

# CHRISTENDOM

# COLLEGE

Undergraduate Bulletin

2023-2024

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# **1. THE MISSION OF CHRISTENDOM COLLEGE**

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.

## **2. Accreditation and Affiliation**

Christendom College is accredited by the Southern Association of Colleges and Schools Commission on Colleges (SACSCOC) to award associate, baccalaureate, and the masters degrees. Christendom College also may offer credentials such as certificates and diplomas at approved degree levels. Questions about the accreditation of Christendom College may be directed in writing to the Southern Association of Colleges and Schools Commission on Colleges at 1866 Southern Lane, Decatur, GA 30033-4097, by calling (404) 679-4500, or by using information available on SACSCOC's website [www.sacscoc.org](http://www.sacscoc.org).

Christendom 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. Students and prospective students may find the information resources of the State Council of Higher Education for Virginia (SCHEV) of use in planning for college and careers. SCHEV has created an institutional profile for each Virginia public college and university, and for each independent college or university participating in the Virginia Tuition Assistance Grant Program: <http://www.schev.edu/>.

Inquiries about Christendom College's admissions policies, financial aid, and the like, should be addressed directly to Christendom College.

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.

### **3. Policy of Non-Discrimination**

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

### **4. 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 necessitate some alterations in College policy, procedures, curriculum, tuition, or fees.

## **5. 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.**

## **6. 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.**



## 7. 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 second decade of 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, STD, 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 has been 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*; *The Gospel of Mark: the Memoirs of Saint Peter*; and most recently, *The Path to Rome: The Captivity Epistles of St. Paul*.

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

## 8. 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, 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)

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 enrolees, Christendom offers two degrees. The three-year degree consists of the entire core curriculum and leads to the Associate of Arts. The four-year degree adds a major and leads to the Bachelor of Arts. 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 a graduate program in theological and catechetical studies. These, too, are taught in full accord with the Magisterium of the Church. Please see the *Catalogue 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.

## **8.1 Campus**

Christendom College is located at 134 Christendom Drive along Shenandoah Shores Road just a mile north of Front Royal, Virginia. The campus's over 200 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. 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 almost all of 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 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 intramural sports. In addition there is a full-size weight room and an aerobic exercise room, along with two racquetball/handball courts for intramural sports. The gymnasium also features locker rooms and a second floor viewing area.

The playing fields provide for such sports as soccer, football, and rugby, among others. Christendom College also offers intercollegiate sports in men's and women's soccer, men's and women's basketball, women's volleyball, and men's rugby. A music practice room 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.

## **8.2 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. 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 Basilica Shrine in Emmitsburg, Maryland, are both within 90 minutes of campus.

### **8.2.1 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 the theory 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'ing 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.

## 9. 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 ultimately no more than 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.

Over a century and a half ago, Blessed 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 and allow our students to take up their careers with “an ease, a grace, a versatility” not available to others who may choose this 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.

### **9.1 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*. 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. [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.]

Two years before the founding of Christendom College, Pope Paul VI, in an 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, our 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.

## **9.2 A Personal Education**

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 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, at mealtime, in leisure time, and throughout the entire day as students converse with each other and with their 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.

## **9.3 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."

## **9.4 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 the liberal arts with its emphasis on Thomistic philosophy and on 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.

## **9.5 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: courses of instruction in philosophy and Sacred Theology shall be taught according to the spirit, method, and principles of the Common Doctor.

## **10. 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

### **10.1 Residence Halls**

Residence Hall facilities for men and women are separate and under the supervision of Resident Assistants. Inter-visitation in the residence halls is not permitted. The main women’s residence halls are St. Edmund Campion Hall, St. Catherine of Siena Hall, Blessed Margaret of Castello Hall and St. Clare Hall. These are well-designed buildings with double- and triple-occupancy rooms for female students. The main men’s residence halls are St. Joseph Hall, St. Francis of Assisi Hall, and St. Benedict Hall. Other on-campus residences include St. Augustine Hall, St. Pius X Hall, St. Dominic Hall, St. Anne Hall and St. Teresa Hall (home-style residences on Berbusse Lane), and neighboring St. Padre Pio Hall (Chaplains’ Residence). Additional new residence halls are planned to accommodate continuing growth in the student body.

Christendom College desires that students immerse themselves in a Christ-centered Catholic culture, and so all students are required to live on campus. Exceptions to this rule can be made only with the permission of the Dean of Students or Director of Residence Life for compelling reasons.

### **10.2 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. Students must plan on vacating the campus for the duration of the Fall and Spring breaks. However, students are permitted to remain on campus during the Thanksgiving and Easter recesses, with prior permission from the Dean of Students.

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

### **10.3 Spiritual Life**

From the beginning, the Church has faithfully carried on the three-fold mission of Christ to proclaim the truth of salvation through faith in the Lord Jesus, to celebrate the beauty of the faith in the grace of the sacred liturgy and of the sacraments, and to live the goodness of the faith in charity. The Chaplaincy at Christendom College, through a variety of activities, integrates the truths of the faith learned in the classroom with the life of the Spirit celebrated in the sacred liturgy and lived in charity.

The Chaplaincy at Christendom College, following the command of Jesus Christ to proclaim the truth that sets us free (Jn 8:32), reinforces the truths learned in the classroom with additional opportunities for the integral formation of the Christian person, including spiritual conferences, field trips, dormitory talks and other events promoting personal development.

The Chaplaincy fosters the celebration of the Christian mystery, of the beauty of God's grace, lived in the sacred liturgy, in the sacraments, in prayer. The daily celebration of the Mass is the center of College life, and is complemented by Adoration of the Most Blessed Sacrament, by the regular offering of the Sacrament of Penance and Reconciliation, and by ample opportunities for devotions and for prayer.

Formed by the truth and nourished by the celebration of the sacred mysteries, the Christendom College community lives the faith in works of charity, with numerous opportunities offered by the Chaplaincy to reach out to our brothers and sisters with Christian love. The Chaplaincy also assists the men and women of Christendom College in discerning the Lord's will for their lives, whether it be answering the call to the priesthood or to the religious life, embracing marriage and family, or serving the Lord as a single person.

The Chaplains serve the students, faculty and staff of the College, and are available for Confessions, spiritual direction, and other pastoral needs.

### **10.4 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, to “breathe Catholic air” when the community gathers for worship.

To develop in students a 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, Christendom offers a demanding minor in liturgical music. For further details on this course of studies, see “Liturgical Music” under “Academic Departments”.

### **10.5 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, St. Genesius Society drama club, Legion of Mary, Shield of Roses, Chester-Belloc Debate Society, and intercollegiate and intramural 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 the DC area. The Student Activities Council charts 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 productions performed each year by the Christendom Players.

The Christendom Players present at least 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 *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*.

## **10.6 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 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 cross country, men's and women's basketball, women's volleyball, women's softball, 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.

## **10.7 Major Speakers Initiative**

The Christendom College Major Speakers Initiative 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 Initiative 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 Initiative—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, Scott Hahn, 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, Camille Pauley, 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.

## **10.8 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 Day, 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 Initiative 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.

## **10.9 Student Conduct**

Life at Christendom is serious in purpose, but relaxed and friendly. The rules are designed to support the Christian 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, they are called 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 Office of Student Life.

## 10.10 Library

**All the glory of the world would be buried in oblivion, unless God had provided mortals the remedy of books.**

*Richard de Bury*

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 100,000 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 of Christendom College, 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, collection services, and other educational and cultural events 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, and the 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. In addition, the library is equipped with wireless access for immediate access on personal laptops to all those resources. 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 a Special collections room showcasing the lives of saints and religious who died in the odor of sanctity; histories of religious orders and other ecclesiastical, spiritual, and literary works in several European languages from the sixteenth through the nineteenth centuries; in addition it houses a thorough collection of works by and about G.K. Chesterton and Hilaire Belloc, and other Catholic luminaries, many of them first editions and fine printings, including a rare complete run of the journal *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. The Library receives some 250 periodicals and has a developing collection that includes access to more than hundreds of titles in electronic format, primarily through VIVA, the Virtual Library of Virginia Consortium; these are available at any of the terminals located in the Information Commons, adjacent to the periodicals reading area, or on computers anywhere on campus.

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, 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 over 19,000 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 Catalogue.

The St. John the Evangelist Library has been designed to grow to a collection size of approximately 130,000 monographic volumes, 5,000 audio and video cassettes or alternate media, hundreds of monographs in digital format, 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 seven classrooms, and a multipurpose room with counters hosting charging stations for lap tops and cellular phones. St. John the Evangelist Library is the center of the academic life of the Christendom College campus and is open 98 hours every week during the academic year.

### **10.11 Student Academic Services**

Christendom College actively supports students in their studies to enhance their academic success. The first and best student resource for students is the availability of their professors outside of class. Christendom professors are very open to meeting with individual or small groups of students outside of class to discuss class material or other matters of academic interest. Students are strongly encouraged to take advantage of their professors' office hours, which are published on each professor's course syllabi and are available to students without appointment. It is an excellent idea for students to visit one of their professors' office hours each week to review material covered in class and to ask questions. The College also facilitates peer tutoring by upper-class students under the guidance of a Christendom professor, as well as peer mentoring. In addition the College helps students achieve success and stay on track with their studies by providing an Academic Success Coach who provides extra help and direction in their studies. See <https://www.christendom.edu/academics/academic-resources/>.

## **10.12 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 in all phases of the writing process.

Under the direction of the Center Director, Peer Tutors advise students about how to develop and organize essays, conduct research, document research sources, and improve their writing style. The Writing Center, located in the St. John the Evangelist Library, is open during the evening Sunday through Thursday. Students are strongly encouraged to take advantage of this important aid to better writing and may schedule appointments for assistance with planning, writing, and revising class papers and portions of senior theses.

## **10.13 Christendom Students with Learning Disabilities**

Christendom College is dedicated to helping each student reach his or her full academic potential. Committed to this goal, the College offers reasonable academic accommodations for students with documented learning disabilities. However, since a degree from Christendom College indicates the completion of specific course requirements and the attainment of specific academic proficiencies as demonstrated by an adequate course grade, the College does not waive degree requirements for individual students.

### **10.13.1 What is an Academic Accommodation?**

An academic accommodation is a reasonable alteration of educational environment, format, or equipment that enables students with learning disabilities or impairments to have equal access and opportunity to participate in an academic program. An academic accommodation alters how a student learns, not what a student learns.

All requests for an academic accommodation must include:

- A diagnosis from a medical professional of the student's disability or impairment, written within a reasonable amount of time (usually 5 years)
- The specific accommodations the medical professional recommends for the student, given the diagnosed disability or impairment

An accommodation is considered unreasonable:

- If making the accommodation means making a substantial change in a program or practice essential to the curriculum
- The accommodation significantly disrupts or distorts the classroom learning environment
- If the accommodation poses an undue financial or administrative burden
- If the accommodation creates a direct threat to the health, safety, or privacy of others

### Approved Academic Accommodations

- Seat preference
- Priority in registration
- Peer note-takers (requires honor pledge signature by student)
- 50% extended time for in-class examinations and in-class writing assignments
- A reduced distraction environment, whenever possible, for in-class exams
- Use of a word processor for in-class exams and in-class writing assignments\*
- Permission to use speech-to-text interpretation software\*
- Alternative book and test formats (e.g. audio books if available, large-print font, etc.)\*

\*The College does not provide these resources to students (laptops, software apps, alternative text formats, etc.). The College approves of the use of these accommodations; however, students are responsible for purchasing and maintaining these items.

### Extraordinary Accommodations

There may arise a situation in which a student requires an accommodation not included on the list above. In such a case, the Academic Dean will meet with the faculty member(s) affected to discuss possible accommodations; the student will then meet with the Academic Dean and Academic Success Coach, who will negotiate reasonable accommodations with the student. If a Faculty member believes an accommodation is unreasonable given the aforementioned criteria, he or she may appeal the decision to the Academic Dean and the VPAA.

### How to Request an Academic Accommodation

Step 1: It is the student's responsibility to submit medical documentation to the Academic Success Coach at the beginning of the semester. If the impairment or disability arises during the semester, the student must submit medical documentation as soon as possible. If a student fails to submit medical documentation in a reasonable time and manner, then he or she cannot expect an academic accommodation.

Step 2: The student is required to meet in-person with the Academic Success Coach for an interview, in which he will discuss his accommodations with the Academic Success Coach. During this process, the Coach will negotiate within the approved academic accommodations. However, a situation may arise in which a student requires a reasonable accommodation not included on the aforementioned list. Should this be the case, the Academic Success Coach and/or student will meet with

the Academic Dean, who will make the final decision and sign an eligibility letter for the student with his approved accommodations.

Step 3: From this point onward, it is the student's responsibility to request the accommodation from his or her professor(s) for every assignment for which he or she would like to utilize the accommodation. It is advised that the student meet with his or her professors within the first two weeks of the semester, showing the professor the eligibility letter as proof of the student's approved accommodations. If a student does not responsibly make a request for a specific assignment or give the professor sufficient time to work out the details of the request (3 business days), then the student cannot expect the accommodation.

Nota Bene: The signed letter will allow academic accommodations for one full academic year. While it is not necessary to resubmit medical documentation each academic year, it is the student's responsibility to contact the Academic Dean and the Academic Success Coach at the beginning of each academic year to reassess the student's need and receive a renewed letter of approved accommodations.

Any questions students might have regarding academic accommodations should be directed to the Academic Dean or Academic Success Coach.

### **10.14 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, tablets, smart phones, and similar devices 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, tablets, 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.

## **10.15 Career Planning and Advising**

All Christendom students participate in the Education for a Lifetime courses, which integrates students' career discernment into their liberal arts education. These courses, which consists of two one-credit classes that meet as announced in the Freshman-Sophomore year and in the Junior-Senior year, helps students reflect on the purpose and value of their liberal arts education, on the virtues required for effective leadership and service, and on their own personality preferences. Students also develop the skills to research career options effectively and as part of their participation in these courses they develop a personalized Career Portfolio. These learning goals respect Christendom's mission and strong liberal arts tradition and establish a commitment to instill in our students a greater confidence in their ability to take their next steps following graduation.

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.

Students are strongly encouraged to begin career planning no later than their sophomore year, so that they have time to learn more about themselves and about the opportunities available to them. Liberal Arts graduates are in great demand because they possess the high moral values, communication skills, and habits of problem solving and “high level thinking” sorely lacking in graduates of so many of the modern universities. A Liberal Arts education is an excellent preparation for the professions, and Christendom counselors can guide students so that they can complete programs in nursing, engineering, accounting, and the like quickly and efficiently, should they be called to those fields.

Located in Regina Coeli Hall, the Career Development Office maintains close contact with alumni and helps current students to network with alumni who are in professions of interest.

### **10.15.1 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 particular 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 masters degrees or doctorates in Theology, Philosophy, English, Political Science, 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.

#### **10.15.2 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. However 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 American Government Institutions, PSAE 333-334 Constitutional Law I & II, PSAE 479 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 Political Science and Economics major is intended to accomplish. For students not majoring in Political Science and Economics, two special courses (PSAE 382 Politics Practica and PSAE 521 Practica 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 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 Practicum](#) 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 Formation Practicum 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.

## 11. Curriculum

**... from the greatness and beauty of created things comes a corresponding perception of their Creator. . *Wisdom 13:5***

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](#), [Mathematics](#), [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 86 semester hours and the freer selection of electives and major courses for juniors and seniors.

### 11.1 The Core Curriculum

Christendom College's academic program is characterized by an exceptionally strong core curriculum accompanied. 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 86 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; these subjects reflect the majors that are available at the College. To these courses are added the EFL sequence.

The College's core curriculum, is designed to provide the orderly, sequential presentation of fundamental principles of mathematics and natural science, philosophy, and theology in conjunction with the historical and literary knowledge which is foundational for an understanding of our civilization. To these subjects is added the study of a foreign language, particularly of an inflected language such as Latin or Greek, this leads the student to an understanding of the nature and structure of language as such, and hence to a true command of language.

A minimum competency 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.

To the core curriculum are also added two courses designed to enhance the student learning environment by integrating students' career discernment into their liberal arts education. These Education for a Lifetime courses consist of two one-credit classes that meet as announced in the Freshman-Sophomore year and in the Junior-Senior year help students reflect on the purpose and value of their liberal arts education; on the virtues required for effective leadership and service; and on their own personality preferences.

## **11.2 The Sequence of Core Curriculum Courses**

*The core curriculum sequence is an ordered, integrated program of study, and therefore deviations from the core sequence will be permitted only in special cases with the permission of the Academic Dean.*

### **11.2.1 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 French, Latin, Spanish, or Elementary Greek 301<sup>1</sup>

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 French, Latin, Spanish, or Elementary Greek 302

Philosophy 102: Philosophy of Human Nature

Theology 102: Fundamentals of Catholic Doctrine II

### **11.2.2 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 French, Latin, or Spanish, or Intermediate Greek 303

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 French, Latin, or Spanish, or Intermediate Greek 304

Philosophy 202: Metaphysics

Theology 202: Introduction to the New Testament

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<sup>1</sup>The numbering of the Classical Greek sequence of language courses begins with Greek 301: Elementary Greek I; no prior study of Greek or of any foreign language is assumed or expected for students who wish to enroll in Greek 301: Elementary Greek I.

The Education for a Lifetime Course CCOL 101 (1 credit hour) meets as announced during the Freshman and Sophomore years.

### **11.2.3 Junior Year Core Curriculum**

First Semester (6 credit hours)

Philosophy 301: History of Medieval Philosophy

Theology 301: Moral Theology

Second Semester (6 credit hours)

Philosophy 302: History of Modern Philosophy

Theology 302: Catholic Apologetics

The Education for a Lifetime Course CCOL 301 (1 credit hour) meets as announced during the Junior and Senior years.

### 11.3 The Core Curriculum at a Glance

|                     | Theology                                                     | Philosophy                                             | Literature                                                         | History                                                    | Language                                                                      | Math,<br>Science,<br>Politics                            |          |
|---------------------|--------------------------------------------------------------|--------------------------------------------------------|--------------------------------------------------------------------|------------------------------------------------------------|-------------------------------------------------------------------------------|----------------------------------------------------------|----------|
| Freshman<br>Fall    | <a href="#">Fundamentals<br/>Of Catholic<br/>Doctrine I</a>  | <a href="#">Introduction<br/>to<br/>Philosophy</a>     | <a href="#">Literature of<br/>Western<br/>Civilization I</a>       | <a href="#">Ancient and<br/>Biblical World</a>             | <a href="#">Elementary<br/>Latin,<br/>Spanish,<br/>French, or<br/>Greek</a>   | <a href="#">Math</a> or<br>Natural<br>Science            | CCOL 101 |
| Freshman<br>Spring  | <a href="#">Fundamentals<br/>of Catholic<br/>Doctrine II</a> | <a href="#">Philosophy<br/>of Human<br/>Nature</a>     | <a href="#">Literature of<br/>Western<br/>Civilization II</a>      | <a href="#">The Formation<br/>of<br/>Christendom</a>       | <a href="#">Elementary<br/>Latin,<br/>Spanish,<br/>French, or<br/>Greek</a>   | <a href="#">Natural<br/>Science</a> or<br>Math           | CCOL 101 |
| Sophomore<br>Fall   | <a href="#">Introduction<br/>to the Old<br/>Testament</a>    | <a href="#">Ethics</a>                                 | <a href="#">Literature of<br/>Western<br/>Civilization<br/>III</a> | <a href="#">The Division<br/>of<br/>Christendom</a>        | <a href="#">Intermediate<br/>Latin,<br/>Spanish,<br/>French, or<br/>Greek</a> | <a href="#">Introduction<br/>to Political<br/>Theory</a> | CCOL 101 |
| Sophomore<br>Spring | <a href="#">Introduction<br/>to the New<br/>Testament</a>    | <a href="#">Metaphysics</a>                            | <a href="#">Literature of<br/>Western<br/>Civilization<br/>IV</a>  | <a href="#">Church and<br/>World in the<br/>Modern Age</a> | <a href="#">Intermediate<br/>Latin,<br/>Spanish,<br/>French, or<br/>Greek</a> | <a href="#">Catholic<br/>Social<br/>Doctrine</a>         | CCOL 101 |
| Junior<br>Fall      | <a href="#">Moral<br/>Theology</a>                           | <a href="#">History of<br/>Medieval<br/>Philosophy</a> |                                                                    |                                                            |                                                                               |                                                          | CCOL 301 |
| Junior<br>Spring    | <a href="#">Catholic<br/>Apologetics</a>                     | <a href="#">History of<br/>Modern<br/>Philosophy</a>   |                                                                    |                                                            |                                                                               |                                                          | CCOL 301 |
| Senior<br>Fall      |                                                              |                                                        |                                                                    |                                                            |                                                                               |                                                          | CCOL 301 |
| Senior<br>Spring    |                                                              |                                                        |                                                                    |                                                            |                                                                               |                                                          | CCOL 301 |

The College has also identified the following **core** student learning outcomes specific to the curricular components of core:

- *Foreign Language*: Students will demonstrate basic fluency in a foreign language (reading comprehension [read intelligently connected text with a dictionary], oral fluency, grammatical knowledge)
- *English Language and Literature*: Students will be able to write an interpretive-argumentative essay on a literary topic.
- *History*: Students will be able to research and write interpretive historical essays.
- *Mathematics*: Students will apply proper reasoning to mathematical problem solving.
- *Natural Science*: Students will be able to explain differences between the natural sciences as practiced in the pre-modern and modern periods
- *Philosophy*: Students will be able to recognize and to formulate sound philosophical reasoning.
- *Political Science and Economics*: Students will be able to apply principles of Catholic social teachings to analyze contemporary social problems.
- *Theology*: Students will appropriately use theological sources to support theological reasoning.
- *EFL*: Students will understand how to translate Christendom College's Liberal arts education to the workplace; Students will be knowledgeable in the career planning process. Students will value the benefits gained through the education for life courses; Students will acquire the tools they need to be successful in the workforce.

### **11.3.1 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](#), [Mathematics](#), [Philosophy](#), [Political Science and Economics](#), and [Theology](#). Minor concentrations also are available in each of these disciplines and also in [Physics](#) and [Liturgical Music](#).

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

### **11.4 At the Heart of the Church—Junior Semester in Rome**

The purpose of the Junior Semester in Rome, 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 Theology Junior-year core course 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 semester 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.

#### **11.4.1 Rome Junior Semester Curriculum**

##### *Fall Semester Rome Curriculum*

THEO 301: Moral Theology  
HIST 301: Art and Architecture of Rome and Florence  
ROMA 300: Language, Culture and History of Rome  
PHIL 301: History of Medieval Philosophy

##### *Spring Semester Rome Curriculum*

THEO 302: Catholic Apologetics  
HIST 301: Art and Architecture of Rome and Florence  
ROMA 300: Language, Culture and History of Rome  
PHIL 301: History of Medieval Philosophy

#### **11.4.2 Eligibility Requirements for the Junior Semester in Rome**

Participation in the Semester in Rome is voluntary and selective; students may elect not to participate and to continue studies uninterruptedly on the Front Royal campus.

Students must have Junior standing and be full-time students.

Students must have had at least one year of full-time student status at Christendom prior to the Rome semester.

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.

Students must have at least a 2.00 cumulative GPA to apply for the Rome semester and to participate in it.

Students on Academic Warning or Probation may not participate in the Rome semester.

Students with Incompletes on their transcripts may not participate in the Rome semester.

Students must have health and disciplinary clearance from the Dean of Students.

Students must be in good financial standing with the College.

Students must obtain valid passports and medical insurance valid in Europe.

The College reserves the right to remove students from the Rome semester at any time.

## **12. Academic Policies**

### **12.1 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

- A minimum of 128 hours, including all standard requirements of the core curriculum and of the major;
- 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;
- passing grades in their assigned Education for a Lifetime (EFL) courses; and
- a minimum of one year full-time enrolment in two consecutive semesters.

a Christendom College academic department chair may allow a student to apply one (*and only one*) cross-listed course toward the major or minor requirements of his department, even if it is simultaneously counted toward the requirements of another department.

- 1) a student may only do this once, with one class
- 2) this will not double-count the credits towards the total 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 fulfil a major requirement is not generally counted toward the 18 hours required for a minor, but see above.

### **12.2 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

86 hours, including all requirements of the core curriculum except as noted below; a cumulative grade point average of at least 2.0; passing grades in their assigned Education for a Lifetime (EFL) courses; 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 Core 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

### **12.3 Participation in Graduation Ceremonies**

A student participating in the annual May graduation ceremonies at Christendom College must have completed all the requirements for the B.A. degree in the chosen major or for the A.A. degree. Exceptions are rare and apply to students who would, under normal circumstances, be ineligible to participate. If a failing grade or an incomplete grade in a course necessary for graduation (or a grade below “C minus” in a course needed for the major) is awarded at the end of the spring semester moments before the start of the graduation weekend, the student may participate in the graduation ceremonies. This exception does not apply to students who fail because of attendance issues.

If the requirements for the B.A. or A.A. degree have not been completed by the end of the calendar year in which participation takes place, the student to whom the exception has been granted will no longer be considered as attempting to graduate from Christendom College; the student will be required to contact the registrar if graduation in a subsequent year is still desired.

## **12.4 Getting Started:**

### **12.4.1 Policies about Registering for Courses**

#### **12.4.1.1 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 fulfil 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 promise to keep at least five hours per week devoted to announced on-campus office hours; part-time faculty are available by appointment and at scheduled times.

#### **12.4.1.2 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.

Freshmen should consult the *Student Handbook* and the Dean of Students 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 Students, 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.

#### **12.4.1.3 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. 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.

#### **12.4.1.4 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.

#### **12.4.1.5 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 or special experience courses (e.g., Politics Practica Internship and Teaching Apprentice Practicum).

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.

#### **12.4.1.6 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. A course taken as an audit may not subsequently be converted to a for-credit course.

#### **12.4.1.7 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.

#### **12.4.1.8 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 documented grave reason of health or other serious incapacity. This policy is applied whether the student is withdrawing from the College or is seeking to withdraw from specific courses.

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 Students 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 Students.

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 Students 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.

This process of withdrawal is distinct from the determination of the final course grades at the time of withdrawal. Normally the grades earned at the end of the semester are assigned to students who withdraw from the College, except in cases of withdrawal for a grave reason of health or other serious incapacity. For information on financial and other policies on withdrawal from the College, see Withdrawal Procedure and Withdrawal Refund Policy below.

#### **12.4.1.9 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.**

#### **12.4.1.10 Policy on Directed Study 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 students who have already earned credit in person. 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. This decision is made by the Academic Dean in consultation with the Vice President for Academic Affairs and the appropriate department chairman.

### **12.5 In the Classroom:**

#### **12.5.1 Policies Applicable to the Courses Students Take**

##### **12.5.1.1 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.

##### **12.5.1.2 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 attendance requirements appear in course syllabi but minimally they are:

**A student who misses a total of four (4) weeks of classes (12 M,W,F classes, 8 Tu, Th classes, or 4 weekly classes) will receive an F for the course, unless an Incomplete is granted under the usual conditions or the student has withdrawn 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 may result in a failing grade in the course for students with far fewer than four weeks of unexcused absences.

#### **12.5.1.3 Inclement Weather**

Because the overwhelming majority of Christendom's students live on-campus the College administration does not cancel classes because of inclement weather, even though College administrative offices may be closed, except in instances of extreme conditions which are hazardous even on campus. Normally, therefore, the decision to hold or cancel class because of weather conditions is made by individual professors.

Students who live off-campus should exercise prudence in deciding when it is safe to travel to campus even if their professor has not canceled class. Professors should grant an excused absence when off-campus students are not able to attend class because of the weather; in such cases students should contact their professors promptly to inform them of the reason for the absence and to request direction in making up missed work.

#### **12.5.1.4 Student Intellectual Property Rights**

Any intellectual property produced by a student at Christendom College, excluding tests, exams, and quizzes, to fulfill in whole or part the requirements of a course in which the student is registered will be owned by the student. The College does not claim ownership of such intellectual property. Students shall provide a copy of their senior thesis which shall become the

property of Christendom College for inclusion in the College's Library collection, as described below in the section "Senior Thesis."

#### **12.5.1.5 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 academically dishonest; this practice, which in effect deceptively passes off one piece of work as if it were two or more independent assignments is completely unacceptable and incurs the same penalties as other forms of academic dishonesty, namely plagiarism and cheating.

Any student discovered cheating or plagiarizing or using an assignment in one course to fulfill the requirements of another will receive a zero for the test or assignment on which he has committed the act of academic dishonesty and will be reported to the Academic Dean. Serious acts of academic dishonesty will result in a grade of F in the course, and may result in dismissal from the College. A student who knowingly aids or cooperates with a student in such acts of academic dishonesty is subject to similar punishment. See "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 or using material from another course in 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 or material that was submitted for another course, 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, plagiarized, or committed acts of academic dishonesty, he may appeal to the Academic Dean, whose decision is final.

#### **12.5.1.6 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, cell phones, and the like within the environs of the classroom.

#### **12.5.1.7 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  |   |     | <a href="#"><u>Withdrew</u></a> : no credit |
|        |   | I  |   |     | <a href="#"><u>Incomplete</u></a>           |

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.

#### **12.5.1.8 Term Papers**

All 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*.

#### **12.5.1.9 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 ([www.christendom.edu](http://www.christendom.edu)).

#### **12.5.1.10 Admission to a Major**

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

Students working toward the B.A. degree normally 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.

#### **12.5.1.11 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 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 ([www.christendom.edu](http://www.christendom.edu)). 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. A reasonable extension beyond the deadline of one calendar year may be granted by the Academic Dean and the Vice President of Academic Affairs acting together, after consultation with the appropriate department chairman, but only for medically documented instances in which the student's serious ill health or the serious ill health of an immediate family member prevents completion of the Senior Thesis

within the calendar year. This possibility of an extension is not available to mitigate effects of the student's choices in life which have resulted in the Thesis not being completed within one calendar year of leaving Christendom.

The student is responsible for providing two (2) copies of the final version 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 copy of the senior thesis accepted in partial fulfillment of the academic requirements for the Bachelor of Arts degree becomes the property of Christendom College for the purpose of adding the senior thesis to the Library Collection. Otherwise, the senior thesis remains the intellectual property of the student according to the College's Intellectual Property Rights Policy for Students. 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.

## **12.6 At the end of semester:**

### **12.6.1 Policies about Honors, Incompletes, and Academic Difficulties**

#### **12.6.1.1 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.

#### **12.6.1.2 Graduation with Honors**

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

*Cum laude*: equal to or above 3.600

*Magna cum laude*: equal to or above 3.750

*Summa cum laude*: equal to or above 3.900

Students whose current enrollment began prior to Fall 2013 are subject to the honors criteria in place at the time of their enrollment. Consult the College Registrar.

#### **12.6.1.3 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. The Academic Dean shall respond in writing either rejecting the student's petition or stating the conditions and terms of its acceptance.

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.

#### **12.6.1.4 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 initially, he may go directly to the department chairman or the Academic Dean.

#### **12.6.1.5 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. The student may be placed under the supervision of the Academic Dean, and required to abide by special restrictions which normally include a limitation on the student's

maximum semester course load and academic counseling. These same restrictions apply to students who are on Academic Probation because of two consecutive semesters of Warning-category averages.

#### **12.6.1.6 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., WWW, WWP, PWW, PP, PWP, WPW) will ordinarily be dismissed. After an absence, normally 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. Students readmitted after academic dismissal are admitted on academic probation and must meet regularly with the College's Academic Success Coach throughout the year.

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.

#### **12.6.1.7 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.

#### **12.6.1.8 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 Students 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 Students 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.

#### **12.6.1.9 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 official 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.

#### **12.6.1.10 Student Grievance Procedures**

Christendom College seeks to maintain effective and supportive relationships between students and faculty and staff members within the College. However, when a student believes he

or she has been treated unjustly, in a way that violates his personal rights or is in opposition to College policies, the student should seek the College's aid in rectifying the situation.

Students are encouraged to make efforts to resolve misunderstandings and conflicts with College staff or faculty members before serious problems develop. Students are encouraged to seek resolution through informal means as a first-approach to resolving the issue at hand. If normal channels of communication breakdown and/or a situation does not permit or lend itself (e.g. sexual harassment) to informal resolution or does not seem to be resolving itself, students may seek recourse through the formal grievance process.

A complete statement of the College's Student Grievance Procedure is posted in the Student Life section of the Christendom website, [www.christendom.edu](http://www.christendom.edu).

A student's appeal of a course grade is handled according to a distinct policy and does not fall under the College-wide Grievance Procedures. In those cases in which a student does not understand, or does not agree with, the grade they have received on an assignment or examination, the student must first seek clarification from the professor who issued the grade. If after meeting with the professor the student remains convinced that the grade is wrong, he or she may have recourse to the following procedure:

Step 1: The student notifies the Academic Dean that he or she either does not understand or does not agree with a grade. The Academic Dean will inquire to make sure that the student has first taken adequate steps to resolve things with the professor before allowing the process to proceed to Step 2. If the professor who issues the contested grade is the Academic Dean, then the Academic Dean's role throughout this process will be taken over by his/her Department Chair.

Step 2: The Academic Dean meets with the professor and student together, to witness and help facilitate a conversation about the graded assignment or examination.

Step 3: If the issue still has not been resolved after Steps 1 and 2, the student may file a formal grade appeal with the Academic Dean. This must be done within eight business days of the meeting described in Step 2. Formal grade appeals, moreover, may not be filed more than five weeks after an assignment has been returned to the student, or the case of final exams or other end-of-term assignments, they may not be appealed after five weeks have elapsed in the following semester. The formal grade appeal consists simply in notifying the Academic Dean in writing (letter or email) that the student is appealing the grade in question. The Academic Dean will notify the professor that a formal appeal has been filed. The Dean then assumes responsibility for discretely gathering relevant materials and testimony from both the professor and the student. The professor and the student will observe proper respect for the process and the chain of command. The student is not permitted to lobby other administrators, professors, staff, or board members. Neither is the professor.

Step 4: The Academic Dean will consult with the Vice President for Academic Affairs (VPAA) on the appointment of the grade appeal committee, which shall consist of four full-time members of the teaching faculty whose expertise and experience most closely correspond to the

assignment in question. The Academic Dean may appoint himself or herself as one of the four committee members but is not obliged to do so. If the Academic Dean is on the committee, then he or she is its chair. If not, then the Academic Dean shall appoint the committee's chair. In either case, the Academic Dean will provide whatever materials and testimony he or she has gathered, from the student and the professor, to the committee.

Step 5: The committee then convenes in a timely manner to review the assignment. **All proceedings of the grade appeal committee will be kept strictly confidential and will be guided by the "Instructions for Grade Appeal Committees", which are found in the Faculty Handbook (Appendix 19.6).** The committee shall leave the grade unchanged or by a majority vote raise or lower the grade. Once the committee has made its decision, the Academic Dean shall handle all communication with the professor and the student. No explanations, qualifications, or justifications will be communicated to the student. The VPAA will receive a report from the Academic Dean, so that he or she may certify that there were no procedural violations. If the VPAA determines that there has been a procedural violation, he or she may instruct the Dean to redo the process. Otherwise the committee's decision on the student's grade appeal is final and not subject to further appeal.

Any situation that cannot be covered by the above procedure is to be resolved through discussion between the Academic Dean and the VPAA.

#### **12.6.1.11 Sexual Harassment**

If anyone believes he or she is the victim of sexual misconduct by any student, staff, faculty, visitor, or guest of the college, he or she should report the matter to the Sexual Misconduct Response Coordinator immediately so that the complaint can be quickly and fairly resolved. Complaints will be handled by the College in as confidential a manner as possible. Consult the Sexual Misconduct policy in the Student Handbook for a further explanation of what constitutes sexual misconduct and how to report it.

## 13. Academic Departments

### 13.1 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; Greek, Latin, and Hebrew are the languages in which Sacred Scripture and the pure doctrine of the Fathers of the Church were written. The Church has, therefore, always considered the study of these three 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 Homer and the Pentateuch, Aristotle and Chrysostom, Cicero and Jerome.

In answer, then, to the wishes of recent Roman 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 Sacred Scripture and the works of the Fathers of the Church in their original languages, a worthy and ultimately necessary preparation for those engaged in the defense of the Faith. To lack knowledge of Greek and Latin is, to borrow the language of *Veterum Sapientia*, to risk losing the true, the positive, the noble, the beautiful that past ages produced and that has been a part of the patrimony of Christendom. To be unlettered in Latin or Greek impoverishes a Christian scholar, since the accident of what has been translated would determine what he knows of our sacred or secular heritage.

### **13.1.1 Requirements for the Classical and Early Christian Studies Major and Minor**

Thirty (30) semester hours of advanced courses (300-level and above) are required for the major; they include the Senior Thesis (CECS 512, 3 credits) and a minimum of twenty-one (21) upper-division hours of Latin and Greek language. Of these twenty-one hours a minimum of six (6) must be 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.

Students who complete a major in the CECS department will

1. write research papers according to the standards of the discipline.
2. interpret canonical authors according to the standards of the discipline.
3. write Latin or Greek correctly.
4. recognize rhetorical devices.

A student may apply to his major up to nine (9) hours of coursework under rubrics other than LATN, GREK, and HEBR that explore significant aspects of Graeco-Roman or early Christian civilization. Six (6) of these nine hours should be selected from courses under the CECS rubric. Such courses may include, but are not limited to

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|-----------|----------------------------------------------|
| 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 Theory           |
| THEO      | 341 The Ante-Nicene Fathers                  |
| THEO      | 342 The Post-Nicene Fathers                  |

The minor in Classical and Early Christian Studies is attractive for the student of 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 (300-level and above). 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 approved coursework under rubrics other than LATN, GREK, and HEBR that treat 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.

### 13.1.2 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. The department offers one year each of elementary and intermediate Latin for students to fulfill the foreign language requirement. 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. Competence may be demonstrated by successfully completing an upper-division course (300-level and above). 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 literature 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. Students are expected to progress as readers and writers of Latin. N.B.: Successful completion of LATN 101 or the permission of the Academic Dean is the prerequisite for entrance into LATN 102

**LATN 199 Freshman Transitional Latin** An accelerated review of Latin grammar coupled with a course of readings in Latin literature, this course is intended for freshmen who have had at least two years of high school Latin. Building on the foundation of their elementary studies, students will advance in active Latin fluency and read Latin literature of increasing sophistication. Readings will be drawn from Classical authors and the literary corpus of Christian Latin, e.g. Patristic, medieval or modern ecclesiastical Latin. N.B.: Successful completion of LATN 199 is a prerequisite for entrance into LATN 202. To enroll in LATN 199, students must complete a placement exam administered by the instructor of the class.

**LATN 201-202 Intermediate Latin I & II** Building on the foundation established in the first year, students will advance in Latin fluency and read Latin literature of increasing sophistication. Courses will draw from Classical authors or the literary corpus of Christian Latin, e.g., Patristic, medieval, or modern ecclesiastical Latin. N.B.: Successful completion of LATN 102 or the permission of the Academic Dean is the prerequisite for entrance into LATN 201. Successful completion of LATN 201, LATN 199 or the permission of the Academic Dean 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 each time the course is offered.

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

### 13.1.3 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. The department offers one year each of elementary and intermediate Attic Greek for students to fulfill the foreign language requirement. This cycle is the alternative language requirement for students majoring in Philosophy, unless they have already attained qualifying competence. Competence may be demonstrated by successfully completing an upper-division course beyond GREK 304. In addition, courses in Classical, Hellenistic, or Patristic Greek literature are available for the advanced student. 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. With the permission of the chairman and individual professor, all upper-division Greek classes may be repeated for credit.

**GREK 301-302 Elementary Greek I & II** An introduction to the grammar, syntax, and lexicon of Attic Greek to prepare the student for studying the best Classical authors, the Fathers of the Greek-speaking East, and Sacred Scripture.

**GREK 303 Intermediate Greek I** An introduction to more complex Attic Greek grammar and syntax via reading and composing classical Greek. Readings typically are drawn from or modeled on the writings of Thucydides, Herodotus, and Aristophanes. Supplementary readings may include readings from the New Testament or the *Cebetis Tabula*.

**GREK 304 Intermediate Greek II** Students will read selected writings of fifth- and fourth-century B.C. Greek prose authors, e.g., Herodotus, Xenophon, Thucydides, Plato, Lysias, or Demosthenes.

**GREK 313 Homer** Readings in the *Iliad* or the *Odyssey*, with attention to Homeric grammar and vocabulary.

**GREK 314 Classical Greek Theater** Readings in works of Aeschylus, Sophocles, Euripides, Menander, or Aristophanes.

**GREK/THEO 425 Patristic Greek** 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.

#### **13.1.4 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.

#### **13.1.5 Classical and Early Christian Civilization**

**CECS/HIST 309 History of Ancient Greece** This course examines ancient Greek civilization from the Bronze Age to the Hellenistic period with 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 like Hesiod, Homer, Aeschylus, Thucydides, Isocrates, Aristotle, Xenophon, Polybius, or Philo. The course culminates with study of 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, Quintillian, 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. Majors will seek the departmental chairman's approval for their intended senior thesis topics prior to registering for CECS 512. Departmental guidelines for the thesis are available from the chairman.

## 13.2 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 to 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 exploration 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 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; thus, each discipline is mutually informed and illumined by the other, as well as by philosophy and theology. 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 analytical skills are supported by studies in literary theory and 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, Dante, and Shakespeare, to T. S. Eliot, Evelyn Waugh, and Flannery O'Connor, with concomitant development of the student's skills in composition and literary analysis. See the individual course descriptions 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 primarily covering British and American literature from their beginnings through the present day. 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 help 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.

### **13.2.1 Requirements for the Literature Major and Minor**

Twenty-seven hours (9 courses) of advanced work (300-512) are required for the major, including:

1. ENGL 319 *Literary Criticism*
2. ENGL 320 *Poetry and Poetics*
3. ENGL 343 or 344 *Shakespeare*

4-7. Four courses at the 300-400 level, two courses from each of two categories representing significant periods in literary history:

Category A: "Classical to Neo-Classical" (qualifying courses include: ENGL 317, 321, 322, 331, 332, 334, 341, 342, 343, 344, 417, 418)

Category B: “Romantic to Recent” (qualifying courses include: ENGL 361, 362, 421, 422, 431, 432, 460)

8. One additional English Language and Literature elective (300-400 level)

9. ENGL 512 *Senior Thesis*

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. On occasion, newly developed courses may be offered which might qualify for the category requirements. The department chairman will clarify for which category each course qualifies, if applicable. Courses carry three semester hours of credit unless otherwise noted.

Students who complete a major in the ENGL department will

1. understand the ideas of the major literary critics and critical movements from antiquity to the present day
2. understand key literary terminology
3. be able to compose a poem analysis
4. be able to write a major research paper on a literary topic
5. successfully orally defend their senior theses

### **13.2.2 Foundational Curriculum**

**ENGL 100 Writing and Study Skills Workshop** This course is designed to help students develop study habits that will foster efficient, successful academic work; know the fundamentals of English grammar as a basis for understanding good style; read thoughtfully; and learn to write clear, well-structured, scholarly essays. Required only of students who do not demonstrate sufficient competency in their college-level writing. (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 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 a work of medieval Arthurian romance, *Sir Gawain and the Green Knight*. Students then consider work by Chaucer, followed by the medieval Mystery play, the *Second Shepherds' Play*, and the morality play *Everyman*; Shakespeare's *A Midsummer Night's Dream* and *Macbeth*; and finally, Milton's *Paradise Lost*. The course also undertakes the study of selected lyric poems. **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 during 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. Lyric poetry is also examined in this class. **Required of all students.**

### 13.2.3 Advanced Courses

**ENGL 312 Advanced Rhetoric and Composition** A theoretical and practical study of the art of effective persuasive writing. By being introduced to the classical rhetorical tradition, the student is able to achieve greater proficiency in exposition, argument, 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, Dante, 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** This course surveys dramatic and non-dramatic prose and verse literature up to 1660, covering such works as Thomas More's *Utopia*, Edmund Spenser's *Faerie Queene*, Ben Jonson's comedy *Volpone*, *The Spanish Tragedy*, and *The Duchess of Malfi*. Students also learn about many facets of lyric poetry by examining the sonnet form from its arrival in England to its use by master sonneteers and delving into Metaphysical and Cavalier poetry.

**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 Frances Burney.

**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 such issues as Renaissance theatre, the question of authorship, and Shakespeare and Catholicism. **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 major authors of the English Romantic movement, with 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 Manley Hopkins, Walter Pater, and Rudyard Kipling.

**ENGL 417 Old English** This course introduces students 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 Foundations of American Literature** 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 Modern and Recent American** 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** Specially designed courses of readings and research in areas not sufficiently covered by another course already in the curriculum.

**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.

## 13.3 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.

### **13.3.1 Requirements for the History Major and Minor**

The history major at Christendom College requires 27 credit hours of advanced courses, including Senior Seminar and Thesis (HIST 512); one course in American History; one course in European History before 1500; one course in Early Modern European History; and one course in Modern European 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.

Students who complete a major in the HIST department will:

1. demonstrate understanding that history is written from various points of view.
2. be able to interpret primary sources in terms of appropriate historical context.
3. demonstrate understanding of and discuss intelligently monographic, secondary source material.
4. be able to bring theological and philosophical insights to bear on historical material not directly related to the history of ecclesiastical institutions.

### **13.3.2 Foundational Curriculum**

**HIST 101 History of Western Civilization I: The Ancient and Biblical World.** As the foundation of our core curriculum in history, this course introduces students to the study of history, in the context of an examination of the Hebrew, Greek, and Roman contributions to the formation of the West. The course traces the history of the chosen people (especially as presented in the Hebrew Scriptures), examines the rise of classical Greek and Hellenistic civilization in the Eastern Mediterranean, and follows the development of Rome from its semi-mythic origins to its position of military and political dominance in the Mediterranean world. Our Lord became incarnate as a Jew in first-century Palestine “in the fullness of time,” among a people formed by Hebrew revelation and in a world united by Roman statecraft and Greek culture. This course will bring that world to life by illuminating the historical dynamics which led to this central event of history. **Required of all students.**

**HIST 102 History of Western Civilization II: The Formation of Christendom.** Developments in Late Antiquity gradually produced the three great “worlds” of the Middle Ages: where the Roman Empire once stood, we find the medieval West, Byzantium, and Islamic civilization. Although the principal focus of this course will be on Western Europe, the history of the medieval West is not intelligible without some understanding of the development of the Byzantine and Islamic worlds as well. Therefore, through the study of primary and secondary texts, students will be introduced to the integrated narrative of medieval history from the beginning of Late Antiquity through the fall of the crusader states in 1291. The course will pay particular attention to the fall of Rome in the West and its survival in the East, the development of the medieval ecclesiastical and political order, the Arab and Seljuk conquests, the Gregorian reform, the crusades, the intellectual and cultural movements of the Early and High Middle Ages, the rise of the medieval papacy, and the centralization of European kingdoms in the thirteenth century. **Required of all students.**

**HIST 201 History of Western Civilization III: The Division of Christendom** In this course, we will explore the dynamics of western history in the later Middle Ages and the early modern era, which witnessed a profound centralization of power in individual European kingdoms, a

corresponding decline in the political authority and prestige of the papacy, a complex set of cultural and intellectual phenomena known collectively as the Renaissance, the collapse of Christian unanimity during the Protestant Reformation, and a series of deep spiritual and institutional reforms within the Catholic Church. Other important themes will include European exploration and colonization in Asia and in the Western Hemisphere, European religious wars, and the Scientific Revolution that preceded the beginnings of the Enlightenment. **Required of all students.**

**HIST 202 History of Western Civilization IV: Church and World in the Modern Age.** The course is an introductory survey of secularization and the expansion of Western European society and culture from the death of Louis XIV to the pontificate of Benedict XVI. Particular attention will be devoted to a study of the transforming effects of the Enlightenment, political revolutions, the industrial revolution, the financial and commercial revolutions, and the accompanying political ideologies of liberalism, communism, and nationalism. The course will also examine the Catholic responses to the religious, cultural, political, and economic challenges posed by the emergence of global modernity. **Required of all students.**

### 13.3.3 Advanced Courses

**HIST 301 Art & Architecture of Rome and Florence.** Rome Semester below.

**MUSC/HIST 305–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)

**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 the nearly 1,200-year history of the Byzantine Empire, from its foundations in Late Antiquity until its final expiration in the fifteenth century; it also introduces students to important historiographical questions in the field of Byzantine studies. “Byzantine” is a modern term, crafted by historians to describe the long-lived Eastern Roman Empire, which emerged as a distinct political entity at the end of Rome's third-century crisis, adopted Christianity in the fourth century, and weathered many transformations and challenges over the course of the subsequent millennium. These included the fall of the Western Roman Empire, barbarian and Islamic invasions, and violent religious controversies, not to mention coups, usurpations, and conflicts with the resurgent Christian West. Although long a victim of scholarly neglect, Byzantium constituted a distinct political and cultural world during the Middle Ages, and it has left behind a rich legacy among the Christian peoples of Eastern Europe and the Levant. (Cross-listed in Classical and Early Christian Studies).

**HIST 321 Tudor-Stuart England** Tudor-Stuart England surveys the essential events, developments, and figures of early modern Great Britain, from 1485-1714. During this period England was transformed from a relatively minor, feudal, European state into a constitutional monarchy, dominating its neighbors in the British Isles—Ireland, Scotland, and Wales—and, by the end of the period, a force dominating Europe and beyond, in short, the most powerful nation on earth. Particularly emphasized in the course will be the emergence of parliamentary government, the triumph of English Protestantism, Roman Catholic recusancy and missions, the changing social structure in England, and English expansion and colonization.

**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 17<sup>th</sup> and 18<sup>th</sup> centuries; the building of an independent Ireland; and the great emigration from Ireland since 1845.

**HIST 341 United States History** An introductory course examining political and social developments within the United States from the Revolution to the end of the Cold War. The course will emphasize the struggle to realize the founding ideals of liberty and equality in the face of constantly changing social and political circumstances. Students will explore this struggle by examining a range of historical issues, including the conflict over slavery, the rise of free labour, westward expansion, the industrial revolution, the development of the regulatory state and the emergence of the United States as a world leader in the aftermath of World War II.

**HIST 342 American Catholic History** An introductory course examining the relation between Catholicism and American society from the colonial period to the present. The course will explore the theme of inculturation—the incarnation of the universal truth of the Christ in particular human cultures—through an examination of key points of cultural conflict between Catholicism and America, including democracy, education, nationalism, ethnicity and economics. It will, moreover, place particular emphasis on how the forces of immigration and industrialization facilitated the rise of a distinct urban, ethnic Catholic sub-culture and the ways in which Catholics have struggled to maintain cultural and theological integrity in a post-urban, post-industrial America.

**HIST 343 History of Education in America** This course examines the history of the purposes, methods, and experience of American schooling from the Early Republic up until the early 21<sup>st</sup> Century, including public, parochial, and home education. What has it meant at different times to be a schoolchild in America? How have school and American society and politics affected each other over time? Through seminar-style discussion, research, and deep reading in the history and philosophy of education, students develop their own answers to these questions and seek to understand what the history of schooling might mean for American education today.

**HIST 350 The Renaissance** This course surveys the political, intellectual, social, and cultural history of the so-called “long” Renaissance (c1275-c1600). Certain themes will be highlighted: the economic and political development of the city-state, republicanism and despotism, the revival of classical learning, developments in education, the social order, and of course art. Above all, the course will emphasize the Renaissance fascination with the past: origins, antiquity, pedigrees, ancient rights and liberties. Renaissance humanism will be closely examined through the works of Petrarch, Boccaccio, Pico della Mirandola, Erasmus, and Thomas More. Additionally, students will be introduced to the rudiments of paleography through assignments deciphering copies of early modern manuscripts.

**HIST 351 Catholicism in Asia** Jesus was born in Asia, and today Asia is home to over 130 million Catholics. This course examines the history of Catholicism in Asia, from the early

Church's growth in Persia and India, up to the present day. The geographic regions of focus will stretch from Mesopotamia and Persia in the west, to India and Southeast Asia, to China, Korea, and Japan in the north and east. We will consider the causes for greater or lesser success in the growth of Christianity in different Asian contexts: e.g., attitudes of temporal authorities, missionaries' strategies, interactions of Christians with other religious groups, and the witness of Asian saints. Throughout the course, we will pay special attention to "inculturation," the dynamic, creative interplay between faith and culture.

**HIST/THEO 352. History and Theology of Vocation.** This course examines the concept of "vocation," in both theory and practice. We will seek to understand what Christians through the ages thought about "being called" to a state of life (especially marriage, religious life, and Holy Orders); and how social, cultural, and legal circumstances affected one's entry into and living in a state of life. In pursuing these questions, we will explore both classic theological texts and social realities (such as coercion in marriage and religious vocations; dowries and laws of marriage; the proliferation of new religious orders; and the relationship between vocational choice and the growth of individualism). Studying vocational choices ultimately helps us to understand the nature of modernity and the embeddedness of individuals in larger communities of family, Church, and society. (Cross-listed in Theology)

**HIST/THEO 353 The Catholic Reformation** This course explores the chief developments in Catholicism during the early modern era (approx. 1450-1700), with a special focus on the notion of "reform" as it was used within Catholic contexts, distinct from (but sometimes related to) the rise of Protestantism. Students will explore reform efforts leading up to the Council of Trent, at the Council itself, and in the implementation of the Council, in addition to grassroots reform such as that of Sts. Ignatius of Loyola, Teresa of Avila, and Francis de Sales. Finally, we will explore the globalization of Catholicism through early modern missions. (Cross-listed in Theology).

**HIST 361 Religion and Culture in Early-Modern France** This course considers the pivotal role of France in religion, politics, and culture during sixteenth and seventeenth centuries. The first part of the course focuses on the way in which France, the birthplace of John Calvin, endured decades of bloody confessional warfare in the latter half of the sixteenth century. The second part of the course highlights the dynamism of French Catholic life during the seventeenth century, known simultaneously as France's "Great Century" and as its "Century of Saints." Having emerged from the wars of religion, France arguably became once again the most influential centre of Catholic Reform in Europe.

**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 410: History of Islam** This course examines the complex social, political, and religious history of Islam, acquainting students with the development of Islamic doctrine, statecraft, theology, philosophy, historiography, science, and art. The course proceeds thematically, with units devoted to pre-Islamic Arab society, Islamic origins, approaches to the Qur'an and hadith studies, the theory and practice of the caliphate, Islamic intellectual history, the Ottoman imperial era, and over two centuries of Islamic interaction with the modern West.

**HIST 411 Reconquista and Crusade** This course examines the complex interactions between the Islamic and Christian worlds, from the first Islamic century to the end of the crusading era, and pays special attention to the current state of scholarship on the crusades, on medieval Islam, and on medieval Iberia. "Reconquista" and "Crusade" are both modern terms rather than medieval ones, and therefore their validity and precise meaning have been actively debated for generations. Nevertheless, the terms retain wide currency and utility. This course acquaints students with the historical realities that these terms designate, and with the prolific scholarship devoted to them.

**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 History of Totalitarianism** This course presents the development of communist ideology by, principally, Marx and Engels, with examinations of its elaborations and

modifications by the likes of Lenin. It also examines the growth, impact, and decline of communist political movements, chiefly in the early to mid-twentieth century. Topics will include the origins of these movements, the Bolshevik revolution, and the nature and effect of Stalinism. This course further examines the rise and development of fascism, especially in its National Socialist incarnation. The class will thus offer an examination of the broader phenomenon of totalitarianism in its most signal historical manifestations, while noting Catholic critiques of it by Pius XI and John Paul II.

**HIST 433 The Great War** The Great War course introduces students to the monumental conflict in the second decade of the twentieth century that tore Europe apart, caused the deaths of millions, and destroyed the existing European political order. The collapse of four long-standing empires—the Hapsburg of Austria-Hungary, the Romanov of Russia, the Hohenzollern of Germany, the Ottoman of Turkey—spurred the emergence of independent nations formerly part of those empires and reshaped the map of Europe and the Middle East. The Great War facilitated the emergence of Communism in Russia and sowed seeds for the growth of Fascism in the succeeding decades elsewhere. World War I turned the United States into a major world power and gave rise to the League of Nations. Issues to be explored include: nationalism, responsibility for 1914, technology and the unprecedented destructiveness and social impact of the conflict, the notion of “total war,” and the Great War’s unintended consequences.

**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/ENGL 461: The Inklings** The modern West has been marked by a simultaneous steady secularization, especially among intellectuals, and a renewal of Christian faith and culture, also among leading thinkers and artists. This course explores this revival of orthodoxy during a post-Christian age by an intensive examination of one of its chief exemplars, the Oxford literary fellowship known as the Inklings. This group centered around C. S. Lewis, J. R. R. Tolkien, and Charles Williams, but drew from earlier figures like G. K. Chesterton and influenced peers such as Dorothy L. Sayers. The course presents the cultural context of this movement, and also explores in depth some of its leading figures' writings, with particular concentration on how they used the modern genres, like fantasy, to communicate traditional, Christian beliefs. The class consists of close readings, discussions, and evaluations of these authors. (Cross-listed in English)

**HIST 480 John Paul II and the Twentieth-Century Church** Pope St. John Paul II was one of the most important figures of the twentieth century, both in the Church and in the world political landscape. His life illuminates topics ranging from Polish village life to resistance to Fascism and Communism; from collegiality among bishops to the meaning and implementation of the Second Vatican Council. Through an in-depth biographical study of John Paul's life and works, in combination with developments in theology and politics, this course asks both how the century shaped the Pope and how he influenced our Church and world.

**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.

## 13.4 Liturgical 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.I)

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 choral

ensembles that sing at the College's liturgy: the Christendom Choir, which sings 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 minor. 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."

### **13.4.1 Requirements for the Liturgical Music Minor**

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.

Students may choose between a general Liturgical Music Minor and a Liturgical Music Minor with Organ Emphasis which requires the passing of the AGO Service Playing Certificate examination.

Required courses:

MUSC 302–Music Theory and Composition (3 credits)

MUSC 305–History of Music in Western Civilization (3 credits)

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

MUSC 304–Gregorian Chant (3 credits)

MUSC 310–Choir Apprenticeship (2 credits)

General Minor

MUSC 311–Lessons (1 credit)

One of

THEO 402–Ecclesiology (3 credits)

THEO 404–The Sacraments (3 credits)

THEO 451–Second Vatican Council (3 credits)

Or

Organ Emphasis

MUSC 311 – Organ Lessons (4 credits)

AGO Service Playing Certificate examination

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.

Students who complete a Liturgical Music Minor will

- Be able to demonstrate an understanding of the key principles of the Church's theology of the liturgy and its music relevant to being a church musician.
- Be able to show a working knowledge of the music proper to the Roman rite: Gregorian chant
- Be able to rehearse and conduct a choir and/or Gregorian schola.
- Be able to demonstrate a knowledge of the fundamentals of the history and theory of music in western civilization relevant to the liberally educated student.

#### **13.4.2 Organ Practica**

The organ practica is a practically oriented sequence of twelve credits. Besides some classes, it requires four semesters of organ lessons and a one-semester internship in a parish or at the college as well as the passing of the AGO Service Playing Certificate examination.

|                                             |                            |
|---------------------------------------------|----------------------------|
| MUSC 311 Organ Lessons                      | 4 credits (four semesters) |
| MUSC 302 Music Theory                       | 3 credits (one semester)   |
| MUSC 304 Gregorian Chant                    | 3 credits (one semester)   |
| MUSC 310 Choir Apprenticeship               | 2 credits (one semester)   |
| AGO Service Playing Certificate examination |                            |

#### **13.4.3 Foundational Curriculum**

**MUSC 101-102 Modern Music Notation I & II (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 101A-102A count toward the student's GPA and fulfilling graduation requirements; MUSC 101B-102B do not.

#### **13.4.4 Advanced Courses**

**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 Classic Solesmes Method. *Pre- or co-requisite: THEO 303; no musical prerequisites.* (1 credit hour: Practicum may not be repeated for credit.)

**MUSC/HIST 305—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 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)

## 13.5 Mathematics and Natural Science

*Omnia in mensura et numero et pondere disposuisti.*

**‘Thou hast ordered all things in measure, and number, and weight.’**

– Wisdom 11:21

**But when we begin to look above ourselves again, we find that numbers transcend our minds and remain fixed in the truth itself.**

– St. Augustine, *On Free Choice of the Will*

### 13.5.1 Mathematics

Historically, from Plato’s Academy, to Aristotle’s Lyceum, to the school at Alexandria, to the great medieval universities and those of our own day, mathematics has always been an integral part of a liberal arts education. The application of mathematics to the natural sciences has become instrumental in understanding the natural world and in the many advances in science, engineering, and technology. More importantly, mathematics has been prized since antiquity for its capacity to train the intellect. It is a discipline in which precise definition and clarity of logical demonstration provide a level of certitude that other fields of study do not possess. Ultimately, as one of the speculative sciences, mathematics is worthy of study for its own sake. As such it plays a part in leading the student to contemplation of the good, the true, and the beautiful, and to the end (*télos*) of education, which, in the words of Saint John Henry Cardinal Newman, is “... the enjoyment of a divine citizenship.”

#### 15.5.1.1 Mathematics Core

To fulfill the core requirement in mathematics students must take one mathematics course, usually in the freshman year. There are several courses to choose from, depending on the semester, each of which introduces the student to basic concepts and methods of mathematics and its place in man’s attainment of knowledge, wisdom, and the philosophical habit of mind. By honing the powers of reason, the core mathematics courses enhance the student’s critical thinking and problem-solving abilities.

#### 13.5.1.2 Mathematics Major

The Department offers a mathematics major comparable in both scope and rigor to a standard Bachelor of Arts in Mathematics at institutions across the country. The difference at

Christendom is that unlike schools that focus solely on science and technology, our courses are placed within the context of the liberal arts curriculum.

Opportunities for math majors abound. Some students pursue graduate study in mathematics or a teaching career. However, math majors also excel in engineering, law, medicine, economics, finance, data science, technology, and a host of other professions in business, industry, and government.

In the freshman and sophomore years the requirements for the major include a three-semester calculus sequence, two semesters of physics, and a bridge course in the fundamentals of advanced mathematics. Students may take advantage of Christendom's Junior Semester in Rome in the fall semester of the junior year, and then take linear algebra and differential equations in the spring. The senior year math courses comprise real analysis, abstract algebra, two electives, a one-hour senior seminar, and the senior thesis, which affords the opportunity to work with a professor and delve into a specific area of mathematics, connecting it to the broader context of the core curriculum.

### **13.5.2 Requirements for the Mathematics Major and Minor**

#### Required courses:

MATH 201 Calculus I (4 cr.)  
MATH 302 Calculus II (4 cr.)  
MATH 303 Calculus III  
MATH 304 Differential Equations  
MATH 351 Fundamentals of Advanced Mathematics  
MATH 353 Linear Algebra (4 cr.)  
MATH 401 Real Analysis (4 cr.)  
MATH 402 Abstract Algebra  
MATH 509 Senior Seminar (1 cr.) (Fall)  
MATH 512 Senior Thesis (3 cr.) (Spring)  
SCIE 204 & SCIE 204L General Physics I & Lab (4 cr.)  
SCIE 205 & SCIE 205L General Physics II & Lab (4 cr.)

To complete the mathematics major, students must take at least **two** additional mathematics elective courses numbered 300 or above.

Note: MATH 201 satisfies the core requirement for mathematics and SCIE 204 satisfies the core requirement for natural science. A course grade of at least C- is necessary in a math course to fulfill the department's requirements for a major or minor, and students must demonstrate competency in physics by receiving a passing grade (D or above) in SCIE 204 and SCIE 205,

along with their lab components.

A **minor in mathematics** may be obtained by completing the calculus sequence (MATH 201, MATH 302, MATH 303) and three additional math courses numbered 300 or above. (A General Physics course with lab may be substituted for one of the latter if a grade of at least C- is earned and it is not used to satisfy the core science requirement. MATH 201 satisfies the core requirement for mathematics).

Students who complete a major in the MATH department will:

1. Understand how mathematics is placed in the hierarchy of human knowledge.
2. Be able to write a well constructed mathematical proof.
3. Be able to apply proper reasoning to mathematical problem solving.
4. Understand the critical developments in the concepts of number and magnitude from antiquity to present time.
5. Have a familiarity with the basic concepts of modern mathematics such as: a group, a real number, a set, cardinality, isomorphism, continuum and limit.

Courses listed below are for 3 credit hours unless otherwise noted.

### 13.5.3 Foundational Curriculum

**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 102 The Integers** Explores the fundamental properties of the integers. Topics include: natural numbers, integers, rational numbers, irrational numbers, prime numbers, the division algorithm, prime factorization, modular arithmetic, and RSA encryption. *This course has no prerequisites and satisfies the College core requirement in mathematics.* (3 credits)

**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 150 Introduction to Statistics** The purpose of the course is to introduce the student to the ideas and concepts of statistics and the statistical models used for the decision making in different areas of life. Topics covered include description of sets of data, elementary probability,

discrete and continuous random variables, the binomial and normal random variables, confidence intervals and hypothesis testing.

**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.

**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: Precalculus or permission of the instructor.* (4 credit hrs)

**MATH 294 Principles of Computer Science** Introduction to basic concepts in computer science, including computing theory, programming languages, algorithms, operating systems, artificial intelligence, and robotics. Incorporates student projects and presentations. *There are no prerequisites for this course, and no programming experience is necessary. The course fulfills the College core requirement in mathematics.* (3 credits)

#### 13.5.4 Advanced Courses

**MATH 302 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: At least a C- in MATH 201 or equivalent.* **Required of all majors** (4 credit hrs)

**MATH 303 Calculus III** Continuation of MATH 302. 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. **Required of all majors.**

**MATH 304 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. **Required of all majors.**

**MATH 332 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, the central limit theorem, and typical applications in reliability, sampling, and estimation theory including Bayesian Inference.

**MATH 351 Fundamentals of Advanced Mathematics** This course introduces the student to modern mathematical structures that are not present in introductory mathematics courses and aims to develop a student's skill in composing and writing proofs. Topics include elementary logic, methods of proof, philosophies of mathematics, set theory, functions and relations, cardinality, and elementary number theory. **Required of all majors.**

**MATH 353 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, the spectral theorem and the SVD decomposition. **Required of all majors** (4 credit hrs)

**MATH 401 Real Analysis** This course is a rigorous introduction to the fundamental theorems of the introductory calculus courses. It aims to develop in the student a sense of the unity of mathematics and further expose him to the importance of rigorous proof in mathematics. Topics include: the real number system, sequences and limits, continuity of functions, the derivative, and the Riemann integral. **Required of all majors.** (4 credit hrs).

**MATH 402 Abstract Algebra** This course is an introduction to the ideas of modern algebra which enables one to reinterpret the results of classical algebra, giving them a greater unity and generality. Topics include: equivalence relations, functions, properties of the integers, groups, rings, integral domains, ideals, and fields. **Required of all majors.**

**MATH 403 Foundations of Geometry** Exploration of axiomatic systems of geometry, beginning with the neutral geometry of Euclid's *Elements*, in contrast to that of spherical and taxicab geometries, which motivates Hilbert's axiomatization of Euclidean geometry. Further topics include independence, consistency, and completeness of axiomatic systems of geometry, Euclid's geometry with the parallel postulate, and hyperbolic geometry. *Prerequisite: Calculus II and MATH 351*

**MATH 409 Number Theory** An algebraic and historical approach to the theory of numbers. Topics include: the natural numbers and their properties, the Euclidean Division Algorithm, unique prime factorization, modular arithmetic, RSA Encryption, the Gaussian integers and other quadratic integer rings, and the Law of Quadratic Reciprocity. *Prerequisite: MATH 351. Counts toward the mathematics major.* (3 credits)

**MATH 462 Combinatorics** Study of questions concerning enumeration and arrangements of objects. Topics include the Pigeonhole Principle, the Principle of Inclusion/Exclusion, recurrence relations, generating functions, graph theory, and other algebraic counting techniques. *Prerequisite: MATH 351*

**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: applied mathematics, game theory, discrete mathematics, number theory, philosophy of mathematics, history of mathematics.

**MATH 509 Senior Seminar** A seminar on topics in mathematics to be determined by the instructor in consultation with the students. The student gains experience in learning the development of a topic, research methods, organizing and writing a mathematical paper. (1 credit hr)

**MATH 512 Senior Thesis** Direction of the students with his senior thesis, a major scholarly paper on a mathematical topic of his interest. The student receives instruction and individual assistance in development of a topic, research methods, organizing and writing a mathematical paper.

### 13.5.5 Natural Science Courses

**Philosophy [i.e. natural philosophy] is written in this grand book — I mean the Universe — which stands continually open to our gaze, but it cannot be understood unless one first learns to comprehend the language and interpret the characters in which it is written. It is written in the language of mathematics...**

– Galileo Galilei, *Il Saggiatore*

**It is plain then that nature is a cause, a cause that operates for a purpose.**

– Aristotle, *Physics Book II*

In his *Physics* Aristotle laid the foundations for a philosophical knowledge of the natural, changeable world, but he was unable to fully develop what scientists, beginning with Galileo and Newton, have been able to exploit—the potential of Mathematics to describe and systematize our knowledge of the natural world.

#### 13.5.5.1 Natural Science Core

To fulfill the core requirement in Natural Science students must take one science course, usually in the freshman year. Through the broader context of a Thomistic frame of reference, the core science courses show the student how modern science fits into the hierarchy of human knowledge and highlight the valid insights of both the Aristotelian and modern traditions. The College offers one introductory course dealing with the historical and philosophical principles of science, and another concentrating on the first quantified knowledge of the natural world, Descriptive Astronomy. Other core courses are offered as available. The more advanced science courses deepen the student's understanding of the nature of physical reality and address some philosophical questions pertaining to the study of the natural sciences. Any of the science courses satisfies the core requirement in science.

#### 13.5.5.2 Requirements for the Physics Minor

Five courses in Physics (18 semester hours) are required of minors – three designated and two electives 300 level or above. The designated courses are:

SCIE 204 – 204L General Physics I & Lab

SCIE 205 – 205L General Physics II & Lab

SCIE 306 - 306L General Physics III & Lab

A mathematics major may complete the physics minor by taking a further 10 credits of physics beyond the requirements for the math major. A course grade of at least C- is necessary for a course to fulfill the department's requirements for a minor.

### 13.5.5.3 Foundational Curriculum

**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 192 Introduction to Biology** Introduction to fundamental characteristics of living matter from the molecular level to the ecological community, with emphasis on general biological principles. Introduces basic chemistry of life, along with the diversity, structure, and function of living organisms. *This course has no prerequisites and satisfies the College core requirement in science. There is no lab component. This course is not intended as a prerequisite for further study in the health sciences.* (3 credits)

### 13.5.5.4 Advanced Courses

**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, oscillatory motion and application of mechanics to simple problems. *Co-requisite: MATH 201 or permission of the instructor.*

**SCIE 205 General Physics II** Continuation of SCIE 204. Topics include fluids, thermodynamics, geometric optics, electricity and magnetism. *Prerequisite: SCIE 204 or permission of the instructor.*

**SCIE 306 General Physics III Continuation of SCIE 205.** Topics include wave motion, the nature of light and optical phenomena, special relativity, atomic and nuclear physics. *Prerequisite: SCIE 205 or permission of the instructor.*

**SCIE 204L-205L, 306 L Laboratory for General Physics I, II & III** 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, 306) (1 credit hour per semester)

**SCIE 391 and SCIE 391L Anatomy and Physiology I.** This course is for those students intending to pursue further study in the health sciences. It is the first course in a two-semester sequence that satisfies an Anatomy and Physiology prerequisite for many health science programs and medical schools. Students should be prepared to commit to both semesters. *Lab component is required. Prerequisites: High school biology.* (4 credits)

**SCIE 392 and SCIE 392L Anatomy and Physiology II.** This course is for those students intending to pursue further study in the health sciences. It is the second course in a two-semester sequence that satisfies an Anatomy and Physiology prerequisite for many health science programs and medical schools. *Lab component is required. Prerequisites: SCIE 391 and SCIE 391L.* (4 credits)

**SCIE/PHIL 420 Philosophical Issues in Modern Science** The aim of the course is to familiarize students with the basic scientific discoveries of the 20th century regarding the origin of the universe, the existence of a creator, and the immaterial nature of man and how they relate to the Thomistic understanding of the same issues. Topics include “Big Bang” cosmology, anthropic coincidences, human mind and the computer, quantum mechanics and reality, and philosophical issues in contemporary evolutionary biology.

**SCIE 490-99 Special Topics or Directed Studies in Physics** A topic chosen according to the interests of the students and the instructor, such as Mechanics, Continuum Mechanics Thermodynamics, Electromagnetism and Quantum Theory.

## 13.6 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, Greek or Spanish.

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.

### 13.6.1 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. N.B.: Successful completion of FREN 201 or the permission of the Academic Dean is the prerequisite for entrance into FREN 202.

**FREN 390--399 Special Topics or Directed Studies in French Literature** Specially designed courses of readings in French prose, poetry, and drama.

### 13.6.2 Spanish

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

**SPAN 201--202 Intermediate Spanish I & II** Continues extensive practice of grammatical structures and vocabulary building through directed conversations, readings, and compositions. N.B.: Successful completion of SPAN 201 or the permission of the Academic Dean is the prerequisite for entrance into SPAN 202.

## 13.7 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 knowledge for its own sake and not for its usefulness. It is not a means to a liberal education but, along with theology, is the very purpose and end of a liberal education. 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, namely as a being participating in a limited way in the unlimited being of God. At Christendom College, this communication is reflected primarily in the arrangement of courses studying philosophy systematically and secondarily in the arrangement of courses studying philosophy historically. In the first semester a student is introduced to philosophy through a course which is both historical and systematic. This initial course focuses both on early Greek philosophy, a historical framework within which the systematic problems and aims of philosophy are presented, and through logic, the systematic 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. Metaphysics 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, Medieval Philosophy and Modern Philosophy, end the core sequence with an 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 provide the ability to integrate the liberal arts by showing their relation to each other

and to philosophy and theology in an organized view of the whole of reality. 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.

### **13.7.1 Requirements for the Philosophy Major and Minor**

The philosophy major, which requires a student to take 30 credit hours in upper division courses, deepens his understanding of what is studied in the core. It also prepares students for graduate studies in philosophy or theology. The philosophy department requires that every major be competent in Latin or Greek, which is demonstrated by passing at least Latin 202 or Greek 304, and take the following courses:

301 History of Medieval Philosophy and 302 History of Modern Philosophy,  
required of all students

PHIL 401: Recent Philosophy

PHIL 404: Philosophy of God

PHIL 512 Senior Seminar and Thesis: Each student completes his studies by writing an original senior thesis requiring independent research on a 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.

Students who complete a major in the PHIL department:

1. will be able to articulate basic principles of Thomistic philosophy in dialogue with other philosophical thinkers.

### **13.7.2 Foundational Curriculum**

**PHIL 101 Introduction to Philosophy** An introduction to the philosophical project through a consideration of key themes of Ancient Western philosophy. The course will include some pre-Socratic thought, but will emphasize the thought of Plato and Aristotle. Roughly half of the course will focus on Aristotelian logic. This may be done either by splitting the course into two halves or by working the logical material into the treatment of the thinkers covered. **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.**

### 13.7.3 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 Medieval Philosophy** A survey of Medieval Philosophy from late classical antiquity to the late Middle Ages. Topics to be considered include issues in natural theology, the relation of faith and reason, human nature, and the problem of universals. Philosophic positions of Augustine, Boethius, Anselm, Thomas Aquinas, and William of Ockham are featured. Primary texts are examined as appropriate, and the course discusses the relation of medieval thought to that of earlier and later periods of philosophy. **Required of all students.**

**PHIL 302 History of Modern Philosophy** A survey of modern Western philosophy which covers the period Descartes to Nietzsche, although instructors may provide context before Descartes and after Nietzsche. One emphasis of the course is Descartes, Hume, and Kant on human nature, epistemology, and on our knowledge of the existence and nature of God. Primary texts are examined as appropriate, and the course discusses the relation of modern thought to that of earlier and later periods of philosophy. **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 314 Philosophy of Family and Household** An investigation of the “second part” of ethics( the first being individual ethics and the third being political) that which concerns the household, and how human good is sought and achieved in that context.. Based upon readings from the primary texts of philosophers especially Aristotle, and St. Thomas Aquinas’ commentary on Aristotle, as well as those of contemporary writers.

**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/CECS 322 Plato** A reading of several dialogues from different periods of Plato’s development, with reference to Plato’s influence on later philosophy.

**PHIL/CECS 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/CECS 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 326 The Passions** An introduction to the thought of St. Thomas on the passions through a close reading and discussion of selected texts from his writings.

**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/THEO 329 Applied Rational Psychology** A study of the psychology of the human person using Thomistic principles of human nature. Theory and examples are studied to develop a proper understanding of the science of psychology as subordinated to a proper philosophic understanding of human nature. Defects of modern psychology are examined in so far as they arise from modern misunderstandings of human nature and of what a science is.

**PHIL 401 Recent Philosophy** A study of philosophy in the 19th and 20th centuries, with selected readings in primary sources. **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.

**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/SCIE 420 Philosophical Issues in Modern Science** The aim of the course is to familiarize students with the basic scientific discoveries of the 20th Century regarding the origin of the universe, the existence of a creator, and the immaterial nature of man and how they relate to the Thomistic understanding of the same issues. Topics include “Big Bang” Cosmology, Anthropic coincidences, human mind and the computer, Quantum Mechanics and reality, and philosophical issues in contemporary evolutionary biology.

**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 Philosophy of Art and Beauty** 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.

## 13.8 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 Practica, 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 and Benedict XVI.

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.

### 13.8.1 Requirements for PSAE Major and Minor

The requirements for the PSAE major are twenty-seven (27) credit hours from the upper level Political Science and Economics curriculum. The following courses are required of all majors, totaling twelve (12) credit hours:

PSAE 311 American Government Institutions  
PSAE 362 Rhetoric and Public Speaking  
PSAE 401 Natural Law Theory  
PSAE 512 Senior Seminar and Thesis

Students must take another fifteen (15) credit hours of electives, **one of which must be an economics course.**

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

**A. The Political Science Minor**

The Political Science minor requires eighteen (18) credit hours, which include the following PSAE courses, totaling nine (9) credit hours:

PSAE 311 American Government Institutions  
PSAE 362 Rhetoric and Public Speaking  
PSAE 401 Natural Law Theory

Students must take another nine (9) credit hours of Political Science and Economics electives.

**B. The Economics Minor**

The Economics minor requires eighteen credit hours (18), including the following courses, totaling nine (9) credit hours:

PSAE 335 Macroeconomics  
PSAE 336 Microeconomics  
MATH 332 Probability and Statistics

Students must take another nine (9) credit hours of upper level Economics or Math electives.

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

Students who complete a major in the PSAE department will

1. demonstrate advanced knowledge of the principles and history of political theory.
2. show that they have basic knowledge of the theory and practice of American Government.
3. understand how to apply basic principles of microeconomics and macroeconomics to an analysis of current social problems.
4. be able to explain the effect Catholic social teaching has for addressing contemporary national and world social and political problems.

### 13.8.2 Foundational Curriculum

**PSAE 201 Introduction to Political Theory** The purpose of this course is to introduce students to the fundamental principles of political theory through an historical survey of major thinkers in the Western political tradition. Students will examine how each of the thinkers addressed the enduring problems of politics in his given historical context. Particular attention will be paid to the development of classical and Christian political thought and to the transition from pre-modern thought to modernity. **Required of all students.**

**PSAE 202 Catholic Social Doctrine** The purpose of this course is to introduce students to the fundamental principles of the social teachings of the Church through a survey of the social encyclical tradition. Students will study the natural and revealed sources of Catholic social doctrine. They will also examine how the Magisterium formulated principles of Catholic social doctrine in the process of addressing social problems in the modern world. **Required of all students.**

### 13.8.3 Advanced Courses

*PSAE 201-202 are prerequisites for all advanced PSAE courses, unless an exemption is granted by the Department Chair.*

**PSAE 311 American Government** An in-depth examination of the origins and application of American political ideals in the formation of our government. Students will consider the major intellectual traditions that informed the American Founding and the creation of the Constitution. **Required of all majors.**

**PSAE 321 American Political Thought** The United States was founded on the Declaration of Independence's universal claims of political equality and natural rights. This course will examine the United States as a fundamentally modern, liberal regime and will emphasize various criticisms and challenges posed to such a regime—challenges arising from friendly critics, clashes between different conceptions of the nature of rights and the nature of the union, and attempts to revise or reconstruct the nation along fundamentally new theories of government.

**PSAE 322 Modern American Political Thought** This course will present the development of Modern American Political Thought. Beginning with Abraham Lincoln and the Republicans, the course will present American politics to the twenty-first century. We will cover the Gilded Age, Labor Union politics, Populism and Progressivism, F.D.R. and the New Deal, Cold War political thinking, the New Left Cultural Marxism of the 1960s-70s, the Welfare state, Ronald Reagan and the Conservatives, concluding with Neo-Conservative thinking of the Republican Party, the Cultural Marxist ideas of the New Left as exhibited in the Democrat party, and the challenge of populist movements like the Tea Party to the status quo.

**PSAE 333-334 Constitutional Law I and II** A systematic study of the Constitution, the structures and institutions that it creates or recognizes, and the powers and rights that exist under it—with special emphasis on First Amendment rights, state-federal relationships, interstate commerce, criminal law, and civil rights, including treatment, specifically from a constitutional-law perspective, of topics of interest to Catholics, such as abortion, state aid to private schools, and freedom of religion. *(2 semesters, 3 credit hours per semester)*

**PSAE 335 Macroeconomics** Introduces macroeconomics in the context of current problems. Includes the study of national income analysis, money and banking, economic growth and stability, unemployment, inflation, recessions, and the role of government. This course will additionally relate macroeconomic analysis to Catholic Social Traditions.

**PSAE 336 Microeconomics** Introduces microeconomics in the context of current problems. Explores how market mechanisms allocate scarce resources among competing uses; uses supply, demand, production, and distribution theory to analyze problems. Studies free market concepts in contrast to other economic systems, as well as profit, production and distribution. The course will also explore specific problems concerning labor unions, agriculture, foreign trade, urban economic problems, and anti-trust regulations while also situating microeconomic analysis in the tradition of Catholic Social Thought.

**PSAE 362 Rhetoric and Public Speaking** The purpose of this course is to introduce students to the fundamental principles of rhetoric and rhetorical analysis and to apply those principles by means of oral presentations. The course will focus on the application of rhetorical principles and strategies in both written and spoken form. We will also examine the application of rhetorical principles in political speech and persuasion as well as in visual and auditory media. Students can expect to gain insight into the understanding, recognition, and application of the principles of rhetoric as well as learn how to apply these principles to their own writing and speaking.

**Required of all majors.**

**PSAE 379 On Justice** What is justice? This is one of the central questions of moral and political philosophy, if not the central question. In this course we will examine how various classical, medieval, and modern thinkers have defined and answered this question. Their answers pertain not just to matters of positive law but the way we conceive of natural, divine, and eternal law. Their understanding of justice is also bound up with their understanding of practical reason. Contemporary political problems stem in some way from rival conceptions of justice, so the resolution of those problems at the philosophical and practical level requires the correct conception of justice, both human and divine.

**PSAE 382 Politics Practica** The purpose of this course is to provide students with the opportunity to learn from people involved in all aspects of politics, including people who work in government, private consultants, shapers of public opinion, and entrepreneurs. These practical

exercises will give students an opportunity to gain a fuller understanding of the public policy process and the range of careers open to them, preparing them to obtain employment in their career of their choice.

Students who take Politics Practica are eligible for three (3) credit hours for an internship subsequent to the course. **(See PSAE 521 below)**

*Pre-requisite: Permission of the Director of the Politics Practica and permission of the department chairman. **Politics Practica may not be repeated for credit.***

**PSAE 401 Natural Law Theory** This course examines the principles of natural law and how they can be applied to contemporary public policy issues. The survey of principles of the natural law will be Thomistic in its approach but also review alternative accounts of natural law. Students will consider the relationship between human nature and natural law, positive law and natural law, and whether the natural law can change. Students will then examine how the principles of natural law apply to contemporary controversies such as abortion, marriage, and religious liberty. **Required of all majors.**

**PSAE/CECS 421 Classical Political Theory** The purpose of this course is to more deeply study the fundamental principles of political theory through a historical survey of classical political thought. We will examine how each of the thinkers studied addressed enduring problems of political theory and contributed to the Western tradition. It is also hoped that this course will help students understand the maladies of contemporary politics, in order that they may apply themselves to remedying those maladies and contribute to the restoration of all things in Christ.

**PSAE 422 Medieval Political Theory** The purpose of this course is to more deeply study the fundamental principles of political theory through a historical survey of medieval political thought. We will examine how each of the thinkers studied addressed enduring problems of political theory in his given historical context. In particular, we will explore the relationship between revelation and political philosophy. It is also hoped that this course will help students understand the maladies of modern politics, in order that they may apply themselves to remedying those maladies and contribute to the restoration of all things in Christ.

**PSAE 427 Modern Political Theory** The purpose of this course is to more deeply study the fundamental principles of political theory through a historical survey of modern political thought. We will examine how each of the thinkers studied addressed enduring problems of political theory in his given historical context. While the study of political theory is good in and of itself, it is also hoped that this course will help students understand the maladies of modern politics, in order that they may apply themselves to remedying those maladies and contribute to the restoration of all things in Christ.

**PSAE 428 Contemporary Political Theory** The purpose of this course is to more deeply study the fundamental principles of political theory through an historical survey of contemporary political thought. We will examine how each of the thinkers studied addressed enduring problems of political theory in his given historical context. In particular, we will focus on the themes of liberty, democracy, totalitarianism, and the sexual revolution. While the study of political theory is good in and of itself, it is also hoped that this course will help students understand the maladies of modern politics, in order that they may apply themselves to remedying those maladies and contribute to the restoration of all things in Christ.

**PSAE 431 International Relations** The major issues concerning international relations are presented in the context of realist, liberal, and constructivist theory. Special attention is devoted to state power, sovereignty, non-state actors, transnational issues, human rights, international organizations, regime theory, international trade, development, the global commons, and collective goods in the WWII, Cold War, and post-Cold War environments. We will discuss institutionalism and the obligations of America, the Church, and the individual.

**PSAE 433 Revolutionary Conflict** The reasons for revolution are presented in the context of Western history. 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 English Civil War, 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 479 Jurisprudence and the Catholic Lawyer** Such key areas as the meaning and source of law, basic themes in legal philosophy, individual rights, and interpretation of laws 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 inform an authentically Catholic legal perspective.

**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.

**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.

*Pre-requisites: Minimum 3.25 GPA and permission of the Department Chairman. (4 credit hours)*

**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 491 Political Thought of St. Thomas Aquinas** St. Thomas Aquinas was primarily a theologian, but he was also one of the most important political thinkers of the Middle Ages. His political thought influenced early modern scholastics like Vitoria but fell into neglect in the eighteenth century. Since the mid-nineteenth century, the thought of St. Thomas has influenced Catholic social doctrine, natural law theory, and, increasingly, contemporary political philosophy. This course seeks to examine the theological and philosophical sources of Aquinas's political thought and suggest ways in which it is relevant today. It is hoped that students will gain a deeper knowledge of St. Thomas's influence on the tradition of Catholic social and political thought and its relevance for the modern world.

**PSAE 512 Senior Seminar and Thesis** Direction of the student's senior thesis, a major paper on a topic of interest. The student receives instruction and individual assistance in the development of a topic, research methods, outlining, organizing, and writing a paper. Students are required to defend their theses in an oral presentation. **Required of all majors.**

**PSAE 521 Practica Internship** Students enrolled will participate in an internship (minimum of eight weeks at 30 – 40 hours per week). (See **PSAE 382** above)

*Pre-requisites: PSAE 382 and permission of the Director of the Politics Practica*

**. Internship may not be repeated for credit.**

## 13.9 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, 302, 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' growing field.

### **13.9.1 Requirements for the Theology Major and Minor**

The Theology department requires that every major be competent in Latin or Greek, which is demonstrated by passing at least Latin 202 or Greek 304, and take the following:

301 Moral Theology and 302 New Evangelization and Apologetics, required of all Christendom students

308 De Deo Trino and 312 De Verbo Incarnato the 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.

Five THEO electives at the 300 level or higher

THEO 512 Senior Thesis

The minor requires 18 hours of theology from THEO courses numbered 300 or higher. THEO 301 and 302 may be counted toward the THEO minor. A course grade of at least C-minus is necessary for a course to fulfill the department's major or minor requirements.

Students who complete a major in the THEO department will be able to

1. clearly articulate the Catholic doctrine of the Triune God.
2. a) accurately summarize the key points of the Catholic doctrine of justification "by faith working through love".  
b) clearly articulate principles of Catholic sacramental and liturgical theology
3. be able to present the Catholic view of man as an embodied soul, "created in the image and likeness of God," Who is man's end and beatitude.
4. a) write scholarly papers which make judicious use of relevant theological sources, incorporating where appropriate the thought and principles of St. Thomas Aquinas.  
b) deliver well-organized, eloquent oral presentations of their ideas, using the above sources.

### 13.9.2 Foundational Curriculum

**THEO 101 Fundamentals of Catholic Doctrine I** An introduction to Catholic doctrine and the discipline of theology, including its sources, methods, and purpose. Systematic consideration is given to the nature of revelation and faith, the Triune God, the divine work of creation, and mankind's redemption through Jesus Christ. **Required of all students.**

**THEO 102 Fundamentals of Catholic Doctrine II** This course continues the introduction to Catholic doctrine begun in THEO 101. Systematic consideration is given to the nature of the Church, the life of grace, the sacraments, fundamentals of Catholic moral theology, and eschatology. **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.*

### 13.9.3 Advanced Courses

*THEO 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).*

**THEO 301 Moral Theology** A study of human acts and the character they form so as to direct them to a loving vision of God seen as our true, complete flourishing and our final beatitude. In the light of revelation and reason, students will study how beatitude is attained by means of grace, the virtues, the gifts of the Holy Spirit, and the natural law written on our hearts. Such reflection will equip students to recover the perennial and living tradition of Catholic Moral Theology as expressed in Patristic, Medieval, and Magisterial writings (including *Veritatis splendor*). **Required of all students.**

**THEO 302 New Evangelization and 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 or permission of the Academic Dean.*

**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 Classic Solesmes Method. The student can also fulfil this practicum by singing in a college choir or schola while taking lessons from an approved voice teacher. *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. Fundamental texts include *Dei Filius* of Vatican I and St. Thomas’ *Summa Theologiae*, I, q. 1. Special emphasis is placed on the origins of modernist theories of revelation in the philosophy of Immanuel Kant.

**THEO 308 De Deo Trino** The Divine Trinity is studied both as immanent in God from all eternity and as “sent” to indwell in the souls of the just. A Biblical, patristic, and scholastic presentation of the processions, relations and Persons culminates in the study of St. Thomas’ exposition in the *Summa Theologiae*, I, qq. 27-43. **Required of Theology majors.**

**THEO 312 De Verbo Incarnato** A Biblical, patristic, and scholastic presentation is provided of the fundamental mystery of the Hypostatic union: how Jesus Christ is fully God and fully man in One Divine Person. Texts include St. Athanasius’ *De Incarnatione Verbi* and St. Thomas’ *Summa Theologiae*, III, qq. 1-20. **Required of Theology majors.**

**THEO 322 Mariology** An in-depth study of the doctrines and devotions related to the Blessed Virgin Mary in accord with the magisterium of the Catholic Church. Emphases will examine and foster the teachings of the Fathers and Doctors in a Christocentric and ecclesiocentric perspective as established by the Dogmatic Constitution, *Lumen Gentium*. Marian devotions, related sacramentals, and approved apparitions will be discussed in relation to the Church’s teaching on private revelation and in view of fostering Marian piety.

**THEO/PHIL 329 Applied Rational Psychology** A study of the psychology of the human person using Thomistic principles of human nature. Theory and examples are studied to develop a proper understanding of the science of psychology as subordinated to a proper philosophic understanding of human nature. Defects of modern psychology are examined in so far as they arise from modern misunderstandings of human nature and of what a science is.

**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 Greek or Hebrew is recommended but not required.

**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/CECS 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/CECS 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 352 . History and Theology of Vocation.** This course examines the concept of “vocation,” in both theory and practice. We will seek to understand what Christians through the ages thought about “being called” to a state of life (especially marriage, religious life, and Holy Orders); and how social, cultural, and legal circumstances affected one’s entry into and living in a state of life. In pursuing these questions, we will explore both classic theological texts and social realities (such as coercion in marriage and religious vocations; dowries and laws of marriage; the proliferation of new religious orders; and the relationship between vocational choice and the growth of individualism). Studying vocational choices ultimately helps us to understand the nature of modernity and the embeddedness of individuals in larger communities of family, Church, and society. (Cross-listed in History)

**THEO 360 Theology of the Body** Pope St. John Paul II’s catechesis on the theology of the body is studied, along with the writings of St. Edith Stein and some Patristic and Medieval authors, in an effort to understand the nature of man, his supernatural vocation, and the mystery of his dual incarnations as male and female. The student will observe the Church’s consistency in her affirmation of the central role of the body in Christian anthropology and discover how the Incarnation and the Resurrection pose challenges to dualistic views of the human person found from ancient times until the present day.

**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** (“...*unam realitatem complexam efformant, quae humano et divino coalescit elemento*” LG #8.1) The divine origin, structure, mission, and jurisdiction of the One, Holy, Catholic, and Apostolic Church are studied from the sources of revelation, Patristics, Ecumenical Councils, Doctors of the Church, and the official acts of the Magisterium.

**THEO 404 The Sacraments and Sacramentality** This course begins with establishing the Catholic principle of sacramentality and the nature of a sacrament, drawing upon Thomistic sacramental doctrine. It will present the seven sacraments within their respective scriptural foundations, and historical, liturgical, and theological development. It concludes with a discussion of recent issues and controversies in sacramental theology.

**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** Eschatology concerns the four last things of the individual and of the world. The general and particular judgment, Purgatory and other Christian mysteries are considered in relation to the end of man. The course also examines Catholic eschatology’s relationship to modern ideologies which deny, replace or mutate traditional Christian eschatology.

**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/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 Political Science and Economics.)

**THEO 484 Bioethics** Grounded in the anthropological framework of the dignity of the human person and autonomy, this course examines biomedical ethics in light of select beginning-of-life and end-of-life issues, research ethics, the purpose of medicine, and the practices of healthcare providers.

**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 490-99 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.

### 13.10 Education for a Lifetime

Education for a Lifetime courses aim to enhance the student learning environment by integrating students' career discernment into their liberal arts education. Taught throughout the students' four years, the courses, CCOL 101 and 301, are each worth one credit and consist of both classroom sessions and mandatory workshops. The Education for a Lifetime courses are oriented toward four key learning outcomes:

1. Students will understand how to translate Christendom College's liberal arts education to the workplace.
2. Students will be knowledgeable about the career planning process.
3. Students will benefit from the Education for Life course
4. Students will acquire the tools they need to be successful in the workforce.

These learning outcomes respect Christendom's mission and strong liberal arts tradition and establish a commitment to instill in our students greater confidence in their ability to take their next steps following graduation.

**CCOL 101 Education for a Lifetime I.** A course designed to orientate students to their life after graduation. It will give students: the understanding of the purpose of a Liberal Arts education and how it bears on their future role as men and women who contribute to the Christian renovation of the temporal order; a knowledge of leadership and service and will show how these virtues can be fostered in their lives here at Christendom College; and an awareness of their strengths and weaknesses. This course consists of in-class sessions and workshops in the Freshman-Sophomore period. (1 credit hour).

**CCOL 301 Education for a Lifetime II.** A course designed to more practically orient students to their life after graduation. It will give students an understanding of how the intellectual habit of mind which is the fruit of Christendom's Liberal Arts education prepares men and women to contribute to the Christian renovation of the temporal order; knowledge of leadership and service and how these virtues can be applied in their future lives as faithful, informed, and articulate members of Christ's Church and society after graduation; and understanding of several career fields suited to their gifts, abilities, and interests and practical. This course consists of in-class sessions and workshops in the Junior-Senior period. Prerequisite: CCOL 101 or permission of the EFL director. (1 credit hour).

### 13.11 Junior Semester in Rome Courses

The Christendom Junior Semester in Rome is described previously. The following courses are particular to the Junior Semester in Rome:

**HIST 301 Art and 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 Junior-Semester-in-Rome students.**

**ROMA 300 Language, Culture and History of Rome** This course is an introduction to the Language, Culture and History of Rome. It includes an introduction to Modern Italian as a written and spoken language as well as on-site lectures on matters of cultural and historical significance. 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. **Required for all Junior-Semester-in-Rome students.**

### 13.12. Teacher Formation Practicum

Christendom College offers a pre-certification experience 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. The College does not offer teacher certification.

Participation in the Teacher Formation Practicum is limited and competitive. Students must have second-semester junior or senior class rank and a minimum of 2.500 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 Practicum for candidacy status. The Application Deadline is Spring registration in November. Candidates must make arrangements to interview with the Director of Teacher Formation Practicum for a final decision on acceptance. Students are responsible for their own transportation to and from the teaching site.

**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 Practicum. 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 hrs) *Prerequisite: Senior standing.*  
**Practicum may not be repeated for credit.**

### **13.13 Advanced Studies**

Advanced Studies is available to students to encourage them to “Dare to be Great.”

Incoming students with an SAT or equivalent higher than 2000 (on the three part sectioned test) may apply to the Advanced Studies Director (AS Director) for permission to enter into Advanced Study contracts; as may any student with a 3.50 GPA or higher. A student is required to maintain a GPA of 3.5 or higher to be able to continue entering into the contracts.

To fulfill the Advanced Studies requirement a student will:

- Earn six AS contract units while enrolled in regular sections of core curriculum and elective courses by making an agreement (contract) with a professor to do extra work. The contract must be approved by the AS Director.
- Achieve high proficiency in Latin as evidenced by completing a course numbered LATN 300 or higher with at least a “C,” and by completing at least one AS contract credit which requires reading texts in Latin, which shall be approved by the AS director as fulfilling this requirement.

In the exceptional case of a student fulfilling the College language requirement with Greek, the LATN 300 or above can be replaced by a proficiency exam administered by the CECS Department.

- Complete the AS seminar: ASLC 500 (3 credits). This is an interdisciplinary seminar and a capstone of Advanced Studies. The seminar may be cross-listed in other departments, depending on its subject matter which may vary each semester. The participants must have earned at least six AS contract credits or have the permission of the AS Director.

## **14. 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.

### **14.1 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 or Classic Learning Test (CLT) scores, an essay, and letter 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.

### **14.2 General Guidelines**

Although the deadline for applications is March 1, students are urged to submit their applications to the Admissions Committee 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/CLT 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 online application for admission may be found on the college's website ([www.christendom.edu](http://www.christendom.edu)). Inquiries pertaining to admissions or general College information should be directed to the Admissions Office at [admissions@christendom.edu](mailto:admissions@christendom.edu) or 540.636.2900 ext 1292

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.

### **14.3 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. Early Action is non-binding. Notification of academic scholarship is sent by December 15. Notification of financial aid is sent after the financial aid application and PPY tax returns have been submitted.

### **14.4 Application Procedure**

A candidate for admission should follow this procedure:

1. Complete the online Application Form for admission.
2. Write one essay on responding to the questions given on the application form . This essay will be judged on its content, clarity, style, grammar, and spelling.
3. Send one (1) letter of recommendation testifying to the applicant's academic competence. Applicants are to use the letters of recommendation forms provided by the College on the website
4. Send an official copy of the high school transcript to the Director of Admissions.
5. Request that SAT, ACT, CLT scores be sent to the Director of Admissions. If forms are not available at your high school, a copy may be obtained by going to [www.collegeboard.com](http://www.collegeboard.com) (for the SAT), [www.act.org](http://www.act.org) (for the ACT) or [www.cltexam.com](http://www.cltexam.com) (for the CLT exam). The examination code numbers for Christendom College are 5691 for the SAT, 4339 for the ACT (there is no code for the CLT).
6. Applicants should feel free to present additional materials, or to explain indicators which they believe do not adequately reflect their abilities.

#### **14.4.1 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.

## **14.5 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. Students with 24 or more transferrable credits are not required to submit a standardized test score.

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:

### **14.5.1 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 distance learning courses are not accepted, because of the educational value the College places on regular, face-to-face interaction in a classroom. In 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. 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. Credits earned more than ten (10) years before matriculation at Christendom College will not be accepted. Academic credit is not granted for life experience.
8. In all questions about the acceptance of transfer credit, the decision of the Academic Dean is final.

## **14.6 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, and Physics.

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 3 AP scores, towards fulfilment of degree requirements. On the recommendation of the relevant department chairman, the Academic Dean may grant credit toward fulfilment 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.

## **14.7 International Students**

International students follow all of the same application procedures except that they do not need to take or submit standardized test scores in order to be admitted. Please note, though, that the College only gives academic scholarship to students with certain standardized test scores. If an international student wishes to receive an academic scholarship, he would be advised to submit standardized test scores. 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. 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.

## **14.8 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 Students. Continued enrollment as a part-time student must be approved each semester by the Academic Dean and the Dean of Students.

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 normally reserved for those students who have already completed a bachelor's degree 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 Students.

## **14.9 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 seeking readmission after dismissal for student-life issues must submit a written request to the Admissions Committee stating their reasons for wishing readmission and provide sufficient evidence of improvement. The Admissions Committee, together with the Dean of Students, will consider the request and set conditions for re-admission.

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. In evaluating the request, the Admissions Committee will take note of the student's past college performance and may request additional information and set conditions for re-admission.

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

## **14.10 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.

## **15. Financial Aid**

### **15.1 The Financial Aid Overview**

Over 70% of the Students at Christendom College receive some form of financial assistance every year. The College has a strong commitment to providing comprehensive financial assistance to its students. Students may be eligible for one or more of the following forms of financial assistance:

Need Assistance-loans and scholarships based on student's establishing calculated need with the College.

Merit Assistance-scholarships based on student's college test scores and academic performance

Family Plan Discounts-based on simultaneous enrollment of siblings.

All students have the opportunity to earn extra money from student jobs at the College. Students can apply for student jobs on a competitive basis through the College's Student Employment Website (SEW).

#### **15.1.1 How and When to make a Financial Aid Application?**

Students are awarded financial assistance after acceptance as full time students by the College and upon the submission of a completed Financial Aid Application given below with required documents.

**April 1** is the priority application deadline for the fall semester.

**December 15** is the priority application deadline for the spring semester.

The Financial Aid Office stands ready to work with students and parents on paying and financing a college education.

#### **15.1.2 Notice about US Federal Student Financial Assistance**

Christendom College does not participate in Title IV Federal Student Financial Assistance Programs; this includes federal student loans. This was a prudential decision made by Christendom College to protect its freedom to teach the Catholic Faith without hindrance. However, the College has developed its own robust institutional financial assistance initiative that is competitive with colleges who do accept Title IV Federal Student Financial Assistance.

#### **15.1.3 Tuition Relief, Refunds, and Reinstatement because of Military Service**

Students in the uniformed services (active duty Armed Forces, including the National Guard or Reserve) who are ordered to active duty (for reservists and National Guard) or deployed (active military) as described in the Code of Virginia, Section 23-9.6:2 and the State Council's

Virginia Tuition Relief, Refund, and Reinstatement Guidelines, may request the following accommodations:

1. Withdrawal from the College for the Semester

Students may withdraw from the College after the start of classes. The student may elect to be withdrawn from classes with a full refund of tuition and fees, a pro-rated refund of room and board, and a non-punitive "W" given as a grade for each class.

2. Incompletes and Special Final Examinations

Students who have completed a significant portion of their course work for the semester may elect to receive incompletes ("I") until released from active duty (for reservists and National Guard) or return from deployment (for active military personnel) with no refund of tuition and fees and a pro-rated refund of room and board. All course requirements shall be completed within one year from the date of release from active duty or return from deployment. Students may also be given the option of taking their final examinations outside of the scheduled exam times.

In both situations above, the Student must complete an exit interview with the Student Billing office, the Student Life office, and the Registrar/Academic Dean and provide a copy of the applicable military orders or enlistment contract before withdrawing.

3. Reinstatement

Students who were called to active duty or deployed, who are otherwise academically eligible, will be reinstated in the same program of study without having to re-apply for admission if they return to Christendom after a cumulative absence of not more than five years so long as the student provides notice of intent to return to the institution no later than three years after the completion of the period of service.

#### **15.1.4 Need-Based Financial Assistance**

Students who establish calculated financial need with the College will qualify for assistance through the College's loan and scholarship initiatives to meet their tuition costs.

**Loan Initiative:** The amount of a loan offered to a student is based on the student's calculated need established with the College. Loan payments of interest and principal are deferred until one year (the grace year) after the student leaves the College. Students who pay their loan off during the grace year (which for most students is the year after the student graduates) effectively can get an interest free loan. Deferments are also available for graduate school, medical and law school, as

well as for those students who begin formation for the priesthood or religious life. Students entering religious orders and who take final vows of poverty, chastity and obedience are eligible for loan forgiveness from the College. Students who pursue missionary or other lay apostolic work also qualify for some deferments.

**Need based Scholarship Initiative:** Students with calculated need are offered, in addition to loans above, monies from the College's scholarship fund to meet tuition costs. This assists students in keeping the burden of loans accumulating over four years to a manageable size. Students who remain enrolled in the College over four years will see their loan to scholarship ratio decrease in favor of a greater portion of scholarship monies as they progress toward graduation.

#### **15.1.5 Merit Based Financial Assistance (Academic Scholarships)**

Christendom College offers four-year level Presidential Academic Scholarships based on academic merit to first-time freshmen and first-time transfers. Dollar amounts awarded can range from partial to full tuition scholarships. Once awarded a Presidential Scholarship, students can keep this scholarship for four years if they maintain a 3.00 cumulative GPA at the College. Students are automatically awarded these scholarships upon acceptance as a full-time enrolled student at the College. Scholarship awards are based on:

1. achievement of a score of 1920 or better on the SAT (all three sections), 1280 on the SAT (newly revised 2 sections), a score of 29 or better on the ACT, or a CLT score of 98 or higher and
2. submission of grade transcripts or home school records which show substantial achievement and willingness to work and succeed in an academic curriculum.

#### **15.1.6 Family Plan Discounts**

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), the student receives a 25% discount off the tuition charged; for three or more students from the same family simultaneously enrolled full-time, student receives a 50% discount off the tuition charged for each family member after the second student. 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.

#### **15.1.7 Student Jobs (Work Study)**

The College maintains a Student Employment Website (SEW) which lists jobs available each semester at the College. All students may apply for these jobs. Students are hired on a competitive basis. These jobs help students earn money to meet College expenses. The College

cannot guarantee any student a job, but most students wanting a job do eventually get hired within their first two semesters at the College. Job applicants typically outnumber student jobs available in any given semester, but persistence and good performance do pay off. Students can gain valuable work experience through the College's employment of students.

## **15.2 Financial Policy**

### **15.2.1 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 each semester, or 2) 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 can be found on the College's website.

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 fewer 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.

### **15.2.2 Medical Dietary Need**

Students who believe that they have a medical dietary need must contact the Vice President for 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.

### **15.2.3 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.

#### **15.2.4 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 leave or 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 and room and board payments due on Registration Day according to the following schedule:

#### **15.2.5 Withdrawal Refund**

|                                                                         |           |
|-------------------------------------------------------------------------|-----------|
| First 14 calendar days of semester                                      | 60%       |
| 15th calendar day through 28th calendar day of semester                 | 40%       |
| 29th calendar day through 42nd calendar day of semester                 | 20%       |
| After the 42nd 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.

### **15.2.6 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 Students 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 Students.

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 Students 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.

This process of withdrawal is distinct from the determination of the final course grades at the time of withdrawal. Normally the grades earned at the end of the semester are assigned to students who withdraw from the College, except in cases of withdrawal for a grave reason of health or other serious incapacity: see above, [Withdrawal from Courses After the Drop Period](#).

### **15.2.7 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 Director of Residence Life. The Residence Life staff will then write up a damage report to notify the Vice President 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.

### **15.2.8 Vehicle Registration and 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 Student Life 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.

### **15.2.9 Textbook Costs**

The average cost of textbooks for a full-time college student in the United States is well in excess of \$1000 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 \$400 per semester for required books and an additional \$50 per semester for writing supplies; freshmen should budget a bit more. Students must be prepared to purchase all required texts. Failure to have at hand a text required for a course will result in serious academic difficulties in that course.

## **16. Summer Initiatives**

### **16.1 “Best Week Ever” Experience for High School Seniors**

Every summer, Christendom offers a summer experience for rising high school seniors so they can get a taste of Christendom’s liberal arts program and campus life. The students take courses in Theology, Philosophy, Literature, and History which lead them 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?”, and “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. There also will be time for pick-up volleyball and basketball games and much more. Mass and Confession are available daily. For further information visit [www.christendom.edu](http://www.christendom.edu) or contact the Admissions Office, 800-877-5456 or [admissions@christendom.edu](mailto:admissions@christendom.edu).

### **16.2 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), *The Role of the Laity in the Catholic Church* (2008), *St. Paul: His Spiritual and Scriptural Contributions to the Church* (2009), *Encountering Christ: Apologetics and the New Evangelization* (2015), and *Restoring the Divine Plan for Marriage & The Family* (2017).

### **16.3 Summer Study Abroad Initiatives**

Also see Junior Semester in Rome

The vision of the Study Abroad Initiatives 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 initiatives offer 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 initiatives, three courses totaling six semester hours of college credit are offered.

**St. Columcille Institute** is a Summer Study Abroad initiative held for three weeks in the north of Ireland. It offers an 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 and Catholic theology through three two-credit hour courses which may be counted as elective credits toward the fulfillment of the one hundred twenty-eight semester hours required for the Bachelor of Arts (B.A.) degree, but not toward a major.

The following courses are unique to the St. Columcille Institute:

**ENGL 501: The Christian Imagination in Prominent Continental and Irish Writers .** To recognize the role that great literature plays in the New Evangelization. This brief survey focuses on the Christian perspective of man's struggle throughout history to exercise his free will as he encounters both the reality of evil and the force of God's Love and Mercy. Special emphasis on Irish writers reveals the Truth of the redeeming nature of suffering, especially when leavened by the Faith. 2 cr.

**History 501: Ireland and the Western Ethos** With due attention to extant literary and archaeological source material, this course seeks to illumine the history of Ireland, from pre-Christian times through the trauma of early modernity. The first evangelization of Ireland's Celtic chieftains, the achievements of her medieval monasteries and missionaries, the connections between Ireland and continental civilization, and the fierce resistance to the Elizabethan settlement are all be important themes. 2 cr.

**Theology 501: Special Issues in Catholic Apologetics** As part of the "New Evangelization" this course examines the historical credibility of the Gospels including the arguments underlining the historic credibility of the Resurrection of Jesus Christ. Other topics include the problem of evil, the importance of the Aristotelian/Thomistic understanding of the cardinal virtues and how these virtues can be brought to bear upon both our contemporary culture and our personal lives as leaders of the new evangelization. An examination of recent magisterial documents revealing the mind of the Church in her call to the new evangelization is also be discussed. 2 cr.

## 17. 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 Christendom Press as part of its mission. By means of over fifty books now in print, 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 treasures of 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-volume series *A History of Christendom*, which has now been completed with the posthumously published volume six, *The Crisis of Christendom 1815-2005*; his study of *The Rise and Fall of the Communist Revolution*; his biography *Isabel of Spain: The Catholic Queen*; and 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.

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