fully integrate natural and revealed truth. The purpose of a liberal arts college is "to educate for life"—to lead the whole man to wisdom, and not just to train a worker for a job. The liberal arts develop a human being's personal abilities to reason, to discover the truth, and to judge rightly. As John Henry Cardinal Newman so accurately observed in *The Idea of a University*,

The man who has learned to think and to reason and to compare and to discriminate and to analyze, who has refined his taste, and formed his judgment, and sharpened his mental vision, will not indeed at once be a lawyer . . . or a statesman, or a physician . . . or a man of business, or a soldier, or an engineer, or a chemist, or a geologist . . . but he will be placed in that state of intellect in which he can take up any one of the sciences or callings I have referred to . . . with an ease, a grace, a versatility, and a success, to which another is a stranger. In this sense, then . . . mental culture is emphatically *useful*. (I.vii.6)

At Christendom College the truth of the Catholic Faith is seen as central to all other truth: it unifies and illuminates the scientific and humane disciplines. Christendom College's visionary "education for life" is preparation for Eternal Life as well as for temporal. It not only develops intellectual abilities but also forms moral character and fosters spiritual growth. The graduates of Christendom College are educated to be something more than informed citizens. Having been called to be energized subjects of Christ the King, they are prepared intellectually for the life-long tasks of ordering their lives to His glory and leading their nation to His feet.

The idea of forming a revitalized laity and clergy who would re-Christianize the temporal order, each contributing in his or her own way to the building of a Christian society on these shores, gave Christendom College its name. "Christendom" means a Christianized social order. Along with the name came the motto which the College has had since its foundation: *Instaurare omnia in Christo*, "to restore all things in Christ." The "omnia" covers public things as well as private ones; it covers heads as well as hearts.

To turn this vision into the reality which became Christendom College, a rigorous program of studies was designed, with careful consideration for its scope and order. Today, Christendom offers an exceptionally strong, integrated core curriculum in Catholic theology,

philosophy, history, literature, political science, economics, the classical and modern languages, mathematics, and science. This core curriculum is required of all students. Only when a student has completed the Core does he or she focus on major concentrations begun in the Core. To potential enrollees, Christendom offers two programs. The three-year program consists of the entire core curriculum and leads to the Associate of Arts degree. The four-year program adds a major and leads to the Bachelor of Arts degree. Required of each major at the baccalaureate level is a senior thesis, a scholarly piece of writing which culminates the student's four-year immersion in those arts that are called *liberales* (free) because they equip a person for the kind of life that is worthy of a free human being.

The curriculum at Christendom is special in another way, too. It embodies a Thomistic educational policy; that is, it gives an essential role to the thought of St. Thomas Aquinas. When a student is graduated with a Christendom B.A. in Philosophy or Theology, he or she will have been helped to read more of St. Thomas's massive *Summa Theologiae* than any other Bachelor of Arts in America.

To assure the proper relationship between the College and the Church, Christendom requests all faculty members to affirm their loyalty to the official teaching of the Catholic Church. Faculty contracts state that public rejection of, or dissent from, the teachings of the Catholic Church as interpreted by the Holy Father, or a rejection of the authority of the Pope as head of the Catholic Church, is grounds for the termination of that contract.

Since the merger of the Notre Dame Institute with Christendom in 1997 as the Notre Dame Graduate School of Christendom College, the College has also been able to offer graduate programs in theological and catechetical studies. These, too, are taught in full accord with the Magisterium of the Church. Please see the *Catalog of the Notre Dame Graduate School of Christendom College* for further information.

Christendom for the Third Millennium

Dearly beloved, we have this common task: we must say together from East and West: *Ne evacuetur Crux!* (cf. 1 Cor 1:17). The Cross of Christ must not be emptied of its power, because if the Cross of Christ is emptied of its power, man no longer has roots, he no longer has prospects, he is destroyed! This is the cry of the end of the 20th century. It is the cry of Rome, of Moscow, of Constantinople. It is the cry of all *Christendom*: of the Americas, of Africa, of Asia, of everyone. It is the cry of the new evangelization.

John Paul II, *Address after the Way of the Cross*,
Good Friday (1 April 1994), n. 3: *AAS* 87 (1995), 88.

Accreditation and Affiliations

Christendom College is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools (1866 Southern Lane, Decatur, Georgia 30033-4097: Telephone number 404-679-4501) to award the Associate of Arts and Bachelor of Arts degrees and the Master of Arts degree in Theological Studies. The College functions in accordance with the laws of the Commonwealth of Virginia and is licensed by the Virginia State Council on Higher Education to grant the Associate of Arts, Bachelor of Arts, and Master of Arts degrees.

The College is located within the Diocese of Arlington and is submissive to the authority of the Bishop of Arlington regarding the orthodoxy of Catholic doctrine taught at the College.

The Campus

Christendom College is located at 134 Christendom Drive along Shenandoah Shores Road just a mile north of Front Royal, Virginia. The campus's 100 acres of gently rolling land near the Blue Ridge Mountains include both woods and open fields and are bounded on the western side by scenic cliffs overlooking the graceful Shenandoah River. The quiet rural setting and the spacious grounds are well-suited to academic pursuits and provide a variety of athletic and recreational activities.

At the heart of the campus is the Chapel of Christ the King where the Holy Sacrifice of the Mass is offered daily. The St. Lawrence Commons, a gathering place for the whole Christendom community, contains the student dining hall and, on the lower level, classrooms and the campus book store. The 40,000 square-foot St. John the Evangelist Library, overlooking the Shenandoah River, architecturally conveys the ultimate unity of faith and reason as it serves as the primary educational center of the College. Regina Coeli Hall houses the College administrative offices, and it still maintains the welcoming atmosphere from original College days when it was the main building of a four building campus!

Dedicated on the first anniversary of the death of the beloved Pope whose inspiration and moral support were so influential in the growth of Christendom College, the Pope John Paul the Great Student Center is home to comfortable St. Kilian's Café, a student game room, and student services offices. It is the central student and faculty gathering place for the joyful Christian society distinctive of Christendom College.

Recreation facilities include the St. Louis the Crusader Gymnasium, outdoor tennis and volleyball courts, and playing fields. The Crusader Gymnasium, with its imposing classical facade, contains a college-size basketball court adaptable for full-court volleyball as two half courts or as two indoor volleyball courts for the intramural program. In addition there is a full-size weight room and an aerobic exercise room, along with two racquetball/handball courts for intramural play. The gymnasium also features locker rooms, table tennis, and a second floor viewing area.

The playing fields provide for such sports as soccer, football, volleyball, and baseball, among others. Christendom College also offers intercollegiate sports in men's and women's soccer, men's and women's basketball, and men's baseball. A music practice room with a Boston 7' 10" grand piano is regularly used by student musicians. Furthermore, the woods and grounds of the campus are delightful for hiking and jogging, and the Shenandoah River is a favorite site for boating and fishing.

The Christendom Trail, a system of walking and jogging paths through forty acres of woodland on campus, leads to picnic areas, the Grotto of Our Lady, scenic river overlooks, and the eastern bank of the Shenandoah River. The trail and woods provide opportunities for the quiet enjoyment of nature, outdoor exercise, prayer, study, and meditation.

The Shenandoah Valley and Beyond

Downtown Front Royal, four miles from campus, and Winchester, twenty miles distant, provide students with needed commercial and entertainment opportunities, including shopping centers, malls, banks, cinemas, restaurants, tennis courts, fitness centers, and full medical services. The international headquarters of both Human Life International and Seton Home Study School are just a mile from campus, as is The Rivendell Club, a fitness center. Shenandoah National Park, George Washington National Forest, and Skyline Drive are close to Front Royal and contain hiking trails, camping grounds, and boating and fishing areas. The famous Appalachian Trail lies five miles to the east of campus. The Shenandoah River is a popular site for canoeing and white-water rafting; there are several commercial ski slopes in the area and numerous systems of extensive natural caverns open to the public.

The nation's capital, Washington, D.C., is only 70 miles from Christendom College, and its museums, monuments, libraries, and cultural events offer students a wide variety of entertainment and educational opportunities, as do the historic cities of Northern Virginia, such as Alexandria, Arlington, Fairfax, and Manassas. Charming and historic Harpers Ferry, at the confluence of the Shenandoah and Potomac Rivers where Virginia, West Virginia, and Maryland meet, is just a forty-five-minute drive from Front Royal. The Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., and the St. Elizabeth Ann Seton Basilican Shrine in Emmitsburg, Maryland, are both within 90 minutes of campus.

Historical Notes on the Area Around Front Royal

The area around the Christendom College campus is as rich in history as it is rich in natural beauty. Front Royal is located close to the outlet end of the historic Shenandoah Valley. The Valley was settled well before the War for American Independence. The origin of the town's unique name is uncertain. One story, probably apocryphal, says that during that war an officer trying to teach march and drill commands to untrained militia, frustrated in his efforts to assemble them in the center of town by proper military commands, finally gave up and simply directed them to "Front the Royal Oak!" More likely is that the name derives from colonial times when the Shenandoah Valley was known as "the Royal Frontier" of the King's domain, and the

French on the eastern side of the Alleghenies referred to the area as “Le Front Royal.”

Not far to the north, the little town of Harper’s Ferry where the Shenandoah River joins the Potomac was the scene of one of the most famous episodes in American history, when in 1859 John Brown and his band of revolutionaries were attacked and captured by Robert E. Lee. Despite his bloodthirsty intentions, Brown’s admirers in the North made him into a hero, and men marched to the Civil War singing “John Brown’s body lies a-mould’ring in the grave; but his soul goes marching on!”

During the Civil War, the Shenandoah Valley was the scene of the prodigious marches of “Stonewall” Jackson, whose campaign, which was conducted almost entirely in the Valley, is still studied in military academies all over the world. The Shenandoah Valley was a route for surprise Confederate efforts to invade the North, outflanking the Union Army of the Potomac that fought in northern Virginia. One of the most dramatic Civil War battles was the Battle of Cedar Creek, near Front Royal, in 1864. Confederate General Robert E. Lee had sent a substantial part of his Army of Northern Virginia secretly to the Valley to catch by surprise the Union army then sweeping down the Valley from the north under the command of General Phil Sheridan. The Confederates attacked at dawn and drove the Union army back in near-rout. But General Sheridan had been on a journey in the rear; riding south that morning, he saw the fleeing Union troops coming toward him, apparently decisively defeated. He called on them to turn around and counterattack. Among the knots and groups of retreating men the word flashed: “Phil Sheridan’s here, boys! We’re going back!” They did turn back, attacked the Confederates, and won the battle.

Driving to Front Royal from Washington, D.C., via Interstate 66, one passes through Thoroughfare Gap where, in happier times for the Confederates, Robert E. Lee outmarched the Union army under General John Pope and joined “Stonewall” Jackson at Manassas to win the Second Battle of Manassas (or Bull Run) in 1862, now memorialized in Manassas National Battlefield Park.

Educational Principles

Fides Quærens Intellectum 'Faith Seeking Understanding'

Christianity, and nothing short of it, must be made the element and principle of all education. . . . Where revealed truth has given the aid and direction to knowledge, knowledge of all kinds will minister to revealed truth. But if in education we begin with nature before grace, with evidences before faith, with science before conscience, with poetry before practice, we shall be doing much the same as if we were to indulge the appetite and passions and turn a deaf ear to reason. In each case we misplace what in its place is a Divine gift.

—John Henry Newman *Discussions and Arguments*

Inevitably, an educational program will be based upon some view of man's nature and end. The understanding of human nature implicit in the vast majority of university curricula today is secular humanism, a world-view in which man is merely an animal, a by-product of blind evolution, having no ends or values but those which he determines for himself. Hence contemporary college and university curricula are at odds with the view of man that formed Western civilization itself—the Catholic view that man is uniquely endowed with a rational and immortal soul, that he is created in the image and likeness of God, that his life is subject to objective moral norms, and that he is called to an end that transcends this life. As today's parents and students have been learning to their sorrow, educational institutions at odds with Western civilization cannot hand it on; they can only attack it with ideological violence or abandon it altogether, as they pursue lesser goals, pragmatic and utilitarian.

A century and a half ago, the Venerable John Henry Newman was already doing battle with a utilitarian view of higher education. He, too, had heard the shortsighted demand with which we are all too familiar: that education be of immediate utility or usefulness (i.e., lucrative). In the nine discourses of *The Idea of a University*, Newman outlined a nobler view of education and summarized it thus:

This process of training, by which the intellect, instead of being formed or sacrificed to some particular or accidental purpose, some specific trade or profession, or study or science, is disciplined for its own sake, for the perception of its own proper object, and for its own highest culture, is called Liberal Education. (I.vii.1)

Following Newman's lead, Christendom College does not limit its aims to the training of students for particular careers. It seeks, rather, to give them the arts that are fundamental to the life of reason itself. These "liberal arts" are universal in application, both inside and outside a chosen career.

The liberal arts student learns to think logically and to express himself clearly—skills absolutely necessary for one who wishes to influence his society for the better. He immerses

himself in the great ideas and works of the Western tradition in order to appropriate that tradition and make his own contribution to it. He studies the past actions of mankind in history and the morality of individual and corporate deeds in order more prudently to determine his own actions, assess his society, and influence the course of events. For this very reason, no graduates are more eagerly sought in law, business, journalism, politics, teaching or other professions than the graduates of traditional liberal arts colleges, such as Christendom.

A Catholic Education

There is no understanding the nature of man, however, unless it includes man's relation to God. No education is complete if it concentrates only on that part of the truth which man can come to know by natural means. Supernatural truth, the gift to man of a God who chooses to reveal Himself, must also be taken into account. And when it is accounted rightly, it does not sit in the curriculum like a foreign lump but orders and informs everything.

The classical tradition of the liberal arts was based on a philosophic understanding of the innate dignity of man and the nobility of his intellect. The Church appropriated that tradition as conducive to the development of the intellectual faculties in submission to revealed Truth. As Newman stated, "Liberal education, viewed in itself, is simply the cultivation of the intellect, as such, and its object is nothing more or less than intellectual excellence" (I.v.9). Newman, however, was also at pains to note that "Liberal Education makes not the Christian, not the Catholic, but the gentleman. It is well to be a gentleman." Newman continues,

It is well to have a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind, a noble and courteous bearing in the conduct of life—these are the connatural qualities of a large knowledge . . . but still, I repeat, they are no guarantee for sanctity or even for conscientiousness. . . . Quarry the granite rock with razors, or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and pride of man. (I.v.9)

Clearly, liberal education for Catholics must entail the guiding hand and nourishing spirit of the Church in an integral manner, lest both students and faculty eventually fall away from the Truth, as Newman so prophetically described in *The Idea of a University*: "If the Catholic Faith is true." Newman asserts,

A University cannot exist externally to the Catholic pale, for it cannot teach Universal Knowledge if it does not teach Catholic theology. This is certain; but still, though it had ever so many theological Chairs, that would not suffice to make it a Catholic University; for theology would be included in its teaching only as a branch of knowledge, only as one out of many constituent portions, however important a one, of what I have called Philosophy. Hence a direct and active jurisdiction of the Church over it and in it is necessary,

lest it should become the rival of the Church with the community at large in those theological matters which to the Church are exclusively committed. (I.ix.1)

This is precisely what has come to pass in the vast majority of nominally Catholic colleges and universities in the United States since the Land O'Lakes conference in 1967, with the development of a "second" or "parallel Magisterium" of dissident theologians over and against "Rome."¹

Two years before the founding of Christendom College, Pope Paul VI, in his address to the presidents of Catholic colleges and universities, warned against the secularizing of Catholic universities:

In recent years some Catholic universities have become convinced that they can better respond to the various problems of man and his world by playing down their own Catholic character. But what has been the effect of this trend? The principles and values of the Christian religion have been watered down and weakened; they have been replaced by a humanism which has really turned out to be a secularization. Morals within the university community have degenerated to the point where many young people no longer perceive the beauty and attractiveness of the Christian virtues.

Responding to this crisis in Catholic higher education, the founders established Christendom College on the bedrock of fidelity to the Chair of Peter and its teaching on faith and morals.

Two years after the foundation of Christendom College, and within a year of his ascension to the papacy, Pope John Paul II, on October 7, 1979, defined the mission of the Catholic college as follows:

A Catholic college must make a specific contribution to the Church, must train young men and women to assume tasks in the service of society and to bear witness to their faith before the world, and must set up a real community which bears witness to a living Christianity. Yours is the qualification of affirming God, His revelation and the Catholic Church. The term Catholic will never be a mere label, added or dropped according to pressures. This is your identity. This is your vocation.

At Christendom College, in their academic, spiritual and social lives, the faculty and students aim at living out this Catholic vocation and identity in its integrity.

A Personal Education

¹ See Msgr. George A. Kelly, *Catholic Higher Education: Is It In or Out of the Church?*, Brownson Studies, 3 (Front Royal: Christendom Press, 1992), 7 ff.

The education at Christendom College is classical and traditional, emphasizing our Graeco-Roman and Judaeo-Christian heritage as understood in the light of the Catholic Faith. Rather than offering an array of different ideas all seen as equally valuable, courses at Christendom College focus on the truth, examining different theories not merely for their historical position but precisely for their truth. *Fides quaerens intellectum*, "Faith seeking understanding," describes the intellectual pursuits of the Christendom student.

Because it is rigorous and demanding, the Christendom College curriculum is best appreciated by the student with a thirst for knowledge of the truth and best appropriated by the serious and self-disciplined student. However, the Christendom student lives and learns in a caring community. Professors counsel and work individually with students to help them overcome any special weakness and to develop their unique strengths. Although the abilities of students vary, all students are motivated, challenged, and helped to fulfill their individual potential to the utmost. Because of the small size of classes and the willingness of the professors to help on an individual basis, the students who avail themselves of the opportunities presented become well-educated men and women.

The primary aim of Christendom College is of course academic, but intellectual formation is never severed from spiritual, social, and personal formation. Just as the different disciplines are integrated in the Christendom curriculum, so too that curriculum is integrated with the rest of the student's life at Christendom College. Education is furthered not only in the classroom but also in the chapel, and at mealtime, in leisure time, and throughout the entire day as students converse with each other and with professors. Christendom College is not merely a curriculum of courses: it is a season of life in which the whole person matures in wisdom, in virtue, and in ability—intellectually, morally, socially, and spiritually.

An Education for the Laity

Students educated in the liberal arts at Christendom College are well prepared for their role as laity in Christ's Church. The curriculum is primarily designed for young men and women who will live and work in the world with other laymen, who must face the problems and challenges in that state of life, and who will contribute as laymen to the fulfillment of the mission of the Church.

The Second Vatican Council's *Decree on the Apostolate of the Laity* stresses the importance of the laity's share in the priestly office of Christ and in the salvific mission of the Church. In their jobs, their families, their schools, their society and their personal relationships, the Catholic laity are called to promote salvation by their example and witness, by bringing the message of the Gospel to men, and most especially by informing and penetrating their temporal society with the spirit of the Gospel. It is Christendom College's hope and expectation that the graduate of Christendom is, in the words of the Apostolic Exhortation *Christefideles Laici*, "to take an active, conscientious and responsible part in the mission of the Church in this great moment of history" in this Third Millennium of Grace.

Those men and women who take seriously their vocation as Christian laity will find in the integrated program of studies at Christendom College excellent preparation for whatever type of apostolic activity they may undertake in later life. The liberal arts curriculum which develops students into leaders capable of influencing others and changing their society, when totally informed by the truths of the Faith, produces men and women whose natural leadership will be apostolically oriented.

In addition, intensive study of Christian social and political principles, especially as taught in the papal encyclicals of the past two centuries, not only acquaints students with the virtue of social justice and its application to current social problems but also provides them with a veritable program of social reconstruction, their primary task as Catholic laity.

The liberal arts education provided by Christendom College, then, enables its students to respond enthusiastically to the call of the Second Vatican Council (Decree on the Apostolate of the Laity, *Apostolicam Actuositatem*, 33):

The Council, then, makes an earnest plea in the Lord's name that all lay people give a glad, generous, and prompt response to the impulse of the Holy Spirit and to the voice of Christ, who is giving them an especially urgent invitation at this moment. Young people should feel that this call is directed to them in particular, and they should respond to it eagerly and magnanimously. The Lord himself renews His invitation to all the lay faithful to come closer to Him every day, and with the recognition that what is His is also their own (Phil 2:5), they ought to associate themselves with Him in His saving mission. Once again He sends them into every town and place where He himself is to come (cf. Luke 10:1).

Thus, when the question is asked, "What can you do with a liberal arts education?" the answer should be clear: "Whatever I am called to do."

An Education Productive of Religious Vocations

While the primary purpose of Christendom College's foundation was to provide a revitalized Catholic laity, by the grace of God we have also produced a significant number of vocations to the priesthood and the religious life.

Our curriculum in philosophy and sacred theology provides a superlative preparation for seminarians and pre-seminarians, and for those young men and women who will be the leaven of new or revitalized religious orders.

Christendom College is proud of its alumnae and alumni who have joined such orders as the Benedictines, Carmelites, Dominicans, Fathers of Mercy, Miles Jesu, the Oblates of Our Lady of Fatima, the Priestly Fraternity of St. Peter, Poor Clares, Salesians, and many others. We

are likewise proud of those who have joined the ranks of the diocesan clergy in, for example, the dioceses of Arlington, Virginia; Burlington, Vermont; Lincoln, Nebraska; Manchester, New Hampshire; Peoria, Illinois; Sioux Falls, South Dakota; St. Augustine, Florida; and several foreign nations. Through the development of actively faithful and liberally educated clergy and religious, Christendom College is playing a role beyond all human calculation in the universal task to restore all things in Christ.

St. Thomas Aquinas and the Curriculum

The object of all liberal education is freedom in truth. Christendom College, in keeping with the teaching of Holy Mother Church, acknowledges the essential role played by St. Thomas Aquinas in our curriculum. All those who would pursue wisdom, both natural and supernatural, will owe a special debt to the Angelic Doctor, for the truth has been set forth most clearly in his writings. As Pope John Paul II has said,

If today also . . . philosophical and theological reflection is not to rest on an “unstable foundation” which would make it “wavering and superficial,” it will have to draw inspiration from the “golden wisdom” of St. Thomas, in order to draw from it the light and vigor it needs to enter deeply into the meaning of what is revealed and to further the progress of the scientific endeavor.

The philosophy of St. Thomas deserves to be attentively studied and accepted with conviction by the youth of our day, by reason of its spirit of openness and of universalism, characteristics which are hard to find in many trends of contemporary thought.

From the Address on the Perennial Philosophy of St. Thomas for the Youth of Our Times, at the Angelicum, Rome, 1979.

Therefore, in accordance with the mind and discipline of the Church for the formation of the young, Christendom College is committed to a Thomistic educational policy: programs of instruction in philosophy and Sacred Theology shall be taught according to the spirit, method, and principles of the Common Doctor.

COLLEGE LIFE

To know what God wants, to know where the path of life is found – this was Israel’s joy, this was her great privilege. It is also our joy: God’s will does not alienate us, it purifies us – even if this can be painful – and so it leads us to ourselves. In this way, we serve not only him, but the salvation of the whole world, of all history.

His Holiness Pope Benedict XVI, Inaugural Homily, 24 April 2005

Residence Halls

Dormitory facilities for men and women are separate and under the supervision of Resident Assistants and Proctors. Intervisitation in the dormitories is not permitted. The main women’s dormitories, St. Edmund Campion Hall, St. Catherine of Siena Hall, and Blessed Margaret of Castello Hall, are well-designed buildings with a combined housing of over 140 female students, two in a room. The main men’s dormitories are St. Joseph Hall, St. Francis of Assisi Hall, and St. Benedict Hall, housing over 120 male students. Other on-campus residences include St. Augustine Hall, St. Pius X Hall, and St. Teresa Hall (home-style residences on Berbusse Lane) neighboring St. Padre Pio Hall (Chaplains’ Residence). Additional new dormitories are planned to accommodate continuing growth in the student body.

Because Christendom College wants its students to immerse themselves in a Christ-centered Catholic culture, all students normally are required to live on campus. Exceptions to this rule can be made only with the permission of the Dean of Student Life for compelling reasons.

Campus Food Service

All resident students board on campus, and meals are taken in common as part of the Christendom community life. Three meals are served each weekday, and brunch and dinner are served on Saturdays and Sundays in the College dining hall in the St. Lawrence Commons. Faculty and administrators join the students for the noontime meal on class days and at the evening meal on special occasions.

Please note that the College is officially closed during Thanksgiving, Christmas and Easter recess, as well as during Fall and Spring Breaks. No food service is available during these times and students must plan on vacating the campus for the duration of these breaks. Thanksgiving break is the only recess where students are permitted to remain on campus, with prior permission from the Dean of Student Life...

For students who may have medical dietary needs, please see under Financial Policy below.

Spiritual Life

The Chaplaincy of Christendom College is exercised in faithful loyalty to the Pastoral Norms of *Ex Corde Ecclesiae*. The Priests assigned to the College care for the spiritual life of the students and arrange many religious activities.

The Holy Sacrifice of the Mass is offered twice daily on campus. The Sacrament of Penance is also available to the students on a daily basis. In addition, spiritual direction is given upon request of the student. The Divine Office's Morning Prayer and Evening Prayer are prayed daily in the chapel; the Holy Rosary is also prayed daily in the chapel. There is all-night Eucharistic Adoration with Benediction each first Friday of the month in honor of the Sacred Heart of Jesus, and daily Adoration of the Blessed Sacrament throughout the academic year.

Our Lady's feasts are celebrated with a Rosary Procession in her honor. Stations of the Cross are observed every Friday in Lent. The entire college community celebrates Holy Days of Obligation, such as All Saints and the Immaculate Conception, with special solemnity and cancellation of all classes. Other liturgical feasts, such as the patronal feast of Christ the King, when the Christendom community renews its consecration to the Sacred Heart of Jesus and the Immaculate Heart of Mary, are also celebrated with festivity. Weekend retreats, in silence, are available at set times for both faculty and students.

Although no student is required to participate in religious activities, the integral Catholic faith of the College encourages a generous participation in its spiritual life, and the students' religious activities are a prominent aspect of life at Christendom.

Christendom Choir and Schola Gregoriana

Following the directives of Vatican Council II (Constitution on the Sacred Liturgy, articles 112-122, and the Instruction "*Musicam sacram*," article 19), in the Chapel of Christ the King the College strives to carry out the Divine Liturgy with all due splendor.

Part of this effort naturally includes the cultivation, in performance by volunteer student groups such as the Christendom College Choir and the Schola Gregoriana, of the treasury of sacred music whose integral parts include Gregorian chant and the sacred vocal polyphony of great Catholic masters such as Palestrina, Victoria, and Josquin des Prez. Under the direction of a competent Master of the Choristers, the students strive to render present, in resonant beauty, the sonic vesture of divine worship. In this way, the Christendom student is able to experience Catholic culture at its best, indeed, to "breathe Catholic air" when the community gathers for worship.

Beginning with the 2008-2009 academic year, Christendom College offers a minor in liturgical music, so that students can develop a rich and deep understanding of the Church's rich tradition of music for divine worship as well as advance in their ability to participate in and present such music. For further details on this program, see "Music" under "Departmental

Requirements and Courses” below.

Student Activities

Student clubs and activities are initiated by the students—with faculty cooperation under the Student Activities Director—and thus reflect the interests of the current student body. The Student Activities Council exists for the purpose of planning recreational, athletic, social, cultural and religious activities for students.

Popular extracurricular activities include the Christendom Choir and Schola Gregoriana, Holy Rood Guild, Legion of Mary, Shield of Roses, St. Genesius Society drama club, Chester-Belloc Debate Society, and athletic sports. Typical weekend activities include College-sponsored parties and dances, movies, cookouts, talent and variety shows, music appreciation evenings, concert trips, ski trips, hikes, canoeing and visits to the many historical and recreational sites of the surrounding area. The College vans provide students with daily trips to Front Royal and occasional trips to Winchester and Washington, D.C.

Some students supplement their involvement in campus activities with participation in local parish activities such as teaching CCD, or by political and pro-life work. For example, each Saturday morning the Shield of Roses sponsors a Rosary prayer vigil near abortion centers in Northern Virginia. The Student Activities Council charters buses each year for the annual March for Life in Washington, D.C., during which all classes are canceled and in which the vast majority of the faculty and student body participate.

The St. Genesius Society is the drama club of Christendom College. The name refers to the patron saint of actors. The purpose of the St. Genesius Society is to foster an appreciation and knowledge of drama, in all its forms, among members of Christendom College and the surrounding community. This may include such activities as play readings; workshops on acting, make-up, and the like; viewing and discussion of classic films; attendance at plays performed in the Virginia/Washington, D.C. area; and the production of other, shorter plays in addition to the major production performed each year by the Christendom Players.

The St. Genesius Society includes the Christendom Players, who present one major, full-length production each year, normally in the spring. Past productions, since the Players began in 1988, have included Shakespeare’s *Hamlet*, *A Midsummer Night’s Dream*, and *Much Ado About Nothing*; Oscar Wilde’s *Ideal Husband*, *The Importance of Being Earnest*, and *Lady Windermere’s Fan*; G. B. Shaw’s *Saint Joan* and *Pygmalion*; the Broadway musicals *Oliver!* and *The Sound of Music*; Agatha Christie’s *Witness for the Prosecution*; American comedies such as *Cheaper by the Dozen* and *Harvey*; and one-act plays such as Terence Rattigan’s *The Browning Version*.

Athletics

The athletic program is designed for the purpose of enhancing the physical well-being of the College students as well as developing important virtues and strengths in individuals to help form a solid character. The program consists of both varsity intercollegiate sports as well as intramurals. The Athletic Department sponsors intramural sports in indoor-soccer, tennis, volleyball, flag football, basketball, dodgeball and racquetball, along with a variety of other sporting events. All students are encouraged to participate in the intramural program. A member of the United States Collegiate Athletics Association (USCAA), the College also sponsors intercollegiate teams in men's and women's soccer, men's and women's basketball, men's and women's golf, women's volleyball, men's baseball and men's rugby. The goal of the intercollegiate sports program is to offer Christendom College student-athletes the ability to use and develop their God-given talents in athletics while competing against other colleges and universities at a high level as a Catholic witness in the world.

Major Speakers Program

The Christendom College Major Speakers Program is an important complement to the academic program. It offers both the College and the local community an opportunity for cultural, intellectual, and spiritual enrichment beyond the classroom. The Major Speakers Program offers the students expanded opportunities to gain greater insights and depth of understanding of important issues, and to interact personally with a wide range of men and women who are shapers and critics of our society. At least two major speakers are hosted by the College each semester.

The Program—which features artists, historians, journalists, lawyers, novelists, poets, philosophers, politicians, psychologists, scientists, statesmen, theologians, and others—presents speakers who are performing important roles in the Church and in our culture: they are communicators of profound ideas; they are heroes and heroines of our day.

Among the speakers have been Raymond Arroyo, Patrick Buchanan, Gerald Bradley, Rev. Romanus Cessario, O.P., Rev. J. Augustine Di Noia, O.P., Rev. Robert J. Fox, Elizabeth Fox-Genovese, Rev. John A. Hardon, S.J., James Hitchcock, Helen Hull Hitchcock, Rev. Stanley Jaki, Bishop John R. Keating, Archbishop William H. Keeler, Ambassador Alan Keyes, William Kirk Kilpatrick, Russell Kirk, Peter Kreeft, Ronald MacArthur, Ralph McInerny, Bishop Morlino, Bernard Nathanson, M.D., Rev. Richard John Neuhaus, Joseph Pearce, Charles E. Rice, Rev. George William Rutler, Rev. James V. Schall, S.J., Joseph Scheidler, Ambassador Frank Shakespeare, Russell Shaw, Mary Shivanandan, Rev. Robert Sirico, C.S.P., Janet E. Smith, Donna Steichen, Duncan Stroik, Jim Towey, Paul Vitz, Ambassador Vernon Walters, George Weigel, and Frederick D. Wilhelmsen.

Catholic Culture & the Fine Arts

The pursuit of what is true, beautiful and worthy of praise is not limited to the spiritual or intellectual spheres. God in His Goodness can also be found in the beauty of the fine arts. Since works of art, especially music, influence man tremendously, these should generally lead students and faculty towards God. This is accomplished especially in the Liturgy and in sacred music, but also in the beautiful paintings that are displayed on the campus grounds and in halls and buildings, which are pleasing to the eye and reflect the order and beauty of the students' intellectual and spiritual formation.

No less than in the spiritual and intellectual spheres, the social life of the student body is governed by the principles of Christian morals found in the Gospels for the development of charity, civility, and modesty in daily living. For example, rules governing dress code and non-intervisitation of the opposite sex in residence halls further support a healthy Christian way of life.

Key aspects of student life likewise reflect the joy found in Catholic culture and festivity, such as the annual celebrations of Oktoberfest, St. Cecilia's Musical Evening, St. Patrick's Eve, and the Solemnity of St. Joseph. In their activities students thus learn to distinguish those elements within contemporary culture that are conducive to good morals from those that are not.

Beyond the daily experience of a college centered on the Good, the True, and the Beautiful, The Beato Fra Angelico Fine Arts Program offers our students a further opportunity to experience directly the higher and more aesthetically praiseworthy fruits of Western civilization and our contemporary culture through live dramatic performances, chamber music recitals, lectures, art exhibitions and other on-campus events throughout the academic year.

Student Conduct

Life at Christendom is serious in purpose, but relaxed and friendly. The rules are designed to support the Christian moral environment necessary for the students' moral development and growth in responsibility, and to provide for the common good of the College community. All students are expected not only to reflect in their dress and behavior compliance with Christian norms of morality and a respect for the rest of the community, but also to strive for the interior possession of the Cardinal and Theological Virtues, in other words, to live a life worthy of the name "Christian."

Serious breaches of college rules will be met with prompt and firm disciplinary action. All college regulations pertaining to students are published in the *Student Handbook*, which is made available to all students and may be obtained from the Dean of Student Life.

ACADEMIC SERVICES

Library

They are the books, the arts, the academes,
That show, contain and nourish all the world.
- William Shakespeare, *Love's Labour's Lost*

Completed in 2004, the beautiful St. John the Evangelist Library, named in honor of Our Lord's "beloved disciple," is the hub of the educational resources for Christendom College. The Library has a high quality collection of more than 90,000 volumes specifically designed to support the Catholic liberal arts curriculum of the undergraduate College, the theological, philosophical, and catechetical studies of the Notre Dame Graduate School, and faculty research. The library serves and supports the intellectual and spiritual formation of the students, faculty, administration, and staff. With this in mind, the library aims to provide an uplifting atmosphere and excellent instructional, reference, and collection services to the constituencies of Christendom College.

The Reference Collection, located on the Main Level, contains general and specialized encyclopedias, dictionaries, handbooks, maps, and other resources which aid students in their studies and research. The collections include such important sources as the Leonine Edition of the *Opera Omnia* of St. Thomas Aquinas, the *Acta Apostolicae Sedis*, the complete *Acta Synodalia* of the Second Vatican Council, more than 250 volumes of the *United States Supreme Court Reports*, and the bound collection of Senior Theses from the first Christendom Class of 1981 to the present.

Internet Public Access terminals are available in the Information Commons in the central area of the Main Level, providing access to in-house and online electronic resources and the library's catalog. The catalog is also available at several computers located among the general collections in both the Main and Gallery Levels. A public photocopier is available in the Reference area on the Main Level. The Library also has a growing multi-media collection providing both educational and popular titles.

The Main and Gallery Levels house the monograph collections supporting the academic disciplines taught at Christendom College. These levels also offer numerous individual study carrels, four small group study areas, and one larger Senior Study Room. The Rare Book and Special Collections Room in the Gallery Level includes rare collections of lives of the saints; histories of religious orders and other ecclesiastical, spiritual, and literary works in several European languages from the sixteenth through the nineteenth centuries; and a thorough collection of works by and about G.K. Chesterton and Hilaire Belloc, many of them first editions and fine printings, including a rare complete run of the *G.K.'s Weekly*.

The Periodicals Collection is housed in the Main Level, surrounding a comfortable reading area containing the current issues of the collection. A Microform reader-printer is available in this general area. The Library receives some 250 periodicals and has a developing collection that includes some 1,000 reels of microfilm and microfiche. In addition to these print titles, the library also offers access to more than 50 full-text electronic books and periodicals through VIVA, the Virtual Library of Virginia; these are available at any of the terminals located in the Information Commons, adjacent to the periodicals reading area.

Interlibrary Loan services are readily available to students, faculty and staff, offering access to the collections of libraries throughout the country and the world. The Reference Department provides instruction on research techniques for students at all collegiate levels. This instruction includes structured sessions for groups of students, a five-week, 1-credit Advanced Library Research course, and walk-in or private sessions for help on specific projects.

The St. Paul Library is a branch of the Christendom College Library at the Notre Dame Graduate School facility in Alexandria, Virginia. It houses an additional thirteen thousand volumes in the fields of Systematic and Moral Theology, Sacred Scripture, Spirituality, Pastoral Catechetics, and Philosophy. For more information about this library branch, see the *Notre Dame Graduate School of Christendom College Catalog*.

The St. John the Evangelist Library has been designed to grow to a collection size of 130,000 monographic volumes, 5,000 audio and video cassettes or alternate media, 30,000 bound periodical volumes, and a total of some 500 current subscription titles—in both print and electronic formats. The Library's Lower Level houses five classrooms, two student computer labs, a Media/Language Lab, and a multipurpose room. St. John the Evangelist Library is the center of the academic life of the Christendom College campus, and is open 94 hours every week.

Achieving Balance – Technology at Christendom College

As with all aspects of culture, the technological ingenuity of man shines brightest when it magnifies the grandeur of God, is placed at the service of the common good, and is ordered toward the perfection of the person. Christendom College clearly recognizes the positive advantages that computers and related devices can bring to daily life. Yet the College grants pride of place to a Catholic moral and intellectual formation offered through a personal community of students and mentors. In order that a strong sense of this community be encouraged, the College seeks to instill a balanced and healthy detachment from an inordinate use of the opportunities provided by technology. We believe that in so doing the virtues will better flourish in a context of friendship and communion—both human and divine. For this reason the College is supportive of professors who prefer not to allow laptops, Blackberries, and cell phones within the environs of the classroom.

For creating fuller opportunities to participate in our community, the campus computer network does not extend to any of the student halls of residence, but is duly provided in public

spaces with defined hours of availability. Similarly, the code of student life represents an articulation of time-tested principles that foster Christian fellowship and discourage inordinate attachment to contemporary media such as movies and video games. Again, a proper balance and reserve in this area should be characteristic of “the free man.”

The College provides generous technological support for the academic life of each student. Personal computers on the Lower Level of the Saint John the Evangelist Library may be used in preparation of essays and advanced research, as well as to gain access to the Internet and email accounts. Numerous network connections are available throughout the Library by which laptop users can connect to the campus network for the Internet and printing needs. Use of these resources is governed by published policies and procedures. Computer use is a privilege extended freely to all Christendom students, faculty, and staff. Students are also welcome to bring their own personal computers or laptops with them while at the College.

As with all branches of the College, the Department of Computer Services believes that a Catholic liberal arts education essentially concerns the pursuit and acquisition of wisdom and not merely the communication of information. Life at Christendom College, as a life to be spent in the common pursuit of wisdom within the Catholic tradition, necessarily involves a communion of souls. Behavior and the abuse of technology that diminish human dignity and isolate the individual from a fuller life are discouraged. Instruction on the proper use of technology is provided by the student computer staff under the direction of the Director of Computer Services and the Computer Services Assistant Manager.

Writing Center

The Christendom College Writing Center provides students with an important academic support service. The Center, which is staffed by a group of trained students (Peer Tutors) under faculty direction, offers students guidance and encouragement at all stages of the writing process.

Under the guidance of the Center Director, peer tutors advise students on research techniques, outlining, documentation principles and syntactical questions. The Writing Center, located in the St. John the Evangelist Library, is open on designated evenings during each semester and is also open on weekends during peak usage times. Students are strongly encouraged to take advantage of this important aid to better writing.

Career Planning and Advising

The Career Development Office at Christendom College provides career counseling and orientation for students about potential career choices; provides information on deadlines for GRE and LSAT examinations, graduate fellowships, etc.; and assists students with résumé writing, mock job interviews, and graduate and law school applications. The office also maintains a listing of job opportunities for seniors and Christendom College graduates and acts as a clearinghouse for graduate job seekers and employment opportunities, including lay apostolates. Located in the Pope John Paul the Great Student Center, the office maintains close

contact with alumni and helps current students to network with alumni who are in professions of interest.

Career Opportunities: Preparation for Graduate School

Some Christendom graduates will continue the quest for wisdom they have begun at Christendom by enrolling in a masters or doctoral program. Christendom's undergraduate program, in which students learn and practice analytical, critical, and communication skills in the illuminating light of reason animated by faith, is an excellent preparation for the rigors of graduate work.

Generally, the student chooses as a major that discipline in which he plans to pursue an advanced degree. The selection of a graduate school and discrete program often will depend upon the quality of professors at a given school and whether the student desires an academic career (which usually requires a Ph.D.) or one in any of several other professions, including teaching and lay apostolates. Past graduates of the College have earned master degrees or doctorates in theology, philosophy, English, government, history, and classics.

To support and encourage those students disposed to advanced study, the College's Career Development Office disseminates information about the GRE, graduate schools, and educational funding, and offers aid in the application process. Christendom's faculty members also advise students regarding graduate school and help them with some application preparations.

Career Opportunities: Non-Academic Careers

Students naturally seek to know how Christendom College's curriculum can help to prepare them for a career. It should be clear from its emphasis on truth and academic quality that the College is in no sense a vocational school; it provides an education whose primary ends are intellectual and spiritual rather than technical. A student entering into the Christendom spirit will see his or her college years as an opportunity to develop the mind by a thorough study of the liberal arts, a study important to the ordering of his or her own life and to exalted human endeavor of every kind.

It should be recognized that the capability for logical thought and clear, effective, and persuasive expression developed at Christendom College is a great help toward success in any profession. A liberally educated graduate has far greater potential for professional advancement than one who is merely trained. In keeping with our goal of graduating students prepared to help reshape the temporal order, the College provides special orientation to the influential careers of law, politics, and teaching.

The entire liberal arts program of the College, emphasizing truth, logical thought, and effective expression, is a superb preparation for law school. Regardless of major, a pre-law student is advised to select a minimum of two courses from among those in the Political Science curriculum which deal specifically with the law (*e.g.*, PSAE 311-312 American Government and

Politics, 333-334 American Constitutional Law, 499 Jurisprudence and the Catholic Lawyer). Pre-law students will find that any major offered at Christendom will provide excellent preparation for law school.

An authentically Catholic approach to the study and practice of politics is precisely what is needed for the renovation of the social order. Young Catholics interested in pursuing a career in politics must be properly formed and trained to fill this need, and this is precisely what the Politics Program is intended to accomplish. For students not majoring in Political Science and Economics, two special courses for the Program (PSAE 382 Practica and PSAE 521 Internship) are designed to convey a basic familiarity with the opportunities, problems, and techniques of a career in politics. Interested students should see the [Political Science and Economics](#) section of this bulletin for details and requirements.

Christendom College recognizes the need for excellent Catholic teachers in diocesan Catholic schools, parish religious education programs, and public and private schools. Christendom College's liberal arts majors, in conjunction with its superior core curriculum, provide an excellent foundation for a career in primary or secondary teaching. With a B.A. from Christendom College, an additional program of usually no more than two years will be necessary for teacher certification and a Master of Education (M.Ed.) or Master of Arts in Teaching (M.A.T.) degree. Furthermore, Christendom College's core curriculum with certain additional courses in political science, American history, mathematics, and science meets or exceeds the "general studies" component for most teacher certification programs, except in health and physical education. Students should investigate the specific requirements for teaching in their subject and geographic location of interest, and the career development office will help them to do so. Christendom College does not offer teacher certification but does offer a pre-certification program which provides its undergraduate students the opportunity to explore a career in education and to develop teaching skills through the Teaching Apprentice Practicum. See the [Teacher Formation Program](#) section of this bulletin for details and requirements. The Career Development Office highly recommends that students interested in the teaching profession enroll in Christendom's Teacher Apprentice Program and take six credits of student teaching. These six credits are very helpful for students seeking certification to teach in the Catholic Diocese of Arlington and elsewhere.

CURRICULUM

My real programme . . . is not to do my own will, not to pursue my own ideas, but to listen, together with the whole Church, to the word and the will of the Lord, to be guided by Him . . .

His Holiness Pope Benedict XVI, Inaugural Homily, 24 April 2005

Studies at Christendom College are both demanding and exciting. In addition to its core curriculum of liberal studies, which may lead to the degree of Associate of Arts (A.A.), the College offers a number of carefully selected majors in [Classical and Early Christian Studies](#), [English Language and Literature](#), [History](#), [Philosophy](#), [Political Science and Economics](#), and [Theology](#) for students seeking the degree of Bachelor of Arts (B.A.). The various B.A. program majors are described in succeeding sections of this Bulletin. It is recognized, however, that some students who would profit from Christendom's Catholic instruction and high academic quality will desire a major outside the liberal arts offered by this institution, and this is one important reason for the clear division between the required curriculum of 84 semester hours and the freer selection of electives and major courses for juniors and seniors.

The Core Curriculum

Christendom College's academic program is characterized by an exceptionally strong core curriculum. A publication of the National Association of Scholars, *The Dissolution of General Education: 1914-1993*, documents the loss of academic priorities and rigorous standards within our nation's top baccalaureate granting institutions, especially since the 1960s. "General education" requirements in the culturally foundational disciplines of history, language, literature, and philosophy—not to mention theology—have all but disappeared. In stark contrast, Christendom College's core curriculum consists of 84 semester hours of carefully structured courses in Catholic theology and philosophy, the history and literature of Western civilization, classical and modern languages, political science and economics, and mathematics and science.

Christendom College's core curriculum, unlike the "smorgasbord" general education requirements common in most colleges and universities, is designed to provide the orderly, sequential presentation of fundamental principles of theology, philosophy, and mathematical science in conjunction with the historical and literary knowledge which is foundational for an understanding of our civilization.

The Introductory Curriculum

Christendom College's exploration of truth begins with a systematic exposition of the fundamentals of Catholic doctrine in the freshman year, followed by two courses in Sacred Scripture during the sophomore year. In conjunction with this, courses in the Thomistic philosophy of human nature, ethics, and metaphysics assist the student in using reason to understand the nature of reality and to illumine further the truths of revelation.

An indispensable element in any sound education is learning to distinguish truth from error or distortion, and then to communicate truth accurately, effectively, and convincingly to others. Therefore, Christendom College requires an introduction to the fundamental questions and methods of philosophy, the study of logic, mathematics and scientific thought, and training in the arts of discourse, along with at least four semesters of a foreign language.

The study of a foreign language, particularly of an inflected language such as Latin or Greek, leads the student to an understanding of the nature and structure of language as such, and hence to a true command of language. Furthermore, foreign language study both enhances linguistic skills and enables the student to gain a fuller appreciation of the European roots of American culture, a purpose which is also served by four courses each in the great heritage of Western literature and the history of Western civilization. For these reasons, Christendom College's Core Curriculum includes a foreign language requirement as an essential component of its B.A. educational program. A minimum of two years of college-level work in a single foreign language, classical or modern, is required for graduation from Christendom College. Language competence must be proven by college course work at or above the second-semester Intermediate level. Advanced proficiency in a language achieved through a medium other than college-level courses may exempt a student from lower level courses, although no college credits are granted without college course work. No substitutions for or exemptions from this requirement for proven competency in a foreign language are allowed for the B.A. degree. The language requirement for the A.A. degree is somewhat different from that of the B.A. degree, however. See [Requirements for the Associate of Arts \(A.A.\) Degree](#) below.

The transformation of all history by the Incarnation makes a truly Christ-centered study of the past indispensable to any who would understand the present and shape the future. At Christendom College such a study includes a four-semester chronological examination of the formation and disintegration of Christian culture from ancient times to the present. Moreover, to assist students going on to make history themselves, there are courses in political theory and the social teachings of the Church which provide a sound alternative to errors of modern economic systems and ideologies.

The Sequence of Core Curriculum Courses

The sequence of courses in the core curriculum is an essential element of Christendom College's educational program and may be deviated from only in special cases with the permission of the Academic Dean.

Freshman Year Core Curriculum

First Semester (18 credit hours)

- English 101: *Literature of Western Civilization I*
- History 101: *Ancient and Biblical World*
- Mathematics 101: *Introduction to Mathematical Thought or other college-level mathematics*
- Language 101: *Elementary Latin, French, or Spanish (or Greek 201 for those with adequate preparation)*
- Philosophy 101: *Introduction to Philosophy*
- Theology 101: *Fundamentals of Catholic Doctrine I*

Second Semester (18 credit hours)

- English 102: *Literature of Western Civilization II*
- History 102: *Formation of Christendom*
- Science 102: *Introduction to Scientific Thought or other college-level science*
- Language 102: *Elementary Latin, French, or Spanish (or Greek 202)*
- Philosophy 102: *Philosophy of Human Nature*
- Theology 102: *Fundamentals of Catholic Doctrine II*

Sophomore Year Core Curriculum

First Semester (18 credit hours)

- English 201: *Literature of Western Civilization III*
- History 201: *The Division of Christendom*
- Political Science 201: *Principles of Political Theory*
- Language 201: *Intermediate Latin, French, or Spanish (or Greek 301)*
- Philosophy 201: *Ethics*
- Theology 201: *Introduction to the Old Testament*

Second Semester (18 credit hours)

- English 202: *The Literature of Western Civilization IV*
- History 202: *Church and World in the Modern Age*
- Political Science 202: *Social Teachings of the Church*
- Language 202: *Intermediate Latin, French, or Spanish (or Greek 302)*
- Philosophy 202: *Metaphysics*
- Theology 202: *Introduction to the New Testament*

Junior Year Core Curriculum

First Semester (6 credit hours)

- Philosophy 301: *History of Ancient and Medieval Philosophy*
- Theology 301: *Moral Theology*

Second Semester (6 credit hours)

- Philosophy 302: *History of Modern Philosophy*
- Theology 302: *Catholic Apologetics*

The Core Curriculum at a Glance

	<i>Theology</i>	<i>Philosophy</i>	<i>Literature</i>	<i>History</i>	<i>Language</i>	<i>Math, Science, Politics</i>
Freshman Fall	Fundamentals of Catholic Doctrine I	Introduction to Philosophy	Literature of Western Civilization I	Ancient and Biblical World	Latin, French, or Spanish 101 (or Greek 201)	Math or Natural Science
Freshman Spring	Fundamentals of Catholic Doctrine II	Philosophy of Human Nature	Literature of Western Civilization II	The Formation of Christendom	Latin, French, or Spanish 102 (or Greek 202)	Natural Science or Math
Sophomore Fall	Introduction to the Old Testament	Ethics	Literature of Western Civilization III	The Division of Christendom	Latin, French, or Spanish 201 (or Greek 301)	Principles of Political Theory
Sophomore Spring	Introduction to the New Testament	Metaphysics	Literature of Western Civilization IV	Church and World in the Modern Age	Latin, French, or Spanish 202 (or Greek 302)	Social Teachings of the Church
Junior Fall	Moral Theology	History of Ancient and Medieval Philosophy				
Junior Spring	Catholic Apologetics	History of Modern Philosophy				

The Advanced Curriculum and Majors

The curriculum of the junior and senior years rests on the foundation of a six-hour requirement in the history of Philosophy conjoined with a six-hour requirement in Theology, including moral theology and apologetics. These courses complete the instructional Core which enables the student both to defend the Faith rationally and to apply it effectively to his or her own life. At Christendom College, then, a student probes deeply into truth, practices effective communication with others, learns from the past, and prepares to shape a Christian future.

Rounding out the Christendom liberal education in the junior and senior years are extensive studies in a major of the student's choice, including electives and a senior thesis in the chosen discipline. Majors are offered in [Classical and Early Christian Studies](#), [English Language and Literature](#), [History](#), [Philosophy](#), [Political Science and Economics](#), and [Theology](#). Minor concentrations also are available in each of these disciplines and also in [Mathematics](#).

Specific course requirements for each major are found below, in the section "Departmental Requirements and Courses." Note that no course in which the final grade is below C-minus can be used to fulfill a major or minor requirement.

Junior Semester in Rome Program "At the Heart of the Church"

The purpose of the **Junior Semester in Rome Program**, inaugurated in Fall, 2002, is to enhance our academic program with the cultural and intellectual enrichment which living and studying in Rome, "at the Heart of the Church," offers our students. Accommodations are in the heart of Rome within walking distance of the Vatican and Rome of the Seven Hills.

Almost all students elect to participate during either the Fall or Spring semesters in the Junior Semester in Rome, which is the spiritual, cultural, and educational culmination of Christendom's Core and an excellent preparation for the student's final year of study at Christendom. However, participation in the Junior Semester in Rome is not mandatory, and of course a student who chooses not to participate continues to benefit from the liturgical, educational, and social life of the Front Royal campus.

The Rome curriculum includes the two Junior-year core courses and three courses designed specifically to take advantage of the historical and cultural riches of *Roma aeterna*. In addition to taking full advantage of the artistic, cultural, ecclesiastical, and spiritual riches and resources of the Eternal City, the program includes a week's visit to Florence, home of Michelangelo's *David*, Brunelleschi's dome of the cathedral of Santa Maria del Fiore, and countless other artistic and architectural treasures, with side trips to Assisi and Siena.

Rome Junior Semester Curriculum

Fall Semester Rome Curriculum

- [PHIL 301](#): *History of Ancient and Medieval Philosophy*
- [THEO 301](#): *Moral Theology*
- [HIST 301](#): *Art and Architecture of Rome and Florence*
- [CECS/ENGL/HIST/THEO 300](#): *Roman Perspectives*
- [ITAL 101](#): *Elementary Italian*

Spring Semester Rome Curriculum

- [PHIL 302](#): *History of Modern Philosophy*
- [THEO 302](#): *Catholic Apologetics*
- HIST 301: *Art and Architecture of Rome and Florence*
- CECS/ENGL/HIST/THEO 300: *Roman Perspectives*
- ITAL 101: *Elementary Italian*

Eligibility Requirements for the Junior Semester in Rome Program

1. Participation in the Semester in Rome program is voluntary and selective; students may elect not to participate and to continue studies uninterruptedly on the Front Royal campus.
2. Students must have Junior standing and be full-time students.
3. Students must have had at least one year of residency at Christendom prior to the Rome semester.
4. Students are expected to have completed the entire first two years of the core curriculum and be prepared to take the full Rome Semester curriculum listed above.
5. Students must have at least a 2.00 cumulative GPA in order to participate in the Rome semester.
6. Students on Academic Warning or Probation may not participate in the Rome semester.
7. Students with Incompletes on their transcripts may not participate in the Rome semester.
8. Students must have health and disciplinary clearance from the Dean of Student Life.
9. Students must be in good financial standing with the College.
10. Students must obtain valid passports and medical insurance valid in Europe.
11. The College reserves the right to remove students from the Rome program at any time.

ACADEMIC POLICIES

Degree Requirements–The Means to the Goal

Requirements for the Bachelor of Arts (B.A.) Degree

The Christendom College Bachelor of Arts degree is normally a four-year degree, combining the breadth and understanding of the College's demanding Core Curriculum with the specialized, in-depth knowledge of a major field. The requirements for the B.A. are

- 126 hours, including all standard requirements of the core curriculum and of the major;
- 132 hours are required for students who elect to major in two disciplines;
- completion of the requirements for a major, either 30 or 27 upper-division hours, including the Senior Thesis;
- a minimum 2.0 GPA in the student's major, with no course grade lower than C-minus;
- a cumulative grade point average of at least 2.0; and
- a minimum of one year full-time enrollment in two consecutive semesters.
- No more than 48 upper-division semester hours in a major concentration will be counted as part of the 126 hours required for graduation.
- Minor Concentration: Students who elect a minor concentration in addition to their major must petition the department chairman for permission to minor and must complete 18 upper-division semester hours in their minor field, including any courses required by the department for the minor. A course used to fulfill a major requirement cannot be counted toward the 18 hours required for a minor.

Requirements for the Associate of Arts (A.A.) Degree

The Associate of Arts degree is designed for those students who plan to spend no more than three years in higher education, and thus it is generally regarded as a terminal degree in Liberal Studies, concluding the students' matriculation at the College. The requirements are

- completion of the 84-hour core curriculum requirements;
- a cumulative grade point average of at least 2.0; and
- a minimum two semesters (at least 30 credit hours) of enrollment.
- For the Associate of Arts degree only, one of the following four substitutions for the two-year language requirement may be elected:
 - One year of one foreign language and six (6) semester-hour credits of 200-level or above college mathematics;
 - **OR** one year of one foreign language and six (6) semester-hour credits of 200-level or above college science
 - **OR** twelve (12) semester-hour credits of 200-level or above college mathematics;
 - **OR** six (6) semester-hour credits of 200-level or above college mathematics and six (6) semester-hour credits of 200-level or above college science

Getting Started: Policies about Registering for Courses

Academic Advisors

Christendom College assigns each student upon matriculation a faculty Academic Advisor to assist him in registering for his courses each semester and to advise him in academic matters. Once a student is accepted into a major, the student's advisor becomes the major department chairman or his delegate. However, it is ultimately and primarily the individual student's responsibility to comply with all academic requirements and policies, and the College may not be held responsible for a student's failure to fulfill any academic requirement.

Each faculty member keeps scheduled office hours when students may meet formally or informally with their professors. A distinctive feature of a Christendom education is the individual and small-group interaction of students and professors that takes place outside of class: students are strongly encouraged to make consultation with their professors outside of class a regular feature of their learning and study. In addition to being available by appointment, full-time faculty are obligated to keep at least five hours per week devoted to announced on-campus office hours, part-time faculty at least two hours per week.

Registration and Freshman Orientation

Students must be registered for their courses in order to earn academic credit. Students register and enroll for courses by completing and submitting the appropriate forms during designated periods under the guidance of their Academic Advisor. Registration and enrollment information, including times and locations, is provided by the Office of the Registrar.

Freshman should consult the *Student Handbook* and with the Dean of Student Life about the date they are expected to arrive on campus for orientation. Only under very unusual circumstances, and only with the permission of the Dean of Student Life, will new students be allowed to arrive late for their orientation. Normally a new student who misses the first week of classes will not be allowed to register for that semester's courses.

Course Load

The standard course load for full-time students during the Freshman and Sophomore years is 18 credit hours per semester; subsequently it is 15 hours per semester. Special permission is required to reduce or increase this load, and 19 hours is normally the maximum load permitted. Normally, only students with a minimum 3.25 GPA and upper-division status are granted permission to elect more than 19 credit hours a semester, for which an overload tuition fee is charged. In the Freshman and Sophomore years, permission must come from the Academic Dean; in Junior and Senior years, permission must come from the student's faculty advisor, who is his major's department chairman.

Students desiring to take fewer than 12 hours must have the permission of the Academic Dean. Twelve (12) semester hours is the minimum course load for a full-time student.

Student Classification

Students are classified by class as follows:

- Freshmen: 0–35 credit hours completed
- Sophomores: 36–65 credit hours
- Juniors: 66–98 credit hours
- Seniors: 99 or more credit hours

Normally only students pursuing a program of studies leading to the A.A. or B.A. degrees may enroll in Christendom College courses. The circumstances of the rare exceptions to this norm are described below under [Part Time Students](#).

Course Numbers and Course Prerequisites

100-level courses are introductory and open to all students; *200-level* courses are open to sophomores, juniors, seniors, and qualified freshmen; *300-level* courses are open to juniors, seniors, and other qualified students; *400-level* courses are open to juniors and seniors and are intended only for advanced students (courses numbered in the 490's are special topics courses; students should consult the registrar to learn whether they are eligible to enroll for a 490's course); *500-level* designates the senior thesis or thesis-related courses.

All upper-division courses (301-512) normally have as a general prerequisite the completion of the lower division core curriculum (101-202). Also, specific departmental electives may have prerequisites. In unusual cases, students may be granted an exception to a class's prerequisite by petitioning the Academic Dean or the relevant department chairman.

Auditing Courses

Only students who have a cumulative GPA of 3.0 or better, or who were on the [Dean's Honor List](#) for the previous semester, may be granted the privilege of auditing courses. Students who audit are not responsible for taking exams or writing papers, but are expected to honor the rule of class attendance. A student who audits a course receives no credit, but the course will be recorded on the permanent academic record followed by "AUDIT." An Audit does not add to the computed total credit hours.

Adding and Dropping Courses

Once registration is complete, students may with permission and within the announced "add period" add a course for sound academic reasons. Similarly, for sound academic reasons a student may with permission drop a course within the first four weeks of the semester. A course which has been officially dropped will not appear on the student's transcript.

Freshmen and Sophomores must have the permission of the Academic Dean to add or drop a course. Juniors and Seniors must have the permission of their academic advisor, who is the chairman of their major department, to add or drop a course.

For either action, an “Add-Drop” form with the required signature must be submitted to the Registrar within the announced deadlines to add or drop a course.

Withdrawal from Courses After the Drop Period

After the four-week drop period has ended, students may withdraw from a course and receive a grade of W only at the discretion of the Academic Dean and only for a grave reason of health or other serious incapacity. For withdrawal from the College, see [Withdrawal Procedure](#) and [Refund Policy](#) below.

Repeating Courses

A course graded “F,” “D,” or “D+” may be repeated once for a higher grade; a grade of “C-minus” in a course in one’s major may also be repeated once for the purpose of earning a higher grade. In cases of repeated courses the credits are counted once and only the later grade is computed in the GPA. A student is not allowed to repeat the same course more than once. **Failure to pass a core course on the second attempt requires the student to withdraw permanently from the College.**

Policy on Courses by Correspondence

Normally Christendom College does not offer directed study courses to non-resident students (courses “by correspondence”), since our educational philosophy is that the heart of a Christendom education is to be found in the personal interaction of students and professor in the context of the whole Christendom culture. In rare cases, however, an exception might be made. For example, when a *single course* is all that stands between the student and fulfillment of graduation requirements, and circumstances would entail a severe hardship for the student to complete that final course in residence, an arrangement might be made to offer the course as an off-campus directed study, a decision to be made by the Academic Dean in consultation with the Vice President for Academic Affairs and the appropriate department chairman.

In the Classroom: Policies Applicable to the Courses Students Take

Authority of Professor

Any professor may at any time exclude from his class any student whose conduct in the professor's judgment is uncivil or unbecoming; who fails to fulfill an academic assignment; or who is out of dress code. With the concurrence of the Academic Dean, a professor may expel from the course any student guilty of serious incivility or unbecoming conduct or any student who, in his judgment, has pertinaciously neglected the work of the course. In such cases a failing grade will usually be recorded.

Class Attendance

Since the interaction of students and professor in the classroom is an essential feature of the educational program at Christendom College, all students are expected to attend all classes. If a student must miss a class, he must, if possible, contact the professor in advance, or provide an explanation of the absence before the next class meeting. Under no circumstances may a student miss a test without a grave reason, and professors are under no obligation to make up tests for students who have missed classes.

Regular class attendance, promptness, and preparedness are expected of all students. Out of respect for the professor and the other students in the class, students are expected to be prompt, to be in their seats, and to be ready for class at the beginning of the class hour. Specific requirements appear in course syllabi; minimally:

A student who misses a total of four (4) weeks of classes (12 MWF classes, 8 TuTh classes, or 4 weekly classes) will receive an F for the course, unless an Incomplete is granted under the usual conditions or the student withdraws from the College.

Students must clearly understand the nature of this minimal attendance requirement: it covers cases of forced extended absences, primarily due to illness, and states that a student simply cannot be passed in a course in which he or she has missed four weeks, regardless of the fact that the absences were not the student's fault. Each professor will have a specific course attendance requirement, with penalties for unexcused absences, that will result in a failing grade in the course for students with far fewer than four weeks of unexcused absences.

Academic Ethics

Cheating on tests or other assignments and plagiarism in papers are totally inconsistent with Christian moral standards. Either offense may result in academic dismissal.

Cheating is defined as the use of books, notes, or assistance from other students, or the giving of such assistance, to fulfill requirements—during tests, quizzes, or exams, or by

collaboration in the writing of papers or other course-related work—unless specifically authorized by the professor.

Plagiarism is defined as copying verbatim from another person's writing and inserting it into a paper without quotation marks and a bibliographic citation, or paraphrasing information or presenting ideas or a line of argumentation without indicating one's indebtedness in the text and without documentation by a note and bibliographic citation, thus dishonestly presenting another's work, words, organizational structures, or ideas as the student's own.

Use of a paper written for one course to fulfill a similar assignment in another course is "self-plagiarism" and likewise unacceptable.

Any student discovered cheating or plagiarizing will receive a zero for the test or assignment on which he has cheated, and will be reported to the Academic Dean. Serious cheating or plagiarism will result in a grade of F in the course, and may result in dismissal. A student who knowingly aids or cooperates with a student in cheating may be subject to similar punishment. See "Guidelines for Student Papers and Study Habits" in the *Student Handbook*, and "Plagiarism and How to Avoid It" in *A Vade Mecum for Christendom Writers of Essays and Research Papers*, for further definition of plagiarism and guidelines on avoiding it.

Plagiarizing on a senior thesis is an especially egregious violation of academic ethics, because the senior thesis is the culmination of the student's academic education at Christendom College. If the final draft of a senior thesis is discovered to contain plagiarized material, the offending student will receive an F for the senior thesis course and will be unable to graduate from Christendom with a B.A. degree.

If a student wishes to challenge a professor's judgment that he has cheated or plagiarized, he may appeal to the Academic Dean, whose decision is final.

Student Electronic Devices in Class

Christendom College clearly recognizes the positive advantages that computers and related devices can bring to daily life. Yet the College grants pride of place to a Catholic moral and intellectual formation offered through a personal community of students and mentors. In order that a strong sense of this community be encouraged, the College seeks to instill a balanced and healthy detachment from an inordinate use of the opportunities provided by technology. We believe that in so doing the virtues will better flourish in a context of friendship and communion—both human and divine. For this reason the College is supportive of professors who prefer not to allow laptops, Blackberries, cell phones, and the like within the environs of the classroom.

Grading System

Christendom employs a 4.0 scale of grades, and uses pluses and minuses with the traditional letter grades, except that grades of "A+" or "D-" are not allowed for final grades. For purposes of indicating letter grade equivalents of numerical grades, the College uses the following scale:

100-93	=	A	=	4.0	Outstanding
92-90	=	A-	=	3.7	Excellent
89-87	=	B+	=	3.3	Very Good
86-83	=	B	=	3.0	Good
82-80	=	B-	=	2.7	Satisfactory
79-77	=	C+	=	2.3	Fair
76-73	=	C	=	2.0	Acceptable
72-70	=	C-	=	1.7	Barely acceptable
69-67	=	D+	=	1.3	Deficient
66-60	=	D	=	1.0	Seriously deficient
59-0	=	F	=	0.0	Failing
		W			Withdrew: no credit
		I			Incomplete

Individual course grades at Christendom are, however, assigned according to grading scales adopted by each professor for his own course and announced in the course syllabus.

Each student's Grade Point Average (GPA) for each semester, as well as the cumulative GPA, is recorded on the report card and on the transcript. The GPA is computed by use of quality points, which for any given course are computed by multiplying the number of credit hours of the course by the grade point for the course. The total quality points divided by the total credit hours yields the grade point average (GPA). A grade point below 1.7 (C-) in a course does not count toward fulfilling requirements for the major. A cumulative GPA of at least 2.0 is required for a degree.

At the end of each semester report cards are sent to each student. A student's report card may be withheld if the student has any outstanding debts to the College.

Term Papers

Term papers are usually between ten and twenty double-spaced typewritten pages in length. Neither a term paper nor the total for all papers required in a course should exceed twenty-five pages, freshman composition courses and the Senior Thesis excepted. Extensions for papers, if given at all by the course instructor, will never extend into Finals Week. Because of the 18-hour freshman course load, term or research papers are restricted to ENGL 101-102 and HIST 102 in the freshman year.

All essays, term papers, and research papers at Christendom College are to conform to the

format and style mandated by Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations* (latest edition) and the supplementary guidelines found in the in-house publication, *A Vade Mecum for Christendom Writers of Essays and Research Papers*, available in the campus book store.

Final Examinations

The Registrar issues a final examination schedule to which faculty and students should adhere. Only when a student has three final exams on the same day may he request a rescheduling of one of the exams; the request should be made to the Registrar. Students or their parents should not make travel plans which require the student to depart campus before the last day of finals announced in the [Academic Calendar](#). Examinations will not be rescheduled for those who schedule early departures during finals week.

Admission to a Major

Majors are offered in Classical and Early Christian Studies, English Language and Literature, History, Philosophy, Political Science and Economics, and Theology.

All students working toward the B.A. degree must choose a major upon completion of the first 66 hours of the lower division core curriculum. This ordinarily occurs in the second semester of the sophomore year. To become a major in a particular department, a student must apply on the form provided by the Registrar to the department chairman and fulfill departmental requirements for acceptance into the major. Acceptance or rejection is given in written form and filed by the chairman with the Registrar.

To change a major, the student must notify the former major department chairman, and make application with the chairman of the new department. Selection of courses in the major program is to be made by the student in consultation with his departmental advisor.

Since a minimum 2.0 GPA in the major is required for graduation, and since no course in which a student has received a grade below C-minus (1.7) can fulfill a major requirement, failure to maintain that 2.0 GPA in the major for two (2) consecutive semesters, or any three (3) semesters, may result in that student's expulsion from the major.

Senior Thesis

A senior thesis in the discipline in which the student is majoring is required for the B.A. degree. The 512 Senior Thesis seminar or tutorial is the capstone course for each baccalaureate candidate at Christendom College. The student must have senior status (99 or more credit hours) to enroll for the Senior Thesis.

As the culmination of the student's four years of study in the liberal disciplines, the senior thesis is to be a scholarly paper of substance, demonstrating the student's ability to do significant

research in his discipline, and employing the senior's developed skills in the arts of discourse, especially mastery of the techniques of research, exposition, and argumentation. The student may as part of the 512 course be required by his department to defend the thesis in an oral examination.

Senior thesis topics must be pre-approved by the department chairman. It is advisable for the student to present for approval a short prospectus to the chairman outlining the thesis project the semester before enrolling in Senior Thesis 512 to make sure that the topic is acceptable.

Students working on their senior theses must register for the thesis course number 512 in the department in which they are majoring, whether they are in residence at the College or not. Rough drafts are required and are due approximately five weeks prior to the end of the semester. The due date is published in the current [Academic Calendar](#). Twenty-five percent (25%) of the final grade for the senior thesis will be based on the quality of the rough draft. The rough draft will be returned by the thesis director with recommendations and suggestions within ten days. The final draft, typed with full, correct scholarly apparatus, is due one week before the last day of classes. The thesis advisor is not authorized to extend either of these deadlines more than five days under any circumstances.

Continuous enrollment at the College is required for all students working on the thesis. If a student completes all degree requirements except for the thesis, and is no longer enrolled in courses at the College (excluding the thesis course itself, 512), he has one calendar year in which to complete the thesis. If the work is not completed during this period, the student will be awarded the A.A. degree but will not be eligible for the B.A. degree.

The student is responsible for providing two (2) copies of the final draft of the senior thesis, one to be submitted to the thesis director and the other to the Vice President for Academic Affairs. The latter copy, after the student's graduation from Christendom College, will be bound and placed in the permanent College Library collection.

A senior thesis accepted in partial fulfillment of the academic requirements for the Bachelor of Arts degree becomes the property of Christendom College. It should be noted that, by accepting a senior thesis, Christendom College does not thereby endorse the opinions expressed therein. A graduate who wishes to publish his senior thesis may not use the name of Christendom College in that publication without the express written permission of the Vice President for Academic Affairs.

If the thesis is not completed during any given semester, the student cannot under normal circumstances be given an Incomplete, but will receive an F and must re-register for the thesis course in the next semester. Petition for an Incomplete on a senior thesis due to serious incapacity must be made to the Academic Dean.

At the end of semester: Policies about Honors, Incompletes, and Academic Difficulties

Academic Honors

A student earns First Honors and is placed on the Dean's Honor List if he receives a semester grade point average of 3.50 or better, and Second Honors with a 3.25 or better.

Graduation with Honors

Students graduate with the following honors depending on their cumulative grade point averages:

Cum laude: above 3.249

Magna cum laude: above 3.499

Summa cum laude: above 3.749

Incompletes

If for a grave reason a student is unable to complete the requirements for a course by the end of a semester, he may apply to the professor for an Incomplete, which, if granted, would give him eight (8) additional weeks from the last day of the semester for which the Incomplete is given, to complete the requirements. Incompletes are granted at the discretion of the professor only for grave reasons such as illness or other serious incapacity. Failure to complete the course within the eight additional weeks results in an automatic F, except where continuing incapacity (such as prolonged illness) prevents completion of the work—a judgment to be made by the Academic Dean in response to the student's petition for an extension of an Incomplete.

Under normal circumstances a student cannot be given an Incomplete for the senior thesis (512) but will receive an F and must re-register for the thesis course in the next semester. Petition for an Incomplete on a senior thesis due to serious incapacity must be made to the Academic Dean.

Academic Difficulties

If a student has an academic problem or a difficulty with some aspect of a course, he is to see the instructor first for assistance. Faculty office hours are kept for the prime purpose of helping and advising students in their classes. If the problem persists after the student has discussed it with the instructor, the student may request the assistance of the appropriate department chairman or the Academic Dean. The student should not bypass the instructor, nor let difficulties drift until irreparable. If the problem is of such a sensitive nature that the student would not feel comfortable speaking with the instructor, he may go directly to the department chairman or the Academic Dean.

Academic Warning and Probation

A student with a semester grade point average (GPA) below 2.000 but above 1.699 is on *Academic Warning* for the following semester. Two consecutive warnings result in *Academic Probation*.

A student with a semester grade point average below 1.700 is on *Academic Probation* for the following semester. He may be placed in a special program under the supervision of the Academic Dean, involving certain restrictions, enforced study times, and academic counseling. These same restrictions apply to students who are on Academic Probation because of two consecutive semesters of Warning-category averages.

Academic Dismissal

A student who in his first semester at Christendom College fails to achieve a minimum 1.000 GPA will be dismissed from the College without probation.

A student with any consecutive combinations of warnings and probations totaling two probations (e.g., WWWW, WWP, PWW, PP, PWP, WPW) will ordinarily be dismissed. After an absence of one year he may reapply, but will be readmitted only if he shows evidence that he is more capable of completing the College program. At the discretion of the Academic Dean, a student with the combinations WPW or PWW may be allowed to continue if a pattern of considerable improvement has been demonstrated. A student on probation may be dismissed during or at the end of a probationary semester for failure to abide by the rules governing probation.

Also, as stated above in [Repeating Courses](#), if a student fails a core course twice, the student will be dismissed from the College and may not reapply. Further, a student may not graduate in a semester in which he receives an action of academic dismissal.

Creation, Permanence, and Disposal of Student Records

Christendom College adheres to the following policies concerning student records:

- Only such records as are demonstrably and substantially relevant to the educational purposes of the College shall be generated or maintained.
- Permanent retention of student records is limited to those records which are of long-range value to the individual or the College.
- All duplicate copies of permanent records, other than those maintained by the custodian of the permanent record (e.g., the Registrar) and all non-permanent student records shall be maintained only for the minimum period of time required to serve the basic official function of the individual

or department generating or maintaining them. Such records shall be destroyed two years following graduation or three years after last date of attendance. A student will be granted access to his records prior to their destruction when the student has an unsatisfied request outstanding.

Student Access to Records

Students have supervised access to records in their academic and student life files. Academic files are kept by the Registrar and will routinely contain the student's course and grade transcript, copies of report cards, curriculum and transfer worksheets, transfer transcripts, and copies of correspondence pertaining to academic actions. Student life files are kept by the Dean of Student Life and will routinely contain housing and medical questionnaires and correspondence pertaining to disciplinary actions. In the case of dependents as defined by the Internal Revenue Service, parents and legal guardians have similar access.

Access to the student academic files is permitted to the Chairman of the Board of Directors, the President, Executive Vice President, Vice President for Academic Affairs, Academic Dean, and any other administrative officials whom the Registrar determines to have a legitimate educational interest. Access to the student life files is permitted to the Chairman of the Board of Directors, the President, Executive Vice President, and any other administrative officials whom the Dean of Student Life determines to have a legitimate educational interest.

Transcripts of courses and grades, academic dismissals, and disciplinary expulsions are matters of permanent record. Academic transcripts contain semesters of attendance, records of course credit and grades received, grade point averages and notices of academic honors or academic warning or dismissal. Notices of disciplinary expulsion are not contained on the academic transcript. Academic and student life files are released only with the written permission of the student.

Transcripts

An *official transcript* is one that has been received directly from the sending institution. It should bear the college seal, date, and appropriate signature. Transcripts presented that do not meet these requirements will routinely be rejected for any official use.

Academic transcripts will be released **only with the written permission** of the student, or in the case of a dependent a parent or legal guardian. The normal processing time for a transcript request is within 7 days of receiving permission in writing and a \$3.00 service charge. A processing time greater than 7 days is possible during peak times for the registrar (August registration and May graduation). All transcripts are sent by first-class mail. Only unofficial transcripts will be released directly to the student. No student's transcript will be released if the student is not in good financial standing with the College.

DEPARTMENTAL REQUIREMENTS AND COURSES

Classical and Early Christian Studies

Greek and Roman literature preserve the wisdom of the ancients, the noble heritage that is the thought of the peoples of antiquity. We should regard it as the first traces of the coming dawn of Gospel truth that the Son of God, *the Master and Teacher of the life of grace, the Enlightener and Guide of the human race*, announced on earth. In this, the indisputably pre-eminent legacy bequeathed from antiquity, the Fathers and Doctors of the Church recognized that hearts were being prepared to receive the heavenly riches of which Christ Jesus made mortals sharers *in His plan realized in the fullness of time*. The clear consequence of this is that nothing true, nothing positive, nothing noble, nothing beautiful that past ages had produced was in any way lost in the renewed order of Christendom.

John XXIII, Apostolic Constitution *Veterum Sapientia* 1

Classical and Early Christian Studies has two major focuses. The first is to have the student increase his knowledge of the literature, history, and mores of Graeco-Roman civilization even as he develops his grammatical, lexical, and rhetorical command of Greek, Latin, and—to a lesser degree—Hebrew. The second is to have the student appreciate how that civilization was transformed into Christendom beginning from the Apostolic Age through late antiquity and into the Middle Ages.

Greek, Latin, and Hebrew were the three languages in which Christ the King was acclaimed on the Holy Cross. The Church has always considered the study of these three ancient and biblical tongues a field of special importance for the intellectual formation of Christian scholars. As John XXIII expressed it, the Church fosters the Greek and Latin languages and literature “because they have had no small role in the advancement of the human race.” As recently as 2006, Benedict XVI underscored the significance that Latin, and by inference classical studies, continues to hold, “Our Predecessors have quite rightly considered knowledge of Latin of great importance for those who deal with ecclesiastical and liberal studies to be able to make fully their own these disciplines’ tremendously rich teaching. Therefore, we urge those scholars zealously to endeavor that as many as possible have access to this treasure and obtain the excellent knowledge that it has to bestow.” (General Address of February 22, 2006)

Historically, classical studies, that is, learning Latin and Greek and reading, commenting upon, editing, and transmitting a canon of traditional texts, was the mother and perpetual handmaiden of other disciplines in the monastic schools of early Christendom, as well as in medieval universities. It is fitting, therefore, that the *mater atque ancilla studiorum* continue to form those who will dedicate their lives to the transmission and interpretation of Christian and Classical literature, a patrimony that includes both Homer and the Pentateuch, Aristotle and Chrysostom, Cicero and Jerome.

In answer, then, to the wishes of recent Pontiffs, the Classical and Early Christian Studies program at Christendom College is designed to promote the study of Latin and Greek at all levels, and Hebrew to a lesser extent, so as to read the works of the Fathers of the Church in their original languages, a worthy and, even, necessary preparation for those engaged in the defense of the Faith. To lack knowledge of Greek and Latin impoverishes a Christian scholar, since the accident, then, of what has been translated would determine what he knows of our sacred or secular heritage.

Normally, only students who have achieved a minimum 3.25 average GPA in lower-division Latin or Greek will be admitted to the major.

Requirements for the Classical and Early Christian Studies Major

Thirty (30) semester hours of advanced courses (301 and above) are required for the major, including the Senior Thesis (CECS 512, 3 credits) and a minimum of 21 upper-division hours of Latin and Greek language, including a minimum of six (6) hours in upper-division Latin and six (6) hours in Greek. Up to six (6) hours of Biblical Hebrew may also be credited toward the major.

A student may apply to his major up to nine (9) hours in non-language courses that explore significant aspects of Graeco-Roman or early Christian civilization. Six (6) of these hours should be selected from CECS offerings. Such courses may include, but are not limited to

CECS/ENGL/HIST/THEO	300	Roman Perspectives
CECS/ENGL	321	Classical and Early Christian Literature
CECS/HIST	309	History of Ancient Greece
CECS/HIST	310	History of Ancient Rome
CECS/HIST	311	History of the Byzantine Empire
PHIL	322	Plato
PHIL	323	Aristotle
PHIL	324	Philosophy of St. Augustine
PSAE	421	The Classical Political Tradition
THEO	341	The Ante-Nicene Fathers
THEO	342	The Post-Nicene Fathers

The minor in Classical and Early Christian Studies is an attractive option for the student in another discipline who would like to ground his studies—literary, historical, theological, philosophical or otherwise—in the Classical or early Christian world. The minor requires eighteen (18) credit hours of advanced courses (301-499). Twelve (12) of these hours must be attained through a combination of Latin, Greek, or Hebrew classes; the remaining six (6) hours may be in non-language courses treating some aspect of Graeco-Roman or early Christian civilization.

A course grade of at least C-minus is necessary for a course to fulfill the department's major or minor requirements.

Latin

The language of the Catholic Church and of traditional Western Christendom is an indispensable discipline for restoring Catholic learning and training future Christian scholars. One year each of elementary and intermediate Latin are offered. This cycle is obligatory for students majoring in Philosophy or Theology, and is recommended for those majoring in English, unless they have attained qualifying competence already. Students majoring in Philosophy may opt to take two years of Greek in place of Latin. In addition, courses in Classical, Patristic, Medieval, and Scholastic Latin are available for the advanced student. All courses carry 3 semester hours unless otherwise specified. All Latin courses at the 300-level or above require the permission of the chairman and individual professor, or the simple pre-requisite of LATN 202. With the permission of the chairman and individual professor, all upper-division Latin electives may be repeated for credit.

LATN 101-102 Elementary Latin I & II An introduction to the grammar, syntax, and lexicon of Latin. Graded texts will present both ecclesiastical and Classical Latin subject matter. Students are expected to learn the skills of independent study.

LATN 201-202 Intermediate Latin I & II Building on the foundation established in the first year, students will focus on reading Latin as literature in selections of increasing scope and sophistication. Courses will draw from Classical, secular authors as well as the literary corpus of Christian Latin, e.g., Patristic, medieval, or modern ecclesiastical Latin. N.B.: Successful completion of LATN 201 or the permission of the departmental chairman is the prerequisite for entrance into LATN 202.

LATN 307 Latin Composition and Reading Training in written and spoken expression, emphasizing refinement of vocabulary and natural Latin syntax. The course emphasizes rudimentary original composition and conversation, rendering fine English prose into Latin, and rapid sight-reading.

LATN 311 The Augustan Age Advanced survey of the literature that formed the Augustan Age (1st century B.C.–1st century A.D.), including authors like Lucretius, Virgil, Horace, or Livy.

LATN 312 The Imperial Age Advanced study of poets and prose writers of the first and second centuries of the Christian era, including authors like Ovid, Seneca, Pliny, or Tacitus.

LATN/THEO 421 Patristic Latin Latin Fathers from the second to the eighth century will be read in this course. A variety of Patristic authors or topics may be examined in this course, or the focus may be on one major author or subject to be studied in depth. The focal author, work, or topic will vary each time the course is offered.

LATN 422 Medieval Latin A study of the literature of the Latin Middle Ages. Course readings can include a variety of authors and periods from the fifth through the fifteenth centuries and of genres like lyric poetry, Christian hymnody, historiography, hagiography, fable, or satire. Selected authors of the late Renaissance like Erasmus or St. Thomas More may also be studied.

LATN/PHIL/THEO 423 Latin Readings in St. Thomas Aquinas An advanced study of Scholastic Latin through in-depth reading of selections from St. Thomas's *Summa Theologiae* or other treatises. The selections studied will vary.

LATN 490-499 Special Topics in Latin Language and Literature May include such topics as Roman comedy, Latin historiography, Patristic homiletics, or other advanced study in Latin language or literature.

Greek

The great patrimony of Holy Mother Church in Greek includes the writings of or about some of the finest intellects and most glorious saints that she counts among her children. Without doubt the crown of Christian Greek literature, though, is the New Testament and the Septuagint. This sacred literature, no less than Classical drama, philosophy, and history, can only be fully appreciated by those conversant with classical and Hellenistic Greek. An intensive one-year course in Attic Greek is available for the beginner. Intermediate and advanced courses study writers of Classical, Hellenistic, or Patristic Greek. All courses carry 3 semester hours unless otherwise specified. All Greek courses at the 300-level or above require the permission of the chairman and individual professor, or the simple pre-requisite of Greek 202. With the permission of the chairman and individual professor, all upper-division Greek classes may be repeated for credit.

GREK 201-202 Elementary Greek I & II An intensive introduction to the grammar, syntax, and lexicon of Attic Greek, which will prepare the student for the study of the best Classical authors, the Fathers of the Greek-speaking East, and Sacred Scripture.

GREK 301-302 Intermediate Greek I & II Building on the foundation established in the first year, students will focus on reading comprehension and rhetorical analysis of Greek texts. The intermediate sequence allows a student to refine his skills through reading Attic prose authors like Lysias, Thucydides, Xenophon, Plato, or Demosthenes. Supplementary work may include sight translation from a variety of classical or Hellenistic texts.

GREK 313 Homer Study of Homeric grammar and vocabulary in the context of reading the *Iliad* or the *Odyssey*.

GREK 314 Classical Greek Dramatists An advanced study of Attic Greek in the context of reading works of fifth- and fourth-century dramatists, such as Aeschylus, Sophocles, Euripides, or Aristophanes.

GREK/THEO 425 Patristic Greek This course may include readings from the New Testament, Apostolic literature, or from the Greek Fathers of the first nine centuries of the Christian era.

GREK 426 Advanced Readings in Greek Philosophy and Rhetoric An advanced study in Greek of selections from Plato, Aristotle, and contemporary rhetoricians. The readings illustrate key concepts of Greek philosophy and the use of classical rhetoric in argumentation and dialectic.

GREK 490-99 Special Topics in Greek Language and Literature May include topics like the Septuagint, Thucydides, Plutarch, the Pauline Epistles, Byzantine authors, or other special study in Greek language and literature.

Hebrew

HEBR 301-302 Introductory Biblical Hebrew A combination of the classical and inductive approaches to learning the language of the Old Testament may be used. Students will be familiarized with the Hebrew alphabet, pointing system, and grammar. The second semester will develop greater proficiency in reading the Old Testament in Hebrew. Prerequisite: LATN 202 or GREK 302.

Classical and Early Christian Civilization

CECS 300 See below.

CECS/HIST 309 History of Ancient Greece This course examines ancient Greek civilization from the Bronze Age to the Hellenistic period with a special interest in the Heroic Age of Homer, the Persian and Peloponnesian Wars, Periclean Athens, and the establishment of Hellenistic order. This course is built around reading and discussing primary texts by writers such as Hesiod, Homer, Aeschylus, Thucydides, Isocrates, Aristotle, Xenophon, Polybius, or Philo. The course culminates with the Hellenistic influence on the Greek Fathers of the Church.

CECS/HIST 310 History of Ancient Rome This course examines ancient Roman civilization from its legendary origins through the Republic and Empire to the conversion of Constantine the Great with special emphasis on the Punic Wars, the impact of Cicero's thought on Western society, the reorganization of the Roman world under Augustus, provincial life in the Empire, and the chief factors leading to the transformation of Roman political power in the West. This course is built around reading and discussing primary texts by writers like Cato the Elder, Polybius, Cicero, Sallust, Quintilian, Tacitus, Julian the Apostate, or Eusebius. The course concludes with a reflection on history and political life by Saint Augustine.

CECS/HIST 311 History of the Byzantine Empire This course examines late Roman and Byzantine civilization from the conversion of Constantine into the Middle Ages with special focus on the establishment of an enduring Christian empire, the impact of the Fathers on Christian civilization, the age of Justinian, the variety of Eastern Christianity, and the confrontation between Byzantium and Islam. This course is built around the reading and discussion of primary texts by writers and works like St. Ephrem the Syrian, Ammianus Marcellinus, Libanius, St. John Chrysostom, John Cassian, the *Theodosian Code*, John Lydus, Procopius, George of Pisidia, St. John of Damascus, the *Digenis Akritas*, Anna Comnena, or Demetrius Cydones. The course concludes with a reflection on the various reunions of the Eastern dissidents with the Catholic Church.

CECS/ENGL 321 Classical and Early Christian Literature An advanced survey of pagan and early Christian Greek and Latin literature through Late Antiquity, emphasizing the classical antecedents to later Christian and secular literature. Among the authors studied may be Euripides, Seneca, Horace, Ovid, the Apostolic Fathers, Marcus Aurelius, or Prudentius.

CECS 490-99 Special Topics in Classical or Early Christian Studies May include topics not otherwise covered in the departmental curriculum like Classical or Christian archaeology, architecture, history, literature, science, or other aspect of Classical or early Christian civilization.

CECS 512 Senior Seminar and Thesis Each senior Classical and Early Christian Studies student prepares his senior thesis in this course and may be required to defend it in an oral examination.

English Language and Literature

**In reading great literature I become a thousand men and yet remain myself.
Like the night sky in the Greek poem, I see with a myriad eyes, but it is still I
who see. Here, as in worship, in love, in moral action, and in knowing, I
transcend myself; and am never more myself than when I do.**

C. S. Lewis, *An Experiment in Criticism*

Great literature, of which C. S. Lewis speaks, is the gateway to that vast range of human experience which can be expressed and shared with a countless multitude only by means of verbal language transfigured by the moral imagination. Great literature allows the serious reader to enter into the very heart and mind of man, wherein the perennial conflict between good and evil is waged.

The study of literature and language, as uniquely human, is central to a balanced liberal arts curriculum. It should, indeed, train the student to express himself coherently and read critically. But it is also a gateway to the great achievements of the human imagination throughout the ages. It is the purpose of our Department of English Language and Literature to lead the student on that spiritual, intellectual, and aesthetic journey in pursuit of the human heart and soul which is the essence of literary study. As Ezra Pound wrote, "Great literature is simply language charged with meaning to the utmost possible degree," and the student of great literature may thus become aware, perhaps for the first time, of the power of language to convey a wide range of human and transcendent truths.

The Christendom student of literature enters into the great conversation with the best practitioners of the literary art, who have also been the "seers"(cf. L. *vates*) of our civilization. The student learns to see through the eyes of the literary artist both the concrete reality of human life and the ultimate reality of human destiny. The great conversation with some of the best minds of the Western world, which literary study entails, is made all the more fruitful when engaged within the context of the certainties of the Catholic Faith. Thus we are not at sea with a multitude of options; we are secure in the Bark of Peter as the glory and misery of God's image in this world spreads before us in masterworks of literature.

At Christendom the study of literature does not take place in a vacuum. During the first four semesters, the Literature of Western Civilization core curriculum runs parallel with the History of Western Civilization core, in which each discipline is mutually informed and illumined by the other, as well as by Thomistic philosophy and theology and the study of languages. By writing essays and research papers in the context of analyzing and appreciating major works of imaginative literature, the student develops the skills required for composition and critical reading. These skills are learned through close reading of classic texts and guidance in literary criticism. The Literature Department does not employ large anthologies, in which small fragments of texts are quickly scanned; students are expected to read and master complete works.

The Literature core curriculum consists of a two-year study of the great tradition in Western literature from Homer to T. S. Eliot, with concomitant development of the student's skills in composition and literary analysis. See the of **ENGL 101-202 The Literature of Western Civilization I-IV** for particulars.

The Literature Department also offers a variety of upper-division period and genre courses covering British and American literature from their beginnings through the twentieth century. The literatures of the Greek, Roman, and Patristic eras, as well as that of Medieval Christendom, are also studied, both for their own sake, and because of their formative influence on the Anglo-American literary tradition. In addition to the comprehensive treatment of literature in the vernacular from the Middle Ages to the present, students have access to a wide range of electives. Courses in the History of the English Language and in Old English (language), as well as on Chaucer in his original Middle English, "the font of English undefiled," also are available for those willing to delve more deeply into the linguistic foundations of our Mother Tongue.

At Christendom College language is understood in the light of the divine Logos, the incarnate Word who communicates the love of the Father for His creation. We understand God to be the guarantor of meaning in human language—that is, that a true representation of reality may be expressed in words—and of the possibility of transmitting meaning from one soul to another through the medium of literature as well as the spoken word. Our literature courses are intended to make available the rich patrimony of Western culture, and to form a Christian perspective on the ways the great writers have used their intellects and imaginations to understand and convey the mystery of man's place in the world.

Requirements for the Literature Major

Twenty-seven hours of advanced work (300-512) are required for the major, including

- ENGL 319 *Literary Criticism*
- ENGL 320 *Poetry and Poetics*
- ENGL 343 or 344 *Shakespeare*
- at least one course from among ENGL 317, 321, 322, 331, 332, 334, 417
- at least one course from among ENGL 341, 342, 346
- at least one course from among ENGL 361, 362, 421, 460
- at least one course from among ENGL 422, 431, 432
- one additional English Language and Literature elective (300 or 400 level),
- ENGL 512 *Senior Thesis*

Normally, only students who have achieved a minimum 3.00 GPA in the Literature core curriculum (ENGL 101-202) will be admitted into the English Language and Literature major or minor. Eighteen credit hours of advanced courses (ENGL 300-499) are required for the minor. A course grade of at least C-minus is necessary for a course to fulfill the department's major or minor requirements.

Most advanced courses are taught annually or in a two-year cycle, so that required courses will be available to every student, though some courses are offered only every three or four years. Students should see the department chairman for a list of courses to be offered during the students' two-year matriculation in the major. Courses carry three semester hours of credit unless otherwise noted.

Basic Curriculum

ENGL 100 Grammar Workshop A review of the fundamentals of English grammar (parts of speech, parts of the sentence, the phrase, the clause). Required only of students who do not demonstrate sufficient competency in grammatical analysis. (1 credit hour)

ENGL 101 Literature of Western Civilization I This first-semester freshman course begins Christendom College's two-year literature core curriculum studying masterworks of the Western literary imagination. Beginning with the wisdom of St. Basil the Great's *Address to Young Men on Reading Greek Literature*, the course focuses on reading, analyzing, and writing about the Homeric epic and Classical Greek tragedy, including the *Iliad* and the *Odyssey*, Sophocles' *Oedipus the King*, and Aeschylus's dramatic trilogy, the *Oresteia*, in the light of the *Poetics* of Aristotle. Developing the student's writing skills through practice in composition, specifically exposition and argumentation, conforming to academic standards of format and style, is a complementary goal of the Literature of Western Civilization core curriculum. **Required of all students.**

ENGL 102 Literature of Western Civilization II The second semester of the Western literature core focuses on the literary, philosophical, and thematic continuity from late Classical Antiquity through the Middle Ages and Renaissance. Included are Cicero's *Dream of Scipio* and three forms of the epic: Virgil's *Aeneid*, the Old English *Beowulf*, and Dante's *Divine Comedy*. In addition to extensive writing practice, students receive an introduction to the conduct of academic research. **Required of all students.**

ENGL 201 The Literature of Western Civilization III The third semester of the Western literature core treats vernacular literature of the High Middle Ages through the seventeenth century, beginning with two works of medieval Arthurian romance, the Old French *Quest of the Holy Grail* and the Middle English *Sir Gawain and the Green Knight*, followed by Chaucer's *Canterbury Tales*; the medieval Mystery play, the *Second Shepherds' Play*, and the morality play *Everyman*; Christopher Marlowe's *Tragical History of Dr. Faustus*; Shakespeare's *A Midsummer Night's Dream* and *Macbeth*; and finally, Milton's *Paradise Lost*. **Required of all students.**

ENGL 202 The Literature of Western Civilization IV The fourth semester of the literature core examines literary developments within the context of the secularization of Western culture consequent to the fragmentation of Christendom by the Protestant Revolt and the Enlightenment. Focusing on the tensions emerging between a Christian understanding of man's nature and destiny and the various distorted modern views of man, students will study Shelley's *Frankenstein*, Hawthorne's short stories, Dostoevsky's *Crime and Punishment*, and T. S. Eliot's *The Waste Land*. A recovery of the Christian vision of man in the twentieth century will be investigated in Eliot's "Ash Wednesday," Evelyn Waugh's *Brideshead Revisited*, and short stories by Flannery O'Connor. **Required of all students.**

Advanced Courses

ENGL 300 See below.

ENGL 312 Advanced Rhetoric and Composition A theoretical and practical study of the art of effective and persuasive writing. By introducing students to the classical rhetorical tradition, the course enables the student to achieve greater proficiency in exposition, argumentation, and persuasion.

ENGL 317 History of the English Language A philological and literary study of the English language from its Old English monuments to the beginning of the Modern English period, with some consideration of English in its role as a global language.

ENGL 319 Literary Criticism A survey of the varied explanations of the merit and purpose of imaginative literature from Plato to such modern and post-modern literary theories as structuralism and deconstruction. Authors studied may include Aristotle, Longinus, Horace, St. Augustine, St. Thomas Aquinas, Sidney, Jonson, Dryden, Pope, Johnson, Wordsworth, Coleridge, Shelley, Arnold, T. S. Eliot, C. S. Lewis, and important contemporary critical theorists. In addition to aesthetics and theory, students will be introduced to techniques of practical criticism. **This course is required for the Literature major.**

ENGL 320 Poetry and Poetics This course seeks to impart to the student a panoramic knowledge of the lyric tradition and contemporary developments in poetry in the English language. Special attention will be given to developing the student's close-reading and interpretive skills through fluency in prosody and figurative language. **This course is required for the Literature major.**

ENGL/CECS 321 Classical and Early Christian Literature An advanced study of Greek and Latin literature, both the pagan classics and the early Christian authors who drew from them. The course focuses on the genres of poetry, tragedy, oratory, and satire, and includes such authors as Plato, Aristotle, Aeschylus, Plutarch, Horace, Seneca, Longinus, Prudentius, St. Augustine, and other Church Fathers. The course aims at encouraging the student to be a judicious and conversant reader of classical and early Christian literature. (Cross-listed in Classical and Early Christian Studies)

ENGL 322 The Literature of Medieval Christendom This course examines works of imaginative and mystical literature which reflect major literary, intellectual, and spiritual currents of the Middle Ages on the continent and in England, such as the *chanson de geste*, Arthurian romance, troubadour and Goliard lyric, and allegorical dream-vision.

ENGL 331 Literature of Anglo-Saxon England A survey of Old English and Anglo-Latin literature from the eighth through the eleventh centuries. Works of St. Bede the Venerable, Old English heroic poetry, elegies, wisdom poems, and religious poetry and prose are studied in light of the Christian transformation of Anglo-Saxon culture (A.D. 597-1066).

ENGL 332 Middle English Literature Survey of Middle English literature (12th-15th centuries), including lyric poetry, Arthurian epic, chivalric romances, dream visions, religious prose, and medieval drama.

ENGL 334 Chaucer Close study of the works of Geoffrey Chaucer, with special emphasis on *The Canterbury Tales*. The student gains facility in reading and understanding the Middle English text of Chaucer, and comes to an appreciation of Chaucer's mind and literary art in the context of late fourteenth-century Catholic culture.

ENGL 341 Renaissance English Literature Survey of dramatic and non-dramatic prose and verse literature up to 1660. Among the important authors studied are St. Thomas More, Sir Thomas Wyatt, Henry Howard, earl of Surrey, Sir Philip Sidney, Edmund Spenser, Christopher Marlowe, William Shakespeare (non-dramatic works), Ben Jonson, and the early Milton.

ENGL 342 Restoration and Eighteenth-Century English Literature (1660-1798) A survey of the major poets, dramatists, and prose authors, exclusive of the great novelists of the period, including John Dryden, Jonathan Swift, William Congreve, Alexander Pope, John Gay, Thomas Gray, Richard Brinsley Sheridan, Oliver Goldsmith, Samuel Johnson, and James Boswell.

ENGL 343 Shakespeare: Comedies and Romances Study of a representative selection from the comedies and romances, including the so-called "problem comedies." Includes study of Shakespeare's enduring dramaturgy and thematics. **This course or ENGL 344 is required for the Literature major.**

ENGL 344 Shakespeare: Histories and Tragedies Study of a representative selection of Shakespeare's English history ("chronicle") plays and tragedies. Emphasis is placed not only on Shakespeare's technical brilliance as a poet and dramatist, but also on his handling of universal themes and on his roots in the traditional Christian culture of England as well as of Catholic Europe. **This course or ENGL 343 is required for the Literature major.**

ENGL 346 The Metaphysical Poets This course involves the study of the seventeenth-century English poets referred to since the time of Dr. Johnson as "Metaphysical," with special focus on John Donne, George Herbert, and Richard Crashaw.

ENGL 361 English Romantic Literature (1798-1832) A survey of verse and prose of the major authors of the Romantic movement in England, with some reference to their Continental counterparts. Included are such authors as William Blake, William Wordsworth, S. T. Coleridge, Lord Byron, John Keats, Percy Bysshe Shelley, Sir Walter Scott, Robert Southey, and William Hazlitt.

ENGL 362 English Victorian Literature (1832-1901) A survey of major verse and prose of the Victorian Era in England. Included are such authors as Thomas Carlyle, Robert Browning, John Henry Newman, Alfred Lord Tennyson, John Ruskin, Matthew Arnold, Gerard Manly Hopkins, Walter Pater, and Rudyard Kipling.

ENGL 417 Old English This course provides an introduction to Old English, the language of the Anglo-Saxons in Britain from the sixth through the eleventh centuries, with a focus on Late West Saxon, the dialect in which the vast majority of extant Old English documents was written. The goal of the course is to give the student sufficient reading knowledge of Old English to enable him to appreciate the literature in its original language. The student will read selections from the *Anglo-Saxon Chronicle* and the OE version of Bede's *Ecclesiastical History*, portions of *Beowulf*, and *The Battle of Brunanburh* (A.D. 937) in its entirety. In addition to the study of Old English grammar and lexicon, consideration will be given to the historical importance of the OE period in the cultural, literary, and religious development of the English-speaking peoples.

ENGL 418 Readings in Old English Literature Building upon the facility gained from ENGL 417 in reading Old English, the student undertakes progressively more difficult texts: prose from the homilies of Ælfric, the elegies, and finally longer poems such as *The Dream of the Rood*, *The Battle of Maldon*, and *Beowulf*.

ENGL 421 The English Novel A survey of the emergence and development of the novel as a genre of English literature. Close attention is paid to the novel's antecedents among other literary forms, its characteristic techniques in style and structure, and to the social conditions and philosophic outlook associated with the rise of the novel. Included are a selection of works by such authors as Defoe, Fielding, Richardson, Sterne, Scott, Austen, Thackeray, the Brontë sisters, Dickens, Trollope, George Eliot, Hardy, Conrad, Greene, or Waugh. .

ENGL 422 The American Novel A survey covering the growth and development of the American novel, with attention to English and Continental antecedents and the particular conditions of the American social order. Authors studied may include James Fenimore Cooper, Nathaniel Hawthorne, Herman Melville, Henry James, Theodore Dreiser, Stephen Crane, Willa Cather, William Faulkner, F. Scott Fitzgerald, Ernest Hemingway, Walker Percy, or Wendell Berry.

ENGL 431 American Literature I: Foundations through the Nineteenth Century American literature offers a unique medium in which to observe the tensions between the Old World and the New. This course studies the fundamental conflicts and features intrinsic to American literature through a survey beginning with the New England Puritans Winthrop, Bradstreet, and Taylor, and the Great Awakening's Jonathan Edwards. The investigation continues by evaluating the establishment of a national literature, with Franklin and Irving, and then goes on to examine the rich texture of American romanticism, including Emerson, Thoreau, Dickinson, Whitman, Hawthorne, Melville, and Poe. The course concludes with Twain, Crane, and the rise of realism in the nineteenth century.

ENGL 432 American Literature II: Twentieth Century to the Present This course builds on the characteristic features of American literature as studied in ENGL 431. Continuing to observe the tensions and trends which help define American literature, ENGL 432 complements its predecessor by focusing on the development of American literature during and after the 20th century. The works examined may include the poetry of E. A. Robinson, T. S. Eliot, Ezra Pound, Robert Frost, Wallace Stevens, John Crowe Ransom, Allen Tate, or Robert Penn Warren; the fiction of Willa Cather, F. Scott Fitzgerald, William Faulkner, Ernest Hemingway, Eudora Welty, Flannery O'Connor, Walker Percy, or Wendell Berry; and the drama of Eugene O'Neill, Tennessee Williams, or Arthur Miller.

ENGL/HIST 460 The Catholic Literary Revival This course examines the literary revival of orthodox Catholicism in modern Britain. It treats a wide variety of genres, including realistic fiction, fantasy literature, poetry, history, and social criticism. Students discuss texts in seminar discussions and conduct original research on the work of a modern Catholic author. Among the writers studied are G. K. Chesterton, Hilaire Belloc, Graham Greene, Evelyn Waugh, David Jones, Christopher Dawson, J. R. R. Tolkien, and such members of high Anglo-Catholic circles as T. S. Eliot, C. S. Lewis, and Dorothy L. Sayers. (Cross-listed in History)

ENGL 489 Honors Seminar A seminar on a special topic in literature to be determined by the department chairman in consultation with interested and qualified students and faculty.

Prerequisites: Minimum 3.25 GPA and permission of the Department Chairman. (4 credits hours)

ENGL 490-99 Special Topics or Directed Studies in Literature Included may be such topics as the heroic epic, Icelandic saga, Dante, Christian fantasy, the Inklings, the Literature of the American South, the ideological novel, the modern Catholic novel, Catholic poets, the literary dimension of Christian apologetics, etc. With permission of the department chairman, a directed study may be a course in which the student does readings and research in the general area or author on which the student proposes to write the Senior Thesis. The student thus develops a working bibliography, and the course culminates in a thesis prospectus including a well defined thesis statement.

ENGL 512 Senior Seminar and Thesis Each student prepares his senior thesis in this course, and may be required to defend it in an oral presentation. For the Literature major, this course is the culmination of his four-year concentration on the arts of language, written and spoken. The topic and thesis statement must be approved by the thesis director or Department Chairman the semester before the Senior Thesis is undertaken.

History

Historians are the guardians of memory.

Warren H. Carroll

This dictum of the College's founding president Warren H. Carroll aptly indicates the spirit and the purpose of the courses offered in the History Department. Dr. Carroll reminds us that cultures, like individuals, derive their identity in large measure from their memories. Historians are a civilization's designated rememberers, those who introduce new generations to their heritage and encourage a vision that expands one's awareness beyond his own age, and therefore makes him aware of the fundamental issues of human life and the ways in which different societies have grappled with them.

In particular, both in the Core Curriculum and in the Advanced Courses offered to History majors and other interested students, the History faculty at Christendom College seeks to hand on a Catholic vision of the human past. It seeks to clarify the difference made by the Incarnation in time and how its successor, the Church, has influenced history both as an institution and through the actions of its members. It therefore presents a point of view informed by the Catholic orthodoxy that engages both substantive material and historical interpretation in an effort to integrate faith and reason, and also to show the relationship in time between faith and culture.

This Catholic vision of history is what makes the History Department at Christendom distinctive. Within the context of the College, however, the department seeks to serve the broader goal of educating the whole man in Christ. As every department at Christendom seeks to develop in its students the skills fundamental to a liberal education, so also the History Department labors to pass on excellence in reading, writing, and public speaking. For these reasons, and for the breadth of cultural literacy offered by historical studies, the major in History is an excellent preparation for graduate or professional studies, teaching, and work in government and commerce.

Requirements for the History Major

The history major at Christendom College requires 27 credit hours of advanced courses, including Senior Seminar and Thesis (HIST 512); Historiography (HIST 399); one course in European History before 1500; one course in European History since 1500; and one course in American History. The history minor requires 18 credit hours of advanced courses. A course grade of at least C-minus is required to fulfill the requirements of the major or minor.

Basic Curriculum

HIST 101 History of Western Civilization I: The Ancient and Biblical World This course presents the historical reality of Old Testament history, the rise and decline of classical Greece, and the building of the Macedonian, Hellenistic, and Roman empires, the wars of the Maccabees, the age of Herod, and the Incarnation as an historical event. Primary texts include substantial portions of the Old Testament, Plutarch's *Lives*, and essays by Cicero. **Required of all students.**

HIST 102 History of Western Civilization II: The Formation of Christendom The course treats the rise and development of Christian Europe, from the foundation of the Church at Pentecost through the end of the Crusade to the Holy Land in 1291. Topics covered include the decline and fall of the Roman Empire and the triumph of Christianity, the challenge of the great heresies and how the Church overcame them, the conversion of the barbarians, the assault of Islam, the founding of the Holy Roman Empire, the Crusades, and the development of medieval Christendom. Primary texts include St. Athanasius' *Life of St. Anthony*, St. Augustine's *Confessions*, the *Rule* of St. Benedict, and the *Song of Roland*. **Required of all students.**

HIST 201 History of Western Civilization III: The Division of Christendom This course treats the division of Western Europe by the rise of incipient nationalism in the late-medieval period and the Protestant revolution of the 16th and 17th centuries. Topics covered include Spain and Portugal in the Age of Discovery, late-medieval religious culture, The Renaissance, the causes and character of the Protestant Revolt and the Catholic Reform, and the division of Western Europe into confessional kingdoms. Primary texts include William Langland, *Piers Plowman*; Martin Luther, *On Christian Liberty*; Francis Bacon, *New Atlantis*; and Pedro Calderon de la Barca, *Life is a Dream*. **Required of all students.**

HIST 202 History of Western Civilization IV: Church & World in the Modern Age This course treats the secularization and dechristianization of Europe and the rise of the culture of death. Topics covered include the Enlightenment, the French Revolution, the Industrial Revolution, Nationalism, Communism, Fascism, the growth of modern science, World Wars I and II, the Cold War, the Second Vatican Council, and the Pontificate of John Paul II. Primary texts include Voltaire, *Letters concerning the English Nation*; Marx & Engels, *Communist Manifesto*; Pius XI, *Quas Primas*; and John Paul II, *Evangelium Vitae*. **Required of all students.**

Advanced Courses

HIST 300 See "Rome Program" below.

Art & Architecture of Rome and Florence. See "Rome Program" below.

HIST/CECS 309 History of Ancient Greece This course examines ancient Greek culture from the Bronze Age to the Hellenistic period with a special interest in the Heroic Age of Homer, the Persian and Peloponnesian Wars, Periclean Athens, and the establishment of Hellenistic order. This course is built around the reading and discussion of primary texts by writers such as Hesiod, Homer, Aeschylus, Thucydides, Isocrates, Aristotle, Xenophon, Polybius, and Philo. The course concludes with a reflection upon the Hellenistic influence on the Greek Fathers of the Church. (Cross-listed in Classical and Early Christian Studies)

HIST/CECS 310 History of Ancient Rome This course examines ancient Roman culture from its legendary origins through the Republic and Empire to the conversion of Constantine the Great with a special emphasis on the Punic Wars, the impact of thought of Cicero on western society, the reorganization of the Roman world under Augustus, provincial life in the empire, and the chief factors leading to the transformation of Roman political power in the West. This course is built around the reading and discussion of primary texts by writers such as Cato the Elder, Polybius, Cicero, Sallust, Quintillian, Tacitus, Julian the Apostate, and Eusebius. The course concludes with a reflection on history and political life by Saint Augustine. (Cross-listed in Classical and Early Christian Studies)

HIST/CECS 311 History of the Byzantine Empire This course examines late Roman and Byzantine culture from the conversion of Constantine into the Middle Ages with a special interest in the establishment of an enduring Christian empire, the impact of the Fathers on Christian culture, the Age of Justinian, the variety of Eastern Christianity, and the confrontation between Byzantium and Islam. This course is built around the reading and discussion of primary texts by writers and works such as St. Ephrem the Syrian, Ammianus Marcellinus, Libanius, St. John Chrysostom, John Cassian, *The Theodosian Code*, John Lydus, Procopius, George of Pisidia, St. John Damascene, the *Digenis Akritas*, Anna Comnena, and Demetrius Cydones. The course concludes with a reflection on the various attempts to reunite the two halves of Christendom. (Cross-listed in Classical and Early Christian Studies)

HIST 312 The Medieval World A seminar treating community life, worship, and a variety of forms of artistic expression in the Latin West between the Carolingian Age and the early 16th century. Special attention is given to the contribution of Benedictine monasticism to the formation of Medieval Christian culture. Students read sources such as the *Pilgrim's Guide to Santiago de Compostela* and the *Golden Legend* and works by St. Bernard of Clairvaux and Abbot Suger of St. Denis, while considering works of art ranging from icons and panel paintings to sculpture and church architecture.

HIST 322 History of Modern Britain British history from the accession of Henry VII (1485) to the present. Focus on Tudor-Stuart absolutism and the Protestant Revolt; the rise of the British Empire and industrialism; the resurgence of the Catholic Church during the Victorian period led by John Henry Newman and other converts from the Oxford Movement; Britain's role in World War II; and the decline and disappearance of the British empire in the second half of the twentieth century.

HIST 331 History of Ireland This course examines the character of Irish Catholic culture in the Golden Age, with special emphasis on the role of the early Irish monasteries; the English penetration and conquest, and the Irish resistance culminating in the Nine Years' War (1594-1603); the oppression and persecution of the Irish Catholics in the 17th and 18th centuries; the building of an independent Ireland; and the great emigration from Ireland since 1845.

HIST 341 American History and American Catholicism to 1860 This course combines a basic survey of American history with a detailed study of the experience of Catholics in North America. Against the background of American political history are studied such Catholic elements as early missionary activity, the development of colonial Maryland, the expansion of the American Church, Catholic immigration, and anti-Catholic prejudice.

HIST 342 American History and American Catholicism, since 1860 This course presents the development of the United States into a major industrial and world power while concurrently surveying the presence of Catholics in American life. Of particular concern are Catholic immigration from Europe, the transplanting of Catholic ethnic traditions onto American soil, the decline of Catholic identity in the face of industrialization and secularization, and the more recent phenomenon of Latin-American immigration to the United States.

HIST 351 Renaissance, Revolt, and Reformation An introduction to the intellectual history of early-modern Europe, with particular attention to Martin Luther's new theology, the variations of the Protestant churches, and Catholic responses to the heresy of salvation by faith alone. Figures or topics to be studied include Erasmus, Luther, Calvin, the Council of Trent, and St. John of the Cross.

HIST 352 The Enlightenment and its Critics The Enlightenment, as the attempt of European and North American thinkers in the 18th century to found a secular and rationalist social order is typically called, met with eloquent and sustained criticism from Catholics in the 19th century and since. This course considers the writings of such partisans of modernity as Bayle, Voltaire, d'Alembert and Kant, as well as defenders of tradition such as Joseph de Maistre, Louis de Bonald, Jane Austen, John Henry Newman, and, from our own time, of the Catholic philosopher Alasdair MacIntyre.

HIST 361 Religion and Culture in Early-Modern France France under the first three Bourbon kings was the scene of a struggle for cultural dominance between Renaissance Humanism and the resurgent Catholic faith of the post-Tridentine era. The course begins by considering the opposition between Montaigne and St. Francis de Sales as representative of that struggle and then follows their respective influences throughout the century, as seen in the plays of Corneille, Molière, and Racine; the religious essays of Pascal; and the sermons of Bossuet.

HIST 399 Historiography Historiography is the study of the methods and goals of the writing of history. This course will introduce students to the major figures and schools of historical interpretation from Ancient Greece through the modern period. The course will also involve the critical analysis of differing interpretations of persons, events, and trends by modern historians. The chief goal of the course is to assist students in articulating a Catholic vision of history, informed by the reading of selections of St. Augustine's *City of God*.

HIST/THEO 401 History of the Papacy A survey of the development of the Papacy and its impact on history from St. Peter to the present. Emphasis is placed on institutional growth, the advancement of papal ecclesiology, major challenges to the Papacy, and both the elements and effects of papal leadership in the Church as a whole. (Cross-listed in Theology)

HIST 411 Reconquista and Crusade This course treats the relations between Christianity and Islam from the 7th century to the 15th, placing particular emphasis upon the *Reconquista*, that is, the war for the reconquest of Christian Spain from Pelayo to Isabel *la catolica*, and the Crusades to the Holy Land between 1095 and 1291. Students will read sources such as the *Koran*, the relations of the sermon of Urban II at the Council of Clermont, the *Poem of El Cid*, and Jean de Joinville's *Life of St. Louis*.

HIST 412 Spain, Portugal, and the New World since 1492 This course begins with the reign of the Catholic kings of Spain, Fernando and Isabel, and then charts the rise of the Spanish colonial empire, paying special attention to the reigns of Carlos I (the Holy Roman Emperor Charles V) and Philip II. The second half of the course treats the influence of the Enlightenment and French Revolution upon the Iberian peninsula and Latin America and culminates in a consideration of the Cristero rebellion in Mexico, the apparitions of Our Lady of Fatima in Portugal, and the Catholic victory in the Spanish Civil War.

HIST 431 Causes and Effects of the French Revolution A study of the pivotal political event of modern Western history, with special attention to its antagonism to the Christian Faith, the Catholic Church, and Christian moral teachings. Its causes and essential character as manifested in its principal events are carefully examined and its consequences traced in detail to the fall of Napoleon and, somewhat more briefly, to the Paris Commune in 1871, with emphasis on the causes and manner of its apparent defeat by 1815 and its subsequent revival.

HIST 432 Causes and Effects of the Communist Revolution This course studies the totalitarian movements so fundamental to the history of the twentieth century. It traces their roots in the history of Western civilization and focuses in particular on the communist seizure of power in Russia, and the rule of Stalin. It also pays substantial attention to the emergence of fascism, and to the response of the Church to totalitarianism.

HIST/THEO 451 The General Councils The history and theology of the ecumenical councils from Nicaea I to Vatican I. A knowledge of Latin is recommended. (Cross-listed in Theology)

HIST/ENGL 460 The Catholic Literary Revival This course examines the revival of orthodox Catholicism in modern Britain. It treats a wide variety of genres, including realistic fiction, fantasy literature, poetry, history, and social criticism. Students discuss texts in seminar discussions and conduct original research on the work of a modern Catholic author. Among the writers studied are G. K. Chesterton, Hilaire Belloc, Graham Greene, Evelyn Waugh, David Jones, Christopher Dawson, J. R. R. Tolkien, and such members of high Anglo-Catholic circles as T. S. Eliot, C. S. Lewis, and Dorothy L. Sayers. (Cross-listed in English)

HIST 463 History of Germany and Austria, 1648-1991 The political and intellectual history of the German-speaking peoples from the end of the Thirty Years War to the reunification of West and East Germany, including coverage of major thinkers such as Goethe, Kant, and Marx, as well as German and Austrian political leaders, including Frederick II, Maria Theresa, Bismarck, Franz Josef, Dollfuss, Hitler, Adenauer and Kohl.

HIST 480 The Pontificate of John Paul II An in-depth study of one of the most important pontificates in the history of the Church, based on George Weigel's biography, *Witness to Hope*, which is the text for the course. The course covers the teachings and theology of Pope John Paul II in an historical framework, with particular emphasis on the steps he has taken toward the destruction of the Modernist heresy which had come to dominate much of the Church in the twentieth century, and the building of a vibrant youth movement in the Church in preparation for the third Christian millennium. The course also includes a study of Pope John Paul II's episcopal appointments and their consequences in the Church.

HIST 489 Honors Seminar A seminar on a special topic in history to be determined by the department chairman in consultation with interested and qualified students. *Prerequisites: Minimum 3.25 GPA and permission of the Department Chairman.* (3 or 4 credit hours)

HIST 490-99 Special Topics or Directed Studies in History Specially designed courses of readings in areas not sufficiently covered by another course already in the curriculum.

HIST 512 Senior Seminar and Thesis Senior History majors prepare their senior thesis in this course. Students are required to defend their theses in an oral examination.

Mathematics and Science

Omnia in mensura et numero et pondere disposuisti.

'Thou hast ordered all things in measure, and number, and weight.'

Wisdom 11:21

Take away number in all things and all things perish.

**Take calculation from the world and all is enveloped in dark ignorance,
nor can he who does not know the way to reckon
be distinguished from the rest of the animals.**

St. Isidore of Seville

The tradition of Aristotle and St. Thomas sees that mathematics is the science of abstract quantity, a science which arises directly or by analogy from a consideration of quantity as found in the physical world, which has the fundamental property of "having part outside of part." The two branches of mathematics, Geometry and Algebra, arise out of the observation that the parts can have common boundaries (continuous quantity) or no common boundary (discrete quantity).

This discipline, delightful to know in itself, is also an essential part of a liberal education: the unique simplicity of its subject matter allows its students to practice logical thought in a realm in which truth is readily apparent; and its instrumental use opens insights into the nature of physical reality.

Christendom offers one elementary course in Euclidean Geometry and another in the historical development and philosophical aspects of mathematics. Both courses help the student understand the place of mathematics in man's understanding of the world around him. College Algebra and several more advanced courses deepen a student's mathematical knowledge, as well as preparing him for programs in business, engineering, mathematics, or science. Any of the courses in mathematics fulfills the one course requirement of the core curriculum.

A student may obtain a **minor in mathematics** by completing 18 credit hours of 200 or above level mathematics courses (General Physics can also be used to complete the mathematics minor). The minor generally corresponds to the first two years of an undergraduate degree in mathematics. Courses are for 3 credit hours unless otherwise noted. A course grade of at least C-minus is necessary for a course to fulfill the department's requirements for a minor.

Mathematics

MATH 101 Introduction to Mathematical Thought This course focuses on our changing conception of the notion of extension leading to the rise of the various branches of mathematics and the application of mathematics to describing the universe.

MATH 103 Euclidean Geometry A study of selected books from Euclid's *Elements*. Topics covered include plane geometry, theory of proportions, and classical arithmetic. Students will also investigate the relation between mathematics and more comprehensive philosophical issues.

MATH 105 College Algebra and Trigonometry Topics include theory of equations, inequalities, trigonometry, logarithms, exponentials, and analytic geometry.

MATH 153 Computer Programming An introduction to problem solving methods and algorithm development. Programming in a high-level language including how to design, code, debug, and document programs using techniques of good programming style. *Prerequisite: MATH 105 or equivalent.*

MATH 201 Calculus I Basic course in differential calculus with an introduction to integration. Topics covered include limits and continuity, the notion of the derivative, techniques of differentiation, the definite and indefinite integral, and the fundamental theorem of calculus. *Prerequisite: MATH 105 or equivalent or permission of the instructor. (4 credit hours)*

MATH 202 Calculus II Continuation of MATH 201. Topics include inverse functions, techniques of integration, sequences and series, the conic sections and the polar coordinate system. *Prerequisite: MATH 201 or equivalent. (4 credit hours)*

MATH 203 Calculus III Continuation of MATH 202. Topics include limits and continuity in three dimensions, vectors, vector functions, partial derivatives, multiple integrals, the notions of gradient, divergence, and curl, and the basic theorems of vector calculus. *Prerequisite: MATH 201 or equivalent. (4 credit hours)*

MATH 204 Linear Algebra Introduction to the concepts and theory of linear algebra. Topics include vector spaces, bases, matrices, linear mappings, scalar products and orthogonality, determinants, bilinear forms, eigenvalues and eigenvectors, diagonalization, and the spectral theorem. *Prerequisite: MATH 203 or equivalent. (4 credit hours)*

MATH 232 Probability and Statistics Introduction to the basic notions of probability and statistics. Topics covered include combinatorial probability, distribution functions, discrete and continuous random variables and distributions, conditional probability, sums of random variables, the central limit theorem, and typical applications in reliability, sampling, and estimation theory. *Prerequisite: MATH 202 or equivalent.*

MATH 353 Symbolic Logic Introduction to symbolic logic and the theory of formal systems. Topics include the traditional logic of categorical sentences, truth functional logic, the first order predicate calculus, higher order systems, the notions of decidability and completeness, and some typical applications, among them a brief look at the design of digital computing machinery. *Prerequisite: PHIL 101 or equivalent.*

MATH 354 Modal Logic An introduction to the structure and techniques of the logic of necessity and possibility from an axiomatic standpoint. Topics include sentential modal logic and the systems T, S4, and K5; validity; decision procedures and completeness; and quantified modal logic. *Prerequisite: MATH 353 or permission of the instructor.*

MATH 355 Mathematical Logic Development of the principal topics of mathematical logic. Through an axiomatic approach, the course treats the foundations of mathematics and illustrates the power as well as the limitations of mathematical reasoning. Topics include propositional and quantificational logic from an axiomatic standpoint; formal number theory; recursive functions, Gödel's theorem, and recursive undecidability; and an introduction to axiomatic set theory. *Prerequisite: MATH 353 or permission of the instructor.*

MATH 361 Differential Equations This course covers the basic techniques for solution of ordinary differential equations. Topics include first and second order linear equations, non-linear equations, systems of linear equations, the fundamental matrix, series solutions of differential equations, numerical methods and introduction to stability theory. *Prerequisite: MATH 202 or equivalent.* (4 credit hours)

MATH 490-99 Special Topics or Directed Studies in Mathematics A topic chosen according to the interests of the students and the instructor, such as nonparametric statistics, linear programming, set theory, numerical analysis, and complex variables.

Natural Science

In his *Physics* Aristotle laid the foundations for a philosophical knowledge of the natural, changeable world, but he failed to fully develop what modern scientists, beginning with Galileo and Newton, have exploited, the potential of mathematics to describe and systematize our knowledge of the natural world. Yet the latter approach also has its limits; because it relies so heavily on mathematics, which deals entirely in abstract quantity, it fails to account for form and purpose in physical objects. Christendom's approach to natural science seeks to integrate the best of both traditions.

The College offers one introductory course dealing with the historical and philosophical principles of science, and another concentrating on the first quantified natural knowledge, Descriptive Astronomy. The more advanced courses, the two semester sequence in General Physics, deepen the student's understanding of the nature of physical reality while not neglecting philosophical questions. Any of the science courses satisfies the core requirement in science.

SCIE 102 Introduction to Scientific Thought This course focuses on our changing conception of the universe, the rise of the various physical sciences, and the development of the scientific method.

SCIE 104 Descriptive Astronomy A study of astronomy beginning with its historical roots and leading to our current understanding of the universe. Major developments are placed in their historical and philosophic context by appropriate study of original works. Students also study the night sky and methods used by astronomers, by means of activities outside the classroom.

SCIE 204 General Physics I Introduction to mechanics and thermodynamics. Topics in mechanics include Newton's laws of motion; physical concepts of mass, velocity, acceleration, motion, energy, and work; conservation laws, and application of mechanics to simple problems. Topics in thermodynamics include the four laws, the concepts of temperature and entropy, and the kinetic theory of gases. *Prerequisite: MATH 201 or permission of the instructor.*

SCIE 205 General Physics II Continuation of SCIE 204. Topics include oscillatory motion and wave motion, the nature of light and optical phenomena, geometric optics, electricity and magnetism, and an introduction to special relativity and quantum physics.

SCIE 204L-205L Laboratory for General Physics I & II Students conduct experiments illustrating the physics discussed in the classroom and learn and practice principles of data acquisition and data analysis. (Required with SCIE 204-205) (1 credit hour per semester)

Modern Languages

The study of language itself—its grammatical structure, syntax, and lexicon—is essential to the discipline of the liberally educated mind. A knowledge of foreign languages provides the student with a greater understanding of his own language and aids him in developing greater precision and effectiveness in discourse. Furthermore, a knowledge of classical or modern languages opens vistas for the student of history, literature, philosophy, and theology largely closed to the monolingual student.

The study of foreign languages also is vital to the undertaking of any form of advanced scholarly work, important to many types of governmental and professional research, and valuable in the acquisition of knowledge of current events and new developments around the world. Most graduate programs leading to the doctorate require a knowledge of at least one ancient and one modern language in addition to English. Language study likewise puts the student in touch with some of the richest treasures of the Catholic heritage. Consequently, every student at Christendom College is required to develop a reasonable proficiency in at least one language other than English, by taking first and second years of Latin, French, Spanish, or Greek.

Audio-lingual, reading, and writing skills are developed in the modern language courses, including up-to-date conversations, translations into and from the language under study, memorization, readings, and intensive grammar study. The goal of each course is to make the student as intimately and totally conversant with the foreign language as is possible without living within the foreign culture itself. Courses earn three credit hours each semester, unless otherwise noted.

French

FREN 101-102 Elementary French I & II Introduction to French as a spoken and written language. Includes extensive oral and written practice of the basic grammatical structures.

FREN 201-202 Intermediate French I & II Continues extensive practice of grammatical structures and vocabulary building through directed conversations, readings, and compositions.

FREN 361-362 Survey of French Literature I & II Presentation of the main literary currents from the epic period to the Renaissance, Classicism, Romanticism, and contemporary era. Reading and discussion of selected texts.

FREN 490-99 Special Topics or Directed Studies in French Literature Specially designed courses of readings in French prose, poetry, and drama.

Italian

ITAL 101 Elementary Italian I Introduction to modern Italian as a written and spoken language, including written and oral practice of the basic lexicon and grammatical structures. [Rome Program Course](#).

Spanish

SPAN 101-102 Elementary Spanish I & II Beginner's course with audio-lingual approach; fundamentals of language structure and sound.

SPAN 201-202 Intermediate Spanish I & II This course emphasizes reading, conversation, writing, and a review of grammar with drill on important structural and vocabulary problems.

SPAN 307-308 Spanish Conversation and Composition I & II Practice in written and oral expression, emphasizing vocabulary expansion and expressive word choice. *Prerequisite: SPAN 202 or equivalent.*

SPAN 361-362 Survey of Spanish Literature I & II Presentation of the main literary currents from the epic to the Renaissance, Baroque, Classicism, Romanticism, and contemporary periods. Reading and discussion of selected texts. *Prerequisite: SPAN 202 or equivalent.*

SPAN 490-99 Special Topics or Directed Studies in Spanish Language and Literature Specially designed courses of readings in Spanish prose, poetry, and drama.

Music

The man that hath not music in himself,
Nor is not mov'd with concord of sweet sounds,
Is fit for treasons, stratagems and spoils;

William Shakespeare, *Merchant of Venice* (V.1)

Because true education involves the domestication—not the suppression—of the soul's raw passions, and since music touches this non-rational part of man, an education in good music is vital. Aristotle, for instance, held music to be the most important of subjects in the early education of the children of his day, “not because it is necessary, or because it is useful, but simply because it is liberal and something good in itself.” And this is precisely the definition of the *liberal arts*: the study of things that make us free, more human and truer to our nature, and not simply the acquisition of particular vocational skills that help in getting a job.

It was with the coming of the Christian dispensation, however, that a significant new facet was added to the Ancient World's high estimation of music in education. With the regular, even daily, celebration of the Mass and Divine Office, music became an important part—an *integral part* as various 20th century popes and Vatican II would later teach—of the worship of the Triune God. So to the end of improving the musical *ars celebrandi* of the Church in the first millennium, for example, Charlemagne ordered in 789 AD that schoolboys needed to learn “psalms, notes, chants, the *computus*, and grammar in each monastery and bishop's house.” Thus the monastery and episcopal schools of the day—the equivalent of today's grammar and secondary schools—were in essence turned into “choir schools.”

This was a normal means of education for youth for centuries, but this was not merely the learning of “practical skills” necessary for the performance of a religious “ritual”; this was schooling in a liberal art which enabled its practitioners to be free, more human, truer to their nature in their leisure time. And what is the most important thing that a man, understood properly as *homo religious*, can do in his leisure time, especially on *the day of rest*—the *Dies Domini*—but to worship God in song? As St. Augustine wrote, “*Cantare amantis est.*” (“song is an expression of love,” the love of God)

To this end, Christendom College cultivates the treasury of sacred music whose integral parts include Gregorian chant and the sacred vocal polyphony of masters such as Palestrina, Victoria, and Josquin des Prez. Under the direction of a competent Kapellmeister, the students strive to render present, in resonant beauty, the sonic vesture of divine worship. This is a part of the College's proud heritage of maintaining a high liturgical culture which includes three choral ensembles that sing at the College's liturgy: the Christendom Choir and the Palestrina Chamber Choir, which sing polyphonic motets and Mass settings, and the *Schola Gregoriana* for men, which beautifies the Sunday liturgy as well by chanting the traditional propers. Four annual choral scholarships and a minor in liturgical music are also a part of the College's liturgical music program. Along with Pope Benedict XVI, we endeavor “to seek what is *worthy* of the

Church's worship . . . [for] beauty and love form the true consolation in this world, bringing it as near as possible to the world of the resurrection."

Requirements for the Minor in Liturgical Music

This minor, which is administered by the undergraduate Department of Theology, requires eighteen (18) hours of study after the stated prerequisite:

Prerequisite for MUSC 304: Competency in Music Fundamentals, as demonstrated by a departmental test or by successful completion of MUS 101-102 (A-Modern, B-Chant). MUSC 101-102 do not count toward the student's GPA or as fulfilling graduation requirements.

Required courses:

MUSC 201–History of Music in Western Civilization (3 credits)

MUSC 302–Music Theory and Composition (3)

MUSC/THEO 303–Theology of Worship and Its Music (3)

MUSC 304–Gregorian Chant (3)

MUSC 310–Choir Apprenticeship (2)

MUSC 311–Lessons (1)

THEO 402–Ecclesiology or 404–The Sacraments or 451–Second Vatican Council (3)

MUSC 303 and 304 require minimal reading competency of the Roman Rite's liturgical texts. For students considering a Minor in Liturgical Music, Latin is encouraged as the core curriculum language requirement.

Basic Curriculum and Advanced Courses

MUSC 101-102 (A-Modern and B-Chant) These courses involve learning how to read, respectively, basic modern and Gregorian notation, in preparation for other courses (MUSC 302 and MUSC 304) or for admission to the choir or schola at the director's discretion. Exemption from the course may be earned by successfully passing a departmental exam. Each course is the equivalent work-load of a one-credit course. MUSC 101-102 do not count toward the student's GPA or as fulfilling graduation requirements.

MUSC 201–History of Music in Western Civilization This course is a one-semester introduction to the history of music in Western civilization. Since this course is open to students with no musical background, it will begin with an overview of some of the simpler technical aspects of music that are a *sine qua non* for intelligent listening and discussion of this fine art. After this, the course will deal with the study of the compositions, events, and people in music history, but also with writings about music and how music fits in with the culture and other arts of the times. There will be a listening component in which students will be required to recognize recordings of important compositions in music history. (3 credits)

MUSC 302–Music Theory and Composition This course begins with a brief review of the fundamentals of music and proceeds to the study of species counterpoint and figured bass. These two disciplines were considered prerequisites to the study of composition during what was known as the Common Practice Era (c. 1600-1900), a period of harmonic common practice which included the Baroque, the Classical, and the Romantic eras. Thus students will be drilled in some of the basic harmonic and part-writing principles learned by the greatest composers of Western civilization. Students will also learn to read melodies at sight and transcribe them by ear. At the end of the semester, the student will be required to write some simple compositions. (3 credits) *Prerequisite: A basic reading knowledge of music (in both treble and bass clefs) is required.*

MUSC/THEO 303–Theology of Worship and Its Music This course provides an introduction to the subject by analyzing and expounding the apposite documents of the ecclesiastical Magisterium, from the *Motu Proprio* of St. Pius X (1903) to the Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*) of Vatican II and the instruction *Musicam Sacram* of 1967. (3 credits)

MUSC 304—Gregorian Chant This course will involve a systematic study of the different genres of Gregorian chant in the Mass and Divine Office. (3 credits) *Prerequisite (not a co-requisite): MUSC 101B and 102B or demonstrated competency.*

THEO 304 Practicum: Theology of Worship and of its Music This course offers practical experience in applying sound theological principles to weekly sung worship, including the music “proper to the Roman liturgy,” Gregorian chant, according to the Ward Method. *Pre- or co-requisite: THEO 303; no musical prerequisites.* (1 credit hour: Practicum may not be repeated for credit.)

MUSC 310–Choir Apprenticeship In this course the student works with the professor and a chaplain to organize, present, and direct a significant liturgical event (e.g. Sunday sung Vespers) in the life of the College. (2 credits) *Prerequisite (not a co-requisite): One-year’s participation in Choir. Open only to students minoring in Liturgical Music.*

MUSC 311–Lessons Private musical lessons on a weekly basis for Liturgical Music Minors. *Students may enroll in this course only by permission of the Director of Liturgical Music. Normally, only lessons in organ or voice meet the requirements of this course. Students should consult the Director of Liturgical Music for more information about MUSC 311.* (1 credit)

THEO 402–Ecclesiology or 404–The Sacraments or 451–The Second Vatican Council are available through the Department of Theology.

Philosophy

The ultimate happiness that man can have in this life must consist in the contemplation of the first causes; for the little that can be known about them is more lovable and excellent than everything that can be known about lesser things. . . . And it is through the completion of this knowledge in us after the present life that man is made perfectly happy, according to the words of the Gospel: *This is eternal life, that they may know thee, the only true God.*

St. Thomas Aquinas, *Commentary on the Book of Causes*

Philosophy, the “love of wisdom,” begins in wonder and ends in an organized natural knowledge of the ultimate causes of all things. It is an essentially speculative discipline, one that seeks such knowledge for its own sake, for its intrinsic truth and beauty and not for its usefulness. It is not a means to a liberal education but, along with theology, its very purpose and end. Desirable in itself, philosophy also prepares the mind for the understanding of theology, the study of God based on Divine Revelation.

The beauty of wisdom imposes upon philosophy an orderly communication of its riches. Philosophy imparts to its students the tools of rational thought, applies them first to an investigation of the physical world and its most noble part, mankind, then looks to ordering our practical lives for the sake of wisdom, and finally considers each thing in its highest aspect, a being participating in the being of God. At Christendom College, this communication is reflected in the arrangement of courses studying philosophy systematically. In the first semester a student is introduced to philosophy through its ancient history, a history which most clearly displays its problems and aims, and through logic, the science providing the intellect with its most powerful tools. He then takes a course on the philosophy of human nature, man being the greatest of God’s changeable creations. He proceeds to study ethics, a consideration of human action in its relation to human happiness. Finally the student investigates metaphysics, the culmination of philosophy and the natural fulfillment of liberal education. It is the science of being qua being, a science that ultimately aims at a natural knowledge of God. Two courses in the history of philosophy, Ancient and Medieval Philosophy and Modern Philosophy end the core sequence with the subordinate but still important inductive approach to philosophical problems. These latter courses also have a practical aim: they prepare the student to live and act effectively in the modern world by showing him the patterns of thought which have molded it.

The philosophy courses in the core curriculum not only introduce the student to wisdom, they also give the sapiential ability to integrate the liberal arts, showing their relation to each other and to philosophy and theology. The elective courses in philosophy build on the knowledge acquired in the core curriculum, deepening an understanding which in the core curriculum itself inevitably remains somewhat elementary. The philosophy major, which requires a student to take another 24 credit hours in upper division courses beyond the required core philosophy courses, systematically deepens his understanding of the problems and solutions studied in the core. It also prepares interested students for graduate studies in philosophy or theology. The philosophy department requires that every major be competent in either Latin or

Greek, and study in depth the content of the following courses:

- Philosophy of God (PHIL 404)
- Recent Philosophy (PHIL 401) or Epistemology (PHIL 403)
- Ethics: either PHIL 312, 315, 412, 421, or another course by chairman's approval
- PHIL 512 Senior Seminar and Thesis: Each student completes his studies by writing an original senior thesis requiring independent research on a complex philosophical topic.

The philosophy minor offers students choosing to major in another discipline the ability to deepen their philosophical knowledge. There is no language requirement for the minor. Each student minoring in philosophy must take 12 credit hours of upper level philosophy courses beyond the core curriculum. A course grade of at least C-minus is necessary for a course to fulfill the department's major or minor requirements.

Basic Curriculum

PHIL 101 Introduction to Philosophy An introduction to the philosophical project through a consideration of key themes of Ancient Western philosophy from the pre-Socratics to Aristotle. The second half of the course is a treatment of Aristotelian formal logic, including simple apprehension and term, judgment and proposition, deduction and syllogism. **Required of all students.**

PHIL 102 Philosophy of Human Nature A systematic investigation of the nature of man, including a demonstration of the immateriality of the intellectual soul, the unity of the human person, his subsistence, freedom of the will, sensory and intellectual knowledge, and his natural end: God. The study will be based largely on texts of St. Thomas Aquinas and will include a consideration of contrasting positions. **Required of all students.**

PHIL 201 Ethics A systematic investigation of Aristotelian/Thomistic ethics, the subject of which is human action ordered to an end. The good human life is understood in terms of achieving the ultimate end of contemplative union with God through growth in virtue, with the instruction of law. Other topics include the voluntary character of human action and moral good and evil. Primary texts include the *Nicomachean Ethics* of Aristotle and the *Prima secundae* of St. Thomas's *Summa theologiae*. Other major contemporary ethical systems will also be considered. **Required of all students.**

PHIL 202 Metaphysics An introduction to an elementary Christian metaphysics of being based on the philosophy of St. Thomas Aquinas. Topics covered include an analysis of being in terms of essence and existence, a demonstration of the existence and nature of God based on that analysis, the categories, the transcendental modes of being, and cognitional being. **Required of all students.**

Advanced Courses

PHIL 101-202 are prerequisites for all advanced courses, unless an exemption is granted by the Academic Dean (301 and 302) or the Department Chair (courses numbered higher than 302).

PHIL 301 History of Ancient and Medieval Philosophy The history of Western Philosophy from the early Greeks to the late Middle Ages. Original sources are referenced, and their role in the development of thought is identified. **Required of all students.**

PHIL 302 History of Modern Philosophy A survey of modern Western philosophy from the 16th to the 20th century. **Required of all students.**

PHIL 312 Thomistic Ethics An in-depth study of the natural norms for the morality of human behavior as elucidated by the thought of St. Thomas Aquinas.

PHIL 315 Society and the Common Good An investigation of the social nature of man and his ultimate end as a common good. Based upon readings from the primary texts of philosophers including Plato, Aristotle, and St. Thomas Aquinas, as well as those of twentieth century Thomistic commentators.

PHIL 321 Philosophy of Nature An enquiry into the nature of the physical world based on the philosophy of nature of St. Thomas Aquinas. Includes readings from St. Thomas's *Principles of Nature* and his *Commentary on Aristotle's Physics*.

PHIL 322 Plato A reading of several dialogues from different periods of Plato's development, with reference to Plato's influence on later philosophy.

PHIL 323 Aristotle Reading and analysis of extensive selections from the *Organon*, *Physics*, *On the Soul*, *Metaphysics*, *Ethics*, and *Politics*. The magnitude of Aristotle's philosophical achievements, his profound influence on later ages, and the extent to which his work was used by the medieval schoolmen also will be considered.

PHIL 324 Philosophy of St. Augustine The background, life, and writings of St. Augustine of Hippo, with special reference to his contributions to philosophy and his influence on Western thought.

PHIL 325 Philosophy of St. Thomas Aquinas The background, life, and writings of St. Thomas, with special reference to his contributions to the various branches of philosophy.

PHIL 327 Philosophy of Psychology An investigation of the rise of modern psychology in the thought of Freud, the way it differs from a Thomistic philosophy of man and the way certain modern thinkers have placed the insights of Freud on a Thomistic basis. Other prominent modern psychologists will also be considered.

PHIL 328 Philosophy of Education An investigation of the nature of teaching and learning with special emphasis on classical and Christian thinkers and a consideration of contemporary problems.

PHIL 401 Recent Philosophy A study of philosophy in the 19th and 20th centuries, with selected readings in primary sources, dealt with either topically or historically. **This course or PHIL 403 is required of Philosophy majors.** *Prerequisite: PHIL 302 or permission of the Chairman.*

PHIL 403 Epistemology An investigation into the nature of human knowing based on the philosophy of St. Thomas Aquinas. The course may compare and contrast material from other thinkers. **This course or PHIL 401 is required of Philosophy majors.**

PHIL 404 Philosophy of God An advanced metaphysical study of the existence, nature, and attributes of God, based on the philosophy of St. Thomas Aquinas with consideration of other philosophies. **Required of Philosophy majors.**

PHIL 412 Modern Moral Theories An investigation of some of the major moral theories of the modern era beginning in the 16th century. Theories are examined in themselves and analyzed from the viewpoint of the Aristotelian/Thomistic tradition.

PHIL 421 The Will and the Virtues A systematic study based on the *Summa Theologiae* of St. Thomas Aquinas of the nature of the will, the relation between intellect and will, the nature of habit and virtue, the types of virtue, and particular virtues, especially the cardinal virtues.

PHIL 422 Aesthetics A Thomistic philosophical investigation of art, both fine and useful art, the nature of beauty and its perception, the roles of the intellect and the will in aesthetic enjoyment, and different theories of the nature of art and of the artistic act.

PHIL/LATN/THEO 423 Latin Readings in St. Thomas Aquinas An advanced study of scholastic Latin and an in-depth reading of selections from St. Thomas's *Summa Theologiae* and other treatises. The portions of the *Summa* studied will vary. This course may be repeated for credit. (Cross-listed in Latin and Theology.)

PHIL 425 Contemplation and the Philosophical Life An investigation of the nature and nobility of contemplation and the contemplative life, as well as of issues related to the pursuit of wisdom, such as discipleship, tradition, and philosophy as a craft.

PHIL 427 Issues in Contemporary Philosophy A special study of some current theme, movement, or style of philosophizing, such as the thought of Karol Wojtyla, philosophy of science, philosophy of war, phenomenology, linguistic analysis, or contemporary Catholic philosophical movements.

PHIL 428 Ethics of John Paul II An analysis of the ethical thought of John Paul II. The objective is to understand not only how the late Holy Father brings together different traditions in ethics, but also and primarily what he has to say about the truth about human beings and the goodness of their behavior, especially in their relations with one another, and especially in the relations of man and woman with each other. Readings will be taken from *Love and Responsibility* and *Person and Community: Selected Essays*.

PHIL 489 Honors Seminar A seminar on a special topic in philosophy to be determined by the department chairman in consultation with interested and qualified students. *Prerequisites: Minimum 3.25 GPA and permission of the Department Chairman.* (4 credit hours)

PHIL 490-99 Special Topics or Directed Studies in Philosophy A special study of some area such as axiology, cosmology, epistemology, logic, metaphysics, mathematics, moral philosophy, natural law, or philosophy of history.

PHIL 512 Senior Seminar and Thesis Direction of the student with his senior thesis, a major scholarly paper on a philosophical topic of his interest. The student receives instruction and individual assistance in development of a topic, research methods, outlining, organizing, and writing a philosophical paper. The student may be required to defend his thesis in an oral presentation.

Political Science and Economics

It is the purpose of the Department of Political Science and Economics of Christendom College to help restore all things in Christ by educating, through the regular courses, and training, through the Politics Program, Catholic leaders in the public forum. Knowledge of the principles of a just political, social, and economic order are essential to a renewal of the temporal sphere. In line with this purpose, the College through its two required core courses in the fields of Political Theory and the Social Teachings of the Church gives the student the knowledge of classical and Catholic political and legal philosophy up to St. Thomas Aquinas, and demonstrates the deterioration of the classical natural law understanding in the major modern thinkers. Since ideas have consequences, the destructive results of much of modern thought are explained and analyzed. The student is then introduced to how the Church, through its authoritative teachings, has dealt with problems in the political, social, and economic sphere from the early Church Fathers through Vatican II and the writings of Pope John Paul II.

The upper division political science courses give the student a more in-depth comprehension of the great political thinkers, of the nature and actual function of the American governmental system, of constitutional law and jurisprudence, and of international relations and the governments and politics of other lands and regions.

The department also includes a minor and courses in various sub-fields in economics. The purpose of the science of economics, as famous British economist Alfred Marshall said, is to raise up the poor. This is a Christian duty, but many well meaning Christians have either no idea or merely false ideas about how to do this. Good intentions are no substitute for sound economic theory. The economics minor gives the student the full range of economic knowledge, from economic philosophy, economic history, to advanced social teachings and technical courses.

REQUIREMENTS FOR PSAE MAJOR CONCENTRATIONS

Christendom College offers its Political Science and Economics majors a choice between two B.A. sequences:

A. Regular Political Science sequence. Twenty-seven (27) credit hours from the advanced Political Science and Economics curriculum, including as required courses PSAE

- 311-312 American Government and Politics I and II
- 335-336 Principles of Economics: Macroeconomics and Microeconomics
- completion of the two courses of one of the following two sequences, either 421-422 The Classical Political Tradition and Medieval Political and Social Theory, or PSAE 427-428 Modern Political Theories and Contemporary Political Theory
- PSAE 512 Senior Seminar and Thesis

B. The Politics Program. A more career-oriented sequence, the Politics Program offers a B.A. in Political Science with a *Politics Program Certificate* after completion of a total of thirty (30) credit hours of upper-division courses in Political Science and Economics, which must include

- 9 credit hours of **Practica**, which consists of
 - 382 (3 credits): a special series of lectures, seminars, and workshops and
 - 521 (6 credits): a summer internship position
- 21 hours of the regular Political Science and Economics curriculum, including
 - 311-312 American Government and Politics I and II
 - 335-336 Principles of Economics: Macroeconomics and Microeconomics
 - 512 Senior Seminar and Thesis

The **Politics Practica Program** is open only to students in good standing; *i.e.*, students on academic warning or probation are excluded from Practica (PSAE 382) and Internship (PSAE 521). The Internship program, for which a limited number of stipends and tuition scholarships is available, is selective and competitive; a minimum cumulative GPA of 2.5 is required for participation in the summer Internship (PSAE 521).

N.B. The *Politics Program Certificate* can be earned by anyone in any major by fulfilling the specific program requirements, namely, 3 credits of Practica (PSAE 382), 6 credits of American Government and Politics (PSAE 311-312), 6 credits in Economics (PSAE 335-336), and the six-credit Internship (PSAE 521).

The advanced curriculum thus offers the Political Science and Economics major a wide variety of courses which provide the preparation needed for advanced study in law school or graduate school, and for careers in government, business, and journalism.

Minor Concentrations

The Department of Political Science and Economics also offers two minors open to students of all majors:

A. The General Political Science and Economics Minor: Eighteen credit hours are required for this minor, including the following PSAE courses:

- 311-312 American Government and Politics
- 335-336 Principles of Economics: Macroeconomics and Microeconomics
- completion of the two courses of one of the following two sequences, either 421-422 The Classical Political Tradition and Medieval Political and Social Theory, or 427-428 Modern Political Theories and Contemporary Political Theory

B. The Minor in Economics: Eighteen credit hours are required for this minor, including the following PSAE courses:

- 335-336 Principles of Economics: Macroeconomics and Microeconomics
- 451 Solidarity: A Modern Catholic Social Order
- three other courses of the student's choice in Economics

A course grade of at least C-minus is required for a course to fulfill the department's major or minor requirements. *N.B. Course credit hours cannot be counted toward both the PSAE major and the 18 credit hours required for either minor.*

Basic Curriculum

PSAE 201 Principles of Political Theory An introduction to Classical and Catholic ideas on the relationship between man and the state, the sources of power and authority, inter-relationship between natural law and the conduct of government, and the common good and its application to social and economic problems. The course deals with these topics in light of classical, medieval, modern, and contemporary thinkers. **Required of all students.**

PSAE 202 The Social Teachings of the Church An introduction to the major social and political teachings of the Catholic Church as found in Revelation, the Fathers and Doctors of the Church, and the authoritative documents of the Holy See. The major topics covered include the duties of the individual to the state and society, the duties of the government to its citizens, wealth and poverty, property, the relationship of the state and the Church, socialism, capitalism, and the family in the life of society. **Required of all students.**

Advanced Courses

PSAE 201-202 are prerequisites for all advanced PSAE courses.

PSAE 311-312 American Government and Politics (2 semesters, 3 credits each semester)

First Semester: I. A thorough examination of the operation of the American Political system. Topics include the presidency, Congress, the Supreme Court, the media, political parties, interest groups, federal-state relations, the original intent of the Constitution, and the role of the Church in political affairs.

Second Semester: II. An analysis of the major political philosophies and relevant political movements in the American political system from the War for Independence to the present.

Both courses are required of all majors.

PSAE 321 French Revolutionary Political Thought Relevant works of Voltaire, Rousseau, the Encyclopedists, and the Jacobins are studied for their historical connections and theoretical content.

PSAE 322 Counter-Revolutionary Theory An in-depth study of the theories and writings of the counter-revolutionary thinkers whose alternatives to the philosophies of revolution provide the basis for a balanced and Christian alternative to the modern revolutionary state.

PSAE 333-334 American Constitutional Law (2 semesters, 3 credits each semester) A systematic study of the Constitution and the doctrine of judicial review with special emphasis upon First Amendment rights, state-federal relationships, interstate commerce, criminal law, and civil rights decisions. The course treats topics of interest to Catholics, such as abortion, state aid to private schools, and freedom of religion. *Prerequisite for PSAE 334: PSAE 333.*

PSAE 335 Principles of Economics I: Macroeconomics An introduction to the science of economics with emphasis on macroeconomics: how the economy functions in terms of the whole system, with reference to the interrelations among various sectors of the economy, government, private business, and the consumer. Includes the study of economic principles and theories, national economic growth, inflation, recession, money and banking, effects of taxation and governmental spending, and international trade. **Required of all majors and minors.**

PSAE 336 Principles of Economics II: Microeconomics A continuation of the study of the science of economics with emphasis on Microeconomics: how the economy functions in terms of individual areas of activity. Studies free market concepts in contrast to other economic systems, supply and demand, profit, and production and distribution. The course will also explore specific problems concerning labor unions, agriculture, foreign trade, urban economic problems, and anti-trust regulations. **Required of all majors and minors.**

PSAE 337 Macroeconomic Theory The study of the whole national economy using aggregate income accounts. Topics covered include the determination and measurement of national income and output and the causes and solutions from various theoretical perspectives of problems such as unemployment, inflation, and economic growth. *Prerequisite: PSAE 335 or permission of the Chairman.*

PSAE 338 Microeconomic Theory An in-depth analysis and critique of the neo-classical theory of the firm, including theories of consumer behavior, market demand, production decisions, and cost. The price mechanism and output decisions under various market conditions are also studied. *Prerequisite: PSAE 336 or permission of the Chairman.*

PSAE 342 Political Conflict in the Middle East A study of the historical development of the Middle East in politics, economics, and religious and political thought; political institutions in the Maghreb; Zionism; the Palestinian question; and the politics of oil.

PSAE 343 Government and Politics of Europe A study of the major countries of Europe, including their political traditions, histories, constitutional principles, political parties, and contemporary political changes and problems, and the European Union. Focus will also be on the basic features of the Communist system of the former Soviet Union, and changes in Russia and East Central Europe since the collapse of the former Soviet empire. Also studied will be the cantonal system of the Swiss Confederation.

PSAE 382 Politics Practica A series of lectures by guest practitioners of politics, in which students learn such practical political mechanisms as campaign management, political use of the communications media, legislative research, political lobbying, and public, economic and foreign policy formation. *Pre- or co-requisites: PSAE 201-202, or permission of the Director of the Politics Practica Program. Second-semester freshmen must have a minimum 3.0 GPA to take Practica during the freshman year. Practica may not be repeated for credit.*

PSAE 421 The Classical Political Tradition In-depth study of the rise of Greek political theory, the political dialogues of Plato, Xenophon, the ethics and politics of Aristotle, Polybius, and Cicero.

PSAE 422 Medieval Political and Social Theory A study of the major political philosophers of the medieval period, particularly Christian theorists, with a view to the relationship between these political theories and their basic philosophies, their religious beliefs, and the political reality of their time. Particular emphasis on the political and social theories of the unified Christian world which was Christendom.

PSAE 427 Modern Political Theories Classical liberalism, Marxism, nationalism, social democracy, Fascism, welfare liberalism, and related Third-World systems are studied.

PSAE 428 Contemporary Political Theory An examination of the major political thinkers and schools of political thought of the twentieth century, with emphasis on the rebirth of classical political philosophy since World War II.

PSAE 431 International Relations The major issues concerning international relations are presented in the context of realist theory and are contrasted against the backdrop of emerging globalist theory. Special attention is devoted to the development of the modern nation-state, war in the modern world, nationalism and internationalism, international economic development in the framework of the social teachings of the Church, balance of power politics in the 19th and 20th centuries, arms control and disarmament, and international organizations and law.

PSAE 432 Strategy and International Politics in the 20th Century The following major areas are analyzed: the history and development of U.S. and Soviet strategic doctrine, nuclear strategy and balance of power, major U.S.-Soviet confrontations, the British Empire, and the Franco-German contest in Europe in the 19th and 20th centuries. Also studied are the development of diplomatic and military strategies of the Great Powers of Europe and Japan, the contribution of strategic thinkers, the impact of the industrial revolution on warfare, the emergence of total war, and current efforts by the United States and the European Union to create a “new global order.”

PSAE 433 Revolutionary Conflict The phenomenon of revolution is studied in the context of Western history. Revolution is seen as a disorder found in civil society throughout history; consequently, the greater part of the course is devoted to the study of the breakdown of the political order and the rise of radical ideologies which led to wholesale bloodshed in society. Particular attention will be focused on the American War for Independence, the French Revolution, the revolutions of 1830 and 1848, the Russian Revolution, and the Leninist model for revolution in the Third World.

PSAE 441 Money and Banking A detailed study of the role of money and credit, banks, the Federal Reserve System, and financial institutions in the operation of the domestic economy. Also covered are monetary policy and the relation of monetary policy to fiscal policy, as well as international economic relations and the balance of payments.

PSAE 451 Solidarism: A Modern Catholic Social Order Introduction to the socio-economic doctrines of Pesch, Messner, and other Catholic social and economic thinkers of the 20th century.

PSAE 452 The History of Economic Thought A study of the thought of the main economic thinkers from the School of Salamanca to the present.

PSAE 453 International Economics The theory of international trade; the flow of capital, goods and services across international boundaries; and the effects of various international organizations and agreements on the flow of trade. *Prerequisites: PSAE 335-336.*

PSAE 454 Economic Philosophy A presentation of the philosophical foundations of economic behavior and market structures. Topics include a critique of the neo-classical paradigm, the nature of the acting person and free economic choice, and the ethics of market activity.

PSAE 455 Seminar: Economic Growth and Development An empirical and analytical study of the causes of economic growth and development under various economic, legal, and cultural conditions in both developed and developing countries. The emphasis is on application of economic knowledge and student research. *Prerequisite: PSAE 453.*

PSAE 456 The Economics of Public Choice The application of economic theory and methodology to the study of nonmarket decision-making.

PSAE 473 The Economic History of the West The evolution of the Western economic system from the fall of the Roman Empire to the present: the agricultural revolution, the growth of towns and cities, the impact of technological change, the organization and diffusion of trade and commerce, and the role of governmental policies and demographic changes are included.

PSAE 479 Jurisprudence and the Catholic Lawyer Such key areas as individual rights and constitutional interpretation regarding religion are examined through lecture and discussion of key contemporary legal issues. The course outlines the utilitarian character of modern jurisprudence and equips students with the understanding they need to adopt a genuinely Catholic legal perspective. *Prerequisite: PSAE 312.*

PSAE/THEO 482 Theology and the Public Order The issues of Church and State, secularization, and the temporal common good are analyzed in light of the Kingship of Christ, the divine prerogatives of the Catholic Church, and a sound theological anthropology. Special attention will be given to the Declaration *Dignitatis Humanae* of Vatican II. (Cross-listed in Theology)

PSAE 483: Russia's Diplomacy in Europe A course which examines the historical development of Russia's diplomacy in Europe from the perspectives of geopolitics and ideology. By means of a historical survey of Russia's history in Europe, this course presents Russian diplomatic and military activities in Europe from the period of Czar Peter the Great to the contemporary state of the Russian Republic.

PSAE 489 Honors Seminar A seminar on a special topic in political science to be determined by the department chairman in consultation with interested and qualified students. *Prerequisites: Minimum 3.25 GPA and permission of the Department Chairman.* (4 credits)

PSAE 490-99 Special Topics or Directed Studies in Political Science & Economics Specially designed courses of readings in areas not sufficiently covered by another course already in the curriculum.

PSAE 512 Senior Seminar and Thesis A course of directed research required for all senior majors culminating in a major scholarly paper which must be defended by oral examination.

PSAE 521 Internship Students enrolled will participate in an internship (minimum of eight weeks, 30-40 hours a week) on congressional staffs, in political action committees (PACs), pro-life and pro-family organizations, or selected political campaigns during the summer between their junior and senior years. Fall internship requests during a student's senior year require the permission of the Director of the Politics Program. *Prerequisites: PSAE 311 or 312; 382; a minimum 2.5 GPA; and sixty percent of the general core requirements of the curriculum completed by the time the internship begins. Application deadline is February 1st. Applications are available from the Director of the Politics Program after November 1st.* **Internship may not be repeated for credit.**

Rome Program Courses

The Christendom [Junior Semester in Rome Program](#) is described above. The following courses are particular to the Rome Program:

CECS/ENGL/HIST/THEO 300 Roman Perspectives This course is the literary component of Christendom College's Junior Semester in Rome program. Masterworks from the Classical, Early Christian, and Renaissance periods of literary history relating to Rome will be read in the very surroundings from which they arose, including such works as Livy's *Early History of Rome*; Ovid's *Metamorphoses*, a virtual encyclopedia of Greco-Roman myth and one of the most influential Latin works on Western art and literature from the 1st century AD through the Renaissance; Pope St. Clement I's *Epistle to the Corinthians* (c. 90 AD), St. Ignatius of Antioch's *Epistle to the Church of Rome* (c. 110 AD), and Pope St. Gregory the Great's *Life of St. Benedict*, among other works of the Church Fathers; and Shakespeare's Roman plays, *Coriolanus*, *Julius Caesar*, and *Antony and Cleopatra*, based on Plutarch's *Lives*. **Required for all Semester-in-Rome-Program students.**

HIST 301 Art & Architecture of Rome and Florence This course studies the development of architecture and the related arts from Classical Antiquity through the Age of the Baroque as exhibited in the monuments and masterpieces of Rome and Florence. **Required for all Semester-in-Rome-Program students.**

ITAL 101 Elementary Italian I Introduction to modern Italian as a written and spoken language, including written and oral practice of the basic lexicon and grammatical structures. **Required for all Semester-in-Rome-Program students.**

Theology

Theology plays a particularly important role in the search for a synthesis of knowledge as well as in the dialogue between faith and reason. It serves all other disciplines in their search for meaning, not only by helping them to investigate how their discoveries will affect individuals and society but also by bringing a perspective and an orientation not contained within their own methodologies . . . Every Catholic university should have a faculty, or at least a chair, of theology.

Catholic theology, taught in a manner faithful to Scripture, Tradition, and the Church's Magisterium, provides an awareness of the Gospel principles which will enrich the meaning of human life and give it a new dignity.

John Paul II, *Ex Corde Ecclesiae*, 19–20

This department seeks to restore and advance the scholastic discipline of Theology, the “Queen of the Sciences.” The *Instruction on the Ecclesial Vocation of the Theologian* reminds us that “the object of theology is the Truth which is the living God and His plan for our salvation revealed in Jesus Christ.”(8). Every course is designed both to cover the perennial truth taught by the Church and developed by the Catholic theological tradition, and to expose the false steps which have led to widespread loss of orthodoxy in recent years. As the late Pope John Paul II stressed in his address to the Pontifical Academy of Theology, the vitality of theological study “does not lie in a relativism or historicism.” Rather, the theological vocation requires

. . . a *supreme concentration on the truth*, an understanding that is a journey with and, above all, a following of Christ, the Way, the Truth, and the Life. Theology thus becomes *a journey in communion with the Person-Truth who is Jesus Christ*, in a relationship of fidelity, love and self-giving, under the guidance of the Spirit of truth (cf. Jn 16,13), who has the mission of recalling Jesus' words and of helping Christians understand and live them in an interior lucidity throughout the changing history of humanity.” (Address to the Pontifical Academy of Theology, February 16, 2002)

From the *Aeterni Patris* of Leo XIII, through the *Doctoris Angelici* of Pius X and the *Studiorum ducem* of Pius XI, down to the Second Vatican Council, the Church has taught that the spirit, methods, and principles of the Angelic Doctor, St. Thomas Aquinas, yield the optimal results in speculative theology. Therefore THEO 301, 305, and all the upper division courses in speculative theology include the reading of St. Thomas and are all taught according to his approach. Thus the Theology Department at Christendom College takes special care to insure that the students achieve a solid grasp of the Thomistic synthesis. As was stated in *Fides et Ratio*,

If it has been necessary from time to time to intervene on this question, to reiterate

the value of the Angelic Doctor's insights and insist on the study of his thought, this has been because the Magisterium's directives have not always been followed with the readiness one would wish. In the years after the Second Vatican Council, many Catholic faculties were in some ways impoverished by a diminished sense of the importance of the study . . . of Scholastic philosophy. . . . I cannot fail to note with surprise and displeasure that this lack of interest in the study of philosophy is shared by not a few theologians. . . .

It should be clear in the light of these reflections why the Magisterium has repeatedly acclaimed the merits of Saint Thomas' thought and made him the guide and model for theological studies. . . . In his thinking, the demands of reason and the power of faith found the most elevated synthesis ever attained by human thought, for he could defend the radical newness introduced by Revelation without ever demeaning the venture proper to reason.

John Paul II, *Fides et Ratio*, Paragraphs 61, 78

As a strict academic discipline, the theology major is an ideal preparation for careers in teaching, in Catholic broadcasting or in religious journalism, for seminary study, and for other graduate work in academic theology. It can lead to positions as directors of religious education in schools, parishes, and dioceses—a growing field.

Requirements for the Theology Major

Theology majors must be able to read ecclesiastical Latin. Proficiency in Latin can be acquired through fulfillment of the College's language requirement, that is, by completing LATN 202 or higher. The requirements for a theology major are completion of the required basic (101-202 core) courses plus thirty (30) hours of advanced work. These thirty hours required for the major must include the following THEO courses:

- 301 Moral Theology and 302 Apologetics, required of all Christendom students
- two courses that focus specifically on the central mysteries of the Faith, the Trinitarian God and the mystery of the Word made flesh, Jesus Christ, namely 308 De Deo Trino, and 312 De Verbo Incarnato
- two courses, chosen by the student in consultation with the Theology faculty and chairman, from the following: 305 De Revelatione, 345 Ascetical and Mystical Theology, 402 Ecclesiology, 411 De Gratia, 404 Sacraments, 451 General Councils, and 452 Vatican II.
- Three THEO electives numbered 300 or higher
- THEO 512 Senior Thesis

The theology minor requires 18 credit hours of advanced courses, including THEO 301 and 302. A course grade of at least C-minus is necessary for a course to fulfill the department's major or minor requirements.

Basic Curriculum

THEO 101-102 Fundamentals of Catholic Doctrine (2 semesters, 3 credit hours each semester) A systematic presentation of the mysteries of the Faith, the moral and spiritual norms of Christian life, the liturgy and the sacraments, as revealed in Scripture and Apostolic Tradition and as defined by the magisterial documents of the Church. **Required of all students.**

THEO 201 Introduction to the Old Testament Major selections from the books of the Old Testament are read within the norms of Catholic exegesis. Special emphasis is placed upon the Pentateuch, the Prophets, and the Wisdom literature. One major purpose is to inspire a love of God's Word, which is fully revealed in Jesus Christ. **Required of all students.** *Prerequisite: THEO 101-102 or permission of the Academic Dean.*

THEO 202 Introduction to the New Testament The Gospels and other books of the New Testament are read in the light of Catholic norms of exegesis. The course will show how the Gospel texts reveal the real historical Jesus, true God and true Man, and will address contemporary critics who seek to distance the texts from Him. The course will also introduce the main themes of the Pauline corpus, the Johannine literature, and the Catholic Epistles. The primary goal is to make manifest through an in depth study of the Sacred texts that Jesus Christ is the fullness of God's revelation. **Required of all students.** *Prerequisite: THEO 201.*

Advanced Courses

THEO 101-202 are prerequisites for all advanced courses.

THEO 300 [Roman Perspectives](#) See "Rome Program" above.

THEO 301 Moral Theology A study of the data revealed in Scripture and Tradition concerning what men must do to please God. Elaboration of the data, together with sound analysis of human action and a grounding of natural-law ethics, will equip the student to understand the current crisis in moral theology. **Required of all students.**

THEO 302 Catholic Apologetics A presentation of the basic arguments for the credibility of the Catholic faith. Students learn how to develop both cogent arguments for its defense and effective means of persuasion. Individual topics range from God's existence to Papal Primacy. **Required of all students.** *Prerequisite: THEO 301.*

THEO 303 Theology of Worship and of its Music This course provides an introduction to the subject by analyzing and expounding the apposite documents of the ecclesiastical Magisterium, from the *Motu Proprio* of St. Pius X (1903) to the Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*) of Vatican II and the instruction *Musicam Sacram* of 1967.

THEO 304 Practicum: Theology of Worship and of its Music This course offers practical experience in applying sound theological principles to weekly sung worship, including the music “proper to the Roman liturgy,” Gregorian chant, according to the Ward Method. *Pre- or co-requisite: THEO 303; no musical prerequisites.* (1 credit hour: Practicum may not be repeated for credit.)

THEO 305 De Revelatione The existence and nature of divine revelation is studied, together with the means of its transmission, the structure of dogmatic formulae, the relation of revelation to the human disciplines and cultures, and the methods of theology. The primary text is St. Thomas' *Summa Theologiae*, I, q. 1.

THEO 307 De Deo Uno An intensive study of God in His existence and attributes, with special attention to the “five ways” and the problem of analogy. The basic text is the *Summa Theologiae*, I, qq. 2-26.

THEO 308 De Deo Trino Processions, relations, Persons: the Divine Trinity is studied both as immanent in God from all eternity and as “sent” to indwell in the souls of the just. The basic text will be the *Summa Theologiae*, I, qq. 27-43. **Required of Theology majors.**

THEO 312 De Verbo Incarnato A Biblical, patristic, and scholastic presentation of the fundamental mystery of the Hypostatic union. The basic text will be *Summa Theologiae*, III, qq. 1-20. **Required of Theology majors.**

THEO 322 Mariology The historicity of the Lord's virgin birth and Mary's perpetual virginity are defended with the tools of critical exegesis and positive theology. The course also gives a detailed overview of the development of Marian doctrine and liturgical and devotional piety from the Apostolic period to the present. Finally, the course offers a synthesis of major themes in speculative theology pertaining to the Blessed Virgin.

THEO 331 Old Testament Exegesis Particular books or genres within the canonical Old Testament will be studied intensively, with reference to the tradition of Patristic exegesis as well as to what is acceptable in modern methods of hermeneutics. Knowledge of Hebrew is recommended.

THEO 332 New Testament Exegesis A portion of the New Testament corpus is studied according to Patristic and subsequent hermeneutical traditions of the Church; special reference is made to the problems raised by modern exegesis. Knowledge of Greek is recommended.

THEO 341 The Ante-Nicene Fathers By reading from the Apostolic Fathers, the Apologists, Irenaeus, Tertullian, and others, the course traces how Christian thought, life, and worship developed during the period from the late First Century to the conversion of Constantine and the first ecumenical council (Nicaea).

THEO 342 The Post-Nicene Fathers By readings from the Cappadocians, John Chrysostom, Cyril of Jerusalem, Ambrose, Augustine, Gregory the Great, and others, the course traces how Christian thought, life and worship developed from the Council of Nicaea to the end of the Patristic Age in the West.

THEO 345 Ascetical and Mystical Theology A systematic introduction to the principles of spiritual theology in the Thomistic tradition. Select classics on the spiritual life, discipline, and perfection from the Patristic Age through the Catholic Reformation up to the twentieth century will be studied in the light of these general theological principles. Authors include Saints Augustine, Basil the Great, Benedict, Francis of Assisi, Dominic, Bonaventure, Thomas à Kempis, Ignatius de Loyola, Teresa of Avila, John of the Cross, Francis de Sales, and Thérèse of Lisieux.

THEO/HIST 401 The Papacy A survey of the development of the Papacy and its impact on history from St. Peter to the present. Emphasis is placed on institutional growth, the advancement of papal ecclesiology, major challenges to the papacy, and both the elements and the effects of papal leadership in the Church as a whole. (Cross-listed in History.)

THEO 402 Ecclesiology The divine origin, structure, mission, and jurisdiction of the One, Holy, Catholic, and Apostolic Church are studied from the sources of revelation, the definitions of the Magisterium, and the speculative syntheses of Aquinas, Bellarmine, Journet, and others.

THEO 404 The Sacraments After a careful examination of the major points which constitute the traditional tract "On the Sacraments in General," following the *Summa Theologiae*, III, qq. 60-65, the principal sacraments are studied individually from a dogmatic point of view. Liturgical forms may also be considered insofar as they enrich the theological understanding of the sacrament.

THEO 411 De Gratia Metaphysical and theological issues are combined for the study of such classic questions as: the essentials of human nature, the states of that nature, the gratuity of the supernatural, created and uncreated grace, and the mystery of predestination.

THEO 412 De Novissimis The eschatological claims of the Faith are studied in relation to the other Christian mysteries and in relation to the modern ideologies.

THEO/LATN 421 Patristic Latin Several Patristic authors will be examined in this course, though the focus will be on one major author to be studied in depth. The focal author and work will vary each time the course is offered. (Cross-listed in Latin)

THEO/LATN/PHIL 423 Latin Readings in St. Thomas Aquinas An advanced study of scholastic Latin and an in-depth reading of selections from St. Thomas's *Summa Theologiae* and other treatises. The portions of the *Summa* studied will vary. This course may be repeated for credit. (Cross-listed in Latin and Philosophy.)

THEO/GREK 425 Patristic Greek This course includes further New Testament readings, the *Didache*, and selections from the Greek Fathers of the first nine centuries of the Christian era. This course may be repeated for credit. (Cross-listed in Greek)

THEO/HIST 451 The General Councils The course outlines the chief dogmatic developments from A.D. 325 to 1870 within the changing historical context of the ecumenical councils. (Cross-listed in History.)

THEO 452 The Second Vatican Council The authentic sense and context of the documents of Vatican II are explained. Widespread distortions of the Council's doctrines are exposed and refuted in a close analysis of key texts.

THEO/HIST 481 The History and Nature of Modernism The background of Modernism is researched in the movements of the 19th century. The organization and program of Modernism is reconstructed from the private correspondence and memoirs of such key figures as von Hügel, Blondel, Loisy, Tyrrell, Teilhard de Chardin, Edouard Le Roy, and others. (Cross-listed in History.)

THEO/PSAE 482 Theology and the Public Order The issues of Church and State, secularization, and the temporal common good are analyzed in light of the Kingship of Christ, the divine prerogatives of the Catholic Church, and a sound theological anthropology. Special attention will be given to the Declaration *Dignitatis Humanae* of Vatican II. (Cross-listed in PSAE.)

THEO 489 Honors Seminar A seminar on a special topic in theology to be determined by the department chairman in consultation with interested and qualified students. Prerequisites: Minimum 3.25 GPA and permission of the Department Chairman. (4 credits)

THEO 490-49 Special Topics or Directed Studies in Theology Specially designed courses of readings in areas not sufficiently covered by another course already in the curriculum.

THEO 512 Senior Seminar and Thesis Guidance is given to the advanced student in preparing a substantive thesis on a theological topic of his choice, subject to the approval of the Department Chairman.

Teacher Formation Program

Christendom College offers a pre-certification program which provides its undergraduate students the opportunity to explore a career in education and to develop teaching skills through the Teaching Apprentice Practicum. Upon the successful completion of the Practicum, the student will receive six (6) elective credits toward the B.A. degree. Also available is a one-credit Education Seminar open to juniors and seniors. The College does not offer teacher certification.

Participation in the Teacher Formation Program is limited and competitive. Students must have second-semester junior or senior class rank, a minimum of 2.50 cumulative GPA, and be in good standing with the College. Students are to make application in their junior year with a written application to the Director of Teacher Formation for candidacy status. The Application Deadline is Spring registration in November. Candidates must make arrangements to interview with the Director of Teacher Formation for final decision on acceptance into the program. Students are responsible for their own transportation to and from the teaching site.

No more than seven (7) semester hours of Education (EDUC) course credits may be used to fulfill the [B.A.](#) requirements for graduation.

EDUC 520 Education Seminar Offered in the spring semester. Students attend biweekly seminars, lectures or workshops given by educational professionals and experienced teachers on teaching methods and educational theory: e.g., course design and lesson planning, classroom management, test design, developmental psychology, etc. (1 credit hour) Open to Juniors and Seniors.

EDUC 521 Teaching Apprentice Practicum The course is taken during the fall or spring semester of the student's senior year. The Practicum lasts for at least twelve (12) weeks, with no less than six (6) hours per week under the direction of a master teacher and the Director of the Teacher Formation Program. The Director will conduct at least two workshops each semester and be available for individual conferences. The teaching apprentice will receive instruction in lesson planning, classroom management, effective teaching strategies, and evaluation and testing. The teaching apprentice will first observe and then assist in the daily routines of the classroom, analyze with the master teacher and/or Director of Teacher Formation lessons presented by the master teacher, and finally have the opportunity to develop lesson plans and teach small groups and then the whole class. The apprentice teacher will be observed by the master teacher and/or the Director of Teacher Formation who will encourage and guide the apprentice teacher in evaluating the effectiveness of the lessons. (6 credit hours) *Prerequisite: Senior standing.*
Practicum may not be repeated for credit.

ADMISSION

Undergraduate Admissions

Christendom College is committed to academic and moral excellence. Successful applicants for admission to Christendom College must show promise of being able to do serious intellectual work at the college level. There will be no discrimination among applicants on the basis of sex, race, color, or national origin. While there is a strong Catholic emphasis in all aspects of the curriculum and life at Christendom College, non-Catholics are encouraged to apply.

Academic Requirements

Admission will be determined by a variety of indicators including, but not limited to, high school grades, College Board Scholastic Aptitude Test (SAT Reasoning Test) or American College Test (ACT) scores, essays, and letters of recommendation. (See [Application Procedure](#) below for further information.)

We recommend, in preparation for Christendom, that high school students pursue a curriculum of college preparatory courses, including minimally four in English, three in history, two in a foreign language, two in mathematics (Algebra I and Geometry), and two in science.

General Guidelines

Although the deadline for applications is March 1, students are urged to submit their applications by January 15. Applications received after March 1 will be considered as space permits. Students will be notified of a decision by April 1. Early notification may be offered to students who possess strong academic records. These students are chosen on the basis of their SAT/ACT scores, class rank, grades, and course of study. Students selected for early notification will be notified immediately following the Admissions Committee's decision. Students seeking entrance for the Spring semester should submit their application by January 2.

An application for admission can be obtained from the Admissions Office by writing (Christendom College, 134 Christendom Drive, Front Royal, VA 22630), by calling (toll-free 800-877-5456, or 540-636-2900), by e-mail (admissions@christendom.edu), or through the Internet (www.christendom.edu). Inquiries pertaining to admissions or general College information should be directed to the Admissions Office.

We strongly recommend that prospective students visit the College. Visiting students are able to talk with a member of the admissions staff, tour the campus with a student ambassador, attend classes, meet professors, go to Mass, and dine in the Commons as guests of the College. The Admissions Office is open on weekdays from 9:00 a.m. to 5:00 p.m. A student who plans to visit the College should write or call in advance for an appointment (see address and telephone numbers above).

An interview at the College is not normally required, but the Admissions Committee may request one in special cases. Applicants living close enough to the College to be able to come conveniently for an interview are strongly encouraged to do so, not only so they may be evaluated, but so they may have a personal contact and experience with the College.

Early Action Option

The Early Action Option allows the candidate to apply for admission based on six semesters of high school work; however, seventh semester grades should be submitted if available. Early Action applications must be received by December 1. Notification is sent on December 15. Notification of financial aid or academic scholarship is sent February 1 if filed tax information is available and if all financial aid documents have been completed.

Application Procedure

A candidate for admission should follow this procedure:

1. Complete the Application Form for admission.
2. Write three essays on questions given on the application form. These essays will be judged on their content, clarity, style, grammar, and spelling.
3. Enclose an application fee of \$25.00 payable to Christendom College for processing the applicant's credentials.
4. Send two (2) letters of recommendation, one testifying to the applicant's academic competence and the other testifying to his character. Applicants are to use the letters of recommendation forms provided by the College.
5. Send an official copy of the high school transcript to the Director of Admissions.
6. Request that SAT or ACT scores be sent to the Director of Admissions. If forms are not available at your high school, a copy may be obtained by writing directly to Scholastic Aptitude Tests, College Entrance Examination Board, PO Box 881, Princeton, NJ 08540, or to American College Tests, PO Box 414, Iowa City, IA 52240. The examination code numbers for Christendom College are 5691 for the SAT and 4339 for the ACT.
7. Applicants should feel free to present additional materials, or to explain indicators which they believe do not adequately reflect their abilities.

Home Schooled Students

Home schooled applicants should follow the procedure listed above. Christendom College recognizes Kolbe, Mother of Divine Grace, Our Lady of the Rosary, Seton Home School, and other legitimate home schooling programs. However, if the student cannot provide an official transcript from an approved home-school program, documentation showing completed course work should be sent to the Admissions Office. Home School Transcript Forms are available from the College.

Transfer Students

Students who have attended other colleges and universities must submit those credentials that are required of all applicants. In addition, they must have official transcripts sent from each college and university attended. Upon request, a prospective student's college transcript will be evaluated for credits transferable to Christendom College. The College will inform all transfer students upon acceptance, or no later than Registration Day, of the amount of credit that will transfer.

Application for acceptance of credits earned from other institutions prior to matriculation at Christendom College should be made at the time of application for admission. The College's transfer credit policy follows:

Transfer Credit Policy

1. Accredited college-level courses in the humanities, mathematics, natural sciences, social or behavioral sciences, and theology may be eligible for transfer credit. However, normally on-line courses are not accepted, because of the educational value the College places on regular, face-to-face interaction in a classroom. In very unusual circumstances an exception might be made, when both the quality of the on-line course and the hardship for the student of fulfilling the Christendom College degree requirement in a traditional classroom setting are extraordinary. The decision of the Academic Dean is final.
2. Christendom accepts in transfer only those credits carrying grades of "C" (2.0) or above.
3. The College will count any non-repetitive liberal arts credits in the above categories toward the total number of credits required for either the [A.A.](#) or the [B.A.](#) degrees. Note that non-liberal arts courses are hereby excluded, *e.g.*, mechanical arts, fine arts, vocational training and specifically pre-professional programs in such fields as business, agriculture, health services, etc.
4. The College will count against its core requirements only those credits in the above categories which match the said requirements in content and, at the discretion of the Academic Dean, for compatibility with the College's mission. Students must be prepared to give clear accounts of the content of any courses they wish to present in transfer to the College. Students should be aware that courses they have taken which match Christendom courses in terms of subjects covered may in some cases be disallowed in transfer because the point of view was so different as to fail to accomplish some of the important purposes, relative to the College's Mission, of the corresponding Christendom course.
5. Transfer of credits toward a major at the College is determined by the appropriate department chairman on the recommendation of the Academic Dean, who may routinely act within limits which the respective chairmen have set for their departments. Ordinarily, no more than nine (9) credits will be accepted in transfer toward a major at the College.
6. A maximum of ninety (90) semester hours may be accepted in transfer towards fulfillment of degree requirements at Christendom College.
7. Credit from courses taken by correspondence normally are not transferable to Christendom

- College. Exceptions must be approved by the Academic Dean.
8. Credits earned more than ten (10) years before matriculation at Christendom College will not be accepted. Academic credit is not granted for life experience.
 9. In all questions about the acceptance of transfer credit, the decision of the Academic Dean is final.

International Students

International students follow all of the same application procedures. Applicants whose native language is not English should arrange to take the Test of English as a Foreign Language (TOEFL) from the Educational Testing Service and have the results sent to the Admissions Office of Christendom College. Tests of Written English (TWE) and of Spoken English (TSE) are also recommended, though not required. Further information about TOEFL, TWE, and TSE may be obtained from the Educational Testing Service by either writing or calling TOEFL/TSE Services, P.O. Box 6151, Princeton, NJ 08541-6151; phone: 609-771-7500; Fax: 609-771-7500; TTY: 609-734-9362. At the College's discretion, a test of its own composition may be substituted for the above named tests. The College may require its own English competency test of any applicant.

International students must be prepared to accept full financial responsibility for their studies and residence while at the College. An official bank statement indicating the availability of funds to support the student for one academic year must be sent with the completed application.

Part-time Students

Students are normally not admitted as part-time students and are never admitted on an audit-only basis. Part-time and audit status are reserved for continuing students who need to complete their degree requirements. Students enrolled full time are not permitted to drop to part-time status (fewer than 12 semester hours) without the permission of the Academic Dean and the Dean of Student Life. Continued enrollment as a part-time student must be approved each semester by the Academic Dean and the Dean of Student Life.

Part-time students may not receive scholarships or other financial aid from the College.

Students are not normally admitted on non-degree status. This status is reserved for those students who have already completed a bachelor's degree or a minimum of 60 college credit hours elsewhere, and who have specific and limited academic objectives. Continued enrollment as a non-degree student must be approved each semester by the Academic Dean and the Dean of Student Life.

Advanced Placement

The College may grant both placement and credit toward the undergraduate degree through the Advanced Placement Examinations of the College Entrance Examination Board.

Advanced placement credit may be given for American history, art history, biology, chemistry, computer science, English literature and composition, European history, French language, American government and politics, Latin, mathematics, physics, and Spanish language.

Acceptance of advanced placement credit is not automatic; petition for acceptance of AP credit must be made to the Academic Dean. A score of 4 or 5 in any of the above-listed fields will be granted liberal arts elective credit, to the limit of 9 semester hours towards fulfillment of degree requirements. On the recommendation of the relevant department chairman, the Academic Dean may grant credit toward fulfillment of certain departmental major requirements.

Christendom does not award credit based on College Level Entrance Placement (CLEP) tests; however, in special cases CLEP test results may be considered by the Academic Dean in granting an exemption from a required course.

Readmission

Students seeking readmission after [academic dismissal](#) must submit a written request to the Admissions Committee stating their reasons for wishing readmission and provide sufficient evidence of improved academic ability. Such evidence normally includes two semesters of college-level work in a sciences and humanities curriculum with a minimum GPA of 3.0. Students readmitted after academic dismissal are admitted on [academic probation](#), and must achieve a minimum 2.0 semester GPA to continue their studies at Christendom College.

Students in good standing who interrupt their matriculation at Christendom College for whatever reason must submit a written request to the Admissions Committee stating their reasons for requesting readmission.

Students are bound by the academic requirements of the *Christendom College Bulletin* in force at the time of their latest matriculation.

Deposit

Admitted students are requested to confirm their intention to enroll by submitting a \$500 deposit. This deposit will be refunded in full for written cancellations received by May 1. This deposit holds any financial or scholarship assistance awarded by the College.

FINANCIAL AID

The financial need of students is met through a combination of three programs:

- 1) **Work-Study Program.** This involves some form of work for the College, as offered by the administration for the duration of at least a semester.
- 2) **Loan Program.** In addition to the work-study, loans are offered to those students whose need cannot be met by work-study alone.
- 3) **Grant Program.** Christendom College maintains a general tuition grant fund for students as part of their aid package to reduce the burden of accumulated loans over the usual four-year period.

Financial aid is given only to help defray some part or all of the tuition cost. Applicants are expected to pay the cost of room and board, fees, books, and living expenses out of their own resources.

It is the philosophy of the College that parents are expected to contribute to their children's college education according to their means, taking into account their income, assets, number of dependents, etc. Students themselves are expected to contribute to their college education from their own assets and earnings.

If a student is seeking to establish independent status with the College, the student and his or her parents must each complete affidavits testifying to this independence. These affidavits can be obtained from the Financial Aid Officer.

Christendom College accepts no direct federal aid nor does the College participate in indirect programs of federal aid such as the Student Guaranteed Loan. All financial aid applicants to Christendom College are ineligible for any form of federal assistance, either direct or indirect, except for Social Security benefits and Veterans Administration benefits which are paid directly to the student. However, the College has a strong commitment to a privately funded comprehensive financial aid program for its students. The Financial Aid Office will work with families in financially planning for college education.

Financial Aid will be awarded only after the student has been accepted for enrollment by the Admissions Committee, and when all financial aid documents have been received by the Financial Aid Office. Financial Aid is awarded on a first come, first served basis. Notifications of aid are sent beginning around March 15 for the Fall Semester. However, the Financial Aid Office will give to students, prior to acceptance, an estimated award based on submitted documents. An actual award will be made once the student is accepted.

The student must complete the Christendom College Financial Aid Application and

return it with a \$10.00 processing fee and copies of their latest federal tax return and all supporting schedules to the Financial Aid Officer, Christendom College, 134 Christendom Drive, Front Royal, VA 22630.

Academic Scholarships

Christendom College offers full and partial-tuition scholarships to qualified entering freshmen and transfer students. The scholarships are based on academic accomplishment, including such indicators as GPA and SAT scores. Students should contact the Financial Aid Officer for details on application and deadlines.

Financial Policy

Tuition and Fees

Tuition at Christendom College is used for payment of the academic instruction, academic support, and student services. Room and board payments are used for furnishings and upkeep of the dormitories and for food service. In addition to the student activity fee, gym/recreation fee, technology fee, and student program fee, there is a registration fee each semester. All tuition, room and board, and other fees are due on registration day of each semester. The student may meet this financial obligation either 1) by paying in full at the beginning of the Fall Semester each year, 2) by paying in equal parts at the beginning of each semester, or 3) by joining a payment plan which divides the balance due into ten (10) equal installments from July 1 to April 1. Tuition and room and board charges are normally adjusted each year. The current charges appear on a separate *Bulletin Supplement*.

Full tuition rate is for the standard course load of 12 to 19 credit hours per semester. Under 12 credit hours is part time; over 19 hours is overload. Part-time students (taking less than 12 credit hours per semester) are charged tuition by the credit hour. Students taking over 19 credit hours per semester are charged full tuition plus overload tuition by the credit hour. Part-time students are normally charged the full student activity fee.

Family Discount Plan

Brothers and sisters simultaneously enrolled at Christendom College benefit from a special Family Plan. For the second student in the same family simultaneously enrolled full-time (12 credit hours or more), a credit of one-quarter tuition is applied to the account; for three or more students from the same family simultaneously enrolled full-time, a credit of half-tuition is applied to the account for each family member after the second. These reductions are granted in order of admission. The Family Plan does not apply in the case of a student who has claimed independence from his family for reasons of financial aid.

Medical Dietary Need

Students who believe that they have a medical dietary need must contact the Director of Operations to request that a Student Medical Dietary Requirement Form be mailed to them. This form must be signed by a parent or guardian and a medical doctor. A registered dietician will evaluate the student's dietary need and determine whether that student's needs can or cannot be met by the College's menu or variation thereof. The College will in turn notify the student of the decision prior to the commencement of the Fall Semester. For students to be considered for this service, the Student Medical Dietary Requirement Form must be received by the College no later than August 1st.

Outstanding Accounts

On payment plan accounts, a late fee on past due amounts will be assessed on any payment not received by the fifteenth of each month.

No report cards, transcripts, or diplomas are issued for students who are not in good standing with the Student Billing Office; similarly, students are not permitted to register unless they are in good standing with the Student Billing Office from previous semesters. This means that all money owed to the college or any of its subdivisions, however small the amount, must have been paid. It is the responsibility of withdrawing and graduating students to clear themselves with the Student Billing Office before they leave so that they are in good standing to receive grades or degrees, and to have transcripts and other records sent whenever they desire.

Refund Policy

The College operates on an annual budget with commitments to faculty salaries, educational costs, and plant expenses made in advance of the semester. Therefore, Christendom College has adopted a refund policy which is equitable to the College and its students.

For new students, the tuition and housing deposits made in advance of the Fall Semester will be refunded in full for written cancellations received by May 1. For returning students, the tuition and housing deposits made in advance of the Fall Semester will be refunded in full for written cancellations received by June 1.

For Spring Semester students, the tuition and housing deposits will be refunded in full for written cancellations received by December 1.

Application fees, registration fees, recreation fees, technology fees, and student activities fees are not refundable.

Students who withdraw from the College before the end of the semester and who file a Withdrawal Notice outlined in the next section are eligible for refund of semester tuition, room, and board payments due on Registration Day according to the following schedule:

Withdrawal Refund

First 14 calendar days of semester		60%
15 th calendar day through 28 th calendar day of semester	40%	
29 th calendar day through 42 nd calendar day of semester	20%	
After the 42 nd calendar day of semester		No refund

(Calendar days figured from date of Registration)

Any other amounts owed to the College will be deducted from the refund.

Students and parents who have signed a Payment Plan Contract must understand that in the event of the student's withdrawal from Christendom College before paying all monthly installments, any refunds due as provided above will be applied to the balance due, and that any unpaid balance must be paid.

A student who is physically or psychologically disabled for the remainder of the semester as certified by a legally qualified physician, psychiatrist, or surgeon (M.D.), may qualify for additional refund over the schedule stated above. The student or parent must request a Medical Withdrawal Certification Form for the physician, surgeon, or psychiatrist to complete and return to the College to qualify for any additional refund.

Refunds will be processed 30 days after the date of withdrawal given on the Withdrawal Notice, and in the case of medical withdrawal, after 30 days of receipt of the signed and completed Medical Withdrawal Certification Form.

Withdrawal Procedure

Students who withdraw from the College before the end of the semester must have an exit interview and file a Withdrawal Notice with the Dean of Student Life before leaving campus. It is strongly recommended that the student also see the Student Billing Office to determine the financial consequences of withdrawal. The date of withdrawal used to compute a refund is the date that a completed Withdrawal Notice is filed with and dated by the Dean of Student Life.

In the case of a medical withdrawal, the student or parent should, within a reasonable time, submit a written letter requesting withdrawal to the Dean of Student Life and complete and return a Medical Withdrawal Certification Form. In this case, the date of withdrawal will be determined from the day of departure from campus because of the medical condition or emergency. This assumes the student has not returned to campus for any overnight stay or class attendance during this period.

Required Deposits

All currently enrolled students who plan to return to Christendom the following semester must register for that upcoming semester approximately two-thirds of the way through the current semester on a date posted by the Registrar. On that day, students are required to place a \$200.00 tuition deposit to hold classroom space and financial aid and scholarship awards, and a \$200.00 room and board deposit to hold dormitory space and board privilege.

A \$100.00 room cleaning and damage deposit is required of each student. At the end of the academic year, upon inspection by College officials, if the room is judged to be adequately cleaned and free from damage, the deposit will be carried into the next academic year. Any student charged for cleaning or room damage which is deducted from the deposit is expected to bring the deposit amount back up to \$100.00. Should a student leave the college, the deposit will be refunded after the room has been inspected and deductions, if any, are made.

During the school year, it is the responsibility of each student to report any damage to his or her room to the Dean of Student Life. The Dean of Student Life will then write up a damage report to notify the Director of Operations. Unless the College is notified in advance by the damage report, the responsibility for damage, the cost of repair, replacement, and cleaning, will be divided equally among the students occupying a dormitory room or suite.

Vehicle Registration & Parking Fee

There is limited parking on campus. Students are required to park only in designated areas. Students, resident or non-resident, are required to pay a parking fee and register their vehicles with the Operations Office on registration day. A Christendom College parking sticker will be issued to students to display on their vehicles. Students will be fined for parking in any but their designated area or for not registering their vehicles. Repeated traffic or parking violations may result in forfeiture of the on-campus parking privilege.

Textbook Costs

The average cost of textbooks for a full-time college student in the United States is well in excess of \$800 per year. Christendom College, without compromising the quality of required texts, actively seeks to minimize textbook costs whenever possible. The cost of required books at Christendom, however, normally runs between \$250 and \$400 per semester, or approximately \$50-\$70 per course. Textbooks for certain mathematics and science courses, however, may exceed \$70 per course, though they, like some relatively expensive foreign language texts, may be good for two or more semester courses.

Students should budget a minimum of \$350 per semester for required books and an additional \$50 per semester for writing supplies. Freshmen may have a somewhat larger initial

outlay for texts and therefore should budget at least \$400 for books the first semester. Students must be prepared to purchase all required texts. All items must be paid for by cash, check, or credit card at the time of purchase. Failure to have at hand a text required for a course may result in a failing grade for that course.

SUMMER PROGRAMS

High School Summer Program for High School Juniors and Seniors

For two weeks every summer Christendom College opens its doors to junior and senior high school students so they can get a taste of Christendom's liberal arts program and campus life. Two-week courses in Theology, Philosophy, Literature, and History lead the students to explore and strive to answer such questions as, What is the relationship between faith and reason? What is the "good" and why must we choose it? In what ways do noble characters in literature convey transcendent truths by their actions? How can we work to restore all things in Christ?

Not only will students enjoy the pastoral tranquility of the Christendom campus, they will also paddle down the glorious Shenandoah River and explore picturesque Blue Ridge Mountain trails. In addition to the sylvan beauty of the Shenandoah Valley, the students will be treated to the rich cultural and historic fare offered by nearby Washington, DC. They will visit the National Shrine of the Immaculate Conception, the John Paul II Center, and national museums such as the National Air and Space Museum, the Museum of Natural History, and the National Gallery of Art. There also will be time for pick-up volleyball and basketball games and for pool-side relaxation. Mass and Confession are available daily. For further information visit our website, www.christendom.edu, or contact the Admissions Office, 800-877-5456 or admissions@christendom.edu.

Summer Institutes

G. K. Chesterton once said that the problem with modern man was not that he believed in nothing, but that he would believe in anything. Today a widespread hunger for vital religious experience—whether through cults, New Age movements, or more traditional religious forms—bears witness to the exhaustion of modern secular humanism. The ever-present danger, as Chesterton suggests, is that men will subscribe to the easy answers of the cults or a liberalized "Christianity" that merely baptizes current cultural suppositions, rather than accept the challenge of Christ and His Church. In *Christefideles Laici*, the late Pope John Paul II wrote:

The situation today points to an ever-increasing urgency for a doctrinal formation of the lay faithful, not simply a better understanding which is natural to faith's dynamism, but also enabling them to "give a reason for their hope" in view of the world and its grave and complex problems.

If the crisis of modernity is to be addressed, Catholics must return to their theological,

philosophical, historical, cultural, and aesthetic roots. The Christendom College Summer Institutes were established to address the challenges of secular modernity and the urgent need to present anew the riches of the Catholic intellectual and spiritual tradition to a society hungering for the Truth. Students in the summer institutes form a community of minds and hearts in search of an integrated understanding of the richness of the Catholic Faith.

The Summer Institutes have included the following topics: *Natural Theology: Metaphysics and Philosophy of God* (1987), *The Catholic Artist in the Modern World & The Classic Tradition of Catholic Spirituality* (1988), *The Incarnation and the Dynamics of Western Culture* (1989), *Apologetics for the '90s: Defending the Faith in the Post-Modern Age* (1990-1992), *Evangelization Within the Church* (1993), *Defending the Faith: The Catechism of the Catholic Church* (1994), *Holy Scripture: Restoring the Catholic Tradition* (1995), *The Wisdom of St. Thomas: The Perennial Philosophy for the Third Millennium* (1996), *Patristics and the Catholic Tradition* (1997), *The Gospel of Jesus Christ* (2000), *A Spiritual Odyssey* (2001), *Building the Civilization of Love* (2002), and *John Paul II's Prophetic Vision for the Renewal of Christian Culture* (2004), *The Eucharist: Source and Summit of the Life and Mission of the Church* (2005), *Pope Benedict XVI: A New Pontificate* (2006), *Marriage and the Family* (2007), and *The Role of the Laity in the Catholic Church* (2008).

Summer Study Abroad Program

Also see [Junior Semester in Rome](#)

The vision of the Study Abroad Program is inspired by the seminal work of the Catholic historian, Christopher Dawson, who wrote this in *The Historic Reality of Christian Culture*:

The tradition [of Christian culture] exists today, for though the Church no longer inspires and dominates the external culture of the modern world, it still remains the guardian of all the riches of its own inner life. . . . If society were once again Christian . . . this sacred tradition would once more flow out into the world and fertilize the culture of societies yet unborn. Thus the movement toward Christian culture is at one and the same time a voyage into the unknown, in the course of which new worlds of human experience will be discovered, and a return to our own fatherland—to the sacred tradition of the Christian past which flows underneath the streets and cinemas and skyscrapers of the new Babylon as the tradition of patriarchs and prophets flowed beneath the palaces and amphitheatres of Imperial Rome.

Inaugurated in 1992, the Christendom College Summer Study Abroad Program offers three weeks of intensive study during which students achieve an integrated understanding of Catholic culture in the Catholic regions of Europe. As part of the program, two courses totaling six semester hours of college credit are offered. The program begins with one week of introductory orientation lectures on the Christendom College campus at Front Royal, followed by two weeks of travel and immersion in the European Catholic culture. The Summer Study Abroad Program offerings include

a) **Christendom in Ireland** The Summer Study Abroad program offers three weeks of intensive study of the Catholic culture and history of Ireland. Travels include visits to early monastic sites highlighting Ireland's contribution to Western Civilization. Emphasis is placed upon how the living Catholic Faith can deeply form a people's identity. Six hours of college credit are offered in Irish history and literature.

b) **Christendom in Europe** The Summer Study Abroad Program plans to add additional summer programs in Europe, perhaps in Spain, France, Bohemia and the Catholic Alpine regions of Germany, Austria, Switzerland, Liechtenstein, and Italy. Christendom in Europe will examine the development of Catholic culture in Western Europe, with special emphasis on the monastic foundations of the Catholic Faith in the early Middle Ages, the flowering of Romanesque and Gothic art and architecture before the Protestant Revolt, and of Baroque art and architecture following the Counter-Reformation, as well as the continuity of a Catholic musical culture from Gregorian Chant to Renaissance Polyphony, Baroque, Classical, and Modern sacred music.

CHRISTENDOM PRESS

Because Christendom College is committed to the defense of the Catholic Faith, to the renewal of Catholic intellectual life, and also to the development of the lay apostolate, the College established a publications program as part of its mission. By means of over fifty books now in print and its quarterly journal *Faith & Reason*, Christendom Press provides a forum for those sympathetic to the College's vision of the orthodox Catholic liberal arts tradition and the relationship between faith and culture.

Christendom Press seeks to make a Christendom education accessible to readers everywhere. To this end, therefore, a priority is ensuring that the works of Catholic historian Warren H. Carroll, the founder of Christendom College, remain in print. Dr. Carroll's multi-volumed series *A History of Christendom*, his study of *The Rise and Fall of the Communist Revolution*, his biography *Isabel of Spain: The Catholic Queen*, as well as many other titles, will continue to be available from Christendom Press.

Besides Dr. Carroll's titles, Christendom Press publishes a variety of quality Catholic books in spirituality, theology, history, philosophy, political theory, literature and apologetics. The Press also makes available Summer Institute and other Christendom conferences on audio and video, as well as selected videotapes of EWTN programs featuring Christendom president Dr. Timothy T. O'Donnell, thereby making the college's apostolic endeavors available to the widest possible audience.

Besides Dr. Carroll, the Press features such noted Catholic authors as L.Brent Bozell, Fr. Robert J. Fox, Etienne Gilson, Fr. Stanley L. Jaki, Peter Kreeft, Erik von Kuehnelt-Leddihn, William E. May, Fr. William G. Most, Fr. George William Rutler, Mark Shea, Fr. Claude Tresmontant, and many others.

FAITH & REASON

Faith & Reason is the scholarly journal of Christendom College, published quarterly by Christendom Press. Its purpose is to place scholarship at the service of Christianity in an interdisciplinary format that is intellectually rigorous and stimulating without being over-specialized. The editors of *Faith & Reason* seek to provide a forum for scholars and other well-informed writers and readers who are interested in Christendom College's ideal of an integrally Catholic consideration of the realms of faith and of reason. Editorial policy takes Roman Catholic orthodoxy as its guiding principle.

A complete catalogue of Christendom Press titles, or subscription information about *Faith & Reason*, may be obtained by writing or calling

Christendom Press/*Faith and Reason*
134 Christendom Drive
Front Royal, VA 22630
1-800-698-6649
<http://christendompres.com>
E-mail: faithandreason@christendom.edu

NOTRE DAME GRADUATE SCHOOL OF CHRISTENDOM COLLEGE

The Notre Dame Graduate School (NDGS) is Christendom College's graduate school of theology and catechetics. Its Master-level programs offer a comprehensive grasp of the Catholic Faith, preparing students for advanced graduate studies and for various ministries in the Catholic Church. Its flexible and accommodating program allows students of all ages and from all over the world to attend either part-time or full-time, year-round, summers-only, or winters-only.

An Apostolic Institution

Committed to educating in accord with the Vicar of Christ, the Graduate School enjoys the full support of the Holy See. In light of this special relationship, The Holy See in 1971 authorized the Notre Dame Institute to grant the Apostolic Catechetical Diploma, and Christendom College continues to award this diploma, the highest ecclesial award for catechetics.

History of the Notre Dame Graduate School

In 1969, the Sisters of Notre Dame in Chardon, Ohio, and Msgr. Eugene Kevane, then Dean of the School of Education at the Catholic University of America, founded the Notre Dame Institute in Middleburg, Virginia. Originally, its purpose was to train religious sisters from various communities to teach Catholic doctrine to other teachers, religious and lay.

In 1971, John Cardinal Wright, Prefect of the Congregation for the Clergy, established the Notre Dame Pontifical Catechetical Institute as an official catechetical institute recognized and authorized by the Holy See.

In order to expand its mission, the Notre Dame Institute began to accept priests and lay men and women into the program. Additionally, the Bishop of Arlington entrusted the Institute with the educational training and pastoral formation of candidates for the permanent diaconate.

In June 1994, the Institute relocated to Alexandria, Virginia, leasing and renovating a former convent on the grounds of Queen of Apostles Parish. This new location allowed the Notre Dame Institute to consolidate its offices, library, and classrooms under one roof.

Upon the recommendation of the Boards of both the Notre Dame Institute and Christendom College, the two institutions merged on February 1, 1997. The Notre Dame Institute became the Notre Dame Graduate School of Christendom College.

In 2006, the Christendom Graduate School combined with the Institute on Religious Life

to begin offering the Vita Consecrata Institute, an annual summer program of study and renewal for religious, as part of the NDGS summer program. Further, following an hiatus in the Arlington Diocese deaconate recruitment program, the Christendom Graduate School is once again educating the diaconal candidates for the Diocese of Arlington.

Location

The Notre Dame Graduate School is located in the Northern Virginia suburbs of Washington, D.C., in the eastern, “Alexandria” section of Fairfax County. The campus is on Queen of Apostles Parish grounds, in a quiet, residential neighborhood, at 4407 Sano Street, Alexandria, Virginia, within convenient access to Interstates 66, 395, and 495, and other major roads. The campus facilities include offices, classrooms, library, chapel, computer lab, study and recreational areas, and a beautiful enclosed garden. Classes are held at this Alexandria campus primarily during the fall and spring semesters (with a limited number of summer courses), and most are scheduled during the evenings and on Saturdays. The Alexandria campus does not include residence facilities, but students from out of town are usually able to find affordable housing in the vicinity, and the Graduate School facilitates this search by maintaining a current list of people wishing to rent to NDGS students.

The Summer Program of the Graduate School is located at the main campus of Christendom College where residence and dining halls make it possible for students from all over the world to attend.

Graduate Programs

Master of Arts Program

The Notre Dame Graduate School offers the Master of Arts in Theological Studies degree. Students may choose to concentrate their studies in the disciplines of Systematic Theology, Moral Theology, Catechetics, or Theology of the Consecrated Life. In general, the student completes a minimum of forty-two (42) semester hours of courses, including core required courses, special required courses for a particular concentration, and elective courses. The student may submit a master’s thesis in lieu of six credit hours of electives..

The Apostolic Catechetical Diploma Program

The Notre Dame Graduate School is authorized by the Holy See's Sacred Congregation for the Clergy to award both the Advanced and the Basic Apostolic Catechetical Diplomas in recognition of the student's competence in the field of catechetics and his or her personal commitment to teach Catholic doctrine in communion with the Holy See. Students must concentrate their studies in catechetics to be eligible for either of these diplomas.

To receive the Advanced Apostolic Catechetical Diploma, a student must have a Bachelor's Degree and successfully complete forty-two (42) semester hours in required course work, including all course requirements for the Catechetics concentration. The Basic Apostolic Catechetical Diploma may be awarded to those students who do not possess a Bachelor's degree but who fulfill the forty-two semester hours of catechetics course requirements.

NDGS Summer Program

Christendom College offers a Graduate Summer Program for those students who wish to pursue graduate theological studies during the summer. Both the Master of Arts in Theological Studies degree and the Apostolic Catechetical Diploma may be earned at the Summer Program, over the course of at least four summers. It is a residential program, held at the main Christendom College campus just outside of Front Royal, Virginia, enabling people from all over the United States and abroad to attend the Christendom Graduate School. This program is popular with students who are not able to move to the Northern Virginia area for the regular (fall/spring) graduate program, and with teachers and others who have summers off. Of course many of the fall/spring graduate students also attend the summer program, accelerating their studies by going year-round.

The NDGS Summer Program runs for six weeks, ending the last week of July. A full cycle of courses is offered each summer, along with several elective courses. Special guest professors often supplement the Christendom faculty for the Summer Program. The beautiful riverside campus with its full range of recreational possibilities provides a perfect milieu for the study, prayer, and good times that make up Christian academic community life.

The Vita Consecrata Institute

The Vita Consecrata Institute is a summer program of theological study and spiritual renewal for religious, priests, and consecrated persons. Professors who themselves exemplify the consecrated life teach courses in the theology of the consecrated life, as reflected in the mission and life of the Church. The program is designed to assist participants to grow in a deeper understanding and appreciation of the consecrated life as “a gift of the Father to His Church through the Holy Spirit.” The program is ideal for religious in formation, those preparing for perpetual vows, consecrated persons looking for a sabbatical or period of renewal, in addition to those interested in further academic studies. Although most participants do not take the courses for credit, it is possible to take them for credit towards the Master of Arts in Theological Studies degree, with a concentration in the theology of the consecrated life, or towards a certificate in theology of the consecrated life.

NDGS Certificate Program

For those students who are not interested in a master’s degree, the Christendom Graduate School offers several certificate programs. Students may earn certificates in dogmatic theology, moral theology, catechetics, consecrated life, and scriptural studies. Certificate students take the same challenging and informative courses as degree-seeking students. Even students without a bachelor’s degree can earn a certificate, although graduate credit for the courses can only be granted to those who submit proof of a bachelor’s degree. Usually, five, 3-credit courses are required for a certificate.

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Christendom College is the d.b.a. name for the Christendom Educational Corporation, a non-profit corporation of the Commonwealth of Virginia. The Board of Directors of the Christendom Educational Corporation is a group of interested persons who meet regularly by law to oversee the operation of Christendom College, its promotion and finances.

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M.A., Ph.D., The Catholic University of America

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B.A., College of Charleston
M.A., Tulane University
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Gregory Townsend, Associate Professor, Mathematics and Science, Department of Philosophy

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M.A., Notre Dame Apostolical Catechetical Institute
B.Sc., M.Sc., Ph.D., Victoria University of Wellington, New Zealand

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B.A., University of the Pacific
M.A., The Monterey Institute of International Studies
M.A., Georgetown University
Ph.D., Boston University

Mark Wunsch, Assistant Lecturer, Department of Philosophy

Ph.L., Ph.D. (Candidate) Pontifical University of St. Thomas Aquinas(Angelicum), Rome

ACADEMIC CALENDAR, 2008-2010

Fall Semester

New Students Arrive
 New Student Orientation
 Holy Mass & Convocation
 Registration, tuition, & fee payment
 Classes begin
 Last day to add classes
 Last day to drop classes
 Fall Break
 All Saints Day (no classes)
 Senior Thesis Drafts Due
 Spring Semester Registration
 Thanksgiving Break
 Senior Theses Due
 Immaculate Conception (No Classes)
 Last day of classes
 Study Day
 Final Examinations

2008

August 22 (F)
 August 23 (Sa)
August 31 (Su)
 August 25 (M)
 August 26 (T)
 September 05 (F)
 September 19 (F)
 October 18-26 (Sa-Su)
 Falls on a Saturday
 November 05 (W)
 November 11-14 (T-F)
 November 26-30 (W-Su)
 December 03 (W)
 December 08 (M)
 December 10 (W)
 December 11 (H)
 December 12-18 (F-H)

2009

August 21 (F)
 August 22 (Sa)
 August 23 (Su)
 August 24 (M)
 August 25 (T)
 September 04 (F)
 September 18 (F)
 October 17-25 (Sa-Su)
 Falls on a Sunday
 November 04 (W)
 November 10-13 (T-F)
 November 25-29 (W-Su)
 December 02 (W)
 December 08 (T)
 December 09 (W)
 December 10 (H)
 December 11-17 (F-H)

Spring Semester

Resident Students Return to Campus
 Registration, tuition, & fee payment
 Orientation
 Classes begin
 March for Life, Washington, D.C.
 Last day to add classes
 Last day to drop classes
 Spring Break
 Senior Thesis Drafts Due
 Easter Break
 Fall Semester Registration
 Senior Theses Due
 Last day of classes
 Study Day
 Final Examinations
 Commencement Exercises

2009

January 17-18 (Sa-Su)
 January 19 (M)
 January 19 (M)
 January 20 (T)
 January 22 (H)
 January 30 (F)
 February 13 (F)
 March 07-15 (Sa-Su)
 April 01 (W)
 April 09-13 (H-M)
 April 14-17 (T-F)
 April 29 (W)
 May 06 (W)
 May 07 (H)
 May 08-14 (F-H)
 May 15-17 (F-Su)

2010

January 16-19 (Sa-Su)
 January 18 (M)
 January 18 (M)
 January 19 (T)
 January 22 (F)
 January 29 (F)
 February 12 (F)
 March 06-14 (Sa-Su)
 March 26 (F)
 April 01-05 (H-M)
 April 13-16 (T-F)
 April 28 (W)
 May 05 (W)
 May 06 (H)
 May 07-13 (F-H)
 May 14-16 (F-Su)

Important note to Parents and Students: Do not schedule late arrivals or early departures. It is important that students arrive on time for orientation. As well, they should not plan to leave before the end of final exams. Schedule flights home on the day after the last day of finals. The student's final exam schedule cannot be changed to accommodate departures on or before the last day of finals. See above, [Registration and Freshman Orientation](#) and [Final Examinations](#).