

MAGDALEN COLLEGE
COMPREHENSIVE ASSESSMENT PROGRAM
[10 OCTOBER 2020]

The following document provides descriptions, goals, outcomes, objectives, and means of assessment for

- The college as an integrated institution
- The co-curricular programs of the college
- The academic program, i.e. the Program of Studies, conceived as a whole
- The primary sequences—and courses constituting these—that form the Program of Studies
 - The Philosophy and Humanities Sequence
 - The Theology Sequence
 - Science and Mathematics
 - The Musical and Visual Arts Sequence
 - The Latin Sequence
 - Comparative Cultures (single course)
 - Writing Workshops, Junior Project, Senior Thesis, and Comprehensive Exam
 - The Honors Colloquia
 - The Majors

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MAGDALEN COLLEGE INSTITUTIONAL GOALS, OBJECTIVES, AND OUTCOMES¹

Mission Statement

Magdalen College of the Liberal Arts calls students in their whole person to a transformative, Catholic, liberal arts education.

Preamble

The Nature and Experience of the Integrated Mission

According to Pope Benedict XVI, Catholic education's primary mission is to lead students to "encounter the living God who in Jesus Christ reveals his transforming love and truth."² To fulfill this larger mission, Catholic educational institutions must pursue three immediate objectives: they must "provide an environment in which students are enabled to build and deepen their relationship with God;" "foster an academic culture aimed at the pursuit of truth;" and "actively promote growth in virtue."³

As our mission statement and these objectives indicate, the mission of the college—and that of all other Catholic schools—is an integrated one, consisting of intellectual, ethical, and spiritual dimensions that mutually nourish one another and animate the larger collegiate culture. Though these three dimensions may be distinguished conceptually, in the lived experience of our community they are one.

Self-Knowledge and Self-Gift

The natural outgrowth of this mission is a collegiate culture characterized by integral formation for human flourishing, oriented to the fulfillment of each student's vocation, understood as a particular form of the free giving of oneself. As the Fathers of the Second Vatican Council observed, self-knowledge and self-donation are mysteriously and inextricably linked: "Man can fully discover his true self only in a sincere giving of himself" (*Gaudium et spes* § 24). In short, to receive the formation that the college offers and to fulfill the purpose appointed to each of us, we must give ourselves with sincerity and generosity.

The Quest for Self-Knowledge Transfigured

This discovery of [one's] true self found its most ancient expression in the Greek aphorism "know thyself," a Delphic maxim inscribed in the forecourt of the temple of Apollo at Delphi. This call to self-knowledge is echoed and transfigured within the theological expression of *Gaudium et spes*, the passage of that document cited most frequently by Saint John Paul II, one of our co-patrons:

The truth is that only in the mystery of the incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure of Him Who was to come, namely Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme

calling clear. It is not surprising, then, that in Him all the aforementioned truths find their root and attain their crown.⁴

Thus, the quest for self-knowledge, a motivation of liberal education in its classical articulation, is transfigured in the Catholic understanding. In a fundamental way, self-knowledge involves both the giving of oneself and an encounter with Christ.

Intellectual Charity: The Essential Aim and Role of Faculty, Staff, and Administrators:

Yet this quest for a transfigured self-knowledge does not take place in isolation. Whatever their particular role at the college—whether they serve as faculty, staff, or as an administrator—each of the permanent members of the community shares in the work of what Benedict XVI described as “intellectual charity.” Through intellectual charity these members of the collegiate community lead students, through their dispositions, actions, and words, toward truth as an act of love, a unity of truth that serves as the guard of freedom and that integrates faith, reason and all of human life.

Through lives animated by intellectual charity, these members of the collegiate community give students hope as they lead them toward the one who is the source of all truth and happiness. In his address to Catholic educators in 2008, Benedict described intellectual charity in this way:

This aspect of charity calls the educator to recognize that the profound responsibility to lead the young to truth is nothing less than an act of love. The dignity of education lies in fostering the true perfection and happiness of those to be educated. “Intellectual charity” upholds the essential unity of knowledge against the fragmentation which ensues when reason is detached from the pursuit of truth. It guides the young towards the deep satisfaction of exercising freedom in relation to truth, and it strives to articulate the relationship between faith and all aspects of family and civic life. Once their passion for the fullness and unity of truth has been awakened, young people will surely relish the discovery that the question of what they can know opens up the vast adventure of what they ought to do. Here they will experience “in what” and “in whom” it is possible to hope, and be inspired to contribute to society in a way that engenders hope in others.

In these lines, Benedict articulates the integrated mission of the college as he describes the mission of all Catholic educators. Each element in the document that follows—the descriptions, goals, objectives, outcomes, and means of assessment—should be understood in light of this mission of intellectual charity. It is a mission that integrates the pursuit of truth in the service of freedom, love, hope, and happiness, preparing the ground for our students to flourish in this life, and most importantly, in the next.

Goal 1. Grow in Wisdom

Through their four years at the college and beyond, students of Magdalen College will come to a deeper and more comprehensive understanding of reality, an understanding that will be the basis of their action in the world. They will possess come to possess both

theoretical knowledge, including knowledge for its own sake, as well as knowledge for human flourishing.

Outcomes: Magdalen College graduates will demonstrate:

- Knowledge of reality derived from their study of philosophy, theology, literature, science, politics, history, and the arts
- Knowledge and skills from their chosen discipline

Goal 2. Develop Faculties Inherent within Human Nature

Through their four years of study, students will develop the capacities associated with the classical understanding of human nature, including those formed by the traditional seven liberal arts, such as the capacity for close and sustained attention, philosophical reflection, contemplation, disciplined conversation, clear communication—both oral and written—analysis, synthesis, creation in the arts, the experience of beauty, and virtuous action.

Outcomes: Magdalen College graduates will be able to:

- Closely and carefully read complex texts, successfully discerning their most important aspects, including the key themes and purpose of each work, its form and content, genre, and author’s intention in creating the work
- Communicate clearly in speech and writing
- Solve quantitative problems
- Contemplate and reflect upon ideas and beautiful objects
- Contribute to the creation of beauty
- Formulate fundamental and perennial philosophical questions including those pertaining to human nature, purpose, and flourishing, the relation between faith and reason, politics, the nature of love and friendship, and the arts
- Articulate their own answers—based on four years of close reading, reflection, and conversation—to these questions
- Understand how to apply the wisdom they acquire to living virtuous lives

Goal 3. Flourish within a communion animated by virtue, generosity, and civility

Over the course of their four years at the college, students will grow in the classical virtues and enter into a life of generous giving and receiving ordered to civility and human flourishing. Through this common life, students will be prepared to establish and nourish similar communities in postgraduate life.

Outcomes: Magdalen College graduates will be able to:

- Define the classical virtues and their opposing vices
- Articulate practical means to acquire these virtues

- Exhibit these virtues within the life of the community

Goal 4. Live as Disciples Ordered to Purpose

Students of Magdalen College who are Christians will order their lives to flourishing in this life and the next according to right reason and the classical virtues, living lives animated by prayer and the sacraments, and understanding life in terms of discipleship and pilgrimage in community.⁵ This larger vision will also frame their understanding of vocation and career, leisure and the good things of life.

Outcomes: Magdalen College graduates who are Christians will be able to

- Articulate an understanding of classical Christian discipleship, its conditions, its means, and its ends
- Apply this understanding to their lives through the development of a fundamental orientation, basic habits, and essential practices
- Articulate the relation between vocation, career, and the sanctification of the temporal order within this context and purpose
- Prepare a plan for post-graduate life that is consistent both with the universals of human nature and purpose as well as his or her particular gifts, desires, and interests.
- Cultivate a fully human life in which leisure, contemplation, feasting, creativity, and delight in beauty and goodness serve to counter and resist larger cultural trends that are utilitarian, alienating and dehumanizing

Goal 5. Lead through Service

During their four years at the college and beyond, students of Magdalen College will lead by serving generously those who are in need, guided by the framework of the culture of life and the corporal and spiritual works of mercy.

Outcomes: Magdalen College graduates will be able to

- Identify those who are in need and the nature of their needs
- Articulate the framework of the corporal and spiritual works of mercy and the principles of the culture of life
- Formulate appropriate solutions to the needs they have identified that are consistent with this framework and culture.
- Commit their resources and energy to meeting those needs in appropriate ways

CO-CURRICULAR PROGRAMS AT MAGDALEN COLLEGE

Objectives:

Through their four years of participating in the co-curricular activities at the college, the students will:

- Develop the intellectual and moral virtues needed to create and sustain intentional communities of learning, civility, and virtue animated by the recognition of human dignity and ordered to flourishing in accord with the classical and Catholic understanding of human nature and purpose
- Develop a disposition of servant leadership, an understanding of the needs within the local and broader human community, and a commitment to substantially contribute to the meeting of those needs through the traditional works of mercy, intellectual charity, and self-giving in a variety of settings
- Develop a deep recognition of God’s love for himself or herself and a cultivate a reciprocal love for God and his Church that is expressed within a sacramental communion, animated by prayer, and made manifest through service to “the least of these.”
- Develop a deeper and consistent love for his or her immediate family, friends, peers, and the broader human community
- Develop a fundamental orientation—embodied in dispositions and expressed through practices—toward a life of prayer and sacramental discipleship in accord with the truth
- Learn to identify the classical virtues, articulate how these may serve as the basis for an integrated and virtuous life, and embody those virtues in a life ordered to *eudaimonia*
- Be able to articulate the relation between vocation, career, and the sanctification of the temporal order, becoming capable of preparing a plan for post-graduate life that is consistent both with the universals of human nature and purpose as well as his or her own particular gifts, desires, and interests.
- Be able to cultivate a fully human life in which leisure, contemplation, feasting, creativity, and delight in beauty and goodness serve to counter and resist larger cultural trends that are utilitarian, alienating and dehumanizing

Outcomes:

Through their four years of participating in the co-curricular activities at the college, the students will:

- Have developed the intellectual and moral virtues needed to create and sustain intentional communities of learning, civility, and virtue, communities animated by the recognition of human dignity and ordered to flourishing in accord with the classical and Catholic understanding of human nature and purpose
- Demonstrate a disposition of servant leadership both within and beyond the campus community, expressed through the traditional works of mercy, intellectual charity, and a commitment to the culture of life
- Exhibit an orientation—expressed through practices—toward a life of prayer and sacramental discipleship in accord with the truth
- Identify the classical virtues, articulate how these may serve as the basis for an integrated and virtuous life, and embody those virtues in a life of *eudaimonia*
- Articulate the relation between vocation, professional labor, and the sanctification of the temporal order, being capable of preparing a plan for post-graduate life that

- is consistent both with the universals of human nature and purpose as well as the student's own particular gifts, desires, and interests.
- Cultivate a fully human life in which leisure, contemplation, feasting, creativity, and delight in beauty and goodness serve to counter and resist larger cultural trends that are utilitarian, alienating and dehumanizing

THE PROGRAM OF STUDIES

Foundations, Pedagogy, Goals, Objectives, and Outcomes of the Academic Program

Introduction: Foundations and Pedagogy

Human Nature

At its core, liberal education at Magdalen College is animated by a classical understanding of human nature, the human *telos*, and the possibility of knowing reality, rooted in and shaped by ancient philosophy and the Catholic intellectual and spiritual traditions.

Thus, one of the most important and fundamental tasks of liberal education at the college is to assist our students in understanding our common human nature and its essential elements so that they can flourish in accord with the maxim of St. Irenaeus of Lyons who observed that, “the glory of God is man fully alive, and the life of man is the vision of God.”

How do we learn?

Aristotle begins his *Metaphysics* with the statement that “All men by nature desire to know.” This claim that the desire for knowledge is natural finds confirmation by anyone who hears a child repeatedly ask the question “Why?”

But is there a natural mode of learning? Let us reflect further on the child who repeatedly asks “why?” This child is asking the questions of another person, suggesting that learning is fundamentally dialogical. Plato affirms this in his *Seventh Letter*, in which he suggests the importance of dialogue in friendship that strives toward the truth, a seeking that ultimately takes the seekers to the “limits of human powers”:

After much effort, as names, definitions, sights, and other data of sense, are brought into contact and friction one with another, in the course of scrutiny and kindly testing by men who proceed by question and answer without ill will, with a sudden flash there shines forth understanding about every problem, and an intelligence whose efforts reach the furthest limits of human powers.

Given this natural, human orientation to dialogue and its classical affirmation by Plato, the community of Magdalen College aims to embody a dialogical disposition, seeking not only “names, definitions, sights, and other data of sense” but also the “sudden flash” of noetic insight that is itself a gift.

Six Characteristics of the Program of Studies

(1) At Magdalen College we read primary texts as the means to acquire wisdom.

At the college we engage in the close reading of primary texts that are recognized as historically and philosophically significant. Through the careful reading of these texts, we seek to answer perennial philosophical questions such as those outlined by Saint John Paul II in *Fides et ratio*, including questions about human nature, human flourishing, God, and the political order. In seeking the truth of these matters, we enter the great conversation that has animated human inquiry for millennia.

(2) We examine the texts we read and our own experiences through dialogue.

Cultivating a sense of wonder in ourselves and in our students, we enter into a dialogue with the books we read and with each other, beginning with a careful consideration of common and inherited opinions, the lenses through which we understand our lives and through which we read the texts at hand. While acknowledging the value of the experience each participant brings to our inquiry, we recognize the objective nature of truth, and the opportunity a liberal education affords for the evaluation of the ways we see the world and live within it.

(3) Created and living within time, we seek wisdom that is at once transcendent and historical.

While pursuing “the truth of things,” we tether the texts we read within history, seeking to overcome any dichotomy between philosophy and history that would allow students to read works without an understanding of the historical context in which they were created and first received. While repudiating any form of historicism that would occlude our access

to the transcendent, we recognize that the authors whose works we read inhabited a liminal state, reaching out toward universals while living within the flux of time. In seeking the objective truth that points toward the universal and absolute, we do not discount the value of the particular and the subjective.

(4) We seek the universal within the particular.

Through these primary texts, we strive to clarify the universal principles and experiences that structure all of reality—seeking out “being” within the realm of “becoming”—recognizing that nature and culture reveal their secrets only to those who are willing to discipline themselves for the journey toward truth and who make wisdom their highest aim.

(5) Our education exhibits the integration of faith and reason.

We read closely both the book of nature and the book of revelation, not in opposition to one another but as complementary sources of truth. We undertake a sustained philosophical inquiry using faith and reason (*fides et ratio*), what Pope John Paul II called the “two wings on which the human spirit rises to the contemplation of truth,” taking up and pursuing unrelentingly the perennial and sapiential questions such as “Who am I?,” “What does it mean to be human?,” “What is the good life?,” “Is there a God?,” “Is there life after death?,” and “How should we order our lives together?”

(6) Our education is ordered toward human flourishing.

Observing the relationships that structure reality, the unity of truth, and the nature of things, we seek to build a foundation for the good life properly constituted by and ordered toward the good, the true, and the beautiful.

Goals of the Program of Studies

The Program of Studies seeks to enable students to come to see things as they truly are, in their deepest connections, integrating a deep knowledge of the physical with the metaphysical, the natural with the cultural, and the human with the divine. With humility rooted in self-knowledge, students will contemplate and delight in the truth, goodness, and beauty of reality and, when action is required, virtuously act in accord with this reality. Primary attention will be given to the classical and theological understanding of the nature of the human person and all that such a nature implies. Inherent within this consideration is the question of human flourishing, in this life and the next.

Through the process of coming to see, students will also develop and learn to employ the faculties that inhere within what Aristotle called their intellectual souls, including the faculties of *intellectus* (*νοῦς*), *ratio* (*διάνοια*), and memory. Students will also develop the skills and intellectual dispositions associated with the seven classical liberal arts, particularly those that pertain to the use of language in its written and spoken forms, mathematical reasoning, and the powers of analysis and synthesis. In their final two years of study, students will also develop perspectives and skills associated with one of the major disciplines offered at the college

Many of the objectives and outcomes that appear under the sequences and courses below will focus on similar concerns. Though the list immediately below is not exhaustive, it highlights in a more abstract way the themes that will recur in the pages that follow.

- **The fundamental questions that animate the Program of Studies.**
Can students discover and articulate these questions while connecting them to the larger Program of Studies and the mission of the college?
- **An orientation to enquiry regarding certain essential themes deriving from these questions.**
Are the students formed, after four years of study, to consider their lived experiences and what they learn in postgraduate life from the perspective of certain categories, e.g., the nature of the human person, human flourishing, etc., and from within certain traditions?
- **The particular matter of particular texts.**
In addition to considering the larger perennial questions, can students read and interpret the texts they read?
- **The integration of their studies.**
Can students integrate their studies both “vertically” and “horizontally,” i.e., in addition to integrating the questions they ask in a particular course within the larger orientation of the Program of Studies and the mission of the college, can students fruitfully relate the texts they read in one course with the texts they read in other courses?
- **Develop the faculties of the soul.**
Are the students developing all of the dispositions, skills, and practices classically understood to be the fruit of a liberal education?
- **Critical reflection on opinion.**
In the course of their four years of study, are students considering their inherited opinion **in light of the texts they read and in light of the reality that they discover?**
- **Orientation to flourishing in virtue.**
Are the students studying both for the good of knowledge for its own sake while also preparing to live lives of virtuous flourishing both in this life and the next?

Objectives of the Program of Studies

Through the texts and fine arts that constitute the heart of the Program of Studies, students will, primarily through close reading, writing, dialogue, and contemplation

- Approach a deeper understanding of reality as it exists in its various natural, cultural, and transcendent dimensions, particularly through the consideration of primary sources in a dialogue animated by friendship and the pursuit of answers—however provisional—to fundamental and perennial questions

- Experience the beauty of the musical and visual arts while developing the capacity to reflect philosophically both on their experiences and the creation of the works that embody such beauty
- Develop the faculties of the soul—classically understood and given above—associated with the seven liberal arts
- Develop the perspectives, knowledge, and skills associated with the discipline of Literature, Politics, Theology, or Philosophy.

Outcomes of the Program of Studies

Students will

- Demonstrate a deeper and more complete understanding of reality
- Demonstrate the development of their faculties through conversations, essays, exams, and other means of assessment across their four years of study
- Demonstrate the knowledge, skills and perspectives of their chosen discipline
- Give evidence of their experiences of musical and visual beauty through conversations, written reflections, creation, and performance.

Assessment

- Through the comprehensive exam, students will demonstrate a deeper and more complete understanding of reality
- Through the comprehensive exam, demonstrate the development of their faculties
- Through conversations, essays, exams, and other means of assessment across their four years of study, demonstrate both a deeper and more complete understanding of reality, the development of their faculties, and substantial insight into the texts and works of art that they have studied
- Through the capstone “Junior Project,” the discipline component of the comprehensive exam, and a discipline-oriented thesis or dialogical portfolio, demonstrate knowledge, skills, and perspectives of their chosen discipline

THE PHILOSOPHY AND HUMANITIES SEQUENCE

SEQUENCE DESCRIPTION AND GOALS

Each of our eight Philosophy & Humanities Seminars may be best understood as a polyphonic composition within which the lines of Philosophy, Literature, History, Music, and Political Philosophy conjoin to form a single Seminar. Even as our attention shifts from one line to the other, we remain aware of the larger whole to which they belong. Through the integration of these disciplines within an eight-semester series of courses, we consider carefully the manifold expressions of a created, God-seeking human nature living in relation to God, other people, and the natural world while seeking both natural and transcendent ends.

These courses are conducted as dialogues—between students, professors, and authors—animated by the pursuit of truth within a great conversation across time, seeking the answers to what

John Paul II called the fundamental, perennial questions, questions such as “What is human nature and what are the implications of this nature?” “How do we understand freedom and human flourishing?” “How ought we to order our lives together politically?” “Why is there something instead of nothing?” Though secondary, tertiary, and historical questions may also play an important role in the discussion, the larger horizon of perennial questions always remains in view as a point of orientation.

The goals of this sequence are to:

- **Introduce students to the fundamental and perennial questions of philosophy** (understood broadly as the quest for wisdom) through the reading and discussion of works of literature, philosophy, political philosophy, and theology.
- Inspire students to **consider responses to these questions** from texts spanning the breadth of human history and drawn from the range of humanistic disciplines, focusing particularly on those questions related to the nature and *telos* of the human person, the conditions and nature of human flourishing (in this life and the next), the nature of politics with an emphasis on the ways in which different regimes contribute to human flourishing, and the relationship between these questions.

- Enable students to **examine**, over the course of four years of study, **their** inherited **opinions** regarding these questions
- Enable students to **articulate**—provisionally at first but with increasing objectivity and confidence over time—**their own answers** to these questions in light of the texts they are reading
- Encourage students to **discover the deeper connections** between those things which we, as post-moderns, tend to experience and think of in isolation
- **Develop** in the students the **capacities and skills** to engage in Socratic dialogue, read with sensitivity, listen closely, ask substantial questions, and speak clearly, all in the service of discovering the integrated nature and truth of reality.
- **Inspire** in students a desire to engage in **life-long philosophical inquiry** (broadly understood) and **the cultivation of leisure as the basis of culture**.

SEQUENCE OBJECTIVES

Students will

- **Articulate the fundamental questions** raised by the works they read in light of the purpose of the Program of Studies and the integrated mission of the college
 - That is, they will connect the questions of each course to the larger Program of Studies and the purpose of the institution, developing an integrated vision of their enquiry and a sense of purpose for their studies.
- **Orient themselves**, through the close reading and careful discussion of these texts, **to the questions and themes** that unfold in conversation over the four years of the Program of Studies, including
 - The varied understandings of the nature of the human person
 - The conditions and nature of human flourishing
 - The best political ordering of society in accord with human nature and *telos*
 - The relation between faith and reason
 - The nature of love and friendship
 - Other fundamental questions as they are expressed in these works
- **Explore, clarify and articulate**
 - **Answers—provisional at first, but with increasing objectivity and confidence**—to these questions based on their readings, reflections, and conversations, in collaboration with their peers and the professor
 - **Those aspects of the texts** under consideration that have historically been judged to be most important since the works were created. Aspects will include the key themes and purpose of each work, its form and content, genre, etc., but may also treat secondarily the work’s reception and other matters. Consideration of these aspects will be ordered and weighted

primarily in light of the first two objectives above and the author's intentions in creating the work

- **Connect** the texts they read in one course to other texts in the Program of Studies
- **Examine their own opinions**, salient features of modern life, and the principles and practices that structure contemporary American culture in light of what they are reading
- **Integrate** the truth, goodness, and beauty that they discover into a coherent understanding that reflects **the inner connections of things**
- **Move from the abstract to the particular and practical** while wrestling with perennial, human questions that are contained in these texts, relating the truth and wisdom within the texts to concrete life experiences, while recognizing the corruptions and counterfeits that undermine human flourishing
- Sharpen their abilities to
 - Read complex texts closely and critically
 - Distinguish legitimate from illegitimate interpretations
 - Listen to the author and their peers sympathetically
 - Articulate clearly and succinctly their interpretation and views in conversation and in writing
 - **Integrate** their understanding of the humanistic traditions of the west in their manifold poetic, philosophical, political, historical, and theological expressions

SEQUENCE LEARNING OUTCOMES

Students successfully completing this Philosophy and Humanities course will be able to:

- **Articulate**, in conversation and in writing, **the fundamental questions** raised by works read in the Humanities sequence in light of the purpose of the Program of Studies and the integrated mission of the college.
 - That is, they will connect the questions of each course to the larger Program of Studies and the purpose of the institution, developing an integrated vision of their enquiry and a sense of purpose for their studies
- **Develop** and demonstrate through writing and in conversation **a fundamental orientation to questions addressing**
 1. The varied understandings of the nature of the human person
 2. The conditions and nature of human flourishing
 3. The best political ordering of society in accord with human nature and *telos*
 4. The relation between faith and reason
 5. The nature of love and friendship
 6. Other fundamental questions as they are expressed in these works

- **Articulate**, in conversation and in writing,
 - **Answers**—provisional at first, but with increasing objectivity and confidence—to **these questions** based on their readings, reflections, and conversations, in collaboration with their peers and the professor
 - **Those aspects of the texts** under consideration that have historically been **judged to be most important** since the works were created. Aspects will include the key themes and purpose of each work, its form and content, genre, etc., but may also treat secondarily the work’s reception and other matters. Consideration of these aspects will be ordered and weighted primarily in light of the first two objectives above and the author’s intentions in creating the work
- **Connect**, in writing and in conversation, the texts they read in one course to other texts in the larger Program of Studies
- **Examine**, in conversation and in writing, **their own opinions**, salient features of modern life, and the principles and practices that structure contemporary American culture in light of what they are reading
- **Integrate**—orally and through writing—the truth, goodness, and beauty that they discover into a coherent understanding that reflects **the inner connections of things**
- Exhibit through writing and in conversation, a **movement from the abstract to the particular (and where appropriate, practical)** while wrestling with perennial, human questions that are contained in these texts, relating the truth and wisdom within the texts to concrete life experiences, while recognizing the corruptions and counterfeits that undermine human flourishing
- Demonstrate through writing and conversation a **sharpening of their abilities** to
 - Read complex texts closely and critically
 - Distinguish legitimate from illegitimate interpretations
 - Listen to the author and their peers sympathetically
 - Articulate clearly and succinctly their interpretation and views in conversation and in writing
 - Integrate their understanding of the humanistic traditions of the west in their manifold poetic, philosophical, political, historical, and theological expressions

ASSESSMENT FOR PHILOSOPHY AND HUMANITIES SEQUENCE

The primary means of assessing student success in this sequence of courses as a whole is the “Comprehensive Exam” described below.

PHILOSOPHY AND HUMANITIES SEMINARS 101-102: ANCIENT GREECE AND PHILOSOPHICAL INQUIRY

DESCRIPTION

Freshman Year, Fall and Spring Semesters (5 credit hours per semester)

During these semesters we turn our attention—primarily through the reading of literature and philosophy—to the horizon of metaphysical and political inquiry, where each of us can begin to recognize the great philosophical questions that play a part not only in the lives of the great thinkers but in the lives of all human beings (including ourselves). If we had believed before now that philosophy was to be taken up only by the few, this course suggests that all of us are called to pursue the truth about God, nature, ourselves, and how best to live our lives together. Such a pursuit is not trivial; it is of the greatest consequence. While taking up these questions, we also turn to one of the foundations of western civilization: ancient Greece. Through the careful reading of epic poetry, history, tragedy, comedy, biography, and philosophy, we immerse ourselves in some of the chief sources from which we learn how to be fully human.

Course Goals

The goals of this course are to:

- Introduce students to the fundamental and perennial questions of philosophy (understood broadly as the quest for wisdom) through the reading and discussion of works of literature, philosophy, political philosophy, and theology.
- Inspire students to begin considering responses to these questions from both modernity (through the texts constituting “Nature of Man” sequence”) and antiquity (through texts constituting the Greek Sequence), particularly those questions related to the nature of the human person, the nature of the political order, human flourishing, and the relationship between these.
- Enable students to begin examining their inherited opinions regarding these questions
- Enable students to begin articulating—however provisionally—their own answers to these questions in light of the texts they are reading
- Encourage students to consider whether there might be a deeper connection between those things which we, as moderns and post-moderns, tend to think of in isolation
- Introduce students to the pedagogy of Socratic inquiry.

- Inspire in students a desire to engage in life-long philosophical inquiry (broadly understood) and the cultivation of leisure as the basis of culture.

LEARNING OBJECTIVES

Students will

- **Orient themselves**, through the close reading and careful discussion of these texts, **to the questions and themes** that unfold in conversation over the four years of the Program of Studies, including
 - The varied understandings of the nature of the human person
 - The conditions and nature of human flourishing
 - The best political ordering of society in accord with human nature and *telos*
 - The relation between faith and reason
 - The nature of love and friendship
 - Other fundamental questions as they are expressed in these works
- **Articulate the fundamental questions** raised by the works they read in this course in light of the purpose of the Program of Studies and the integrated mission of the college, i.e., connect the course to the whole curriculum and the collegiate mission.
- **Explore, clarify and articulate**
 - **Answers—provisional at first, but with increasing objectivity and confidence**—to these questions based on their readings, reflections, and conversations, in collaboration with their peers and the professor
 - **Those aspects of the texts** under consideration that have historically been judged to be most important since the works were created. Aspects will include the key themes and purpose of each work, its form and content, genre, etc., but may also treat secondarily the work’s reception and other matters. Consideration of these aspects will be ordered and weighted primarily in light of the first two objectives above and the author’s intentions in creating the work
- **Connect** the texts they read in one course to other texts in the Program of Studies
- **Examine their own opinions**, salient features of modern life, and the principles and practices that structure contemporary American culture in light of what they are reading
- **Integrate** the truth, goodness, and beauty that they discover into a coherent understanding that reflects **the inner connections of things**
- **Move from the abstract to the particular and practical** while wrestling with perennial, human questions that are contained in these texts, relating the truth and

wisdom within the texts to concrete life experiences, while recognizing the corruptions and counterfeits that undermine human flourishing

- **Sharpen their abilities** to
 - Read complex texts closely and critically
 - Distinguish legitimate from illegitimate interpretations
 - Listen to the author and their peers sympathetically
 - Articulate clearly and succinctly their interpretation and views in conversation and in writing
 - Integrate their understanding of the humanistic traditions of the west in their manifold poetic, philosophical, political, historical, and theological expressions
- Become familiar with the authors, texts, thinkers, questions, concepts, and events that characterize the philosophical and humanistic journey begun by the ancient Greeks while reading classical texts that represent this journey.

Learning Outcomes

Students completing this Philosophy and Humanities course will:

- **Develop** and demonstrate through writing and in conversation a **fundamental orientation to questions addressing**
 - The varied understandings of the nature of the human person
 - The conditions and nature of human flourishing
 - The best political ordering of society in accord with human nature and *telos*
 - The relation between faith and reason
 - The nature of love and friendship
 - Other fundamental questions as they are expressed in these works
- **Articulate**, in conversation and in writing, **the fundamental questions** raised by works read in this course in light of the purpose of the Program of Studies and the integrated mission of the college, i.e., connect the course to the whole curriculum and the collegiate mission.
- **Articulate**, in conversation and in writing,
 - **Answers**—provisional at first, but with increasing objectivity and confidence—**to these questions** based on their readings, reflections, and conversations, in collaboration with their peers and the professor
 - **Those aspects of the texts** under consideration that have historically been **judged to be most important** since the works were created. Aspects will include the key themes and purpose of each work, its form and content, genre, etc., but may also treat secondarily the work's reception and other matters. Consideration of these aspects will be ordered and weighted

primarily in light of the first two objectives above and the author's intentions in creating the work

- **Connect**, in writing and in conversation, the texts they read in one course to other texts in the larger Program of Studies
- **Examine**, in conversation and in writing, **their own opinions**, salient features of modern life, and the principles and practices that structure contemporary American culture in light of what they are reading
- **Integrate**—orally and through writing—the truth, goodness, and beauty that they discover into a coherent understanding that reflects **the inner connections of things**
- Exhibit through writing and in conversation, a **movement from the abstract to the particular (and where appropriate, practical)** while wrestling with perennial, human questions that are contained in these texts, relating the truth and wisdom within the texts to concrete life experiences, while recognizing the corruptions and counterfeits that undermine human flourishing
- Demonstrate through writing and conversation a **sharpening of their abilities** to
 - Read complex texts closely and critically
 - Distinguish legitimate from illegitimate interpretations
 - Listen to the author and their peers sympathetically
 - Articulate clearly and succinctly their interpretation and views in conversation and in writing
 - Integrate their understanding of the humanistic traditions of the west in their manifold poetic, philosophical, political, historical, and theological expressions
- Exhibit, through writing and conversation, a familiarity with the authors, texts, thinkers, questions, concepts, and events that characterize the philosophical and humanistic journey begun by the ancient Greeks while reading classical texts that represent this journey.

ASSESSMENT FOR PHILOSOPHY AND HUMANITIES 101-102

Oral participation is a significant part of assessment in these courses, since the Socratic seminar the the preferred pedagogy. (Note: certain exceptions are made for students with legitimate disabilities regarding regular verbal contributions.)

To complement the oral component of a student's journey in these courses, the professor frequently assigns written work. These written assignments vary both in kind and degree. Typically however, the student is expected to go beyond merely summarizing the texts we read and discuss, and to engage in an in-depth analysis of said texts. This analysis is most helpful when students read philosophical works. When literature is read, the professor

requires the students more than a mere analysis but also to extend the reflection to the student's written thoughts on his or her favorite passage or passages, descriptions, as well as identifying certain narrative tools implemented by the author.

Students throughout the year are also called upon to begin a class discussion. They are expected to prepare diligently by mastering the given assignment, usually by outlining this assignment, and then formulating Socratic style questions meant to galvanize a thoughtful and sustained discussion with their peers and with the teacher.

Also, quizzes are occasionally given when particular texts lend themselves ideally to an objective-style testing (e.g., identifying the elements of the tripartite soul as discussed in Book IV of Plato's *Republic*).

Finally, the end term exam seeks to challenge the student to reflect upon, synthesize, and write about ~ often in an imaginative and slightly unconventional manner ~ all the material presented throughout the entire course. Such an exam is comprised of various questions about the grand themes of the course but will always refer back to the particular authors and texts. The answers to these questions are usually in essay form, but could also take the shape of a personal narrative, or even their own work of fiction, as the students are often inspired to imitate, in their own unique way, some of the master storytellers read in these courses.

PHILOSOPHY AND HUMANITIES SEMINAR 201-202: GREECE, ROME, AND THE BIRTH OF CHRISTIANITY

General Description and Goals

We begin this year by walking again with Aristotle, the one Dante called "the Philosopher" and "the Master of those who know." Having studied his *Ethics* and *Politics* in the first year, we consider now his examination of the natural world (in the *Physics*), the nature of the soul and its relation to the body (in *De anima*), his inquiry into the question of Being itself (in the *Metaphysics*), and (in his *Categories*) all the possible kinds of things that can be the subject or the predicate of a proposition.

Shifting our attention from Greece to Rome, we study the origins of the Eternal City, its political and military achievements, and selected works by its greatest statesmen, historians, poets, and philosophers.

With a clearer understanding of the world into which Christianity was born, we turn our attention to the Church and the seeds from which it grew: its earliest martyrs, saints, and Fathers. To complement our readings of scripture in the courses on theology, we read texts by the Fathers of the Church as well as her poets, attending to their lives and writings and considering the significance they have for us at the beginning of the Church's third millennium.

The goals of this course are to:

- Inspire students to continue deepening their understanding of the fundamental and perennial questions of philosophy (understood broadly as the quest for wisdom).
- Inspire students to consider the responses to these questions offered by the works of literature, philosophy, political philosophy, and theology that they are reading from Aristotle, later antiquity, and the Middle Ages, particularly as they relate to the nature of the human person, the nature of the political order, human flourishing, and the relationship between these.
- Enable students to continue examining their inherited opinions regarding these questions and themes
- Enable students to continue articulating—with increasing objectivity and confidence—their own answers to these questions in light of the texts they are reading
- Encourage students to continue discerning deeper connection between those things which we, as moderns and post-moderns, tend to think of in isolation
- Strengthen the students' ability to participate in Socratic inquiry.
- Continue to inspire in students a desire to engage in life-long philosophical inquiry (broadly understood) and the cultivation of leisure as the basis of culture.

LEARNING OBJECTIVES FOR PHILOSOPHY AND HUMANITIES 201-202

Students will

- **Orient themselves**, through the close reading and careful discussion of these texts, **to the questions and themes** that unfold in conversation over the four years of the Program of Studies, including
 - The varied understandings of the nature of the human person
 - The conditions and nature of human flourishing
 - The best political ordering of society in accord with human nature and *telos*
 - The relation between faith and reason

- The nature of love and friendship
- Other fundamental questions as they are expressed in these works
- **Articulate the fundamental questions** raised by the works they read in this course in light of the purpose of the Program of Studies and the integrated mission of the college, i.e., connect the course to the whole curriculum and the collegiate mission.
- **Explore, clarify and articulate**
 - **Answers—provisional at first, but with increasing objectivity and confidence**—to these questions based on their readings, reflections, and conversations, in collaboration with their peers and the professor
 - **Those aspects of the texts** under consideration that have historically been judged to be most important since the works were created. Aspects will include the key themes and purpose of each work, its form and content, genre, etc., but may also treat secondarily the work’s reception and other matters. Consideration of these aspects will be ordered and weighted primarily in light of the first two objectives above and the author’s intentions in creating the work
- **Connect** the texts they read in one course to other texts in the Program of Studies
- **Examine their own opinions**, salient features of modern life, and the principles and practices that structure contemporary American culture in light of what they are reading
- **Integrate** the truth, goodness, and beauty that they discover into a coherent understanding that reflects **the inner connections of things**
- **Move from the abstract to the particular and practical** while wrestling with perennial, human questions that are contained in these texts, relating the truth and wisdom within the texts to concrete life experiences, while recognizing the corruptions and counterfeits that undermine human flourishing
- **Sharpen their abilities** to
 - Read complex texts closely and critically
 - Distinguish legitimate from illegitimate interpretations
 - Listen to the author and their peers sympathetically
 - Articulate clearly and succinctly their interpretation and views in conversation and in writing
 - Integrate their understanding of the humanistic traditions of the west in their manifold poetic, philosophical, political, historical, and theological expressions
- Become familiar with the authors, texts, thinkers, perspectives, traditions, questions, concepts, and events that characterize the philosophical and humanistic

journey begun by the ancient Greeks and continued by the Romans, and Medievals while reading texts that represent this journey.

- Develop an understanding of the contrast between the views commonly found in modernity—particularly those read in the “Nature of Man” sequence in their freshman year—with those studied in this course.
- Develop an understanding of the ways in which the Middle Ages drew upon and differed from the cultural inheritance of antiquity as well as the contribution of Christianity to these differences
- Recognize the roots of our own time as they appear in antiquity and the Middle Ages.
- Develop their thoughts on questions particular to the periods studied in the sophomore year, such as:
 - What are the contributions of ancient Greece to the history of the West and how do those contributions compare with ancient Rome?
 - What can modern democracies learn from the political structures of ancient Greece and Rome?
 - How does the early Church differ from the Church today?
- Develop a skill set critical to success in any area of life, including critical thinking, close reading, clear writing, oral communication in a public setting, etc.
- Gain an understanding of Aristotle’s metaphysical and psychological thought
- Gain an understanding of Roman poetry, history, and philosophy
- Develop an understanding of the poetic, theological, philosophical, historical, and political literature of late antiquity and the early Church
- Develop an understanding of the poetic, philosophical, historical, theological, and political literature of the Middle Ages

LEARNING OUTCOMES

Students completing this Philosophy and Humanities course will:

- **Articulate**, in conversation and in writing, **the fundamental questions** raised by works read in this course in light of the purpose of the Program of Studies and the integrated mission of the college
- **Develop** and demonstrate through writing and in conversation **a fundamental orientation to questions addressing**

- The varied understandings of the nature of the human person
 - The conditions and nature of human flourishing
 - The best political ordering of society in accord with human nature and *telos*
 - The relation between faith and reason
 - The nature of love and friendship
 - Other fundamental questions as they are expressed in these works
- **Articulate**, in conversation and in writing
 - **Answers**—provisional at first, but with increasing objectivity and confidence—**to these questions** based on their readings, reflections, and conversations, in collaboration with their peers and the professor
 - **Those aspects of the texts** under consideration that have historically been **judged to be most important** since the works were created. Aspects will include the key themes and purpose of each work, its form and content, genre, etc., but may also treat secondarily the work’s reception and other matters. Consideration of these aspects will be ordered and weighted primarily in light of the first two objectives above and the author’s intentions in creating the work
- **Connect**, in writing and in conversation, the texts they read in one course to other texts in the larger Program of Studies
 - **Examine**, in conversation and in writing, **their own opinions**, salient features of modern life, and the principles and practices that structure contemporary American culture in light of what they are reading
 - **Integrate**—orally and through writing—the truth, goodness, and beauty that they discover into a coherent understanding that reflects **the inner connections of things**
 - Exhibit through writing and in conversation, a **movement from the abstract to the particular (and where appropriate, practical)** while wrestling with perennial, human questions that are contained in these texts, relating the truth and wisdom within the texts to concrete life experiences, while recognizing the corruptions and counterfeits that undermine human flourishing
 - Demonstrate through writing and conversation a **sharpening of their abilities** to
 - Read complex texts closely and critically
 - Distinguish legitimate from illegitimate interpretations
 - Listen to the author and their peers sympathetically
 - Articulate clearly and succinctly their interpretation and views in conversation and in writing
 - Integrate their understanding of the humanistic traditions of the west in their manifold poetic, philosophical, political, historical, and theological expressions

- Exhibit, through writing and conversation, a familiarity with the authors, texts, thinkers, perspectives, traditions, questions, concepts, and events that characterize the philosophical and humanistic journey begun by the ancient Greeks and continued by the Romans, and Medievals while reading texts that represent this journey.
- Demonstrate—through conversation, presentation, and writing—their understanding of Aristotle’s metaphysical and psychological thought.
- Demonstrate—through conversation, presentation, and writing—their understanding of Roman poetry, history, and philosophy
- Demonstrate—through conversation, presentation, and writing—their understanding of the poetic, theological, philosophical, historical, and political literature of late antiquity and the early Church
- Demonstrate—through conversation, presentation, and writing—their understanding of the poetic, philosophical, historical, theological, and political literature of the Middle Ages

ASSESSMENT

Qualitative and quantitative assessment will be conducted through the following means:

- Quizzes will encourage full participation in the reading and assess understanding.
- In-class essays and exams will encourage students to synthesize the insights from their reading and offer these insights in a coherent form to their peers
- Reading questions will prompt students to read the text closely in preparation for class discussions and demonstrate their attention to the text.
- Observations of class participation will enable the professor to assess students’ understanding while encouraging a more lively and substantial engagement in the conversation
- Extended out-of-class essays and exams will enable students to synthesize larger sections of the readings in response to more fundamental and perennial questions.
- Through dialogic journals students will select three or four passages from the assigned reading and respond—in dialogue with the author—offering substantial comment and insightful questions

PHILOSOPHY AND HUMANITIES SEMINAR 301-202:

301: RENAISSANCE, REFORMATION, CATHOLIC RENEWAL, AND THE EARLY MODERN STAGE

GENERAL DESCRIPTION AND GOALS

Junior Year, Fall Semester (5 credit hours)

Having scaled the summit of the High Middle Ages in the previous semester, we turn our attention this semester to worlds discovered, destroyed, reborn, and renewed. Irreducible to a single set of themes, the plurality of voices from this period are heard in both their harmony and their discord. From the rediscovery of antiquity's life-giving waters to the deformation of a stable Christendom, the triumph and tragedy of a new era prompts us to consider carefully texts that capture the spirit of re-birth and articulate the causes of Christendom's division. At the same time, the initiatives of Machiavelli and others lead us to consider again the certainties upon which the Old World stood. All of this finds its way to the stage, where the Bard will renew our attentiveness to the questions that animate and undergird the truly human life.

302: THE DIALECTICS OF ENLIGHTENMENT

GENERAL DESCRIPTION AND GOALS

Junior Year, Spring Semester (5 credit hours)

Without slackening our pace, we consider—with Kant—the question, “What is Enlightenment?” and we ask “What are its fruits?” To answer these questions we listen closely to voices speaking from newly-founded (and re-founded) nations, voices both triumphant and tragic. While reading thinkers writing from the disciplines of philosophy and political philosophy, we also take up the writings of historians, poets, and statesmen who reveal human nature and existence with clarity, highlighting its heroic, pathetic, profound, fragile, demonic, and ultimately risible features. All the while we are reminded—sometimes unintentionally—that new light can occasionally blind us and that even those with the keenest vision stand in need of redemption.

COURSE GOALS FOR PHILOSOPHY AND HUMANITIES 301-302

The goals of this course are to:

- Inspire students to continue deepening their understanding of the fundamental and perennial questions of philosophy (understood broadly as the quest for wisdom).
- Inspire students to consider the responses to these questions offered by the works of literature, philosophy, political philosophy, and theology that they are reading from the Renaissance, Reformation, Catholic Reformation, Enlightenment, and the nineteenth century, particularly as they relate to the nature of the human

- person, the nature of the political order, human flourishing, and the relationship between these.
- Enable students to continue examining their inherited opinions regarding these questions and themes
 - Enable students to continue articulating—with increasing objectivity and confidence—their own answers to these questions in light of the texts they are reading
 - Encourage students to continue discerning deeper connection between those things which we, as moderns and post-moderns, tend to think of in isolation
 - Strengthen the students' ability to participate in Socratic inquiry.
 - Continue to inspire in students a desire to engage in life-long philosophical inquiry (broadly understood) and the cultivation of leisure as the basis of culture.

LEARNING OBJECTIVES FOR PHILOSOPHY AND HUMANITIES 301-302

Students will

- **Orient themselves**, through the close reading and careful discussion of these texts, **to the questions and themes** that unfold in conversation over the four years of the Program of Studies, including
 - The varied understandings of the nature of the human person
 - The conditions and nature of human flourishing
 - The best political ordering of society in accord with human nature and *telos*
 - The relation between faith and reason
 - The nature of love and friendship
 - Other fundamental questions as they are expressed in these works
- **Articulate the fundamental questions** raised by the works they read in this course in light of the purpose of the Program of Studies and the integrated mission of the college, i.e., connect the course to the whole curriculum and the collegiate mission.
- **Explore, clarify and articulate**
 - **Answers—provisional at first, but with increasing objectivity and confidence**—to these questions based on their readings, reflections, and conversations, in collaboration with their peers and the professor
 - **Those aspects of the texts** under consideration that have historically been judged to be most important since the works were created. Aspects will include the key themes and purpose of each work, its form and content, genre, etc., but may also treat secondarily the work's reception and other matters. Consideration of these aspects will be ordered and weighted

primarily in light of the first two objectives above and the author's intentions in creating the work

- **Connect** the texts they read in one course to other texts in the Program of Studies
- **Examine their own opinions**, salient features of modern life, and the principles and practices that structure contemporary American culture in light of what they are reading
- **Integrate** the truth, goodness, and beauty that they discover into a coherent understanding that reflects **the inner connections of things**
- **Move from the abstract to the particular and practical** while wrestling with perennial, human questions that are contained in these texts, relating the truth and wisdom within the texts to concrete life experiences, while recognizing the corruptions and counterfeits that undermine human flourishing
- **Sharpen their abilities** to
 - Read complex texts closely and critically
 - Distinguish legitimate from illegitimate interpretations
 - Listen to the author and their peers sympathetically
 - Articulate clearly and succinctly their interpretation and views in conversation and in writing
 - Integrate their understanding of the humanistic traditions of the west in their manifold poetic, philosophical, political, historical, and theological expressions
- Become familiar with the authors, texts, thinkers, perspectives, traditions, questions, concepts, and events that characterize the philosophical and humanistic journey begun by the ancient Greeks, continued by the Romans and Medievals, and taken up in different ways in modernity.
- Develop an understanding of the contrast between the views commonly found in modernity—and many of the texts read this year—with those studied in the previous two years
- Develop an understanding of the drama of the break-up of the medieval synthesis that had preceded the birth of modernity
- Recognize the roots of our own time as they appear in the Renaissance and early Modernity

LEARNING OUTCOMES

Students completing this Philosophy and Humanities course will:

- **Articulate**, in conversation and in writing, **the fundamental questions** raised by works read in this course in light of the purpose of the Program of Studies and the integrated mission of the college
- **Develop** and demonstrate through writing and in conversation **a fundamental orientation to questions addressing**
 - The varied understandings of the nature of the human person
 - The conditions and nature of human flourishing
 - The best political ordering of society in accord with human nature and *telos*
 - The relation between faith and reason
 - The nature of love and friendship
 - Other fundamental questions as they are expressed in these works
- **Articulate**, in conversation and in writing,
 - **Answers**—provisional at first, but with increasing objectivity and confidence—**to these questions** based on their readings, reflections, and conversations, in collaboration with their peers and the professor
 - **Those aspects of the texts** under consideration that have historically been **judged to be most important** since the works were created. Aspects will include the key themes and purpose of each work, its form and content, genre, etc., but may also treat secondarily the work’s reception and other matters. Consideration of these aspects will be ordered and weighted primarily in light of the first two objectives above and the author’s intentions in creating the work
- **Connect**, in writing and in conversation, the texts they read in one course to other texts in the larger Program of Studies
- **Examine**, in conversation and in writing, **their own opinions**, salient features of modern life, and the principles and practices that structure contemporary American culture in light of what they are reading
- **Integrate**—orally and through writing—the truth, goodness, and beauty that they discover into a coherent understanding that reflects **the inner connections of things**
- Exhibit through writing and in conversation, a **movement from the abstract to the particular (and where appropriate, practical)** while wrestling with perennial, human questions that are contained in these texts, relating the truth and wisdom within the texts to concrete life experiences, while recognizing the corruptions and counterfeits that undermine human flourishing
- Demonstrate through writing and conversation a **sharpening of their abilities** to

- Read complex texts closely and critically
 - Distinguish legitimate from illegitimate interpretations
 - Listen to the author and their peers sympathetically
 - Articulate clearly and succinctly their interpretation and views in conversation and in writing
 - Integrate their understanding of the humanistic traditions of the west in their manifold poetic, philosophical, political, historical, and theological expressions
- Exhibit, through writing and conversation, a familiarity with the authors, texts, thinkers, questions, concepts, and events that characterize the philosophical and humanistic journey begun by the ancient Greeks while reading classical texts that represent this journey.
 - Demonstrate, in conversation and through writing, that they have examined their own inherited opinions, salient features of modern life, and contemporary American culture in light of what they have read, identifying those aspects of their own opinions and perspectives that characterize them as moderns
 - Articulate insights into the period of creativity and turmoil that is our own time through contemplating philosophies and artifacts of the Renaissance and Reformation.
 - Reflect, in conversation and in writing, on the American experience within the context of the birth and development of modernity

ASSESSMENT:

Qualitative and quantitative assessment will be conducted through the following means:

- Quizzes will encourage full participation in the reading and assess understanding.
- In-class essays will encourage students to synthesize the insights from their reading and offer these insights in a coherent form to their peers
- Reading questions will prompt students to read the text closely in preparation for class discussions and demonstrate their attention to the text.
- Observations of class participation will enable the professor to assess students' understanding while encouraging a more lively and substantial engagement in the conversation
- Extended out-of-class essays and exams will enable students to synthesize larger sections of the readings in response to more fundamental and perennial questions.

PHILOSOPHY AND HUMANITIES SEMINAR 401-402: LATE MODERNITY AND POSTMODERNITY

GENERAL DESCRIPTION AND GOALS

Senior Year, Fall and Spring Semester (5 credit hours per semester)

We come now to our own age, recognizing that our previous years of study in philosophy and the humanities have prepared us only imperfectly for the fruits of “late” or “post” modernity. The contradictory appellations of our time elicit wonder: are we still living within the unfolding of the enlightenment project, or are we truly in a new age?

Beginning at the threshold of our own era, we witness the Enlightenment’s transformation into an Age of Revolution, seeking to discern the paradoxes that exist at the heart of modernity. Taking as our guides a broad range of philosophers, poets, essayists, composers, and filmmakers, we consider carefully questions raised by modernity and the many destructive aspects of its history such as the Holocaust. With equal attention we consider the ways in which western philosophers, theologians, and artists have imagined how we might build anew. Through our discussions we revisit questions raised in the first year of Philosophy and Humanities (and in the years that have followed): “What is the nature and *telos* of the human person?” “In light of these how should we order our political lives?” “How can the human person flourish in our contemporary age?” and “How do we effectively renew and the Church and our culture while serving the communities in which we live?”

The goals of this course are to:

- Inspire students to continue deepening their understanding of the fundamental and perennial questions of philosophy (understood broadly as the quest for wisdom.
- Inspire students to consider the responses to these questions offered by the works of literature, philosophy, political philosophy, theology, cinema, and music that they are reading, watching, and listening to from the nineteenth, twentieth, and twenty-first century, particularly as they relate to the nature of the human person, the nature of the political order, human flourishing, and the relationship between these.
- Enable students to continue examining their inherited opinions regarding these questions and themes
- Enable students to continue articulating—with increasing focus, depth, and clarity—their own answers to these questions in light of the texts they are reading
- Encourage students to continue discerning deeper connection between those things which we, as moderns and post-moderns, tend to think of in isolation

- Perfect the students' ability to participate in Socratic inquiry.
- Continue to inspire in students a desire to engage in life-long philosophical inquiry (broadly understood) and the cultivation of leisure as the basis of culture.

LEARNING OBJECTIVES FOR PHILOSOPHY AND HUMANITIES 401-402

Students will

- **Articulate the fundamental questions** raised by the works they read in this course in light of the purpose of the Program of Studies and the integrated mission of the college
- **Orient themselves**, through the close reading and careful discussion of these texts, **to the questions and themes** that unfold in conversation over the four years of the Program of Studies, including
 - The varied understandings of the nature of the human person
 - The conditions and nature of human flourishing
 - The best political ordering of society in accord with human nature and *telos*
 - The relation between faith and reason
 - The nature of love and friendship
 - Other fundamental questions as they are expressed in these works
- **Explore, clarify and articulate**
 - **Answers—provisional at first, but with increasing objectivity and confidence**—to these questions based on their readings, reflections, and conversations, in collaboration with their peers and the professor
 - **Those aspects of the texts** under consideration that have historically been judged to be most important since the works were created. Aspects will include the key themes and purpose of each work, its form and content, genre, etc., but may also treat secondarily the work's reception and other matters. Consideration of these aspects will be ordered and weighted primarily in light of the first two objectives above and the author's intentions in creating the work
- **Connect** the texts they read in one course to other texts in the Program of Studies
- **Examine their own opinions**, salient features of modern life, and the principles and practices that structure contemporary American culture in light of what they are reading

- **Integrate** the truth, goodness, and beauty that they discover into a coherent understanding that reflects **the inner connections of things**
- **Move from the abstract to the particular and practical** while wrestling with perennial, human questions that are contained in these texts, relating the truth and wisdom within the texts to concrete life experiences, while recognizing the corruptions and counterfeits that undermine human flourishing
- **Sharpen their abilities** to
 - Read complex texts closely and critically
 - Distinguish legitimate from illegitimate interpretations
 - Listen to the author and their peers sympathetically
 - Articulate clearly and succinctly their interpretation and views in conversation and in writing
 - Integrate their understanding of the humanistic traditions of the west in their manifold poetic, philosophical, political, historical, and theological expressions
- Become familiar with the authors, texts, thinkers, perspectives, traditions, questions, concepts, and events that characterize the philosophical and humanistic journey begun by the ancient Greeks, continued by the Romans and Medievals, taken up in different ways in modernity, and continued into the present century.
- Develop an understanding of the contrast between the views commonly found in antiquity and the middle ages, modernity, and postmodernity
- Consider—through readings, musical compositions, and films—several great tragedies of the twentieth century, including rise of fascism, the Holocaust, the Soviet gulag, the development and use of atomic weapons, and the segregation and oppression of African Americans in America.
- Consider how, in light of the conversations undertaken over four years about human nature, the conditions and nature of human flourishing, the nature of different political regimes, and recent historical events listed immediately above, how we might both live in accord with reality (both natural and transcendent) in our own lives while effecting substantial change in the world.
- Consider and discuss two specific approaches to the current cultural moment and their potential for future renewal:
 - a. The embrace and promotion of universal ideas of human dignity, solidarity, freedom, culture, while guarding against the ways that these can be corrupted (WYA readings)
 - b. The building of smaller communities for the purpose of cultivating civility, culture, learning, and human flourishing (*After Virtue*)

- Develop an understanding of and discuss the Catholic Church's approach to modernity through key conciliar and post-conciliar documents, particularly *Lumen Gentium*, *Gaudium et spes*, and *Fides et Ratio*
- Grapple with the nature of love (and its counterfeits) and its place in the fully flourishing human life through ancient and modern writings on the subject of love
- Grasp the significance of the role of leisure in building culture and in human flourishing

LEARNING OUTCOMES

Students completing this Philosophy and Humanities course will:

- **Articulate**, in conversation and in writing, **the fundamental questions** raised by works read in this course in light of the purpose of the Program of Studies and the integrated mission of the college
- **Develop** and demonstrate through writing and in conversation **a fundamental orientation to questions addressing**
 - The varied understandings of the nature of the human person
 - The conditions and nature of human flourishing
 - The best political ordering of society in accord with human nature and *telos*
 - The relation between faith and reason
 - The nature of love and friendship
 - Other fundamental questions as they are expressed in these works
- **Articulate**, in conversation and in writing,
 - **Answers**—provisional at first, but with increasing objectivity and confidence—**to these questions** based on their readings, reflections, and conversations, in collaboration with their peers and the professor
 - **Those aspects of the texts** under consideration that have historically been **judged to be most important** since the works were created. Aspects will include the key themes and purpose of each work, its form and content, genre, etc., but may also treat secondarily the work's reception and other matters. Consideration of these aspects will be ordered and weighted primarily in light of the first two objectives above and the author's intentions in creating the work
- **Connect**, in writing and in conversation, the texts they read in one course to other texts in the larger Program of Studies

- **Examine**, in conversation and in writing, **their own opinions**, salient features of modern life, and the principles and practices that structure contemporary American culture in light of what they are reading
- **Integrate**—orally and through writing—the truth, goodness, and beauty that they discover into a coherent understanding that reflects **the inner connections of things**
- Exhibit through writing and in conversation, a **movement from the abstract to the particular (and where appropriate, practical)** while wrestling with perennial, human questions that are contained in these texts, relating the truth and wisdom within the texts to concrete life experiences, while recognizing the corruptions and counterfeits that undermine human flourishing
- Demonstrate through writing and conversation a **sharpening of their abilities** to
 - Read complex texts closely and critically
 - Distinguish legitimate from illegitimate interpretations
 - Listen to the author and their peers sympathetically
 - Articulate clearly and succinctly their interpretation and views in conversation and in writing
 - Integrate their understanding of the humanistic traditions of the west in their manifold poetic, philosophical, political, historical, and theological expressions
- Exhibit, through writing and conversation, a familiarity with the authors, texts, thinkers, questions, concepts, and events that characterize the philosophical and humanistic journey begun by the ancient Greeks while reading classic texts from this period that represent this journey.
- Demonstrate—in writing and in conversation—that they have examined their own inherited opinions, salient features of modern life, and contemporary American culture in light of what they have read, identifying those aspects of their own opinions and perspectives that characterize them as late moderns and post-moderns
- Be able to compare and contrast, through class discussion and in writing, the different approaches to the post-modern situation that are offered in the World Youth Alliance readings and in Alasdair MacIntyre’s *After Virtue*.
- Be able to discuss and write about the Catholic Church’s
 - a. Response to the modern age (*Gaudium et spes*)
 - b. Its contemporary understanding of itself (*Lumen Gentium*)
 - c. And the relation between faith and reason (*Fides et Ratio*)
- Be able to discuss and write about the nature of love, its different types, its role in the fully human life, and the ways in which human loves can go astray.

- Be able to discuss and write about the importance of leisure in creating and sustaining culture and the place of contemplation in the fully human life.

ASSESSMENT:

Qualitative and quantitative assessment will be conducted through the following means:

- Quizzes will encourage full participation in the reading and assess understanding.
- In-class essays will encourage students to synthesize the insights from their reading and offer these insights in a coherent form to their peers
- Reading questions will prompt students to read the text closely in preparation for class discussions and demonstrate their attention to the text.
- Observations of class participation will enable the professor to assess students' understanding while encouraging a more lively and substantial engagement in the conversation
- Extended out-of-class essays and exams will enable students to synthesize larger sections of the readings in response to more fundamental and perennial questions.

THE THEOLOGY SEQUENCE

PREAMBLE

Cardinal Avery Dulles, writing in 2006, stated, “Education in the Catholic faith takes place on three levels—primary evangelization, catechesis, and theology. Presupposing that the student has become a believer through evangelization and has learned the principal teachings of the Church through catechesis, theology engages in a systematic search for deeper understanding.”

He went on to cite Saint John Paul II’s allocution to the Jesuits that the teaching of theology in Jesuit universities “must strive to provide students with a clear, solid, and organic knowledge of Catholic doctrine, focused on knowing how to distinguish those affirmations that must be upheld from those open to free discussion and those that cannot be accepted.”

DESCRIPTION AND GOALS

Through our courses on Scripture, theology, and catechesis, we seek to arrive at a thorough understanding of the Deposit of Faith, i.e., the synthesis of Church teaching that is expressed in the *Catechism of the Catholic Church* (promulgated by Saint John Paul II in 1992). This is undertaken by examining four types of texts: (1) Sacred Scripture, (2) the Catechism of the Catholic Church, (3) other magisterial documents such as encyclicals and council documents, (3) patristic and scholastic writings, and (4) writings by contemporary

thinkers and authors. In each course, priority is given to the Catechism, magisterial documents, and primary texts.

For non-Catholic students, this six-semester sequence allows them to gain a thorough understanding of the Catholic faith in both its historical and contemporary dimensions. Non-Catholic students are encouraged to participate fully in the conversations throughout the sequence, sharing their perspectives freely.

SEQUENCE OBJECTIVES

Students will

- Understand, through the reading of scripture, patristic and scholastic writings, magisterial documents, and works by contemporary authors, the essential teachings of the Catholic church
- Understand the essential teachings of the Catholic church in light of their historical development

SEQUENCE OUTCOMES

After completing the six-semester sequence, students will

- Demonstrate, through writing and in conversations, **an understanding**, rooted in the reading of scripture, patristic and scholastic writings, magisterial documents, and works by contemporary authors, **of the essential teachings of the Catholic church**
- Demonstrate, through writing and in conversations, an understanding the essential teachings of the Catholic church **in the context of their historical development**

SEQUENCE ASSESSMENT

Student outcomes will be assessed

- At the conclusion of each course in the sequence, through written exams and papers
- Through the theological content the student incorporates into responses of their comprehensive exam in their senior year

Theology 101: Prayer and the Sacraments

Description and Goals

“God became man that man might become God.” These astounding words of St. Athanasius, repeated so often by the Church Fathers, summarize the great Mystery of Salvation in Christ. In the Incarnation, the God-man, Jesus Christ, deified human nature, and by sending the Holy Spirit, God has made the Church the means of the deification of every human person.

This course will focus on this Mystery of Salvation as it is experienced, celebrated, and believed in the Church’s mystical life of prayer and the Sacraments. We will seek both a practical and theological understanding of the nature of prayer and the sacraments as the means by which the Holy Spirit bestows the grace of divine life, deepens our personal communion with God, and transforms us into “partakers of the Divine nature” (2 Pet 1:4).

Learning Objectives

The student will:

- Have read carefully and understood the sections of the *Catechism* devoted to prayer (CCC sections 2558-2865) and the sacraments (sections 1066-1690).
- Understand, as expressed in the *Catechism of the Catholic Church*, (1) the role of prayer in the Christian life, (2) the nature of prayer (as gift, covenant, and communion), (3) prayer in the Old and New Testaments, (4) forms of prayer in the age of the Church, (5) the wellspring of prayer, (6) the way of prayer, (7) guides for prayer, (8) the life, expressions, and battle of prayer, (9) the prayer of the hour of Jesus, and (11) the Lord’s prayer
- Understand, as expressed in the *Catechism of the Catholic Church*, the principles of the Church’s sacramental economy (CCC sections 1076-1209)
- For each of the seven sacraments, develop a thorough, classical, and orthodox understanding of each, their classification by type, their form and matter as well as the key moments in their historical development as expressed in the *Catechism of the Catholic Church* (sections 1066-1690)
- Understand the nature, purpose, and use of Catholic sacramentals

LEARNING OUTCOMES

The student will:

- Demonstrate—through conversation and in writing—an understanding of the teaching of the Church regarding the sacraments (CCC sections 1066-1690) and prayer (CCC sections 2558-2865) as it is expressed in the *Catechism*.
- Demonstrate an understanding of the classical, orthodox teaching on prayer and prayer as expressed in supplementary sources.

ASSESSMENT:

Qualitative and quantitative assessment will be conducted through the following means:

- Quizzes will encourage full participation in the reading and assess understanding.
- In-class essays will encourage students to synthesize the insights from their reading and offer these insights in a coherent form to their peers
- Reading questions will prompt students to read the text closely in preparation for class discussions and demonstrate their attention to the text.
- Observations of class participation will enable the professor to assess students' understanding while encouraging a more lively and substantial engagement in the conversation
- Extended out-of-class essays and exams will enable students to synthesize larger sections of the readings in response to more fundamental and perennial questions.

THEOLOGY 102: THE CREED

DESCRIPTION AND GOALS

Having explored, last semester, the Mystery of Salvation in Christ as it is experienced in the mystical life of the Church in prayer and sacrament, we move now to a study of the Mystery as it is professed and believed by the Church. Through this course we will come to know, understand, and appreciate the fundamental truths of the Christian Faith as handed down in the Nicene Creed. This will be accomplished through a broad examination of the context, development, and theology of the basic dogmas of the Faith, as well as of the major heresies in response to which the dogmas were defined and proclaimed.

LEARNING OBJECTIVES

The student will

- Have read carefully and understood the sections of the *Catechism* devoted to the creed (CCC sections 26-1065).
- Come to know, understand, and appreciate the fundamental truths of the Christian Faith as handed down in the Nicene Creed.
- Understand the context, development, and theology of the basic dogmas of the Faith
- Understand the major heresies in response to which the dogmas were defined and proclaimed

LEARNING OUTCOMES

Upon completing the course, the student will

- Demonstrate—in conversation and in writing—an understanding of the fundamental truths of the Christian Faith as handed down in the Nicene Creed and expressed in the *Catechism of the Catholic Church* (CCC sections 26-1065).
- Articulate—in writing and in conversation—an understanding of the context, development, and theology of the basic dogmas of the Faith
- Identify and define the major heresies in response to which the dogmas were defined and proclaimed

ASSESSMENT:

Qualitative and quantitative assessment will be conducted through the following means:

- Quizzes will encourage full participation in the reading and assess understanding.
- In-class essays will encourage students to synthesize the insights from their reading and offer these insights in a coherent form to their peers
- Reading questions will prompt students to read the text closely in preparation for class discussions and demonstrate their attention to the text.
- Observations of class participation will enable the professor to assess students' understanding while encouraging a more lively and substantial engagement in the conversation
- Extended out-of-class essays and exams will enable students to synthesize larger sections of the readings in response to more fundamental and perennial questions.

THEOLOGY 201: SACRED SCRIPTURE

GOALS AND DESCRIPTION

Theology 201 is designed to help students develop a recognition and appreciation of God's self-revelation through Sacred Scripture, and developed throughout time by Sacred Tradition. Particular emphasis will be given to the covenantal and nuptial character revealed by God throughout salvation history and developed to the present day by the teaching Body of the Church, the Magisterium. The course will allow for a closer study of key teachings of the Catholic faith, i.e. creation, Fall, redemption, Theology of the Body, discipleship, etc., through Socratic discussion, lecture, research, critical assessment, and written analysis.

THEOLOGY 202: SACRED SCRIPTURE

GOALS AND DESCRIPTION

Theology 202 is designed to help students develop a recognition and appreciation of God's self-revelation through Sacred Scripture, and developed throughout time by Sacred Tradition. Particular emphasis will be given to an exploration of the New Testament, along with an introduction to the establishment and development of exegetical work within Biblical studies. Students will have the opportunity both to learn and apply knowledge of exegesis to key New Testament passages. In addition, the course will allow for a closer study of key teachings of the Catholic faith, i.e. creation, Fall, redemption, Theology of the Body, discipleship, etc., through Socratic discussion, lecture, research, critical assessment, and written analysis.

COURSE OBJECTIVES FOR THEOLOGY 201 AND 202

The student will

- Understand how encountering Christ becomes an encounter with self, and in so doing recognize the nature of being-gift.
- Effectively understand and articulate doctrines consistent with Catholic teaching
- Develop a familiarity with the writings of Sacred Scripture
- Examine key passages that relate to issues pertaining to subjects such as the nature of God's own self-disclosure, being-as-gift, salvation history, etc., particularly within the New Testament
- Strengthen skills required to read critically and to reflect on Scripture
- Develop an understanding of common misconceptions and errors associated with modern and contemporary exegesis
- Identify, explain and apply knowledge of exegesis to key Old and New Testament passages
- Be able to generate appropriate questions and discussion related to class readings, lectures, and pressing moral issues in contemporary society
- Be able to integrate and synthesize outside sources with the student's own ideas in creating an effective argument
- Be able to work effectively within a collaborative group

COURSE OUTCOMES FOR THEOLOGY 201 AND 202

Upon completing these courses, the student will be able to

- Demonstrate an understanding of how encountering Christ becomes an encounter with self, and in so doing recognize the nature of being-gift.
- Successfully articulate doctrines consistent with Catholic teaching
- Demonstrate a familiarity with the writings of Sacred Scripture
- Successfully formulate exegesis of key passages that relate to issues pertaining to subjects such as the nature of God's own self-disclosure, being-as-gift, salvation history, etc., particularly within the Old and New Testaments
- Demonstrate skills required to read critically and to reflect on Scripture
- Demonstrate an understanding of common misconceptions and errors associated with modern and contemporary exegesis
- Generate appropriate questions and discussion related to class readings, lectures, and pressing moral issues in contemporary society
- Integrate and synthesize outside sources with the student's own ideas in creating an effective argument
- Work effectively within a collaborative group

THEOLOGY 301: MORAL THEOLOGY

DESCRIPTION AND GOALS

Theology 301 is designed to help students develop their ability to effectively understand and articulate the moral theological teachings as preserved and imparted by the Magisterium of the Catholic Church. Themes intrinsic to a proper understanding of a Catholic moral theology will be explored with consideration to students' respective disciplines through research, critical assessment, and written and oral discussion of topics related to their fields.

OBJECTIVES

The student will

- Have read carefully and understood the sections of the *Catechism* devoted to moral theology (CCC sections 1691-2557).

- Understand how encountering Christ becomes an encounter with self, and in so doing recognize the nature of being-gift.
- Be able to understand and effectively articulate Catholic moral theological teachings
- Develop a familiarity with key pillars of moral theological teaching, as taught by the Magisterium
- Develop understanding of common misconceptions and misunderstandings of moral theology by evaluation of primary and secondary source material
- Be able to generate appropriate questions and discussion related to class readings, lectures, and key, pressing moral issues in the student's field of interest
- Be able to integrate and synthesize outside sources with the student's own ideas in creating an effective argument within the student's field
- Be able to work effectively within a collaborative group
- Be able to complete an independent analytical research project

OUTCOMES

Upon completing these courses, the student will be able to

- Articulate a clear understanding of the sections of the *Catechism* devoted to moral theology (CCC sections 1691-2557).
- Demonstrate an understanding of how encountering Christ becomes an encounter with self, and in so doing recognize the nature of being-gift.
- Understand and effectively articulate Catholic moral theological teachings
- Demonstrate familiarity with key pillars of moral theological teaching, as taught by the Magisterium
- Develop understanding of common misconceptions and 'pitfalls' of moral theology by evaluation of primary and secondary source material
- Demonstrate skills required to read critically and to reflect on Scripture
- Demonstrate an understanding of common misconceptions and errors associated with modern and contemporary moral theology

- Generate appropriate questions and discussion related to class readings, lectures, and pressing moral issues in contemporary society
- Integrate and synthesize outside sources with the student's own ideas in creating an effective argument
- Work effectively within a collaborative group
- Demonstrate a familiarity with selected current, pressing issues and their moral implications
- Write coherent analytical and argumentative essays addressing specific research questions derived from the discipline of moral theology
- Develop critical-thinking skills pertaining to moral theology and in light of each student's particular field

THEOLOGY 302: THEOLOGY OF LOVE

DESCRIPTION AND GOALS

Junior Year, Spring Semester (3 credit hours)

Theology 302 is designed to help students begin to develop a recognition and appreciation of the giftedness of being and creation through a careful study of St. Pope John Paul II's *Theology of the Body*. Particular emphasis will be given to the covenantal and nuptial character of the body and man's call to respond in fruitful giftedness. The course will allow for a closer study of key teachings of the Catholic faith, i.e. creation, Fall, redemption, grace, mercy/justice, discipleship, etc., through Socratic discussion, lecture, research, critical assessment, and written analysis.

OBJECTIVES

Through this course, the student will

- Understand how encountering Christ becomes an encounter with self, and in so doing recognize the nature of being-gift.
- Understand and effectively articulate Catholic moral theological teachings
- Develop a deeper familiarity with the writings of the Catholic Church, i.e. *Catechism*, key magisterial documents, etc.

- Examine and understand key passages in Scripture pertaining to subjects such as the nature of God's own self-disclosure, being-as-gift, salvation history, etc.
- Strengthen skills required to read critically and to reflect upon Church teaching
- Develop a synthesized understanding of key and theologically relevant themes
- Be able to generate appropriate questions and discussion related to class readings, lectures, and key, pressing moral issues in the current society
- Be able to integrate and synthesize outside sources with the student's own ideas in creating an effective argument
- Be able to work effectively within a collaborative group

OUTCOMES

Upon completion of this course the student will be able to:

- Demonstrate an understanding of how encountering Christ becomes an encounter with self, and in so doing recognize the nature of being-gift.
- Demonstrate an understanding of Catholic moral theological teachings and be able to effectively articulate them
- Demonstrate a deep familiarity with the writings of the Catholic Church, i.e. *Catechism*, key magisterial documents, etc.
- Demonstrate the capacity to examine and understand key passages in Scripture pertaining to subjects such as the nature of God's own self-disclosure, being-as-gift, salvation history, etc.
- Demonstrate the skills required to read critically and to reflect upon Church teaching
- Demonstrate the capacity to develop a synthesized understanding of key and theologically relevant themes
- Generate appropriate questions and discussion related to class readings, lectures, and key, pressing moral issues in the current society
- Integrate and synthesize outside sources with the student's own ideas in creating an effective argument
- Work effectively within a collaborative group

- Complete an independent analytical research project

THE SEQUENCE OF COURSES IN SCIENCE AND MATHEMATICS

SEQUENCE DESCRIPTION AND GOALS

While the sciences and mathematics are often dissociated from Liberal Arts in the contemporary educational landscape, the classical *quadrivium* included the study of various mathematical and scientific disciplines. At its core, scientific inquiry, observation, and the gathering of data and forming logical conclusions based on these, shares a prime goal of the classical Liberal Arts, discovery and the perfection of the intellect. With this in mind, mathematics and the sciences are approached at Magdalen College as Liberal Arts with the following overarching goals for the program:

SEQUENCE OBJECTIVES:

Through this sequence of courses, students will

- Become familiar with the terminology and methodology of the sciences as disciplines
- Understand the development of the sciences from antiquity to today
- Use scientific principles to help further discussion on the questions of nature and existence that occupy students in other liberal arts courses

SEQUENCE OUTCOMES

Through this sequence of courses, students will be able to

- Demonstrate—through conversation and in writing—familiarity with the terminology and methodology of the sciences as disciplines, particularly those of astronomy, physics, and biology
- Demonstrate—through conversation and in writing—an understanding of the development of the sciences from antiquity to today.
- Demonstrate—through conversation and in writing—the ability to use scientific principles to help further discussion on the questions of nature and existence that occupy students in other liberal arts courses.

SEQUENCE ASSESSMENT

Student outcomes will be assessed

- At the conclusion of each course in the sequence, through written exams, papers, and projects
- Through the mathematical and scientific content that the student incorporates into responses of their comprehensive exam in their senior year

GEOMETRY AND REASONING

DESCRIPTION AND GOALS

Sophomore Year, Fall Semester (3 credit hours)

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

Through a rigorous study of books one and two of Euclid’s *Elements* (as well as selected propositions from later books), we follow in the steps of this “Master of Geometry,” studying first his definitions, postulates, and common notions, and then immersing ourselves in the beauty of his propositions. Through this course, we come to recognize with a fresh perspective the power of *intellectus* as it grasps first principles and intuits “the whole” of a proposition. We also come to appreciate the importance of *ratio* as it leads us from true presuppositions to trustworthy conclusions. In short, we renew—by following Euclid—our own capacity to think mathematically, with rigor and with discipline.

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

Because mathematics permits the students to enter into the invisible world so readily and, in addition, because it has such an indispensable function in philosophy, music, and art, its study is absolutely imperative.

The students benefit from the Geometry and Reasoning professorial in other ways as well. For example, they must demonstrate Euclidian propositions without the text in hand. From this pedagogy, they learn to present a reasoned argument, to answer questions intelligently, to express their thoughts cogently, to value understanding over mere memorization, and to be comfortable before an informed audience.

At the beginning of the semester, the students engage in an intense examination of the definitions, postulates, and common notions that are offered by Euclid. This is followed by a steady progression of propositions, presented by students, with an emphasis not on rote memorization but rather on understanding.

Thus, the students grapple with the perennial questions that geometry raises by referring always to the what, the how, and the why of a Euclidian proposition. As a result, the students cultivate and practice the skill of thinking objectively, and begin to comprehend that first principles are at the root of all human experience.

GOALS

This course seeks to

- Expose the student to the beauty of mathematical forms through their study of Euclid's *Elements*.
- Create an environment in which students may refine their ability to identify cause-and-effect relationships, fortify logical thinking, and participate in deductive reasoning.
- Provide an opportunity for students to wrestle with the perennial human question of how we know, specifically with regards to the operation of *nous* and *dianoia*.
- Provide an opportunity for students to sharpen their critical, verbal and presentation skills.

COURSE OBJECTIVES

In this course, students will

- Become familiar with the definitions, postulates, and common notions that are offered by Euclid.
- Experience and analyze the reality of deductive reason and the method of arguing from first principles.
- Appreciate the priority of noetic thinking and at the same time appreciate the truly human form of dianoetic thought.
- Experience Euclid as a master of orderly thought in a context outside of the realm of literature and philosophy per se.

COURSE OUTCOMES

At the conclusion of this course, students will be able to

- Demonstrate familiarity with the definitions, postulates, and common notions that are offered by Euclid.

- Articulate through discussion the reality of deductive reason and arguing from first principles.
- Articulate through conversation the priority of noetic thinking and at the same time appreciate the truly human form of dianoetic thought.
- Articulate how Euclid is a master of orderly thought in a context outside of the realm of literature and philosophy per se.
- Demonstrate the ability to present selected Euclidean propositions from memory to their peers at the board

COURSE ASSESSMENT

In Geometry, students are assessed qualitatively and quantitatively through the following means.

- They are quizzed on the elementary common notions and definitions.
- Each student also presents to the class at least one proposition without book in hand, and must answer questions from peers.
- A final exam is in two parts, one written and the other an oral presentation to the professor of the Pythagorean theorem.

ASTRONOMY

DESCRIPTION AND GOALS

Sophomore Year, Spring Semester (3 credit hours)

In the first half of this course, we make astronomical observations with the unaided eye, identify the major constellations and learn how to determine both latitude and longitude. We examine basic concepts such as the celestial sphere, celestial equator, solar time, sidereal time, and leap year. Through the reading of selections from Ptolemy's *Almagest*—placing special emphasis on Ptolemy's treatment of the sun's anomaly—we establish the historical and philosophical background against which we will read Copernicus' *On the Revolutions of the Heavenly Spheres*.

In the second half of this course, we explore the birth of modern science—in both its philosophical and empirical aspects—and consider two of its most prominent features: the experimental method and the Copernican revolution.

In the first phase of our inquiry, we undertake a close reading of selections from Copernicus' *On the Revolutions of the Heavenly Spheres* in relation to corresponding sections from Ptolemy's *Almagest*, specifically comparing both astronomers' treatments of the sun and the planets, with their corresponding anomalies. We also consider how the difficulties in the Copernican, heliocentric theory were eliminated by Kepler in his *Epitome of*

Copernican Astronomy. Finally, we examine Galileo's contributions to astronomy by reading his "Starry Messenger" and studying the moon using the college's telescope.

Turning to the philosophical origins of modern science, we read Descartes' *Discourse On Method* and Bacon's *Great Instauration*—while keeping in mind our understanding of the ancient philosophers acquired in previous courses—and compare and contrast the ancient Greek view of the world with that produced by modern science. In this course, we read the following texts in whole or in part:

- Ptolemy, *Almagest*
- Copernicus, *On the Revolutions of the Heavenly Spheres*
- Kepler, *Epitome of Copernican Astronomy*
- Galileo, "Starry Messenger"
- Descartes, *Discourse on Method*
- Bacon, *The Great Instauration*

OBJECTIVES

In this course, students will

- Learn to identify planetary bodies and constellations.
- Be able to determine the latitude and longitude of a given position.
- Be able to define and contextualize scientific terminology that pertains to the study of astronomy.
- Be capable of describing the philosophical and historical context of Ptolemy's treatment of the sun
- Understand the scientific principles at work in Ptolemy's *Almagest*
- Be able to describe the further development of astronomical theory as promulgated by Copernicus, Kepler, and Galileo
- Be able to discuss how the texts of these scientists interact and improve upon one another
- Learn to demonstrate proper use of a telescope
- Be able to use a telescope to determine various features of lunar topography.
- Understand the origin of modern scientific thought.
- Understand the ways in which scientific thought builds upon the natural philosophy of ancient Greece

OUTCOMES

At the end of this course, students will be able to:

- Identify planetary bodies and constellations.
- Determine the latitude and longitude of a given position.
- Define and contextualize scientific terminology that pertains to the study of astronomy.
- Describe the philosophical and historical context of Ptolemy's treatment of the sun.
- Demonstrate an understanding—through conversation and in writing—the scientific principles at work in Ptolemy's *Almagest*.
- Describe the further development of astronomical theory as promulgated by Copernicus, Kepler, and Galileo.
- Discuss how the texts of these scientists interact and improve upon one another.
- Demonstrate proper use of a telescope, including the use of a telescope to determine various features of lunar topography.
- Demonstrate an understanding of the origins of modern scientific thought.
- Demonstrate an understanding of the ways in which scientific thought builds upon the natural philosophy of ancient Greece

ASSESSMENT

In Astronomy students are assessed quantitatively and qualitatively in the following ways:

- Students submit written assignments for the technical and mathematical material.
- For the more philosophical texts dialogic journals are the primary means of assessment
- One or two papers are presented in the format of a scientific journal
- A written exam concludes each semester

PHYSICS

DESCRIPTION AND GOALS

Junior Year, Fall and Spring Semesters (3 credits hour per semester)

In the Program of Studies at Magdalen College, science is understood to be an investigation into the nature of things founded upon observation and experimentation. The science professorials, in conjunction with the Euclidean professorial, comprise a three-year planned pedagogy to bring students into closer contact with the natural order.

In this course, we follow Galileo's presentation of proto-Newtonian theory, as articulated in his *Dialogues Concerning Two New Sciences*.

Following the study of Galileo, we examine Isaac Newton's more complete formulation of the laws governing the mechanical universe. We take up his view of nature, as articulated in his *Principia*, which lays a foundation for apprehending the first principles of the modern scientific method, as well as for understanding the philosophical outlook of scientific modernity.

Through an integrated investigation of both physical problems and their mathematical solutions, we seek to develop a coherent understanding of the application of mathematics, thereby discovering the unity within "science" and "mathematics" and clarifying the mathematical methods discovered by Newton that are still used in physics today. By concentrating on the first principles of motion and their application to matter, we probe beneath the surface of a scientific problem and discover how principles govern mechanical phenomena.

In the second semester, we conclude our examination of classical physics through a careful consideration of fundamental concepts such as mass, motion, force, space, and time by reading selections from Newton's *Principia* and through numerous experiments. We observe the laws of motion in concrete phenomena: through the aerodynamics of the boomerang, the motion of billiard balls, fluid dynamics, air flight and the physics of gymnastics and diving.

In our study of relativity, we take up Einstein's own account of his theory, the classic Michelson-Morley Experiment, the derivation of the Lorentz transformation, and the latter's application to sub-atomic particle disintegration. Finally, we investigate the quantum behavior of light by reading Feynman's classic lectures on the double slit experiment and Heisenberg's *The History of Quantum Theory*.

OBJECTIVES

In this course, students will

- Become familiar with such elemental physical concepts as time, motion, acceleration, mass, momentum, inertia, moment of inertia, fluid dynamics, and the effects of scale.

- Understand the physical laws of motion as propounded by Galileo and Newton.
- Appreciate the stunning accuracy with which these laws predict and describe terrestrial and celestial phenomena.
- Analyze the philosophical and mathematical reasoning behind the theory of relativity and the quantum mechanics.

OUTCOMES

After having completed this course, students will be able to

- Articulate the vocabulary and concepts of both classical and contemporary physics
- Consider common cause-and-effect relationships of every day experience and determine whether these relationships are challenged by the findings of modern physics
- Articulate perennial, if not so obvious, human questions concerning time, motion, and space
- Make progress in developing their critical, verbal and writing skills through oral and written engagement with the mathematical and scientific texts that constitute this sequence.

ASSESSMENT

As in Astronomy, students are assessed in the following ways:

- Written assignments handed in for the technical and mathematical material
- For the more philosophical texts, dialogic journals are the primary means of assessment
- One or two papers are presented in the format of a scientific journal
- A written exam concludes each semester.

BIOLOGY

DESCRIPTION AND GOALS

Senior Year, Fall and Spring Semesters (3 credits hour per semester)

In this professorial, we begin by examining the diversity within nature and its classification, availing ourselves of the rich natural surroundings of autumn in New Hampshire. Next, we investigate the origins and nature of life, followed by a consideration of evolution in general, Darwin's *Origin of the Species* in particular, as well as alternative theories of evolution. Following this we undertake a brief analysis of basic Mendelian genetics, coupled with a study of genes, DNA replication and transcription, and their roles in genetic inheritance.

During the second semester we take up the subjects of ethology (animal behavior), perception, and neurology, studying the contributions of naturalists such as Loren Eiseley, Konrad Lorenz, J. Henri Fabre, Karl von Frisch, and Nikko Tinbergen. We compare the classic neurological writings of Wilder Penfield with the more recent views of Oliver Sacks, Francis Crick and Richard Dawkins.

GOALS

This course seeks to

- Introduce students to the vocabulary and concepts of both classical and contemporary classification systems.
- Introduce students to the vocabulary and concepts of Darwinian evolution, Darwin's argument for natural selection, and contemporary scientific challenges to Darwin's account, e.g., Gould's punctuated equilibrium, and alternatives versions thereof
- Provide an opportunity for students to wrestle with perennial, if not so obvious, human questions concerning memory, mind and self.
- Provide an opportunity for students to sharpen their critical, verbal and writing skills through engagement with the texts that constitute the sequence of readings of this course.

COURSE OBJECTIVES

In this course students will

- Become familiar with the criteria of division and classification as well as multiple classification models
- Understand of the laws of inheritance as propounded by Mendel and further developed in modern microbiology and genetics
- Appreciate the stunning similarity of humans to other life forms, both morphologically and ethologically

- Analyze the philosophical disputes concerning the mind-brain question and to what extent this question applies to non-human animals

COURSE OUTCOMES

Upon completing this course, students will be able to

- Articulate—through class discussion and in writing—the criteria of division and classification, and multiple classification models.
- Identify and discuss—through class conversation and in writing—the laws of inheritance as propounded by Mendel and further understood in modern microbiology and genetics.
- Articulate—through class discussion and in writing—the stunning similarity of humans with other life forms, both morphologically and ethologically.
- Present—through class discussion and in writing—the philosophical disputes concerning the mind-brain question, and to what extent this question applies to non-human animals.

ASSESSMENT

Student learning will be assessed quantitatively and qualitatively throughout the year by means of

- Dialogic journals or text-based summaries
- Class a presentation on a taxonomic genus, fielding questions from his or her peers.
- The presentation of a written journal recording twelve hours of field observation dispersed over a semester.
- A written final exam.

THE SEQUENCE OF COURSES IN MUSIC AND ART

Students will experience beauty—both musical and visual—in contemplation but also through creation and performance. Students will also be able to speak and write about leisure, beauty, music, and art and be able to place these within larger philosophical, anthropological, liturgical, and historical contexts.

OBJECTIVES

Through this sequence of courses, students will

- Experience beauty through the contemplation of music and visual art
- Experience the unfolding of the seasons and feasts of the Catholic Church within the rhythms of the liturgical year
- Reflect upon the experience of beauty, being able to discuss and write about these experiences correctly using the language specific to these arts
- Be able to place and discuss the making of fine art within a larger context of human activities
- Be able to place the experience of leisure and culture—in their classical understanding—in relation to their modern variations, the classical understanding of human nature, and within the context of human activities that nurture or undermine culture and leisure.
- Reflect upon, discuss, and write about the philosophy of art from a variety of theoretical positions.
- Be able to perform beautiful music—including chant, polyphony, and sacred hymnody—as part of an ensemble
- Be able to sing the music of the Mass and the office of *Compline*, using chant and modern notation
- Be able to create visual beauty
- Understand key texts about the effects of music on the soul and the role of music in sacred worship, including texts by Plato, Aristotle, selected Church Fathers, and ecclesial texts on music from before and after the Second Vatican Council
- Understand how liturgical legislation regarding music changed between 1900 and today, the sources of these changes, and the effects of these changes
- Understand the content and organization of key musical-liturgical books.

OUTCOMES

Upon completing this sequence, students will be able to

- Discuss and write about the experience of musical and visual beauty correctly using the language specific to these arts

- Place and discuss the making of fine art within a larger context of human activities
- Place the experience of leisure and culture—in their classical understanding—in relation to their modern variations, the classical understanding of human nature, and within the context of human activities that nurture or undermine culture and leisure
- Reflect upon, discuss, and write about the philosophy of art from a variety of theoretical positions
- Perform beautiful music—including chant, polyphony, and sacred hymnody—as part of an ensemble
- Sing the music of the Mass and the office of *Compline*, using chant and modern notation
- Create visual beauty
- Discuss and write about the effects of music on the soul and the role of music in sacred worship, drawing upon texts by Plato, Aristotle, selected Church Fathers, and ecclesial texts on music from before and after the Second Vatican Council
- Discuss and write about how liturgical law regarding music changed between 1900 and today, the sources of these changes, and the effects of these changes
- Successfully use key musical-liturgical books to obtain information about the assigned music for particular liturgical feasts and the celebration of the office of *Compline*.

ASSESSMENT

Student outcomes will be assessed

- At the conclusion of each course in the sequence, through written exams, papers, and projects
- Through the artistic and musical content the student incorporates into responses of their comprehensive exam in their senior year

DESCRIPTION AND GOALS

Freshman Year, Fall and Spring Semesters (1 credit hour per semester)

The primary goal of these courses is to gain an understanding of how philosophers, theologians, bishops, and popes have understood the nature of music and its role in Christian liturgy. We undertake this through a reading of selected ancient philosophers, Church Fathers, and recent magisterial documents on liturgical music.

At the same time, we will learn simple chant notation and rudimentary *solfège*, become familiar with the basic deposit of Gregorian chant that Paul VI said should be known by all Catholics (i.e., the collection of chant entitled *Jubilare Deo*), learn to chant *Compline* in English (with attention given to the theological significance of this office), and become familiar with the organization and contents of the *Graduale Romanum*. We will also consider the nature of the Church's liturgical legislation and the context of the changes in the liturgy that took place at the Second Vatican Council.

COURSE OBJECTIVES

Students will:

- Learn to sing the chants that constitute the collection *Jubilare Deo*
- Come to understand perspectives on music held by Plato, Aristotle, and selected Church Fathers on music
- Come to understand the Church's teaching on sacred music both before and after the Second Vatican Council
- Learn the structure and theological meaning of *Compline*
- Learn to sing *Compline* in English
- Be able to recognize, name, and sing basic chant notation
- Be familiar with the organization of the *Graduale Romanum*
- Understand the method of singing with *solfège*

LEARNING OUTCOMES

Upon completion of this course, students will be able to

- Discuss key themes within the writings on music by Plato, Aristotle, selected Church Fathers, and other ecclesial authors
- Respond in writing to questions about the key content within the writings on music by Plato, Aristotle, selected Church Fathers, and other ecclesial authors
- Demonstrate an understanding of the structure and theological meaning of *Compline*
- Sing—within a group—one day within the weekly cycle of *Compline*
- Identify and describe basic elements of chant notation
- Sing—within a group—the major chants of the Church contained in the compilation *Jubilate Deo* fluidly and with understanding
- Demonstrate an understanding of the Church’s teaching, past and present, on sacred music
- Discuss with understanding the transition between the pre-conciliar liturgy and the post-conciliar liturgy, including the role of Pius X, the council document *Sacrosanctum Concilium*, and the role of the *Concilium* committee in extending, beyond their warrant, the liturgical changes approved by the council
- Locate, in the *Graduale Romanum*, the required chants for a given day in the liturgical year
- Sing using simple *solfège* patterns

MEANS OF ASSESSMENT:

Qualitative and quantitative assessment will be conducted by means of

- Quizzes on chant notation, the structure and meaning of *Compline*, and the assigned readings
- Observation of students’ singing of chant in class for fluidity, emphasis, and correct interpretation of basic chant notation
- A dossier of responses to questions based on key themes in the readings
- Evaluation of class participation

MUSIC-ART SEMINAR 201-202

DESCRIPTION AND GOALS, FIRST SEMESTER

Fall Semester, 1 credit

Building upon our practical experience in music during the preceding year, students now take up a more contemplative position and survey—through guided listening—some of the most significant musical works of western culture.

This semester is built around a survey of the Western classical tradition from the Middle Ages to the contemporary era undertaken through Joseph Kerman's text *Listen*. As we undertake this survey we will also consider (1) Josef Pieper's understanding of leisure as an apologia for the contemplation of the beauty of the fine arts and (2) Etienne Gilson's philosophical understanding of the fine arts. This latter author offers an alternative to the more common Platonist understanding of art and emphasis on art as mimesis.

Throughout this semester and the spring semester, students will be encouraged to attend classical concerts. Through the "Arts of the Beautiful" Program, students will have the opportunity to attend a performance of Tchaikovsky's *The Nutcracker* or Handel's *Messiah* in the fall semester and other concerts throughout the year.

OBJECTIVES

Upon completion of this course, students will

- Understand the fundamental elements of music and be able to apply key terms such as melody, harmony, and rhythm to particular compositions
- Understand the forms, genres, periods, styles, and historical context of the western musical canon from the Middle Ages through the early twenty-first century
- Understand the central themes of Josef Pieper's *Leisure the Basis of Culture*, particularly the human activities that contribute to the development of culture (including worship, sacrifice, and feasting) and their counterfeits, the distinction between contemporary understandings of "free time" and classical understandings of leisure and contemplation, the relation of *ratio* to *intellectus* (and the importance of this distinction), and the role of contemplation in a fully human life
- Understand the philosophy of art as it is articulated in Etienne Gilson's *The Arts of the Beautiful*, including but not limited to the purpose of the fine arts, the distinction between the philosophy of art and aesthetics, the three primary categories of human activity (knowing, doing, and making), and the risks of confusing art with imitation, morality, expression, and knowledge
- Be able to apply the classical marks of the beautiful—*unitas*, *consonantia*, and *claritas*—to specific musical compositions

- Contemplate musical compositions using the listening guides available in Joseph Kerman's text *Listen in the spirit* articulated by Aaron Copland in his *What to Listen for in Music*.

OUTCOMES

Upon completing the course, the students will be able to

- Discuss and write about key terms in music and apply them to specific compositions from a variety of historical periods
- Discuss and write about the forms, genres, periods, styles, and historical context of the western musical canon from the Middle Ages through the early twenty-first century
- Respond accurately both verbally and in writing to questions derived from key themes in Pieper's *Leisure the Basis of Culture* and Gilson's *The Arts of the Beautiful*, themes including but not limited to those outlined in the course objectives
- Apply the classical marks of the beautiful—*unitas*, *consonantia*, and *claritas*—to specific compositions both when discussing them in class and when writing about them

ASSESSMENT

Qualitative and Quantitative assessment will take place through

- Quizzes based upon the reading and listening
- Essays that draw upon an understanding of the musical and philosophical elements and ideas discussed and articulated in class
- Evaluation of in-class discussion of reading and listening assignments

DESCRIPTION AND GOALS, SECOND SEMESTER

Spring Semester, 1 credit

After spending their freshman year developing the skills of close reading, sophomores now transpose these skills to the domain of the visual arts, learning to see and observe with greater acuity.

Guided by E.H. Gombrich's *The Story of Art*, students develop an overview of Western art history through the study masterpieces of the visual arts from the classical period through the 20th century while learning the elements and principles of design. Students will practice the art of observation, description, analysis, interpretation, and critique. A visit to

the Museum of Fine Arts in Boston will give students a chance to engage with these masterpieces with greater appreciation. Other trips to New England museums will also be available during the academic year through the “Arts of the Beautiful” Program.

OBJECTIVES

Students will

- Understand and be able to apply key terms of the visual arts—as articulated by Gombrich—to particular works of art in the visual canon
- Increase in understanding of the philosophy of art as it is articulated in Etienne Gilson’s *The Arts of the Beautiful*, building upon the insights achieved in the fall semester
- Contemplate works of visual fine art within the context provided by the thought of Josef Pieper, Etienne Gilson, and E. H. Gombrich
- Understand the movements in art through the major periods of history and be able to use key terms in oral presentations and written work
- Students will be able to recognize and identify famous works of art from the major periods studied in Gombrich’s *The Story of Art*.
- Successfully apply the classical marks of the beautiful—*unitas*, *consonantia*, and *claritas*—to specific works of the visual arts both when discussing them in class and when writing about them

OUTCOMES

Students will be able to

- Demonstrate a basic understanding of the movements in art through the major periods of history and will be able to use key terms derived from the disciplines of art in their oral presentations and written work
- Articulate the basic tenets of Gilson’s philosophy of art in speech and written work
- Recognize and identify famous works of art from the major periods studied in Gombrich’s *The Story of Art*

- Apply the classical marks of the beautiful—*unitas*, *consonantia*, and *claritas*—to specific works of the visual arts both when discussing them in class and when writing about them.

ASSESSMENT

Qualitative and quantitative assessment will take place through

- Quizzes based upon the reading and observation of works of the visual arts
- Essays that draw upon an understanding of the artistic and philosophical elements and ideas discussed and articulated in class
- Evaluation of in-class discussion of reading and listening assignments
- Class presentations on readings and specific artists chosen by students that show an understanding of philosophical concepts, artists, and works of art
- A final visual identification exam will encourage students to become familiar with a number of important works of art, correctly identifying the art and artist

CHOIR

DESCRIPTION AND GOALS

Students sing in the choir for eight semesters. Each semester is worth one credit.

At the Magdalen College, our students participate in the all-college choir for four years, singing at Mass on Sunday and on special feast days. The primary purpose of the choir is to enrich the liturgy through the singing of chant, polyphony, and the best of the Church's hymnody. Through participation in the choir, students not only immerse themselves within the beautiful musical treasures of the Church, they also become habituated to the rhythms of the liturgical year.

During the academic year, the students rehearse two times per week and again on Sundays in preparation for Sunday Mass (or before special feasts). Students also have the opportunity to develop their musical talents by serving as cantors and singing in smaller ensembles or supplying the instrumental accompaniment for choir by means of the organ, strings, and winds.

The primary goals of this course are to

- Create an opportunity to learn how music is constructed and its various forms of expression
- Develop vocal skills, both individually and in ensemble

- Create unity when singing together in ensemble
- Learn chant and sing other types of sacred music in order to gain a deeper appreciation for these special forms of worship
- Experience musical beauty

The other music courses complement the choir by teaching students to read musical notation and enabling students to understand the historical and liturgical context that shapes the place of music in the liturgy.

In addition to on-campus musical activities, the collegiate choir travels occasionally throughout New England to sing at parishes, the cathedral, and community events to support the Church and the community with its musical gifts.

Students frequently also organize and participate in smaller groups of singers that offer concerts at community and collegiate events, support other ecclesial events, or participate in liturgies at other parishes.

OBJECTIVES

Students will

- Immerse themselves in the choral tradition of the western Church, particularly chant, polyphony, and sacred hymnody by learning to sing examples of these works and gain a deeper appreciation for these musical and liturgical forms
- Develop vocal skills, both individually and in ensemble with a focus on breath support, pitch accuracy, range and articulation
- Be able to engage in unison singing while consciously trying to blend their voices with others
- Be able to engage in part-singing to achieve the desired harmonies
- Experience musical beauty
- Contribute to the creation of musical beauty in collaboration with their peers
- Develop a sense of the liturgical year, including its seasons and primary feasts, and deepen their understanding of how these are expressed musically. Particular emphasis will be placed on the music of Advent and Christmas and the liturgies of Palm Sunday and the Easter Triduum
- Develop a sense of the different genres of chant

- Develop a sense of the different styles of sacred music, e.g., hymnody, polyphony, chant
- Understand the range of books and resources useful for preparing the music of the liturgy in accord with the Church's teaching on the liturgy, e.g., the *Graduale Romanum*, *Simple English Propers*, *The Parish Book of Chant*, etc.

OUTCOMES

Students, upon completing the choir sequence, will

- Be able to sing examples of chant, polyphony, and sacred hymnody within the context of the choir
- Demonstrate vocal skills both individually and in ensemble
- Be able to participate in breath support exercises
- Have improved their articulation through singing warm-ups and other music
- Have improved their range through singing warm-ups
- Create and experience musical beauty through choral singing
- Participate in the musical unfolding of the liturgical year, with particular attention to its seasons and principle feasts
- Be able to listen attentively, altering tone and vowel shape, to achieve a blended sound when singing together
- Be able to sing accurately their line of music while hearing other lines of music in harmony
- Be able to sing chant with pitch accuracy and appropriate tone in large and small ensembles
- Be able to sing hymns and motets appropriate for the liturgy
- Be able to describe the different genres of chant
- Be able to describe the different styles of sacred music, e.g., hymnody, polyphony, chant
- Be able to describe range of books and resources useful for preparing the music of the liturgy in accord with the Church's teaching on the liturgy, e.g., the *Graduale Romanum*, *Simple English Propers*, *The Parish Book of Chant*, etc.

STUDIO ART I AND II

DESCRIPTION AND GOALS

These optional courses are available to students all four years as the schedule permits. Students earn one credit per semester.

During the academic year students have the opportunity to take courses in classical drawing and painting. The courses are designed so that new students will receive basic instruction in drawing and painting, while more experienced artists can solidify these skills while also working independently. At the close of each year students exhibit their best works in the college's annual art show for fellow students, faculty, and the local community.

This studio course will offer students a space in each week to shed noise and distractions and see and create works of art. Ideally, the class aims to be a regularly scheduled refuge of calm, beauty, and satisfying creative work. Though the largest percentage of class time will be spent actually drawing and painting, each semester will begin with looking at various works of art and being reminded (or discovering) what, as individual artists, we love the most. Each class will feature a particular technique or element of drawing and painting. Connections will be made with relevant philosophy and literature, especially in applying the classical marks of the beautiful—*unitas*, *consonantia*, and *claritas*—to specific compositions both when looking at art and creating art.

Students will have the opportunity to choose projects of their own. Ideas may range from copying works of art they particularly love, drawing from nature, still life, or drawing from the imagination. The college offers opportunities to visit (with sketchbooks) the Gardner Museum and Museum of Fine Arts. In the spring we will start with simple but elegant watercolor exercises and landscape and botanical paintings, moving on into pastels and oils as desired for our individual projects. The culmination of the year is the display of students' work in the college's art show.

OBJECTIVES

This course seeks to provide each student the time, space, and basic skills to make beautiful art. Upon completion of this course, students will have

- Reviewed, practiced, and become familiar with the basic elements and principles of drawing in the fall semester, and painting in the spring
- A familiarity with techniques of sketching, gesture drawing, line and contour drawing, shading, perspective, form, composition, value, and color relationships

OUTCOMES

Upon completing the course, the students will have a portfolio of artwork showing their use of the techniques they have learned in both drawing and painting. Students will display their work in the Spring Art Show.

ASSESSMENT

Qualitative and quantitative assessment will take place through the evaluation of artworks completed by students in light of the techniques studied in the course.

THE LATIN SEQUENCE

DESCRIPTION AND GOALS

For two years or more, students will immerse themselves in the Latin language and its culture, in all its variety from antiquity through the sixteenth century. While mastering the grammar and syntax students will learn to read Latin texts from these periods and place them in their broader contexts while developing a sensitivity to their ranges and modes of meaning. Beyond the objectives that pertain directly to Latin, through the study of this language, students will develop a greater understanding of how languages function more generally—through comparison of Latin to their native tongue—and develop the powers of analysis and synthesis proper to the mind of one who is liberally educated.

OBJECTIVES

Through this sequence of courses, students will

- Master the fundamentals of Latin grammar and syntax
- Be able to translate a range of readings in Latin from antiquity through the sixteenth century
- Develop an understanding and appreciation of Latin cultures both classical and ecclesiastical, from antiquity through the sixteenth century
- Develop an understanding of these Latin cultures for the life and culture of the Church, including her liturgy
- Be able to place the Latin texts they study within these cultural, ecclesiastical, and liturgical contexts
- Become familiar with major characters in Classical literature, history and mythology

- For Catholic students, be able to recite prayers in Latin using proper ecclesiastical pronunciation

OUTCOMES

Students completing the Latin program at Magdalen College will:

- Translate classical, medieval and neo-Latin texts into a fluid and correct English
- Determine the cultural, historical and literary context of various Latin texts
- For Catholic students, recite prayers in Latin using proper ecclesiastical pronunciation.

ASSESSMENT

Student outcomes will be assessed

- At the conclusion of each course in the sequence, through written exams and projects. Because the courses in the sequence build on each other, the final assessment in the final course taken by the student will enable the professor to assess comprehensively the student's progress in the sequence.

LATIN FUNDAMENTALS 101 AND 102

GOALS

There are four course Goals for Latin 101 and 102 that set the student on their way to fulfilling the program goals.

1. To introduce students to the basic grammar of Latin.
2. To introduce students to the methods of translating Latin sentences.
3. To begin placing Rome in historical and cultural context.
4. To learn proper pronunciation.

OBJECTIVES AND OUTCOMES

There are three objectives that form the basis of Latin 101 and 102 and through which students will progress towards the program and course goals.

1. Students will demonstrate their knowledge of Latin grammar and vocabulary.

Student Outcomes. By the end of Latin 101-102 students will have demonstrated an understanding of:

- a. Basic uses of the case system.
- b. Forms of the nouns and adjectives of the first and second declensions.
- c. Forms of the nouns and adjectives of the third declension.
- d. Substantive adjectives.
- e. Personal pronouns
- f. Possessive adjectives
- g. Relative pronouns
- h. Interrogative pronouns and adjectives
- i. Forms of the nouns of the fourth and fifth declensions.
- j. Demonstrative pronouns
- k. First and second conjugations present system active and passive.
- l. *sum* and *possum*
- m. Indirect statement
- n. Third conjugation present system active and passive.
- o. Fourth conjugation present system active and passive.
- p. Perfect system active and passive of all conjugations
- q. Vocabulary of chapters 1-20

Assessment Methods. Students will demonstrate their proficiency in this objective through quizzes, exams, and by correctly translating passages of Latin.

2. Students will demonstrate their ability to translate Latin texts and gain an understanding of Rome's history and culture.

Student Outcomes: By the end of Latin 101-102 students will have translated:

- a. Individual practice sentences
- b. Passages of abridged Latin from Classical authors.
- c. Passages of abridged Latin from Patristic authors.
- d. Passages of abridged Latin from Medieval authors.

Assessment Methods. Students will demonstrate their proficiency in this objective through quizzes, exams, and by correctly translating passages of Latin.

3. Catholic students will demonstrate their ability to recite Latin with proper ecclesiastical pronunciation.

Student Outcomes. By the end of Latin 101-102 Catholic students will:

- a. Recite the *Gloria Patri*.
- b. Recite the *Sign of the Cross*
- c. Recite the *Ave Maria*.
- d. Recite the *Pater Noster*.

Assessment Methods. Catholic students will demonstrate their ability to recite by leading the class in prayer as well as in reading aloud in class.

LATIN FUNDAMENTALS 201 AND 202

COURSE DESCRIPTION

During this second year of our Latin studies we continue to master the basic grammar and syntax of the language while reading selections from the full range of Latin literature. During this year we will also continue to expand our knowledge of liturgical Latin.

GOALS

There are three course goals for Latin 201-202 that set the student on their way to fulfilling the program goals.

1. To complete the survey of Latin grammar.
2. To begin translating unabridged passages of Latin.
3. To place Classical civilization in its historical and cultural context.

OBJECTIVES AND OUTCOMES

There are two objectives that form the basis of Latin 201-202 and through which students progress towards the program and course goals.

1. Students will demonstrate their knowledge of Latin grammar and vocabulary.

Student Outcomes. By the end of Latin 201-202 students will have demonstrated an understanding of:

- a. Uses of the subjunctive in independent clauses.
- b. Uses of the subjunctive in dependent clauses.
- c. Forms of the subjunctive in all tenses.
- d. Forms of the irregular verbs in all tenses.
- e. Forms of the participles.
- f. Ablative absolute.
- g. Passive periphrastic.
- h. Gerund and gerundive uses.
- i. Form and function of the supine.
- j. Cum clauses.
- k. Comparative and Superlative adjectives and adverbs.
- l. Vocabulary of chapters 1-20

Assessment Methods. Students will demonstrate their proficiency in this objective through quizzes, exams and in correctly translating passages of Latin.

2. Students will demonstrate their ability to translate Latin texts and gain an understanding of the place of Latin and the influence of Classical civilization within Western history and culture.

Student Outcomes: By the end of Latin 201-202 students will have translated:

- a. Individual practice sentences
- b. Passages of abridged and unabridged Latin from Classical authors.
- c. Passages of abridged and unabridged Latin from Patristic authors.
- d. Passages of abridged and unabridged Latin from Medieval authors.

Assessment Methods. Students will demonstrate their proficiency in this objective through quizzes, exams and in correctly translating passages of Latin.

LATIN 301 AND HIGHER

COURSE DESCRIPTION

Open to students who have reached the level of proficiency required to pass Latin 202. In these courses students take up advanced reading and translation of Latin texts from across the wide corpus of Latin literature.

GOALS

There are four course goals for advanced Latin that set the student on their way to fulfilling the program goals. Students will

- Hone the translation skills developed over the course of Latin 101-102 and 201-202 by translating Latin works of poetry and prose.
- Be able to put these texts in their cultural and historic context.

OBJECTIVES AND OUTCOMES

There are two objectives which form the basis of advanced Latin and through which students will progress towards the program and course goals.

1. Students will demonstrate their ability to translate unabridged, unaltered Latin texts of poetry.

Student Outcomes. By the end of an advanced Latin course, students will have translated at least one of the following:

- a. Selections of Classical authors.
- b. Selections of Medieval authors.
- c. Selections of Neo-Latin authors.

Assessment Methods. Students are assessed through their participation in in-class group translations, through written translations and through translation exams.

2. Students will engage not only in translating Latin texts, but in interpreting them as well.

Student Outcomes. By the end of an advanced Latin course students will interpret texts in light of:

- a. Cultural context
- b. Historical context
- c. Mythological content
- d. Theological content
- e. The ideal author and ideal audience
- f. Metatextuality and intertextuality
- g. Literary devices
- h. Specialized vocabulary and phrasing

Assessment Methods. Students will be asked to explain their interpretations in in-class discussions, in short written discussions on exams and in longer interpretation papers.

COMPARATIVE CULTURES

DESCRIPTION AND GOALS

Fall and Spring Semesters, Senior Year, two credits per semester

In these courses we seek two distinct but complementary ends: to come to a deeper understanding of selected non-Western cultures themselves and to examine, through comparison, our own habits of thought, action, and emotion in light of them. Throughout our inquiry, two questions will be asked repeatedly: “what is natural?” and “what is cultural?” We listen closely, through our reading, to the texts from the non-western cultures we study—including Native American, Japanese, Chinese, Arabic, sub-Saharan, and Indian cultures, among others—attending to their particularities while also seeking to uncover universals shared among these cultures and with our own.

GOALS

The goals of this course are to:

- Bring students to a deeper understanding of non-Western cultures

- Better understand our own culture in light of non-Western cultures
- Discuss the questions: “what is natural?” and “what is cultural?”

OBJECTIVES

The student will

- Be introduced to the essential components of various Non-Western cultures, specifically: Native American, Indian, Chinese, Japanese, sub-Saharan, and Islamic cultures
- Learn how the various cultures studied distinguish between the earthly and the divine, the natural and the cultural, the individual good and the common good, and the external and interior life
- Read and study classic texts that represent these cultures and understand the political, religious, and historical context from whence they arose
- Discern how selected perennial questions are addressed in all cultures
- While reflecting upon great cultural traditions outside the purview of modern American culture, enter into dialogue with the texts, the professors, and with one another

OUTCOMES

At the end of this course, students will be able to:

- Place Native American, Indian, Chinese, Japanese, sub-Saharan and Islamic cultures in their historical and geographical context
- Understand the development of the political philosophies of Native American, Indian, Chinese, Japanese, sub-Saharan and Islamic cultures
- Identify and discuss core components of Native American, Indian, Chinese, Japanese, sub-Saharan and Islamic cultures
- Identify and discuss core

- Components of Native American, Indian, Chinese, Japanese, sub-Saharan and Islamic religious and philosophical traditions
- Contrasting and common elements within Native American, Indian, Chinese, Japanese, sub-Saharan, and Islamic cultures and between these cultures and their own
- Using textual criticism and class discussion, discover attitudes of these cultures towards
 - Questions of the nature of divinity
 - Questions of the nature of humanity
 - Questions of reality
 - The place of the individual in society
 - The place of the individual in the cosmos
 - The spiritual life

ASSESSMENT

Assessment described by the primary professor for this course.

Oral participation is an important part of the assessment for this course, since the Socratic seminar is the preferred pedagogy. (Note: certain exceptions are made for students with legitimate disabilities regarding regular verbal contributions.)

To complement the oral component of a student's journey in these courses, written work is frequently assigned. These written assignments vary both in kind and degree. Typically however, the student is expected to go beyond merely summarizing the texts that are read and discussed, and are required to engage in an in-depth analysis of said texts. This analysis is invaluable when reading philosophical works. When literature is read, the professor requires expect not merely an analysis but also the student's written reflections on his or her favorite passage or passages, descriptions, as well as identifying certain narrative tools implemented by the author.

Students throughout the year are also called upon to begin a class discussion. They are expected to prepare diligently by mastering the given assignment, usually by outlining this assignment, and then formulating Socratic style questions meant to galvanize a thoughtful and sustained discussion with their peers and with the teacher.

Also, quizzes are occasionally given when particular texts lend themselves ideally to an objective-style testing (e.g., enumerating the Noble Eightfold Path as revealed by The Buddha).

Finally, the end term exam seeks to challenge the student to reflect upon, synthesize, and write about—often in an imaginative and slightly unconventional manner—all the material presented throughout the entire course. Such an exam is comprised of various questions about the grand themes of the course but will always refer back to the particular authors and texts. The answers to these questions are usually in essay form, but could also take the shape of a personal narrative, or even their own work of fiction, as the students are often inspired to imitate, in their own unique way, some of the master storytellers read in these courses.

WRITING WORKSHOPS, JUNIOR PROJECT, SENIOR THESIS, & COMPREHENSIVE EXAM

DESCRIPTION AND GOALS

The teaching of writing at Magdalen College takes place through five interrelated means that may not always be immediately obvious to the student. First, grammar is studied through the study of Latin grammar. By mastering Latin grammar students grow in their understanding of English grammar and syntax. Second, through the study of logic and Euclidean Geometry, students begin to master their own powers of *ratio*, learning to think more clearly and more deeply about the nature of language and dialectic. Third, through the Writing Workshop in freshman year, students develop sensitivity to language and classical rhetoric that enables them to understand the nature of verbal communication and improve both the style and substance their own English composition. In this course they also read closely at least eight works of literature on which they write essays, receiving feedback on their writing, and study common errors that disrupt written communication. Fourth, in the sophomore, junior, and senior seminars (as well as in other courses) students write interdisciplinary essays that require them to integrate and apply the skills they have acquired through their study of grammar and logic, expressing themselves with the verbal facility they have developed through their study of literature in the Writing Workshop. Finally, students have the option to write a senior thesis that demonstrates the consummation of their verbal development during their four years of liberal education.

WRITING WORKSHOP

DESCRIPTION AND GOALS

Fall and Spring Semesters, Freshman Year, three credits per semester

Through this writing professorial we will review the fundamentals of grammar and usage, explain some of the rhetorical principles in classical rhetoric that teach organization, the logical arrangement of the parts of an essay to form a harmonious whole, and the distinction between average, good, and excellent writing. The course also considers virtues like proper emphasis, eloquence, diction, concision, and lucidity that enhance writing and examines faults like verbosity, pretentiousness, informal language, and impoverished

vocabulary that detract from the quality of essays. In class we will also discuss common errors in student essays as well as the readings in preparation for assigned papers. Students will write approximately four short expository essays (800-1,000 words) on topics generated from the various readings.

In the course of these workshops, students will read and discuss works by Flannery O'Connor, G.K. Chesterton, C.S. Lewis, Willa Cather, Charles Dickens, Samuel Johnson, Jane Austen, Paul Hogan, George Orwell, and Natalia Sanmartin Fenollera, among others.

OBJECTIVES

Students will

- Be able to compose expository essays that prove a thesis, develop a cogent argument, demonstrate logical and coherent paragraph organization, reflect a command of grammar, and express thought with clarity and succinctness
- Learn to understand short masterpieces of literature that provide food for thought, a wide range of ideas, and excellent content for topics in essays

OUTCOMES

In the course of writing four 800-1,000-word essays each semester, students will

- Show improvement
- Reduce grammatical errors
- Compose unified essays
- Arrange the parts of an essay to form a unified, coherent whole
- Eliminate verbosity
- Demonstrate increased confidence in the art of composition

ASSESSMENT

Qualitative and quantitative assessment will take place through

- Exercises and periodic quizzes in each class based upon grammatical and rhetorical instruction on some aspect of composition, grammar, or usage
- Examination of rough drafts to identify areas of weakness in need of improvement

- Meticulous, thorough grading of essays with comments that indicate strengths and weaknesses and recognize items that need special attention
- Conferences to measure progress and to discuss individual essays paragraph by paragraph and sentence by sentence for students to acquire more comprehension of all facets of writing

JUNIOR PROJECT

DESCRIPTION AND GOALS

Through the Junior Project students have the opportunity to spend one academic year reading the works of a single author of their choosing from within their major discipline.

Juniors will also consider key critical works about these authors and their writings. Near the end of the spring semester, each junior will participate in a thirty-minute conversation with three members of the faculty about the works of their chosen author.

Just before the end of the fall semester, students will submit the names of their preferred three authors. The Instruction Committee will approve the author and notify students before they depart for the Christmas break. Normally the author for the Junior Project will be part of the Program of Studies though the Instruction Committee may approve exceptions.

Objectives

Students will

- Develop a deep understanding of the works of a single author from within the student's chosen discipline through the extensive reading of that author's works
- Orient themselves within the critical and interpretative literature related to that author through the reading of selected works of criticism
- Be able, after reading between 300-400 pages of the author's writings and 200 pages of scholarly secondary sources—with the guidance of a faculty advisor—to create an annotated bibliography of five to ten pages devoted to the primary sources and ten important secondary sources.

OUTCOMES

Upon completing this project

- Students will demonstrate—through an extended conversation with members of the faculty—a deep understanding of the works of a single author from within the student's chosen discipline

- Students will demonstrate—through an extended conversation with members of the faculty—a familiarity with the most important works of criticism and interpretation related to their chosen author
- After reading between 300-400 pages of the author’s writings and 200 pages of scholarly secondary sources—with the guidance of a faculty advisor—the student will create an annotated bibliography of five to ten pages devoted to the primary sources and ten important secondary sources.

SENIOR THESIS

DESCRIPTION AND GOALS

During their final year at the college, seniors have the opportunity to write a thesis and introduce the fruit of their labor to their peers and members of the faculty through a sustained presentation and discussion of their work. This opportunity is open to students who wish to graduate with honors as well as to students who have not participated in the Honors Program.

Students who wish to graduate with honors must write a twenty-page thesis following, in consultation with his or her advisor, the established guidelines:

- (1) The student should select one primary source currently in the Program of Studies (including major courses and Honors Colloquia), from within their major (though the text may not necessarily be read within a major course), and this primary source must be substantial enough and suitable for a lengthy scholarly paper.
- (2) The student should select one primary question from within their discipline.
- (3) The student may introduce secondary sources into the study only after a substantial answer to the primary question has been prepared based on the (1).

OBJECTIVES

Students will

- Select a book from the Program of Studies that they wish to re-read and engage with more deeply
- Articulate a fundamental question

- Bring the selected book and question into dialogue and seek—through a sustained close reading of that book—to answer the fundamental question using the book as the primary source
- *After* reaching a preliminary response to the fundamental question through the close reading of the selected book, bring other primary and secondary sources to the conversation
- Write an extended essay sharing the fruit of his or her enquiry and present, orally, the substance of his or her labors to the school through a presentation and panel conversation with selected members of the faculty and the collegiate community

OUTCOMES

- The student will write **an extended and substantive essay**—bearing all the marks of excellent writing—through which the student will communicate the question that animated their research, their interpretation of their primary source as a response to that question, and insights they drew from supplementary sources they consulted.
- The student will offer a well-organized and clearly articulated presentation of their work to the collegiate community
- The student will demonstrate, through in an extended conversation with a faculty panel and the student body, a clear understanding of the question they posed and a mastery of the text they elected to study.

COMPREHENSIVE EXAM

DESCRIPTION AND GOALS

Seniors must also pass a comprehensive examination that draws upon perennial questions that cut across disciplines and take us to the very center of life's meaning. The comprehensive examination is an opportunity for students to synthesize some of the most important insights they have achieved during their four years at the college as they prepare to fulfill their postgraduate vocation.

The questions asked on the comprehensive exam are rooted in the perennial questions that animate the Program of Studies (and which are particularly important themes in the readings in Philosophy and Humanities courses during the senior year):

For the 2016-2017 Academic Year, the following questions will be required:

- What does it mean to be human and what is the relation between the nature of the human person and the end of the human person?

- As a prelude to answering these questions, consider:
 - (a) the hylomorphic (i.e., body + soul) nature of the human person
 - (b) the human powers of reason (in relation to truth), will (in relation to the good), and desire for beauty
 - (c) the human desire for communion (both human and divine)
 - (d) the human activities of knowing, doing, and making, and
 - (e) the roles of contemplation and leisure in human life.
- How do different political orders contribute to or inhibit human flourishing?

Students will then select and answer one of the following questions:

- What is the relation between faith and reason?
- What is love, what are its types, what are its counterfeits and authentic forms, and what roles do these types play in human flourishing?

Note that the questions above are not concentration-specific but rather give students the opportunity to synthesize their four years of reading, reflection, and conversation.

Students will also answer a question from their discipline that will be provided question will be provided in the fall semester.

OBJECTIVES

Students will

- In preparation for the comprehensive exam, review and come to understand the primary readings in the Program of Studies in light of the questions above and formulate preliminary answers.
- In response to the questions posed above, be able to offer focused and substantive answers to the questions above within a given time limit. These responses will reflect a close reading of books from within the Program of Studies and the synthesis of insights derived from the readings and discussion of these books over four years.

OUTCOMES

In successfully completing the comprehensive exam, the student will have

- Written focused and substantive answers to the questions given above, drawing upon, integrating, and articulating insights from the texts in the Program of Studies.
- Cited the works upon which they draw in articulating their responses.

HONORS COLLOQUIA

DESCRIPTION AND GOALS

Open to students from all four years that meet the criteria, Fall and Spring Semesters (1 credit hour per semester). Most colloquia form a year-long course.

Each semester, as part of the honors colloquium, students explore selected texts, themes, authors, or media that complement the larger Program of Studies. One of the benefits of the colloquium is that students from all four years come together in a common pursuit.

Recent Colloquia

Since its inception in 2009, the following colloquia have been offered:

- In 2009-2010, the first year of the colloquia, the Honors Colloquium undertook a philosophical examination of cinema, focusing on the nature of narrative
- In 2010-2011 the colloquium took up Dante's *Divine Comedy*
- In 2011-2012 the colloquium studied the nature of maleness and femaleness in the context of John Paul II's Theology of the Body
- In 2012-2013, the participants in the colloquium explored "Theology and Cinema"
- In 2013-2014, the students undertook a sustained reading of "The Classics of Children's Literature"
- In 2014-2015, the seminar was devoted to comparative readings of tragedies, comparing the classic Greek tragedies with tragedies of Shakespeare in the fall and with more contemporary examples of tragedy in the spring
- In the 2015-2016, the topic of the colloquium was be the subject of "Truth and Tolerance," with close readings and discussion of texts by Benedict XVI, Russell Kirk, and Christopher Dawson
- In 2016-2017, the course was devoted to the study of lyric poetry in relation to theology.

OBJECTIVES

Students will

- In collaboration with peers from all four years at the college, explore a particular theme, text, or set of texts that complement those that constitute the Program of Studies

- Understand—through discussions, essays, and other assignments—those aspects of the texts under consideration that have historically been judged to be most important since the works were created. Consideration of these aspects will be ordered and weighted primarily in light of the author’s intentions in creating the work but will also consider matters of reception secondarily. Aspects will include the purpose of the work, its form and content, genre, key themes, context, etc.
- Consider what may be learned from these texts that has a bearing on the fundamental and perennial questions that animate the larger Program of Studies.
- Consider the texts studied in the Honors Colloquia in light of the other texts read in the Program of Studies.

OUTCOMES

Students completing an Honors Colloquium will:

- Be able to articulate—orally and in writing—those aspects of the texts under consideration that have historically been judged to be most important since the works were created, judging primarily in light of the author’s intentions and secondarily in light of the work’s reception. These aspects will include the purpose of the work, its form and content, its genre, its key themes, its context, etc.
- Be able to articulate—orally and in writing—what may be learned from these texts that has a bearing on the fundamental and perennial questions that animate the larger Program of Studies.
- Be able to articulate—orally and in writing—how the texts studied in the colloquium relate to other texts read in the Program of Studies.

MAJORS AND MAJOR PRECEPTORIALS

[11 AUGUST 2017]

Description

Through the Magdalen College Program of Studies, students engage in the close reading and discussion of the great books, both within the curriculum's sequence of common courses and in its five majors. This reading and discussion is oriented fundamentally to the acquisition of wisdom through the careful consideration of questions fundamental to human life, including those pertaining to the nature of the human person and the nature of human flourishing.

The majors offered by the college are philosophy, literature, politics, theology, and a combined great-books major.

The college's majors offer students the opportunity to enter deeply into a discipline, becoming shaped by its primary texts, its key tools, and its animating principles. While the sequence of common courses is one of the most robust available among liberal arts colleges, in both breadth and depth, the majors give students the opportunity to move still deeper into a particular domain within the world of knowledge, developing a unique perspective on human experience.

Each major consists of thirteen credits from the sequence of common courses and seventeen credit hours beyond that sequence, culminating in thirty credit hours total. The major courses are organized by historical period (e.g., patristic theology) or theme (ethics). All students complete a Junior Project during their third year in which they study carefully the works of a single author in their discipline. Seniors have the option of either writing a thesis in their discipline or completing an independent portfolio project.

THE LITERATURE MAJOR AND MAJOR PRECEPTORIALS

The following description of the Literature Major should be read and understood in the context of the description of the “Philosophy and Humanities Sequence” that appears previously within the “Comprehensive Assessment Program.”

Description

The study of literature throughout the Magdalen College curriculum makes available models and visions of heroic action against which students may test their own actions and experience. Jacques Maritain claims that poetry “is the secret life of each and all the arts.” He indicates that all the academic disciplines are in some sense translations of common *poetic* insight, an intuitive source too often ignored or forgotten by the rationalistic, secular mind. The works of the imagination are both humbling and ennobling, reminding us of the paradoxical quality of our position in the universe, and providing images of spiritual actions for our contemplation.

Literature in the curriculum as a whole emphasizes the greatest works not just in the English language but in those drawn from a worldwide context, giving all students paradigms of action that will remain available to them in their memories, it serves as a core of experiential knowledge, whatever further studies they may undertake. The approach to the works themselves that permits them to be set emphatically within the proper context is the recognition of generic patterns. Flaubert’s and Dostoevsky’s novels are illuminated, not diminished, when compared with the *Divine Comedy* or the works of Aeschylus.

Literature Major Goals

The major courses allow a more broad-ranging study. The student majoring in literature is responsible for a fuller and ultimately more theoretical reflection on the nature of poetic knowledge and for an understanding of the tradition of literary criticism itself.

Literature Major Objectives

Students will read, write about, and discuss a large portion of classic literature in a variety of genres and media.

Literature Major Desired Learning Outcomes

Students will emerge from the program with a habit of learning through imagining the points of view of others in concrete situations.

Means of Assessment for Literature Majors

Student success in the literature major will be assessed by means of (1) the section of the senior comprehensive exam focused on questions specific to literature, (2) the junior project, and (3) the senior thesis or portfolio.

The Russian Novel

Course Description and Goals:

In this course students take up the fiction of Gogol, Turgenev, Dostoevsky, and Tolstoy, and a special emphasis is accorded the theme of the abrupt and relatively belated confrontation of Christian society with European modernity.

Objectives

Participants in the course will seek to understand the phenomenon of the explosion of fiction in nineteenth-century Russia in the light of works of the Western literary tradition, beginning with Homer, and to explore its acknowledged significance for the entire world.

Outcome

Students will be able to apply insights gained from their contemplation of the great Russian novels to the current state of culture.

Means of Assessment

Mid-semester examination (10%)

Final examination (25%)

Quizzes, given on various reading assignments (20%)

Class participation (15%)

Review essay on a critical work on Dostoevsky (10%)

Research paper: a study of a topic that runs through both Dostoevsky novels assigned, though other authors assigned may also be cited. Eight pages; at least two secondary sources in bibliography, both of which must be cited at least once in the paper (20%)

Southern Literature

Course Description

This course is a study of the poetry and fiction of the literary renaissance of the twentieth century. Emphasis is on the communal character of the poetic vision. Includes writings of Davidson, Ransom, Tate, Warren, Porter, Welty, Gordon, Faulkner, and O'Connor.

Objectives

To promote an understanding of the place of Southern Literature in the world scene by recognizing in it variations of patterns common to classical and medieval literature, as well as recognizing original insights embodied in it. Students will see how a traditional society, yet with the institution of slavery as its version of original sin, plunged into the context of modernity.

Outcomes

Students will be able to consider in the Southern imagination an alternative way of coping with a rapidly changing world by recognizing analogy at the heart of poetic works—and at the heart of reality.

Grading

Quizzes on the reading
Participation in class discussion
Three short essays
Mid-term Examination
Final Examination

The material for the other literature courses to be included in this document will be for those taught since concentration courses were introduced at the college. The specific content of their syllabi, including the description, objectives, outcomes, and grading for each course will be added very soon.

The following description of the Great Books Major should be read and understood in the context of the description of the “Philosophy and Humanities Sequence” that appears previously within the “Comprehensive Assessment Program.”

As a great-books major, a student may select from the major courses offered in a given semester in order to create a course of studies consisting of one major course per semester for four semesters. Great-books majors will also complete a junior project on an author of their choosing from either the core or the majors. Finally, each great-books major will complete either an independent portfolio project or a senior thesis on a topic of his or her choosing from the core sequence or the major sequence. For students wishing to continue to explore the broadest possible range of texts, themes, and materials across the disciplines, this major is ideal. Great-books majors may choose to adopt a new discipline each semester, moving through the four disciplines over the four semesters or may combine courses from a single discipline across multiple semesters. They will also participate in two disciplinary orientation sessions, one at the beginning of their junior year and one at the beginning of their senior year. These may be for a single discipline or for two different disciplines.

Great-Books Major Goals

This major allows for the development of a multi-disciplinary perspective on a wide variety of texts through questions appropriate to the four disciplines offered at the college. This perspective will enable the student who majors in the great books to compare, in substantial ways, the strengths and distinctive features of these disciplines.

Great-Books Major Objectives

As a great-books major, students will build upon the texts they have read closely across the full Program of Studies thus far. Great-books majors will consider the perennial questions that animate the Program from within the four disciplinary perspectives, developing multifaceted answers with a keen awareness of the differences in methodology, tools, and presuppositions that emerge from these disciplines.

Great-Books Major Desired Learning Outcomes

Students majoring in the great books will demonstrate the capacity to consider perennial questions substantively through the discussion of canonical texts from the perspective of politics, literature, theology, and/or philosophy, comparing the ways in which these answers are formed by the perspectives particular to these disciplines.

Means of Assessment for Great Books Majors

Student success in the great-books major will be assessed by means of (1) the section of the senior comprehensive exam focused on questions specific to great books, (2) the junior project, and (3) the senior thesis or portfolio.

THE THEOLOGY MAJOR AND THE THEOLOGY PRECEPTORIALS

To all of you I say: bear witness to hope. Nourish your witness with prayer. Account for the hope that characterizes your lives (cf. 1 Pet 3:15) by living the truth, which you propose to your students. Help them to know and love the One you have encountered, whose truth and goodness you have experienced with joy. With Saint Augustine, let us say: “we who

speak and you who listen acknowledge ourselves as fellow disciples of a single teacher”
(Sermons, 23:2).

-Pope Benedict XVI, “Address to Catholic Educators” (2008)

Description

The following description of the Theology Major should be read and understood in the context of the description, etc., of the “Theology Sequence” and “Philosophy and Humanities Sequence” that appear previously within the “Comprehensive Assessment Program.”

Theology, according to Blessed John Henry Newman, is the Queen of the Sciences and should order all the disciplines in the university. It is in this regal position that theology stands as a discipline and as a major at Magdalen College.

From an objective perspective and in its most fundamental sense, theology is the science that treats of God and divine things, a treatment rooted fundamentally in revelation united with reason. A classical formulation—sometimes attributed to St. Thomas—puts it thus: “Theologia Deum docet, a Deo docetur, ad Deum ducit.” (Theology teaches of God, is taught by God, and leads to God.)

From a more subjective perspective, in response to his own question, “What in fact is theology?” Pope Benedict XVI observed that:

The path of theology is indicated by the saying, “Credo ut intelligam”: I accept what is given in advance, in order to find, starting from this and in this, the path to the right way of living, to the right way of understanding myself.

Yet that means that theology, of its nature, presupposes *auctoritas*. It exists only through awareness that the circle of our own thinking has been broken, that our thinking has, so to say, been given a hand and helped upward, beyond what it could achieve for itself.

Without what was given in advance, which is always greater than we can devise ourselves and never becomes part of what is just our own, there is no theology” (Josef Ratzinger, “What in Fact Is Theology?” 2005).

In this way, the theology major unites the deeply personal-ecclesial experience of each Christian’s ongoing journey toward God with the given-ness of Divine revelation and the objective foundations of the Catholic theological tradition, a tradition that seeks to know God and all of his works, including “his plan for our salvation in Jesus Christ” (*The Instruction on the Ecclesial Vocation of the Theologian*).

Both within the Philosophy and Theology majors, St. Thomas Aquinas is our model. This is neither the result of ecclesiastical authority nor a prejudice against the philosophical and theological efforts of modernity, but rather the fruit of generations of reflection. As Pope Saint John Paul II observed in his 1998 encyclical, *Fides et Ratio*:

This [integration of faith and reason] is why the Church has been justified in consistently proposing Saint Thomas as a master of thought and a model of the right way to do theology. In this connection, I would recall what my Predecessor, the Servant of God Paul VI, wrote on the occasion of the seventh centenary of the death of the Angelic Doctor:

“Without doubt, Thomas possessed supremely the courage of the truth, a freedom of spirit in confronting new problems, the intellectual honesty of those who allow Christianity to be contaminated neither by secular philosophy nor by a prejudiced rejection of it” (*Fides et Ratio*, 43).

Taking St. Thomas as a model also leads Northeast Catholic to emphasize his example for the relation between philosophy and theology, a relation essential to successful theological enquiry:

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 ... [i]n 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 not just of Scholastic philosophy but more generally of the study of philosophy itself. 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 (*Fides et Ratio*, 43).

Thus, with the example of Thomas in mind, the major in theology offers students the opportunity to build upon the six semesters of theology taken by all students at the college (equaling eighteen credit hours), as well as the philosophical and theological texts read in the Philosophy and Humanities sequence.

Our emerging student-theologians do not undertake this journey alone or in opposition to faculty who no longer hold faith as their own, becoming themselves obstacles to “faith seeking understanding.” Instead, our theology majors learn with faculty who are joyfully committed to the great adventure of orthodoxy, faculty who express their fidelity through the *mandatum* requested and received from the Bishop of Manchester, and who take the “Oath of Fidelity” at the beginning of each academic year.

Goals of the Theology Major

Building on the common theology courses in the Program of Studies and proceeding from the foundation of revelation informed by reason, our theology majors will come to a deeper understanding of God and divine things, a treatment rooted fundamentally in revelation and the Catholic ecclesial-theological tradition. This understanding will include but not be limited to knowledge about the existence and nature of God, the nature of the Church and her magisterial teaching, Sacred Scripture and its exegesis, the Church Fathers, the thought of Thomas Aquinas, the sacraments and prayer, doctrinal

development, classical philosophical and theological anthropology (as understood by the ancients and medievals), the relationship between faith and reason, the quest for wisdom, creation and incarnation, and other topics important to those growing toward maturity in their faith.

Theology majors will also develop a deeper understanding of the historical nature of theology as a way of life and a discipline, including the dialogues within these traditions regarding key theological topics that have continued since the birth of Christianity.

Objectives of the Theology Major

Through sustained reflection over four years, the theology major will grow in a deeper understanding of the existence and nature of God, the nature of the Church and her magisterial teaching, Sacred Scripture and its exegesis, the Church Fathers, the thought of Thomas Aquinas, the sacraments and prayer, doctrinal development, classical philosophical and theological anthropology (as understood by the ancients and medievals), the relationship between faith and reason, the quest for wisdom, creation and incarnation, and other topics important to those growing toward maturity in their faith.

Theology majors will also develop a deeper understanding of the historical nature of theology as a way of life and a discipline, including the dialogues within these traditions regarding key theological topics that have continued since the birth of Christianity.

Outcomes of the Theology Major

Theology majors will be able to speak and write intelligently about the existence and nature of God, the nature of the Church and her magisterial teaching, Sacred Scripture and its exegesis, the Church Fathers, the thought of Thomas Aquinas, the sacraments and prayer, doctrinal development, classical philosophical and theological anthropology (as understood by the ancients and medievals), the relationship between faith and reason, the quest for wisdom, creation and incarnation, and other topics important to those growing toward maturity in their faith.

Theology majors will also be able to speak and write intelligently about the historical nature of theology as a way of life and a discipline, including the dialogues within these traditions regarding key theological topics that have continued since the birth of Christianity.

Means of Assessment for Theology Majors

Student success in the theology major will be assessed by means of (1) the section of the senior comprehensive exam devoted to theology, (2) the junior project, and (3) the senior thesis or portfolio.

Courses for the Theology Major

In each of the following courses, primacy is given to the close reading and discussion of primary sources. These courses remain fundamentally dialogical, and although secondary sources may play a role, they support the understanding of primary works in theology.

Creation and Incarnation

Course Description and Goals

The Incarnation is the central event of creation. It defines man and cosmos and ties the threads of physical, mathematical, and moral law into a unified whole. In this course, we will explore the theology of the Incarnation (1) in relation to the religion of temple Judaism, (2) as the “man-as-microcosm” of the Church Fathers, especially Maximus the Confessor, and (3) as the culmination of the development of created forces as explored by modern theology, science, and moral philosophy. Along the way we will refine our understanding of the Incarnation using the framework provided by St Thomas Aquinas in his *Summa Theologiae*. In this course, we will also read works by St. Athanasius, St. Maximus the Confessor, Hans Urs von Balthasar, and Joseph Cardinal Ratzinger, among others.

Course Learning Objectives

1. Students will learn to properly interpret Scripture within the Tradition of the church, acknowledging and using the four senses of Scripture and applying them to the creation texts. They will learn how to give proper primacy to the literal sense by placing the text within the literary and historical context of the authors and editors who wrote, compiled, and gave Scripture the form finally recognized by the church.
2. Students will review the theology of Creation and Incarnation as worked out by the Tradition and systemized by the Western Church.
3. Students will review the theological work of the Church Fathers, focusing especially on Maximus the Confessor and his theological synthesis of created being and uncreated being and Jesus Christ as the center of the world. The metaphysics of *logos* and the Trinity will be reviewed.
4. Students will engage with one modern theologian’s attempt to synthesize an account of created being, especially as informed by modern science, in a unified account of the cosmos. They will critique this account from a theological point-of-view, noting its strengths and weaknesses.

Unit 1 Learning Objectives

1. Students will give a literal interpretation of Genesis 1-11 from within an ANE cultural context.
2. Students will apply the four senses of scripture to the interpretation of Genesis.
3. Students will describe the significance of temple Judaism to the literal meaning of Genesis.
4. Students will distinguish between the kinds of questions texts are designed to answer and therefore identify some limitations on the texts’ interpretations.
5. Students will identify the principles of Catholic interpretation of scripture and apply them to an interpretation of Genesis.

Unit 2 Learning Objectives

1. Students will describe the significance of the major Christological heresies addressed by the first ecumenical councils.
2. Students will explain the meaning of theological terms like “person” and “nature”.
3. Students will review the doctrines of Classical Theism and their relationship to the concept of creation. These will include the distinction between motion/change and creation, the proper understanding of creation *ex nihilo*, and the relationship of the impassible God to the created world.

Unit 3 Learning Objectives

1. Students will distinguish between an Origenist account of material creation and the consensus, orthodox account.
2. Students will engage with Urs von Balthasar’s description of Maximus’s philosophy and describe its main points.
3. Students will explain Maximus’s description of man as “microcosm” and explain its soteriological relevance.

Unit 4 Learning Objectives

1. Students will explain St Thomas’s rejection of the “two truths” hypothesis and its relevance to the study of creation in the context of the interface of modern science and theology.
2. Students will identify the relevant theological and philosophical issues in an evolutionary description of the development of life on earth.
3. Students will read and critique Pierre Teilhard de Chardin’s account of the evolution of man and Christ-as-culmination-of-evolution, noting its strengths and weaknesses as a description of the creation and compare his success to that of the medievals’ cosmological model.
4. Students will creatively apply these principles to place a particular theological or scientific truth within a unified model or account of creation. This will be a (very) provisional creative work.

The Medieval Quest for Wisdom

Course Description and Goals

This course is an inquiry into the methods and conclusions of medieval theology. We will consider with particular interest the question: how does one become wise? The texts for this course will include St. Albert the Great’s *Commentary on Dionysius’ Mystical Theology*, St. Thomas Aquinas’ *Disputed Questions on the Virtues*, St. Bonaventure’s *Collations on the Seven Gifts of the Holy Spirit*, and Peter Lombard’s *Sentences*.

Course Learning Objectives

Students will read selections from the key theological texts together, seeking to understand the possibility of human growth in knowledge and wisdom on the basis of what can be known. Each reading will be explored by Socratic inquiry into its specific teachings, and into its contribution to the medieval treasury of insight.

Desired Learning Outcomes and Means of Assessment

- Each student will submit a paper, based on the student's own study and reflection. The paper should propose a program to become wise, pursuing the ends and principles proposed by the medieval philosophers.
- There will be a final examination which will consist of essay questions concerning the nature of human knowledge and the pursuit of wisdom.
- At the start of each week's class, a true/false quiz will be administered to evaluate the quality of each student's preparation; it will consist of factual questions about the assigned reading.

The Thought of Thomas Aquinas

This course is currently in development for the spring of 2018. The description, goals, objectives, outcomes, and means of assessment will be added to this document as soon as the course planning has been completed and the syllabus has been approved by the Instruction Committee.

Newman and the Twentieth-Century Theologians

In this course, we begin by carefully identifying the notes of true doctrinal development as identified and described by Blessed John Henry Newman and critically examine 20th century movements in theology, paying special attention to the argument over the relationship between nature and grace and the relationship of the Church to non-Catholics. In this course, we will examine works by John Henry Newman, Pius XII, Reginald Garrigou-Lagrange, Marie-Dominique Chenu, Henri De Lubac, Yves Congar, Hans Urs von Balthasar, Joseph Ratzinger, and Pope Saint John Paul II among others.

Overall Learning Objectives

1. Students will describe the theological situation in the West at the beginning of the 20th century, including the institutionalization of Thomism, the critique of this institutionalization, and the reactions to the critique.
2. Students will describe the Biblical hermeneutics in the Catholic Church as it responded to the historical criticism of the 19th century and eased from the caution of Pope Leo XIII to the qualified acceptance of Pope Pius XII.
3. Students will describe authentic development of doctrine and distinguish between it and mere change or deformation.
4. Students will define ressourcement in the context of early and mid-20th century theology and describe its major effects on that theology.
5. Students will briefly describe the four constitutions of the Second Vatican Council.

Unit 1 Learning Objectives

1. Students will describe Newman's concept of a religious "idea."
2. Students will describe each of Newman's seven "notes" of genuine doctrinal development.
3. Students will apply these notes to a particular doctrine and briefly describe its development from the New Testament to today in those terms.

Unit 2 Learning Objectives

1. Students will recount R. R. Reno's critique of the "New Theologians" and the problem with their reaction against the manual Thomism of their formation.
2. Students will describe the criticism of the New Theology by Fr. Garrigou-Lagrange.
3. Students will describe the accomplishment of St. Thomas Aquinas as regards Aristotle and St. Augustine, and list the requirements for similar work to be done today.
4. Students will describe the role of theology in the community and its relationship to sociology.

Unit 3 Learning Objectives

1. Students will describe the basic contention of von Balthasar that Christians can hope that all men will be saved with the primary reasons he gives.
2. Students will give a critique of von Balthasar.
3. Students will describe what Rahner means by "anonymous Christianity."
4. Students will describe the Catholic Church's basic understanding of the status of, first, non-Catholic Christians, and second, non-Christians simply, and the meaning of "subsists in" as found in *Lumen gentium*.

Unit 4 Learning Objectives

1. Students will explain Pope Benedict XVI's advocacy of a "single rationality" as found in his Regensburg Lecture.
2. Students will describe Ratzinger's account of the origin of the decline of faith in Western society.
3. Students will briefly describe Pope St. John Paul II's theology of the body.

The following courses have been taught in the last three years. Descriptions are given while full goals, objectives, outcomes, and means of assessment await development.

Patristic Exegesis

Following the general direction of Henri de Lubac and the *Ressourcement* movement of the twentieth century, this course explores the Biblical exegesis of the patristic era. Key exegetical texts from influential authors of the patristic period will be read in depth. Students will be expected to understand and evaluate the methods used by the Church fathers in interpreting Scripture and to make use of those methods in their own exegetical work.

Medieval Theology and Philosophy

This course is a survey of medieval thought from Boethius to William of Ockham. Topics considered include universals and individuation, the human intellect, virtue theory, the

idea that theology is an Aristotelian science, divine attributes, Trinitarian theology, Christology, soteriology, and sacramental theology.

Ascetic Theology

This course is a study of the Christian tradition of spirituality or mysticism from the Patristic era to the twentieth century. Authors studied include St. Jerome, St. John Cassian, Thomas à Kempis, St. Teresa of Avila, St. John of the Cross, Lorenzo Scupoli, St. Francis de Sales, and St. Therese of Lisieux.

Leo XIII and the Social Teaching of the Church

This exploration and close reading of the encyclicals of Leo XIII will enable students to master the sources that have informed the contemporary social doctrine of the Church today. Projects will include an original application of the thought of Pope Leo XIII, e.g., the ethical participation in civil government and the practice of truth as a virtue.

THE PHILOSOPHY MAJOR AND MAJOR PRECEPTORIALS

The study of philosophy does not mean to learn what others have thought
but to learn what is the truth of things.

-St. Thomas Aquinas, *Commentaria in Aristotelis De caelo et mundo*

The following description of the Philosophy Major should be read and understood in the context of the description of the “Philosophy and Humanities Sequence” that appears previously within the “Comprehensive Assessment Program.”

Description

Taking Pope Saint John Paul II’s *Fides et Ratio* as our touchstone, we at Magdalen College view philosophy as a love of wisdom embodied as a lifelong quest, born in wonder, animated by fundamental, perennial questions, guided by reason, and advanced through dialogue (cf. Plato’s *Seventh Letter*). Our primary aim is to know the truth of things, whether this be truth about the nature of the human person, the truths of the natural world, metaphysical truth, or some other aspect of reality. The fruits of this journey of discovery are brought to a clear and coherent articulation within a greater whole by means of systematic and disciplined thought. Since this journey begins with a love of wisdom, the truths we discover often themselves give birth not only to an ever-increasing understanding of reality but also suggest to us how we might live in accord with this reality and approach human flourishing more fully.

Though our philosophical enquiry will often begin with the experience of the contemporary human person, it will proceed by drawing deeply upon and in dialogue with the philosophical resources of every era of philosophy, integrating the insights of the ancients, especially Plato and Aristotle, the great contributions of medieval philosophy—with a special emphasis on Thomas Aquinas as a model and guide—and the insights of modern and postmodern philosophy (both from the analytic and continental schools).

This enquiry unfolds within the horizon of the larger intellectual traditions of the west and for this reason our major courses have a distinctive focus on philosophical schools, intellectual movements, and the great thinkers, each experienced through the close reading and discussion of primary texts.

Recognizing—as Alasdair MacIntyre has observed—that all philosophical enquiry takes place within a tradition and that there is *no* neutral point of enquiry available to anyone since we all inhabit some tradition—we acknowledge that our tradition is the Catholic intellectual tradition. This tradition is distinct from other traditions, such as that born in the Enlightenment or the tradition that emerged from the writings of Nietzsche (what MacIntyre calls “the encyclopedic tradition” and “the genealogical tradition” respectively).

Our tradition, a living tradition, born from the union of Athens and Jerusalem, bears the deepest traces of the ideas, types of arguments, presuppositions, and shared understandings that developed from that birth. One purpose of our philosophy major is to inhabit this tradition with greater confidence and facility while building it up as a living dialogue and enquiry. At the same time, while acknowledging our fundamental orientation, we eagerly explore other traditions of thought and authors who might be said to oppose our fundamental commitments. Taking Thomas Aquinas as our model and guide, a thinker who indefatigably pursued dialogue in the search for truth—not only engaging the strongest arguments of his opponents but sometimes making them stronger—we seek to understand the nature of reality through every author we read, recognizing that our path to truth will often involve unexpected guides.

In their humanities courses, *outside the philosophy major*, Magdalen College students read Plato, Aristotle, Seneca, St. Augustine, Boethius, Abelard, St. Thomas Aquinas, St. Thomas More, Machiavelli, Hobbes, Descartes, Locke, Rousseau, Hume, Kant, Kierkegaard, Hegel, Marx, Nietzsche, Camus, Arendt, MacIntyre, and Pieper. In their major courses, philosophy students deepen their knowledge of these great thinkers and their contemporaries, read the great books of additional gifted minds, and develop their understanding of perennial questions (see below for examples). The major courses, then, are designed as preceptorials in that they attempt to focus on textual selections more deeply than humanities seminar classes, which are designed to provide broad familiarity in the way they introduce students to texts, thinkers, schools, and epochs.

By the time our philosophy majors begin taking their advanced courses, they have already been reading philosophical texts in their humanities (and some other) courses for two years. As a result, they begin their major with a background in philosophy that is extensive compared to the average American undergraduate. The result of this preparation is that the major courses are similar not only to upper level undergraduate courses at our peer institutions, but also similar to lower level graduate courses.

Since our students read extensively in ancient, medieval, and modern philosophy in the “Philosophy and Humanities Sequence” as well as in other courses, the major courses typically focus on a sub-discipline within philosophy. The one exception is the course on the thought of Thomas Aquinas, which is cross-listed as a theology course and is led by both a philosophy and a theology professor. Furthermore, students study each sub-discipline with attention to the historical conversation surrounding the key questions in that sub-discipline, a conversation that unfolds across time and continues to today.

The following outline shows the various historical epochs and sub-disciplines that we believe are central to an undergraduate philosophy major, listed next to the place in our philosophy program devoted to that epoch or area:

- Ancient Philosophy: Philosophy and Humanities 101-102 and 201
- Medieval Philosophy: Philosophy and Humanities 201-202; and Aquinas Major Course
- Modern Philosophy: Philosophy and Humanities 301-302 and 401-402
- Ethics: Philosophy and Humanities 102, 201-202, 301-302, 401-402; Modern Continental Philosophy Major Course

- Logic (Aristotelian): Aristotelian Logic 201-202, Geometry 201
- Epistemology: Philosophy and Humanities 102, 301-302; Epistemology Major Course
- Philosophical Anthropology: Philosophy and Humanities 101-102, 201-202, 301-302, 401-402; Epistemology Major Course, Metaphysics Major Course, Modern Continental Philosophy Major Course, Aquinas Major Course
- Metaphysics/Philosophy of Religion: Philosophy and Humanities 101-102, 201-202, 301-302, 401-402; Metaphysics Major Course
- Political Philosophy: Philosophy and Humanities 101-102, 201-202, 301-302, 401-402; Political Philosophy Major Course (Politics Major Course Cross-Listed with Philosophy but not Required for the Philosophy Major)
- Aesthetics and Philosophy of Art: Music-Art Seminar (201-202); Philosophy of Beauty Major Course (Required for Fine Arts Concentration)
- Philosophy of Science: Astronomy 202, Physics 301-302, and Biology 401-402
- Non-Western Philosophy: Comparative Cultures 401-402
- Philosophy of History: Philosophy of History Major Course (Politics Major Course Cross-Listed with Philosophy but not Required for Philosophy Major)

Goals of the Philosophy Major

Enable students to become avid and skilled seekers of truth by

1. Introducing students to the differing ways in which the historical periods, key authors, and traditional sub-disciplines of Western philosophy approach and offer answers to humanity's perennial questions.
2. Introducing students to a methodology distinct to philosophy:
 - a. Rigorous critical, logical analysis of texts and ideas that moderates itself—that reflects on itself—and thus remains open to discovery, including the possibility of unexpected twists, turns, and reversals
 - b. Thinking that is both macrocosmic and microcosmic (comprehensive while also highly particularized), and that is informed by historical texts but focused on the larger questions that exist within and beyond the texts
 - c. Careful, well-thought-out writing and verbal deliberation that seeks the truth while being aware of its own ongoing ignorance; that is rigorous in its critical awareness as well as its informed openness to the new; that is patiently developed, with a view not only to conveying multi-layered, complex thought accurately, but also to conveying that thought clearly to an intended audience.

Objectives of the Philosophy Major

In the pursuit of “the truth of things”:

1. Students will develop an understanding of the ways in which the field's key authors, sub-disciplines, and historical epochs approach and offer answers to perennial questions differently.

2. Students will develop their own answers to perennial questions, informed by the distinct sub-disciplines and historical periods of philosophy.
3. Students will develop an understanding of the methodology distinct to philosophy, including but not limited to:
 - a. Rigorous critical, logical analysis and meta-analysis of texts and ideas
 - b. Thinking that is both macrocosmic and microcosmic (comprehensive while also highly particularized), and that is informed by historical texts but focused on the larger questions that loom beyond the texts
 - c. Careful, well-thought-out writing and verbal deliberation that seeks the truth while being aware of its own ongoing ignorance; that is rigorous in its critical awareness as well as its informed openness to the new; that is patiently developed, with a view not only to conveying multi-layered, complex thought accurately, but also to conveying that thought clearly to an intended audience.

Outcomes of the Philosophy Major

1. Students will read, converse, and write about their understanding of the ways in which key authors, sub-disciplines and historical periods approach and offer answers to perennial questions differently.
2. Students will speak and write about their own answers to perennial questions.
3. Students will read, speak, and write in ways that show evidence of their understanding of the aforementioned methodology, which is unique to philosophy.
4. Students will be highly trained in the following skills: active reading, critical thinking, writing, oral communication (including both formal and informal settings, and including public speaking)

Assessment of Philosophy Majors

Student success in the philosophy major will be assessed by means of the (1) section of the senior comprehensive exam focused philosophy, (2) the junior project, and (3) the senior thesis or portfolio.

Courses within the Philosophy Major

In each of the following courses, primacy is given to the close reading and discussion of primary sources. These courses remain fundamentally dialogical and although secondary sources may play a role, they support the understanding of primary works in philosophy.

Epistemology:

The Study of Knowledge, or The Journey to the Light

Course Description

In this course, students will engage directly with philosophical texts from throughout the Western intellectual tradition in order to develop their opinions on perennial questions about epistemology, or the study of knowledge. These questions include, but are not limited to: What is knowledge? How do we come to know? Is knowledge innate or acquired? How is knowledge related to personal identity? Does true knowledge really exist at all? How ought one respond to the challenge of skepticism?

Unit 1: Plato's Epistemology

Objectives

1. Students will gain an understanding of Plato's epistemology.
2. Students will read and analyze seminal works of Platonic epistemology.

Means of Assessment and Desired Learning Outcomes

1. Students will contribute to seminar discussions on the aforementioned.
2. Students will deliver presentations on the aforementioned.

Unit 2: Late Ancient and Early Medieval Epistemology

Objectives

1. Students will gain an understanding of late ancient and early medieval epistemology.
2. Students will read and analyze seminal works of late ancient and early medieval epistemology.

Means of Assessment and Desired Learning Outcomes

1. Students will contribute to seminar discussions on the aforementioned.
2. Students will deliver presentations on the aforementioned.

Unit 3: Late Medieval Epistemology

Objectives

1. Students will gain an understanding of late medieval period epistemology, focusing on Aquinas.
2. Students will read and analyze seminal works of late medieval epistemology.

Means of Assessment and Desired Learning Outcomes

1. Students will contribute to seminar discussions on the aforementioned.
2. Students will deliver presentations on the aforementioned.

Unit 4: Modern Epistemology

Objectives

1. Students will gain an understanding of modern epistemology.
2. Students will read and analyze seminal works of modern epistemology.

Means of Assessment and Desired Learning Outcomes

1. Students will contribute to seminar discussions on the aforementioned.
2. Students will deliver presentations on the aforementioned.

Course objective

Students will gain an understanding of the sub-discipline of epistemology, including its methodology and development, by reading and analyzing seminal texts in the history of epistemology.

Desired learning outcome

Students will not only contribute to seminar discussions and deliver presentations on epistemology, but will write a research paper on epistemology.

Means of Assessment

Class discussions, presentations, research paper

Metaphysics

Overall Learning Objectives (in order of importance)

1. Students will engage directly with philosophical texts from throughout the Western intellectual tradition in order to develop their opinions on perennial questions about metaphysics, the study of Being. These questions include, but are not limited to: What is Being? Why is metaphysics often called “first philosophy”? How is the question of Being related to God’s existence? Why is metaphysics important to the good life, and to theology? As moderns, how ought we study first philosophy? How did the study of metaphysics begin? How did it change radically in the modern period?
2. Students will gain familiarity with the methodology and skill set of the sub-discipline of metaphysics, including, but not limited to research methods, proposal writing, oral presentations, and essay writing.

Unit 1 Learning Objectives

1. Students will gain an understanding of ancient and medieval metaphysics.
2. Students will read and analyze seminal works of ancient and medieval metaphysics.

Unit 1 Means of Assessment and Desired Learning Outcomes

1. Students will contribute to seminar discussions on works from ancient and medieval metaphysics.
2. Students will deliver individual oral presentations on primary and secondary sources related to ancient and medieval metaphysics.
3. Students will write an essay relating ancient and medieval metaphysics to some aspect of their life external to our course reading, whether that be reading from another course, a play, film, television show, work of art, etc.

Unit 2 Learning Objectives

1. Students will gain an understanding of modern metaphysics.
2. Students will read and analyze seminal works of modern metaphysics.

Unit 2 Means of Assessment and Desired Learning Outcomes

1. Students will contribute to seminar discussions on works of modern metaphysics.
2. Students will deliver individual oral presentations on primary and secondary sources related to modern metaphysics.
3. Students will write a research paper on either ancient, medieval, or modern metaphysics that is informed by their study of all three as well as their secondary literature presentation.

Qualitative Assessment

Evaluate the quality of ongoing and overall class participation not only in terms of the number of participants, but in the level of insight that their contributions demonstrate.

Quantitative Assessment (in order of weight towards final grade, starting with most significant)

1. One Research Paper: Assessment will reflect (these criteria are in order of significance, going from most to least): (a) The degree to which the content of their writing insightfully analyzes the related texts, (b) the degree to which the content of their writing accurately analyzes the related texts, (c) the quality and quantity of student research, (d) the extent to which students' writing style is free from errors in grammar, spelling, usage, and citations, and (e) the student's adherence to the prescribed paper length requirement.
2. Class Participation: A grade will be assigned to students' class participation based on (in order of significance) (a) the regularity, (b) the quality, and (c) the extent of their participation.
3. Four Oral Presentations: Students will receive grades on their presentations that reflect (in order of significance) (a) the degree to which their presentation accurately conveys essential points from the chosen text(s), (b) the clarity of their presentation, (c) the extent to which their presentation is engaging to the audience, and (d) the adherence of the presentation to the prescribed time limit.
4. One Final Exam: Grade will reflect (again in order of significance) (a) the accuracy with which students identify both author and title of textual selections (a.k.a. "gobbets") and (b) the quality of students' analysis of textual selections.
5. Two Graded, In-Class Discussions: The professor will keep track of how many times each student has contributed and will also assign a letter grade to the degree to which their contributions (a) added new insights and moved the conversation along (this is best), (b) just moved the conversation along by repeating comments or insights already made (not best, but still satisfactory), or (c) detracted from the overall discussion by introducing incorrect and/or irrelevant insights (unsatisfactory).
6. One Short "Philosophy Connections" Paper: The grade on this assignment will primarily reflect the thoughtfulness of students' connection between an aspect of our course reading and something external to our course, whether that be reading from another course, a film, a play, a television series, etc. Secondarily, the grade will reflect adherence to style guidelines and the rules of English grammar.

Modern Continental Philosophy

Unit 1 Learning Objectives

1. Students will gain an understanding of early modern philosophy, with a focus on thinkers not included in the Program of Studies.
2. Students will gain an understanding of the transition to later modern (post-Kantian) thought in the West.
3. Students will read and analyze seminal works of early modern and late modern philosophy, focusing on texts not included in the Program of Studies.

Unit 1 Means of Assessment and Desired Learning Outcome

Students will contribute to seminar discussions on modern philosophy.

Units 2 and 3 Learning Objectives

1. Students will gain an understanding of twentieth century continental philosophy.
2. Students will read and analyze seminal works of twentieth century continental philosophy.

Units 2 and 3 Means of Assessment and Desired Learning Outcome

Students will contribute to seminar discussions on the aforementioned.

Means of Assessment and Desired Learning Outcomes for Entire Course

1. Students will write a research paper on modern or recent continental philosophy.
2. Students will deliver oral presentations on modern or recent continental philosophy—or both.

¹ Goals, objectives, and outcomes are distinguished in the following ways:

Goals: What the institution, program, course, or professor aims to do;

Objectives: What will the students learn [or achieve in some other internal state] by the end of the course, program, etc.?

Outcomes: What the student will do to show that the objective [i.e., internal state] has been achieved?

These distinctions are based on materials developed by De Paul University:

<https://offices.depaul.edu/teaching-learning-and-assessment/learning-outcomes/Pages/creating-student-learning-outcomes.aspx> and <http://resources.depaul.edu/teaching-commons/teaching-guides/course-design/Pages/course-objectives-learning-outcomes.aspx> Materials developed by the University of Connecticut were also consulted: <http://assessment.uconn.edu/assessment-primer/assessment-primer-goals-objectives-and-outcomes/>

² Benedict XVI, “Meeting with Catholic Educators: Address of His Holiness Benedict XVI” (speech, Washington DC, April 17, 2008), Vatican Website, https://w2.vatican.va/content/benedict-xvi/en/speeches/2008/april/documents/hf_ben-xvi_spe_20080417_cath-univ-washington.html.

³ Christiaan Alting von Geusau and Philip Booth, *Catholic Education in the West: Roots, Reality, and Revival* (Grand Rapids: Acton Institute, 2013), 11.

⁴ Paragraph 22

⁵ Students who are not Christians will be encouraged to reflect on their own ethical norms and seek to live in accord with those norms.